

Conclusions

First National Encounter for Hispanic Youth and Young Adult Ministry

***Known by its initials
in Spanish as PENPJH,
or Encuentro***

**University of Notre Dame, IN
June 8-11, 2006**

National Catholic Network de Pastoral Juvenil Hispana – *La Red*

The cover of this publication and the Encuentro symbol represent Hispanic young people in the Church—symbolized by the boat—who are called to toss the net of their pastoral action into the open sea, as Jesus asked, embracing the entire United States, represented in the map. These images inspired the reflections in the 126 participating dioceses throughout the Encuentro process.

In the photograph on page 5, made available by *Revista Maryknoll* and used with their permission, appear from left to right: Bishop Plácido Rodríguez, President of the Bishops Committee for Hispanic Affairs; Jesús Ábrego, President of the National Catholic Network de Pastoral Juvenil Hispana – *La Red*; Rey Malavé, National Coordinator of the Encuentro; Luis Soto, Vice President of *La Red* and *animador* of the National Encuentro; and Archbishop José H. Gómez, Episcopal Moderator of *La Red*.

In the photograph on page 43 appear Carole Goodwin, President of the National Federation for Catholic Youth Ministry; Jesús Ábrego, President of *La Red*; and Patricia C. Manion, Board Representative of the National Catholic Young Adult Ministry Association. Used with permission.

The photograph on page 98 corresponds to the Archdiocese of Atlanta's Diocesan Encounter and is used with the permission of the Office of Pastoral Juvenil.

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Logo of the Encuentro
and cover of the book



Alicia María Sánchez

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INTRODUCTION





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My dear *jóvenes* and pastoral advisers,

Some of you participated in the worthwhile process of the First National Encounter for Hispanic Youth and Young Adult Ministry, of which we hereby present the conclusions; others of you would have liked to participate, but your studies and work did not allow it; still others are only now learning of this Encuentro by means of this publication. To all of you I direct these words of support and challenge.

As the Episcopal Moderator of *La Red* – the National Catholic Network de Pastoral Juvenil Hispana – which convoked and organized the Encuentro, I would like to encourage you to continue being part of the history of the Church among the Latino young people of the United States. These pages represent hours, months, years, and decades of labor in the vineyard of the Lord, carried out by Hispanic *jóvenes* who have brought the living and life-giving Jesus to their companions.

On many occasions, these young apostles and prophets have passed unseen by the eyes of the world, but not by the eyes of God, nor by their peers whose lives they have touched, healed, and transformed by their friendly words announcing Jesus. This is the power of *Pastoral Juvenil Hispana*: God becomes present in the young, manifesting the redeeming love of Jesus through young people who, by opening themselves to the Holy Spirit, become his disciples and missionaries.

Today I would like to turn again to those young witnesses of Jesus who preceded the current generation of Hispanic *jóvenes* as leaders in their parishes and apostolic movements. I would like to emphasize my gratitude to the young Hispanic leaders of today and offer my prayers and support through *La Red*, in which I serve with hope and joy. I would also like to thank the advisers and coordinators of youth and young adult ministry, as well as the pastoral leaders who accompany them, because by their ecclesial action they permitted us to arrive at the First Encuentro.

Yet that is not enough. A very significant number of Hispanic *jóvenes* in our Church of today and tomorrow still clamor for an organized and effective pastoral ministry on their behalf. Each diocese and parish must find the best way to serve its Latino young people, whether in Spanish-speaking groups, in a bilingual environment, or integrated in multicultural groups.

Our mission is for each young person to find in the Church a home and a pathway to God. All young Catholics have the right to discover their baptismal vocation, to discern the state of life to which they are called, to be evangelizers and missionaries in their own environment, and to have the opportunity to develop as a leader.

However, every right is accompanied by responsibilities. I exhort everyone – *jóvenes* and their advisers, bishops and priests, religious and lay adults – to make a preferential option for the young; let us pour out our lives to serve them, as they are a source of energy and renewal for the Church. Therefore I invite you to “weave the future together.”

In the company of Our Lady of Guadalupe, Patroness of the Americas, let us continue our work,

+ José H. Gomez

Most Rev. José H. Gomez, S.T.D.
Archbishop of San Antonio



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Dear *jóvenes* and friends in *Pastoral Juvenil*,

With great humility and joy, I am privileged to present to the Church in the United States the final result of work done by thousands of Latino youth and young adults from all over the country. For a year and a half, with dedication and enthusiasm, they analyzed, reflected on, and prayed over their experiences at the local level—often in union with their pastors and bishops—in the hope that their words would be heard and their pastoral action taken into account.

This book includes the voices of Hispanic adolescents and young adults, voices that represent their fellow immigrants, the sons and daughters of immigrants, and Hispanic families that have lived in this country for many generations. These young people represent nearly half of the total population of young Catholics in the United States today.

For many years, the young leaders of *Pastoral Juvenil Hispana* dreamed of organizing themselves at the national level. The process of the First National Encounter for Hispanic Youth and Young Adult Ministry gave them that chance and energized them to carry the Good News of Jesus to every corner of the country where Latino *jóvenes* work and study.

With beautiful signs of faith, love, and hope, the conclusions in these pages reveal tears of sadness and a cry for loving attention and pastoral support. They are a grassroots effort carried out by *jóvenes* convinced that God has blessed this portion of the Church with gifts to fulfill their mission as part of the universal Church.

The most vivid memory I have of the National Encuentro is when the 1,930 participants entered the convention center at the University of Notre Dame, the culminating moment of so many months of work. The rafters of that place resounded with their impassioned and joyful songs.

With that same enthusiasm and love for our Church and for our young people, let us carry these pages to every single parish in this country. May the voices and actions of our young Hispanics continue the mission of Jesus and transform our society to resemble more closely the desires of Christ!

Let us ask Our Lady of Guadalupe to make us instruments of evangelization, just as she did in 1531 when she transformed Saint Juan Diego into the most powerful evangelist of the Americas.

With Jesus until the end,

Jesús Ábrego
President of La Red



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Dear Bishops, Delegates, and Participants of the National Encuentro:

Convoked by:

National Catholic Network
de Pastoral Juvenil Hispana
(La Red)

Co-sponsored by:

USCCB Committee
on Hispanic Affairs

USCCB Subcommittee on
Youth and Young Adults

University of Notre Dame

With Special Assistance by:
American Bible Society

In Collaboration with:
Asociación Nacional de Sacerdotes
Hispanos (ANSH)

Catholic Leadership Institute (CLI)

Catholic Migrant Farmworkers
Network

Center for Ministry Development
(CMD)

Federation of Pastoral Institutes
(FIP)

Instituto Fe y Vida

Instituto Nacional Hispano
de Liturgia

Mexican American Cultural Center
(MACC)

National Catholic Association
of Diocesan Directors
of Hispanic Ministry (NCADDM)

National Catholic Council
for Hispanic Ministry (NCCHM)

National Catholic Young Adult
Ministry Association (NCYAMA)

National Conference
of Catechetical Leaders (NCCL)

National Federation for Catholic
Youth Ministry (NFCYM)

National Organization of
Catechesis with Hispanics (NOCH)

North East Pastoral Center

Oregon Catholic Press (OCP)

Regional Directors and Coordinators
of Hispanic Ministry

Renew International

Southeast Pastoral Institute (SEPI)

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World Library Publications

As the National Coordinator of the First National Encounter for Hispanic Youth and Young Adult Ministry, I want to thank you all for having participated in this historic event at the University of Notre Dame. The members of the national commissions and I were very pleased with your presence and the participation of so many young Hispanics from all across the nation, not only in the national event but in the important process that produced the Encuentro's conclusions.

As *jóvenes*, you are the Church of today and in you is also its future. You were and will continue to be the center of all our efforts. God has entrusted us all with the mission to continue sharing, dialoguing and working together to implement these conclusions and bring *Pastoral Juvenil Hispana* to fruition in our country. We can be assured of the collaboration of our bishops and of all the organizations that supported the Encuentro, but it is the action of you, the young protagonists of *Pastoral Juvenil*, that will bring Jesus to your peers and build ecclesial communities of youth and young adults.

We gathered "to weave the future together" in our Catholic Church of the United States, and toward that end we have taken firm steps and put down solid foundations. Thanks to the leadership exercised by thousands of *jóvenes*, lay advisers, religious, priests, and bishops, we have carried out a process of reflection, prayer, and formation—from our parishes, dioceses and regional offices—that allowed us to identify the most pressing pastoral needs of Latino young people, as well as their gifts and Christian commitment.

With the commitment and perseverance of the young people who participated in the Encuentro, of the generations of *jóvenes* that will follow in their steps, and of the *pastoral de conjunto* (communion in mission) among the institutions that participated in this beautiful project, we can respond to the deep desire for God and to the faith formation needs of the more than 9 million Hispanic Catholic youth and young adults in this country. They are waiting for our guidance, help, and support in their growth into mature persons and faithful disciples of Jesus, capable of an active, enthusiastic, and influential participation in the life and mission of the Church in the United States.

May the peace of the Risen Jesus be with you all.

Your brother in Christ,

Rey Malavé
National Coordinator of the Encuentro



Committee on Cultural Diversity in the Church
Committee on Laity, Marriage, Family Life and Youth
3211 FOURTH STREET NE • WASHINGTON, DC 20017-1194

October 3, 2008

Dear Brothers and Sisters in Christ,

It is with joy that we send this letter to accompany these Encuentro conclusions.

The *First National Encuentro for Hispanic Youth and Young Adult Ministry* began in our United States dioceses in January 2005 and culminated in a national gathering at the University of Notre Dame in June 2006. This document details that journey providing the Church with rich material as we carry out the essential task of ministering among our Hispanic youth and young adults.

The voices of our young Hispanic church are reflected in the following pages. Their words provide us with much hope and many challenges. We trust that they will not go unheeded as we continue to grow in our mission as ministers for the whole Church.

As present Chairs of the Committee for Cultural Diversity in the Church and the Committee for Laity, Marriage, Family Life and Youth, we affirm these conclusions and thank the former members of the Committee for Hispanic Affairs and the Subcommittee for Youth and Young Adults for their support of this National Encuentro and their work in bringing it to fruition.

We also thank the members of the National Catholic Network *de Pastoral Juvenil Hispana* (La Red) and of the partner organizations that were so instrumental in making this process the success that it was and continues to be. For these organizations the work continues as they collaborate to develop and implement a strategic plan that will outline a common vision and language for all organizations that minister to and with Hispanic youth and young adults. These conclusions will greatly influence and enhance that work.

Our prayer is that you will read, reflect and pray with these conclusions. As you allow them to influence and enhance your own ministry you affirm the prophetic voice of our young Hispanic church. This can only serve to make us stronger as Church and to be more powerful witnesses to Christ in our world today.

Sincerely yours in Christ and Mary,

A handwritten signature in black ink that reads "José H. Gomez".

Most Reverend José H. Gomez
Chairman
Committee on Cultural Diversity in the Church

A handwritten signature in black ink that reads "Roger L. Schwietz".

Most Reverend Roger L. Schwietz, OMI
Chairman
Committee on Laity, Marriage, Family Life
and Youth

INTERCESSORY PRAYER FOR THE ENCUESTRO

Lord, we have come to renew our **Encounter** with you, after having experienced it in our parish, diocesan, and regional encounters. We want to continue fostering a spirit of welcome so that other *jóvenes* may also experience this Encounter with you.

***Refrain:** Take me to the places where the people need your words, need your desire for life; where there is little hope, where there is little joy, simply for not knowing you.*

Lord, we have come to renew the **Conversion** we experienced in our parish, diocesan, and regional encounters. Make us sources of peace and joy in school, at work, among our friends, and in our neighborhoods.

Refrain

Lord, we have come to renew the **Communion** we experienced in our parish, diocesan, and regional encounters. Give us strength, vision, and hope, so that we may become a true "community of communities" in which our diversity is seen as a blessing for your Church.

Refrain

Lord, we have come to renew the **Solidarity** we experienced in our parish, diocesan, and regional encounters. Fill us with your Holy Spirit and strengthen us to continue working for justice and peace in accordance with the basic principles of the Church's social teaching.

Refrain

Lord, we have come to renew the **Mission** we experienced in our parish, diocesan, and regional encounters. Set our hearts ablaze with your love, so that we may continue to transform the world with our actions and with our witness, as true ambassadors of the New Evangelization.

Refrain

Proud to be disciples of Christ and ambassadors of his love, let us end in prayer to the Father with the words Jesus taught us...

Our Father

Opening Prayer, Thursday, June 8, 2006

STATEMENT OF THE BOARD OF DIRECTORS OF *LA RED*

*Filled with hope, love, faith, and prophetic spirit, the Board of Directors of La Red presents the **Conclusions of the First National Encounter for Hispanic Youth and Young Adult Ministry**, commonly known by its Spanish acronym, PENPJH, or simply as Encuentro. We offer them to Hispanic Catholic jóvenes (single youth and young adults, roughly between the ages of 15 and 30), their advisers, and all who now serve or in the future will serve Latino young people in the United States. We know the young Hispanic leaders in our Church have a deep experience of the Cross, and at the same time rejoice in their experience as living members of the Risen Jesus who is active in history.*

May the experience of death—lived with such intensity by the jóvenes who suffer the loneliness of being far from home and family, who are unable to meet the challenges of the school system, who live in environments of violence and addiction, who suffer discrimination and marginalization—be changed into an experience of life through a Pastoral Juvenil Hispana that is ever more evangelizing, communitarian, and missionary. May the Holy Spirit nourish and multiply the enthusiasm of this First Encuentro, so that young Hispanic leaders may increase, mature, and bear fruit in abundance.

Hispanic jóvenes, as the young Church you are, receive these encouraging words from your pastors and advisers, and always be witnesses of the Risen Jesus for those jóvenes who, consciously or unconsciously, thirst for God. You are a great treasure for our Church; be mindful of your mission in her and in the society, and build a strong Pastoral Juvenil in communion with the whole Church. Value your privileged place in history as builders of a new culture that, inspired by the values of Jesus, is capable of creating a “Civilization of Love” and thus overcomes the anti-values that cause destruction and death among young people today. May the Lord of life bless and protect you always!

The treasure of Hispanic young people

Joyous, enthusiastic, and committed, close to 40,000 Hispanic jóvenes participated in the process of the First National Encounter for Hispanic Youth and Young Adult Ministry. The process was carried out locally in 98 dioceses, or 56 percent of all the dioceses in the country, in 2005 and 2006. Then, in the National Encuentro at Notre Dame, delegates from 120 dioceses, or 68 percent of all U.S. dioceses, participated.

It was a great joy for us, the organizers and advisers of PENPJH, to accompany them in their reflection processes! It was edifying to participate in their liturgical celebrations and moments of deep prayer! It was inspiring to share their vitality when they socialized and

celebrated! The hard and detailed work, led by these same jóvenes, with the support of their advisers, was a splendid model of *Pastoral Juvenil* in action.

We thank God for the 1,680 delegates from 120 dioceses represented at the National Encuentro at the University of Notre Dame from June 8-11, 2006. We are pleased with seeing the efficacy of the 250 young facilitators and secretaries who facilitated the process of obtaining the conclusions that we present here.

Over the course of two years, at parish, diocesan, and regional encuentros, Latino adolescents and young adults identified the gifts God has given them for the service of others, looked at their lives in the light of the Gospel, reflected on their baptismal mission, and celebrated their faith in community. With this rich experience, they strengthened their faith and

apostolic commitment, and they established general guidelines for expanding and improving their pastoral action, which forms a part of the conclusions of this First Encuentro.

With their committed faith, joyous energy, creativity, and loyalty to the Church, Hispanic young people who live and share their faith are a powerful force that renews the life of God's people and promises a future richly imbued with Christian life. They are a treasure today and the hope of tomorrow for the entire Church in the United States.

During the diocesan, regional and national encuentros, a considerable number of bishops and priests, religious women and men, and lay ministers accompanied them, supporting and promoting their full participation in the life and mission of the Church with an authentic spirit of communion in mission. This accompaniment and the ensuing conversations between the *jóvenes*, their bishops, and other sectors of the ecclesial community were very enriching for everyone.

As the Board of Directors of *La Red*, we encourage them all from the bottom of our hearts to continue responding to the signs of the times in our Catholic Church in the United States, inspired by the Spirit of God who throughout history has lighted our way as a priestly people (1 Peter 2:9). We invite our bishops to seek appropriate moments to continue the dialogue in their dioceses, and we hope this Encuentro will be the first in a series of processes to advance and deepen the dialogue and reflection concerning ministry with Latino young people.

Hispanic *jóvenes* in the Church of the United States

While the Catholic Church in many parts of the world is growing older and struggles to engage vibrant, relevant, and hopeful young people, the Church in the United States is alive and full of promise... and a significant part of this life is provided by young Latinos. Whether born in this country or arriving as immigrants, Latino *jóvenes* can be found

studying and working across the whole country today.

The new life young Hispanics are giving to our Church comes from the apostolic zeal of *jóvenes* who, having made Jesus the center of their lives, dedicate hours and hours to sharing and increasing the faith with other young people in retreats and reflection sessions. With music and dramatizations, lively and wholesome fiestas, and service to the poor; with their quest for a fuller and more dignified life, their solidarity with the undocumented, and their struggle to promote human rights, they are forging a new life and a new future for themselves, as well as for our Church.

In apostolic movements, *grupos juveniles*, and faith communities, Hispanic *jóvenes* are the salt that gives Christian flavor to the lives of the young people with whom they live and the leaven that ferments the values of the Kingdom of God in their environments. What a joy it is to witness how God continues to raise up young apostles in so many dioceses of our country!

Invitation to participate in the Church's mission

Dear *jóvenes*, as companions on the journey and in our leadership role, we reiterate the invitation of our Supreme Pontiffs for you to participate in the evangelizing mission of the Church.

My dear young people... Now more than ever it is crucial that you be "watchers of the dawn," the lookouts who announce the light of dawn and the new springtime of the Gospel of which the buds can already be seen. Humanity is in urgent need of the witness of free and courageous young people who dare to go against the tide and proclaim with vigor and enthusiasm their personal faith in God, Lord and Savior. Courageously proclaim that Christ, who died and is risen, has vanquished evil and death! Commit yourselves to seeking and promoting peace, justice and fellowship.¹

¹ John Paul II, *Message for the 18th World Youth Day*, March 8, 2003.

Dream! Shake! Build!

Allow Jesus to gaze into your eyes so that the desire to see the Light, and to experience the splendor of the Truth, may grow within you... In your daily lives, be intrepid witnesses of a love that is stronger than death. It is up to you to accept this challenge! Put your talents and your youthful enthusiasm at the service of the proclamation of the Good News. Be the enthusiastic friends of Jesus who present the Lord to all those who wish to see him, especially those who are farthest away from him... Feel responsible for the evangelization of your friends and all your contemporaries.²

My dear young people, do not yield to false illusions and passing fads which so frequently leave behind a tragic spiritual vacuum!... The Church needs genuine witnesses for the new evangelization: men and women whose lives have been transformed by meeting with Jesus, men and women who are capable of communicating this experience to others. The Church needs saints. All are called to holiness, and holy people alone can renew humanity.³

Journey toward Christ! Bring the life of Christ to your friends! He is the one who gives life meaning, frees from sin and oppression, and gives new life. Filled with Christ in the Eucharist, go forth and be Christ for your friends. There is an urgent need for a new world and for young people who, with their big dreams, their passion and their dedication, make a difference. Don't let yourselves be influenced by those values that are contrary to the Gospel of Jesus. Rather, become builders of a new society.

Young people of the Church... I am sending you out for the great mission to evangelize the young men and women who wander through this world, like sheep without a shepherd. Be the apostles of the young, invite them to come with you, so that they

may have the same experience of faith, hope and love; to find themselves in Jesus, so that they may feel truly loved, welcomed, and have every possibility to realize their full potential.⁴

In a special way, learn to appreciate the wonderful gift of your sexuality and to prepare yourselves for a solid Christian marriage. The Christian practice of sexuality is a source of great blessing because it is born of an anthropology and spirituality based on your great dignity as sons and daughters of God, created in God's image and likeness. Affection among friends, love between sweethearts, and the intimacy of married couples require a deep sensitivity in their unfolding, which the Church promotes when it asks couples to abstain from sexual activity outside of marriage.

Fill your lives with striving for personal achievement, doing good to others, and speaking about the important things in life. This way, the temptations of pornography and sexual freedom, which abound in the media, will find no place in the 24 hours of each day throughout your life.

Pastoral Juvenil in the life and mission of the Church

Supporting our *jóvenes*' Hispanic identity and their openness to other cultures has been one of the consistent values of Hispanic ministry.⁵ All pastoral action, if it is to be effective, must take into account the person and his or her history and culture, as Jesus demonstrated when he was incarnated into the history and culture of his time.

An effective *Pastoral Juvenil*, therefore, takes into account the cultural roots of young Latinos,⁶ whether born and raised in this

² John Paul II, *Message for the 19th World Youth Day*, February 22, 2004.

³ John Paul II, *Message for the 20th World Youth Day*, August 6, 2004.

⁴ Benedict XVI, *Papal Address During the Encounter with the Youth in São Paulo*, May 10, 2007.

⁵ NCCB, *National Pastoral Plan for Hispanic Ministry* (PPNMH in Spanish), (Washington, DC: NCCB, 1987).

⁶ USCCB, *Renewing the Vision: A Framework for Catholic Youth Ministry*, (Washington, DC: USCCB, 1997), pp. 22-23.

country or incorporated and integrated as immigrants into a new culture. It is from their own cultural identity that they can become protagonists in the society in which they live and assume their mission as Christians in their Mother Church, in which there are no foreigners and which values their dignity in intimate relation to their identity.

Through the process of this First Encuentro, the Church affirmed young Hispanics in their values and cultural characteristics, and opened spaces for their leadership to develop and for their richly inculturated faith to blossom for the beautification and enrichment of the whole Church. We invite all the participants in the First Encuentro—both the *jóvenes* and the adults—to continue opening such spaces in their parishes and other church settings where they do not yet exist. It is urgent that we promote *jóvenes* as leaders and ministers in a *Pastoral Juvenil* that reaches more Latino adolescents and young adults, both English and Spanish speakers, so that they may encounter Jesus and feel at home in the Church.

We invite you to create diocesan and regional networks that become part of the national network of *La Red*, and to create and share pastoral models that allow the Gospel to become incarnated in the deepest parts of your culture, with all the complexity of the daily dynamics between your culture of origin or cultural heritage, the general culture of the United States, and the particularities of a youth culture that continuously reinvents itself. These models of pastoral action and formation should always be inspired by the desire for greater communion and participation in the Church, fostering unity in diversity, and seeking union in mission with your peers of other cultures and the entire church community.

We need to create and share processes in which the *jóvenes* come to know their faith and develop their spirituality as disciples of Jesus. We should multiply the projects to which they can offer their talents in service to others and as evangelizers of other young people. It is essential to strengthen *Pastoral Juvenil* with serious faith formation and leadership training programs. It also is indispensable to establish transition processes from ministry

with adolescents to Hispanic young adult ministry, so that young people may have the accompaniment they need in their maturation process at so critical a stage of life.

***Pastoral Juvenil Hispana* in a pluricultural⁷ Church**

The reality of our Church today is pluricultural, a reality that is at the same time a treasure and a challenge. It is a treasure because the many faces in God's house reveal the Church's catholicity and the essence of a triune God whose very being is expressed in the unity of the divine nature and the diversity of persons, as well as in the reality of God's people who strive to live united in diversity.⁸ Creativity and diverse pastoral responses are needed to build this new way of being Church; no single model works for everyone,⁹ for although there is only one Gospel, it must penetrate to the deepest roots of each culture.¹⁰

⁷ The term *pluricultural* is used by sociologists and educators in Spanish to denote a respectful, equitable, and reciprocal relationship among the distinct cultures that are present in a society or other social organization. As such, it is more descriptive than the term *multicultural*, which indicates the presence of two or more cultures, but does not say anything about their relationship with one another. Although it is not widely used in English outside of Europe, it is used here to maintain consistency with the Spanish version of this text.

As a pluricultural institution, the Church seeks the integral development of each individual while respecting the distinct cultural identities that are found in the community. This implies a "unity in diversity" approach whereby the faith traditions, expressions, and values of distinct cultural communities within the Church are treated with equal respect. Thus, each community may celebrate and pass the faith from one generation to the next utilizing the language, symbols, and rituals that are most meaningful for their lives. Pluricultural ministry is therefore distinct from a "unity through uniformity" approach to multicultural ministry that seeks to avoid the exclusion of individuals on the basis of personal differences by forming everyone into a single homogeneous culture.

