2018

Hispanic Ministry Beyond Survival: Ministerial Identity and Diocesan Organizational Processes and Strategies in Ministering to Hispanics Catholics in the Northeast Region of the U.S.

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THESIS-PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF MINISTRY

IN THE DEPARTMENT OF THEOLOGY and PHILOSOPHY AT BARRY UNIVERSITY

MIAMI SHORES, FL
May 2018

BARRY UNIVERSITY
COLLEGE OF ARTS & SCIENCES

DOCTOR OF MINISTRY PROGRAM

THESIS-PROJECT APPROVAL

MAY 1, 2018

This thesis-project under my direction by

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entitled

Hispanic Ministry Beyond Survival:
Ministerial Identity and Diocesan Organizational Processes and Strategies in Ministering to Hispanics Catholics in the Northeast Region of the U.S.

has been accepted in partial fulfillment of the requirements of and affirmed by the Director of the D.Min. Program for the degree of Doctor of Ministry in the Department of Theology and Philosophy.

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I dedicate this thesis to Sandy, my wife, who stood by me throughout the many days and hours of encouraging me, and praying for me that God grant me the wisdom and grace to find strength along the way as I worked on the thesis. To my children who supported me during this process and never gave up on me while things got tough. To my granddaughter Sammy, who through her growing years saw me quite often reading, writing, researching and asking me, “grandpa why are you still in school?”

ACKNOWLEDGEMENTS

I cannot think of any other way to express my gratitude for God's loving grace demonstrated by those who have accompanied me through my doctoral studies. I am deeply grateful for those who accompanied me through "thick and thin" in helping me in the completion of this thesis project. First, and foremost, I want to express my deep gratitude to my wife Sandy for believing in me and encouraging me to pursue my academic dreams. Her constant push and support became inspiration for me. God's blessing on her. ¡Gracias hon!

To Vanessa, Rudy, and Veronica who gave me space and moral support to work on my thesis. To my parents, brother and sisters, and all my dear *compadres* and Vermont sisters, whose prayers and encouragement accompanied me in a special way through the completion of this thesis project.

I am particularly grateful to the faculty and staff of the Department of Theology and Philosophy at Barry University for the opportunity to pursue a degree in practical theology within a Hispanic context. I am also grateful to Mark Wedig, O.P., Ph.D., for his deep commitment to the education of U.S. Hispanic Latino/a theologians, assuring that I would receive the financial assistance to complete my graduate degree.

I want to express a special gratitude to Fr. Jorge Presmanes, O.P., D.Min. and Dr. Alicia Marill for their patience, valuable insights, persistence, and words of encouragement as they directed me in writing my thesis. I am forever grateful for the way they graciously, professionally and assertively directed the progress of this project.

Many thanks to the readers of my thesis project Fr. Mark Wedig, O.P., D.Min. and Fr. Orlando Cardozo, OP, D. Min, whose suggestions and corrections helped me through making critical adjustments to my thesis. Their effort, support and friendship were of great help.

Gracias de todo corazón to my dear friends and colleagues Dr.'s Alejandro Torres, Vincent Olea, Sr. Hilda Mateo, and Francisco Castillo who began this journey with me, were willing to listen to my ideas, and provided me with insightful feedback and solidarity. Their unfailing belief in me and in my potential strengthened and encouraged me to risk asking the questions that shaped this project.

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ABSTRACT

"Hispanic Ministry Beyond Survival: Organizational Dynamics of Diocesan Hispanic Ministry Offices"

The primary goal explored in this thesis project is to assess the issues around the role of the Diocesan Director of Hispanic Ministry, diocesan organizational strategies, networks, and relationships critical for Hispanic Ministry to thrive and not merely survive. A strategic theological hermeneutic or interpretative process of accompaniment is proposed from which diocesan leadership can critically reflect upon and understand their ecclesial organizational reality and strategically take action to address them. The Thesis Project uses a practical theological method that correlates the theological reflection with an ecclesiology of communion to describe the contours of an ecclesial organizational dynamic of diocesan ministry. It seeks to provide reflective tools that engage Diocesan Directors of Hispanic Ministry by promoting their leadership and providing the underlying structure that informs, forms, and transforms present and future diocesan organizational structures for Hispanic Ministry.

CHAPTER ONE

A STRATEGIC THEOLOGICAL REFLECTION METHOD FOR DIOCESAN HISPANIC MINISTRY STRUCTURES

In the twenty-first century, the U.S. Catholic experience is being considerably more influenced by Catholics who are Hispanic[1]. In 2010, it was estimated that Hispanics made up nearly 40 percent of the whole U.S. Catholic population and, within a few years, will be the majority of Catholics in the country.[2] The twenty-first century will be a decisive moment for Catholics in the United States to affirm the Hispanic Catholic presence and contributions in order to further the Catholic legacy in this country. For many of us, the venue wherein this happens is Hispanic Ministry.[3] In *Encuentro and Mission*, the Bishops noted that Hispanic Ministry "must be seen as an integral part of the life and mission of the Church in this country. We must be relentless in seeking ways to promote and facilitate the full incorporation of Hispanic Catholics into the life of the

[1] The term Hispanic is used here to denote a person born, raised or living in the United States of Mexican, Puerto Rican, South American, Latin American or Spanish ancestry. This term is used by many, even though there is an increasing self-identification as Latino/a, or hyphenated identification from the families origin of ancestry with American (i.e., Mexican American).

[2] Hosffman Ospino, ed., *Hispanic Ministry in the 21st Century: Present and Future* (Miami: Convivium Press, 2010), 27.

[3] United States Catholic Conference of Bishops, *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry* (Washington, DC; USCCB, 2002), 60.

Church and its mission."[4] When vital Hispanic ministries are integrated into the wider Church, they enable Hispanics to both receive from and contribute to Church in the U.S.[5]

Hispanic Ministerial Challenges: Identity, Leadership, and Survival

Hispanic Ministry in this country is the umbrella term used to describe the Church's pastoral and evangelizing activity with Hispanics in the United States. For some it is a "specialized ministry, mainly done by Hispanics with Hispanics."[6] However, there are also hundreds of non-Hispanics committed to Hispanic Ministry, hundreds of Hispanics ministering beyond the Hispanic community. The numbers of Hispanics are increasing in parishes and dioceses throughout the country, and the lines of differentiation are blurred.[7] This may give the impression that Hispanics are fully integrated in the life of the Church and that Church structures have incorporated, in a culturally competent fashion, not only Hispanics, but all who are newcomers to the North American Catholic Church.

A pressing challenge that Church leadership has to face is a renewed vision for Hispanic Ministry. The present and future of Catholicism in the U.S. cannot keep Hispanic Ministry as an appendix to all the other things it does, particularly at the local level, as if they are not integral to the life and mission of the Church. We know that secular culture and the increase in poverty (both materially and spiritually) represent wider challenges for Hispanic Catholicism. As I see it, these challenges are what we as

[4] Ibid., Ospino, *Hispanic Ministry*, 27.

[5] Ibid., 47.

[6] Ibid., 27.

[7] Hosffman Ospino, *Hispanic Ministry in Catholic Parishes: A Summary Report of Findings from the National Study of Catholic Parishes with Hispanic Ministry* (Boston: Boston College, 2014), 5-44.

Catholics are called to as missionary disciples and what the Church must embrace as core to ministry in our time and place and moment in history. I argue that these issues need to be incorporated in the re-visioning of Hispanic Ministry as ecclesial ministers continue to discern their call to build up the community of faith and to serve the Church in United States.

At the diocesan and parish level we are also challenged to embrace these wider issues and seek ways to refashion our efforts to respond to these locally. I'd like to caution here that in my experience working at different levels in the Catholic Church (parish, diocesan, regional, and national) in the past thirty years, Hispanic national entities try to justify the value of their existence at the expense of one another, rather than leveraging, coordinating, and valuing what each brings to ministry at all levels. I propose that Hispanic leaders of these organizations put aside their interest and instinct for survival be willing to sacrifice, invest, and strengthen one another. This evangelical corporate way of being becomes for many a model and a path to unity in diversity that is at the core of our identity as Church. So, when I hear claims that assert that, "There needs to be a frank discussion about which of our current national and regional structures are most essential for sustaining local ministries," I am not of the same mind. This type of thinking only adds to the political and ecclesial dynamics that so often put us at odds and against one another, making those who are watching step further away from participating in Church leadership. Hosffman Ospino correctly claims that "the greatest tragedy will be if we engage in the discernment with the narrow parochialism of defending our own turf and allow our national and regional organizations to be restructured merely according

to the survival of the fittest."[8] There are many consultants and theorists in the world of organizational development that can provide tools to save and increase the bottom-line for structures to survive. Few though, can provide a process that strengthens the Church's core mission of preaching and building the Kingdom of God.

I argue that we need to go beyond survival and find meaningful, just ways that can fashion our praxis to remain ever consistent with the mission of Jesus of preaching and building the Kingdom of God. But in order for this project to be effective it must be rooted in the community of culture with whom the Church ministers. In other words, ministry cannot dispense with from the communal life of God and its historical incarnation. Michelle Gonzalez highlights this point explaining that, "we must take seriously the importance of human communities, and the impact racial, cultural, gender, social, political, and religious experiences have on these communities…God does not destroy but rather desires, presupposes, and perfects the survival of particular communities in God's own eternal image."[9]

Motivation and Initial Claims

Understanding that Hispanic Ministry exists at a national level, it is important to recognize that since its inception, *regional* realities gave way to how such ministry focused its processes and strategies to serve Hispanic Catholics at the *local* level. Originally, in the early seventies and eighties Hispanic Ministry was composed of eight

[8] Ibid, 49.

[9] Miguel H, Diaz. "Outside the survival of community there is no salvation: A U.S. Hispanic Catholic contribution to soteriology," *Journal of Hispanic/Latino Theology* (9 December 2007): 17; For a study of notion of Imago Dei see: Michelle A. Gonzalez, *Created in God's Image: An introduction to Feminist Theological Anthropology* (Maryknoll, NY: Orbis Books, 2007), 133-160.

regions (South West, Northwest, Far West, Mountain States, Central States, Midwest, Southeast, and the Northeast). Each had its own organizational form and its plans to serve the Hispanic community within the dioceses that formed part of the specific region. Dioceses served as intermediary structures with the region and the local parish (wherein Hispanics personally reside.) The diocesan structure was and still is the most viable vehicle for the Hispanic Ministry that the Church in the U.S. has as it links the national structures with the local context.

My motivation and initial claims for working on this thesis is based on the continual growth of Hispanics in the United States and the present existing diocesan Hispanic Ministry structural practices that serve and engage Hispanics in the life and mission of the Church. Hispanic Ministry diocesan offices are especially useful to the Church when it comes to fostering processes that are pluralistic in nature and fully attentive to the particularities of cultural groups and their inculturated form of evangelizing. In *Evangelii Nuntiandi* Pope Paul VI accentuates that "Evangelization loses much of its force and effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the questions they ask, and if it does not have an impact on their concrete life."[10] The heterogeneity of the Hispanic community, the diversity of culture, and the variety of popular religious expressions are an enriching part of this evangelizing activity in the U.S. Hispanic community that, in my opinion, Church leadership has to leverage and from which it ought not to retreat.

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[10] Pope Paul VI. *On Evangelization in the Modern World: Apostolic Exhortation Evangelii Nuntiandi, Dec. 8, 1975* (Washington, D.C.: Publications Office, United States Catholic Conference, 1976), § 41.

Diocesan Hispanic Ministry has an array of organizational and structural arrangements. Fr. Allen Figueroa Deck, SJ, in a symposium sponsored by the Center for Applied Research in the Apostolate (CARA) on Hispanic Catholics, noted that "We need to know more about the ongoing effectiveness of these [Hispanic Ministry] diocesan arrangements. For one thing, there seems to be some difficulty in maintaining consistency and continuity in Hispanic Ministry across diocesan and regional divisions. This is due in part to confusion about how to organize ethnic ministries and the appropriate place for Hispanic Ministry in particular."[11]

Deck's concern is also in part due to a lack of national and local policies that can guide the U.S. Church to minister to a wide variety of people who are diverse culturally, economically, and religiously. There are some concerning tendencies in the Catholic Church in the U.S. that have been taking place in dioceses that have to do with the occlusion or coalescing of diocesan Hispanic Ministry offices in the past twenty years. The reduction of staffing, especially in areas where there is a growing Hispanic population is an alarming signal. Closures and mergers of these ministerial organizations hinder the Hispanic community to share equally in the pastoral resources of the local church. As a result of these structural changes, there is the concern that many Hispanics will shy from active participation in the life and mission of the Church.

It is my contention that at the heart of diocesan Hispanic Ministry, a model and method for discerning its practice is needed in these crucial times of transitions. In response to this concern, this thesis develops a strategic theological reflection model that

[11] Allen Figueroa Deck, SJ, "Hispanic Ministry New Realities and Choices", *Symposium on Hispanic Catholics*, Center for the Applied Research in the Apostolate (Washington, DC: Georgetown University, 2008).

can move diocesan Hispanic Ministry structures beyond a survival mode to one that will help the Roman Catholic Church to thrive in the life of U.S. Hispanics. This model is characterized as a strategic practical theological process within diocesan Hispanic Ministry and should not be seen as an add-on to other things under its auspices. I see this model as a comprehensive and essential approach that is consistent with the U.S. Bishops when they called for ministerial structures and networks Hispanic Ministry within a frame that incorporates its organizational dimension, meaning its "ministry structures and networks; relationship building and collaboration; and active participation."[12]

A Paradigm Shift in Diocesan Hispanic Ministry

Hispanic Ministry in the twenty-first century must be seen as a responsibility of the whole Church. This requires accompanying Hispanics as they integrate their lives, visions, and hopes into the wider spectrum of the U.S. Catholic experience and vice a versa. As I see it, Hispanics need to fully experience the magnitude of the evangelizing mission of the Church in the U.S., and embrace it with a renewed spirit. As noted earlier, diocesan Hispanic Ministry is undergoing a paradigm shift. Its practice has shifted from an approach at developing effective pastoral strategies for the Hispanic community, to an approach of integrating effective Hispanic Catholic pastoral strategies for the Catholic Church in the U.S.

Many ecclesiologists today take note of the fact that the Catholic Church in the U.S. is undergoing a paradigm shift. Loren Mead notes, "With each change of paradigm, roles and relationships change and power shifts. New structures develop. New directions

[12] Ibid., *Encuentro and Mission*, 10.

emerge and things that were of great value in one age become useless in the next. Times of transition between ages and paradigms are times of confusion and tumult."[13] This is true for all ministries in the Church, including Hispanic Ministry. In this chapter I will briefly present a strategic theological reflection method that can contribute to the field of Hispanic Ministry and theology by providing a tool for diocesan Hispanic Ministry leadership in discerning the ecclesial organizational shifts that impact on strategies for organizing ministry at a diocesan level.

Often paradigms act like boundaries, meaning they cause one to see only what is expected or wanted to be seen, in order to fit within the existing paradigm. Anything that fits this paradigm is deemed valid. What does not become suspicious or a distortion. What I find most helpful is the need to ponder the new paradigm, while at the same time being constrained by the old one, without knowing what the future will be like. As the new paradigm emerges, it would behoove diocesan Hispanic leadership to embrace these shifts and look forward with hope for a new and better ecclesial life.[14] There are those who will resist change. They may be unable to embrace new opportunities that emerge from the dynamic movement of ecclesial life. The hope is that they can see and understand that this shift is fertile ground for more effective ministerial praxis.

Initial Critical Questions

[13] Loren Meade, *The Once and Future Church Collections* (New York: Rowman & Littlefield, 2001), 33.

[14] *Encuentro and Mission*, 20.

Institutions and organizational structures are instrumental for the life of the church as they are for any social entity not just to survive but also to thrive. Structures are the carriers and transmitters of paradigms that exist, existed, or are in the process of existing within human organizations. As noted above, organizational and ecclesial dynamics in diocesan structures today are challenged to address the growing reality of Hispanics in the Catholic Church in the U.S. Questions focused on the organizational dimension of ministerial practices are critical for diocesan Hispanic Ministry to be able to effective in carrying out its mission.

A strategic theological reflection process for diocesan Hispanic leadership will provide a set of critical questions about the present status of ministry with Hispanics from a diocesan structural perspective. Some of these critical questions are as follows: What are the strengths, challenges, opportunities, and threats that are being experienced in diocesan structures related to Hispanic Catholics? Who are the critical players in the organization and establishment of Hispanic Ministry in the diocese? What role does the Diocesan Director of Hispanic Ministry have in the construction and sustainability of the ministry at the diocesan level? And, how are diocesan Hispanic ministerial practices functionally and theologically meaningful for Hispanic Ministry to go beyond survival and stretch into the realm of a providential place where God's voice leads and steers the ministry.

From Critical Questions, to Process, through Conversations: A Strategic Theological Reflection

A strategic theological reflection process serves as an instrument to renew ministry and embrace new practices that will serve to enliven and to integrate effective Hispanic Catholic pastoral strategies for the Catholic Church in the U.S. This process may be found within the rubrics of practical theology. The strategic theological reflection process is a four-phase process (listening, identifying, discerning, and renewing) that integrates four movements (contact, analysis, reflection, and response) of the pastoral circle together with four types of conversations (initiating, comprehending, interpreting, and re-visioning) that stem from the field of organizational change.[15] The first two phases focus on and assessing operative assumptions and practices that are presently guiding the existing diocesan Hispanic Ministry structures. Phase three proceeds towards discerning whether and how these assumptions and practices contribute to ministerial paralysis or innovation. Lastly, phase four is essential for determining any future ministerial strategy for diocesan Hispanic ministry structures to operate beyond survival.

Under the Rubrics of Practical Theology

According to Edward Farley and Herbert Anderson practical theology is not a single method but an approach marked by various characteristics. It roots itself in praxis which is experience critically reflected upon. Praxis is essential as a dialogue partner in doing practical theology. Praxis is the starting point in the process for reflection. All praxis is theory-laden, and this theory must be critically engaged. In the Hispanic context, practical theology priority is the communal over an individualistic and patriarchal approach that has marked the ministerial praxis of the Church. It is also

[15] Edward Farley, "Siblings or 2nd Cousins-Once-Removed: A Relational Taxonomy for Practical Theology," *National Theological Review* no. 1 (2013): 11.

multidisciplinary, with special attention paid to the social sciences. Farley and Anderson hold that practical theology is a venture for the benefit of human transformation which is both, the transformation of the faith community and the transformation of the world. Thus, the practical theological enterprise is prophetic, giving special attention to those on the margins without power and always exercised with a sense of mutual regard and even humility, being careful not to judge or dismiss too quickly those people, experiences, contexts, and things that may be unknown or difficult to grasp.[16]

Don Browning expresses a basic tenet of contemporary practical theology. He says that the Christian traditions are the product of both "acted upon reflection" and "reflected upon action." This means that we never proceed from theory to practice even when it seems we do. Theory is always grounded in practice. Browning argues that "theology as a whole is fundamental practical theology and that is has within it four sub-movements of descriptive theology, historical theology, systematic theology, and strategic practical theology."[17]

Descriptive theology emphasizes how people and groups think and act in specific contexts. Historical theology reexamines the texts and events that make up the sources that formed the practices of the individual or faith community and asks what do normative texts that are already part of our effective history really imply for our praxis when they are confronted as honestly as possible? Systematic theology "is the fusion of horizons between the vision implicit in contemporary practices and the vision implied in the practices of the normative Christian texts. And, strategic practical theology

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[16] Ibid., 11.

[17] Don Browning, *The Moral Context of Pastoral Care* (Philadelphia: The Westminster Press, 1976), 37.

determines what our praxis should be in this concrete situation by proposing what strategies should be used to start a process of transformation toward a new kind of practice which inevitably will meet new questions and situations that start the process of interpretation and transformation over again."[18]

The Pastoral Circle

The pastoral circle goes back to the pioneering work of Cardinal Joseph Cardijn and the Young Catholic Workers of the early decades of the 20th century which used the pastoral theological tool of "see, judge, and act."[19] The pastoral circle is not simply a "methodology" but a process, a way of being Christian and a missionary disciple in today's society. This practical theological method is frequently utilized in pastoral teams in Hispanic communities. Since the 1970's it has been instrumental for Hispanic Ministry through the *Encuentro* processes. The pastoral circle focuses our attention to the periphery so that as missionary disciples we can be in touch with the neediest and work with them to improve their situation from our particular ministry. It helps to discover the roots of injustice, inequality, and to discover the mechanisms, ideologies, rules, laws, and structures that create and maintain these unjust situations. It leads to action and a plan "to do something, and to do it well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest."[20]

As previously mentioned, the pastoral circle approach incorporates four movements: contact with reality; through analysis of the causes of that reality, through

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[18] Gloria L. Schaab, SSJ, ed., *Theology, Faith, Beliefs, Traditions* (Dubuque: Kendall Hunt Publishing, 2010), 12.

[19] Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice* (Maryknoll: Orbis Books, 1983), 7-30.

[20] Ibid., *Encuentro and Mission*, 20.

reflection on the meaning of that reality, to response of action directed to that reality. These four movements guide the conversation towards understanding and responding intentionally to the ecclesial organizational situations that calls for reflection in diocesan Hispanic Ministry structures. The key elements of the pastoral circle according to Joe Holland and Peter Henriot are historical, structural, value laden, non-dogmatic, and action oriented. This method stresses the importance of the analysis of reality and pastoral planning.[21]

For this thesis, the first phase of the strategic theological reflection method is listening to the diocesan director's description of their present diocesan Hispanic Ministry practices initiated through qualitative research interviews in order to come in contact with their reality. The second phase is to identify key aspects of the historical underpinnings found in our historical memory that influence present practices in order to comprehend what needs to be further analyzed before moving to the next phase of the method. Phase three, discerns the practices interpreting how present practices correlate in any way with the scriptures, the magisterium, tradition, and the mission of the church reflecting on seeking the best way forward in the quest for an innovative, integrated Hispanic pastoral strategies for the U.S. Church. Phase four is a renewed diocesan organizational practice re-visioning in a new light a response beyond survival for Hispanic Ministry.

Conversations: Steps in the Strategic Theological Reflection Process

It's my belief that diocesan Hispanic ministerial structures change to the level in which diocesan directors engage the strategic theological reflection process. Such

[21] Ibid., 20.

engagement facilitates the movement from diocesan ecclesial organizational praxis to a new ecclesial innovative organizational praxis. These engagements need to be intentional and processed through a series of steps that leads the ministry beyond its present boundaries, turmoil, or security.

Throughout the scriptures, both in the Old and New Testament, change happens through conversation or the engagement of the other. For example, in the book of the prophet Nehemiah, chapter 2:4-5, after Nehemiah explains to the king the reason he was sad,

> The king then said to me, 'what would you like me to do?' Praying to the God of heaven, I said to the king, 'If the king approves and your servant enjoys your favor, send me to Judah, to the city of the tombs of my ancestors, so that I can rebuild it. (Nehemiah 2: 4-5, NSRV*)*

In the New Testament, Jesus finds himself at Jacob's well and,

> … Jesus, tired by the journey, sat down by the well. It was about the sixth hour.[7] When a Samaritan woman came to draw water, Jesus said to her, 'Give me something to drink. (John 4: 6-7, NSRV)

In both these two conversations there was a shift that brought about a change not only in Nehemiah and the Samaritan woman, but it went as far as reaching into their communities. These two biblical readings take seriously the communal life of God and its historical incarnation. This communal life of God and its historical incarnation I interpret to be what Gonzalez calls the "ontological priority of community, which implies that the theological reflection of U.S. Hispanics is important, not only because there happen to be Hispanics in our churches…but also because, inasmuch as every culture and every

individual is a unique and particular manifestation of the whole human community, the theology of Hispanics has significance for the whole theological community."[22]

These interactions produce and reproduce the social structures and actions people know as reality. From this perspective, change is a recursive process of social construction in which new realities are created, sustained, and modified in the process of communication. Producing intentional change, then, is a matter of deliberately bringing into existence, through communication, a new reality or set of social structures.[23] According to Miguel H. Diaz, no separation "…between the survival of community that results from the work of human hands and the ultimate salvation of persons that comes from the work of divine hands (through Christ and in the Spirit of God)…is to hold in analogical relationship survival and salvation, the temporal and historical efforts to preserve human communities with the eternal and theological gift of God's triune presence."[24]

Producing change is not a process that uses communication as a tool, but rather it is a process that is created, produced, and maintained by and within communication.[25] In the context of this thesis the communication with the Diocesan Directors of Hispanic Ministry that took place through qualitative research will help see in the next chapter the ecclesial organizational dynamics that they are confronted with daily in their ministerial practice in their respective dioceses.

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[22] Michelle A. Gonzalez, *Created in God's Image* (Maryknoll, NY: Orbis Books, 2007), 77.

[23] Ibid., 542.

[24] Ibid., Miguel H, Diaz, 3.

[25] Ibid., González, 542.

The strategic theological reflection method seeks to allow the reality of theology to come through its distinct form, namely experience correlated with tradition for the sake of praxis.[26] Theological reflection serves "both to interpret life's experience in light of God's purpose in Jesus, and to understand the Christian story about God in light of what we are experiencing day to day."[27] Such reflection involves a "receiving the power of our Christian heritage, so we can live… [as] adult Christians engage in critical and conscious theological reflection, [seeking] the Christian community's faithfulness to the gospel and its authentic witness to that gospel."[28] It is the discipline that interprets all reality-human existence, society, history, the world and God-in terms of the symbols of the Christian faith.[29]

In the context of the topic of this thesis project, strategic theological reflection is a process of inquiry involving diocesan Hispanic Ministry practitioners in trying to discover, and research, the assumptions that frame how they minister, and the conditions they minister in. Through theological reflection the diocesan director of Hispanic Ministry become more aware of the submerged and unacknowledged power dynamics that infuse their ministerial contexts. It also helps them detect hegemonic assumptions that they might think are in their own best interests but that actually works against them

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[26] Robert L. Kinast, *What Are They Saying About Theological Reflection* (New York: Paulist Press, 2000), 2-3.

[27] Richard M. Gula, SS, *Ethics in Pastoral Ministry* (New York: Paulist Press, 1996), 54.

[28] Patricia O'Connell Killen and John deBeer, *The Art of Theological Reflection* (New York: Cross Roads Publications, 1994), vii-viii.

[29] Roger Haight, *Dynamics of Theology* (Maryknoll, NY: Orbis Books, 2001), 216.

in the long term.[30] A strategic theological reflection process provides some lenses that reflect back to them a stark and differently highlighted picture of who they are and what they do.[31] This strategic theological reflection is explained in the next chapter.

In the following chapter, we will look at some of the issues and foundational concerns that have developed from the inception of diocesan Hispanic Ministry that speak to the many dimension of ministry in the Hispanic community. These foundational concerns have to do with the arrangement (how ministry is set up in the diocese: the design, location, staffing, the kinds of resources it marshalled, and the position of authority it had in the diocesan structure), difficulties (the obstacles and complications that present themselves in ministry through conflicting wants and interests, locating support and opposition, relational context of power, resource allocation, and ecclesiological differences), and inconsistencies (the disproportional aspects in ministry that features disparity and inequality) in diocesan Hispanic Ministry.

[30] Stephen Brookfield, "Critically Reflective Practice" *Journal of Continuing Education in the Health Professions* 18 (1998), 197.

[31] Ibid., 197.

CHAPTER TWO

DIOCESAN HISPANIC MINISTRY ORGANIZATIONAL STRUCTURAL DYNAMICS

In *Rediscovering Praxis*, Hispanic theologian, Roberto Goizueta noted that "being self-consciously faithful to the particularity of our own experience as U.S. Hispanics…makes us faithful to the larger human community."[32] In this chapter, I draw attention to the "particularity" of diocesan Hispanic Ministry practices through the lens of the diocesan director of Hispanic Ministry. In the previous chapter, we could see how community development, philanthropy, advocacy, and hierarchical leadership shaped Hispanic Ministry in its early stages. These essential vehicles gathered and organized Hispanics to form part of their faith communities "participating in a never-ending process of rebirthing…recreating…reinventing... [and] renewing."[33] In this chapter, I will describe the research methodology undertaken for the thesis. This methodology helped frame the diocesan director's responses into Hispanic Ministry Analytical profiles.

For more than thirty years, I have been involved in diocesan Hispanic Ministry. This experience gave me an insider look on how diocesan leadership influences the way the local church exercises its ministry among Hispanics. Diocesan directors, as official leaders of the local church, embody how existing diocesan structures are organized to minister to Hispanic Catholics. Understanding how diocesan pastoral practices shape the

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[32] Roberto Goizueta, "Rediscovering Praxis: The significance of US Hispanic Experience in Theological Method," *Mestizo Christianity: Theology from a Latino Perspective* (Maryknoll, NY: Orbis Books, 1995), 84-103.

[33] Ibid.

identity of Hispanic Ministry is of importance for the church in the 21st century. This is so because Hispanics make up more than 40 percent of the Catholic population in the U.S. More than half of Catholics under the age of twenty-five are Hispanic.[34]

The voice of diocesan directors speaks to the experience of "What is really going on?" with ministering to Hispanic Catholics in their diocese. As leaders, they influence the goals and organization of Hispanic Ministry in their dioceses. Critical analysis of these pastoral processes speaks to two areas that are central to this thesis; one is diocesan organizational dynamics, and the other, are the strategies employed for Hispanic Catholics to take on leadership roles in the life and mission of their local church. Within these two axes, one can begin to get a sense of the "model of leadership Hispanic Catholics [will] offer …the Catholic Church in the U.S."[35] As Mary Clark Moschella, in *Ethnography as a Pastoral Practice* noted, "It is often at the points of intersection between what seems most earthly and what seems most transcendent that we can catch a glimpse of theology in action."[36]

The act of looking and discerning how and what is taking place in diocesan Hispanic Ministry offices have ministerial, as well as theological implications regarding how church leaders go about organizing ministry in the 21st century. In 2002, the Bishops noted that the church's response "to the Hispanic presence…has brought Hispanic Ministry to a crossroads at the beginning of a new century." They add, "We are aware that the implementation of the values and principles of *Encuentro* 2000 is a long-term

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[34] Ibid., Goizueta, 84-103.

[35] Ibid., *Encuentro and Mission*, 1.

[36] Mary Clark Moschella, *Ethnography as a Pastoral Practice: An introduction* (Cleveland: The Pilgrim Press, 2008), 51.

process, one of building unity and solidarity among all Catholics." But for Hispanic Ministry "a new phase should include further development in..., strengthening structures and networks that have effectively serve Hispanic Ministry; build closer relationships and collaboration with ethnic, racial, ministerial groups, and organizations; and to foster the active participation of Hispanic Catholics in the social mission of the Church."[37]

In a keynote address at CARA's[38] first symposium on Hispanic Ministry at Georgetown University, Fr. Allen Figueroa-Deck, SJ articulated three observations with respect to diocesan Hispanic Ministry. He states that, "The way in which Hispanic Ministry is structured in dioceses today continues to vary…We need to know more about the ongoing effectiveness of these diocesan arrangements…[and] there seems to be some difficulty in maintaining consistency and continuity in Hispanic Ministry."[39] It is the intent of this thesis to identify what some of these arrangements look like, in addition to the difficulties, and inconsistencies they are faced with. This will help to discover areas for strengthening leadership at the diocesan level and give evidence to the various forms that diocesan Hispanic Ministry can foster within the active participation of Hispanic Catholics in the life and mission of the Church. This research identifies and documents the diocesan directors' pastoral practices drawn from their diocesan structural leadership context and experience.

Hence, in what follows in this chapter is a description of the research methodology applied for the thesis. This qualitative research method helped to frame the

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[37] Ibid., *Encuentro and Mission*, 2

[38] CARA stands for the Center for the Applied Research in the Apostolate. A research agency affiliated with Georgetown University, Washington, DC

[39] Ibid., Figueroa Deck, 9.

diocesan director's responses into six Hispanic Ministry Analytical Profiles (H-MAP'S.) At the conclusion of this chapter some key features of the Diocesan Directors Hispanic ministerial arrangements, difficulties, and inconsistencies are briefly discussed for further reflection in the next chapter.

Research Methodology

I utilized a qualitative research approach to draw upon the lived reality of the diocesan directors. My intent is to identify those practices that provide a basis for reflection on the conditions under which these particular diocesan directors exercise their ministry. I will proceed by introducing six Hispanic Ministry analytical profiles (H-MAPS) that encompass diocesan directors' description of their role, structural dynamics, contributions, challenges, hopes and dreams. These analytical profiles serve as a framework for interpreting the ecclesial organizational dynamics[40] that directors of Hispanic Ministry face on a regular basis in their dioceses. Identifying, naming and discerning the lived praxis of these directors is critical for proposing any new praxis that, as Pope Francis has stated, "work alongside the neediest…"[41]

The research was conducted with dioceses in the northeast region of the United States. The region is composed of thirty-four dioceses spread out through twelve states (from Portland, Maine to Arlington, Virginia) incorporated by four Episcopal regions[42]. The interviews have a cross-sectional representation of diocesan directors (see Table 1).

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[40] Ecclesial organizational dynamics is understood as the organization and structural politics of the practice of ministry.

[41] Meghan J. Clark, "One Human Family." *America* (21 October, 2013): 17.

[42] The dioceses of the United States are grouped into 15 regions, geographically based under the jurisdiction and direction of an archbishop or ordinary bishop.

Substantial information was extrapolated from six interviews, from a total of twelve, for the research. At the time of the research my role as executive director of the Northeast Hispanic Catholic Center[43] gave me access to a comprehensive list of diocesan directors and coordinators of Hispanic Ministry. A letter was mailed to the diocesan directors' bishops seeking permission to interview the directors at their place of employment (see Appendix A- sample letter to the bishop). A letter followed to twelve diocesan directors announcing and inviting their participation (see Appendix B –sample letter of invitation to participation).

Table 1

Cross Section of Diocesan Directors Grouped by Key Descriptors

Interviewee	Gender	Vocation	Hispanic Population (June 2014)[44]	# of Parishes	# of Parishes with Hispanic Ministry
1	Female	Religious Community	10,000	60	2
2	Male	Religious Order	48,000	55	19
3	Male	Deacon	290,000	130	55
4	Male	Diocesan Clergy	23,000	90	7
5	Female	Laity	76,000	145	18
6	Male	Laity	1,000,000	300	120

The interviews were limited to diocesan directors of Hispanic Ministry in the northeast region of the U.S. Interviews took place at their respective diocesan offices or at a Northeast Regional Conference of Diocesan Directors' gathering. Attached to the sample letter of invitation was the informed consent form, which the participants signed

[43] A not for profit regional organization serving 34 dioceses in the northeast region of the U.S. founded in 1974 (originally known as the Northeast Pastoral Center for Hispanics)

[44] Mark Gray, Mary Gautier, and Thomas Gaunt, SJ. *Cultural Diversity in the Catholic Church in the United States* (Center for the Applied Research in the Apostolate; Washington, D.C., 2014)

and returned to me (see Appendix C). There was no compensation whatsoever for their participation. It is important to note that the diocesan directors of Hispanic Ministry were not accountable to me nor did I have any authority over the hiring, firing, or performance evaluation of the participants. My position as Executive Director of the Northeast Hispanic Catholic Center was to oversee and manage the regional office providing educational training resources and consultation to dioceses in the region. I was accountable to a two-tier board, a corporate board and a board of directors, but not to the diocesan directors' respective bishops. I had no influence whatsoever, over the diocesan directors' current positions in terms of supervisory capacity.

As researcher, I scheduled face-to-face interviews with those directors who volunteered to participate in the thesis-project. Table 2 provides some information on the interviewee's title, employment status, years as directors and years living in the dioceses they served. The interview was guided by a set of 19 open-ended questions (see Appendix D –questionnaire) which engaged the participants to share information about Hispanic Ministry in their dioceses. The questionnaire consisted of the following broad themes: role description, structural dynamics, contributions, challenges, and hopes and dreams.

Table 2

Interviewee	Title	Position	Years as Director	Years Living in Diocese
1	Director	Full-Time	6	20
2	Director	Full-Time	10	10
3	Coordinator	Full-Time	3	30+
4	Director	Part-Time	6	35+
5	Director	Full-Time	16	20+
6	Director	Full-Time	5	20+

I framed each of the diocesan directors' responses and data collected into an analytical frame titled "Hispanic Ministry Analytical Profile (H-MAP)." The H-MAP helps to frame each interview in its "particular" context for reflection and analysis. It sets the stage for articulating the ecclesial organizational dynamics experienced by the diocesan directors. It gives a snapshot on the "roundabouts"[45] that diocesan directors face on a daily basis. Each H-MAP describes the present situation of Hispanic Ministry in the diocese and its intrinsic conditions under which experiences arise and are lived by diocesan directors. It facilitates the selection of a few salient physiognomy and similarities from what would else be an overwhelming complex reality. It sets the direction for its eventual reshaping.

This research will contribute to the body of knowledge of a relatively unstudied field in Hispanic theological reflection in organizational dynamics. By focusing the listening and reflection on the ecclesial organizational dynamics of Hispanic Ministry, diocesan leaders in general can create culturally transformed systems that will responsibly educate, equip, and enable ministerial structures to go beyond a mode of survival or maintenance.

Six Hispanic Ministry Analytical Profiles (H-MAP)

First H-MAP

The diocesan director is a religious woman who works full-time in a diocese with over 60 parishes of which only 2 provide pastoral services to Hispanic Catholics. There

[45] A term used by Allen Figueroa Deck, SJ at CARA's symposium to describe the state of Hispanic Ministry.

are no Hispanic clergy, or Hispanic religious women in the diocese. The Office of Hispanic Ministry has a budget that it manages and has no fund-raising activities. The diocese has a pastoral plan but not specific to Hispanic Catholics. Hispanics form part of the pastoral formation programs in the diocese. There is no diocesan Spanish language newspaper, radio or television programming.

Table 3
Hispanic Ministry Diocesan Resources
Interviewee 1

Type of Resource		Number of Hispanic
Human	Clergy	0
	Deacons	0
	Religious Women	0
	Staff	0
Financial	Hispanic Ministry Budget	Yes
	Fund-raising Activities for the office	No
Vision/Mission	Diocesan Pastoral Plan for Hispanics	No
Leadership	Hispanic Ministry Advisory Board	No
	Diocesan Pastoral Formation Program	Yes (English and Spanish)
Social Media	Diocesan Spanish Language:	
	Newspaper	No
	Radio Station	No
	Television program	No
	Website	No
Space	Office	0

The director, six years in the position, has resided for more than twenty years in the diocese. She describes her role as "doing outreach in specific locations where Spanish or bilingual masses are taking place." Her role encompasses the following: building collaborative relationships between diocesan parishes, Catholic and civic organizations with the Hispanic community; liturgical formation; and pastoral visits to Hispanic prisoners. It involves "reaching out to Hispanics, pastors, parish personnel, responding to needs, networking and representing, 'putting out fires', budgeting, and

reporting." The director understands her role in terms of "providing support and resources to the growing Hispanic population in order to find its place in a predominantly elderly, Euro-American Catholic community."

The Office of Hispanic Ministry is not in the chancery. It is a "rolling office" (car) and home office. This makes it difficult to interface with other diocesan offices and departments. She comments that there "is the thought that Hispanic Catholics need to adapt to the existing Church... or what the dominant community does for them. But, the Spanish [language] youth group does not want to incorporate into the existing structures of youth ministry."

Structural dynamics include "being overwhelmed due to restructuring (clustering of parishes). Some see no need for Hispanic Ministry. There is prejudice and misinformation about the Hispanic community. Hispanics feel targeted, and stereotyped about their socio-economic status."

On the other hand, Hispanic Ministry contributes to the diocese providing opportunities for retreats and workshops; interfacing with civic organizations; providing materials and resources; translating English diocesan documents to Spanish; and a website sharing information.

Some of the challenges faced are "prejudice, demanding work schedules, lack of child care, having more than one job, Hispanics are not concentrated in one area, and there is no Spanish speaking media. Issues and concerns are centered in "Hispanic youth not feeling welcome and isolated in their parish communities."

Some of the hopes and dreams of the diocesan director are "having a salaried skilled youth minister, having Hispanics represented in key parish pastoral councils, and

for Hispanics themselves to recognize and take ownership of the richness they offer the church." The director suggests that "building competencies, confidence, providing educational opportunities for Hispanics, and investing in the youth" is important for Hispanic Ministry in the diocese. Priorities are "the youth and educational opportunities for Hispanic."

Second H-MAP:

In this second Hispanic Ministry analytical profile we have a religious clergy who has served and resided for more than ten years as full-time diocesan director of Hispanic Ministry. He works with 19 parishes with Hispanic pastoral services out of the 57 in the diocese. There are no Hispanic pastors in the diocese. There are 4 Hispanic clergy, 6 Hispanic deacons, and 3 Hispanic religious women. The Hispanic Ministry office manages its own budget, and does fundraising activities. There is a Hispanic Ministry pastoral plan and a Diocesan Hispanic Ministry advisory board. Hispanic Catholics form part of the pastoral formation program. There is a quarterly Spanish newspaper; a Spanish-speaking radio program one day a week for thirty minutes, but there are no television Catholic programs in Spanish.

Table 4
Hispanic Ministry Diocesan Resources
Interviewee 2

Type of Resource		Number of Hispanic
Human	Clergy	4
	Deacons	6
	Religious Women	3
	Staff	0
Financial	Hispanic Ministry Budget	Yes
	Fund-raising Activities for the office	Yes
Vision/Mission	Diocesan Pastoral Plan for Hispanics	Yes

Leadership	Hispanic Ministry Advisory Board	Yes
	Diocesan Pastoral Formation Program	Yes (English and Spanish)
Social Media	Diocesan Spanish Language	
	Newspaper	Quarterly
	Radio Station	40 min. (1x a week)
	Television program	No
	Website	No
Space	Office	Yes

The director describes his role as "collaborating with diocesan offices and parishes in ministering to the Hispanic community." More specifically it involves recruiting clergy and pastoral agents, promoting vocations, being responsible for lay formation, being available as a resource person, mentoring, community organizing, advocacy, and development of ministries. He defines his role as a "catalyst." There is collaboration with the chancery, personnel, diaconate office, religious education, and parish social ministry. There is some collaboration with vocations office, Catholic youth ministry, development office, but these relationships are contingent upon the person who heads up the office.

The major structural dynamics faced by the office is "in reaching those parishes with a large Hispanic presence and getting these to take part in diocesan activities such as Hispanic adult and youth formation, retreats, and other programs."

Some contributions the Hispanic Ministry Office has made are that more trained leaders are serving their communities, and Hispanic parish groups have organized teams. At the diocesan level "we have a Hispanic Ministry Council, as well as a Youth and Young Adult Council. These two councils are involved in planning, troubleshooting, and brainstorming."

Some challenges have to do with "a lack of resources, financial economic instability resulting in downsizing or consolidating Hispanic Ministry clergy and lay

staff." The "elimination of Diocesan Rural Migrant Ministry office and excessive work hours" is an added challenge. Some of the issues and concerns have to do with the difficulty to access the bishop, recent consolidation of Hispanic Ministry parish clergy and staff has caused dissatisfaction resulting in negativity, and feeling lack of support. Hispanic priests are transferring to other dioceses. The skills needed of those who remain, require how to do more with less."

Our hopes and dreams are that "the Bishop be more accessible and learn Spanish, that there be more funding, and that every Hispanic Ministry parish have one Spanish speaking priest, one Spanish speaking staff, and one Spanish speaking Youth Minister." He suggests that "Training and formation of leaders continue, and that there be more widespread retreats and follow ups." The priority is to "teach Spanish and Hispanic culture to all seminarians and to invest more resources into Hispanic Ministry and training leaders."

Third H-MAP:

The coordinator is a fulltime Hispanic deacon working with 55 parishes with Hispanic pastoral services of 133 parishes in the diocese. There is 1 Hispanic pastor, out of 19 Hispanic clergy, 11 Hispanic deacons and no Hispanic religious women. The office has its own budget, managed by the office. There are no fundraising activities. There is a Hispanic Ministry pastoral plan, but no Diocesan Hispanic Ministry Advisory Board. There is a pastoral formation program where Hispanics participate in the program. There is a diocesan Spanish speaking monthly newspaper. There is no radio station, but there is a diocesan Spanish language TV program.

Table 5
Hispanic Ministry Diocesan Resources
Interviewee 3

Type of Resource		Number of Hispanic
Human	Clergy	19
	Deacons	11
	Religious Women	0
	Staff	1
Financial	Hispanic Ministry Budget	Yes
	Fund-raising Activities for the office	No
Vision/Mission	Diocesan Pastoral Plan for Hispanics	Yes
Leadership	Hispanic Ministry Advisory Board	No
	Diocesan Pastoral Formation Program	Yes (English and Spanish)
Social Media	Diocesan Spanish Language	
	Newspaper	Monthly
	Radio Station	No
	Television program	Yes
	Website	No
Space	Office	Yes

The head of the Hispanic Ministry office has been in this position for three years and has resided in the diocese for more than thirty years. The way he describes his role is as follows: "through an active *pastoral de conjunto* we look to respond to the evangelizing mission by way of formation, family and youth ministry, and social pastoral ministry. More specifically, is to work with parishes that have Hispanic Ministry and priests serving in these parishes. To develop and integrate programs that serve Hispanics." The office maintains a close working relationship with all of the diocesan offices. Role is perceived as "coordinating and being liaison between the Hispanic community and the Bishop's office with the objective to help Hispanic people achieve greater participation in the life of the Church."

It is held that the Hispanic presence cannot be ignored and all the diocesan offices take this matter seriously. Each according to its ministry looks to provide an effective service to the Hispanic population of the diocese. Some structural dynamics need to

change in order to make the necessary contacts to assist in providing effective ministry. Catholic Charities and other diocesan organizations have an advantage to accessing contracts."

Our main challenge is budget restrictions. In addition is the lack of effective communication with some of the parish communities. The key issue is about the growth of Hispanics in the diocese. There is a real need to make contact with Hispanics through these parishes.

The hope is "to have an effective diocesan Hispanic family and youth ministry in every parish. Our priority is family and youth, each must have an effective ministry program that welcomes the new and continues to animate those involved to live the gospel in our everyday lives."

The Bishop's pastoral letter on the *Hispanic Presence* has to become a working tool that empowers those working in Hispanic Ministry to effectively minister to each other. Emphasis needs to be that "Hispanics can no longer be considered the guest at the table, we are becoming the host. Are we ready to serve as hosts?"