⁸ USCCB, *Welcoming the Stranger Among Us: Unity in Diversity*, (Washington, DC: USCCB, 2000), p. 56.

⁹ USCCB, *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry*, (Washington, DC: USCCB, 2002), §70.

¹⁰ Paul VI, *Evangelii Nuntiandi* (Mexico, DF: Ediciones Paulinas, 1975), §20.

The Church's universality is expressed in the inculturation of the Gospel within the various particular situations in which the ecclesial community lives. In a Church like ours, composed of two major cultural groups and many cultural minorities, an appropriate formation is needed for clergy, seminarians, and lay ecclesial ministers in dioceses and parishes, as well as for the advisers in Hispanic young adult ministry, the coordinators of adolescent ministry, and the young adult leaders in *Pastoral Juvenil*.

All the *jóvenes*—especially those who incarnate a new *mestizaje* that blends their culture of origin with that of this country—have the mission of learning to be apostles within this reality. This is the challenge for the generations of the 21st century. Today's young people are called to be the seed that, when it bears fruit, creates a Church in which respect and appreciation for all cultures is a given; in which all people bring together the complementary gifts God has given each culture in order to carry out more effectively the Church's evangelizing mission.

The hope of the *jóvenes*

In the First National Encounter for Hispanic Youth and Young Adult Ministry convoked by *La Red*, the *jóvenes* identified innumerable models in which *Pastoral Juvenil* is being carried out nationwide. Analyzing these models and identifying those most appropriate for every diocese and parish will be the task of each one of us in the coming years.

For all this, in union with the bishops who accompany our young people at this moment in our history, we pray using the words with which the first Hispanic bishops closed their pastoral letter, "The Bishops Speak with the Virgin," twenty-six years ago:

Madre de Dios,
Madre de la Iglesia,
Madre de las Américas,
Madre de todos nosotros:
¡Ruega por nosotros!

Let us analyze the aspirations, suggestions, and needs of the Hispanic youth and young adults who have recorded their hopes and ideals in the conclusions presented here. Let us lend our support to this Latino Catholic population of over 15 million people under age 30, so that by their faith and hope they may guarantee a rich life for our Church in the 21st century.

Soon Latinos will become the majority of the young Church in our country. We have witnessed the vitality of those who participate in *Pastoral Juvenil*, but we are only reaching very few *jóvenes*. We must become missionaries, setting out in search of our brother, our sister! We must bring Jesus to all young people, helping them to discover their vocation and Christian mission, to value the Kingdom of God, and to become untiring promoters of love, justice, and peace!

"The harvest is abundant but the laborers are few." (Mt. 9:37) *Jóvenes*, do not faint in the face of difficulties; work with greater devotion, fortified by the Holy Spirit; seek the support you need in the Church. Invite more *jóvenes* to join you; create new groups and communities where currently there are none, and build unity among all. May the beautiful spirit of enthusiasm and dedication you experienced during the Encuentro process serve as inspiration for the rest of your life.

As your advisers and companions on the journey, we commit ourselves to walk with you and support you as you follow Jesus. Pray that we may be for you lights along the way and witnesses of Jesus, the Good Shepherd who gives his life for his sheep.

Mother of God,
Mother of the Church,
Mother of the Americas,
Mother of us all:
Pray for us!

— **Board of Directors of La Red**

INSTITUTIONS THAT MADE PENPJH POSSIBLE

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Federation of Pastoral Institutes (FIP)

National Catholic Aids Network

National Catholic Association of Diocesan Directors of Hispanic Ministry (NCADDHM)

PASTORAL JUVENIL HISPANA AND ITS CONTEXTS

Historical Context of *Pastoral Juvenil Hispana*

***Pastoral Juvenil* in Latin America**

In the Third General Conference of Latin American Bishops, celebrated in Puebla (1979), the bishops proclaimed a preferential option for *jóvenes* (single youth and young adults, roughly between the ages of 15 and 30). In response, the *Sección de Juventud* of CELAM (*Consejo Episcopal Latinoamericano* - the Council of Latin American Bishops) coordinated the First Latin American Encuentro of Directors of *Pastoral Juvenil* in 1983. A fruit of the meeting was the publication of *Pastoral Juvenil: Si a la Civilización del Amor* (1987), which offered the first articulation of a theoretical framework for the history, practice, and theology of *Pastoral Juvenil*.

Since then, there have been 15 Latin American Encuentros of Directors of *Pastoral Juvenil* and three international encuentros of *jóvenes* in Latin America. These encuentros have been the primary source of growth, maturation, and consolidation for the ministry with *jóvenes* in Latin America. Over the past two decades, delegations of bishops and representatives of *Pastoral Juvenil* from the United States have participated in these encuentros.

CELAM's Fourth General Conference, celebrated in 1992 in Santo Domingo, requested more accompaniment and support as well as national and diocesan guidelines for creating an "organic" *Pastoral Juvenil*, that is, one organized according to specializations that correspond to the different living situations of the *jóvenes*: adolescents, workers, couples, university students, indigenous peoples, *jóvenes* in critical situations, etc.

CELAM's *Sección de Juventud* responded to this request by publishing *Civilización del Amor: Tarea y Esperanza*, in 1996.

Meanwhile, the Latin American institutes that offer formation for *Pastoral Juvenil* created the Latin American Network of Institutes and National and Regional Centers for *Pastoral Juvenil*. Instituto Fe y Vida and the South East Pastoral Institute (SEPI) are members from the United States. The Network of Institutes met for the first time in 1991 and since then has continued to meet every two years to share resources, identify strategies, and address themes of interest for *Pastoral Juvenil* throughout the Americas. The institutes have been instrumental in creating formation programs, developing young leaders and pastoral advisers, producing a variety of resources, and advancing *Pastoral Juvenil*.

Youth ministry, young adult ministry, and *Pastoral Juvenil* in the United States

Until the middle of the 20th century, the Christian education of Catholic youth and young adults in the United States was generally entrusted to the Catholic schools. Beginning in the 1970s, Youth and Young Adult Ministry gained more importance in parishes and through some apostolic movements due to, among other things, a decrease in discrimination toward Catholics in the public schools and diminishing numbers of religious men and women dedicated to teaching, both of which led to declining enrollments in Catholic high schools.

Background to the current period

In 1976, the United States Catholic Conference published *A Vision of Youth Ministry*, which proposed an integrated approach to responding to adolescents' physical, emotional, psychological, and spiritual needs. Translated into Spanish in 1986, *Una Vision del Ministerio Juvenil* only addresses youth under 18 years old and is primarily directed to the middle and upper classes, without taking into account the specific needs of Hispanic adolescents or *jóvenes* who have surpassed 18 years of age.

Hispanic Ministry leaders have expressed their concern for Hispanic youth and young adults since the First National Encuentro on Hispanic Ministry in 1972. In the Second Encuentro, in 1977, it was insisted that they be given appropriate pastoral attention. That same year, the National Youth Task Force was created, composed of *jóvenes* elected to study the pastoral needs of Hispanic young people and recommend ways of responding to them to the Bishops' Conference. This task force functioned for several years under the Secretariat for Hispanic Affairs of the NCCB, generating ministry efforts and hope.

Some dioceses hired staff for *Pastoral Juvenil Hispana* and offered formation programs for young Hispanic leaders. There was a time in California when all of the dioceses had staff dedicated to *Pastoral Juvenil*, and formation courses were being offered at the sub-regional level in the north and south. A representative committee for the young was created within RECOSS (Region Eleven Commission for the Spanish Speaking), a consultative body made up of diocesan staff for the bishops of the region.

In the Southeast, SEPI began a continuous effort in support of the care of young Hispanics from its founding in 1978 under the leadership of Father Mario Vizcaíno. That same year, the First Encuentro for *Pastoral Juvenil Hispana* of the Southeast was held—the first of many regional encuentros that continue to be held to this day.

In 1980, SEPI created a course on *Pastoral Juvenil Hispana*, in which more than 1,000 young people have already participated. In 1981, SEPI began its *Pascua Juvenil* program and in 1982, it created *Experiencia Cristo*, an intensive retreat for conversion led by *jóvenes*. In 1987, SEPI created a Workshop for Adult Advisers of *Pastoral Juvenil* in the Southeast, and it recently created a Certification Program for Advisers.

In the Northeast another leadership training school was created that produced a strong body of leaders for *Pastoral Juvenil*. In other regions of the country, the organized diocesan and regional efforts were generally less intense and less consistent, therefore bearing fruit in varying degrees.

Various apostolic movements with intensive evangelizing activity among Hispanic *jóvenes* were born and multiplied, some of them spreading across the country. Each movement has its own history of growth and pastoral action that cannot be contained in this brief summary.

These pastoral efforts of the 1970s and 80s resulted in the presence of numerous *jóvenes* in the Third National Encuentro on Hispanic Ministry, in 1985. Today, a significant number of pastoral leaders at the service of the Hispanic people comes from *Pastoral Juvenil*, particularly from among the delegates to the Third Encuentro.

The *jóvenes* participated throughout the entire Encuentro process and in the national event, offering ideas and taking on leadership roles. Youth and young adults were identified as one of the five priority areas of pastoral action, together with evangelization, integral education, leadership formation, and social justice. A preferential option for the poor and the young was established, and the National Committee for Hispanic Youth and Young Adult Ministry was formed, once again under the Secretariat for Hispanic Affairs. The National Pastoral Plan for Hispanic Ministry, promulgated in 1987, also considers the poor and the young as priorities.

Difficult times

In 1986, the Bishops' Conference made a structural decision and passed full responsibility for Youth and Young Adult Ministry to the Department of Education. Coordination of *Pastoral Juvenil Hispana* by the Secretariat for Hispanic Affairs ceased, and the National Committee for Hispanic Youth and Young Adult Ministry was dissolved. As a result, most of the proposals for *Pastoral Juvenil* contained in the National Plan were not carried out.

Without any national coordination, several dioceses eliminated their office of Hispanic Youth and Young Adult Ministry. The *jóvenes* continued to form parish groups and participate in apostolic movements, in many cases without advisers or coordination. Dioceses and regions that continued working on the formation of Hispanic *jóvenes* relied on the support and ideas of immigrants who had ministry experience in Latin America and on the vision of Latin American professors of *Pastoral Juvenil*.

New beginnings at the national level from different angles

In 1988, Saint Mary's Press, after analyzing the needs of Hispanic youth and young adults in 14 dioceses of the United States, initiated a project of bilingual publications with the aim to evangelize Hispanic youth and young adults according to the guidelines of the National Pastoral Plan for Hispanic Ministry. The *Witnesses of Hope* collection, written by a team of Hispanic pastoral leaders with experience in ministry with Hispanic *jóvenes*, was the first national project to promote the development of *Pastoral Juvenil Hispana*.

In 1991, a group of national leaders created the National Catholic Council for Hispanic Ministry (NCCHM). However, the voice of young Hispanics had no representative organization that could become a member of this council, which was formed by more than 15 organizations.

In 1992, several Hispanic leaders immersed in *Pastoral Juvenil* challenged the NCCHM to create a national organization for *Pastoral Juvenil Hispana*. The NCCHM adopted this project as a priority and acquired funding for its implementation. The institutions that most collaborated in this effort were Saint Mary's Press, the Secretariat for Hispanic Affairs, and SEPI.

In 1994, the De La Salle Christian Brothers created *Instituto Fe y Vida* (Institute for Faith and Life, also known as Fe y Vida) as a vehicle for the evangelization and leadership formation of young Hispanics, under the direction of Dr. Carmen M. Cervantes. In 1995, Fe y Vida offered its first Annual Leadership Symposium in *Pastoral Juvenil* and in 1996 created its Certificate Program for Advisers and Leaders in *Pastoral Juvenil*.

Today, Fe y Vida offers a Leadership Formation System for *Pastoral Juvenil*, with 10 complementary programs from the basic level up to training of trainers and institutional leadership. More than 4,000 young leaders, advisers, and pastoral agents have participated in these programs since their inception.

In addition to its formation programs, Fe y Vida develops resources for a biblical ministry with youth and young adults, based on *La Biblia Católica para Jóvenes*, and publishes other works designed for Hispanic *jóvenes*. It also has created the National Research and Resource Center for Hispanic Youth and Young Adult Ministry, whose projects focus on the young Latino Catholic population.

Foundations for a better future

In 1997, the National Catholic Network de Pastoral Juvenil Hispana (*La Red*) was founded, with a bilingual name that represents the nature of Latino young people in this country. The founding meeting was held in San Antonio, Texas, October 3-5, 1997. The organizations that supported its creation and sustained the institution during its first five years were: NCCHM, SEPI, Instituto Fe y Vida, and the Secretariat for Hispanic Affairs. Among those

who made the project possible are Father Mario Vizcaino, Dr. Carmen M. Cervantes, and Father Allan Deck.

The first presidents of *La Red* were Rudy Vargas IV, Father Damián Hinojosa, and Rey Malavé. Ron Cruz and Alejandro Aguilera-Titus, Director and Associate Director of the Secretariat for Hispanic Affairs, respectively, supported the founding and development of *La Red* from the beginning.

Also in 1997, the Bishops' Conference—in collaboration with national organizations responsible for youth ministry and young adult ministry—published two official documents: *Renewing the Vision* and *Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults*.

- The goals of the first publication are to form disciples of Jesus among adolescents and encourage them to assume their mission in the Church; it emphasizes a comprehensive ministry and calls the entire Church to serve the young.
- That latter publication centers on Catholics between 18 and 39 years old; it proposes to connect them to Christ, the Church, and their mission in the world, as well as to a faith-based community of their peers.

Both documents recognize the presence of different cultures in the Catholic Church in this country and were translated into Spanish as *Renovemos la Vision* and *Hijos e Hijas de la Luz*, respectively. However, their focus continued to be on the middle class of the dominant culture, ignoring the tradition and work of *Pastoral Juvenil Hispana*, despite the efforts of the Hispanic leaders who were consulted.

Hispanic Youth and Young Adult Ministry Initiative

In 2001, Instituto Fe y Vida elaborated a 10-year plan known as the *Hispanic Youth and Young Adult Ministry Initiative* to promote a response to the urgent need to make Hispanic young people a priority in the Church. The

Initiative emphasizes the need for collaboration among national institutions whose mission includes the pastoral care of the young, and signals the main areas that require attention from the Catholic Church in the United States.

That same year, in its membership meeting, *La Red* took on the initiative as its own and, supported by Fe y Vida, SEPI, and the Secretariat for Hispanic Affairs, presented it to the Bishops' Committee on Hispanic Affairs. The Committee supported it enthusiastically and invited the bishops on the Subcommittee on Youth and Young Adults to support it as well. The subcommittee accepted, producing for the first time in history a close collaboration between both committees for the benefit of young Latino Catholics.

The Initiative articulates the need to convoke a national encuentro of *jóvenes*, which had been sought since the Second National Encuentro on Hispanic Ministry. The following year, during the annual membership meeting in Dallas, Texas (November 2002), *La Red* decided to convoke the First National Encounter for Hispanic Youth and Young Adult Ministry as a fundamental step in the implementation of the Initiative.

PENPJH, source of energy and hope

The coordination of the First National Encounter for Hispanic Youth and Young Adult Ministry, with its rich process and culmination in 2006, represented a heroic effort on the part of *La Red's* leadership, especially by Rey Malavé in his dual role as president of *La Red* and National Coordinator of the Encuentro.

The Encuentro's results constitute a firm foundation on which to build a better future for Latino young people in this country, the fifth largest Spanish-speaking nation in the world. The fruit it bears over time will depend upon the achievement of an authentic communion in mission at all levels.

Pastoral Context of *Pastoral Juvenil Hispana*

In the United States, *Pastoral Juvenil Hispana* provides formation and pastoral accompaniment to Spanish-speaking *jóvenes* during their adolescence and early adult years, which in the Hispanic cultural context is understood to end with marriage or when one approaches 30 years of age. Most groups include young people at different academic levels, from primary school through university, including university graduates. The two most common ministry models are parish *grupos juveniles* (youth and young adult groups) and apostolic movements of the young.

The system for ministry with the young in the dominant culture is organized in a different way. There is a radical separation between youth ministry, for those under 18 years old, and young adult ministry, for those from 18 to nearly 40, whether they are married or single, with or without children.

Given these conceptual differences, the Spanish concept of “*Pastoral Juvenil Hispana*,” or “Hispanic Youth and Young Adult Ministry,” was used in the bilingual materials prepared for the Encuentro as an umbrella term to include:

- **Pastoral con adolescentes:** Ministry with Hispanic/Latino teenagers between 13 and 17 years old.
- **Pastoral de jóvenes:** Peer ministry of single adults between 18 and 30 years old.
- **Grupos juveniles:** Parish-based groups typically serving adolescents and single young adults in the same setting, either in Spanish or bilingually.
- **Movimientos apostólicos:** Communities of prayer and pastoral action organized in accordance with a particular charism or spirituality, independent of parish or diocesan structures. Many have a strong evangelizing thrust, and in the context of *Pastoral Juvenil* this term refers to those movements that are geared specifically for *jóvenes*.

Since 2002, many dioceses have made efforts to separate the *jóvenes* in their parish *grupos juveniles* into two age groups: those who are older and those who are younger than

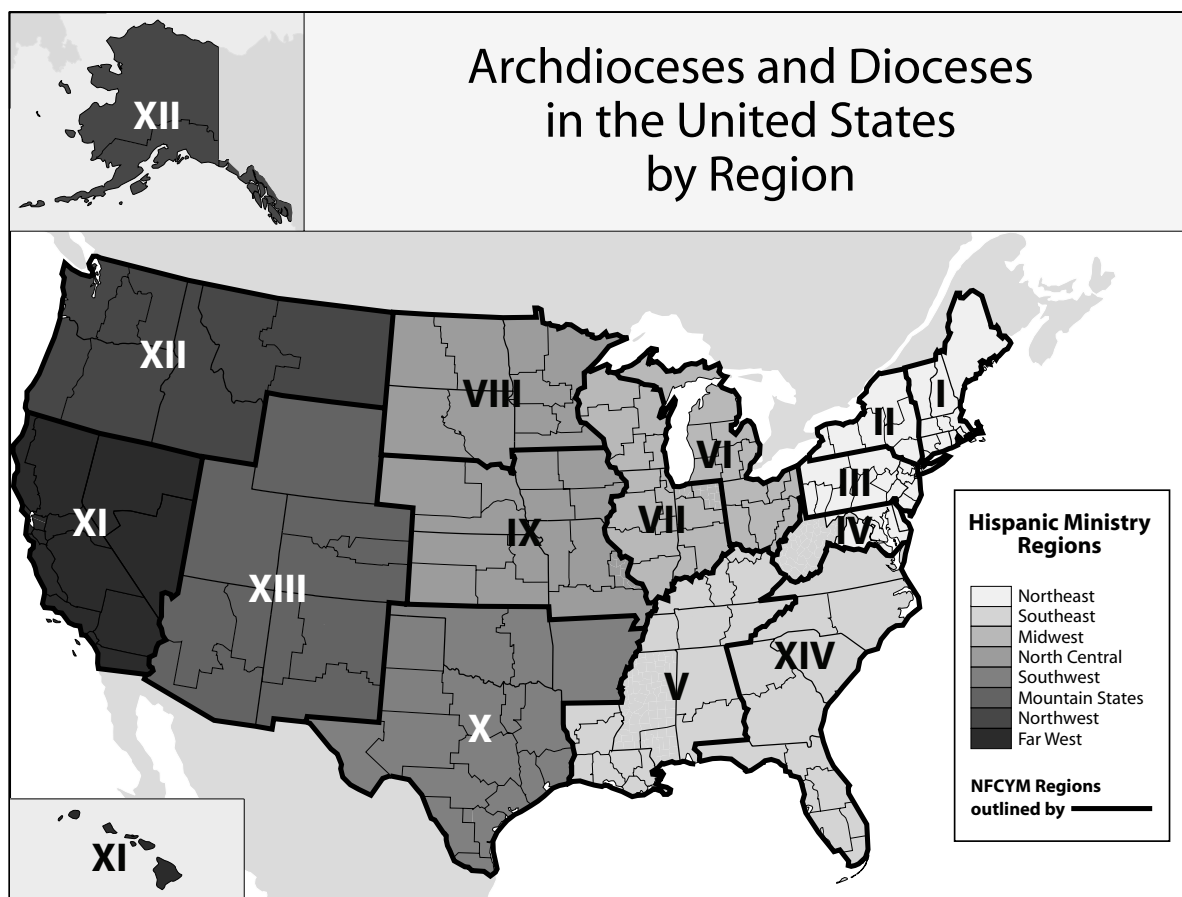
18 years old. However, most of the parishes that participated in the diocesan encuentros in 2005 and 2006 were still serving *jóvenes* ages 16 and older in a single parish *grupo juvenil*. Some groups also included adolescents between 13 and 15, or even pre-adolescents. The *movimientos apostólicos* show even greater variety regarding ages served, with some welcoming whole families and individuals of all ages.

Pastoral approaches in the dominant culture are different and may be categorized according to the following specializations:

- **Parish Youth Ministry:** Serves adolescents in middle or high school, both public and private. It bears certain legal restrictions because of its dealings with minors.
- **High School Campus Ministry:** Serves the students in Catholic high schools. The same legal restrictions apply because the students are minors.
- **Campus Ministry:** Serves Catholic students enrolled in a college or university. Since these students generally are over 18 and so are legal adults, the restrictions required for dealing with minors do not apply.
- **Young Adult Ministry:** Includes programs directed to young people between 18 and 39 years old, whether they are single, married, or with children. These are mainly diocesan programs, although some parishes have programs of their own.

In summary, *Pastoral Juvenil* generally refers to ministry among young, single Hispanics, 16 to 30 years old, in mixed groups and apostolic movements. It also includes ministry with adolescents (13 to 17 years old) and the peer ministry of Hispanic young adults (18 to 30 years old), when these ministries are developed as separate specializations.

In the dominant culture, *youth ministry* serves teens between 13 and 17 years old, and *young adult ministry* serves those between 18 and 39 years old, whether single, married, or with children. Young Latinos who are well integrated in the dominant culture can be found to participate in mainstream *youth ministry* or *young adult ministry* according to their age.



The map above presents the division of the country into two types of regions:

- The Roman numerals show the 14 regions in which the directors of youth and young adult ministry are organized for their work in the National Federation for Catholic Youth Ministry (NFCYM). Practically all of the dioceses and archdioceses in the country belong to this federation.
- The different gray tones indicate the eight regions in which Hispanic Ministry has been organized. This distinct structure was made in order to create larger regions that correspond better to the density and geographic location of the Hispanic population, and to make it easier for those dioceses with few Hispanics and few resources to join with those that have greater possibilities.

The First National Encounter for Hispanic Youth and Young Adult Ministry was organized according to the Hispanic Ministry regions, with the dioceses in the North Central region deciding to hold two Regional Encounters, along the lines of their division in the dominant culture. The regional directors or coordinators of Hispanic Ministry assumed the coordination of the dioceses in their region and were key instruments of organization and communication.

PART ONE

THE ENCUESTRO AND ITS PROCESS



GENERAL TEAM OF *ANIMADORES* FOR THE NATIONAL ENCUESTRO

National Coordinator of the Encuentro Project

Rey Malavé

*Director of Pastoral Juvenil Hispana,
Diocese of Orlando and former President of La Red*

President of the National Encuentro

Jesús Ábrego

*Associate Director of Hispanic Ministry,
Diocese of Beaumont and President of La Red*

Master of Ceremonies

Elizabeth Torres

*Director of Youth and Young Adult Ministry,
Diocese of Yakima and Secretary of La Red*

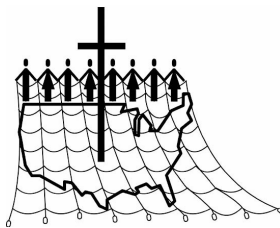
Animadores

Marissa Esparza

*Director of Youth and Young Adult Ministry,
Diocese of San Diego and Member-at-Large of the Board of Directors of La Red*

Luis Soto

*Director of the Office of Hispanic Ministry,
Archdiocese of Denver and Vice President of La Red*



OBJECTIVES OF THE NATIONAL ENCUESTRO

The First National Encounter for Hispanic Youth and Young Adult Ministry (Encuentro or PENPJH from its initials in Spanish) is a historic accomplishment of great importance to Hispanic pastoral ministry in the United States:

- It is the first time that nearly 40,000 young people, from all points of the nation, raised their prophetic voices to **analyze their lived reality and to articulate their contributions** to *Pastoral Juvenil Hispana (PJH)* and to the mission of the Church.
- It is the first time in the history of this nation that Hispanic *jóvenes* (single youth and young adults, roughly between the ages of 15 and 30), united in a common effort, worked to develop a **common vision** for *PJH* and articulated **principles** to guide this pastoral action.
- It is the first time that Latino young people—guided by their advisers, and with the support of the existing diocesan and regional structures—identified some of the most **effective practices and models** of *PJH* in this country.
- It is the first time that Hispanic *jóvenes*, convened by a national organization of *Pastoral Juvenil Hispana (La Red)*, identified **strategies** to develop ministry among Hispanic *jóvenes* and adolescents, while guiding and promoting their leadership formation through the Encuentro process.