Fourth H-MAP:

The Director is a part time diocesan clergy who works with 7 parishes that have Hispanic pastoral services out of the 97 parishes in the diocese. There is 1 Hispanic pastor, 3 Hispanic clergy, and no Hispanic deacons or Hispanic religious women. A budget for the office is managed by the director. There is a pastoral plan and a Hispanic Ministry Advisory Board. The diocese has a pastoral formation program, but the Hispanic community does not partake in it. There is no Spanish speaking newspaper, radio, or

television program. The way the director described his role is "Anything that has to do with Hispanic pastoral services." He did mention that he oversees clergy who serve the Hispanic community. In terms of working with other offices, the director said that the contacts with diocesan offices were sporadic and that he did have direct contact with the Bishop.

Table 6
Hispanic Ministry Diocesan Resources
Interviewee 4

Type of Resource		Number of Hispanic
Human	Clergy	4
	Deacons	0
	Religious Women	0
	Staff	0
Financial	Hispanic Ministry Budget	Yes
	Fund-raising Activities for the office	No
Vision/Mission	Diocesan Pastoral Plan for Hispanics	Yes
Leadership	Hispanic Ministry Advisory Board	Yes
	Diocesan Pastoral Formation Program	Yes (English)
Social Media	Diocesan Spanish Language	
	Newspaper	No
	Radio Station	No
	Television program	No
	Website	No
Space	Office	No

In general, the director understood his role to be pastoral, to make sure that the Church as a whole respond to the needs of Hispanics and to evangelization. In a joking way, he said, "I am the Church in Spanish." The structural dynamics the Hispanic Ministry Office faces are the condescending attitudes parish and diocesan personnel have toward Hispanics. The budget remains the same each year. Sensitizing new pastors about Hispanic presence is not an easy task. One contribution the Hispanic Ministry Office has made in the diocese is to provide workshops for different ministries about the Hispanic community.

The challenges the director faces are many, for example, immigration work versus non-immigrants (neglect of one over the other). Other challenges include clergy not being responsive to the needs of Hispanic community and the precarious situation in which newly arrived immigrants find themselves. Therefore, it is hard to start and finish something because of their situation. Second generation Hispanics tend to move away through osmosis (they have one foot in and another out of the community). Other challenges include- hostility toward Hispanic (there is an admissible prejudice that believes that being against Hispanics who are illegal immigrants is okay.) For this reason, there needs to be more training for priests and more formation for laity to work with the Hispanic community. There is a need for education on how to deal with the social and psychological issues Hispanics bring with them from their homeland to the U.S. It is the hope of the director to do more outreach to invite Hispanics to come to Church and for the Anglo population to be more welcoming and see Hispanics as their brothers and sisters.

Fifth H-MAP:

This is a medium size diocese with a full-time female layperson as the director of Hispanic Ministry. There are 18 parishes out of 145 with Hispanic pastoral services. There is only 1 pastor who is Hispanic; 7 Hispanic clergy; 8 Hispanic deacons, and 1 Hispanic religious woman. The Hispanic Ministry office does not have its own budget. The office does fundraising. There is a pastoral plan for Hispanics but no diocesan Hispanic Ministry Advisory board. There is no pastoral formation program. There exists a monthly Hispanic newspaper. In addition, there is a Spanish speaking Catholic radio

station that airs Spanish language programming for a half an hour five days a week. A Spanish-speaking television station operates four days a week also for a half an hour. The diocesan director has been in the position of director for over sixteen years and has resided in the diocese for a little more than twenty years.

Table 7
Hispanic Ministry Diocesan Resources
Interviewee 5

Type of Resource		Number of Hispanic
Human	Clergy	8
	Deacons	8
	Religious Women	1
	Staff	1
Financial	Hispanic Ministry Budget	No
	Fund-raising Activities for the office	Yes
Vision/Mission	Diocesan Pastoral Plan for Hispanics	Yes
Leadership	Hispanic Ministry Advisory Board	No
	Diocesan Pastoral Formation Program	No
Social Media	Diocesan Spanish Language	
	Newspaper	Monthly
	Radio Station	½ Hour (5 days a week)
	Television program	½ Hour (4 days a week)
	Website	No
Space	Office	Yes

The diocesan director works with pastors and parishes that have a Hispanic community to offer support, information, spiritual enrichment and ministerial training. The diocesan director is actively involved with local, regional, and organizations for Hispanic Ministry. Overall, she understands her role as being the link between diocesan structures and the Hispanic community.

Diocesan offices augment the work of Hispanic Ministry office by being inclusive and sensitive to diversity. Structural dynamics deal with advocating for Hispanic immigrants and their needs. In the diocese, Hispanic Ministry has helped Hispanics grow

in their faith while being culturally sensitive to one another. The challenge faced by the Hispanic Ministry Office has to do with finance and openness from the clergy. One of the major issues and concerns of the director is that there is no space or place for spiritual retreats. The other issue is the lack of financial support for the Spanish radio programs.

It is the hope and dream of the diocesan director that there be a bilingual presence in decision-making bodies in the diocese, including youth ministry organizations. One key suggestion made was that diocesan directors maintain a professional character and a missionary spirit. With this in mind, a major priority is education and Christian commitment.

Sixth H-MAP:

Large diocese with a full-time male lay person as director of Hispanic Ministry working with 123 parishes with some form of Hispanic pastoral services out of the more than 400 parishes. There are 26 Hispanic pastors, 82 Hispanic clergy, 90 Hispanic deacons, and 56 Hispanic religious women. The Hispanic Ministry office develops its own budget but does not manage it. No fundraising takes place for the office. There is no pastoral plan or a diocesan Hispanic Ministry Advisory Board. There is a pastoral formation program in the diocese that Hispanics take part in. There is no diocesan Spanish speaking newspaper, only a one-page article in Spanish in the weekly diocesan newspaper. On Saturdays and Sundays there is a Spanish language Catholic radio program and on Sunday's a Spanish speaking television program that airs the mass in Spanish. The director has been in the position for five years and has resided in the diocese for more than twenty years.

Table 8
Hispanic Ministry Diocesan Resources
Interviewee 6

Type of Resource		Number of Hispanic
Human	Clergy	82
	Deacons	90
	Religious Women	56
	Staff	2
Financial	Hispanic Ministry Budget	Yes
	Fund-raising Activities for the office	No
Vision/Mission	Diocesan Pastoral Plan for Hispanics	No
Leadership	Hispanic Ministry Advisory Board	No
	Diocesan Pastoral Formation Program	Yes (Spanish)
Social Media	Diocesan Spanish Language	
	Newspaper	No
	Radio Station	Yes (Saturday/Sunday)
	Television program	Sunday Mass
	Website	No
Space	Office	Yes

The director describes his role as an aid to the bishop on matters related to the Hispanic community. There are activities of the office providing resources to Hispanic leadership in parishes, while supporting other diocesan offices, departments, pastors, and pastoral staff around issues related to the Hispanic community. Translation from English to Spanish takes place from time to time at the request of the Bishop and/or other diocesan offices. The director understands that his role is to be a leader, a good facilitator that is capable of promoting the mission of the Church in all its aspects (*kerigma, liturgy, didache, koinonia. and diakonia*), as well as engendering leadership in these.

The director identified the following structural dynamics: Hispanic Ministry Office's loss of its role as protagonist in Hispanic Ministry; parishes with Hispanics that are disconnected with the Hispanic Ministry office; apostolic groups have isolated themselves and are engaged only in their own activities; Hispanic Ministry Office role

has been reduced to activities related to Mass at the Cathedral for Hispanics, translations for Bishop, etc.

One challenge that the Hispanic Ministry is facing is that the Hispanic community is concentrated at the parish and apostolic group level, with no link to a diocesan vision. There is also a lack of collaboration of clergy working with Hispanic Catholics in the diocese. The dismantling of Hispanic Ministry offices throughout the nation, human and financial resources being reduced; inadequate preparation of clergy to work with the Hispanic community; and a lack of unity in and among Hispanic apostolic groups are issues that impact local diocesan directors ministry among Hispanics.

There is a need to form Hispanic leaders who can identify with Hispanic values and who can foster collaboration with parishes and other ministries in their communities. The two major priorities that the directors see are: 1) to increase Hispanic leaders adequately educated to serve in a variety of roles and, 2) to sustain a viable Hispanic Ministry office equipped with resources needed to carry out its mission.

"Nuestra Realidad Actual--Arrangements, Difficulties, and Inconsistencies

"*Nuestra Realidad Actual"* (our present reality) of diocesan Hispanic Ministry is complex. While Hispanic Ministry is seen by many to be at the heart of the church in the U.S. today, the withdrawal of support for this ministry de-legitimizes the presence of Hispanics in the Church. As a result, those who are at the fringes of the church and society are further marginalized. In response to this concern, Cardinal Dolan suggests that "we resist the temptation to approach the Church as merely a system of organizational

energy and support that requires maintenance." [46] Moreover, if diocesan structures "are to live in responsiveness to and dependence on God, reflective discernment is a continuous practice, rooted in the current environment and experience of the church."[47] A church's capacity to discern and participate in God's will is increased whenever study, reflection, and continual interaction are well resourced.

The Multiplex Aspect of Hispanic Ministry

This multiplex aspect of Hispanic Ministry involves issues around human resource, finances, vision and mission, leadership, outreach, and space. Even though these issues are more in the realm of administration, they point to more foundational concerns in Hispanic Ministry. It is important to understand that all ministries operate within an organizational structure that brings together functions, people, and resources for the purpose of achieving its objective in its particular context. For ministers, organizational structures provide the means for clarifying and communicating the lines of responsibility, authority, and accountability among its members (its ministers).[48] As highlighted in the research presented above, it is sometimes difficult for many in positions of authority to admit that ministry in the Church "operates in a social space of struggle and dependence relationships, where interests are implicit in discourse and

[46] Archbishop Timothy Dolan, "Today's Pastoral Challenge." *Catholic Network* (2013).

[47] Mark Lau Branson and Juan F. Martinez, *Churches, Cultures, and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: IV Press, 2011), 39

[48] Charles F. Fombran, "Structural Dynamics within and between Organizations". *Administrative Science Quarterly* 31, no. 3 (September 1986), 403-421.

actions, resources are under the dominion of certain actors, and socially acceptable rules define the game through control of those resources."[49]

Taken to a Specific Setting

Hispanic Ministry profiles (H-MAP's) takes us to a specific setting. These H-MAP's deepen our understanding on how Hispanic Ministry and structures give witness to the Gospel through its practices. There are limited theological sources on the topic of organizational theory and theology. Only in the past recent years has it received some significant attention in the field of practical theology.[50] This thesis seeks to attend to the question of what does it mean to embody the gospel values in concrete ways through the structures and ministries of the church? But first we need to see what are the significant commonalities, recurring themes, what stood out, and possibilities in paradox from the H-MAP's ecclesial organizational dynamics emerged.

Seeing Significant Commonalities

Looking at the H-MAPS I took note of elements that caught my attention and found some significant commonalities. First, in the area of human resources, it was clear

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[49] Clovis L. Machado-da-Silva, Edson R. Guarido Filho, and Luciano Rossini, "Organizational Fields and the Structuration Perspective: Analytical Possibilities," *Brazilian Administration Review* 3, no. 2 (July/Dec 2006,), 32-56.

[50] T.E. Frank, "Leadership and Administration: An Emerging Field in Practical Theology," *International Journal of Practical Theology* 10, (2006): 113-136; Sorensen, B.M., Spoelstra, S., Hopfl, H. and Critchley, S. "Theology and Organization," *Organization* 19, (2012): 267-279; Miller, K.D. "Organizational Research as Practical Theology," *Organizational Research Methods* 18, no. 2 (2015), 276-299.

that the human resources (clergy, religious, and laity) were not sufficient compared to the population of Hispanic Catholics in the dioceses across the board. The average number of Hispanic Catholics per minister is a little over 12,000 to 1. Out of the six dioceses only one did not managed their own budget and only two dioceses did any fundraising for the ministry. Four out of the six dioceses had a diocesan pastoral plan for Hispanic Ministry. One significant observation regarding leadership is that only two of the six dioceses reported that they had a Hispanic Ministry Advisory Board. All the dioceses had a lack of finances, focused on participation of Hispanic laity in the church, and on collaboration with other offices in their dioceses.

Seeing Recurring Themes

Recurring themes that emerged from the analysis of the H-MAP's centered on collaboration between the office of Hispanic Ministry with other offices ranging from raising consciousness, to collaboration in implementing programs, to Hispanic Ministry complementing other offices. Other themes were focused on the growing need for leadership preparation, and the unrelenting prejudice among Anglo communities. Finance is an issue of great concern. There is a lack of funding to prepare leaders and to employ them in full-time Hispanic Ministry positions.

Seeing What Stood Out

What stood out overall are the role descriptions the directors of Hispanic Ministry expressed that are way too immense. No one can do all they are asked to do, and do it well. They felt that the tasks that the position required were overwhelming. Those who were interviewed prioritized, but nevertheless, in order to accomplish all the areas well (formation, collaboration, outreach, fundraising, media, advocacy, spiritual nourishment, developing ministries – traditional and inculturated; structuring levels of participation, forming ministry teams, community development, etc.) they felt an urgent need develop competency in people in order to properly address the essence of each area.

Seeing Possibilities in Paradox

Although few addressed the lack of vision there is a need for space to critically reflect and take time to envision Hispanic ministry at the diocesan level beyond what is already articulated in job descriptions. Structures that seemed to help the office of Hispanic Ministry are diocesan Hispanic Ministry advisory boards, Hispanic Ministry teams in parishes, Hispanic councils, social media, pastoral plan for Hispanic Ministry, and inculturated leadership formation programs. There is often pressure to have the Hispanic community participate with other cultures. While this is perhaps a good ideal the focus in ministry is the inculturated proclamation of the Gospel and multicultural relationships appear to me to be auxiliary.

Organization and Structure Integral to Ministry

Based on the data presented above, in pastoral work one has to consider not just the overt ways ministry is designed but just as important is the covert ways it is carried

out and resourced. Every organization has what Schein calls "a correct way to perceive, think and feel."[51] Organization and structure are integral to ministry. Ministry has a multiplex dimension that includes formal and informal, visible and invisible, organized enduring elements, processes and programs that take effect at all levels of the church. Ecclesial organizational dynamics influence how ministry is perceived, thought of, and experienced. The next chapter will highlight some of key diocesan organizational structural dynamics that have historically addressed some of the issues involved in birth and sustainability of Hispanic Ministry in the United States. Fomented in our *Memoria Histórica* (historical memory) are knowledge and resources in garnering the gifts and awakening the "prophetic spirit and voices" of Hispanic Catholics.

[51] Edgar Schein, *Organizational Culture and Leadership*. (San Francisco, CA: Jossey-Bass, 1985), 9.

CHAPTER THREE

OUR "*MEMORIA HISTORICA*" OF DIOCESAN HISPANIC MINISTRY: HOPES AND CHALLENGES

All Church ministries are embedded in tradition, history, and human experience that bear upon present decisions and shape its practices. In Hispanic Ministry, our "*Memoria Histórica*" is the *locus* of our content and practices. Our "*Memoria Histórica*" has a distinctive fundamental character embodied in "The thoughts and guidelines for action…created every day within [our] very communities, by [our] own leaders, by [our] community organizations, and through the intuition of [our] poets."[52] This essential character informs and guides Hispanic ministerial practices in all its facets-liturgical, service, community, word, and teaching.[53] According to Fr. Mario Vizcaino, founder of Southeast Pastoral Institute, our "*Memoria Histórica*" is grounded in "the meaning, values, and longings that underlie historic events."[54] It provides the "narratives which frame our understanding and interpretation of the Latino presence"[55] in the U.S.

Our "*Memoria Histórica*" stores Hispanic ministerial practices that are not merely actions taken to respond to a need, but in essence has a core of shared interpretations

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[52] Isidro Lucas, *The Browning of America: The Hispanic Revolution in the American Church,* (Chicago: Fides/Claretian, 1981), 10.

[53] Maria Harris, *Fashion Me A People: Curriculum in the Church* (Louisville: Westminster John Knox Press, 1989), 25.

[54] Mario Vizcaino, "Historical Memory and the Present Reality of Hispanic Ministry," in *Proceedings of the National Symposium to Refocus Hispanic Ministry, A Pastoral Theological Reflection in Light of Encuentro 2000* (Washington, DC: USCCB, Committee on Hispanic Affairs, November 2001), 15.

[55] Figueroa Deck, Allen, "Toward a New Narrative for the Latino Presence in U.S. Society and the Church," *Origins* (Washington, DC: USCCB, 2012), 458.

accumulated and stored, with a wealth of knowledge that informs decisions. Kathleen Cahalan describes practices "as an intentional action which takes place within a community and tradition of shared meaning and purpose."[56] These practices are sustained not only in the "beliefs, knowledge, frames of reference, models, values and norms, and stories; they become encoded in formal and informal behavioral routines, procedures, and scripts."[57]

Rooted in our "Memoria Histórica" are our Practices and Lived Pastoral Experiences

Tradition and community informs our ministerial praxis, and performs two fundamental roles for practice: interpretation and action guidance.[58] It filters the way in which information and experience are categorized and sorted. It also dictates and influences individual and group action.[59] Hispanic Ministers are not only part of a community, which bears the intent, meaning, and know-how of the practice;[60] they are "*herederos*" (inheritors) and *"educadores"* (educators) of the practices themselves.

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[56] Kathleen A. Cahalan, *Introducing the Practice of Ministry* (Collegeville: Liturgical Press, 2010), 10.

[57] Christine Moorman and Anne S. Miner, "The Impact of Organizational Memory on New Product Performance and Creativity," *Journal of Marketing Research* 34 1 (February 1997), 92. Special Issue on Innovation and New Products.

[58] Ibid., *Journal of Marketing Research*, 1997, 93.

[59] Ibid., 93

[60] Ibid., Cahalan, 101.

The contents of Hispanic Ministry are delved in "individuals, culture, transformations, structures, ecology, and in archives."[61] They also tell a story about service, about issues and problems faced and decisions made that help shape the organization of the ministry itself. It speaks about a journey, a path taken to renew and to provide guidance for future generations. It teaches, it informs, it contains the significance of ministry to a Hispanic growing population, and a Church that is led by human and divine interventions. Pope Francis reminds us that "memory is a dimension of our faith…" and that, "the joy of evangelizing always arises from grateful remembrance."[62]

Hispanic Ministry from the 20th century into the early start of the 21st century

For the purpose of this thesis, I will draw from our "*Memoria Histórica*" significant practices in the Catholic Church's ministry to Hispanics from the 20th century into the early start of the 21st century. The focus is on identifying and naming how ecclesial organizational practices bear upon or advance the practice of Hispanic Ministry at a diocesan level. These practices are considered to be dominant, critical or decisive for exercising effective Hispanic Ministry. They have evolved over time under the influence of Hispanic Ministry's history, its people, its leaders, and actions. Part of this historic memory includes a set of rules of how certain practices need to be enacted when ministering to the Hispanic community. It is also accompanied by a set of cognitive elements (such as concepts and categories by which these rules are described.) Practices

[61] James P. Walsh and Gerardo Rivera Ungson, "Organizational Memory," *Academy of Management Review* 16, no. 1 (January 1991), 31.

[62] Pope Francis, *Evangelii Gaudium, The Joy of the Gospel*, Apostolic Exhortation (Washington, D.C. USCCB, 2013), §13.

are "infused"/"impregnated" with values that acquire meaning that goes beyond action. They acquire meaning that is both symbolic and normative. When Hispanic ministerial practices are implemented formally and internalized, it becomes an institutionalized practice with strategic importance for the survival and advancement of Hispanic Ministry.

The Catholic Church in the United States is not built on Spanish Catholic institutional logic[63] as was clearly the case in Latin America. What dominated in the Catholic Church in the U.S. were English, German, Italian, and especially Irish Catholic patterns of organization. This means that Hispanics are twice "foreigners" when it comes to the U.S. religious reality: foreigners in terms of being Catholic in a predominantly Protestant nation and even "foreigners" in their own church whose immediate antecedents are not Spanish.[64]

This "foreignness" is what paved the way for church leaders to step up, address, and respond to the growing reality of Hispanics in the U.S. in the Catholic Church. In my research, I identified five initial approaches (see Table 1 p. 22-23) that are critical to the organization and structuring of Hispanic Ministry in the early twentieth century, and viable for the twenty first century. The approaches explicate the agents and the practices incorporated to meet the needs of the Hispanic community with a particular set goal. These are fundamental for the ongoing development and mission of evangelization in the

[63] Roger Friedland and Alford, R. Robert, "Bringing society back in: Symbols, practices, and institutional contradictions," *The New Institutionalism in Organizational Analysis*, Walter W. Powell and Paul J. DiMaggio, eds. (Chicago: University of Chicago Press, 1991), 232-262. They explain that an institutional logic has a central logic that guides its organizing principles and provides social actors with vocabularies of motive and a sense of self (i.e., identity). These practices and symbols are available to individuals, groups, and organizations to further elaborate, manipulate, and use to their own advantage.

[64] Marcelo Acevedo, "Hispanic Leaders: Faith and Culture in the New Millennium," *Raices y Alas '96: Creating Pathways of Hope, NCCHM* (Chicago: Loyola University, 1996), 5.

Catholic Church in the U.S. It is important to note at this time that there are many facets and practices that are involved in Hispanic Ministry; I am highlighting those practices that through the years continue to be instrumental to Hispanic Ministry at a diocesan level. These approaches are a) fraternal community development; b) philanthropy; c) immigration advocacy; d) hierarchical leadership; and, e) the *Encuentros.*

Fraternal Community Development Approach- The Spanish-American Fraternal Benevolent Association

In some places, Hispanics used their own initiative to build a fraternity to attend to their needs. For example, in 1908, in the northeast region of the United States, La Fraternal, the Spanish-American Fraternal Benevolent Association, was Philadelphia's first Spanish-speaking mutual aid society. In 1909 Vincentian priests from Barcelona, Spain, under the auspices of the Philadelphia Archdiocese, founded Our Lady of the Miraculous Medal, (La Milagrosa) the city's first Spanish-language mission. Together, these institutions were central not only to the evolution of pan-Latino enclave of Southwark, but also to the later development of Latino enclaves in Philadelphia Spring Garden and Northern Liberties neighborhoods. These institutions helped link the city's Spanish-speaking residents, and the enclaves that emerged in Southwark, Spring Garden, and Northern Liberties. During this time, Spaniards, Cubans, Mexicans, Puerto Ricans, and other Central and South American residents of Philadelphia initiated a process of community development that gestated throughout the 1920's and 1930's and came to fruition during the 1940's. La Fraternal, La Milagrosa, and later institutions such as the

First Spanish Baptist Church and the International Institute all helped shape the interconnected Spanish-speaking *colonia* that had begun to take form in Philadelphia by the early 1940's, a *colonia* characterized by common language, shared culture, and a growing organizational infrastructure across the three scattered enclaves.[65]

The sociologist Rodney Stark, in his historical study *The Rise of Christianity*, concludes that Christianity grew because "Christians constituted an intense community, able to generate the "invincible obstinacy" …the primacy means of its growth was through the united and motivated efforts of the growing numbers of Christian believers, who invited their friends, relatives, and neighbors to share 'the good news'"[66]

The Philanthropic Approach- The Catholic Extension Society

In the Southwest and other rural areas, where the Church was expanding and new arrivals were coming, there was a lack of personnel, resources, and buildings to serve the needs of new dioceses that were emerging. Father Francis Clement Kelley, a Catholic priest in Michigan, established The Catholic Church Extension Society on October 18, 1905. Using funds donated by Catholics from the wealthier urban parishes of the East Coast and Midwest (channeled through the American Board of Catholic Missions) the

[65] Victor Vazquez-Hernandez, "The Development of Pan-Latino Philadelphia, 1892-1945" *Pennsylvania Magazine of History and Biography* CXXVIII, No. 4 (October 2004): 367-8.