It is also the first time a national effort on behalf of *Pastoral Juvenil Hispana* was co-sponsored by the United States Conference of Catholic Bishops and the University of Notre Dame, with the support of a large number of Hispanic and mainstream national and regional Catholic organizations.

There were various attempts to organize *Pastoral Juvenil* at the national level in 1972, 1977, and 1987, but their results were not effective or lasting. The First National Encounter for Hispanic Youth and Young Adult Ministry is the first to achieve important

results that, although not perfect, are a first step toward a more systematic and organic articulation of *Pastoral Juvenil Hispana* in the United States.

The general objective of the Encuentro and the specific objectives were reached, without a doubt, through the process. It is now the responsibility of the young Hispanic leaders, their advisers, pastors, and the many national organizations that supported this effort, to implement the conclusions of the Encuentro and to continue the journey to maturity of *Pastoral Juvenil Hispana* in the United States.

General objective of the PENPJH

The general objective of the PENPJH was to engage Hispanic adolescents and *jóvenes*, as well as the professional leadership of Hispanic ministry, youth ministry, and *Pastoral Juvenil Hispana*, in a process of encounter—conversion—communion—solidarity—mission that would promote the active, enthusiastic, and co-responsible participation of Hispanic young people in the life and mission of the Church in the United States.¹¹

Specific objectives of the PENPJH

1. Identify and reflect on the **needs, aspirations and contributions** of Catholic Hispanic young people within the Church and in society (through a consultation process).
2. **Promote leadership and skills development** of Hispanic *jóvenes* involved in *pastoral juvenil* while reaching out to *jóvenes*

¹¹ La Red, *Manual of the First National Encounter for Hispanic Youth and Young Adult Ministry: Parish Level* (Orlando, FL: National Catholic Network de Pastoral Juvenil Hispana, 2005), p. 2, adapted to reflect the change in vocabulary used during the Encuentro.

who are not active in the life of the Church (through a process of formation-in-action).

3. Develop a **common vision and pastoral principles** that serve to guide ministry in parishes and dioceses **to and with young Hispanics, from their lived reality**—as well as in apostolic movements and other Catholic organizations and institutions (through a pastoral discernment process).
4. Identify and promote the **best practices and pastoral models** that demonstrate success in accompanying Hispanic young people in their maturation process as disciples of Jesus (through an evaluation process).

5. **Develop strategies** and allocate adequate resources to equip parishes, dioceses, apostolic movements, and other Catholic organizations and institutions in their ministry efforts among Hispanic young people (through a communion-in-mission process).¹²

The process of the First National Encounter for Hispanic Youth and Young Adult Ministry took one and half years, from January 2005 through June 2006, and consisted of four stages, which took place at different ecclesial levels: (1) parish, (2) diocesan, (3) regional, and (4) national. The methodology was both deductive and inductive, depending on the best approach to reach the stated objectives.

PARISH, DIOCESAN, REGIONAL, AND NATIONAL ENCUENTROS

Parish encuentros

The parish encuentros were the foundation on which the entire PENPJH developed. The diocesan team that assumed the task of implementing the Encuentro process, starting at the level of the local church, took responsibility for the parish, diocesan, and regional stages, as well as for ensuring that the delegates from their diocese would make it to the National Encuentro.

Principal objectives

- Present the pastoral-theological framework from which the Encuentro process would be carried out, through a thematic catechesis designed to deepen the faith of the *jóvenes*, in the light of God's Word and the teachings of the Church.
- Listen to the voices of the *jóvenes* through their responses to the reflections and questions posed over the course of each session.
- Promote a spirit of mission that takes the Good News of Christ to Hispanic *jóvenes* who do not participate in faith communities or groups.

- Affirm the Catholic identity of young Latinos and invite them to actively participate in the life and mission of the parish.
- Elicit a commitment to improve *Pastoral Juvenil Hispana* in the parish.¹³

Major phases

1. Invitation of all dioceses and parishes with a Hispanic population to participate in the PENPJH.
2. Diocesan decision to participate in the PENPJH, undertaking the publicity and coordination at the level of the local church, as well as identifying and preparing the young leaders who would be the lead agents in the entire process.
3. Identification of youth ministers and *jóvenes* who are leaders in the parishes and preparing them to facilitate the parish process.
4. Implementation of the five catechetical sessions.

¹² Ibid., *Parish Manual*, p. 2.

¹³ Ibid., *Parish Manual*, pp. 4, 13, 17.

5. Missionary work and conducting a survey among Catholic *jóvenes* who do not participate in faith communities or groups.
6. Day of the Parish Encuentro:
 - Analysis of the notes taken during the catechetical sessions and the results of the missionary survey.
 - Election of the delegates to the Diocesan Encuentro.
 - Preparation and handing over the parish results.
 - Eucharist and sending forth liturgy.

Diocesan encuentros

In the diocesan encuentros, the delegates utilized an inductive methodology to collect, analyze, and organize the conclusions from the parish encuentros, presented in the Diocesan Working Document. The Working Document included the conclusions of the parish encuentros and a series of reflections based on the five specific objectives of the PENPJH.¹⁴

Principal objectives

- Analyze and prioritize the conclusions gathered from the parish encuentros.
- Analyze and prioritize the pastoral needs of the *jóvenes* taken from the surveys conducted with *jóvenes* who do not participate in youth and young adult groups.
- Identify actions that might serve to improve *Pastoral Juvenil* in the parishes and diocese, based on the “goals, principles, and essential elements” of *Pastoral Juvenil Hispana*.
- Identify pastoral models in parishes and apostolic movements based on the “goals, principles, and essential elements” of *Pastoral Juvenil Hispana*.

¹⁴ La Red, *Manual 2 of the First National Encounter for Hispanic Youth and Young Adult Ministry: Diocesan Encuentro* (Orlando, FL: National Catholic Network de Pastoral Juvenil Hispana, 2005), p. 1.

- Elect the delegates to the Regional Encuentro.¹⁵

Principal topics and focus

1. Promotion and preparation of leaders for *Pastoral Juvenil Hispana*.
2. Analysis of the pastoral needs and contributions of the *jóvenes* in *Pastoral Juvenil*.
3. Reflection on the vision of *Pastoral Juvenil* and identification of strategies to make the vision a reality.
4. Reflection on the principles of *Pastoral Juvenil* and identification of strategies for their implementation.

Regional encuentros

The majority of the regional encuentros took place in accordance with the structure of Hispanic ministry regions. The regions are: Northeast, Southeast, Midwest, North Central, Southwest, Mountain States, Northwest, and Far West (see the map on p. 24). The North Central Region was the only exception, having held two regional encounters based on the location of each diocese within Regions VIII and IX of the United States Conference of Catholic Bishops and the National Federation for Catholic Youth Ministry.

As preparation for the regional encuentros, the results of the diocesan encuentros were collected and a Working Document for the region was created, following the instructions given by the process committee in the manual for the regional encuentros. Most of the regional encuentros allowed for the participation of both adolescents and *jóvenes*.

Principal objectives

- Synthesize and prioritize the pastoral needs and aspirations identified in the parish and diocesan encuentros with respect to ministry with Latino adolescents, as well as the ministry of the *jóvenes* in *Pastoral Juvenil*.

¹⁵ Ibid., *Diocesan Encuentro*, pp. 1-4.

- Identify the elements for a common vision and the pastoral principles that guide ministry with Latino adolescents and the ministry of the *jóvenes*.
- Identify pastoral models and best practices that are used by Latino adolescents and *jóvenes* in their pastoral action.
- Identify the most important pastoral strategies for ministry with Latino adolescents and the ministry of the *jóvenes* at the parish, diocesan, and regional levels.
- Identify the essential characteristics in the training of young Hispanic leaders and the appropriate processes to promote their leadership and participation in the life of the Church.
- Elect the delegates to the National Encuentro.
- Strengthen or establish a communication network, support, and collaboration among the dioceses within the region.¹⁶

Principal topics and focus

1. Reflection on the discipleship of Jesus and his evangelizing mission
2. Developing a demographic profile of the *jóvenes* who participated in the first three stages of the Encuentro (see the statistics in Part 3, pp. 88-106).
3. Elaboration of the Document of Regional Conclusions as the basis for the National Encuentro.
4. Election of the diocesan delegates to the National Encuentro, who need to meet two criteria: (a) must be older than 18 years of age; and (b) must have participated in their parish, diocesan, and regional encuentros.

National Encuentro

There were 1,680 young Hispanic leaders who participated as delegates in the National

Encuentro and 250 observers who serve as advisers in *Pastoral Juvenil* or as youth ministry leaders. The *jóvenes* represented 120 dioceses, or 68% of all dioceses in the United States. There were 26 dioceses that participated in the National Encuentro or their respective regional encuentros without having carried out a diocesan encuentro or, most likely, a parish encuentro. The observers came from the same dioceses or from organizations that collaborated in the PENPJH.

The *jóvenes* arrived filled with life and enthusiasm, aware that they represented the prophetic voice of numerous young Catholics (9 million *jóvenes* between 13 and 29 years of age). They knew that, for the first time, young Latinos had the opportunity to make their voices heard in a significant way, thanks to *La Red* and the coalition of organizations united in this prophetic effort of the Hispanic People of God.

The official opening of the National Encuentro was magnificent. Each region gathered to enter the convention center in a procession, reflecting their conviction that, as the young Church, they march through history proclaiming the Good News of Christ to countless *jóvenes* in their parishes and neighborhoods.

The flags of all Spanish-speaking countries, including the United States, waved majestically in the hands of delegates born in those countries. It was an unequivocal sign of the composition of the Hispanic community in the United States, with roots in every Spanish-speaking nation. The diocesan banners, largely designed by the same *jóvenes* with symbolic elements, demonstrated even more the significance of this historic event. The presence of 21 U.S. bishops highlighted the importance of the Encuentro, and the participation of a delegation from CELAM (*Consejo Episcopal Latinoamericano* - the Council of Latin American Bishops) gave the event an important ecclesial dimension in recognizing the indisputable ties that exist between *Pastoral Juvenil Hispana* in the United States and in Latin America.

¹⁶La Red, *Manual 3 of the First National Encounter for Hispanic Youth and Young Adult Ministry: Regional Encuentro* (Orlando, FL: National Catholic Network de Pastoral Juvenil Hispana, 2005), p. 4.

A pastoral-theological reflection on the Encuentro is offered below. The subsequent section presents a diagram of the complete encuentro process, followed by the process of the

National Encuentro and the committees that facilitated its activities. The conclusions of the process, reached in the Encuentro at Notre Dame, form the second part of the document.

PASTORAL-THEOLOGICAL REFLECTION

In the first phase of the Encuentro, there were five catechetical reflections based on Pope John Paul II's Apostolic Exhortation *Ecclesia in America*: (a) the encounter with the living Jesus Christ, (b) the way to conversion, (c) the way to communion, (d) the way to solidarity, and (e) Jesus' sending forth to participate in his mission. These reflections created a consciousness among the *jóvenes* of Jesus Christ as the center of their lives and their process of growing in the faith.

Jesus, the center and the goal of *Pastoral Juvenil*

Jesus is the axis and the goal of all *Pastoral Juvenil*. One needs to know the living Christ as he is the message and the messenger of God our Father. He is the revelation and the revealer of God in our history; the beginning and the end, the Alpha and the Omega. "All things came to be through him, and without him nothing came to be" (Jn 1:3). In Jesus, God reveals all that he is (Heb 1:3); he is the hidden secret of God, revealed in our times (Eph 1:9; Col 2:2). In Jesus is found all wisdom and knowledge (Col 2:3). He is the new Adam (1 Cor 15:45), the new creation (2 Cor 5:17); in Jesus all is made new (Rev 21:5).

Jesus Christ not only reveals in his person the merciful Father, but manifests the greatness of being human, with his inalienable dignity and sublime vocation. In reality, the ultimate vocation of all people is the same: one's divine vocation as a son/daughter of God.¹⁷

Our relationship with Jesus

Jesus Christ is not only to be known, but to be encountered existentially and to relate with him

in a personal and familiar way. After 50 years, St. John still remembered the exact time he had met the Lord, as he says in his Gospel: "It was about four in the afternoon" (Jn 1:39).

Only through this knowledge and existential encounter with the Lord does one begin the process of conversion that makes us his disciples and motivates us to continue his mission in this world. It is from our deep and complete relationship with Jesus, thanks to the action of his Spirit within us, that we are able to be evangelizers: to proclaim his message with faith and enthusiasm; to instill the values of the Gospel in our environment; and to make present his Kingdom of love, justice, and peace, as members of his Holy People, in communion with one another and in fraternal solidarity with the entire world.

The young Church continues the mission of Jesus

All the baptized, as members of the mystical body of Christ active in history, have the vocation of exercising the triple mission of Jesus as priest, prophet, and servant-king/pastor. Christian young people have a special call to fulfill this mission with acquaintances of their own age through the testimony of their life and evangelizing action.

The ecclesial community, led by the bishops as the pastors of the local church, has the responsibility of ensuring that *Pastoral Juvenil* develops organically and effectively. This will allow the *jóvenes* to exercise their baptismal vocation and place the gifts the Holy Spirit has given them at the service of the Church and the building of the Kingdom of God in society.

¹⁷ *Gaudium et Spes*, the Documents of Vatican II, §22.

As Hispanic *jóvenes*, we seek an encounter with the living Jesus Christ

Those of us Hispanic *jóvenes* who participate in *grupos juveniles* and apostolic movements enjoy frequent personal and communal encounters with the living Jesus Christ. These encounters are promoted in the effective models of ministry with Hispanic young people. Once we have a space in the church, we can generate a vibrant ministry of accompaniment that helps us to mature as young disciples of Christ. Thus, with the help of the Holy Spirit, we can bring him to other *jóvenes*. Nevertheless, we who are active in the Church are a small percentage of the millions of Hispanic *jóvenes* who live in the United States.

The bishops consider our active presence to be a blessing from God, and they encourage us to continue moving forward. They also recognize our suffering when we are not well received or are made to feel like strangers in the house of God, and they encourage the ecclesial community to make us welcome and allow us to be ourselves.¹⁸

In order for our ministry to be effective, we need to feel at home in the Church and to develop our Catholic identity by participating in the life and mission of the Church. It is by affirming our faith, cultural values, and religious traditions that we are able to share our gifts and talents with the community of faith.¹⁹

The path to conversion generates a changed life and the incarnation of our faith in our culture

It is urgent that the Church foster the continuous conversion of Catholic Hispanic young people. Only then will our children be able to inherit the gift of faith and a love for the Church. "In speaking of conversion, the New Testament uses the word *metanoia*, which means a change of mentality... revising the reasons behind one's actions in the light of the Gospel."²⁰

¹⁸ USCCB, *Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults* (Washington, DC: USCCB, 1997), v.

¹⁹ *Renewing the Vision*, p. 23.

²⁰ John Paul II, *Ecclesia in America*, §26.

The Church needs the enthusiasm, energy, and ideals of the *jóvenes* in order for the Gospel to penetrate the fabric of society and to help create a civilization guided by justice and love. This requires the transformation of hearts and cultures.²¹

It is urgent for Hispanic *jóvenes* to review how the mainstream culture in the United States, and their own Hispanic/Latino culture, foster their growth and healthy integration in society. This critical reflection promotes the process of inculturation, whereby the culture is deeply transformed by Christian values which are then integrated into it.²²

We build communion from our own lived reality and our Catholic identity

Culture defines the context in which we act, defines how we should interact with others, and gives identity to the members of a particular family or community. Hispanic cultures, by placing a high value on community ties, create a strong sense of belonging, which in turn provides a sense of security in life, comfort amid suffering, and prophetic courage when faced with situations contrary to the Gospel. Nevertheless, this value is frequently challenged by the cultural environment in which we live in the United States.

The Church has the mission of providing a sense of community in which the Gospel can blossom, rooted in God's love. In this way it offers a sense of identity, purpose, and community that we all yearn for as Christians.

Claimed by Christ and baptized into the Holy Spirit, Hispanic Catholic *jóvenes* of all social conditions, generations, immigration status, etc., are full members of the Church, deserving of the love, respect, and support of the Christian community. Faced with a society that is increasingly diverse and to a certain extent divided, our communion with Christ motivates us to proclaim our living communion with all believers.²³

²¹ *Sons and Daughters of the Light*, v.

²² John Paul II, *Redemptoris Missio*, §52.

²³ *Ecclesia in America*, §33.

We must make the Church the home and the school of communion.²⁴ The community of faith is the place where the healing power of Jesus touches the *jóvenes*, tells them who they are in his eyes, and gives them the grace to confront the challenges they face in life.²⁵

The leaders in *Pastoral Juvenil*, Hispanic ministry, and mainstream youth and young adult ministry are increasingly aware that the programs and activities of the mainstream culture do not attract the full participation of Hispanic adolescents and *jóvenes*, even though they may speak English. This occurs due to economic, cultural, educational, geographic, and linguistic differences between the young people,²⁶ especially when the parish ministry is limited to a single youth group. This reality is reflected in the participants of diocesan and national youth gatherings, with a few exceptions where the majority of the faithful are Hispanic.

On the other hand, a great variety of pastoral models exist that provide spaces in which Hispanic adolescents and *jóvenes* can develop their identity, belonging, and mission as Catholic Christians. The models identified during the Encuentro illustrate this richness. They respond to our social, religious, and cultural reality, and they are conducted in Spanish, in English, or bilingually, whichever is better for the participants.

Parish *grupos juveniles* and the apostolic movements are fertile ground for promoting the total personal and spiritual growth of their members. In some parishes and dioceses, there is beginning to be interaction and community building between the Hispanic groups and mainstream youth and young adult groups, thus promoting ecclesial integration and unity in diversity.

Hispanic *jóvenes* are a prophetic voice calling for solidarity

In contrast with the majority of youth of the mainstream culture who are involved in youth ministry or Catholic schools, a great number of Hispanic *jóvenes* are confronted with serious economic limitations, low educational levels, and social discrimination. In this context, *Pastoral*

Juvenil Hispana provides a reason for hope, at the same time as it offers a prophetic challenge that clamors for solidarity in the midst of social, economic, educational, linguistic, and immigration status differences. Bringing together such contrasting experiences in the house of the Lord is the mission of the Church and a challenge for the building of the Kingdom here and now.

Pope John Paul II defined the virtue of solidarity as “a firm and persevering determination to commit oneself [and the whole faith community] to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.”²⁷

This solidarity is based on the sanctity of human life and the dignity of the person. It is deeply rooted in the Gospel and articulated in Catholic social teaching. The Church is called to nurture in the faithful a social consciousness and a commitment to a life of justice and service... to empower young people to work for justice... to see ourselves “as a people set aside for the sake of others—a community that stands in solidarity with the poor, that reaches out in service to those in need, and that struggles to create a world where each person is treated with dignity and respect.”²⁸

We know that we are not alone in facing our challenges, and that the bishops will continue listening to our concerns and speaking on our behalf.²⁹ We thank them for expressing this both in words and actions, as they themselves have stated: “Our faith calls us to work for justice; to serve those in need; to pursue peace; and to defend the life, dignity, and rights of all our sisters and brothers,”³⁰ especially those in greater need... We are also called to change the politics, structures, and systems that perpetuate injustice through legislative action, community organizing, and work with social change organizations.

The Church must always be an example and a promoter of justice, affirming and defending everyone’s right to life and to satisfy their basic needs, including dignified work, a just salary, decent housing, an education that respects their

²⁴ John Paul II, *Novo Millennio Ineunte*, §43.

²⁵ *Sons and Daughters of the Light*, p. 20.

²⁶ *Encuentro & Mission*, §70.

²⁷ John Paul II, *Sollicitudo Rei Socialis*, §38.

²⁸ *Renewing the Vision*, p. 38.

²⁹ *Sons and Daughters of the Light*, p. 21.

³⁰ *Renewing the Vision*, p. 37.

cultural origins, and access to health care.³¹ The right of people to migrate to support themselves and their families is strongly defended by the Church, and it is rooted in the history of the United States as a country of immigrants.³² It is through the spirit of solidarity and Christian love, informed by Catholic social teaching, that the challenges faced by some members of the body of Christ become the burden of the whole ecclesial community.

With a missionary spirit we bring the Good News to Hispanic *jóvenes* wherever they may be

According to the U.S. Census Bureau, half of the 46 million Hispanics living in the United States are age 27 or younger. Even though nearly all are baptized, most have not felt the embrace of the Church. This fact challenges all Catholics, especially the *jóvenes*, to bring the Gospel to millions of Hispanic *jóvenes* and invite them to an active participation in the life and mission of the Church.

“The burning desire to invite others to encounter the One whom we have encountered is the start of the evangelizing mission to which the whole Church is called... to evangelize is the grace and vocation proper to the Church, her most profound identity.”³³

The basic task given to us by Jesus is the proclamation of the Good News to every corner of the world and to every human situation. The Risen Christ said to his disciples: “As the Father has sent me, so I send you.” (Jn 20:21) Accepting this mission involves preaching the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, and working so that his promises will become reality in the lives of people and nations.³⁴

Bringing the Good News to Hispanic *jóvenes* implies action outside of the church building,

the parish facilities, and the weekly meetings. It moves us from pews to shoes... seeking out the *jóvenes* in their homes, their schools, their workplaces, their neighborhoods, as well as the movie theaters, dances, labor camps, and wherever else they live and gather.

Hispanic *jóvenes* are the best apostles and missionaries of other *jóvenes*

The pastoral accompaniment of Hispanic *jóvenes* has never been as important as it is today. The emergence of ‘youth cultures,’ the impact of the media, and the tendency to learn from peers and be inspired by them call for missionary action by active *jóvenes* to their own generation.

Hispanic *jóvenes* have a particular need for this missionary effort since many live away from their families or encounter a generation gap complicated by the cultural differences between their immigrant parents and their own bicultural reality. That is why the bishops ask us to assume this missionary commitment, cultivating our gifts and talents, and utilizing them in service to the Church and society, especially with other *jóvenes*.³⁵

John Paul II called for a New Evangelization of America: new in its ardor, methods, and expressions.³⁶ A growing number of *jóvenes* are making an effort to reach other *jóvenes* with their conviction, joy, and creativity. Apostolic movements, Catholic music groups, missionary activities, advocacy for immigrants and the unborn, outreach through the internet and other media... are a living witness to the New Evangelization taking place among young Hispanics today. But much more needs to be done.

In the light of the experiences of the Encuentro, Jesus invites us once again to be fishers with him; let us do what he tells us. Let us cast our nets with faith, lift them back from the water with hope, and gather the fish with love, because with him we will obtain an abundant catch for the benefit of our young people and the greater glory of God.

³¹USCC, *The Hispanic Presence in the New Evangelization in the United States* (Washington, DC: United States Catholic Conference, 1996), p. 23.

³²USCCB, *Strangers No Longer: Together on the Journey of Hope* (Washington, DC: USCCB, 2003), §34.

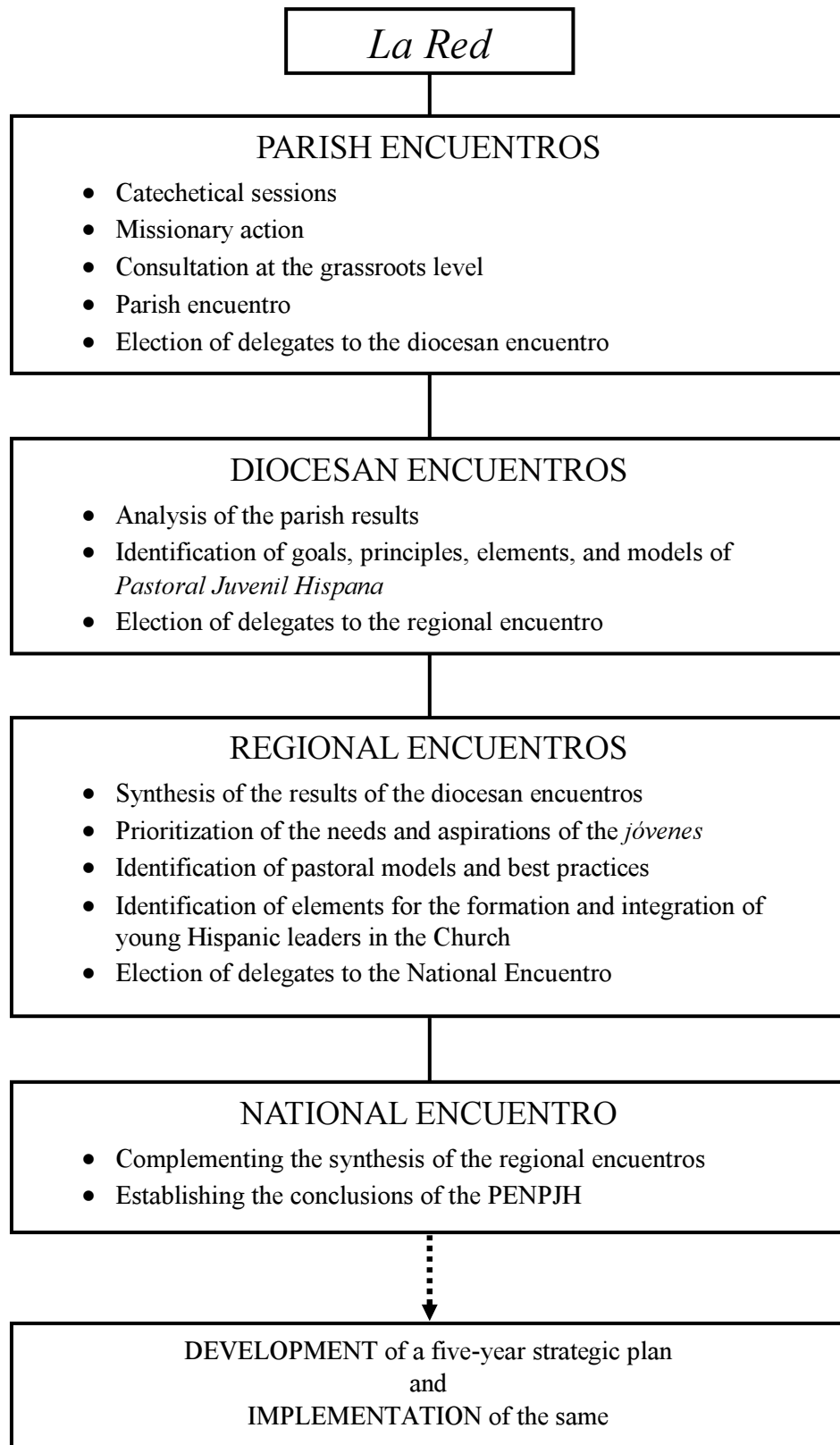
³³*Ecclesia in America*, §§68 and 66.

³⁴*Evangelii Nuntiandi*, §22.

³⁵*Renewing the Vision*, pp. 17-18.

³⁶John Paul II, Address to the Assembly of CELAM (March 9, 1983), III: *AAS* 75 (1983), p. 778.

COMPLETE ENCUESTRO PROCESS



NATIONAL ENCUESTRO PROCESS

The following is the process used at the National Encuentro. All of its parts were of vital importance to the delegates' lived experience at this event. The plenary sessions and the official liturgies were particularly important, because they set the direction and gave a profound meaning to the Encuentro.

Process Schedule

Thursday, June 8

- | | |
|-------------|---|
| 10:00 A.M. | Registration by dioceses for the Encuentro and for dormitory assignments |
| 11:30 | Daily Eucharist in the Basilica of the Sacred Heart, Notre Dame (voluntary) |
| 12:00 P.M. | National Committee and Regional Coordinators luncheon meeting |
| 1:00 – 2:30 | + Information meeting with diocesan leaders and key contacts
+ Orientation for process facilitators |
| 3:00 – 4:00 | Regional gatherings in different locations of the campus to prepare for the processions |
| 6:15 | Regional processions to the Convention Center |
| 7:00 | Opening Session <ul style="list-style-type: none"> □ <i>Opening prayer and proclamation of the Word:</i> The net as a symbol of our faith and pastoral action □ <i>Opening of the Encuentro by the Board of Directors of La Red</i> (see p.16) □ <i>Welcome:</i> Most Rev. John D'Arcy, Bishop of Ft. Wayne-South Bend □ <i>Welcome:</i> Most Rev. Plácido Rodríguez, CMF, Bishop of Lubbock and Chair of the USCCB Committee on Hispanic Affairs □ <i>Welcome:</i> James E. McDonald, CSC, Sr. Executive Assistant and Counselor to the President of the University of Notre Dame □ <i>Keynote address on the Encuentro Theme:</i> Most Rev. José H. Gómez, Archbishop of San Antonio & Episcopal Moderator of <i>La Red</i> □ <i>Closing Prayer</i> |
| 9:30 | + Exhibits open (see p. 42) |
| | + <i>Evening social:</i> Sponsored by William H. Sadlier, Inc. and ¡OYE! Magazine |
| | + <i>Concert:</i> Sponsored by World Library Publications
Master of Ceremonies: Eduardo Rivera
Music: <ul style="list-style-type: none"> ○ Grupo Huellas ○ Diego & Damaris ○ Jorge Rivera and friends |
| 11:00 | End of the day |
| 12:00 A.M. | Delegates in the dormitories |

Friday, June 9

- 7:00 A.M. Eucharist in the Basilica of the Sacred Heart (voluntary)
- 7:30 Breakfast
- 8:00 Exhibits open
- 8:50 **Plenary Session 1: Needs and Aspirations**
- *Welcome*
 - *Liturgy of the Word: CONVERSION*, “Lord, save us!” (Mt 8:25)
 - *Thematic focus: Marissa Esparza and Luis Soto, La Red*
 - *Keynote address: Sr. María Elena González, RSM, President of the Mexican American Cultural Center (MACC), San Antonio, TX*
 - *Mini-plenary sessions: Analysis, synthesis, and identification of the conclusions to be presented for voting*³⁷
- 12:00 P.M. + Lunch and exhibits
 + Luncheon: Bishops and the Board of Directors of *La Red*
- 2:30 **Plenary Session 2: Best practices and pastoral models**
- *Thematic focus: Marissa Esparza and Luis Soto, La Red*
 - *Mini-plenary sessions: Analysis, synthesis, and identification of the conclusions to be presented for voting*
- 4:45 □ *Presentation of the Higher Education Initiative: Panel from the University of Notre Dame*
 - Dr. Gilbert Cárdenas, Assistant Provost, Julián Zamora Chair in Latino Studies and Director of the Institute for Latino Studies
 - Rev. Virgilio Elizondo, Professor of Theology and Ministry, Concurrent Professor in the Institute for Latino Studies
 - Daniel J. Saracino, Assistant Provost for Admissions
- *Liturgy of the Word: COMMUNION*, “We worked hard all night” (Lk 5:5)
- 6:00 + Dinner and exhibits
- 7:30 + Information meeting for Diocesan Directors
- + VIP Reception: Sponsored by the Institute for Latino Studies, University of Notre Dame
- + Concert and fiesta night: Sponsored by Oregon Catholic Press
 Master of Ceremonies: Pedro Rubalcaba
 Featuring: Santiago Fernández
- 11:00 End of the day
- 12:00 A.M. Delegates in the dormitories

³⁷ The process by which the conclusions were developed is presented on p. 39.

Saturday, June 10

- 7:00 A.M. Eucharist in the dormitory chapels (voluntary)
- 7:30 Breakfast
- 8:00 Exhibits open
- 8:50 **Plenary Session 3: The Vision of *Pastoral Juvenil***
- ***Liturgy of the Word:*** SOLIDARITY, “Put out into deep water” (Lk 5:4)
 - ***Presentation on the Vocations Initiative:*** Br. Jesús Alonso, CSC, Health Service Center, San Antonio, TX; Rev. Christopher Cox, CSC, Saint Adalbert Parish, South Bend, IN; and Sr. Elvira Mata, MCDP, Director of *Pastoral Juvenil*, Diocese of Fort Worth
- 10:15
- ***Keynote address:*** Cardinal Oscar Rodríguez Maradiaga, SDB, Archbishop of Tegucigalpa, Honduras
 - ***Thematic focus:*** Marissa Esparza and Luis Soto, *La Red*
 - ***Mini-plenary sessions:*** Analysis, synthesis, and identification of the conclusions to be presented for voting
- 11:15 *Dialogue between the CELAM delegation and the diocesan directors on the impact of immigration on pastoral juvenil and the possibility of collaboration: Sponsored by the USCCB Secretariat for the Church in Latin America*
- 12:30 P.M. Lunch and exhibits
- 2:50 **Plenary Session 4: Leadership**
- ***Keynote address:*** Most Rev. Jaime Soto, Auxiliary Bishop of Orange and Chair of the USCCB Subcommittee on Youth and Young Adults
 - ***Thematic focus:*** Marissa Esparza and Luis Soto, *La Red*
 - ***Mini-plenary sessions:*** Open dialogue with a panel of ecclesial leaders and analysis, synthesis, and identification of the conclusions to be presented for voting³⁸
 - ***Liturgy of the Word:*** MISSION, “Do you love me? Feed my sheep.” (Jn 21:17)
- 4:15 Exhibits
- 6:30 + Dinner
- + Banquet for bishops and diocesan directors: Sponsored by USCCB Catholic Relief Services
- 8:00 Talent show: *Juventud hispana*, share your artistic talents!
- 9:30 Dance: “Rumba Night”
- 11:00 End of the day
- 12:00 A.M. Delegates in the dormitories

³⁸The panel discussions took place in the rooms where the mini-plenary sessions were conducted. In each panel there were five participants: bishops, directors of Hispanic ministry, and diocesan staff for *Pastoral Juvenil*. The input from this dialogue was the basis for the conclusions regarding young Hispanic leadership in the Church.

Sunday, June 11

- 7:00 A.M. Breakfast
- 8:00 Check out from dormitories
- 8:50 **Plenary Session 5: Strategies and Resources**
- ***Liturgy of the Word:*** MISSION, “Cast the net over the right side of the boat” (Jn 21:6)
 - ***Thematic focus:*** Marissa Esparza and Luis Soto, *La Red*
 - ***Mini-plenary sessions:*** Analysis, synthesis, and identification of the conclusions
- 11:15 Break and preparation for the Eucharist
- 11:30 **Eucharistic Celebration: Feast of the Holy Trinity**
- Ceremony of Sending Forth on the Mission**
- Principal Celebrant: Most Rev. José H. Gómez, Archbishop of San Antonio and Episcopal Moderator of *La Red*
- Homilist: Most Rev. Gustavo García-Siller, MSpS, Auxiliary Bishop of Chicago
- 12:45 Farewell

PROCESS OF ANALYSIS AND SYNTHESIS FOR DEVELOPING THE CONCLUSIONS

The process of analysis and synthesis to present the conclusions for a vote in the plenary assembly took place in eight mini-plenary sessions consisting of 250 persons with a principal coordinator and an assistant. Each mini-plenary was formed by small groups of 25 persons, each with a facilitator and a secretary.

There were two mini-plenary sessions that focused on ministry with Latino adolescents and six that focused on *pastoral de jóvenes* (Hispanic young adult ministry). Two of the plenary sessions used English as their primary language; the others were conducted in Spanish.

The process for approving the conclusions consisted of the following steps:

1. Presentation of the Workbook with its principal elements: (a) the synthesis of the conclusions reached in the regional encuentros on each of the five themes of the National Encuentro; and (b) instructions for complement-

ing those conclusions with the contributions, analysis, and synthesis of the delegates.

2. Analysis, reflection, and synthesis in small groups and turning in the results to the coordinators of the mini-plenary.
3. Development of a synthesis by mini-plenary, which was done by the small group facilitators and facilitated by the coordinators.
4. Development of a general synthesis, which was done by the Secretarial Committee of the Encuentro and presented to the Team of *Animadores* of the Encuentro.
5. Voting to accept the conclusions of the regional encuentros on each theme and voting on the complementary synthesis developed in the mini-plenary sessions, with the exception of the final theme, which received a vote of confidence so that the Secretarial Committee could write the synthesis, given the lack of time.

NATIONAL COMMITTEES

National Coordinator of the Encuentro: Rey Malavé

<p>Coordination of the Event Coordinator: Carolyn Adrian Assistant: Sammy Burgueño</p> <p>Program Coordinator: Jesús Ábrego Alejandro Aguilera-Titus Sr. Eileen McCann, CSJ Luis Soto</p> <p>Process Coordinators: Luis Soto Rev. Mario Vizcaíno, SchP Members: Carmen M. Cervantes José Antonio Medina-Arellano</p> <p>Translation Carmen Aguinaco</p> <p>Development Ron Cruz</p> <p>Finance Rev. William Lego, OSA</p> <p>Scholarships Rudy Vargas IV</p> <p>Apostolic Movements Salvador Mora</p>	<p>Registration at Notre Dame Rosizela Betancourt</p> <p>Hospitality Enid Román-de-Jesús</p> <p>Liturgy and Music Pedro Rubalcava Santiago Fernández</p> <p>Facilitators Carmen M. Cervantes</p> <p>Secretaries Javier Castillo</p> <p>Exhibitors Dulce Jiménez</p> <p>Fiesta Jorge Rivera</p> <p>Marketing Rev. Ángel del Río, OP</p> <p>Communications Leonardo Jaramillo</p> <p>Production Declan Wair Productions, Inc</p> <p>Script Lucien Costley</p>
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COORDINATION OF THE MINI-PLenary SESSIONS

Coordinators: José López and Walter Mena

Mini-plenaries	Principal Coordinator	Coordination Assistant
1. Adolescents in English	Sr. Elvira Mata, MCDP, Southwest	Rico Sotelo, North Central
2. Adolescents in Spanish	Juan Cruz, Southeast	Judith Reyes, Southeast
3. <i>Jóvenes</i> in English	Patrick Mooney, Farwest	Rocío Zamarrón, Midwest
4. <i>Jóvenes</i> in Spanish	Carlos Carrillo, Northwest	Mónica Nápoles, Northwest
5. <i>Jóvenes</i> in Spanish	Julie Arias, Farwest	Julia Sánchez, North Central
6. <i>Jóvenes</i> in Spanish	Sr. Guadalupe Medina, Southwest	Liliana Flores, Mountain States
7. <i>Jóvenes</i> in Spanish	Sr. Mary Jude, Northeast	Juan Pablo Padilla, Midwest
8. <i>Jóvenes</i> in Spanish	César Segovia, Southeast	Homero Mejía, Farwest

PRAYER OF THE PROCESS FACILITATORS

Here we are! Present!

O Lord, you are the master of all!
We, the young Hispanic leaders
of *Pastoral Juvenil* in the United States,
conscious of being a people with our own identity
born of common roots, cultural traditions
language and faith, and united in our diversity,
we direct this prayer to you:

Here we are! Present!

Master and Lord of history,
we, your people who experience hunger and suffering,
recommit ourselves to a preferential option
for the young and the poor,
and we rise up in solidarity with the humanity that suffers
responding to your invitation in this
First National Encounter for Hispanic Youth and Young Adult Ministry.

Here we are! Present!

Of your creative love we are born,
we are your family, your faithful people.
In this moment of grace
we hear your call to take up your prophetic mission.
We work as a team, participate in community,
and speak in your name to the Church and to society.

Here we are! Present!

Walking as one people
and ready to become the authors of our own history,
we walk with hope in a continuous process.
Together we contribute to the coming of the Kingdom of God here and now,
struggling to establish a new society whose economy,
relationships, and values are based on the love and justice of your Son.
In the company of Mary, Mother of all believers,
we ask that you help us in the task you have entrusted to us. Amen.

—Based on the final prayer, *Prophetic Voices*, 1986

EXHIBITORS

American Bible Society	Mexican American Cultural Center
Angelus Religious Jewelry	Mission Office of Archdiocese of Indiana
Asociación de Jóvenes para Cristo /	Missionaries of the Sacred Heart
Young Adults for Christ	Missionary Catechists of the Divine
Barry University	Providence
Boston College	Missionary Sisters of Our Lady
Boy Scouts of America	of Victory
Capuchin Franciscan Friars	National Catholic AIDS Network
Catholic Campaign for	National Federation for Catholic
Human Development	Youth Ministry
Catholic Leadership Institute	Oregon Catholic Press
Catholic Relief Services	Piarist Fathers - Padres Escolapios
Christian Life Community	Producciones Dynamis, SA de CV
Cielito Lindo Religious Articles & Gifts	Renew International
Claretian Missionaries	Saint Mary's Press
Claretian Tape Ministry	Salesian Sisters
Comunidad de Los Cabos	Scalabrini Missionaries
Congregation of Christian Brothers	School Sisters of Notre Dame
Congregation of Sisters of Bon Secours	Sisters of Notre Dame de Namur
Conventual Franciscan Friars	Sisters of Providence
Daughters of Charity	Sisters of Providence, Mother Joseph Pro
Divine Word College	Sisters of Saint Francis of Assisi
Dominican Friars of Austin	Sisters of the Divine Savior
Dominican Sisters of the	Sisters Servants of the
Christian Doctrine	Immaculate Heart of Mary
El Verdadero Amor Espera (EVAE)	Society of the Holy Child Jesus
Franciscan Missionaries of Mary	Southeast Pastoral Institute—SEPI
Glenmary Home Missioners	Tree of Life Imports, Inc.
Heartbeat Records	United States Conference of Catholic
Instituto Fe y Vida	Bishops—Church in Latin America
Jesuit School of Theology at Berkeley	United States Conference of Catholic
Liguori Publications	Bishops—Migration and Refugee
Liturgy Training Publications	Services
Marianist Province of the United States	University of Saint Francis
Marist Brothers	William H. Sadlier, Inc.
Maryknoll Fathers & Brothers	World Library Publications
Maryknoll Sisters	

PART TWO

CONCLUSIONS

FIRST NATIONAL ENCOUNTER FOR HISPANIC YOUTH AND YOUNG ADULT MINISTRY



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WEAVING THE FUTURE TOGETHER

INTRODUCTION TO THE CONCLUSIONS

This section constitutes the heart of this publication. Presented herein are the conclusions approved by the delegates to the National Encuentro. In this event—the culmination of the entire process—the participants sought to synthesize the conclusions reached at the regional level, with additional contributions from the process at Notre Dame.

The conclusions gather the reflections of thousands of adolescents and young adults who raised their voices regarding the five themes of the general objective and the five specific objectives of the First National Encounter for Hispanic Youth and Young Adult Ministry (PENPJH, using its initials in Spanish), see pp. 27-28. As only *jóvenes* over 18 years old participated in the National Encuentro, the voices of the adolescents were represented at this level by young adult leaders who serve in mixed groups and who participated with the adolescents at the parish, diocesan, and regional stages.

These conclusions express a synthesis of the needs, aspirations, ideals, vision, and experiences of young Hispanic Catholics who are active in the Church of the United States. They also include a mission statement, commitments, and the Creed

of the *jóvenes* gathered at the National Encuentro.

To facilitate reference to these conclusions, the following terms are used:

Ad = Conclusions regarding ministry with Hispanic adolescents

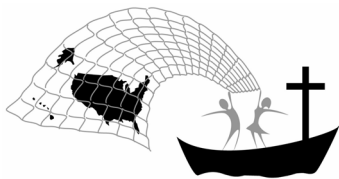
Jo = Conclusions regarding the peer ministry of the *jóvenes*

PJ = Conclusions regarding ministry with both adolescents and *jóvenes* (*Pastoral Juvenil Hispana* - PJH)

The five chapters in this section correspond to the five sessions conducted at the National Encuentro and are presented as follows:

1. Conclusions regarding the needs, aspirations, and pastoral commitments.
2. Conclusions regarding the mission, vision, and principles of PJH.
3. Conclusions regarding the best practices and pastoral models.
4. Conclusions regarding the profile, formation, and promotion of leadership in *Pastoral Juvenil Hispana*.
5. Conclusions regarding strategies for PJH nationwide and the role of *La Red*.





1. Conclusions regarding the needs, aspirations, and pastoral commitments

WE ENCOUNTER THE LIVING JESUS CHRIST
IN THE NEEDS AND ASPIRATIONS
OF OUR YOUNG HISPANICS

LORD, SAVE US! – MT 8:25

We *jóvenes* are aware that only through an adequate analysis of our pastoral reality will we be able to organize and develop programs and efforts in Church and society that will help us in our personal and communal development. Taking into account the importance of this analysis, we have identified our most pressing needs. As we believe that our life must be understood and attended to in a holistic manner, we have focused our attention as much on our spiritual as on our personal and social needs.

This chapter presents the analysis completed by the delegates, in two sections: (1) Conclusions of the adolescents; and (2) Conclusions of the *jóvenes*. Each section is subdivided into three parts:

1. **Most pressing pastoral needs.** These needs were organized into three areas: (a) spiritual needs at the individual level; (b) needs related to the Church; and (c) needs related to personal and social development.
2. **Aspirations.** Aspirations are hopes, yearnings, or deep desires expressed by the adolescents and *jóvenes* about their human development, Christian growth, and participation in Church and society.
3. **Commitments.** Both the adolescent and the *jóvenes* articulated certain commitments they could undertake as the young Church in response to their needs and aspirations.

CONCLUSIONS OF THE ADOLESCENTS

The adolescents identified a smaller number of needs than the young adults. Their life as *jóvenes* depends on the pastoral attention given to those needs.

Ad-10 Spiritual needs at the individual level

- To learn how to communicate better with God through different types of prayer, including singing, meditation, rituals, and community prayers, and to learn to use and understand the Bible in order to pray with it often.
- To benefit from a ministry that helps us to live the sacraments with joy, allows us to express our faith, has spiritual activities designed especially for adolescents, and encourages our continuing spiritual growth after Confirmation.

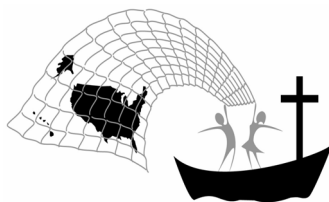
- To be able to rely on the love, support, companionship, guidance, and help of the community when we are discouraged, for example, having persons who serve as role models for us and help us in our formation process.
- To increase our self-esteem and feel secure about ourselves; to overcome the fear of “what will they say,” of rejection, of other people, of God, and of speaking about God with other people; to learn to communicate better so that we will be understood and not misjudged, including in our own families.

Ad-11 Needs related to the Church

- That the Church make an effort to attract us and to bring its message to the thousands of adolescents who have not heard it, providing activities that are appropriate for us and not boring.
- That the Church establish programs that respond to the cultural needs of our families and communities, since we are very numerous and there are few activities in which we can participate.
- That the Church provide us with trained pastoral leaders who are truly committed and willing to serve and leave their desks to go where we are.
- That the Church supply priests and leaders who can tend to us in our own language, serve as spiritual guides, offer counseling, and promote our participation in the ministries of the Church.
- That the Church demonstrate serious support for ministry with Hispanic adolescents at every level through: bilingual pastoral leaders; economic support and spaces to meet; biblical resources; and attractive materials regarding sex education and other topics of interest to us.
- That the Church follow through on the experience and conclusions of the Encuentro by means of a national committee.
- That the Church educate pastors about cultural diversity and implement cultural integration programs to promote unity in diversity in the community.

Ad-12 Needs related to personal and social development

- Programs to educate us in the principles, values, and skills needed for human relationships and getting along with one another.
- Programs for parents, so that they can become more effective at guiding us in life, in our faith, at school, at work, etc.
- Guidance to persevere in school and to help our parents understand the school system in the United States.
- Programs that help us avoid addictions, gangs, drugs, and irresponsible sex.
- Programs that prepare us to assume leadership within the Church.



Ad-13 Aspirations of Hispanic adolescents

- We desire the advantage of better academic and religious education, and we dream for Catholic education to be accessible to all.
- We yearn for a society where all young people have equal opportunities in education, work, etc., where immigrants are not disparaged, and people can learn both English and their mother tongue.
- We long for the support of bilingual and bicultural priests, for mentors and professionals who can help us in our vocational decisions, and to have resources for our ministry.
- We trust that we will have a Church that is concerned about us and that celebrates our accomplishments, such as graduations.
- We dream of a national organization that will provide a vision and opportunities for Hispanic adolescents to participate at the national level, and which will provide resources and the latest information.
- We want to celebrate and recognize the Hispanic tradition and include families in our religious experiences, so that they may also have an encounter with the Church.