[66] Timothy E. Byerley, *The Great Commission: Models of Evangelization in American Catholicism*, (Mahwah, NJ: Paulist Press, 2008), xii; Rodney Stark, *The Rise of Christianity: How the obscure marginal Jesus movement became the dominant religious force in the Western World in a few centuries* (Princeton: Princeton University Press, 1996), 6.

Society helped to construct new churches, educate and support clergy and seminarians who could serve in the rural parishes, and gave assistance to the needy dioceses.

Father Kelly was particularly interested in Mexican Catholics, whom, he noted, "are without schools [or] churches" and lived in the poorest dioceses. Under Kelley, Extension assisted in financing churches and schools across rural Texas, which would primarily serve the new waves of Mexican migrants arriving during the Mexican Revolution. The Extension Society raised millions of dollars to fund church growth in the region (although not all of this went to Mexican parishes).

Father Kelley also paid particular attention to clerical and religious exiles during the Revolution. Soliciting funds from affluent Catholics, Kelly raised thousands of dollars to provide the exiles – which included not only bishops, but entire convent of nuns, as well as priests and seminarians – with shelter, food and clothing. He also helped to relocate them to various parishes, convents, and other residences in the United States. He also helped relocate a large group of Mexican seminarians, establishing the St. Philip Neri Seminary in Castroville, Texas in 1915. There, nearly 80 priests were ordained, many of whom returned to Mexico after the Revolution.

Finally, using the platform of the Society's widely read magazine, *Extension*, Fr. Kelley undertook a publicity campaign that highlighted anticlerical persecutions during the Mexican Revolution, taking testimony from displaced Catholics and using it to write his polemical books, *Blood-Drenched Altars* and *The Book of Red and Yellow*. He would continue to advocate for Mexican Catholics well into the 1930s.

Immigration Advocacy Approach-The National Catholic Welfare Conference

By the 1920s, as Southern Europeans and other migrant groups from Europe were restricted from entering the country due to new, punitive immigration laws, Mexican migration increased sharply. This period is sometimes known as the first "Great Migration," when hundreds of thousands of Mexicans crossed into the United States to take jobs in railroads, agriculture, and industry. This decade also saw Mexican migrants settling in more diverse urban areas, including Chicago, Detroit, and other cities of the Midwest, as well as the more traditional locations in the U.S. Southwest.

The 1920-1940 periods also saw the growth of immigration laws and restrictions. Whereas the U.S.-Mexico border had been almost completely unguarded before the 1920s, the establishment of the U.S. Border Patrol in 1924 meant that Mexicans were increasingly asked to show visas, pay for permits, and pass inspection before coming into the U.S. Increasing numbers of Mexicans were refused entry. In addition, yet another violent conflict – the Catholic rebellion known as the Cristero War – created new flows of religious refugees. And after the onset of the Great Depression in 1929, Mexican immigrants became scapegoats for widespread joblessness and local budget shortfalls. In many instances, Mexican migrants were rounded up and deported by local authorities – often despite the fact that they (or their children) were U.S. citizens.

All of these challenges at the border called out for a response by the U.S. Catholic Church, which was well aware of, and concerned with, the "problem" of the growing Mexican migrant population. As discussed by Maria Mazzenga, the National Catholic Welfare Conference (NCWC) had been dealing with immigrant/ethnic issues since its

inception in 1919. In 1920, the NCWC established the Bureau of Immigration to assist immigrants to the United States. The Bureau launched a port assistance program that met incoming ships, helped immigrants through the immigration process and provided loans to them. It would even fill out paperwork, appeal to immigration authorities on behalf of individual migrants, and help with visa applications. Local offices were established all over the United States but the most important of these for Latino immigrants was in El Paso. The El Paso office was established in November 1922, and the Bureau's office in El Paso was put in charge of the entire Mexican border, from Brownsville, Texas, to San Diego, California (a smaller "sister" office operated out of Juarez, Mexico).[67]

In its first 14 years of operation, the El Paso office handled a total of 95,695 cases. As with the rest of the Immigration Bureau, all of the cases that the El Paso office handled were pro bono. There, the office offered assistance to detained immigrants; furnished clothing to those in need; helped them to prepare affidavits or other legal papers; and forwarded information to the Washington office in order for its legal staff to be able to submit appeals.

During the Cristero war period, the El Paso office was run by Cleofas Calleros, a Mexican native who had immigrated to the US as a child. In 1926, Calleros--a devout Catholic--became the Mexican border representative of the Bureau of Immigration Office, and worked in that position until his retirement in 1968. During the same time period, he also served as the secretary and assistant to the Bishop of El Paso, Anthony J.

[67] Julia G. Young, "Cristero Diaspora: Mexican Immigrants, the US Catholic Church, and Mexico's Cristero War, 1926-29." *The Catholic Historical Review* 98, no. 2 (2012), 283.

Schuler, himself an important advocate for the Mexican migrant population.[68] Calleros and his office produced educational materials for migrants, such as a pamphlet that explained the U.S. laws and offering words of counsel and warning and providing the address of the NCWC's Office of Immigration in Juarez.

Calleros was outspoken in his beliefs about the need for the better-off to help the Mexican community, and he saw it as the duty of Catholics in Texas, particularly in the face of efforts by Protestants to minister to (and convert) poor Mexicans. When addressing the National Convention of Catholic Women in 1936, he asked, "What could be most pleasing to our Mother church than to do something for our unfortunates; in uplifting their condition in life and thus save them to the Church? Remember that other groups are working amongst them and sooner or later are lost to our cause."

Furthermore, Calleros could accurately be labeled an early civil rights activist. In 1936, he successfully campaigned against color classification of Mexicans by government authorities in the United States, and throughout his career he frequently spoke out against discrimination towards Mexicans. He also advocated improvement of education, stating that "the educational facilities afforded Mexican children as a whole, [are] a disgrace to the State of Texas and we as citizens, by our race prejudice and egotistical actions, make such things possible in our communities."

By the 1940s, the U.S. economy was experiencing a wartime boom. Consequently, there was a great need for labor, both in agriculture and in industry. Mexican migrants, who had been deported in great numbers during the Depression, were

[68] Ibid., 283-84.

suddenly in demand once again, especially to replace the native-born male population which had been drafted in the war. In August 1942, the U.S. and Mexico signed an agreement to launch a guest worker program, known as the *Bracero* Program. By 1964, when the program ended, more than 4.5 million Mexicans had participated as *braceros*.[69]

Hierarchical Catholic Leadership Approach- Diocesan and Regional Engagement

Unfortunately, the Bracero Program also spurred a simultaneous growth in undocumented immigration. Unscrupulous recruiters hired migrants without visas to the U.S., where they were often paid lower than the going rate for Braceros. By the early 1950s, there was growing public concern about undocumented Mexican migrants in the United States, and in 1954, hundreds of thousands of Mexicans were deported in a roundup called Operation Wetback. This was not the only problem facing Mexican migrants in the United States during this period; many Mexican migrants faced deep-seated racism and segregation as they tried to adjust to life in the U.S.

Catholic bishops in the U.S., led by Archbishop Robert E. Lucey of San Antonio, became increasingly concerned about the systematic mistreatment of Mexican immigrants. Originally from Los Angeles, Lucey had been director of Catholic Charities there during the 1920s. He was also a member of the Labor Bureau in California, where he saw firsthand the long working hours, harsh conditions, and poor pay of Mexican

[69] Ibid., 271-300.

laborers. Later, as bishop in Amarillo, Texas, Lucey became an outspoken advocate of the labor movement.

For Latinos, three cities and their archbishops were pivotal, despite the restraints of hierarchy and patriarchy, in opening the doors to cultural, if not religious, pluralism. In San Antonio, Archbishop Robert E. Lucey served from 1941 to 1969, a period in which his city remained the regional hub for the disposal of Latinos on the migrant circuit and included an active Mexican-American community. In New York, Francis Spellman (1939-1967) acted to strategically integrate different Latino Catholic ethnic groups with European-origin ethnics, rather than setting them off in "national parishes" as had been done with Europeans or requiring total assimilation within homogenous "territorial" parishes. He also stressed the importance of clergy's becoming fluent in Spanish. Chicago's cardinal, Samuel Stritch (1939-58), pursued similar strategies. In adopting innovative approaches to ethnic change, all three prelates recognized that the key to regenerating parish structures for the future benefit of the Church lay in successfully managing the entry of Latino immigrants.[70]

The powerful archbishops in San Antonio, Chicago, and New York dominated the course of both religious and social development for dominant Latino groups within their diocese. A variety of church-based organizations emerged to address Latino groups' social and economic plight. Prelates determined the Church's social and political policies throughout their respective metropolitan areas, and to varying degrees they became

[70] Ibid., 66.

involved in redressing inequality and discrimination against the newest arrivals as well as against older communities of African Americans.[71]

A National Catholic Welfare Conference seminar, "Spanish-Speaking People of the Southwest and West," held in San Antonio in July 1943, was followed by similar conferences in Denver, Santa Fe, and Los Angeles. In 1944, at the annual meeting of the Catholic hierarchy in the United States, held in Washington, DC, Chicago's Archbishop Samuel Stritch spoke of the need for a unified and coordinated program of welfare work among Spanish speaking people in the Southwest and requested a grant from the American Board of Catholic Missions. Out of these meetings, Archbishop Lucey spearheaded the organization of the Bishops' Committee for the Spanish-speaking (BCSS) on January 10, 1945, in Oklahoma City. The BCSS composed of the archbishops and bishops of the Southwest, was established to promote the spiritual and social welfare of approximately two million Catholics of Spanish and Mexican ancestry living in the region, with Archbishop Lucey named its executive chair.[72]

After the mid-1960s, Mexican and Latino immigration to the United States would continue to grow. Unfortunately, the 1965 Immigration and Nationality Act – which made it easier for people from the rest of the world to immigrate to the United States legally – also helped prompt a steep rise in undocumented migration, since the law instituted a sharp limit on migrants from within the Western Hemisphere. As a result, the number of undocumented migrants tripled by the 1970s, and has continued its steep

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[71] Ibid., 67.

[72] David Badillo, *Latinos and the New Immigrant Church* (Baltimore: The Johns Hopkins University Press, 2006), 66.

ascent. The U.S. government's policy has been to steadily increase border security, but unfortunately, the humanitarian problems along the border have only grown worse with each passing decade. Still, by the late 1960s, a precedent had been set for the Catholic Church.[73]

Due to discrimination, the Church created separate structures for Hispanics, though to a lesser degree than it did for blacks. In some parts of the Southwest, there were separate churches in the same parish for Anglos and Hispanics. In parishes with only one church, Hispanics were welcome only for certain masses. Parallel national directorates were established for the Marriage Encounter movement and the Cursillo. Protestant denominations established separate Hispanic congregations rather than assimilate their Hispanic members. The division of Hispanics and Anglos by class, race, and culture was the path of least resistance.

Birthing Hispanic Apostolic Diocesan Offices

By 1965, the bishops began to accept Hispanic leadership for special offices by appointing laypersons because the church could hardly reassign the relatively few clergy, Sisters of Hispanic origin, or native-born or immigrants. Fortunately, this change came at a time when Hispanics could respond to the challenge. Many had gone to college or gained other skills in the post-World War II period. More importantly, they were well disposed to work on behalf of their own people. Once known as the "silent minority,"

[73] Ibid., 69.

they now asked to be heard and served. They demanded better educational opportunities, justice in the workplace and the streets, and response and commitment from the Church that claimed them as its sons and daughters. Their pressure earned them a small, but firmly established, place in the chancery.

Though the staffs of the Hispanic apostolate offices had no easy task in influencing the Church's bureaucracy, they still lobbied the bishops to hire more Hispanics for jobs in the chanceries and urged parishes to include more Hispanics on parish councils, to offer Spanish liturgies in parishes, and to respect the religious traditions of the people. The directors were not afraid to hold the bishops accountable.

The Hispanic apostolate offices gave Hispanic laity in particular a place and a role they had not had before…thus in the beginning, the Hispanic apostolate office was the only one in which one could find them. From there, they were able to meet and gradually influence non-Hispanic leaders about their needs. The encounters, not always harmonious, nevertheless provided opportunities for mutual learning and understanding.

The Offices for Hispanic Ministry faced many problems. At diocesan level, they had little leverage with other diocesan offices, which often ignored Hispanics, seeing them as the responsibility of special offices. Yet, the latter could do little because of the low budgets and lack of staff. The Hispanic offices at every level generally shared the same priorities and concerns. In the social arena, they lobbied for social justice for immigrants, migrants, farmworkers, and the urban poor. They also sought to improve education for Hispanics. In the church, they sought to organize pastoral plans, develop leaders, train ministers, and establish basic Christian communities. They developed

leaders in the parishes, dioceses, and in the community at large. They helped communities organize behind important issues: jobs, health, education, justice. They provided a steady flow of information on immigration and political, social, and economic issues, such as the struggle of farm workers.

The leaders were successful because they came forth, not from the elites, but from the grassroots…these leaders, and many others like them, had not lost the common touch, the ability to lead and inspire their own people. Furthermore, they had the courage to speak out for them and, if necessary, to confront church leaders on their behalf. At the same time, their achievements and dedication won the respect of non-Hispanic leaders in the Church.

"Encuentros" Approach: The Legitimation of Diocesan Hispanic Ministry Offices

From the early 1970's and onward into the mid-1980's the development of Hispanic Ministry hinged on the *Encuentros* pastoral processes. *Encuentros* are a coming together of the Church to discern the direction, priorities and pastoral action in ministry among Hispanics. It is through the process of *Encuentros* that Hispanic/Latinos have developed a common identity as a Catholic people under the name of *Pueblo de Dios en Marcha* (People of God on the Move). "Hispanics have emerged from the blending of different races and cultures, which has resulted in a new people. Even though Hispanics

find their ancestors in many different countries, most share a common faith and language, as well as a culture rooted in the Catholic faith."[74]

The First *Encuentro Nacional de Pastoral Hispana* laid down the foundation and legitimizes the role of diocesan Hispanic Ministry Offices. At this First *Encuentro* the participants proposed in its conclusions that in each diocese there be appointed "a director of the Hispanic apostolate, who reports directly to the bishop and has a bilingual and bicultural background; that in each diocese there be an advisory group that collaborates with the deputy: that in each diocese where there is a notable proportion of Hispanics, there be Hispanics in position of responsibility or at least bilingual persons who are sympathetic to Hispanic concerns."[75]

The National Pastoral Plan for Hispanic Ministry (1987) provides a vision for Hispanic Ministry and sets the tone for a model of church that is "evangelizing, communitarian and missionary." The commitment of Hispanics to become active participants and to offer their unique contributions in the life of the Church and society – versus being assimilated- has been a key value and principle for Hispanics in ministry"[76]

The national *Encuentros* were instrumental in the church's response to Hispanic presence in the U.S. Hispanic Ministry is the organizational and structural response as church. It is the organized and ongoing practice of the Church in welcoming and accompanying Hispanics in encountering and following Jesus Christ, thus becoming

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[74] Ibid., *Encuentro and Mission*, 3.

[75] Ad-Hoc Committee for the Spanish-Speaking, "Conclusiones of the Primer Encuentro Hispano de Pastoral," no. 12, 16, 17 (1972).

[76] Ibid., *Encuentro and Mission*, 12-18.

active participants in the life of the Church and its evangelizing mission. Through these diocesan vehicles, Hispanics become visible to the whole Church and their Catholic identity is affirmed. These pastoral practices foster a deeper sense of belonging that, over time, foments a sense of ownership and stewardship in the local church.

Hispanic Ministry must be seen as an integral part of the life and mission of the Church in this country. We must be relentless in seeking ways to promote and facilitate the full participation of Hispanic Catholics into the life of the Church and its mission.[77] Ministry in the 21st century requires a commitment to welcome and foster the cultural identity of the many faces of the Church while building a profoundly Catholic and multicultural identity through an ongoing process of inculturation. Hispanics have contributed 71% of the growth of the Catholic Church in the United States since 1960. Yet, the number of Hispanics who identify as Catholics is in a decline.

Hispanic Ministry at the Dawn of the 21st Century

Hispanics have begun to place their own stamp on the Catholic Church in the United States.[78] They have ceased to be mere objects of ministry and have begun to exercise their own ministerial role. They have recovered religious traditions and put them into practice. They have developed their own institutions and taken leadership in those created for them beginning in the mid-1940. One could say that a Hispanic Church is in the process of organizing, not just to serve the people of that culture but the Church and

[77] Ibid., 12-18

[78] Moises Sandoval, "Optimism Runneth Over," *Revista Maryknoll* (July 1989), 26.

nation as a whole.[79] Hispanics in the United States have reached a point of maturity in our development that empowers us to identify the complex levels in which our presence has challenged, is challenging, and will challenge the institutional Church.[80]

The *Encuentro* process and the resultant plan were acknowledged to be the "culmination of the many years during which [Archbishop Lucey] tilled the earth and nurtured that plant so that it could grow strong and beautiful. The fact is that the future of the Church in the U.S. will be greatly affected by what happens to Hispanic Catholics…the future of the Church will depend on the Church's presence in the Hispanic community. In a way, a new Hispanic-American identity is still in the process of being forged in the U.S. as people from different Latin American cultures come together, discover what they have in common, and interrelate with the dominant North American culture. This new Hispanic-American identity will take its place next to all the other expressions of the Hispanic identity, all having a common origin.[81]

Today, a culturally determined Latino Catholicism has official standing because the U.S. bishops have formally created church-sponsored agencies specifically charged with developing alternatives for the practice of Latino Catholicism. Hispanics proposed to achieve their goals by preserving cultural ministry from within the institution already serving the people. The organizations created by the (Latino Religious) resurgence

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[79] Moises Sandoval, "Organization of a Hispanic Church," *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, Jay P. Dolan and Allan F. Deck, S.J., eds. (Notre Dame, IN: University of Notre Dame Press, 1994), 131.

[80] Ana Maria Diaz-Stevens, "The Hispanic Challenge to US Catholicism," *El Cuerpo de Cristo: The Hispanic Presence in the U.S. Catholic Church*, eds. Peter Casarella and Raul Gomez, S.D.S. (Lima, OH: Academic Renewal Press, 2003), 157.

[81] Department of Education, United States Catholic Conference, *The Living Light* (Winter 1994): 14, 24, 25.

became adept at de-routinization from within. Without such leadership, it might have remained a movement that could only stand on the outside and shout for change. It was not only the proposals but the effective leadership of the (Latino Religious) resurgence that defined this moment as one of significant socio-religious change in the history of U.S. Catholicism. From a bookkeeper's perspective, "'the bottom line'" shows that the encounters successfully instituted alternative ministries and structures that utilize an ecclesiology different from the Euro-American church.[82]

The reforms of the encounters and the Episcopal approvals that preserve and legitimate the use of the Spanish language among Hispanics in the United States are significant. Because they differ from the church's treatment of Euro-American cultural diversity, they constitute a historically new stance toward maintenance within the church of native cultures and languages other than English, breaking with previous strategies. Maintaining linguistic and cultural difference alters Catholicism's role in fostering assimilation and reverses the policies that imposed U.S. nationalism upon the faithful.

At the lawn of Central Park in New York city Pope John Paul II exhorted the Hispanic youth that "many of you have been born here or have lived here for a long time. Others are more recent arrivals. But you all bear the mark of your cultural heritage, deeply rooted in the Catholic tradition. Keep alive that faith and culture" (Pope John Paul II, October 8, 1996). The Hispanic presence is…a prophetic warning to the Church in the U.S. For if Hispanic Catholics are not welcomed warmly and offered a home where they

[82] Anthony Stevens-Arroyo. "The Bottom Line for the Latino Catholic Church," *Ledger*, 189, 197-201.

can experience the Church as their Church, the resulting loss of their Catholic identity will be a serious blow to the Church in the U.S.[83]

Hispanic Ministry Wellsprings

What ultimately defined what might be called a Hispanic Church, however, was the ministry it could offer, first to its own members and then to the larger Church. That ministry, on a national scale, flowed from other than the usual sources: bishops, pastors, religious organizations, and orders. In the 1990's, Hispanics had only a token number of bishops, compared to their proportion of the Catholic population; two hundred native born Hispanic priests and only fifteen hundred foreign born Hispanic priests. Religious women were similarly underrepresented. Ministry to Hispanic Catholics came, in large measure, from lay movements and laypersons, from groups and community organizations not part of Church structures, like the United Farm Workers and Communities Organized for Public Service, a federation of parishes in San Antonio, Texas.

The Hispanic Ministry wellsprings were local but also international. Often, other Catholics were unaware that they were benefiting from it. Yet the Hispanic Church was having a decisive impact on their lives. Most of the recent significant movements or ideas in the American Church have been of Spanish or Latin American origin: the Cursillo, Marriage Encounter, basic Christian communities, liberation theology, and the preferential option for the poor.[84] Thus the Hispanic Ministry offices had developed

[83] Ibid., *The Living Light*, 29.

[84] Ibid., Moises Sandoval, 141, 163.

leadership within the Church's structures and in the community. Yet a full appreciation of the good these leaders had accomplished was clearly lacking. In the late 1980's and early 1990's, some dioceses began to close their Hispanic Ministry offices. This was motivated in part by financial problems and by the growing appeal of the idea of lumping all minorities-Hispanics, blacks, and Asians-under one office for multicultural ministry. Hispanics are proportionately under-represented at all levels of the Church, especially in leadership decision-making bodies. The only legitimate body within the Catholic Church that represents and has the capacity to influence church leaders are the diocesan Hispanic Ministry Offices.

In 1998 national, regional, as well as local Hispanic Catholic leaders were murmuring the need for a fourth National Encuentro of Hispanic Ministry to evaluate and address the issues of the signs of the times as we near the jubilee of the year 2000. A short period after, the group that was conversing and beginning the initial steps towards the development of a fourth National Encuentro was informed that the United States Catholic Conference of Bishops was calling for an Encuentro 2000 to celebrate the Jubilee year of 2000. It was confirmed that Hispanics would be taking a lead role in this Encuentro. The Encuentro 2000 would take a different approach and a different thrust geared towards the wider audience that included not only Hispanics, but African Americans, Asian Americans, European Americans, etc. The vision was to call the whole church to a deeper conversion, communion, and solidarity with the overriding theme "Many Faces in God's House."

This in itself was helpful in initiating at a national level, a celebrative and in an enriching liturgical fashion not only the Jubilee of the Year 2000, but more importantly

for the Church in the U.S. bringing together and emphasizing the call to all races, cultures, and ethnic groups to embrace diversity as a gift and to be that sign of unity in the Church and society. From this moment on, Hispanic Ministry inherited the primary task in leading this effort. Unfortunately, this task would take away or weaken the existing organization and structure that sustained and promoted the interest and concerns of Hispanic Catholics in the life and mission of the Church in the U.S. Cultural Diversity became the primary focus and thrust of Hispanic Ministry.

The 2007 restructuring of the United States Conference of Catholic bishops (USCCB) established a new Secretariat of Cultural Diversity in the Church intended to nurture church unity and address the spiritual needs of Latinos, African Americans, Asian and Pacific Islanders, Native Americans, and migrants and refugees. In the process, it also disbanded the Bishops' Committee on Hispanic Affairs and closed the secretariat for Hispanic Affairs. One important goal of this restructuring is to integrate Hispanics and other historically-underrepresented groups more fully into the life and mission of the Church in the United States, including their participation in the five priority goals the USCCB identified: strengthen marriage; promote vocations to the Priesthood and Religious Life; enhance faith formation and sacramental practice; affirm the life and dignity of the human person; and appreciate cultural diversity with a special emphasis on Hispanic Ministry in the spirit of *Encuentro* 2000.