Ad-14 Commitments of Hispanic adolescents

- To live according to the teachings of Jesus in order to evangelize through our words and actions.
- To develop and maintain lines of communication with other dioceses.
- To prepare and develop ourselves as leaders through formation programs.
- To participate in the planning and decision-making processes for youth events, activities, and programs; and to include our families in the planning and development of our activities.
- To raise awareness and to advocate for various issues of social justice in order to transform our communities, such as the right to vote and immigration.

CONCLUSIONS OF THE *JÓVENES*

As a prologue to this section, it should be noted that the lack of legal documents among *jóvenes* who participate in *Pastoral Juvenil Hispana* intensifies many needs and generates others specific to their situation.

Jo-15 Spiritual needs at the individual level

- To know how to grow in the faith; to learn to pray and to create spaces for prayer; and to develop musical abilities.
- To integrate faith in our daily life and have sufficient resources to overcome temptations, overcome vices, and confront discrimination.
- To conquer the fear of evangelizing other *jóvenes* and take on more responsibilities as young adults.
- To know and love ourselves, and learn to make good decisions, especially in critical moments and when discerning our vocation.

- To deepen our discernment of God's will in our life and our understanding of the action of the Holy Spirit; to learn how to do theological reflection in the light of the Gospel and Church teachings.

Jo-16 Needs related to the Church

Regarding ecclesial leadership

- Personnel trained in *PJH* in diocesan offices and parishes; greater openness and attention from pastoral leaders in parishes, which translates into more participation of the *jóvenes* in the mission of the Church.
- Support and accompaniment from priests, directors and advisers of *PJH*, and people in church leadership who are familiar with Hispanic language and cultures, especially in our vocational and professional discernment.
- Guidance from bishops, priests, and pastoral leaders regarding the path to follow in *PJH*.
- Fostering the creation of small Christian communities in *PHJ*, with an openness to people of other cultures and equal rights in the various activities of the Church.

Regarding formation and resources for ministry

- Holistic training and formation programs, so that the *jóvenes* themselves may assume leadership in *PJH*.
- Integral evangelization³⁹ processes that respond to the life circumstances of Hispanic young people and constitute Good News in the face of the consumerism and individualism of the dominant culture.
- Catechetical programs for *jóvenes* that explain the depth of the sacraments, especially the Holy Mass, as well as the values and principles Catholics believe in, so that we can grow in our faith.
- Space for our meetings at the parish and diocesan levels; an Internet page to connect with other *jóvenes* at the national level; and more opportunities for volunteer service.
- Materials designed to be easily implemented by the *jóvenes* themselves, with themes about the Bible, human sexuality, and other issues that are important to Hispanic young people.

Jo-17 Needs related to personal and social development

At the personal level

- To raise our self-esteem, find the motivation to pursue our goals, persevere in our studies, accomplish our objectives, and develop our identity.
- To overcome our fears of accepting ourselves as we are, of rejection, of opening ourselves to others, and the fear some *jóvenes* have of God.
- To be heard in the various dimensions of our lives: personal, familial, academic, social, and ecclesial.
- To have open minds to understand the needs of the *jóvenes* in their reality; to help young people recognize their talents and place them at the service of the community.

³⁹ Integral evangelization implies the conversion of the person and the community in all of their dimensions, and the transformation of society in accordance with gospel values.

- Guidance to learn how to deal with invitations to use drugs, alcohol, and other vices, without succumbing to peer-pressure.
- To respect our peers, associate with people of other cultures, and learn to promote values such as peace and justice.
- To prepare ourselves as leaders in the areas of psychology, sociology, and communication, particularly between *jóvenes* and their parents.
- To overcome the language barrier, in order to eliminate obstacles and find better opportunities as we journey in this country.

At the socio-cultural level

- To receive guidance and financial assistance to study while we work and contribute toward our families' income; to have adequate information regarding loans, employment agencies, investing and managing money, immigration issues, application fees, etc.
- To obtain support when facing problems due to lack of legal immigration documents, such as: not having a car or insurance; being unable to visit family out of the country; and abuse from employers.
- To develop Catholic media resources that are competitive with secular media offerings at the national level; to receive guidance and accompaniment in how to participate in political processes; and to learn how to work with both cultures.
- To learn how to handle the poverty in which many of our families live, with housing problems and tensions at home that lead some *jóvenes* to prefer the streets.
- To obtain information about physical and mental health services for young people; and to create a National Catholic Sports League.

Jo-18

Aspirations of Hispanic *jóvenes*

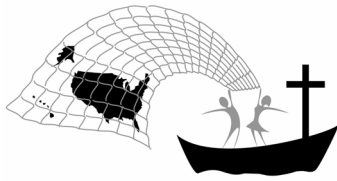
- We want to continue being idealists, dreamers, and achievers seeking changes for a more caring world, following the ideals of Jesus, in each one of us, our community, the Church, and society.
- We aspire to be a part of the society in the United States, without losing our identity and cultural roots.
- We yearn to have stable families, with the basic needs met amid healthy relationships, where parents exercise authority with love and educate their children regarding freedom and responsibility; we wish that the thousands of *jóvenes* and their families who have no legal documentation could normalize their situation.
- We want an organized *PJH*, with good leadership and in which we, the *jóvenes*, can be responsible for carrying out projects that increase self-esteem and confidence in ourselves and in others; a *PJH* that strengthens our spiritual principles and offers viable alternatives to gangs and violence.
- We desire to promote respect for life and to include our faith in our social, personal, familial, cultural, economic, and educational life, to strengthen ourselves in all respects.
- We want the financial means to continue our education and higher studies, to achieve a solid academic background, and to give the best of ourselves to society.
- We yearn for a national pastoral plan and shared leadership between priests and laity.

Jo-19 Commitments of Hispanic *jóvenes*

We, Hispanic *jóvenes*, want to assume our responsibility for meeting the pastoral needs of Latino young people, in a spirit of co-responsibility, for which we commit to:

- Grow in the faith by participating in a variety of courses; persevere in our dreams and the attainment of our goals; work hard with the support of our brothers and sisters in Christ, so that our prophetic voice may be heard by all as a voice for the voiceless; and assume leadership roles in the Church.
- Promote communication between the *jóvenes* and church leaders, keeping our pastors informed about our pastoral activities.
- Promote a vibrant and active evangelization, fully aware that it requires the witness of our lives.
- Seek spiritual guides in order to grow in our personal relationship with Christ; receive the sacrament of Reconciliation frequently; and make appropriate decisions in our lives.
- Educate ourselves for the benefit of our Catholic community; connect new leaders to the Encuentro process in our parishes and dioceses in order to strengthen *Pastoral Juvenil Hispana*; and serve as contacts and spokespersons in our dioceses so that all groups are connected to *La Red* by means of the Web.





2. Conclusions about the mission, vision, and principles of *Pastoral Juvenil Hispana*

ONE CHURCH, ONE VISION

PUT OUT INTO DEEP WATER – LK 5:4

At the National Encuentro we understood the pastoral vision as the horizon, the ideal which encourages us to keep moving forward, to overcome adversity, and to walk with a definite purpose. We know that only with a clear vision of our pastoral mission can we make good use of our energy and resources. The themes, "Encounter, Conversion, Communion, Solidarity, and Mission," which inspired the reflections throughout the Encuentro process, set the context for developing a "Mission Statement" and identifying the essential elements of a "Pastoral Vision."

At the regional encuentros, some regions expressed their vision in a "Mission Statement," while others described the essential elements of a vision for *Pastoral Juvenil Hispana* (*PJH*). This section is divided into four parts:

1. **Mission statement.** This statement was developed as a synthesis of the statements offered by the regions in order to arrive at a single statement to guide *PJH* in the country.
2. **Elements of the vision.** The vision points the ministry to where it needs to go. It is the broad horizon that marks the future of *PJH* in the country, and it is presented in two parts: (a) the elements identified by the adolescents; and (b) those noted by the *jóvenes*.
3. **Pastoral principles.** The pastoral principles are the pillars upon which *PJH* is based. They are presented in three sections: (a) fundamental principles of *PJH*, whether in ministry with adolescents or *jóvenes*, as they were presented in the Manual for the Diocesan Encuentro⁴⁰; (b) pastoral principles added by the adolescents based on their own vision and experience; and (c) those added by the *jóvenes* on the same basis.
4. **Creed of Hispanic Young People.** The Creed is a profession of faith in which the *jóvenes* who were delegates to the National Encuentro expressed their beliefs, in the name of the Hispanic youth and young adults they represented.

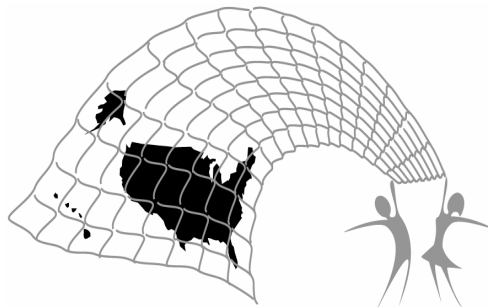
⁴⁰ La Red, *Manual 2: Diocesan Encuentro*, pp. 7-8.

MISSION STATEMENT FOR *PASTORAL JUVENIL HISPANA*

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

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

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



ESSENTIAL ELEMENTS IN THE VISION OF *PASTORAL JUVENIL HISPANA*

The vision which guides *Pastoral Juvenil Hispana* should always lead us to a more authentic and broader discipleship and apostleship. It is a matter of expanding and improving our pastoral action, on an ongoing basis, with our gaze set on the constant renovation of the Church and the expansion of the Kingdom of God in our immediate setting and in society.

Ad-20 Elements of the vision mentioned by the adolescents

- To develop a joyous and festive ministry that encourages young people to discover the living Jesus Christ and follow him with enthusiasm, through appealing lessons adapted to our age, and with activities and methods that foster our participation.
- To consider us as protagonists in the Church, to be taken seriously and to prepare us to carry forth the message, to lead prayers, to attract other adolescents, and to plan and implement the activities that affect us.
- To help us grow spiritually, intellectually, and emotionally, with biblical, religious, and cultural themes; to preserve the Spanish language and our beliefs, traditions, and customs; and to help us feel proud of who we are.
- To support us in the discernment of our vocation and to foster our conversion; to help us distance ourselves from whatever might ensnare us in harmful dependencies so that we may become disciples growing constantly toward Christian maturity.
- To help us mature in our sense of community, so that we may identify ourselves with other people our age, see value in church groups, and avoid gangs and other violent groups that lead us down the wrong path.
- To form us as missionaries, so that we may bring God's love to other adolescents and they may discover that love through our witness.
- To keep Mary as a model and companion in life.

Jo-21 Elements of the vision mentioned by the *jóvenes*

- To bring us to an encounter with Jesus and to follow him with a deep commitment to his cause, developing a spirituality that builds the Kingdom of God in society, through personal and community witness.
- To seek always the conversion of heart that opts for Jesus and renounces evil and sin, both personal and social, without condemning anyone; to welcome always our neighbor like the good father did to the prodigal son, and to foster an experience of continuous conversion.
- To maintain an atmosphere of welcome, hospitality, and solidarity in our groups and communities; to encourage a communitarian spirit whereby every form of selfishness, individualism, and division is overcome, knowing that where two or more are gathered, Jesus is present, and that to love people of other races and communities is to love Jesus.
- To accept that we need a continuous process in order to grow in our spirituality; we need formation in our faith and in leadership as evangelizers, by means of a close relationship with Jesus, prayer, and the sacraments, in particular the celebration of the Eucharist.
- To manifest in our pastoral practice solidarity with *jóvenes* who are poor—especially the recently arrived immigrants—and charity with incarcerated *jóvenes* and those who suffer

various forms of slavery or addiction, in order to help them become liberated and receive a new life in Jesus Christ.

- To lead a joyous life as members of the living body of Christ, who share their own happiness and the gifts received from God with other *jóvenes* so that all may realize their full potential and make a masterpiece of their lives.
- To carry out our pastoral action within a community of faith that nourishes and feeds us, in communion with our bishops and priests, at the parish and diocesan levels, maintaining communication with all the ministries and groups of other languages and cultures, because only in this way do we build together the Kingdom of God.
- To live and foster love always so that it may guide our evangelizing action and prophetic leadership among the *jóvenes*, our families, our culture, and people of any race and culture.
- To take up our cultural heritage and preserve our language and values; to use the media as an evangelizing tool; and to give our life and pastoral action a universal focus.
- To establish projects directed toward our holistic formation, with adequate planning processes for short, medium, and long term goals, and strategies that allow all the *jóvenes* to make them their own.
- To achieve a total giving of ourselves to Jesus and his mission, reflected in a positive attitude toward life and a missionary spirit toward *jóvenes* who hunger and thirst for justice or for a holistic formation and/or leadership training.

GENERAL PRINCIPLES OF *PASTORAL JUVENIL HISPANA*

In the Manual for the Diocesan Encuentro, 18 pastoral principles were presented as the basis for the analyses related to the practice of *Pastoral Juvenil*. At the regional and National Encuentros, the delegates identified several complementary principles. The best practices and models in *Pastoral Juvenil Hispana* are grounded in all of them. The principles which should be the foundation for ministry with Hispanic adolescents and *jóvenes* are presented below, and they are organized into three sections:

1. **General principles of *Pastoral Juvenil Hispana*.** These principles are presented in three areas: (a) related to the youth and young adults as persons; (b) related to pastoral models; and (c) related to ecclesial structures.
2. **Other principles and recommendations for ministry with adolescents.** Some of the principles stipulated by the adolescents are complementary to the general ones; others present elements that enrich the perspective of the general principles.
3. **Other principles and recommendations for *pastoral de jóvenes*.** The same comment regarding the principles mentioned by the adolescents applies to those of the *jóvenes*.

PJ-22 Principles related to the youth and young adults as persons

Pastoral Juvenil Hispana should:

1. **Promote a personal and communal encounter with Jesus**, a profound experience of the Trinity, and a sense of church that will ground their faith, make them participants in salvation history, and give a Christian meaning to their lives.
2. **Take the personal, sociocultural, and religious reality of the *jóvenes* as the starting point for ministry**, so that by analyzing it with a critical awareness and commitment to the Kingdom of God, they may be empowered to transform it with God's grace.
3. **Be carried out from the reality of the *jóvenes* and with the *jóvenes***, who are active subjects of their own processes in ministry and are called to be the first and immediate evangelizers of other *jóvenes*. This protagonism is a fundamental element of the pedagogy, methodology, and organization of *PJH*.
4. **Accompany the *jóvenes* in their development as whole persons**—human, spiritual, social, cultural, and political—from a perspective of faith and growth in their Christian commitment.
5. **Foster a process of conversion among the *jóvenes***—participation in the Paschal Mystery of Christ through the sacraments and deep prayer—which challenges them more and more to live the fullness of life that Christ came to bring us (Jn 10:10).
6. **Use a methodology that creates in the *jóvenes* a critical consciousness** committed to building the Kingdom of God, especially in their immediate surroundings.

PJ-23 Principles related to pastoral models

Groups, communities, programs, and movements of *Pastoral Juvenil Hispana* should:

1. **Provide formation in the discipleship of Jesus**, designed to allow the *jóvenes* to discover, get to know, follow, and proclaim Christ as the model and inspiration for their lives.
2. **Create ecclesial spaces** where the *jóvenes* can discover, value, and experience the communitarian, evangelizing, and missionary dimensions of the Church, so that they can undertake their baptismal commitment.
3. **Be directed by servant leaders**, who exercise and foster a shared leadership that responds to the level of maturity of the *jóvenes* and their faith community.
4. **Rely on the participation of adult supervisors** who give stability and continuity to the groups or communities, in close communication with families and pastors.
5. **Integrate all the dimensions of life and faith**: evangelization, catechesis, communion, liturgy, Christian witness, social solidarity, as well as the aspects of socialization, having fun, and celebrating life.
6. **Foster a missionary spirit and actions** directed toward other *jóvenes*, especially those who find themselves in situations of poverty, loneliness, crisis, marginalization, and discrimination.

PJ-24 Principles related to ecclesial structures

Church leadership—both diocesan and parish—should:

1. **Direct *Pastoral Juvenil Hispana* based on a plan**, evaluated periodically to adapt to new realities and to increase the effectiveness of the pastoral action.
2. **Have a coordinating team** responsible for maintaining the direction of the ministry and giving it continuity.
3. **Promote the creation of pastoral models** appropriate for Latino adolescents and *jóvenes*, whether in monocultural or multicultural situations, and establish pathways to promote the passage from adolescent ministry to *pastoral de jóvenes*.
4. **Form and train leaders for *Pastoral Juvenil Hispana*** at various levels (small group, parish, diocesan, trainers, etc.) as ministers for pre-adolescents and adolescents, and as advisers for the *jóvenes*, in the areas of specialization necessary for an effective and comprehensive ministry.
5. **Make known the reality of Hispanic young people and their families**, so that leaders in other ecclesial ministries may discover the urgency of tending to the pastoral needs of Hispanic *jóvenes*.
6. **Recognize the gifts of Hispanic *jóvenes*** and create opportunities for them to develop them and put them at the service of the ecclesial community.
7. **Establish channels for communion in mission** that foster unity and mutual support among the various forms of ministry with adolescents and *jóvenes*—groups and small communities, apostolic movements, prevention and intervention programs, recreational and cultural programs—and which integrate *Pastoral Juvenil Hispana* in an active and collaborative manner in the ministry of the parish and diocese.

Ad-25 Other principles and recommendations for ministry with adolescents

- Get to know our concrete reality, giving us the opportunity to describe our family, social, cultural, and economic situations, in order to develop plans and pastoral programs that respond to them.
- Create working and coordinating teams with adolescents, including us in making decisions, helping us to grow, and allowing us to make mistakes.
- Make adolescents the priority for pastoral action at all levels in the Church, so that we can be integrated into the life of the Church through an authentic communion in mission.
- Promote academic education, fight against dropping out of school, and guide the new generations of Hispanics toward greater personal and professional achievement.
- Establish a continuous dialogue between the youth ministers and our families, the pastor, and other parish groups in order to count on their support and give stability and continuity to our groups.
- Give us a solid and comprehensive formation in the Catholic tradition, without making it boring, so that it stays with us all our lives.

Other principles and recommendations for *pastoral de jóvenes*

- Maintain the essence of *Pastoral Juvenil Hispana*, ensuring that it is carried out from the reality of the *jóvenes*, with the *jóvenes*, and for the *jóvenes*, creating a coordinating team and a diocesan council for *PJH*, which takes an active role in planning, organizing, implementing, and evaluating plans or projects.
- Base *Pastoral Juvenil Hispana* on an ongoing analysis and understanding of our reality; promote a critical social consciousness with a conscientizing and liberating methodology; foster our solidarity with *jóvenes* who are poor, especially immigrants, the imprisoned, and those enslaved to various forms of dependency, to help them in their process of liberation and give them new life in Jesus.
- Enjoy the support and integration of the pastor and adult advisers in *Pastoral Juvenil Hispana*, so that there will be stability and continuity in the groups.
- Inspire an attitude of service that allows us to grow in all areas of life at the personal, social, and spiritual levels, and to develop a sense of global community, eminently missionary, and in solidarity with other cultures and the poor of other countries.
- Integrate faith and life in order to develop our gifts and talents and put them at the service of the ecclesial community and society, promoting our creativity and readiness to try something new, since the lives of millions of *jóvenes* who have not yet been drawn to Christ and his Church are at stake.
- Foster communities of *jóvenes* that overcome every form of selfishness, individualism, and sectarianism, committed to the Church's mission to evangelize young people through a ministry that is alive, active, and prophetic.
- Help to preserve our language, beliefs, traditions, and customs so that we may feel proud of who we are, and to persevere in school to complete university studies.



CREED OF HISPANIC YOUNG PEOPLE

As Hispanic adolescents and *jóvenes* in the United States:

We believe that the encounter with the living Jesus, our deep relationship with him, and following him as a model, guide, and source of life, will lead us to a conversion of heart, a fullness of faith, and a commitment that will enable us to live a joyful and holy life.

We believe that we have only one Savior and that we are one in Christ; that we are just one family united around the altar of the Eucharist; that we form a community with one voice, following only one path; and that we must work together, in communication with our parishes and other structures in our Church.

We believe that—guided by the Holy Spirit to share our Spirit-given enthusiasm, hope, and talents in the service of others—we can bring the Good News to our communities, following the example of the Virgin Mary and Jesus Christ.

We believe that—guided by the Holy Trinity, in personal relationship with God, and centered in the Eucharist—we are the foundation of a community that gives witness to a living faith, filled with energy and faithfulness.

We believe in our mother Mary, who intercedes for us before God; we believe in peace and in having the evangelization of our families as a priority, according to the vision and mission of the Church, in communion with our bishops, priests, and leaders, under the guidance of the Pope.

We believe that we are the present and the future of the Church; that through our baptism, we are prophets called to holiness and to evangelize other young people more fervently—particularly those who live in darkness—by being obedient to the Word of God and always taking into consideration the pastoral circumstances of the young people.

We believe in a continuous spiritual growth in our daily life, in order to be able to change our society using our gifts and talents in a missionary ministry.

We believe that we can build the Reign of God, without cultural boundaries, bearing witness that God lives among Hispanic young people, nurturing and forming us in our faith, and overcoming the obstacles that we encounter in life.

We believe in the teachings of our mother the Church and that we will have a positive impact on it by being aware of our pastoral situation, responding to our needs and aspirations, and creating models of *pastoral juvenil* centered in Christ.

We believe in leading a life of communion and solidarity, in exercising a prophetic leadership grounded in prayer and the sacraments, and in taking risks and maintaining a serious commitment to the evangelization of young people by young people.

We believe that, with the power of prayer, the sacraments, and a missionary spirit, we can develop a new generation of prophetic and active leaders, so that we may highlight true gospel values through our culture, comprehensive formation, and openness to other cultures.

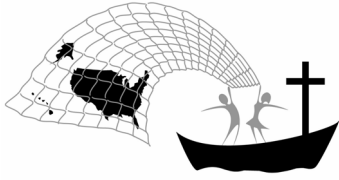
We believe in a profound commitment to the community of the young, and that we can foster life in community and love for people of other races and communities, in solidarity with the most disadvantaged and the recently arrived immigrants, so that they may fully develop themselves through academic and spiritual formation.

We believe that Hispanic young people are capable of developing a comprehensive, bilingual, and united *pastoral juvenil*, of creating new forms of evangelization, and of finding new ways to overcome the challenges of life in general.

We believe that our Hispanic culture is a gift to our Church, that we are capable of breaking down language barriers to relate with other cultural groups without forgetting our roots, and that we can be recognized as equals in the Church and as a source of hope for the entire nation.

*—Delegates to the National Encuentro
University of Notre Dame, 2006*

3. Conclusions regarding best practices and pastoral models



PASTORAL JUVENIL HISPANA:
A MINISTRY THAT GIVES NEW LIFE
TO THE CHURCH IN THE UNITED STATES

WE HAVE WORKED HARD ALL NIGHT – LK 5:5

The projects of *Pastoral Juvenil Hispana* are quite varied and respond to the particular needs of local communities. The majority are geared toward spiritual growth, faith formation, pastoral accompaniment, and social action. Some are centered inside of the Church; others focus on missionary action in the immediate vicinity, neighborhoods, jails, and other places. We, Latino *jóvenes*, will describe those we consider the best and will summarize what we said at the regional encuentros regarding the qualities an exemplary model of *Pastoral Juvenil Hispana* should have.

This session gathers the best practices and models in *PJH* identified at the regional and National Encuentros. It includes two sections: (a) qualities, presented respectively by the adolescents and the *jóvenes*; and (b) the pastoral models, which in many cases apply to both groups. When they apply to only one of the groups, it is so indicated.

1. **Qualities of the best practices.** These qualities were identified by the *jóvenes* based on their own experience.
2. **Best practices and models.** Practices and models presented herein were identified by the delegates to the regional and National Encuentros.

QUALITIES OF THE BEST PRACTICES AND MODELS IN *PASTORAL JUVENIL HISPANA*

Latino adolescents and *jóvenes* identified the qualities of their “best practices and models,” based on their own experience. At the diocesan encuentros, they analyzed them in the light of the general pastoral principles cited in the previous chapter. At the regional encuentros, they identified models and practices that had enriched their Christian life and pastoral practice, and analyzed them to describe their characteristics.