A number of leaders in Hispanic Ministry voiced their concern about the USCCB restructuring. They voiced that they lost both important national support for their efforts and the most prominent symbol of Hispanic visibility within the Church in the U.S. In August, 2007, the NCCHM convened a symposium of key Hispanic ministry leaders who

sent a statement of concerns and commitments to the Bishops Committee on Hispanic Affairs (which was still active until its final meeting in November 2007) related to the USCCB's decision to subsume the Secretariat for Hispanic Affairs under a new Office [sic] for Cultural Diversity in the Church.

It also cautioned that restructuring this plan may adversely impact the pastoral care and leadership formation of Hispanics whose growing numbers and unique challenges and opportunities may require resources and institutional support that may be diluted by grouping Hispanic ministry alongside other ethnic and racial ministries. The statement bemoaned that the plan for the new Secretariat of Cultural Diversity in the Church structurally divides the Church into two groups-one for Catholics who are white and the other for Catholics who are not white according to the U.S. Census Bureau. It concluded with recommendation for addressing these concerns in the implementation of the five pastoral priorities and restructuring plan of the USCCB, which despite their disagreements the Hispanic leaders of the NCCHM firmly pledged to support.[85]

The recent developments within the USCCB reflect larger trends that are significantly reshaping support structures for Hispanic Ministry. Funding has become alarmingly scarce. Groups like the National Organization for Catechesis with Hispanics (NOCH) have already disbanded and a number of others are in imminent danger of doing so. Several regional offices of Hispanic ministry created in the wake of the Second Encuentro of 1977 are now defunct and a number of National Hispanic organizations are weakened or undergoing change in their mode of operation.

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[85] National Catholic Council for Hispanic Ministry, "Response to the USCCB Reorganization", *Origins* 37 (2008), 486-487.

Whatever success we might attain in revitalizing those structures, however, the daunting challenge is that the center of gravity for Hispanic ministry is more focused on local communities at the same time as Hispanic and Spanish speaking priests and resources in individual dioceses and parishes are stretched thin. The graced opportunity is that, whether by necessity or design, Hispanic and other ministries flourish most when they are rooted in local initiatives.[86] Shifting ecclesial and social conditions ranging from church closings to immigrant controversies, along with geographic dispersion of a growing Hispanic population across the United States, have altered the landscape of Hispanic ministry. This shift has called for offices of Hispanic Ministry to refashion itself so it doesn't fall prey to the ministering merely for purposes of survival.

The Bishops identify three specific challenges. First, structures and ministry networks that have effectively served the ministry, such as diocesan and regional offices and pastoral institutes, should be strengthened. Second, Hispanic ministry should build closer collaborative relationships with ethnic, racial and ministerial groups and organizations. And third, ministry efforts should foster the active participation of Hispanic Catholics in the social mission of the Church.[87]

Our Hispanic Ministry "*Memoria Histórica*" has for many years served as a "holding environment"[88] of the values, meanings, longings, decisions, and actions that impels its existence. There is no doubt that Hispanic ministry structures are threatened

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[86] Ibid., Hosffman Ospino, ed., *Hispanic Ministry in the 21st Century,* 36.

[87] Ibid., *Encuentro*, 18.

[88] Holding environment is a term from developmental psychology describing the people, places, tools, and rituals that surround us at any given point in our lives. The holding environment is also seen as a figurative "safe space" for people to talk about what is going on with themselves and their organization.

given the climate that we are living in these times with a new leadership that is distant from the lived experience of the processes that gave birth to Hispanic Ministry and structures in the U.S. and the socio-economic circumstances that many dioceses are facing, together with the trends that are influencing how people relate to their faith, the church, and religious institutions as a whole. The capacity of our "*Memoria Histórica*" to awaken and restore the prophetic voice and the ministerial entrepreneurial spirit that build our present and past organizations can, once again, become a catalyst and a protagonist in the pastoral renewal challenge that the Catholic Church faces in the U.S. As Fr. Allen Figueroa Deck noted in his keynote presentation at the National Catholic Council for Hispanic Ministry in October of 2014, "it falls on us [Hispanic Catholics] more than on other cohorts to respond enthusiastically and generously- with what Pope Francis calls an apostolic courage-to the moment of grace we are living."[89]

The five approaches reflect the creative response and innovation that Hispanics, church leaders, relationships, and decisions played in the development of Hispanic Ministry in the mid to late part of the twentieth century. What creative response and innovative approaches can Hispanics today offer the Catholic Church and society in these post-modern times? How will our "*Memoria Histórica*" inform and guide our future leaders in discovering this wealth of meaning and values in furthering the mission of Hispanic Ministry for the Church in the U.S.? What stakes are there if we lose this "moment of grace" with an apostolic response to our people and society? Our Hispanic Ministry structures are vehicles that can take on this challenge. But do we know enough about what their organization and challenges look like? In a statement at a National

[89] Ibid., Allen Figueroa Deck, S.J., Keynote Presentation, 7.

Symposium on the Present and Future of Hispanic Ministry, Archbishop Gomez called upon Hispanic leaders "to seize this moment and embrace our identity as Catholics… [This] means embracing the fullness of our heritage, [our] *Memoria Histórica,* as Hispanic Catholics."[90]

Conclusion

As noted earlier, Hispanic Ministry is at the heart of the church in the U.S. today. Official ecclesial sponsorship helps legitimize and authorize the needed resource to keep it viable. Withdrawal of support de-legitimizes and makes even more marginal those who are at the fringes of the church and society. Cardinal Dolan suggests that "we resist the temptation to approach the Church as merely a system of organizational energy and support that requires maintenance." [91] If diocesan structures" are to live in responsiveness to and dependence on God, reflective discernment is a continuous practice, rooted in the current environment and experience of the church."[92] A church's capacity to discern and participate in God's will is increased whenever study, reflection, and continual interaction are well resourced.

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[90] Archbishop Gomez, *Address at the National Symposium on the Present and Future of Catholic Hispanic Ministry in the United States,* 9.

[91] Ibid., Archbishop Timothy Dolan, 23.

[92] Ibid, Branson and Martinez, 39.

Table 1

Early Approaches to the Organization and Structuring of Hispanic Ministry Offices

Agent	**Focus**	**Objective (s)**
Fraternity	Mission	Link Spanish-speaking community with common language; shared culture; via community development processes; with its own organizational infrastructure.
Individual	Financial	Organizational structural support Getting access to and soliciting the wealthy to contribute to its cause.
Hispanic Representative	Advocacy	Assist the Ordinary Bishop; Produce educational materials; Advocacy for immigrants and fair wages.
Hierarchical Leadership	Systemic Change	Seminar conferences; establish regional, and diocesan offices; Integrate Hispanic Catholic with European origin Catholics at parish level abolishing national parish structures; Clergy trained to become fluent in speaking Spanish and learning Hispanic cultures; Adoption of innovative approaches to ethnic change.
Collective Leadership	Pastoral Planning	Pastoral theological reflection processes,

		Consultation from the grassroots; diocesan leadership; to intermediary organizations; USCCB; and pastoral participation from leaders abroad (e.g. C.E.L.A.M.; Vatican).
Culturally Diverse Staff	Unity in Diversity	Inclusive liturgical celebrations; Merging ethnic ministries, Hispanic Ministry, and Offices Black Ministry, etc. into an Office of Cultural Diversity.

CHAPTER FOUR

THE QUEST FOR INNOVATION: DISCERNING DIOCESAN HISPANIC MINISTRY ORGANIZATIONAL STRUCTURES

In the previous chapter, "*Memoria Histórica*," I discussed key events that had taken place in the history of Hispanic Ministry that has contributed to the development of diocesan offices of Hispanic Ministry. From these I identified five practices that have sustained and engaged the Hispanic Catholic community in the life and mission of the church in the U.S. since its inception. These are: the fraternal (small Christian community); the philanthropic; the advocacy; the hierarchical leadership; and the *encuentros* (the gatherings). These practices will serve as a base as we reflect theologically on the present lived reality of the ecclesial institutional church experience that through the lens of the diocesan directors of Hispanic Ministry give a glimpse of the complexity of issues embedded in these present practices that calls for innovation.

In this chapter I will first briefly highlight some general aspects of the ecclesial organizational dynamics that stem from looking at the Hispanic Ministerial Profiles. Secondly, the principle of subsidiarity will be instrumental at looking at the issues of justice, human dignity, and the common good. Third, I will discuss the significance that an ecclesiology of communion has for these present times that can serve diocesan Hispanic Ministry offices to go beyond its survival mode and journey courageously into a mode of building collectively and mission.

Reading through the scriptures one discovers certain foundational principles that are vital for the ministerial context related to its mission and practice. In this chapter I

will articulate organizational dynamics of diocesan Hispanic Ministry directors in light of the scriptures as this is invaluable for a culturally diverse ministerial paradigm.[93] This will help to highlight the paradigm shift as a movement from an approach at developing pastoral strategies for Hispanic Ministry to an approach of integrating effective Hispanic Catholic ministry pastoral strategies for the Catholic Church in the U.S.

Ecclesial Organizational Dynamics in Diocesan Hispanic Ministry

It is evident from the Hispanic ministerial profiles in chapter two, that diocesan Hispanic Ministry Offices overall lack the necessary diocesan leadership support, as well as, the material and financial resources for these offices to implement far-reaching Hispanic Catholic pastoral strategies integrated in their local church. Diocesan structures are ecclesial and are visible. They are part of and act on behalf of the local church. The diocesan structures are not the same across the Catholic Church in the U.S. They are each particular and culturally bound and influenced by its leadership. They are the instrument by which the bishop exercises his leadership and extends his office.

The most fundamental unit in the Catholic Church is the particular church, most of which are dioceses. A diocese, according to canon law:

> is a portion of the people of God which is entrusted for pastoral care to a bishop with the cooperation of a presbyterate so that, adhering to its pastor and gathered by him in the Holy Spirit through the Gospel and the Eucharist, it constitutes a particular church in which the

[93] A predominant conscientious culturally diverse paradigm is a principle that takes into account the shift towards globalization where all cultures are respected and valued.

> one, holy, Catholic and Apostolic Church of Christ is truly present and operative. (Can. 369) Diocesan bishops organize and govern the local church in his pastoral ministry fostering the apostolate and encouraging other ministries (Can. 394). [94]

As witnessed in our *Memoria Histórica* the criticality of the bishops' role is for the Church in general, but in particular for Hispanic Ministry. In the hearts and minds of many Hispanic Catholics the bishop is a respected and valued person in authority ordained to guide and serve the people of God in the local church. They look up to him as an advocate and as the voice that echoes their concerns, needs. They look to him to speak and work on behalf of the poor, the immigrant, and the disenfranchised. Being that the bishop shares his authority by appointing competent officers to partake in the governance of the diocese, it is often expected that within the church structure the bishop influence those he appointed to become more responsive to the particular reality and needs of the Hispanic faith communities in the diocese.

Diocesan directors of Hispanic Ministry are in a constant state of flux. The dioceses have experienced a rapid change in demographics in the past 15 years. The increased diversity of its members, its diminishing numbers of ordained ministers and the decline of vowed religious present many challenges to diocesan structures. Every time a new bishop is appointed to a diocese Hispanic Ministry is under the threat of closing. Seldom is there any sense of security for its continuance or growth. This is unfortunate given that the Hispanic Catholic community is keeping many of the parish communities alive and thriving under the constraints and limited support they receive from diocesan leadership.

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[94] John P. Beal, James A. Coriden, and Thomas J. Green, eds., *New Commentary on the Code of Canon Law* (New York: Paulist Press, 2000), 506.

Diocesan restructuring often means that diocesan finances will often be expended in other ministries and projects. In all the years of my involvement in Hispanic Ministry seldom have I heard that diocesan directors of Hispanic Ministry have been invited to play major role in decisions that impact diocesan structural changes, or having any input in the assignment of pastors or deacons to parishes in the diocese. What we do know is that diocesan directors are placed in situations in which they have to justify decisions made without their input to the Hispanic Catholic community, making their role as the messengers and not participants in the decision-making process. In addition, many diocesan Hispanic Ministry offices are being incorporated into multicultural offices. This has gravely impacted the praxis of Hispanic ministry at the diocesan level.

Today many parishes operate with only one priest available, and possibly a retired priest or extern priest helping out. Vowed religious communities are concentrating many of their efforts in areas where the demand for mission is greater, rather than local parish communities in the U.S. Even though there is an increase in lay participation, little is invested in their formal formation for parish ministry, and less so in commissioning to do so. In the meantime, Hispanics continue to flock to parishes, and while there may be tension with existing communities and their power structures, Hispanic communities continue to thrive, especially when the local parishes value the Hispanic experience, their religious imagination, and their popular devotions. When this is valued and embraced by the pastor, the Hispanic community finds empowerment in their lives to continue "*en la lucha*" as the late mujerista theologian Ada María Isasi-Díaz, asserted.[95]

[95] Ada Maria Isasi-Diaz, *La Lucha Continues: Mujerista Theology* (Maryknoll, NY: Orbis Books, 1996), iv.

One thing that needs to be taken seriously is that our sisters and brothers from other denominations are expanding their reach in Hispanic communities through direct charity that contains little or no bureaucracy, with ministers who speak their language and understand their struggles, providing services that respond to their immediate needs. There is evidence that a good number of young Hispanics take part in the gatherings and services provided by non-denominational churches because it gives them contemporary prayerful music, time for fellowship, reading and discussing the bible, and opportunities to serve in terms of those most in need.[96] An integral task of the church is the continuation of Jesus' preaching and building of the Kingdom of God which demands that the Church work for justice in the world. From a Hispanic perspective, this sense of justice must manifest itself in a preferential option for the poor and those who have been pushed to the margins of society. In other words, the church in its missiological endeavor among Hispanics must enter into the life and struggles of the daily lives of the membership of this community.

For many Hispanics, their daily life is marked by struggle which, as I mentioned earlier is often referred to as "*la lucha*." But in spite of the harsh circumstances that mark *la lucha* Hispanic Catholics have remained resilient. Their resilient spirit stems from the source of their spiritual wellspring, their relationship and trust in God's providence, and their continued lived popular faith expressions that give them meaning and clarity of purpose in life. Fr. Allen Figueroa Deck, S.J. cautions that "the failure to understand and

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[96] Pew Research Center, "The Shifting Religious Identity of Latinos in the United States: Nearly One-in-Four Latinos Are Former Catholics" May 7, 2014.

value this popular form of religion is a circumstance that helps explain the ineffectiveness of some of the Church's pastoral activity among Hispanics."[97]

Through multiple relationships and roles diocesan directors of Hispanic Ministry form part of the Church's mission putting of participating in the preaching and building God's kingdom in the particularity in which they live. We can see from the Hispanic Ministerial Profiles in chapter two that they do this with limited resources, with little diocesan collaboration, and a lack of recognition on the part of diocesan departments. Diocesan directors committed to Hispanic Ministry understand that this in and of itself is not a limitation for exercising their ministry which we can observe from the description of the role of the diocesan directors in the profiles. They seek creative ways to serve the needs of the Hispanic people utilizing whatever is available at the time to carry out their ministry. They live imagining the possibilities that can happen if the resources, collaboration, and recognition were available.

I turn now to the work of Ana Maria Diaz Stevens, a sociology of religion emeritus professor, to exemplify how important and valuable was for diocesan Hispanic Ministry to clarify and define its mission with the Spanish-speaking population. She takes note of the organizational praxis of Fr. Stern, who as director of the Archdiocese of New York Office Hispanic Ministry Office (then known as the Office for the Spanish-Speaking Apostolate) was pursuing the rearrangement of the office of Hispanic Ministry mission. This mission he says,

> Has a double aspect. On the one hand, it involves something personal and spiritual: the promotion of the

[97] Allen Figueroa Deck, S.J., *The Second Wave: Hispanic Ministry and the Evangelization of Cultures* (New York: Paulist Press, 1989), 58.

> apostolate. Here the task is to encourage those who work for the spread of the reign of God, to pattern relationships and communicate among them, and to unify and focus the tremendous dedication, experience and insights of the priests, religious, and lay leaders involved in the work of Christ. On the other hand [it] involves something visible and institutional. Besides the need for leadership, there is need of administration and deployment of existing institutional resources. The office accordingly includes direct responsibility for all operational programs of the archdiocese concerning the Spanish-speaking and further responsibility to collaborate with and be at the service of parishes, educational institutions, and diocesan agencies and offices in all that concerns the Spanish-speaking. Finally, it functions as a representation of the archbishop and the archdiocese to all Spanish-speaking oriented organizations, groups and interests (Annual Report 1969-70, 1)"[98]

Diaz Stevens observes that, "Stern's definition of the office's function as 'mission' introduced terminology usually reserved for movements, religious orders, and ecclesiastical jurisdictions. He thus demonstrated that this view of the office transcended a merely bureaucratic function. Rather than abandon the interpersonal focus…Stern 'baptized' these human relationships as 'spiritual'".[99] According to Diaz Stevens, Stern "Instead of merely using the office as a base to provide the Puerto Rican people with church leadership drawn from the ranks of the United States clergy, he sought to engage the Puerto Ricans in the myriad of 'existing institutional resources' within the church institution by their active involvement with the leadership apparatus of the church. This

[98] Ana Maria Diaz-Stevens, *Oxcart Catholicism: The Impact of the Puerto Rican Migration upon the Archdiocese of New York* (Notre Dame, IN: University of Notre Dame Press, 1993), 178.

[99] Ibid., 178

was to be accomplished by including Latinos and their concerns in commissions and in advisory capacities."[100]

In January, 1998, the Secretariat for Hispanic Affairs of the National Catholic Conference of Bishops commissioned a study to summarize what is currently known about the Hispanic Presence in the Catholic Church in the United States. The commission called for an analysis of the important successes in Hispanic Ministry since 1990 and the continuing obstacles to a greater recognition and celebration of Hispanics in the Church. The study was based on surveys of Bishops and diocesan directors for Hispanic Ministry in over 100 dioceses with significant Hispanic presence. I would like to highlight nine major findings related to the results noted in the Hispanic Ministerial Profiles in chapter two. These are: 1) Hispanic Ministry has increased its visibility as an institutional force within the Catholic Church. However, it has not impacted the life of the Church as profoundly as it could or should, given the magnitude of the Hispanic "presence"; 2) programmatic and policy goals for Hispanic Ministry established have not been met due to cultural and institutional resistance from non-Hispanics and increased demands on diocesan resources; 3) most dioceses have not made a diocesan-wide commitment to Hispanic Ministry, and thus, do not have programs in place to bring Hispanics and non-Hispanics together into the full life of the Church; 4) the level of ongoing diocesan collaboration in Hispanic program development is extremely low, most diocesan departments do not work closely with the Office of Hispanic Ministry and do not jointly implement programs at the parish level; 5) within the parishes, most Hispanics worship separately from non-Hispanics and do not share equally in the administration of parish

[100] Ibid., 178

life;"[101] 6) the central obstacle to Hispanic participation in today's Church is leadership; without effectively trained and promoted leaders, Hispanics cannot gain sufficient recognition in diocesan departments and parishes to build a dynamic partnership between Hispanics and the larger Church; an earlier generation of Hispanic leaders that built the current structure of Hispanic Ministry is passing from the scene. The new era demands more sophisticated and flexible leadership, which is not always available; 7) the number of Hispanic vocations remains extremely low, and while lay leadership programs for Hispanics are increasing nationwide, support for them from the Bishops is uneven; 8) there is no agreed upon mechanism for ensuring that Hispanic leaders are recognized and promoted within diocesan departments and are effectively utilized within local parishes; and 9) Hispanics, even when possessing comparable skills and experience, are more likely than non-Hispanics to be hired on a volunteer or part-time basis, and then assigned to work with Hispanics only.[102]

Another study conducted by the Center for the Applied Research in the Apostolate (CARA) in summer 2001 in coordination with the Diocese of Raleigh was performed to assess Hispanic Ministry at the diocesan level in the United States as part of a larger project to assist the diocese of Raleigh in developing a pastoral plan for multicultural ministry. A total of 106 out of 176 responses were received by CARA. Of these, seven respondents indicated that the diocese did not have an office of Hispanic Ministry, either as an independent office or as part of another diocesan office. Major

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[101] Secretariat for Hispanic Affairs, NCCB, *Study about the Hispanic Presence in the U.S. Catholic Church* (Washington, DC: United States Catholic Conference, 1998), 4.

[102] Ibid., 5.

findings were as follows: more than three –quarters of diocesan offices of Hispanic Ministry report providing for diocesan-wide Hispanic liturgies, sacramental preparation, and diocesan-wide Hispanic religious festivals; services related to the political needs of Hispanic, such as immigration and naturalization services are provided by many diocesan offices, particularly in the West and South; nearly half of responding dioceses with a pastoral plan publish a newspaper for Hispanic Catholics. More than three –quarters of diocesan-level Hispanic Ministry offices collaborate with local Hispanic service agencies, the diocesan office of Religious Education, and Catholic Charities.[103]

It wasn't until 2001 that a National Profile of Diocesan Directors of Hispanic Ministry was published by the National Catholic Association of Diocesan Directors of Hispanic Ministry (NCADDHM). This national profile highlighted for the first time in the history of Hispanic Ministry a job description for diocesan directors in diocesan structures. The profile noted that, "Diocesan Directors of Hispanic Ministry are responsible to the Bishop of a local church; they ensure the Bishop is well informed on matters related to issues, concerns, and trends that affect Hispanic Catholics and to take action as needed on these; they are the voice for Hispanic Catholics to diocesan, deanery, and parish structures; major responsibilities include assisting, administering, promoting, implementing, consulting, resourcing, and supporting in areas related to Hispanic Ministry."[104]

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[103] CARA, *Study of Hispanic/Latino Ministry at the Diocesan Level*,\ (Washington, DC: CARA Georgetown University, 2001), 2.

[104] Steward Lawrence. *National Profile of Diocesan Directors of Hispanic Ministry* (National Association of Catholic Diocesan Directors of Hispanic Ministry, March 15, 2001.)

Another study titled "Leadership Matters: The Role of Latino/a Religious Leadership in Social Ministry" conducted nine focus groups in 2003 with Latino/a faith leaders from select cities across the United States. The learning from these focus groups show that one, community needs are a daily concern for many in ministry and that they're always constantly in the tension between immigration, housing, and education. Second, Latino faith leaders feel compelled to perform a wide range of roles to respond to the array of community needs. And third, giving and financial management in poor immigrant congregations are constant sources of tension and concern in many Latino/a churches. These findings are important because this study was conducted with a variety of faith denominations. One can observe that the challenges that diocesan directors of Hispanic Ministry, demonstrated in the Hispanic Ministerial Analytical Profiles are not that dissimilar from those of other faith denominations. This can be interpreted as a systemic problem that is culturally embedded in institutional organizational structures in the U.S Church.[105]

A Catholic News Agency report of February 13, 2010 titled "Catholic Hispanic Ministries Lack Funding and Committed Personnel" found that most Hispanic ministries are underfunded, overworked, and have problems retaining staff over time.[106] The study surveyed a group of existing Hispanic ministries of varying age, with the majority having been founded in response to the first "*Encuentro Nacional Hispano*" in 1972. Timothy Matovina of the Cushwa Center for the Study of American Catholicism at Notre Dame

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[105] Edwin Hernandez, B. Burwell, M. Pena, and J.C. Rivera, Leadership Matters: The Role of Latino/a Religious Leadership in Social Ministry. *The Annie E. Casey Foundation* (March 2006.), 26-36.

[106] Catholic News Agency (CNA) Report, "Catholic Hispanic ministries lack funding and committed personnel," (February 13, 2010).

suggests that "bolstering the structures that sustain Hispanic ministry is one of the most urgent strategic goals for the vitality of Latino Catholic faith."[107]

The study found that many of the organizations ministering to Hispanics are underfunded, which leads to a slew of difficulties. Some of the common barriers to effective ministry include an overabundance of work for a small staff, a high turnover rate in the leadership, a dependency on volunteers that causes a lack of continuity and constant change in the way things are done. The report also noted a limited efficiency in outreach to youth or to Hispanics who are not affiliated with a parish. Father Allan Figueroa Deck, the then executive director of the Secretariat of Cultural Diversity in the Church held that the "USCCB's assessment of Hispanic Ministry organizations and their initiatives provides important data necessary for promoting best practices across a range of temporal issues facing the Church. These include: effective management, sufficient budgets, strategic planning, sustainable fundraising, adequate staffing, and high quality leadership development," [108]

Subsidiarity: A Matter of Justice, Human Dignity, and the Common Good

Many, if not most of those in power at the diocesan level spend little or no time engaging in significant thoughtful conversations with diocesan directors of Hispanic Ministry listening to their experiences, ideas, and suggestions. Decisions are made with little or no input from the diocesan director. Therefore, any change or suggestion in

[107] Ibid.

[108] Ibid.

rearranging certain priorities, allocating resources, and adjusting of organizational forms makes it a challenge for diocesan directors of Hispanic Ministry due to circumstances beyond their control. Diocesan structures have set patterns on how things are done and carried out, but that does not exempt them from exercising just practices in their governance. Their experience is noted by Fr. Michael Fahey, "Roman Catholics find it difficult to recognize that sinfulness in the Church extends beyond moral failings to include the possibility of sinfulness in the structural dimension of the Church, wherever structures do not reflect the true nature of the Church as it should be."[109]

According to Iris Marion Young such a practice in terms of a social inequality is unjust and violates the principle of equal opportunity.[110] Moreover, she states that "Structural inequality consists in the relative constraints some people encounter in their freedom and material well-being as the cumulative effect of the possibilities of their social positions, as compared with others who in their social positions have more options or easier access to benefits."[111] Catholic social teaching calls for respect for the full richness of social life.

Integral to Catholic Social Teaching is the concept of subsidiarity. In 1931 Pope Pius XI addressed the in the encyclical *Quadragesimo Anno*. He writes:

> It is an injustice and... a disturbance of right order to transfer to the larger and higher collectivity functions

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[109] Michael A. Fahey, S.J., "Continuity in the Church Amid Structural Changes", Theological Studies 35 no. 3 (1974), 421.

[110] Iris Marion Young, "Equality of Whom?: Social Groups and Judgments of Injustice," *The Journal of Political Philosophy* 9, no. 1 (2001), 1-18.

[111] Ibid., 15.

> which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, by its very nature, prove a help [subsiduum] to members of the body social, it should never destroy or absorb them. The state should leave to other bodies the care and expediting of matters of lesser moment. … The more faithfully the principle of subsidiarity is followed and a hierarchical order prevails among the various organizations, the more excellent will be the authority and efficiency of society.[112]

This principle guarantees institutional pluralism. When applied to Hispanic Ministry today it is a catalyst for freedom, initiative, and creativity on the part of diocesan directors of Hispanic Ministry. At the same time, it insists that diocesan directors of Hispanic Ministry, together with the heads of diocesan departments, work to help build up the church in their dioceses. Therefore, in all their activities collectively they should be working in ways that express their distinctive capacities for action that help meet human needs, and that make true contributions to the common good of the human community. Later in the document, the bishops specifically name intermediate structures such as families, neighborhoods, and community and civic associations that link individuals to their societies. [113]

An argument in support of an ecclesial application of subsidiarity is that the church lies not just in the realm of the transcendent presence of God but also in the immanent presence of God in society, in the concreteness of the culture of the local church. When seen in this fashion, the concept of subsidiarity in the church is guided by

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[112] Pope Pius XI, *Quadragesimo Anno, Encyclical Letter on Reconstructing the Social Order* (Washington, D.C.: National Catholic Welfare Conference, 1942) §§ 79-80.

[113] United States Conference of Catholic Bishops, "Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy," in *Catholic Social Thought: The Documentary Heritage*. David J. O'Brien and Thomas A. Shannon, eds. (Maryknoll: Orbis, 2001), 572-680, at pars. 308; Hereafter referred to as EJA.

God's immanent presence in the workings of the Holy Spirit. Moreover, Leys states: "The fundamental character, the principle of subsidiarity as ontological principle, which is rooted in the very nature of the person and his social relations, makes it valid for all associations of people and, therefore, also for the church, which is also a human society."[114] Organized society, the *societas*, is important as the concrete human order in which the church can fulfill its mission. In view of the church as *societas*, Leys emphasizes its juridical character and how this structure must apply subsidiarity in fulfilling its spiritual, religious and moral task.

Peter Huizing argues that the church finds its meaning and purpose when the pastoral leadership helps in the support and the stimulus of a personal experience of Christian faith, and calls the faithful to a personal participation in ecclesial community life. That is for him the truly theological meaning of the principle of subsidiarity in the church community.[115]

Terence Nichols offers three reasons for subsidiarity as being valid in the ecclesial realm. First, the fundamental theological reason for respecting subsidiarity in the decision-making process of the church is that the Spirit does not guide the church through the Pope and the Curia alone, but through the bishops and all the faithful. It is true that decision-making in the church is not identical with that in a secular society or a corporation; ecclesial decision-making requires a process of discerning the will of the Spirit. But for this discernment to be effective, it is essential that subsidiary units be

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[114] Ad Leys, *Ecclesiological Impacts of the Principle of Subsidiarity* (Kampen, Netherlands: Kok Pharos, 1995), 17

[115] Peter Huizing, SJ, "Subsidiarity." *Concilium* 22, (1986), 105-109.

allowed to participate in the decision process. Secondly, argues Nichols, the principle of subsidiarity is based on justice: the claim of the popes has been that it is a grave injustice for a higher social unit to take over the work of a lower social unit. Should not the church, as a sign of justice to the world, also allow for such dignity and respect for its own people?[116]

Nichols' final point is from a purely sociological standpoint. He writes: "The churches which are growing, even in secular environments (e.g. the United States), are those that have participatory structures and elicit a high degree of participation from their members." Though these groups may differ greatly with respect to their theology, what they share in common is a participatory social structure, locally and democratically run, with a high degree of commitment among their members. Nichols concludes: "Though Catholic decline can be explained in part by secularism and by other factors...[C]hurches that emphasize member participation are growing; in short, the Catholic Church, like any other society, needs to adopt subsidiarity for its survival."[117]

Subsidiarity in the church is, put simply, a matter of justice, human dignity, and the common good. The failure by the church to apply the principle of subsidiarity within its own practices has violated these other principles.[118] The Catholic Church as a whole, and ecclesial governance and practices in particular, must be characterized by justice. A

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[116] Terence L. Nichols, *That All May Be One*, (Collegeville: Liturgical Press, 1997), 307-308.

[117] Ibid.

[118] Kathryn Reyes Hamrlik, "The Principle of Subsidiarity and Catholic Ecclesiology: Implications for the Laity" Dissertations (2011), 163.

church characterized by justice would honor the role of subsidiarity in both the world and in the church, particularly with respect to the local churches and to the wider community.

Any organizational structure in society, including the church, provides opportunities for individuals and intermediate groups to participate in the community are a matter of human dignity. Joseph Komonchak holds that "Social relationships and communities exist to provide help (subsiduum) to individuals in their free but obligatory assumption of responsibility for their own self-realization. This 'subsidiary' function of society is not a matter, except in exceptional circumstances, of substituting or supplying for individuals' self-responsibility, but of providing the sets of conditions necessary for personal self-realization."[119] As such, the emphasis in establishing any sort of social order must be on setting the conditions that will enhance opportunities for individuals to deliberate, choose, and act for themselves. Rather than taking away tasks and responsibilities from individual persons, the state must instead provide the framework or preconditions that allow individuals to develop themselves. Absorbing these tasks into the responsibilities of the higher or more central governments is dehumanizing in failing to provide individuals with the opportunities to reach their full potential and achieve human flourishing.[120] Key to the notion of subsidiarity is the understanding that what makes human beings distinctly human is their capacity for reflection and choice. This

[119] Joseph A. Komonchak, "Subsidiarity in the Church: The State of the Question" 48 *Jurist* (1988), 301-302.

[120] Ibid., Hamrlik.

implies a great deal about human potential, stressing as it does the primacy of persons as intelligent, reasonable, free, and responsible beings.[121]

Subsidiarity in the church entails establishing structures that provide the space for freedom, initiative, and creativity.[122] *Gaudium et spes* describes the common good as "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment."[123] A Catholic understanding of the common good is rooted in Thomas Aquinas' natural law reasoning and begins with a teleological understanding that human beings are fundamentally oriented toward a final end, or final good. This final good common to all people is, according to Aquinas, God, or the "attainment or enjoyment" of God.[124] Intermediate social structures allow individuals to achieve participation, meaning, fulfillment, and personal identity in smaller communities rather than functioning simply as individuals lost in a vast collectivity.

Subsidiarity supports the common good by promoting participation within the community. David Hollenbach notes, "A good community is a place where people are genuinely interdependent on each other through participation in, discussion concerning, and decision making about their common purposes. It is a place where people make

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[121] Thomas C. Kohler. "Lessons From The Social Charter State, Corporation, and the Meaning of Subsidiarity." *University of Toronto Law Journal* 43, (1993), 607-628.

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[122] Ibid., Hamrlik, 169.

[123] Pope Paul VI, *Pastoral Constitution on the Church in the Modern World: Gaudium Et Spes* (*December 7, 1965*), 26.

[124] Thomas Aquinas, *Summa Theologiae*, 2nd, rev. ed. trans. Fathers of the English Dominican Province (1920, New Advent, 2008), I.II: 3. 1. http://www.newadvent.org/summa/2001.htm

decisions together about the kind of society they want to live in together. It is a community that goes beyond tolerance to the pursuit of the common good."[125]

Essential to the common good is ensuring that members of society are able to participate in the life and activity of the community. Subsidiarity encourages participation in establishing intermediate structures in which individuals and smaller groups may more readily and easily become involved, and in which their voices can be heard and contributions considered for the benefit of the larger community. Moreover, the principle promotes participation through its emphasis on collegiality and co-responsibility among all members of society.[126]

Subsidiarity also supports the common good in allowing for – indeed, encouraging – freedom and pluralism in society.[127] The principle dictates that the central levels of authority do not micromanage the local levels, but rather allow subordinates the freedom to address their own issues as they see fit, even if this freedom leads to disagreement and pluralism.[128] Contrary to the belief that a pluralistic society makes it impossible to arrive at any consensus of the common good, Catholic teaching believes

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[125] David Hollenbach, *The Common Good and Christian Ethics* (New York: Cambridge University Press, 2002), 42.

[126] Ibid., Hamrlik, 170-171.

[127] Ibid., Economic Justice §§ 99-100.

[128] Ibid., Hamrlik, 171.

that the common good demands this sort of freedom of belief and opinion in order to safeguard the rights and duties of the human person.[129]

The Vatican II document *Dignitatis Humanae*, for instance, points out that as persons endowed with reason and free will, we have a moral obligation to seek truth (especially religious truth), without external coercion.[130] This search for truth must be carried out in a manner appropriate to the dignity and social nature of the human person – by free inquiry with the help of teaching or instruction, communication and dialogue. Such is not simply an individual but a communal endeavor, "It is by these means that people share with each other the truth they have discovered, or think they have discovered, in such a way that they help one another in the search for truth."[131] In other words, not only does allowing a freedom of beliefs and ideas honor human dignity, it is also beneficial to the common good by encouraging others to seek the truth as well. The church must be a community characterized by a concern for justice, human dignity, and the common good. These principles apply not only to the church's social mission, but must also be present within its internal structure and governance processes.[132]

Ecclesiology of Communio: Its Significance and Its Challenges

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[129] Second Vatican Council (promulgated by Pope Paul VI). *Dignitatis Humanae: Declaration on Religious Liberty* (1965). *Vatican Council II: Constitutions, Decrees, Declarations*, Austin Flannery, O.P., ed. (Northport, NY: Costello Publishing Company, 1996.) 551-568, at par. 6. Hereafter referred to as DH.

[130] DH, § 2.

[131] Ibid., § 3

[132] Ibid., Hamrlik, 172-173.

An ecclesiology of *communio* in dialogue with the Vatican II documents *Lumen Gentium* and *Gaudium et spes* is of great value in the attempt to analyze the structures that govern U.S. Hispanic ministry. By bringing these into conversation with the experience and voices of the diocesan directors one can canvas the underpinning issues related to equity and justice. The purpose and core of this reflection is to deepen the comprehension of diocesan Hispanic ministerial practices. It seeks to encourage diocesan leadership collectively with diocesan directors to engage in a process of theological reflection discerning the "signs of the times" for a renewed diocesan Hispanic ministerial praxis within diocesan structures.

The Church, as described in *Lumen Gentium*, is a "sacrament or instrumental sign" of the "intimate union with God and the unity of all humanity."[133] The church according to this vision is a sacrament of communion. This ecclesial dimension is essential for drawing forth people, as Archbishop Gomez would say, "to an encounter with Christ and his Church."[134] This, according to Fr. Allen Figueroa Deck, S.J. "underscores a robust understanding of the Church's identity and mission to evangelize… [which] includes the centrality of a personal encounter with the Lord."[135]

For diocesan directors of Hispanic Ministry, as well as all ministers, this encounter is the source that springs forth new beginnings in the life of the minister and

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[133] Pope Paul VI. Dogmatic Constitution on the Church, *Lumen Gentium* (November 1, 1964) 1.

[134] Archbishop Jose H. Gomez, "*La predicación y la ensenañza: Evangelization, Education, and the Hispanic Catholic Future.*" National Symposium on the Present and Future of Catholic Hispanic Ministry in the United States, Boston College, MA, June 8, 2009.

[135] Allen Figueroa Deck, S.J. "Intercultural Competency and the Sunday Homily: In the Footsteps of Pope Francis." *New Theology Review* 36, no.2 (March 2014): 61-69

the faith community. Too often though, ministers are caught in complex relationships with other ministers negotiating, choosing, developing, locating resources, and maneuvering the formal and informal organizational ropes for acquiring approval. These practices consume many in diocesan ministry and gives little or no time to "pause" and reflect on their practices, how it deepens one's own relationship with Christ and enlivens one's desire towards the Church's mission to evangelize.

According to Deck, Hispanic Ministry, "in the age of Pope Francis constitutes a vanguard and inspiration within the wider Church in the United States, one that wholeheartedly points in the direction of pastoral conversion."[136] At the foreground of this pastoral conversion lays its foundation, an encounter. Hosffman Ospino, in a presentation on the V Encuentro of Hispanic Ministry, makes reference to Pope Francis idea of fostering a culture of encounter. Ospino asserts that a:

> culture of encounter brings people together mirroring the encuentro between God and humanity, particularly through Jesus Christ. Such an encounter is always life-giving and transforming. It is an encounter that affirms the best of who we are as people created and loved by God. A culture of encounter is predicated upon the conviction that forgiveness and reconciliation are possible. It is a culture that speaks the truth with clarity, although with kindness and mercy. A culture of encounter mediates differences, brings together those who are alienated from each other, heals conflicts, and opens up to the beauty of the mystery of being together with one another.[137]

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[136] Allen Figueroa Deck, S.J. Keynote Presentation at the National Catholic Council for Hispanic Ministry 25th Anniversary gathering, Chicago, IL. 2016

[137] Hosffman Ospino. Called and Sent to Encuentro: A Pastoral Theological Vision for the V Encuentro Process. Presentation delivered October 30, 2014 in San Antonio, TX, on behalf of ENHAVE (Equipo Nacional de Acompañamiento Hacia el V ENCUENTRO)

This encounter culture engendered a dynamic ecclesiology of the "People of God" which is inspired by *Lumen Gentium*, as well as by *Gaudium et spes*. As Richard Gaillardetz describes it, through *Lumen Gentium*, the Council recovered the properly theological foundations of the church. He writes:

> The Church certainly was a visible institution, but its visibility was no longer understood exclusively through the lens of canon law. The Church's visible structures were not ends in themselves. The sacraments, church office, daily Christian witness, these were the visible elements of the Church that made the Church itself a sacrament of salvation in the world. The council described the Church as a spiritual communion with God in Christ by the power of the Holy Spirit.[138]

In order for diocesan ministerial structures to foster an encounter culture, an ecclesiology of communion needs to be substantiated in the principle of subsidiarity, and a pastoral conversion from a leadership that governs through force and law, to a leadership that governs through accompaniment and love.

Lumen Gentium describes the church as a "mystery" or "sacrament," thus emphasizing its spiritual, grace-filled, and symbolic significance with visible structures. The document begins by describing the church as a "sacrament or instrumental sign" of the "intimate union with God and of the unity of all humanity." The church, according to this vision, is a sacrament of communio[139].

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[138] Richard R. Gaillardetz. *By What Authority? A Primer on Scripture, the Magisterium, and the Sense of the Faithful* (Collegeville, MN: Liturgical Press, 2003), 58.

[139] Ibid., *Lumen Gentium*, § 1.

Lasidslas Orsy, S.J. explains that the theological meaning of communio is grounded in the inner life of God: God is one in divinity and three in persons.[140] In God, there is unity in diversity, or diversity in unity. This belief, Orsy says, speaks of the very nature of communio: it tells us that no person can exist without being in unity with other persons. "In the divine 'model,' mysterious as it is, we find the clue for achieving some understanding of what communio among human beings ought to be – in particular in God's fledgling Kingdom that is the church."[141]

The church itself can be described as "one person in many persons" – that is, the one Spirit of Christ is holding many individuals together.[142] This is, Orsy contends, the theological meaning of communio. This emphasis on "unity in diversity, diversity in unity" finds shape in the relationship between the universal and local church, particularly as articulated in Vatican II. A communio ecclesiology emphasizes the local, particular church.[143]

Lumen Gentium states that "Individual bishops are the visible source and foundation of unity in their own particular churches, which are modeled on the universal church; it is in and from these that the one and unique Catholic Church exist." As a result, the local ordinary represents his own church, whereas all of them together with the

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[140] Ladislas Orsy, SJ. "The Church of the Third Millennium," *Common Calling: The Laity and Governance of the Catholic Church*, Stephen J. Pope, ed. (Washington, DC: Georgetown University Press, 2004); 229-251, 233.

[141] Ibid., 234.

[142] Ibid., Hamrlik, 92.

[143] Susan K. Wood, "The Church as Communion" *The Gift of the Church: A Textbook on Ecclesiology in Honor of Patrick Granfield, O.S.B.* Peter C. Phan, ed. (Collegeville: Liturgical Press, 2000), 159-176, at 160.

people represent the whole church in a bond of peace, love and unity."[144] Later, the document states:

> The Church of Christ is really present in all legitimately organized groups of the faithful, which, insofar as they are united to their pastors, are also quite appropriately called church in the New Testament. For these are in fact, in their own localities, the new people called by God, in the holy Spirit and with full conviction (see 1 Thess 1:5). … In these communities, though they may often be small and poor, or dispersed, Christ is present through whose power and influence the one, holy, catholic and apostolic church is constituted.[145]

Voices from Scripture: Implications and Acquiescence

An essential dimension to which diocesan directors must attend in the midst of discernment is how to keep God in the conversation. This dimension seeks to incorporate God's perspective into the discussion, through accessing the teaching of scripture and theologically reflecting to decipher some of the practices for Hispanic Ministry in its new paradigm for our times. So often when addressing the institutional or organizational dimensions of our ministerial practices we seldom incorporate the voices, experiences in scripture to inspire, reveal, and guide our actions. It is as if God is not present in the system of church business and administration.

Angel Manuel Rodriguez, from the Biblical Research Institute in Silver Spring, Maryland provides a valuable insight that leads us to the next conversation in our

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[144] Ibid., *Lumen Gentium* § 23.

[145] Ibid., § 26.

discernment. At the start of this chapter I alluded to the voice of scripture as essential for theological reflection within the ecclesial organizational experience of diocesan directors of Hispanic Ministry. In "Called and Sent to Encuentro: A Pastoral Theological Vision for the V Encuentro Process," Hosffman Ospino made a reference to finding "ourselves participating in a never ending process of rebirthing...recreating…reinventing…renewing."[146] Rodriguez makes it clear that "What we are attempting to reorganize is 'the body of Christ' (cf. Eph 1:22-23); the only instrument on earth through which 'the manifold wisdom of God' is now being made known to the cosmos (3:10); Christ's 'representative on earth;' and 'the only object on earth on which He [Christ] bestows His supreme regard; Therefore we should approach our task in a spirit of humility, because "the church is the property of God' and 'is dependent on Him [Christ] for her very existence.'"[147]

In the Hebrew Scriptures, we find many voices that speaks to rebuilding, renewing, and takes on the prophetic call to draw people to God. The second chapter of the Book of Nehemiah speaks to the organizational experience of diocesan directors of Hispanic ministry. The author of the book states that Nehemiah was instrumental in the rebuilding and reestablishment of Jerusalem in the fifth century B.C.E. following the Babylonian exile. Although there is no consensus about the relative chronologies of the Books of Ezra and Nehemiah, Nehemiah's return to Jerusalem probably preceded Ezra's by a couple years. Both men worked together to restore the city and rededicate its people to God.

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[146] Ibid., Hosffman Ospino, 1.

[147] Angel Manuel Rodriguez, "Ecclesiology and Reorganization: The Oneness of the Church." Presentation delivered at Silver Spring, MD, at the *Biblical Research Institute* (January 2006), 1.

Nehemiah was a high official in the Persian court of King Artaxerxes I at the capital city of Susa, which lay 150 miles east of the Tigris River in what is now modern Iran. Nehemiah served as the king's cupbearer (Nehemiah 1:11), which evidently put him in a position to speak to the king and request favors from him. After hearing about the sad state of affairs in Judah, Nehemiah acquired the King's permission to return to Jerusalem and rebuild the city and its fortifications. He is even given letters from the King to ensure safe passage and to obtain timber from the king's forest for the gates and walls of Jerusalem.

Nehemiah returned to Jerusalem in 445 B.C. as the provincial governor of Judah/Yehud. He immediately surveyed the damage to the entire city on his well-known night journey around the walls (Nehemiah 2:12–15). He enlisted the help of the people to quickly repair the breaches in the wall. He also urged them to set up guards to defend against the constant threat of those who opposed their efforts, including the armies of Samaria, the Ammonites and the Ashdodites.

As governor, Nehemiah chooses not to take advantage of the food and land allotments that were allowed him due to his office, because there was already such a great burden on the people of his province (Nehemiah 5:14–19). He also made the other nobles and officials forgive all outstanding debts and ordered them to return all land and money that had been taken as taxes so the people would be able to feed them and their families.

Even though Nehemiah was doing God's will, it didn't go all that smoothly. Nehemiah faced real problems, but he moved through them and was able to achieve great accomplishments. Like Nehemiah, Diocesan directors of Hispanic Ministry face

challenges that need to be addressed. Nehemiah teaches us to allow ourselves to be authentic in caring for the least and to be attuned to the macro and micro needs of the people we are called to serve. Nehemiah makes it clear that through conversations about vision, mission, and principles, people discover that they can make a difference, giving them an opportunity to grow and do things they care about.