Ad-30 Qualities presented by the adolescents

- Recognize the similarities and differences between the experiences of the adolescents and *jóvenes*, and prepare ministers to identify with our needs and interests as youth.
- Foster our identity and self-esteem so that we accept ourselves, rejoice in our uniqueness, and use it as a means to open ourselves to others.
- Present Jesus as a role model and motivation for serving others, and offer contact with people who can have a positive influence on us.
- Promote a more active participation in the Church through experiences of prayer, worship, and spiritual retreats that help us grow in our faith, and through activities and sports that help us build community.
- Offer guidance, counsel, education, and support groups to help us learn how to manage problems and overcome challenges such as: disappointment and the lack of personal motivation and parental support; peer and media pressure; the lure of drugs, alcohol, and disordered sexuality; temptations to sin and other community problems.
- Form youth leaders for the evangelization and accompaniment of their peers, for strengthening the mutual relationship between the teens and the Church, and for missionary action by youth who are active in the Church with those who are alienated from the Church or have not been evangelized.

Jo-31 Qualities presented by the *jóvenes*

- Retain a youthful and joyful spirit, promote the participation of everyone, and allow healthy entertainment through *dinámicas* (lively processes with a gospel message), activities, and games.
- Foster friendship, fraternity, unity, equality, tolerance, respect, acceptance of others, and material and spiritual support; seek what is best for each person and for the common good, as well as our cultural development.
- Partake in a communion in mission with other ministries, have an intense relationship with the sacramental life of the Church, especially the Eucharist, and have the approval of the bishop.
- Respond to the reality of the *jóvenes* and help those who participate in the ministry to give the witness of a Christian life.
- Transmit our values and beliefs: humility, respect, sincerity, working hard, hospitality, faith, and a sense of community.
- Utilize proven means of transmitting the faith such as retreats, preaching, meetings, testimonials, catechetical instructions, etc.



BEST PRACTICES AND PASTORAL MODELS

Practices or models for ministry with Latino young people that stood out in each region were mentioned at the regional encuentros. In contrast, at the National Encuentro, countless pastoral models and practices were identified at the parish, diocesan, and national levels including various apostolic movements.

Thirty-seven pastoral practices and models are included in this report: the eight that stood out in the regions, and 29 of those identified at the National Encuentro. These were selected because they were clearly described and had sufficient data to ensure they were being implemented in the United States.

In addition, the *jóvenes* presented “ideal models and practices” to be realized in order to meet their pastoral needs and aspirations, and other models present in their countries of origin. None of these are included due to lack of space.

The experience of the practices and models mentioned in this section varies significantly across the country. Some, such as the *grupos juveniles* (parish groups of youth and/or *jóvenes*) and *grupos de oración* (prayer groups of Latino young people) exist in every diocese that has *PJH*. Many others exist only in certain regions or dioceses, and others exist in only one parish or diocese. Other good practices and models in *PJH* would have surfaced in formal research and do not appear in this report because they were not mentioned by the delegates, such as the RESPETO program created by the Mexican American Cultural Center.

Some descriptions made by the delegates were complete; but many others were presented only in broad strokes. When there were sufficient elements to identify an apostolic movement or pastoral model, the decision was made to complete its profile. Whenever its address was found on the Web, it was included. When there were specific references to dioceses or regions where it has been implemented, these places are mentioned in order to facilitate obtaining further information.

Parish *grupos juveniles* and *grupos de oración* were mentioned on multiple occasions, with their respective local variations. In such cases, their profile presents their most common characteristics, and it is important to be aware that they are the two most prevalent models in the country.

The profiles of the best practices and pastoral models presented in this session are grouped into five categories. The listings in each category follow the alphabetical order in the Spanish version to facilitate their location when working in bilingual groups. Pastoral models with proper names or including the words “juvenil” or “juventud” remain in Spanish.

- Diocesan models and practices
- Parish models and practices
- Apostolic movements of Hispanic young people
- Institutes and programs of leadership formation
- Models in other pastoral areas

PJ-32 Diocesan models and practices

Coordinating and promoting committee, network, or diocesan *pastoral de conjunto* (communion in mission) team

Goals: (1) To coordinate and promote *Pastoral Juvenil Hispana* at the parish level and in apostolic movements; (2) to benefit from diocesan committees of young leaders—

both adolescents and *jóvenes*—that accompany the *grupos juveniles*, support them in times of crisis, and share resources and experiences; and (3) to have a team of young leaders capable of planning and implementing events at the diocesan level, and who enable other young Latinos to have an encounter with Jesus and come to know their vocation in life.

Spirituality: (a) Christ-centered and evangelizing; (b) promoting holistic Christian development; and (c) fostering communion in mission.

Organizational structure: Coordination at the diocesan level, primarily with immigrant *jóvenes*, but also including Hispanic *jóvenes* born in the United States.

Activities: Formation of evangelizers among the *jóvenes* to serve as companions in the pastoral practice of their peers.

Needs to which it responds: Support for Latino adolescents and single *jóvenes*, in particular for young immigrants without families in the United States.

Implementation: Several dioceses with personnel for *PJH*, each with its local variations. *References:* *Archdioceses of Chicago and Galveston-Houston; Diocese of Yakima; and dioceses in the states of Illinois, Indiana, Michigan, and Wisconsin.*

Diocesan Committee for Pastoral Juvenil Hispana

Coordination of three activities:

Courtship and marriage preparation school: Prepares young couples in their courtship relationship with a view to celebrating a Catholic marriage.

Experience in Christ: Spiritual retreats, to know oneself and to know Jesus.

Encuentros Juveniles (gatherings of young people): Parish, diocesan, and regional gatherings that allow an encounter among all the young people participating in *PJH*.

Vocational Choir Contest

Goal: To involve young Latinos as members of the Body of Christ and active participants in his mission, through an experience of communion-in-mission that fosters the formation and spirituality of the *jóvenes*.

Spirituality: Have an encounter with Christ and learn to see Christ in our brothers and sisters.

Organizational structure/activities: (a) Find the theme for the concert in the Bible; (b) each choir composes a song that to enter in

the competition; (c) elimination of contestants and selection of the winning choir by a panel with expertise in music; (d) collaboration of sponsors; and (e) prizes for the best composition and best performance.

Needs to which it responds: Various needs of recent immigrants.

Implementation: *Archdiocese of Denver.*

Festival of Latin American Arts

Goal: To inform, propagate, and support the fine arts of Latin America—such as painting, sculpture, dance, poetry, and drama—as expressions of Latin American popular religiosity.

Spirituality: Centered in Christian art with a message based on the teachings of Christ.

Organizational structure: Meetings of the leaders in *PJH*, together with representatives of the broader community.

Activities: (a) Exhibition and contest of paintings, sculpture, dance, poetry, drama, etc., with prizes; and (b) traveling exhibition that visits the parishes in the diocese.

Needs to which it responds: (a) Culturally, to embrace all forms of art; (b) spiritually, to teach the faith through art; and (c) to foster unity and a sense of community among different Latin American cultures and groups, across the boundaries of language and economic resources.

Implementation: *Diocese of Fort Wayne-South Bend.*

Juventud Misionera (Young People on a Mission)

Goals: (1) To stimulate spiritual growth in the virtues, sacramental life, and fidelity to the Church; (2) to undertake missionary work with other young people, promoting their conversion; (3) to help those who are less fortunate and create a mindset of charity and love toward others; and (4) to develop a sense of unity among the various *grupos juveniles* working for this cause.

Spirituality: (a) Having Jesus Christ as the center of our lives; (b) practicing different

forms of prayer; (c) participating in the Eucharist; and (d) leading a life of Christian witness with an emphasis on charity.

Organizational structure: (a) Diocesan director and board consisting of a priest, missionaries, chaplain, coordinator, and group leaders; and (b) service teams of the people responsible for: biblical instruction, evangelization materials, retreats, preparing the speakers, parish missions, holy hours, and sacramental instruction.

Activities: (a) Weekly formation meetings; (b) fundraising events; (c) home visits; (d) distribution of evangelization materials; (e) organization of sports, soccer tournaments, and social events that attract young people such as: church fairs, artistic shows, etc.; and (f) evangelization ministry through a newsletter, materials, retreats, thematic presentations, and small missions for *grupos juveniles*.

Needs to which it responds: (a) Conversion of the *jóvenes*; (b) growth in the faith and strength in the face of temptations; (c) overcoming shame; (d) being young missionaries and discovering the vocation God has for each person; and (e) preparation for leadership through formation-in-action.

Implementation: *Archdiocese of Atlanta:*
<http://www.juvatlanta.com/index.html>

Olimpiadas Juveniles (Olympics for the young)

Goal: To meet other *grupos juveniles* at the diocesan level through sports.

Spirituality: Participation in the Eucharist, prayer, and praise.

Organizational structure: Organization of soccer and volleyball leagues.

Implementation: *Diocese of Fresno.*

Pascua Juvenil (Lenten reflections and Easter celebration for jóvenes)

Goals: (1) Evangelization and faith formation; (2) solemn celebration of the Resurrection of Christ, after a reflection during Lent on life in light of faith; and (3) formation of youth and young adult leaders.

Spirituality: (a) Encounter with the suffering and resurrected Christ; (b) integration of the Gospel in the life of the *jóvenes*, with the challenges and hopes they face; and (c) theological reflection on themes from daily life in light of the Paschal mystery.

Organizational structure: (a) Regional or diocesan coordination; (b) leaders trained through a formation-in-action process; (c) participation of *jóvenes* in parish groups and apostolic movements; and (d) support from priests, religious sisters, and lay ministers.

Activities: (a) Preparation of Lenten reflections by the *jóvenes*; (b) carrying out the reflections in *grupos juveniles*; and (c) celebration of the *Pascua Juvenil*, with presentations, prayer, spiritual reflection, adoration of the Blessed Sacrament, and celebration of the Eucharist.

Needs to which it responds: (a) Growth in the faith; (b) better understanding and living of Easter at the regional, diocesan, or parish level; and (c) encounter with other *jóvenes* for mutual support through life's journey.

Implementation: Multiple dioceses. *References: SEPI and dioceses of the South East; dioceses of Washington state.*

Migrant Farm Worker Ministry

Goals: (1) To provide young documented and undocumented immigrants with information on parishes and social and cultural services; (2) to attend to the social and religious needs of this community; (3) to help them integrate into U.S. society and to support their education; and (4) to raise consciousness in the Church about the need and importance of young migrant workers in the U.S.

Spirituality: (a) Welcome and service to foreigners; (b) preferential option for the most poor; and (c) evangelizing and missionary spirituality.

Organizational structure: (a) Coordinated at the parish or diocesan level; (b) directed by established *grupos juveniles* under the guidance of a leader experienced in migrant ministry; (c) support from organized *Pastoral Juvenil Hispana*; and (d) *jóvenes* who offer social and pastoral care.

Activities: (a) Pastoral action in farms and migrant camps by established *grupos juveniles*; (b) celebration of the Eucharist; (c) evangelization and catechesis with a focus on sacramental preparation; (d) sessions for immigrant *jóvenes* with *dinámicas* and spiritual, social, political, and health themes; (e) material assistance: food, clothing, medicine, and household items; (f) social agency referrals; and (g) organization of sports. In some places there is a house ready to welcome immigrants for short periods of time.

Needs to which it responds: (a) Personal and social development of young immigrant farm workers; (b) support for the most basic needs; and (c) advocacy for migrant workers' well-being.

Implementation: Various dioceses. *Reference:* Diocese of Stockton.

Marian pilgrimage for the young (youth & jóvenes)

Goal: To help the *jóvenes* live and celebrate their faith through a love for Mary.

Spirituality: Marian.

Organizational structure: (a) Three-month preparation with a monthly meeting for reflection on a Marian theme; (b) selection of a sending and a receiving parish; (c) convocation of the coordinators of groups and apostolic movements to organize the pilgrimage.

Activities: (a) Organization of committees for publicity, city permits, routes, order, first aid, dances, the Eucharist, etc.; (b) meetings each month, or more often if necessary, to monitor the progress of activities; and (c) participation of the Bishop in the celebration, and if possible in the preparation.

Needs to which it responds: (a) Living the faith with joy; (b) placing one's talents at the service of God through Mary, to increase their faith and Christian commitment; and (c) forming leaders capable of gathering crowds of about 3,000 people.

Implementation: Diocese of Dallas.

Quinceañera Program

Goal: To accompany the adolescent, her family, and friends in the religious and social celebration of her fifteenth birthday.

Spirituality: Discovering the presence of God in all of life's events, especially at the moment of a girl's transition from adolescence to *juventud* (young adulthood).

Organizational structure: (a) Diocesan or parish direction; (b) participation of the girls, their chaperones, and families in the activities.

Activities: Classes, meetings, and retreats so that all involved may rediscover the importance of faith through a family celebration.

Implementation: Multiple parishes and dioceses in the U.S., each with their own characteristics. *Reference:* Dioceses of San Bernardino and Stockton.

Experiencia Cristo (Christ Experience) Retreat

Goals: (1) To get to know Jesus and develop a personal relationship with him; (2) to provide a basic understanding of our faith and the Church; and (3) to invite a change of life.

Spirituality / activities: (a) Prayer for the team of volunteer *jóvenes* who will facilitate the retreat; (b) adoration of the Blessed Sacrament during the retreat, and by the team while the participants experience the retreat; (c) participation in the Holy Mass; and (d) Reconciliation.

Organizational structure: The team that directs the retreat consists of *jóvenes* guided and coordinated by diocesan personnel.

Needs to which it responds: (a) Evangelization; (b) growth in the faith; and (c) formation of leaders.

Implementation: Multiple dioceses in the Southeast. *Reference:* Diocese of Orlando and Archdiocese of Atlanta.

PJ-33 Parish models and practices

Chaste for Love

Goals: (1) To be chaste throughout courtship and in marriage; and (2) to practice adoration of the Blessed Sacrament.

Organizational structure: Coordinator and leaders from different parishes.

Activities: (a) Presentations about chastity; (b) adoration of the Blessed Sacrament; and (c) visits to abortion clinics to pray the rosary while carrying banners.

Needs to which it responds: Being chaste.

Implementation: *Archdiocese of Miami.*

Parish *grupo juvenil* (group of adolescents and/or *jóvenes*)

Goals: (1) To form a *grupo juvenil*; (2) to grow in the faith; and (3) to support one another in life.

Spirituality: Christ-centered with an emphasis on Catholic tradition, particularly the sacraments and practices of popular religion during Lent, Easter, Advent, and Christmas.

Organizational structure: (a) Coordinators, board of directors or leadership team, and advisers; (b) themes presented by specialists or members of the group; and (c) diocesan coordination in places with personnel for *PJH*.

Activities: (a) Meetings of the board of directors; (b) weekly meetings with thematic presentations and prayer; (c) meetings with the priest; (d) meetings with groups from other parishes; and (e) retreats.

Needs to which it responds: (a) Deepening the faith; (b) generating responsibility and commitment among the *jóvenes*; and (c) opportunity for personal expression.

Implementation: Common model present in multiple parishes and dioceses.

Prayer Groups

Goals: (1) To lead young people to a closer encounter with God, sometimes in groups specifically for *jóvenes*, other times welcoming *jóvenes* in a group of adults; (2) to offer an opportunity for spiritual growth; (3) to awaken a commitment to participate in

church activities; and (4) to grow in knowledge of the Bible.

Spirituality: Based on the gifts or charisms of the Holy Spirit, with a strong Christocentric, biblical, evangelizing, and communitarian focus.

Organizational structure: (a) Group coordinated by a board of directors or service; (b) participation in youth and/or adult congresses in order to intensify and deepen the faith; and (c) spiritual guidance by a priest in dioceses with personnel for the Charismatic Movement.

Activities: (a) Weekly group meeting; (b) prayer before the Blessed Sacrament; (c) retreats; (d) participation in the Mass; and (e) social activities.

Needs to which it responds: Spiritual growth, faith formation, and community life.

Implementation: Present in multiple parishes and dioceses.

***Grupos de Vida* (Life Groups)**

Goals: (1) To be spiritually united in communication with Jesus and with other *jóvenes*, in the spirit of Christian community immersed in the reality of Latino young people; (2) to form leaders and discover talents and qualities that can be used to serve more *jóvenes*; and (3) to have an opportunity to be heard by other *jóvenes*, develop friendships, and create community where talents can be shared, the needs of those around us can be identified in order to help them.

Spirituality: Relationship with Christ, a conversion process generated by that relationship that is noticeable in one's lifestyle, life in community, and a living witness to faith in Christ.

Organizational structure: The large group consists of the pastor, supported by a coordinator, a secretary, and a treasurer. Within that group are smaller groups of six to twelve *jóvenes* under the guidance of a young adult leader who guides them and maintains communication with the coordinator.

Activities: (a) A social gathering for those who want to become members, with separate times for reflection on human development, encounter with Jesus, and the particular needs of the group; (b) weekly meetings of the small groups; (c) combined meetings of all the small groups, to which are invited *jóvenes* who do not belong to any group where they are offered an evangelizing experience; (d) a retreat for all group members to deepen their faith; and (e) varied activities that allow the *jóvenes* to express their faith and talents, such as: testimonials in front of the community, camping trips, talent shows, and community service.

Needs to which it responds: Holistic formation, evangelization, and communities of mutual support.

Implementation: International model.
Reference: Parish of Saint Rose of Lima, San Fernando, California.

Children of Mary

Goal: To grow in faith as a community centered in Christ through devotion to Mary.

Spirituality: (a) Instruction in Marian spirituality as a pathway to Christ; (b) belief in the intercession of the Virgin Mary as the Mother of God; and (c) emphasis on participation in the Eucharist.

Organizational structure: Coordinating group that delegates duties to various members.

Activities: (a) A traveling statue of the Virgin visits the home of a different group member each week, selected by a raffle; and (b) commitment to pray the rosary all week in the family or community.

Needs to which it responds: (a) Nurtures a love for the Mother of God; and (b) increases and strengthens the Catholic faith.

Implementation: *Archdiocese of Miami.*

Gangs for Christ

Goals: (1) To impart an intimate knowledge of Christ and human development through

interaction with other adolescents; and (2) to grow in the faith.

Spirituality: (a) Christ as an adolescent; (b) Mariology; and (c) the joy of serving.

Organizational structure: (a) Coordinator, secretary, and treasurer; and (b) committees for liturgy, social activities, music, entertainment, cleanup, food, and volunteers.

Activities: (a) A week-long retreat with a joyful Mass every day, themes of interest to adolescents, *dinámicas*, sports, spontaneous skits, and a Christian party; (b) weekly growth experience: prayer before the Blessed Sacrament, the rosary, 15-minute thematic presentation, sports, and socializing; and (c) sometimes the growth experience is exchanged for a community work of charity such as visits to the sick, orphans, the imprisoned, or assistance for the most needy.

Needs to which it responds: (a) Growth in the faith; (b) healthy socializing; and (c) integration into society through charitable actions.

Meditated Rosary

Goals: (1) To increase and share the spirituality of the *jóvenes*; (2) to interact with the *jóvenes*; and (3) to share with the family in particular homes.

Spirituality: (a) Marian; (b) domestic church; (c) praises to God between meditated mysteries; and (d) social interaction within the framework of a spiritual practice.

Organizational structure: (a) Selection of the home of one of the members of the *grupo juvenil*; (b) invitation to all the members of the group to go to that home to pray the Rosary on a selected night.

Activities: (a) Assign the persons who will lead each decade; (b) praises to Mary and to God; (c) petitions; (d) praying a decade of the Rosary; (e) meditation song; (f) closing and more praise; and (g) socializing and refreshments.

Implementation: Common practice in many places with local adaptations.

PJ-34 Apostolic movements of Hispanic young people

Search for Christian Maturity

Goals: (1) To improve self-knowledge, raise the young person's self-esteem, and strengthen his or her identity; (2) to know the Lord better; and (3) to evangelize young people, which promotes their holistic maturity.

Spirituality: Evangelization and faith formation.

Organizational structure: (a) National movement with diocesan supervision and coordination and a spiritual director; (b) diocesan board composed of young people, with leadership changing annually; (c) young people facilitate the retreat, chosen by vote each time; and (d) use of the retreat guide.

Activities: (a) Eight meetings in preparation for each retreat; (b) weekend retreats for adolescents and for *jóvenes* in English and Spanish; (c) follow-up with weekly meetings and formation topics; (d) "Re-Search": a leadership retreat for young people who have experienced a Search retreat; (e) support for immigrant ministry and other parish *grupos juveniles*; and (f) fund-raising activities.

Needs to which it responds: (a) Self-knowledge; (b) raising self-esteem; (c) improving and maturing social behavior; and (d) improving the relationship with parents.

Implementation: Present in various dioceses. www.searchretreat.org

True Love Waits

Goals: (1) To promote awareness of sexuality as part of God's plan; and (2) to evangelize young people to help them love with chastity before and during marriage.

Spirituality: Holistic.

Organizational structure: (a) Central committee; (b) regional, diocesan, and parish committees; and (c) a priest as spiritual director.

Activities: (a) Initial retreat about sexuality during which participants make a vow of chastity; (b) retreat for a deeper encounter with Christ and to discover a call to a holy life and pastoral action; (c) retreat for engaged

couples; (d) leadership formation; (e) social activities; and (f) Masses, etc.

Needs to which it responds: Poor sexual education and sexual licentiousness.

Implementation: International movement present in various dioceses throughout the country. www.truelovewaits.com

***Encuentros de Promoción Juvenil* (Gatherings to advance young people)**

Goals: (1) To have a personal encounter with the Risen Christ and enter a process of conversion; and (2) to obtain a holistic formation with deep spirituality in order to evangelize the world.

Spirituality: (a) Conversion, praise, and prayer; and (b) apostolate both within and outside of the movement.

Organizational structure: (a) Leadership at the international, national, regional, and local levels; (b) diocesan committees, spiritual director, board of directors, spiritual advisers, priests, and deacons; (c) formation of leaders to facilitate the retreats; and (d) the use of a formation manual.

Activities: (a) Retreats of three-and-a-half days with themes, prayer, reflection on one's life, the Eucharist, adoration of the Blessed Sacrament, recreation, and dramatic skits; (b) continuing formation provided weekly in small groups; and (c) the apostolate of the members.

Needs to which it responds: (a) Relationship with God; (b) increasing self-esteem and self-confidence, and overcoming fear of others, of God, and of talking about God; and (c) exercising the leadership of young people.

Implementation: International apostolic movement present in various dioceses of the country. *Reference: Archdiocese of Galveston-Houston.*

***Jornadas de Vida Cristiana* (Christian Life Journeys)**

Goals: (1) To evangelize *jóvenes* by means of other *jóvenes*, called *jornadistas* (the ones

who have taken the journey); and (2) to make the Kingdom of God more visible every day.

Spirituality: (a) Centered in Jesus, who is called “*Chuito*” (little Jesus) as a term of endearment; (b) based on the baptismal call to evangelize; and (c) Marian inspiration: “All to Jesus through Mary and all to Mary through Jesus.”

Organizational structure: (a) Directed by a core team of *jornadistas*, supervised by a spiritual director; (b) coordinated by delegates representing zones of the parish; and (c) enlivened and supported by parish delegates.

Activities: (a) Preparation for the weekend retreat called the *jornada* (journey, event); (b) the *jornada* itself; (c) follow-up through weekly meetings for faith formation in parish groups; (d) leadership training through a formation-in-action process; and (e) complementary activities such as the Walk, the Annual Encounter in Haverstraw, or the Prayers.

Needs to which it responds: (a) Helping the *jóvenes* find the meaning of their lives and satisfy their thirst for God; and (b) forming true Christians who wish to live the essence of Christianity, conscious of their personal and non-transferable vocation received through Baptism.

Implementation: Apostolic movement in the metropolitan New York area, especially in the Diocese of Brooklyn. www.jornadista.org

Legion of Mary

Goal: To bring Communion and the Word of God to the sick in hospitals, homes, and nursing homes.

Spirituality: (a) Leading a Christian life; and (b) performing acts of mercy for the sick.

Organizational structure: Assignment of visits from a central office, called “the curia.”

Activities: Weekly prayer and reflection meetings, a yearly retreat to meditate on the Lord and the Virgin, and visits to the sick.

Needs to which it responds: The Christian life of its members and care of the sick.

Implementation: International apostolic movement present in many parishes throughout the country with local variations. www.legiondemaria.org

Movimiento de Jornadas Juveniles (Movement of Journeys for Young People)

Goals: (1) To lead *jóvenes* to find themselves and to encounter God in their lives; and (2) to experience a conversion in life in order to give witness to God wherever they go.