Nehemiah was sensitive to people and he responded with tact, when needed, he confronted with uncompromising strength. Nehemiah knew how to work with *an unbelieving king* and he knew how to relate to *demoralized believers* as he called the Jewish leaders and people together. He began by stating the problem very plainly: "You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire." (2:17) He identified himself with them in the problem. For him, it wasn't *their* problem; it was *our* problem. He didn't blame them for things but neither did he gloss over the fact that *we* have a problem. Then, he appealed to a need that they all felt, "that we may no longer be a reproach." They sensed that Nehemiah had come to seek their welfare (2:10). Finally, he told them how God had already been favorable as seen in the king's favorable response. Their instant response was that of hope: "Let us arise and build!"[148]

Nehemiah had to work with the *enemies*. Sanballat was the governor of Samaria to the north. Tobiah, whose name in Hebrew means "Yah is good", ruled the Ammonites to the east. Geshem was the leader of the Arabs to the south. They all opposed a fortified Jerusalem because it threatened their political positions. They didn't care at all about the plight of the Jews, much less about the name of the Lord being exalted in Jerusalem. So

[148] Dorothy Willette. "Nehemiah—The Man Behind the Wall," accessed 17 September, 2014; available from http://www.biblicalarchaeology.org/daily/people-cultures-in-the-bible/people-in-the-bible/nehemiah%E2%80%93the-man-behind-the-wall/.

they were very displeased (2:10) and joined together to ridicule the project and accuse the people of rebellion against the king (2:19). Nehemiah demonstrates both wisdom and courage in dealing with these enemies. He was wise in that he sensed, there was no time for diplomacy; he need to meet these enemies head-on. So Nehemiah courageously confronted them and drew the line between them and God's people so that they could not join the project with the goal of sabotaging it. He didn't use the clout of the King's letters, but rather spiritual clout believing that God would give them success.

To serve God through the existing diocesan structures requires that diocesan directors of Hispanic Ministry do not lose hope in God. Like Nehemiah, diocesan directors need to embrace what Ignacio Ellacuaría calls "the weight of reality."[149] In doing so, prayer is of upmost importance. For the work of the diocesan director as Angel Manuel Rodriguez has said "is about 'the body of Christ.'"[150] The mission of the church can only be carried out by placing our trust in the Holy Trinity, lived in the vision of and spirit of "*pastoral de conjunto*."[151] This vision and spirit of *pastoral de conjunto* entails working with different sorts of people, and wrestling with ministerial circumstances collectively. Nehemiah can serve as a model of this vision and spirit of leadership for diocesan Hispanic ministerial practices. Nehemiah, through God's providence, was able to navigate the organizational dynamics, the politics, and the intermediary structures to

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[149] Michael E. Lee. *Bearing the Weight of Salvation: The Soteriology of Ignacio Ellacuría*. (New York, NY: The Crossroads Publishing Company, 2009.)

[150] Ibid., Angel Manuel Rodriguez.

[151] Office of Publishing and Promotion Services, *National Pastoral Plan for Hispanic Ministry* (Washington, DC: USCCB 1997.)

solve the problem that weighted heavily in his heart because it involved God's glory and God's people in Jerusalem.

Another voice that was revealed was the Samaritan woman. The reason for her voice is that this is a story that is what theologian Jesse Miranda calls, "as dramatic as it is deep." Especially if it's read with a historical-cultural lens, in which case Samaria becomes a paradigmatic community. First, Samaria is a story that is symbol-image of a new creation. Abraham, Jacob's well, and Mount Gerizim, are the symbolic institutions of the Samaritan identity. This historical-cultural symbolism was an authentic basis for dialogue and exchange and opened up a new possibility of ending the century's silence. The commonness of a single human family out of Abraham and the underlying theme of the unity of the human race becomes a connecting tissue. The synthesis of the religious symbolism of the Samaritans and those of the Jews into a single coherent symbol-image ushered in a new, shared experience. In the end, Jesus touched the deepest recesses of this woman, and she became a new person. Martin Buber said that "The greatest thing any person can do for another is to confirm the deepest thing in him, in her, to take the time and have the discernment to see what most fully that person is most deeply there and then confirm it by recognizing and encouraging it."[152]

Second, Samaria is a story of the tragedy of exclusion and the thrill of inclusion. The Samaritan story is symbolic of the historical rift between people because of their differences, be they because of race, ethnicity, politics, or religion. Samaria is that

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[152] Jesse Miranda, "Latina/o Theology: Shibboleth or Sibboleth? A New Accent in Theology.", in Alvin Padilla, Roberto Goizueta, and Eldin Villafane, eds. *Hispanic Christian Thought at the Dawn of the 21st Century: Apuntes in Honor of Justo L. Gonzalez.* (Nashville, TN: Abingdon Press, 2005), 230.

frontier region of human discord whose people became the historical agents of a new unity, God's new society. The pain of having been excluded by others and the joy of having been included into the kingdom was what was most deeply felt by the Samaritan woman when she was delivered from religious and cultural captivity.[153]

Finally, it is a story of liberation and transformation that begins with a conversation. Samaria represents the discovery of the liberating gospel over and above the social and cultural identities of its people. The conversation at the well introduces us to the fluidity of identities and reversal of the thought categories between Jews and Samaritans. It represented the reversal from Jewish religion to God's spirituality and a reversal from provincial identity to a global community. It was in essence a missiological shift.[154] In John 4:26, Jesus reveals himself for the first time in the Gospel of John as the Messiah "I am"—and he reveals it directly to a woman of a 'rejected people.' The effect, as theologian Gale R. O' Day affirms, is powerful: "Jesus breaks open boundaries in his conversation with the Samaritan woman: the boundary between male and female, the boundary between 'chosen people' and 'rejected people.' Jesus' journey to Samaria and his conversation with the woman demonstrate that the grace of God that he offers is available to all."[155]

Jesus' visit to Samaria symbolized the shift of attention from the mission to Israel to the global mission as it was to be carried out later according to the book of Acts. The

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[153] Ibid., 230.

[154] Ibid.

[155] Gail R. O'Day, "The Gospel of John," *The Women's Bible Commentary Revised and Updated, Third Edition*, Carol A. Newsom, Sharon H. Ringe, and Jacqueline E. Lapsley eds., Kindle ed. (New York: Westminster John Knox Press, 2012), 517–647.

progression of the gospel is a story that crosses from Jerusalem, Judea, Samaria, and to the ends of the earth (Acts 1:8). Jerusalem was the place of law and religion and the sphere of judgment (righteousness), the place of right knowledge and proper order. Judea and Galilee were the places of identity and racial variety, the places of revelation and compassion.[156]

Samaria, however, was the place of engagement with cultural diversity, the intersection of thought and action, theory to practice. Here is the place for doing the right thing. in John 4:1–42, Jesus is doing much more than asking for a glass of water from a stranger—he is very boldly breaking Jewish taboos *with a purpose*. As David Daube articulates it, "By asking the woman to give him to drink, Jesus showed himself ready to disregard that hostile presumption respecting Samaritan women *for the sake of a more inclusive fellowship.*" Daube also notices a beautiful nuance in the exchange between Jesus and the Samaritan woman: "When Jesus asked the Samaritan woman to give him to drink, she was surprised by his kindness. Why? Surely, for an unsophisticated mind, as a rule, it is the offer of a drink, not the request for one, which expresses love."[157] And yet, considering what we now know of the harsh political and religious conflicts that a plagued Samaritan interaction with Judeans, that situation does seem to have been reversed. Jesus offers love and acceptance to the woman by demonstrating willingness to drink from her cup before offering her a drink from his: "If you knew the gift of God and

[156] Ibid., 231.

[157] Ibid., O'Day, 517-647.

who it is that asks you for a drink, you would have asked him and he would have given you living water" (Jn 4:10, NRSV).[158]

This is not the place where description of what is wrong and saying the right thing is the standard of excellence, but rather Samaria is a place for improving, in a very intentional way, the human condition regardless of gender, class, citizenship, and ideology.[159] The U.S. Hispanic story, as the Samaritan story, is a narrative that needs to be told by the whole church and not just part of that community. It was the Samaritan factor that a complacent early church needed to meet the challenge of a competitive and pluralistic society. It may well be that the contribution of U.S. Hispanics to the theological conversation to help create a more coherent global theology for future generations.[160]

Through Jesus, the incarnate God seeks out one who will worship 'in spirit and truth.' She is not looking for him at the well, but he *is* looking for her. It is a story of incarnation, revelation, and discipleship. Jesus makes a powerful statement to his own disciples by witnessing to the Samaritan woman. He does not hide his intention to open up God's salvation to all who will believe.[161]

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[158] David Daube. "Jesus and the Samaritan Woman: The Meaning of συγχράομαι," *The Society of Biblical Literature 62*, no. 2 (June 1950): 147.

[159] Ibid, Jesse Miranda, 231.

[160] Ibid., 234.

[161] Angela N. Meyer, "The Woman at the Well: The Radical Revelation of John 4:1-42," accessed on 9 September, 2014; available from https://medium.com/positive-theology/the-woman-at-the-well-the-radical-revelation-of-john-4-1-42-7aa3470f1b18#.mb6zxsyj6.

The experience of Nehemiah and the Samaritan woman combined tell a story about how conversations are initiated and the importance of engagement with organized structures. Both in Susa as in and Samaria (by Jacob's well), there is a history and a new beginning. These locations are embedded with a tradition, a set of values, customs, expectations, and politics. Yet, these places were filled with God's providential grace. Susa was a place of work for Nehemiah and service for the King; and in Samaria, a place to draw water from Jacob's well for the Samaritan woman. In Susa, Nehemiah felt the call by way of the needs of his people in Jerusalem. In both these places a conversation took place that addressed the deepest desires of two individuals from two separate times, in two separate geographical locations. These conversations transformed their lives. They returned to their original starting place with a spirit filled with hope. A conversion manifested itself from these places through an encounter.

The primary task of theology is to help the people of God to comprehend and act accordingly to the Gospel values in light of one's daily lived experience and circumstances. Theology enlightens the heart and mind towards action, knowing that God is with us, especially in those times of pain and struggle in one's life and the life of the community. Dominion is always operable in our relationships, particularly in ministry. Many times, as ministers, we believe that everything depends on us for others to act. We blame ourselves when things don't go our way. We blame others for not taking our advice or following our direction. We assume ministry as though we own it and it is ours alone to carry out. All these actions have to do with dominion, with power. This is the political dimension of our everyday experience in ministry.

Don Browning reminds us that all our practices "contain values, beliefs, theologies, and other assumptions which, for the most part, go unnoticed until they are made more complex and brought to our notice through the process of theological reflection…[practices] bear tradition and histories…they are not therefore simply actions. Rather they are communal activities that have developed within communities over extended periods of time."[162] In the Hispanic context according to Luis Pedraja, "doing theology in Spanish requires to go beyond abstraction and focus on the concrete, lived experience of our people, acknowledging [its] historicity and particularity"[163] By being faithful "to our particularity [and historicity]" Goizueta asserts that it "makes us faithful to the larger human community."[164] Therefore, this act of discerning and interpreting the diocesan directors of Hispanic Ministry ecclesial organizational experiences, seeks to explore the complicity of diocesan leadership practices exemplified and embodied in gospel values. The ecclesial organizational experience as the locus of reflection "is a place where the gospel is grounded, embodied, interpreted and lived out"[165]

By way of conclusion diocesan directors of Hispanic Ministry are ministers of the Church and this Church should take heed of the recommendation articulated by the bishops in the First Encuentro of Hispanic Ministry that, "In every territorial diocese of

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[162] Ibid., Browning, 6.

[163] Luis G. Pedraja, "Doing Theology in Spanish: Hispanic Theological Methodology, Dialogue, and Rationality," in Alvin Padilla, Roberto Goizueta, and Eldin Villafane, eds. *Hispanic Christian Thought at the Dawn of the 21st Century: Apuntes in Honor of Justo L. Gonzalez.* (Nashville, TN: Abingdon Press, 2005).

[164] Ibid., Roberto Goizueta, "Rediscovering Praxis", 84-103.

[165] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 5.

the United States a diocesan director of the Spanish-Speaking apostolate should be appointed, directly responsible to the diocesan bishop with the mission of assisting him to promote and coordinate attention to Spanish-Speaking Catholics in all aspects of the life and institutions of the diocesan church. This diocesan director should be fluent in both English and Spanish, familiar with and sympathetic to the values, institutions, and needs of Spanish speaking Catholics, and, preferably, be native Spanish speaking."[166] This insight is as valid today as it was in 1971. The diocese as an organization carries a lot of weight when it comes to how various departments, offices, policies, directives, and ministries, serve their local parish communities. Through multiple relationships and roles, they form part of the Church's mission, putting faith into action and participating in being "leaven for the reign of God in Church and society,"[167] In the following chapter, I will present some steps for moving Hispanic Ministry beyond survival to a renewed vibrant ministry with a new ardor and a new expression in diocesan structures.

[166] Division for the Spanish-Speaking, United States Catholic Conference, *"Conclusions of the First Encuentro Hispano de Pastoral*, (1971): no. 12, 8.

[167] Ibid, National Pastoral Plan for Hispanic Ministry.

CHAPTER FIVE

DIOCESAN HISPANIC MINISTRY PRAXIS BEYOND SURVIVAL:

LEADERSHIP ACCOMPANIMENT

As noted in the first chapter, the intent of this thesis-project is to explore a strategic theological model that can move diocesan Hispanic Ministry structures beyond a survival mode to an innovative one for the Church in the U.S. Based on the research presented in the previous chapters I claim that this model is a vehicle for diocesan Hispanic Ministry leadership to discern the ecclesial organizational shifts that impact strategies for organizing Hispanic Ministry at the diocesan level. This strategic theological reflection process is an instrument to renew and embrace new practices that will serve to enliven and to integrate effective Hispanic Catholic pastoral strategies in the Catholic Church through the leadership accompaniment of diocesan directors of Hispanic Ministry.

HISPANIC MINISTRY LEADERSHIP CHALLENGE

As Hispanics continue to grow and become more dispersed, there will be a greater "*mezcolanza*"[168] that will prevail in Catholic dioceses and local parishes throughout the U.S. This will challenge existing leadership to revisit its dominant notions of Hispanic ministerial practices and its capacity for influence leading to change. Today's Hispanic

[168] Term used by Hispanic Theologian, Fernando Segovia describing the context of mixing among the diverse groups of Hispanic/Latinos in the U.S. together with non-Hispanic/Latinos. F.F. Segovia, "Two Places and No Place on Which to Stand: Mixture and Otherness in Hispanic American Theology." Listening: Journal of Religion and Culture 27 (1992), 29.

Ministry leadership is challenged in a variety of ways. One challenge is to seek a more comprehensive approach in serving the increasingly Hispanic diverse communities while avoiding the danger of pinning Hispanics against one another resulting in the polarization of the community.

A second challenge deals with how to incorporate Hispanics in the decision-making bodies at all levels of the Catholic Church in the U.S., not superficially in the form of tokenism, but as true members of the living body of Christ capable of participating with dignity in the life and mission of the Church. The injustices of discriminating and exclusion from decision-making bodies need to be prevented from reoccurring. It is important not to repeat these social structural sins so that the next generation will not inherit the ills that inhibits faith communities from thriving in their evangelizing mission.[169] Moreover, anthropologist, Edward T. Hall asserts that, "The future of the human race lies in maintaining its diversity and turning that diversity to its advantage."[170]

Postmodernism for diocesan Hispanic ministerial leadership is also a challenge. Its "symptomatic features,"[171] such as, relativism, moral fragmentation, consumerization of the Church and religion, the crisis of legitimation, and globalization has permeated society. Much too often individual precedence and emotional bias has precedence over any communal claims.[172] Moral fragmentation has led to a mentality that "What matters

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[169] Pope John Paul II, *Sollicitudo Rei Socialis*, (December 30, 1987), §§ 36-39.

[170] Edward T. Hall, *The Silent Language* (New York: Anchor Books, 1981), xi.

[171] G. Mannion, "Ecclesiology and Postmodernity: New Paradigm for the Roman Catholic Church" *New Blackfriars* 85, 997 (2004), 308.

[172] Ibid., 309.

for many individuals now is not what is seen to be morally right and wrong, good or evil, etc., but what is right or 'best' for 'me' which sits atop the consumerist age, like a new god, imprisoned in its own heaven and by its own volition."[173] For example, individuals today no longer see the participation in the Sunday assembly in terms of obligation, but rather as a choice.[174]

Archbishop Gomez, in a National Symposium on the "Present and Future of Catholic Hispanic Ministry in the United States" at Boston College, highlighted that The Pew Religious Landscape Survey published in May 2009 which held "that about 58 percent of Hispanics identify themselves as Catholics; about one quarter identify themselves as some brand of Protestant Christian; and between 10 and 12 percent describe themselves as having no religion." He added that, "These percentages represent a big change from 20 years ago, and even from ten years ago…the polls reflect pastoral experience on the ground and provide us with a graphic measure of what I believe to be the biggest challenge facing Hispanic Catholics in the years ahead…Will they stay Catholic or will they drift away-to Protestant denominations, to some variety of vague spirituality, or to no religion at all?"[175]

All creation is a gift from a gracious and loving God and humans have been called to use all resources responsibly and to recognize that material things and human capacities are resources for the benefit of the community and not solely personal or organizational possessions. The bishop bears the ultimate responsibility for the pastoral

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[173] Ibid.

[174] Ibid., 310.

[175] Ibid., Archbishop Jose H. Gomez, 2.

direction of the entire diocese; he is obliged to make use of the talents and Spirit-given gifts of all the Christian faithful. The diocesan curia is one of the ways in which the bishop can enlist and use those talents and gifts in the pastoral care of the people entrusted to his care, to face and address Hispanic ministerial challenges.[176]

Strengthening Hispanic Ministry Structures

In *Encuentro and Mission* the Bishops note that the "Structures and ministry networks that have effectively served the ministry should be strengthened, such as diocesan and regional offices and pastoral institutes…build closer relationships and collaborations with ethnic, racial, and ministerial groups and organizations…foster the active participation of Hispanic Catholics in the social mission of the Church."[177] This statement has implications on how the Catholic Church in the U.S. structures and realigns its resources, form their leaders, and ministers to Hispanic Catholics. Diocesan directors of Hispanic Ministry understand that Hispanic Ministry has taken on a new form with an emphasis on cultural diversity with new structural demands.

Attending to ecclesial structures and ministry networks are crucial for understanding the organizational dynamics and structural issues that leaders in Hispanic Ministry face. Diocesan directors play an intermediate role in the leadership of diocesan structures. They are the bridge builders between two world views, one from the non-Hispanic English speaking community and the other from the Hispanic Spanish-speaking community. They have to navigate between two contrasting forms for perceiving,

[176] Thomas Reese, SJ, *Archbishop: Inside the Power Structure of the American Catholic Church* (San Francisco: Harper & Row, 1989), 38.

[177] Ibid., *Encuentro and Mission* §10.

interpreting, evaluating, and responding to ministerial situations. The logic that each group applies to issues, problems, and solutions is governed by a set of rules and conventions that influences decisions, strategies, and solutions to ministerial challenges.

Diocesan directors play a critical role in perceiving diocesan structural differentiation, fragmentation, and contradiction by virtue of being socially located between non-Hispanic and Hispanic frames of leadership. The challenge for the diocesan director of Hispanic Ministry is to create an environment where subsidiarity is exercised, mutual support is shared, and joint efforts are carried out in solidarity. Diocesan directors of Hispanic Ministry as bridge builder's import and export cultural and religious symbols that carry meaning across cultures.

Hispanic Ministry: Relational and Communal

Through our "*Memoria Histórica*" (frames of references, shared beliefs, values, norms, routines, structures, and other physical symbolic artifacts) many leaders have come to understand the value and the importance that relationships has for Hispanic Ministry structures: relationship with the local ordinary, the curia, the Hispanic Catholic community, and the community leaders both Hispanic and non-Hispanic. The relational dimension promotes a form of organizing and structuring in Hispanic Ministry that seeks to foster common understanding and a vision of ministry as shared praxis.

Often Hispanic Ministry is criticized for operating parallel to most other ministries in the diocese or at the parish level. What the critics fail to acknowledge is that Hispanic Ministry operates in that fashion intentionally because the evangelizing mission

of the Church must necessarily be bound by culture because the message of salvation as preached by the Church cannot be adequately heard, experienced, and celebrated in faith. Thus, the need and obligation to serve the needs of the people and the human design to gather as a people by default builds such a parallel structure. Rather than being perceived as a threat it should be embraced as an instrument to engage and from which to build unity. Pope John Paul II, in *Novo Millenio Inuente*, stated that, "A spirituality of communion means, finally, to know how to 'make room' for our brothers and sisters, bearing 'each other's burdens' (Gal 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy."[178]

The communal essential dynamic in Hispanic Ministry is its insertion in the everyday lived experience of the people addressing the needs of those most in need in a visible concrete fashion. According to Roberto Goizueta, "Among the most important contemporary ecclesiological paradigms, communion ecclesiology posits an understanding of Church grounded in a world view and theological anthropology that should be very attractive to Latino/a Christians."[179] Ministry focuses on the relationships and recognizes the dynamic interplay between the church universal and the local churches; between the diocese and the parish; and between the parish and the neighborhood.

The Local Church and Its Relational Dynamics: From Structure to Mission

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[178] Pope John Paul II, *Novo Millennio Ineunte* § 43.

[179] Roberto Goizueta. "Corpus Verum: Toward a Borderland Ecclesiology," in Building Bridges, Doing Justice: Constructing a Latino/a Ecumenical Theology, ed. Orlando O. Espín (Maryknoll, NY: Orbis Books, 2009), 143-166.

Each diocese operates in its own unique way, making each a social arena that necessitates the respect and attention for the people it has been designated to serve. Interactions within these social arenas constitute the process and intent for pursuing outcomes that affect the organization, structure, and resource allocation in the diocese. The diocese as a social actor in the larger network of private and public institutions and within their respective territorial landscape must continuously stand for its religious beliefs and values in a persuasive and effective manner, especially for those at the margins.

All pastoral action should originate from some degree of reflection. I believe that when diocesan directors of Hispanic Ministry value reflection, ministry moves beyond survival. This is the major issue we face. The Ordinary should encourage reflection for ministry and facilitate its occurrence. Time spent analyzing, reflecting, and discerning Hispanic ministerial practices in light of the Church's mission, will enable Hispanic Ministry to operate beyond a survival mode and be much more effective in its ministerial praxis.

Accompaniment as a Strategic Theological Leadership Praxis

Leadership is an important function for many fields, professional disciplines, and ministry itself. Consensus among leadership scholars about the primary characteristics of effective leadership include: someone who can influence, facilitate cooperation, inspire through their vision, demonstrate engagement, and interact and negotiate with others; in addition to possessing the ability to unite, encourage, and energize individual followers,

groups, organizations, or communities.[180] Embodiment of these primary characteristics provides for diocesan organizational structures to exercise leadership in a form that capitalizes on the gifts communities offer as a vessel for reflecting, deciding, and acting collectively.