Spirituality: (a) Centering one’s life in God and in the Catholic faith; (b) reading the Bible; and (c) giving witness to the faith.

Organizational structure: (a) Diocesan coordination, a board of directors made up of *jóvenes*, and adult advisers; (b) weekend retreats for young men and women respectively; (c) training of leaders to facilitate the retreats; and (d) promotion in all the parishes of the diocese.

Activities: (a) Sessions to prepare the team; (b) retreats; (c) follow-up meetings with topics of interest to the *jóvenes*; and (d) fundraising.

Needs to which it responds: (a) Spiritual and moral development; and (b) active participation in parish life.

Implementation: International movement present in various dioceses in the country with local variations. *Reference: Dioceses of Austin and Fort Worth.*

Prevention and Rescue or *Barrios* United in Christ

Goals: (1) To train families, children, and *jóvenes* to avoid falling into gangs, drugs, alcohol, and addictions in general; and (2) to rescue *jóvenes* and adults with problems of addiction to alcohol and drugs, as well as gang members, through evangelization.

Spirituality: (a) Evangelization with great power in order to obtain the abundant fruits that do not wither (Jn 15:8-16); (b) encounters with Jesus; (c) prayer before the Blessed Sacrament; and (d) prayer with a focus on liberation.

Organizational structure: (a) Board of directors; (b) zone coordinators; (c) young evangelizers; and (d) workshops on evangelization.

Activities: (a) Family assemblies; (b) street ministry to care for the homeless and rescue people; (c) home visits; (d) referrals to centers for individual therapy, rehabilitation, detoxification, and tattoo removal; (e) job referrals; (f) intensive retreats or camp for holistic human formation; (g) visits to jails and penitentiaries to evangelize and offer support upon release; (h) weekly meetings; (i) monthly or bi-monthly retreats; and (j) consciousness-raising workshops and conferences.

Needs to which it responds: (a) Liberation from addictions and gang membership; (b) growth in the faith, religious education, and Christian values; and (c) the formation of evangelizing leaders.

Implementation: Headquartered in Los Angeles and present in various dioceses in California. www.prevencionyrescate.org

Catholic Charismatic Renewal

Goals: (1) To renew the Catholic faith; (2) to grow in faith and prayer; and (c) to form community in an environment of prayer, praise, and joy.

Spirituality: (a) Outpouring of the Holy Spirit, asking for his intervention; and (b) deepening of prayer, preaching, and teaching.

Organizational structure: (a) Boards of directors that meet twice a week; (b) weekly meetings for the small communities in the movement; (c) spiritual director; (d) school of formation for leaders; and (e) retreats for the leaders throughout the year.

Activities: (a) Weekly group meetings with prayer, praise, teaching, socializing, fund-raising, and external activities; (b) evangelizing concerts; and (c) contributions through donations and sponsorships by the members.

Needs to which it responds: (a) Theological reflection that enlivens small Christian communities; (b) instrument of unity between generations and cultures; (c) volunteer work opportunities, participation in the life of the Church, and expressing one's faith without fear of rejection; (d) growth as a person in all dimensions; (e) formation of the laity and a better society; and (f) attention to personal, spiritual, and social needs.

Implementation: International movement present in multiple parishes and dioceses with local variations.

Integral System of the New Evangelization (SINE, initials in Spanish)

Goals: (1) To have a lively personal encounter with God; (2) to become a Christian disciple, apostle, and follower of Jesus; and (3) to form small communities in the parish.

Spirituality: (a) Discovering one's personal vocation and God-given talents for service to the community; (b) facilitating personal conversion, discipleship, apostleship; and (c) an organized and progressive catechesis in the faith.

Organizational structure: (a) Acceptance by the pastor as a model for the whole parish; (b) evangelization retreat with a pre-established program; (c) preparation of the people by doing home visits and getting to know their reality; and (d) several stages: pre-evangelization with a message of love and salvation; initiation retreat; follow-up and creation of small communities according to the different sectors of the parish.

Activities: (a) Weekly community meetings directed by trained catechists wherein members pray together, share, help and listen to each other, and work together; (b) periodic visits by the parish priests to the families; (c) vocational formation of the *jóvenes*, who are integrated in the community with the adults; and (d) active participation in the Church, community, and society with an aim to grow spiritually and morally.

Needs to which it responds: Covers the spiritual and human needs, from children to the elderly.

Implementation: International movement present in various parishes. www.sinecentral.org

Teens Encounter Christ – TEC

Goals: (1) To acquire knowledge of the Christian life and the Church; and (2) have fun.

Spirituality: (a) Strong on closeness to Jesus; (b) strengthening of the Catholic

identity; (c) growth in the faith; and (d) promotion of service to others.

Organizational structure: (a) Coordination from the national headquarters; (b) volunteer opportunities for a year for young adults who wish to facilitate retreats for adolescents; and (c) retreats at the parish level, facilitated by young adults for adolescents.

Activities: Promote evangelization and missionary activities among youth and young adults.

Implementation: National movement with headquarters in Festus, Missouri, and the possibility of offering retreats at the parish level throughout the nation.

www.tecconference.org

PJ-35 Institutes and programs of leadership formation

John Paul II School of Evangelization

Goals: (1) To form evangelizers; and (2) to offer formation courses.

Spirituality: Adoration of the Blessed Sacrament, with a charismatic approach.

Organizational structure: Approximately 34 courses divided into six levels of five courses each, starting with a course in Christian initiation.

Activities: (a) Promoting the courses in different parishes of the diocese; and (b) invitation to people who may not be involved in the Church.

Needs to which it responds: Faith formation of the laity.

thematic reflections in the parish groups; (b) *spirituality* such as rosaries, monthly Masses for the *jóvenes*, night-time adoration of the Blessed Sacrament, vigils, evenings of praise, retreats, and *Pascua Juvenil*; (c) *integration* activities such as dances, sporting events, volleyball, soccer, birthdays, tournaments, t-shirts, and envisioning the future together; (d) *communication* through the *JUV* newsletter, flyers, mail, website, and telephone; and (e) *apostolate*: ushers, visits to the sick, and missions.

Needs to which it responds: Practicing the faith in four areas: human and religious formation; spiritual growth; integration into groups, parishes, and the diocese; and use of the media for one's faith life and for evangelization.

Implementation: *Archdiocese of Atlanta*.
juvatlanta.com/index.html

Formation, Spirituality, Integration, Communication, and Apostolate (FEICA, initials in Spanish)

Goals: (1) To assist in the formation, spirituality, communication, and apostolate of the *jóvenes*; and (2) to promote unity in the diocese through a common model of *PJH*.

Spirituality: (a) Follow the life example of Jesus Christ; (b) live in community; (c) seek holiness; and (d) participate actively in the evangelization of the world.

Organizational structure: (a) Coordination from the office of *PJH*; (b) in each *grupo juvenil* there is a person responsible for each area: formation, spirituality, integration, communication, and apostolate; and (c) active participation of the *jóvenes* in all five areas.

Activities: (a) *Formation* through the *Escuela Católica Arquidiocesana* (ECA, the Archdiocesan Catholic School) and through

Catholic Hero's Journey – Catholic Leadership Institute (CLI)

Goals: (1) To acquire clarity about God's purpose and mission; (2) to gain confidence in one's ability to guide others, courage to respond to the call, and commitment to lead by service following the example of Jesus Christ.

Spirituality: (a) Discover God's plan for each person; (b) integrate one's life project with the mission of Jesus as a member of the Church; and (c) commit to prayer as servant leaders, following the example of Jesus.

Organizational structure: (a) Initial and final retreats at Malvern Retreat House; and (b) ten monthly sessions through the Internet, supervised by a certified professor, carried out at the most convenient time and place for the participants, who should be young adults.

Activities: (a) LEAP (Leaders Experiential Adventure Program) retreat; (b) ten monthly sessions directed by a CLI supervisor using materials accessible through the Internet, CDs and workbook; and (c) retreat to integrate one's mission with that of Jesus and of the Catholic Church.

Needs to which it responds: Responds to the four "C's": (a) *clarity* about their God-given mission and purpose; (b) *confidence* and skills to lead others; (c) *courage* to answer their calling; and (d) *commitment* to prayerful servant leadership following the example of Jesus Christ.

Implementation: Northeast of the country originating at the McShain-Horstmann Family Life Center at the Malvern Retreat House.
www.catholicleaders.org

Leadership Formation System of *Instituto Fe y Vida* (Institute for Faith and Life)

Goals: (1) To train young leaders and adult advisers through a system of holistic and progressive formation; (2) to create shared leadership; (3) to assist in the establishment of an interdisciplinary diocesan team for *PJH*; and (4) to promote a professional *PJH* as a pastoral specialization in the United States.

Spirituality: (a) Evangelizing, communitarian, and missionary approach; (b) incorporates the vocation and mission of young people as the foundation of their spirituality as they become prophets of hope in the Church and society; (c) Christocentric with a solid grounding in the Scripture and faith formation; (d) ecclesial, with a model of the Church as a community of communities, and promotion of communion in mission.

Organizational structure: (a) Central office with personnel dedicated to bilingual and bicultural *PJH*—with adolescents and *jóvenes*; (b) mobile pastoral team comprised of professional and paraprofessional (alumni trained as instructors) members; (c) a series of formation programs offered at the diocesan and national levels: Initiation Course in *Pastoral Juvenil Hispana*; Certificate Program for Advisers and Leaders in *Pastoral Juvenil Hispana*; Biblical Course "The Bible through the

Eyes of Young Latinos;" a National Leadership Symposium; Advanced Seminars for Specialization; and Training of Trainers Programs; and (d) a research center, publishing department, and a strong commitment to advocacy in order to achieve the goals.

Activities: (a) Courses and programs for the *jóvenes* and adult advisers; (b) consultations and planning processes; (c) workshops and conferences to raise consciousness of the needs of Latino young people; (d) research; (e) publications; and (f) promotion of a Biblical ministry among *jóvenes* in the U.S. and throughout Latin America.

Needs to which it responds: (a) Leadership formation among *jóvenes*, adults, and professional ministers, focused on ministry with Latino young people; (b) scientific studies of the reality of Catholic Hispanic youth and young adults in the United States; and (c) publications to promote an evangelizing, communitarian, and missionary *PJH*.

Implementation: (a) Local programs in approximately fifteen dioceses per year; (b) annual national program with the participation of more than thirty dioceses; and (c) conferences and workshops in dioceses and institutions throughout the country. www.feyvida.org, www.BibliaParaJovenes.org

Southeast Pastoral Institute (SEPI)

Goal: To accompany *jóvenes* in their growth as human beings and in the development of their Christian commitment. This goal includes an aspect of conversion (participation in the Paschal Mystery of Christ) which challenges them to live in the fullness of life which Christ came to offer.

Spirituality: Participation in a process of conversion which gradually presents the *jóvenes* with ever greater challenges, which impart an experience of the sacraments and deep prayer that leads them to life in the Church and society, not only emotionally, but also with a serious commitment.

Organizational structure: (a) A team of instructors with specialization in *PJH* that accompanies the *jóvenes* of different dioceses in all of the formation programs; (b) a school for adult advisers of *PJH* on the SEPI campus,

with occasional mobile teams to serve a particular diocese; and (c) bi-annual regional encuentros for *jóvenes*, organized by SEPI's pastoral team.

Activities: (a) Friendship Day, a one-day workshop for creating *grupos juveniles*; (b) workshop to set the objectives for a group; (c) *Experiencia Cristo*: a retreat for the conversion of *jóvenes* conducted by *jóvenes*; (d) *Experiencia de Experiencias*: a three-day retreat to renew the Christian commitment and apostolate of the *jóvenes*; (e) a week-long Leadership Course in *PJH* including: pastoral methodology, Hispanic culture, spirituality, and the life project; (f) School for Adult Advisers: a week-long course in Miami for three consecutive years to form Adult Advisers in *PJH* including: sociology, adolescent

psychology, the methodology of *PJH*, and spiritual, vocational, and theological discernment; (g) vocational retreats; (h) the process of *Pascua Juvenil*, including four weekend workshops and the production of *El Libro de la Pascua* by the *jóvenes*; and (i) celebration of a Regional Encuentro every two years to evaluate the status of *Pastoral Juvenil* in the region and plan the main goals for the following two years.

Needs to which it responds: Preparation for life in society and the mission of the Church by creating communitarian, spiritual, and cultural leaders among the *jóvenes*.

Implementation: Headquarters in Miami; work in the southeastern dioceses of the United States. www.sepimiami.org

PJ-36 Models in other pastoral areas

Catholic Campus Ministry at UTB

Goals: (1) To gather the Catholic students to facilitate their getting to know each other; (2) to celebrate the Eucharist together; (3) to study the Bible; and (4) to do community service.

Spirituality: (a) Encounter with Jesus; (b) unity; (c) humility; (d) sharing one's gifts; and (e) community service.

Organizational structure: Meetings once a week.

Activities: In addition to those mentioned in the goals, missions in different places within and outside of the country, as well as fundraising.

Needs to which it responds: Promoting activities motivated by faith.

Implementation: University of Texas, Brownsville. www.cdob.org/utb

Vocational Cenacle for Adolescents

Goal: The spiritual formation of adolescents based on prayer for vocations and spiritual direction.

Spirituality: Vocational.

Organizational structure: Invitation to the youth to participate punctually and

responsibly in the bi-weekly meetings (maximum 1½ hours).

Activities: (a) Reading the Bible, singing, individual and group prayer, and adoration of the Blessed Sacrament; (b) praying for vocations and reciting the rosary; (c) collaboration in diocesan activities such as vocational awareness celebrations, vigils for vocations, and the prayer alliance for vocations; (d) *dinámicas*; and (e) trips. The activities are planned ahead and only two or three are implemented at each meeting.

Hispanic Evangelization Leadership Program (HELP)

Goal: To prepare adolescent leaders for the evangelization of their peers.

Spirituality: Encounter with Christ.

Organizational structure: (a) Coordination at the vicariate level; and (b) directed by young people who are active in parish groups.

Activities: Eight monthly sessions presented by pastoral ministers.

Needs to which it responds: Leadership formation.

Implementation: North Manhattan Vicariate, New York.

***Respeto* (Respect)**

Goal: To create a way of working through which youth can express their true ideals.

Spirituality: Deepening of the faith by means of catechesis.

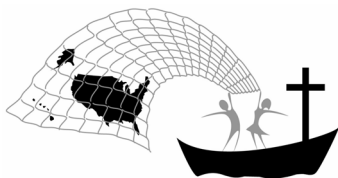
Organizational structure: Coordinated by religious sisters.

Activities: Sessions with singing, *dinámicas*, and prayer.

Needs to which it responds: Leadership formation.

Implementation: Diocese of Springfield, Missouri.





4. Conclusions regarding the profile, formation, and promotion of leadership in *Pastoral Juvenil Hispana*

CALLED TO SERVE: OUR LEADERSHIP

SIMON, SON OF JOHN, DO YOU LOVE ME? FEED MY SHEEP – JN 21:17

The great positive changes in society and in the Church only occur if there are good leaders. All of us who have participated in this Encuentro have exercised some form of leadership, and that is why we feel this is a highly important topic. In our regional encuentros we concerned ourselves with identifying concrete ways to train the leaders in our dioceses and parishes and from there ways to promote leadership for society and the Church. At the National Encounter we identified the characteristics of a young Christian leader and completed the work done at the regional level.

Training leaders at the personal, communal, and social levels is essential, and in *Pastoral Juvenil Hispana* it is a priority. Only with leaders who have a solid human and Christian formation and are trained in the various skills necessary for effective ministry, will it be possible to expand and improve ministry among Hispanic young people. To neglect the young leadership is to neglect the Church of today and of tomorrow, since many Hispanic leaders in the Church come from *PJH*.

The analysis conducted by the delegates at the regional encuentros was based on their own vision and experience. On the other hand, at the National Encuentro it was based on a dialogue with a panel of ecclesial leaders consisting of bishops, priests, religious sisters and brothers, and lay pastoral agents working in *PJH*.

This chapter presents the conclusions of the delegates to the National Encuentro in two sections: (a) conclusions for ministry with adolescents; and (b) conclusions for *pastoral de jóvenes*. Each section is subdivided into three parts:

1. **Profile of the leader in the corresponding ministry.** This profile was constructed from personal experience, the contributions of the panelists, and the delegates' dialogue with them.
2. **Characteristics of leadership formation and training.** As formation and training are complementary processes, they are presented in one section.
3. **Ways or means to promote the leadership of Latino young people.** The *jóvenes* can only exercise their leadership if the Church promotes and accompanies them in their process of maturing as leaders; this issue was analyzed in both the regional and National Encuentros.

CONCLUSIONS OF THE ADOLESCENTS

Ad-40 Profile of the leader in ministry with adolescents

When the summary was made, due to the way the conclusions were edited, it was not possible to distinguish which qualities referred to adolescents as leaders and which to the pastoral ministers who work with them. Therefore, the following qualities refer to any leader in ministry with adolescents:

- Takes the initiative to design and start projects and assumes responsibility for her or his actions.
- Has the necessary education and training to exercise effective leadership and is willing to work hard to achieve the goals.
- Knows how to work on a team and is prepared to make decisions that promote the lives of adolescents and their community.
- Actively lives her or his faith, gives witness of a Christian life, and thinks critically about the signs of the times.
- Advocates for adolescents and insists on a response from the Church to their needs, working as a bridge between them and the people with the responsibility to make decisions in favor of ministry with adolescents.
- Is proactive, takes time to plan pastoral activities so that leaders in other areas of ministry and society take her or him seriously.
- Has a love and a passion for this ministry; recognizes and builds on the strengths and gifts of others, is open to diversity, and is capable of recognizing and forgiving mistakes.
- Is joyful, authentic, positive, honest, respectful, and sensitive; knows her or his culture and is proud of it.
- Develops a communion in mission with the community; knows how to listen in a Christian way and knows how to delegate responsibility.
- Actively participates in the Church, is politically involved in society, speaks courageously in the face of injustice, and is willing to work with authorities and institutional structures.
- Communicates effectively in both positive and negative situations at the personal, family, and community levels.

Ad-41 Characteristics of leadership formation and training

Some of the characteristics of leadership formation and training for ministry with Latino adolescents refer only to adolescent leaders; others refer to this ministry and its adult pastoral leaders. Read together, they manifest the adolescents' desire that youth ministers exercise a shared leadership with them, helping them to be formed as leaders by entrusting leadership roles and responsibilities to them.

- It is urgent that programs be offered to prevent dropping out of school, and to provide the Latino youth with information about scholarships, financial aid, helpful alternatives, etc. Very little is being done to improve their basic academic formation, which is a necessity for any other formation for leadership.
- The formation programs for leadership should include the different aspects of *PJH*: human development and relationships, the social and pastoral context of Hispanics

in the United States, human sexuality, Bible, liturgy, spirituality, morality, theology, sociology, and civics.

- The leaders should be trained in methodologies for organizing and conducting orderly meetings and on how to create and develop projects. Language lessons should also be offered so that leaders learn to speak, read, and write in Spanish and English.
- Formation programs should be attentive to the gifts and talents of each and every leader in order to help them develop the best of themselves.
- It is very important that pastors understand that training the youth to be leaders is the best investment they can make, and that it is their responsibility not to neglect this endeavor.
- It is imperative to give the leaders a sense of responsibility and unity, and to support them in maintaining a positive attitude and overcoming shyness, a fear of criticism, and a lack of self-confidence.
- Courses should offer the cultural tools needed for work with Latino adolescents, such as: knowledge of their psychology, learning to use *dinámicas* and culturally appropriate motivational techniques, organization, and participatory leadership.
- It is suggested that a mobile institute be created whose goal is to form youth leaders based on their needs, testimonials, and ideas.

Ad-42 Ways or means to promote Latino youth leadership

- Latino adolescents recognize that their own leadership depends on the capacity of the youth ministers who work with them to exercise shared leadership and to empower them as leaders through formation-in-action processes.
- Diocesan schools of ministry are an excellent structure for the continuous formation of leaders, enabling them to better understand Hispanic adolescents.
- Leaders should help Hispanic adolescents discover their vocation, delegate responsibilities to them, share leadership with them, and show joy when serving in the community.
- Youth leadership is developed by formation-in-action, such as: participating in civic marches, coordinating parish events, and doing volunteer work, especially in assistance to the poor and in religious education.
- Latino adolescents learn to be leaders by following the example of leaders who take them seriously, affirm and value them; who know how to respond to their situations and to improve their lives; who know how to handle their own problems and realize they can help others in spiritual matters; and, above all, who recognize themselves as beloved children of God.
- Leaders promote the leadership of Hispanic adolescents when: they are motivated to serve them and support their initiatives; they allow them to participate actively in the celebrations and activities of the Church; they invite them to plan activities; they share their hope for a new world and a new Church, with horizons open to making things new according to the will of God.
- The mutual exchange of resources among nearby parishes is a good strategy for leaders of different communities to become known among other groups.

CONCLUSIONS OF THE *JÓVENES*

Jo-43 Profile of the leader in *pastoral de jóvenes*

The *jóvenes* specified the qualities they demand of themselves as leaders, which need to be taken into consideration as much for them as for their adult advisers. *Jóvenes* who are leaders in *Pastoral Juvenil*:

- Have a relationship with Jesus, with whom they identify and become instruments of his mission; read Sacred Scripture, listen to its call, and respond to it; know how to accept their cross; participate in the Eucharist and follow the example of the disciples on the road to Emmaus.
- Are sensitive and open to accepting the reality of others, and are friends with everyone, accompany and walk with others, while taking initiative and serving as a bridge and guide.
- Participate in ministry with a communion-in-mission approach; have a clear desire to form one ecclesial community; are friendly with other ministers and know how to get along with all; maintain communication and a collaborative spirit with the priests.
- Recognize the value and richness of each person; are honest and sincere in their relations; know how to accompany and support others in the discernment of their vocation; and promote leadership among their peers.
- Are involved in a continuous formation process; have a drive to achieve; receive spiritual direction and seek advice and support from more experienced leaders; know how to discern the signs of the time; and are willing to assume responsibility in ministry.
- Identify with Hispanics, know how to work using their reality as a starting point, are bilingual, handle the cultural diversity in which we live with love, and seek the common good.
- Are hospitable and honest servant-leaders; are courageous and capable of overcoming fear; give of themselves to others; are self-assured, accept correction, act naturally, and know how to forgive; are compassionate in the face of others' needs; do not get discouraged and learn that there is a time for everything.
- Encourage and listen to others without seeking their own agenda; know how to organize, negotiate, empower, and let others discover their own talents and potential; can speak comfortably and in depth on subjects of interest to the *jóvenes*.
- Trust in the Holy Spirit as a guide; are people of prayer; give witness with their lives by being faithful to the Word; have a loving commitment to serve the poor and marginalized with a missionary spirit; and do their ministry with an emphasis on social justice.
- Are decisive and energetic; know how to take action and are willing to take risks; are balanced and flexible; learn to make the right decisions; and know how to handle conflicts and pressures.
- Have, or are in the process of acquiring, a professional and academic education in the faith; seek the necessary knowledge through courses, books, the Internet, ecclesial organizations, movements, or formation groups; have the capacity to train others.
- Have patience, passion, a broad vision, effectiveness, and perseverance in pastoral work; stay in contact with the community in order to lead it; work with available resources and at the same time know how to create new pastoral tools.
- Are advocates for the *jóvenes*; pray for them and help them find support through the appropriate means, such as letters to bishops and diocesan directors; are persistent with people in positions of authority in the Church, in order to meet the needs of the *jóvenes*.

Jo-44

Characteristics of leadership formation and training

The *jóvenes* mentioned several characteristics for their formation and training. Even the tone they used in writing them reveals how they have made a commitment to their formation as leaders.

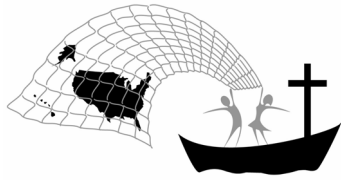
- Sacred Scripture, liturgy, prayer, and spiritual formation are the university of every good leader.
- We need to develop a spirituality of leadership because we can only become good leaders if we do it in the style of Jesus.
- All leaders should prepare themselves to be good missionaries, not only by preaching, but also by embracing the values of Christ in their lives and learning to be accountable to them.
- We need leadership classes in order to learn the psychological techniques, pastoral skills, and spiritual agility that help us accomplish our mission.
- We must develop our leadership in order to become a bridge between cultures. We live in a multicultural environment and should prepare ourselves for such. A good way to achieve this is by learning to read and write correctly in both English and Spanish.
- We have to be accountable for our responsibilities, setting goals that can be evaluated and reviewing them periodically.
- We need to overcome our shyness, fear of criticism, and lack of self-confidence.