The subject of leadership is extremely important in ministry. Peter Northouse (2010) defines leadership as "a process whereby an individual influences a group of individuals to achieve a common goal." [181] John Borek, Danny Lovett, and Elmer Towns collaborated to form a theory that leadership is greatly needed in churches today and are paramount for success. They ask the question: what is the greatest need in today's church? They claim that it is not more money, new buildings, bigger buildings, new workable methods, more workers, or any of the other 'things' we throw at the church's problems. The greatest need of the church is leadership. The right type of leadership can solve the church's problems. The right leader can raise the needed money, build the necessary buildings, recruit willing workers, attract eager followers, and discover new methods to get the job done. Successful ministry rises and falls on leadership.[182]

George Barna's research has focused on the intersection of faith and culture. He writes: "Great outcomes do not happen by chance. Inevitably, there is a sophisticated,

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[180] Antonia Elizabeth Cordero, Lirio K. Negroni, "Leadership Development for Latino Community Emancipation: An Integrative Approach in Social Work Education," *Advances in Social Work* 14 no.1 (Spring 2013), 102-124.

[181] P. G. Northouse. *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage, 2010), 3.

[182] John Borek, Danny Lovett, and Elmer Towns, *The Good Book on Leadership: Case Studies from the Bible* (Nashville: B&H Academic, 2005), 3.

intentional, and strategic process that propels organizations forward to success."[183] Through the study of biblical models of leadership Elmer Towns contends that leadership motivates followers to accomplish a task which no other could do. In the previous chapter I demonstrated how Nehemiah modeled this form of leadership by espousing the spiritual principles, project management (administrative), and the visionary leadership necessary for effective organizing.[184]

The complexities of ministry often leave little time or space to plan or assess strategies already in motion or stop long enough to consider implications of one's pastoral actions. New situations constantly present unique challenges to ministerial competence. Although theological schools cannot possibly train future ministers for every conceivable situation, they can and must form them in theological reflective practice. This capacity for reflection is of growing importance in the Catholic Church in the U.S. given the complexity of ministry in an increasingly pluralistic postmodern global world.

Diocesan directors are in most cases ministering on their feet, in a climate where change is constant and demanding. Many find it difficult to reflect on the contours of their ministerial experiences. Sometimes when diocesan directors look back on a pastoral encounter or a ministry event, they are aware that there is room for improvement. Diocesan directors of Hispanic Ministry need to reflect on their current practice in order to inform and enhance their ministerial practices. Time for critical reflection about the

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[183] George Barna, *The Power of Team Leadership: Achieving Success through Shared Responsibility* (Colorado Springs: WaterBrook Press, 2001), 116.

[184] Elmer Towns, *Biblical Models for Leadership: Online Edition*, Maureen Staudt and Michael Stranz, eds. (Mason, OH: Cengage Learning, 2011), 120-121.

issues that face them on a regular basis and taking stock of the helping and hindering forces that influence ministerial outcome is essential for Hispanic Ministry today.

For diocesan directors of Hispanic Ministry complexity can be overbearing and draining. In these circumstances, it is often recommended that leadership courses or training can help them through their ministerial complexities. These strategies can be somewhat helpful for introducing new concepts, pointing to certain skills, and the like. But what happens most of the time is that directors go back to their ministry settings alone, without any human support mechanism. In this thesis, I propose a distinct form of transforming the complexities of Hispanic Ministry structures at a diocesan level through a strategic theological reflection process of accompaniment.

Reflective practice needs to be more intentional and sustained during times of change. Unless diocesan directors engage in reflective practice, they are in danger of repeating mistakes made earlier, or overlooking diocesan organizational dynamics that require attention in acquiring ministry goals in their ministerial practices. Contemplation is crucial for diocesan leadership. It surfaces foundational assumptions and interpretations that are often embodied in the ecclesial organizational context.

Shared possibilities for a renewed ministerial praxis are drawn from interpreted, reflected and discerned ecclesial organizational experiences of ministry. The strategic theological reflection method encompasses face to face conversations, reflection, planning and prayer that lead to a more effective ministerial praxis. The method is implemented organically, initiated by way of contact, and spending time walking alongside the diocesan directors in their ministerial journey. In this journey with one

another, both the diocesan director and the accompanier are engaged in an ongoing conversation around the experiences and issues involved in diocesan structuring and organizing of Hispanic Ministry. Together they work in identifying and interpreting the dynamics at play in their ministerial context and discern the strategies to best address them.

Nuestro Caminar Juntos: The Major Challenge for Diocesan Hispanic Ministry Directors

The diocesan director of Hispanic Ministry leadership is consumed with many responsibilities in their respective dioceses. They serve as bridge builders mediating and translating between the non-Spanish speaking community and the Spanish-speaking community. The Hispanic Ministry Profiles in chapter two reflect the heavy load diocesan directors of Hispanic Ministry carry advocating for immigrants and attending to the needs Hispanic communities' experience in culturally diverse and predominantly non-Spanish speaking parish settings.

The emphasis in Hispanic Ministry towards cultural diversity has placed a heavy weight on diocesan directors structurally. The structural weight that diocesan directors of Hispanic Ministry carry are many and include needing to attend to the diocesan and parish communities' culturally diverse dynamics and responding to the increased number of problems that newly arrived immigrants face as they seek the necessary resources to survive in this society. There is also ongoing pressure to make decisions with little or no consultation on matters that affect the integration and spiritual wellbeing of Hispanics.

Conversation at the Heart of Diocesan Leadership for Hispanic Ministry

Much transformation comes about through conversations. Conversation is at the heart of leadership. This thesis came about from a conversation about the survival of diocesan Hispanic Ministry Offices and its shift of focus from Hispanic Ministry to cultural diversity. Many times we come to conversations knowing very little about the circumstances and the context that decisions are made.

The narrative of Guadalupe's conversation with Juan Diego is an example of transformative dialogue. The setting for the story of Our Lady of Guadalupe and Juan Diego is just ten years after the Spanish conquest of Mexico. As a result, the native culture and a large part of the population were virtually destroyed. So extreme and permeating was the suffering of the native peoples that they simply wanted to die. Their warriors had been killed, their women raped, their cities destroyed, their temples burned, and now they heard their gods were false. The words of one Nahuatl poet expressed the sentiments of a people: "If you say our gods are dead, it is better that you allow us to die too." At the hands of the Spanish conquerors, these Aztecs became foreigners in their own land.[185] In the midst of this tragedy a conversation took place between San Juan Diego and Our Lady of Guadalupe that shifted despair into hope and complexity into "symbolic transformative simplicity." This symbolic transformative simplicity configures a new way of daily being that heightens awareness of the imminent presence of the Divine in *lo cotidiano* (daily life). This sacramental imagination that marks the

[185] Daniel G. Groody, CSC, *Border of Death, Valley of Hope* (New York: Rowman and Littlefield, 2002), 104.

experience of Hispanics can very well be the instrument that can move Hispanic ministry beyond the current experience of survival.

Leadership Accompaniment: Enrapt and Edified

The locus of theology, according to Roberto Goizueta, is the physical, spatial, geographical place of theological reflection.[186] In a society where barriers, spatial separation, isolation, and distance are chief means of exclusion and oppression, a theology from the perspective of accompaniment cannot ignore the importance of physical location, or space, as theological category. By definition, the act of accompaniment "suggests going with the other on an equal basis." As action or praxis, accompaniment includes not only "being" with another, or feeling with another, but also "doing" with another.[187] Thus, the periphery is a key locus for ecclesial organizational leadership.

Effective and productive leadership emerges from being in constant touch with the periphery. The periphery is where life is lived. It is where *la vida cotidiana* and leadership expectations are often at conflict. The ability to discern leadership from this *locus* helps bring to light the symbolic transformative simplicity that resides at the periphery. San Juan Diego exemplifies the symbolic transformative simplicity when he hears the beautiful sound of birds and meets the Virgin Mary who speaks to his heart and tells him to go to the bishop to request that a temple be built at Tepeyac, where she could

[186] Roberto Goizueta. *Caminemos con Jesús: Toward a Hispanic/Latino Theology of Accompaniment* (Maryknoll: Orbis Books, 1995), 191.

[187] Ibid., 206.

show all her love and compassion to all the inhabitants of the land.[188] This call to action on the part of Mary takes place at the periphery.

Roberto Goizueta asserts that walking with others is "always a fundamental religious, sacramental act."[189] For diocesan directors of Hispanic Ministry, ministerial accompaniment (walking with) facilitates the development of structures that serve better and cultivates a distinct style of ministry. Ministry takes a turn of being with and sharing, rather than doing for the other. Solidarity becomes a reality in the practice of ministry. An affirmation of dignity as persons that stems from listening and learning from the other empowers them and strengthens diocesan leadership to act meaningfully and symbolically.

In the story of the Samaritan woman in the Gospel of John, we can see a similar conversation taking place. John's gospel notes that a Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." The Samaritan woman said to him, "How is it that you a Jew, ask a drink of me, a woman of Samaria?" Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me drink,' you would have asked him, and he would have given you living water." (John 4:3-10) One can see in both the Guadalupe event and the narrative of the Samaritan woman in John's gospel how it re-creates a process that addresses and empowers the weak in a journey that makes the road one filled with conversations that become transformative encounters.

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[188] Ibid., *Border of Death*, 105.

[189] Ibid., Goizueta, *Caminemos*, 207.

Network Weaving and Relationship Building- Leadership Accompaniment in Motion

Leadership is a lonely path to embark on even though it's filled with prestige and power. While diocesan directors of Hispanic Ministry are susceptible to the structural pressures of ministerial leadership, there is the danger that the modus operandi is centered more on maintenance rather than mission. The fact that diminishing budgets, limited resources, and shortage of staff adds to the weight that many diocesan directors presently endure, their time to reflect, plan collectively, and innovate have become much too scarce. From this concrete ministerial location, diocesan directors are called forth to renew, respond, and revise their ministerial practices embracing the symbolic transformative simplicity within the complex structures of diocesan ministry. As the research presented in the second chapter shows, one of the major flaws in diocesan Hispanic Ministry has to do with diocesan directors having to address these challenges alone and isolated from the diocesan power structures.

Network weaving and relationship building are critical components in diocesan Hispanic Ministry. Many times, diocesan directors find that their institutional structures and systems unintentionally run counter to ministering collaboratively. It is why accompaniment will foster a mutual looking inward and ensuring that Hispanic Ministry has the right elements in place to be a good partner and collaborator even though the tactics of how to collaborate will vary depending on who is involved in the endeavor. Hispanic Ministry structures need an effective internal culture, that orient its leaders, staff and volunteers toward ministering jointly.

Since Vatican II, Riccardi notes that the Church "declares that she lives within the problems of history, that she is not far-removed but a companion: history is not only

tradition but also contemporariness."[190] This reference to the Church as "companion" connects to the theology of accompaniment, which has become an important practice in Catholic social thought. Padilla defines it as, "walking together in solidarity which is characterized by mutuality and interdependence.[191] The basis for this accompaniment, what the New Testament calls koinonia, is found in the God-human relationship in which God accompanies us in Jesus Christ through the power of the Holy Spirit.[192]

Conclusion: Engaged in a Web of Relationships

Accompaniment should not be considered a "technique": it is praxis. There is an element of mystery and openness in accompaniment. To achieve this, accompaniment emerges as a "fusion" of beauty and empathy in relationship with another person.[193]Accompaniment invites a "walking with," a "keeping company with" real persons; it necessitates physical proximity. According to Padilla accompaniment is often described as a metaphor of "walking," which suggests closeness, a welcoming: "It implies accepting the invitation to accompany the other."[194] It is both action and inaction; walking with and without destination; equal, yet unequal. Walking is willingness to share

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[190] Andrea Riccardi, "An historical perspective and Gaudium et spes", *Journal of Catholic Social Thought* 3 (2): 243-255 (2006) 254.

[191] Rafael Malpica Padilla, "Accompaniment as an Alternative Model for the Practice of Mission," *Trinity Seminary Review* 29, no. 2 (2008), 87-98.

[192] Ibid., 90.

[193] Ibid., Goizueta, *Caminemos, 191*

[194] Ibid., Padilla, 93.

the burden. It does not privilege technical expertise above solidarity. It requires cooperation, openness, and teamwork.

Accompaniment is something of a paradox: informed by theology, it becomes a kind of practice, and yet its "outcomes" are states of being, grace and love. Accompaniment is the taking on the burdens, and also the taking on of miraculous contradictions. Margaret Wheatley speaks about this interaction of competencies and intelligences when she states that:

> To weave here and there with ease and grace, we will need to change what we do. We will need to stop describing tasks and instead facilitate process. We will need to become savvy about how to build relationships, how to nurture, grow, and evolving things. All of us will need better skills in listening, communicating and facilitating groups, because these are talents that build strong relationships. It is well known that the era of the rugged individual has been replaced by the era of the team player…The quantum world has demolished the concept of the unconnected individual.[195]

Wheatly correctly calls for a shift from emphasis on structure (describing tasks) toward the interweaving of leadership frames. While embracing the gifts of structure, new church leaders will attend to the relationships and gifts of humans (human resource), build networks to defy the notion of scarcity with the promise of shared abundance (political) and celebrate the reality of our shared grounding in Christ (symbolic).

I have argued that accompaniment is a way of being in ministry and in the world. Such accompaniment is ultimately the key to the transformation of Hispanic Ministry in the years to come. I am convinced that it is the way through which Hispanic Ministry can move beyond survival to being leaven for the Kingdom's presence in the Church in the

[195] Margaret Wheatley, *Leadership and the New Science* (San Francisco: Berrett, 1992), 56.

United States of America. As Riccardi says, the Church lives in history and as such it must accompany the People of God on their journey towards the living God of life.[196]

[196] Ibid., Riccardi, 243-255

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APPENDIX

A

John Doe
XXX Street
XXXX, X.X. 00000

His Excellency
Most Reverend
Bishop of XYZ
XXX Street
YYYY, X.Z. 00000

Your Excellency:

I am pursuing a Doctor of Ministry degree at Barry University, Miami Shores, FL. To complete the requirements for the degree, I am collecting information regarding Hispanic Ministry identity and its attendant organizational strategies in the Northeast Region of the U.S. I am writing to request your permission to allow your diocesan director or coordinator of Hispanic Ministry in your respective diocese to meet with me for an interview about Hispanic Ministry. The interview will take close to two and half hours at the maximum and take place during their standard work hours. Attached are the questions that I will ask during the interview.

There are no known risks associated with the interviews. The diocesan director or coordinator of Hispanic Ministry is free to participate or not. They will not directly benefit from the project; however, their answers to the questions will help identify common visions, themes, goals, plans, and strategies' regarding the contemporary direction Hispanic Ministry is moving towards in the U.S., in particular, the Northeast Region. These, in turn, may help pique the interest of American Bishops, who, in turn, will direct their directors/coordinators of Hispanic Ministry to utilize the various organizational strategies and models outlined.

The diocesan director or coordinator from your diocese, who will be willing to meet with me for the interview, will be asked to sign a consent form, and permit me to audiotape the recording. This signed consent form will be stored in a locked cabinet in the principal investigator's home office, and all data will then be destroyed. The audiotapes will be transcribed by me, the investigator within four weeks of the interview and be subsequently destroyed. The transcript will then be sent to the respective prospective participant for review and editing to eradicate any misrepresentation that may have occurred. Confidentiality shall be strictly adhered throughout the study.

Sincerely,

APPENDIX

B

John Doe
XXX Street
XXXX, X.X. 00000

Dear John Doe:

I am a graduate student under the direction of Professor Alicia Marill in the Department of Theology and Philosophy, College of Arts and Sciences at Barry University, Miami Shores, FL. I am conducting a research study to identify common visions, themes, goals, plans, and strategies' regarding the contemporary direction Hispanic Ministry is moving towards in the U.S., in particular the Northeast Region.

I am inviting your participation, which will involve the following three steps. First step is your signature of the attached consent form, if you agree to participate in the interview. Second step, partake in a two- and half hours at the maximum interview at your respective diocesan office which will be audiotaped. And third step, your revision and edition of transcribed notes, which will require to be returned in stamped envelope provided by principal investigator within two weeks after receipt of, transcribed notes.

The interview will involve open-ended questions centered on your role in Hispanic Ministry and diocesan organizational dynamics. You have the right not to answer any question, and to stop the interview at any time.

Your participation in this study is voluntary. If you choose not to participate or withdraw from the study at any time, there will be no penalty, for example loss of employment or performance review.

While there is no immediate benefit to you personally, the interview and reflections may provide the basic substratum from which to develop more concrete and practical models of Hispanic Ministry that might pique the interest of American bishops, who, in turn, will direct their directors/coordinators of Hispanic Ministry to utilize the various organizational strategies outlined in these models. There are no foreseeable risks or discomfort to your participation.

All communication issued in interview will be strictly confidential to extent permitted by law. There will be no identification of any diocese or names of prospective participants mentioned in the final study. Any information collected from you will be kept secured in the investigators home office. A coding system will be use to keep confidential the names of the participants regarding the audio tapes. The results of this study may be used in reports, presentations, or publications but your name will not be used.

I would like to audio tape this interview. The interview will not be recorded without your permission. Please let me know if you do not want the interview to be taped; you also can change your mind after the interview starts, just let me know. The audiotapes will be coded with a number and kept separately from the consent form and codes for interviews in different file cabinets in the principal investigators home office. Upon verification of transcriptions audiotapes will be erased. The transcriptions will be maintained along with other data for five years.

Upon transcription of the audiotapes by me, the principal investigator, your transcribed material will be sent to you for your verification of what was said at the initial interview. Please make comments as to what you agree was said or not only by you and return the material to me in the enclosed self-addressed stamped envelope. If I do not receive this return envelope within a two-week span I can presume that no edited comments were necessary and I can continue my research.

Attached is a consent form, which thoroughly articulates the elements necessary for you are fully informed of what the research entails.

If you have any questions or concerns regarding the study or your participation in the study, you may contact me, XXXXX, at (123) 456-XXXX, my supervisor, Dr. Alicia Marill, at (305) 899-3442, or the Institutional Review Board point of contact, Barbara Cook, at (305) 899-3020. If you are willing to participate in this research, please signify your consent by signing the attached consent form and mail it in the return stamped envelope.

I trust you are satisfied with the information provided and are willing to participate in this research, please signify your consent by reading and signing the attached consent form and returning it to me in the self-addressed stamped envelope. I will be contacting you in the near future to commence our interviewing.

Thank you for participation in this research project.

Sincerely,

APPENDIX

C

Barry University
Informed Consent Form

Your participation in a research project is requested. The title of the study is Hispanic Ministry beyond Survival: Ministerial Identity and Diocesan Organizational Strategies in Ministering to Hispanic Catholics in the Northeast Region of the U.S. The research is being conducted by Rodolfo (Rudy) Vargas IV, a student in the College of Arts and Sciences- Theology and Philosophy department at Barry University, and is seeking information that will be useful in the field of Hispanic/Latino theology and Ministry. The aims of the research are to assess the issues around the role of the diocesan director/coordinator of Hispanic Ministry, diocesan organizational strategies, networks, and relationships critical for Hispanic Ministry beyond survival. In accordance with these aims, a cover letter will be utilized inviting participants to volunteer for the interview, which will be audiotaped, with an attached Informed Consent Form to be signed if participant agrees to volunteer. I anticipate the number of participants to be fifteen (15)

.

If you decide to participate in this research, you will be asked to do the following: sign this Informed Consent form; partake in a two and half hours at the maximum face to face interview in your respective diocesan office. You have the right to refuse to answer any of the questions posed, as well as pausing the recording, answering the question, and resuming the recording at your discretion. I, the researcher, will be transcribing the tapes within four weeks of the interview and subsequently mailing it to you for your review and editing if you believe any changes are warranted. I request that you return the transcription in the returned stamped envelope provided by investigator with the delivery of the transcription to you. If I have not received the return envelope within two weeks, I will make a follow-up call as to what changes needed to be done. If I cannot reach you within two calls, I will presume no changes are necessary. The tapes will be subsequently destroyed upon return of the transcription.

Your consent to be a research participant is strictly voluntary and should you decline to participate or should you choose to drop out at any time during the study, there will be no adverse effects on your relationship or employment with the diocese or the Northeast Hispanic Catholic Center. If you choose to withdraw from the study at any time, the data collected will be destroyed.

The risks of involvement in this study are minimal. While the results of this study may ultimately reach peers in diocesan, regional, and/or national leadership in Hispanic Ministry, no mention by whom or the particular diocese from which statements originate will occur. To insure confidentiality a code/numbering system will be made for the interviews and the labeling of the audio-tapes to help the investigator identify the participant. This code/numbering system will be kept separately in a four file cabinet from the following other three file cabinets which include one for the consent forms, the other for the audio tapes, and the third, for any other pertinent data of the investigation. You, the participant, will have the opportunity to review and edit transcribe notes before being incorporated into the completion of the study. While there is no immediate benefit to you as a prospective participant, the interview and reflection may provide the basic

substratum from which to develop more concrete and practical models of Hispanic Ministry

As a research participant, information you provide will be held in confidence to the extent permitted by law. Any published results of the research will refer to group averages only and no names will be used in the study. Data will be kept in a locked file in the principal investigator's home office. Your signed consent form will be kept separate from the data. All data will be destroyed five years after the completion of the study.

If you have any questions or concerns regarding the study or your participation in the study, you may contact me, XXXXX, at (123) 456-XXXX, my supervisor, Dr. Alicia Marill, at (305) 899-3442, or the Institutional Review Board point of contact, Barbara Cook, at (305)899-3020. If you are satisfied with the information provided and are willing to participate in this research, please signify your consent by signing this consent form.

Voluntary Consent

I acknowledge that I have been informed of the nature and purposes of this experiment by Rudy Vargas IV and that I have read and understand the information presented above, and that I have received a copy of this form for my records. I give my voluntary consent to participate in this experiment.

_____ _____

Signature of Participant *Date*

_____ _____

Researcher *Date*

APPENDIX

D

Interview Questions
Study on: Hispanic Ministry beyond Survival

Process:

1. What is your official title in the diocese?
2. How long have you been in this position in the diocese?
3. How many years have you lived in the diocese?
4. Please describe your work in the diocese with regards to Hispanic Ministry?
5. What are your specific roles as diocesan director/coordinator of Hispanic Ministry in the diocese?
6. Describe your work with other diocesan offices/departments in the diocese?
7. How do you understand the role of the diocesan director/coordinator of Hispanic Ministry?
8. How are the other diocesan offices/departments complementing your role as diocesan director/coordinator of Hispanic Ministry?
9. What are some of the organizational dynamics (administrative, economic, political, environmental, etc.) you experience in your diocese in carrying out your role effectively in the diocese?
10. Can you describe how you see Hispanic Ministry Offices contributing to improving the quality of ministry to and among Hispanic Catholics in your diocese?
11. What are some of the forces that you encounter that hinders your role to effectively engage the participation of Hispanic Catholics in the life and mission of your local diocese?
12. In general, what are some of the challenges Hispanic Ministry is facing today?
13. Are there any issues or concerns that you are facing with regards to your role as diocesan director/coordinator of Hispanic Ministry in your diocese?
    a. What reasons do you acquire these issues and/or concerns?
    b. What skills, resources, training or information would assist you in resolving some of these issues and addressing the concerns effectively?
14. What are some of your dreams and hopes regarding the future of Hispanic Ministry in your diocese?
15. What are some suggestions for how Hispanic Ministry can make a stronger impact at the national, regional, diocesan and parish level?
16. What are two immediate priorities you would identify for Hispanic Ministry to be more effective today in the Catholic Church in the U.S.?
17. What would you be willing to do to ensure the success of Hispanic Ministry for the years to come?
    a. What can facilitate this success?
18. Anything else you would like to say or add?
19. I want to thank you for participating in this study.