Jo-45

Ways or means to promote the leadership of *jóvenes*

In reference to the ways or means to promote leadership, the *jóvenes* mentioned some responsibilities for diocesan personnel and pastoral ministers, others for themselves, and others for all of them.

- Schools of ministry and schools that specialize in leadership development are a basic resource for the *grupos juveniles*.
- *Jóvenes* promote their own leadership when they:
 - Strive to have a positive attitude, to be capable of loving; understand the reality of the community in which they work; and take on leadership in a natural way.
 - Have, share, and transmit a vision of solidarity in service, being capable of reciprocating both giving and receiving.
 - Knock on doors to seek and find the necessary resources for their training; read the Scriptures and church documents; seek ways and places to serve such as: parishes, apostolic movements, *grupos juveniles*, Catholic social action associations, etc.
- Leaders are supported when their vocation, conversion, and prayer life are cultivated; when they receive social, moral, spiritual, sexual, and theological formation from a holistic perspective; and when ministers work collaboratively with them.
- The Encuentro has been a very positive experience of promoting leadership; similar experiences must be repeated.
- We must foster leadership by providing *jóvenes* with spiritual and material assistance so they do not have to stop their studies.
- Attention to the *jóvenes* in their own language—English, Spanish, or bilingual—is very important so that nobody feels excluded; in particular, attention to the marginalized *jóvenes* among whom there are many talents needed by the Church and society.
- The witness and support of the older leaders with more experience help new and younger leaders act with greater confidence.



5. Conclusions regarding strategies for *Pastoral Juvenil Hispana* nationwide and the role of *La Red*

THE HARVEST IS GREAT; LET US ORGANIZE OUR MISSION: STRATEGIES AND RESOURCES

*CAST THE NET OVER THE RIGHT SIDE OF THE BOAT
AND YOU WILL FIND SOMETHING – JN 21:6*

We cannot finish this event without suggesting practical ways to implement what we have learned and reflected upon throughout the entire process. The best way for our Encuentro to produce the anticipated fruits is for us to take action in an organized way. It is important that in each diocese and region we put into practice the conclusions reached in their respective encuentros. It is also vital that we work with an authentic spirit of communion-in-mission to advance the ministry at the national level, which in turn will have positive repercussions on our local ministries.

This chapter presents the strategies proposed by the delegates to the diocesan, regional, and National Encuentros to accomplish the mission of *Pastoral Juvenil Hispana* and respond effectively to their needs and aspirations. This chapter is divided into two sections:

1. Strategies proposed by adolescents.
2. Strategies proposed by the *jóvenes*.

At the same time each section is subdivided as follows:

1. **Strategies at the parish level.** These were proposed throughout the entire process.
2. **Strategies at the diocesan level.** These were proposed at the regional encuentros.
3. **Strategies at the regional level.** These were proposed at the regional encuentros.
4. **Strategies at the national level.** These were proposed at the National Encuentro and, thus, do not reflect the direct contributions from adolescents as they were not present.



STRATEGIES PROPOSED BY THE ADOLESCENTS

Some strategies for ministry with Latino adolescents were proposed by them and others by pastoral ministers. In some cases the source is unknown, so they are all presented together.

Ad-50 Strategies at the parish level

- Involve Hispanic adolescents and foster their commitment to serve in parish ministries and activities, knowing how to listen to them without criticizing them, allowing them to express themselves, and empowering them to put their qualities and gifts into practice.
- Allow the adolescent groups in the parish to announce their activities in the bulletin in order to make their activities known to the community.
- Obtain the support of the pastor and priests, a place for meetings, and a professional bilingual pastoral minister to serve the Latino adolescents and *jóvenes*.
- Create parish groups in which Latino adolescents feel welcome and are offered holistic formation, Biblical themes, and interesting educational and cultural activities.
- Offer healing celebrations and services for adolescents and *jóvenes*.

Ad-51 Strategies at the diocesan level

- Conduct periodic diocesan activities that promote unity and communication among all the groups in the diocese, such as youth Masses, retreats, workshops, analysis and evaluation meetings, etc. These need to be adequately announced and promoted.
- Allow Latino adolescents and *jóvenes* to be part of the planning process of diocesan religious and cultural events that respond to the needs of the Hispanic community.
- Have dioceses give priority to *Pastoral Juvenil Hispana* by hiring professional bilingual personnel who can undertake such work at the diocesan level, not only as a resource, but also offering direct support and accompaniment to the *grupos juveniles* and communities, given that usually there is no one responsible for *PJH* in parishes.
- Implement a communion-in-mission approach so that ministry with Latino adolescents does not become just another activity, but a priority for the good of the Church as a whole.
- Prepare leaders who serve Latino adolescents in a specialized manner, responding to their needs as they grow and mature.

Ad-52 Strategies at the regional level

- Establish a regional network for *Pastoral Juvenil* to support ministry with Latino adolescents by developing an action plan based on their reality and led by the adolescents themselves.
- Have a budget to support the production of appropriate materials for the region's needs and to do research on what is happening in the life of Latino adolescents, in such a way that we can respond to them with holistic formation programs.
- Establish an annual regional meeting regarding *PJH* that covers both ministry with Hispanic adolescents and *pastoral de jóvenes*.

- Create a mobile institute whose main purpose is the formation of young Latino leaders, starting from the testimonies, needs, and ideas presented by the *jóvenes*.
- Benefit from a greater presence of bishops and priests in ministry with Hispanic adolescents.

STRATEGIES PROPOSED BY THE *JÓVENES*

Jo-53 Strategies at the parish level

- Motivate priests to support *PJH* financially and spiritually, at the same time that we, the *jóvenes*, agree to serve in liturgical and catechetical ministries.
- Offer a holistic formation with professional pastoral ministers to reach *jóvenes* who are alienated from the Church.
- Establish and utilize channels of communication with other parish ministries, thereby fostering a spirit of communion in mission.
- Promote social gatherings, retreats, and activities to keep *PJH* alive.
- Maintain the continuity of all *PJH* programs.

Jo-54 Strategies at the diocesan level

- Make *PJH* a priority by having a paid, bilingual, bicultural coordinator of *PJH*, who facilitates the holistic formation of leaders and the participation of *jóvenes* and adolescents in the planning and implementation of diocesan activities.
- Develop a diocesan plan for *PJH*, to be convoked by the bishop and evaluated on a yearly basis, which takes into account the conclusions from the Encuentro and the local reality. This plan is to be prepared by young Hispanic leaders and those responsible for their ministry in parishes, movements, and diocesan offices.
- Establish a diocesan council or team for *PJH* that unites the *grupos juveniles* and apostolic movements in the diocese, as well as connecting with the region and the nation. The council's task is to support the parishes and conduct periodic diocesan activities to keep *PJH* alive, such as: youth Masses, retreats, workshops, and analysis and evaluation sessions, all adequately publicized and promoted.
- Motivate the priests to provide spiritual support to *PJH* as well as financial resources and formation in order to create a communion-in-mission with other movements, and to have continuity while maintaining an openness to change.
- Create a monetary fund to provide economic support for the programs and activities of the *jóvenes*.
- Persuade the diocesan and parish leaders or coordinators of *PJH* to participate in the annual membership meeting of *La Red* to enrich their ministry.
- Guide the diocesan and parish leaders or coordinators of *PJH* to engage in a closer relationship with the bishop and diocesan authorities, and to begin making ourselves visible and working with the leaders of mainstream youth and young adult ministry.
- Have institutes for holistic pastoral formation that are open to *jóvenes*, using inter-diocesan, regional, national, and international resources, and ensure that the leaders in *PJH* participate.

- Conduct encuentros or retreats for vocational discernment at the diocesan level, following up with those delegates to the National Encuentro who felt a calling.
- Promote musical education programs among musicians and within the community to increase a spirit of healthier enjoyment.

Jo-55 Strategies at the regional level

- In regions where it is not possible to hire trained personnel at the diocesan level, either because of financial reasons or because *PJH* is just starting: (a) hire a person at the regional level to support the dioceses with formation, guidance, training, and strategies for evangelization that have already been tested in the region; and (b) create mobile teams to visit the dioceses giving missions, retreats, courses, trainings, etc.
- Establish a regional network of *PJH* led by *jóvenes* with an action plan for an annual regional gathering, where resources and experiences are shared and unity among the dioceses of the region is fostered, building on the opportunities for exchange and communication created by the Encuentro.
- The regional coordinators should interact with and be a part of the National Federation for Catholic Youth Ministry (NFCYM).

Jo-56 Strategies at the national level and the role of *La Red*

- Have a national organization (*La Red*) that: recommends, supports, and promotes the conclusions of the Encuentro; serves as an intermediary and advocate for the *jóvenes* before the bishops; elaborates a national plan for *PJH* with participation from young leaders and directors of *PJH*; offers opportunities for the formation of leaders not only in the big cities, but also in the rural areas; and facilitates the sharing of experiences and resources.
- Have a national institute that trains leaders, offers a national certificate in *PJH* similar to the “National Certificate in Youth Ministry Studies,” and provides information and resources for *PJH*.
- Raise funds annually to provide scholarships for training leaders for *PJH*, conducting events such as: concerts, retreats, and encuentros that attract *jóvenes*.
- Make extensive use of the media—the Internet, TV, radio, and national newspapers—for evangelization, promotion of the Catholic faith, and sharing information and ideas about developing *PJH* and the leadership of young Latinos.
- Create a bilingual website with open access and interactive materials for the development of *PJH*; in which programs, materials, and activities that have been used with success in various dioceses can be shared; and to facilitate communication between dioceses and regions.
- Ensure that the Encuentro process continues periodically in order to update the needs and aspirations of Hispanic *jóvenes*, to share effective strategies for *PJH*, to form leaders, to circulate the advances in *PJH*, and to evaluate pastoral practices.
- Establish a national plan that will serve as a guideline for dioceses or parishes that want to start or renew their ministry with young Latinos.
- Promote membership in *La Red* more widely and intensely—so that it reaches parishes—through the media and by creating and making available a directory of all the Encuentro participants with the help of a marketing team. Find sponsors to enable *La Red* to accomplish its mission.

- Create a national committee of *jóvenes*, sponsored and supervised by *La Red*, which will have members on *La Red*'s board of directors in order to share the vision of the *jóvenes*.
- Design and implement a structure for *PJH* that links parishes, dioceses, and regions, thereby guaranteeing national unity in the development of the ministry, and take advantage of the diocesan offices of *PJH* and of mainstream Youth and Young Adult Ministry to provide information to the parishes.



PART THREE

STATISTICS ON THE PARTICIPANTS



STATISTICS ABOUT THE PARTICIPANTS IN THE ENCUENTRO PROCESS

Introduction

The First National Encounter for Hispanic Youth and Young Adult Ministry was designed from the beginning as a process that would gather the religious experiences, hopes, frustrations, and pastoral insights of as many Latino/a Catholic *jóvenes* (single youth and young adults, roughly between the ages of 15 and 30) as could be reached in an 18-month period. As a result, this document represents the voices of many thousands of Hispanic *jóvenes* who participated in the process and who were represented at the national event by delegates from their diocese.

Because the Encuentro process was organized and carried out primarily by diocesan and parish personnel who were already working with Latino adolescents and young adults in the Catholic Church, the level of participation in the Encuentro is in some ways a measure of the pastoral care and accompaniment currently being provided to Hispanic *jóvenes* in parishes and apostolic movements throughout the country. For this reason, it is important to gather and analyze the information generated by the Encuentro process with respect to the number, location, and type of individuals who participated at the parish, diocesan, regional, and national levels.

The purpose of this section is to summarize the information gathered and highlight certain pastoral concerns that arise from the findings. Before getting into the details, it is helpful to understand how the data was collected over the course of the Encuentro process, as well as certain limitations that apply to the data presented here. The Encuentro was carried out in four steps as follows (see also the diagram on page 35):

1. **The parish encuentro process** began with five catechetical sessions that were conducted in existing parish youth and/or young adult groups, apostolic movements, and small communities of Hispanic *jóvenes*, either in English or Spanish. The process guided participants

to conduct a missionary outreach to their Catholic peers who are not active in the Church, soliciting their opinions about the Church by means of a survey.

The inactive Hispanic *jóvenes* were also invited to participate in a parish encuentro, which served as the culmination of the local gatherings. All of the parish groups and apostolic movements participated together in this event, and the *jóvenes* elected some of their peers to represent them as delegates to the diocesan encuentro.

2. **The diocesan encuentros** brought together delegates from all of the parishes participating in the Encuentro process to reflect on the pastoral situation of young Hispanic Catholics in their diocese. Together they identified a set of goals, principles, important elements, and pastoral models for ministry with Hispanic young people. They then chose delegates to bring the insights from their conversations to the regional encuentro.

3. **The regional encuentros** provided the opportunity for the delegates from each diocese to share the pastoral needs, hopes, commitments, principles, and best practices for *Pastoral Juvenil Hispana*. The organizers of the regional encuentros were asked to maintain records of the number of delegates from each diocese, as well as their ages, the languages used in the proceedings of the encuentro, and the number of lay ministers, priests, and bishops in attendance.

During the regional encuentros, the delegates from each diocese gathered and reported the following information from their respective diocesan encuentros, either based on their records or according to their best recollection:

- The number of parish groups represented at the diocesan encuentro, as well as the ages served and the languages used in each group.
- The name and pastoral model for the apostolic movements represented, as well as the ages served, the languages used, and

the approximate number of groups of each movement present in the diocese, whether or not each group had representatives at the diocesan encuentro.

- The number and ages of the delegates to their diocesan encuentro, as well as the number of parishes represented, the number of lay ministers, priests, and bishops present, and the languages used in the diocesan encuentro.

4. **For the National Encuentro**, each of the eight regions prepared a summary of its pastoral needs, hopes, commitments, principles, and best practices. These reports were then synthesized to form the working document for the National Encuentro. In terms of the participants, due to problems with the registration process the only data available from the National Encuentro were the names and dioceses of each of the participants, and whether they were attending as a delegate or an observer.

As indicated above, the data on which this section is based were collected only at the regional and national levels. It should be kept in mind that the people compiling the information were pastoral workers, not social scientists, so they did not always exercise the same level of care in reporting their results. Furthermore, the forms themselves were not pilot-tested and validated prior to being printed in the regional encuentro workbooks. As a result, there were significant variations between dioceses and regions in the interpretation of the forms, and a number of dioceses

did not complete them because they did not have all of the data available.

Therefore, the following limitations should be taken into account when reading the data in the remainder of this section:

- National-level records for the participants in the parish encuentro processes are not available, so it is not possible to determine the full extent of the outreach conducted through the encuentro process. The 40,000 participants mentioned on page 11 are an estimate based on pastoral experience of the average number of youth and/or young adults at meetings of parish groups and apostolic movements.
- The data regarding the diocesan encuentros contain a mixture of estimates and actual records of participation. Consequently, they should only be considered estimates.
- A quick survey of the diocesan, regional, and national data shows that many dioceses that did not have a diocesan encuentro nevertheless participated in their regional or National Encuentros. Similarly, it should not be assumed that parishes and apostolic movements present at their diocesan encuentros actually completed the first step of the encuentro process. In fact, anecdotal evidence suggests that there was considerable variation and adaptation of the process at every step before the national event.

THE NATIONAL ENCUESTRO

As mentioned in the introduction, there were a few dioceses that sent delegations to the National Encuentro not having participated in the prior encuentros, but there were also some dioceses that had participated in the regional events that did not send delegations. Most of the latter were dioceses that had only a few parishes participate in their diocesan encuentro and a very small delegation to their regional encuentro. A map of the regions and the dioceses included in each can be found on page 24.

As envisioned, the delegates to the National Encuentro were supposed to be Hispanic young adults (ages 18 to 30) who had been sent from their parish or apostolic movement, diocese, and region to share the insights and concerns that had been raised at each of the prior steps of the process. On reviewing the registration data, it seems that some dioceses actually sent lay ministers (unknown number), men and women religious (34 of them), and priests or deacons (28 of them) as delegates instead of sending them as observers.

Table 1 – Participation in the National Encuentro by Region

Hispanic Ministry Region	# of Dioceses that Participated	% of the Dioceses in the Region	Total # of Participants	Delegates	Observers	Exhibitors	Media	Volunteers and Others	Priests and Deacons	Religious Sisters and Brothers
Northeast	25	68%	319	278	41	0	0	0	15	9
Southeast	22	71%	477	416	61	0	0	0	15	10
Midwest	22	76%	283	243	40	0	0	0	6	11
North Central	14	56%	107	93	14	0	0	0	4	4
Southwest	11	61%	180	153	27	0	0	0	7	8
Mountain States	7	70%	142	126	16	0	0	0	3	1
Northwest	6	55%	71	61	10	0	0	0	0	1
Far West	13	87%	338	310	28	0	0	0	6	4
Organizations	N/A	N/A	165	0	13	116	4	32	14	21
Total	120	68%	2082	1680	250	116	4	32	70	69

Chart 1 – Percentage of the Dioceses in Each Region that Participated in the National Encuentro

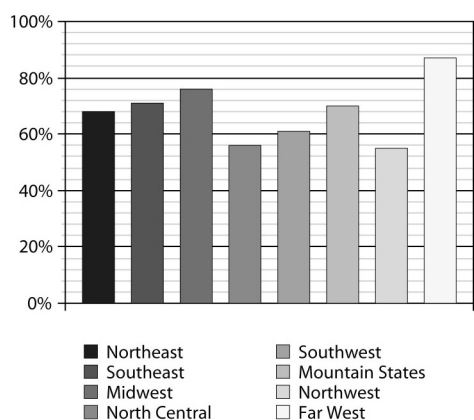
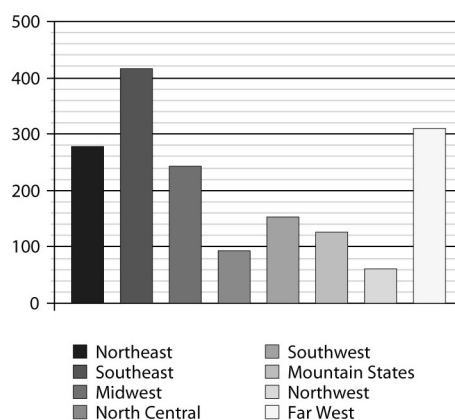


Chart 2 – Number of Delegates from Each Region that Participated in the National Encuentro



Some of them were neither Hispanic nor young adults, yet they are included in the delegate and diocesan counts in Table 1 because they apparently participated in the national process as such. Perhaps there was some confusion about who should be sent as a delegate in dioceses and regions that did not complete the full encuentro process as designed. In any case, it was apparent at the event that the vast majority of the delegates (easily 90% or more) were both Hispanic and young adults.

It should also be noted that the counts for priests, deacons, and religious in Table 1 were based only on the registration data. Specifically, these are people who registered with their title as part of their first name. It is likely that there were more clergy and religious in attendance who did not register using their title. In addition, there were at least 21 bishops who attended or visited the National Encuentro, but most did not register for the event.

THE REGIONAL ENCUEUNTROS

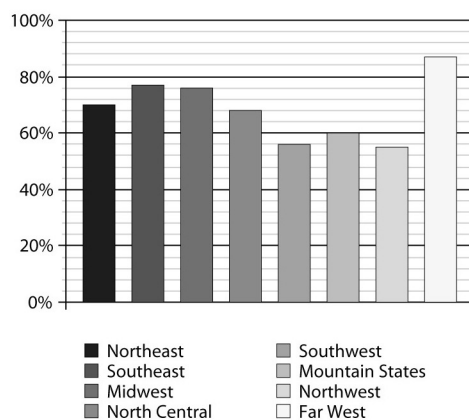
Table 2 – Participation in the Regional Encuentros

Hispanic Ministry Region	# of Dioceses that Participated	% of the Dioceses in the Region	Total # of Delegates	Delegates Under Age 18	Delegates Ages 18 to 21	Delegates Ages 22 to 29	Delegates Over Age 30	Delegates with Unknown Age	Lay Ecclesial Ministers	Priests	Bishops	Langages Used in the Regional Encuentro **
Northeast	26	70%	328	1	89	198	38	2	25	12	2	1
Southeast *	24	77%	606	0	272	289	45	0	45	16	1	2
Midwest *	22	76%	360	28	104	192	35	1	64	14	3	2
North Central	17	68%	164	46	54	58	3	3	36	7	1	2
Southwest	10	56%	218	37	60	121	0	0	43	5	1	3
Mountain States	6	60%	172	21	102	40	9	0	7	3	1	1
Northwest	6	55%	203	25	60	69	49	0	9	5	4	1
Far West	13	87%	398	20	195	139	44	0	30	4	11	1
Total	124	70%	2449	178	936	1106	223	6	259	66	24	

* Did not return the ages of the participants over age 18; the numbers are estimates based on the proportions in their diocesan encuentros.

** 1 = Only Spanish 2 = Spanish with translation into English 3 = Spanish and English Equally

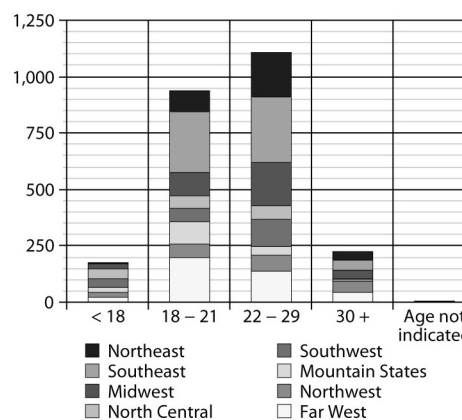
Chart 3 – Percentage of the Dioceses in Each Region that Participated in their Regional Encuentro



It is a significant accomplishment of the encuentro process that more than half of the dioceses in all eight regions sent delegations to their regional encuentros. The Far West region distinguished itself by having the highest percentage of dioceses participating at 87%.

It is interesting that the Northeast, Southeast, and Midwest regions had the largest number of priests in attendance, while the Northwest and Far West regions were attended by a higher number of bishops. In comparison, the participation of lay ecclesial ministers was more evenly distributed, although the Midwest and North Central regions had a higher

Chart 4 – Number of Delegates to the Regional Encuentros by Age and Region



proportion relative to the number of delegates at their events.

The regional encuentros were asked to keep records of the range of ages among the delegates in attendance. Clearly the Northeast and Southeast regions opted not to accept delegates under age 18, but even the regions that accepted minors had only a small proportion of adolescent delegates.

The vast majority of the delegates were between the ages of 18 and 29, as shown in Chart 4. It should be noted that the Southeast and Midwest regions did not report the ages

of delegates over 18 years. In order to provide comparisons with the other regions, the delegates over 18 in those regions were allocated in proportion to the number of delegates in each age group at the diocesan encuentros within the region. Therefore, the totals in each age group for these two regions are not exact numbers, but they are probably a close estimate.

The use of language in the regional encuentros is a significant indicator of the success of the encuentro process in gathering Hispanics of different generations. Ideally, the process was designed to raise the voice of young Hispanic Catholics irrespective of their language or how long their family had been in the United States.

According to Instituto Fe y Vida estimates for 2007, there are about 9 million Hispanic Catholics in the U.S. between the ages of 13 and 29 (about 47% of all Catholics in that age range). Of these, roughly 45% are immigrants, 32% are the children of immigrants, and 23% are the children of U.S.-born Hispanics. In this context, the fact that 7 out of the 8 regional encuentros were conducted either entirely or primarily in Spanish indicates that the encuentro process was much more successful at attracting the participation of immigrants than later generations of Latinos. Only in the Southwest region, where a large proportion of Hispanics has been in the U.S. for many generations, was the regional encuentro conducted completely bilingually.

NATIONAL OVERVIEW OF THE DIOCESAN ENCuentROS

In comparison to the national and regional statistics described above, there is much more detail available regarding the diocesan encuentros. As a result, the data paints a more varied picture of what happened in and leading up to these events. For example, there are considerable differences between dioceses in the ages represented, the use of languages, and the number and type of apostolic movements that participated. These dissimilarities are a result of a number of factors that varied from diocese to diocese and region to region, such as:

- The organization of *Pastoral Juvenil Hispana* at the regional level.
 - Some regions have a long history of formation and networking for *Pastoral Juvenil*, so lines of communication between the region, the diocese, the parishes, and the apostolic movements were already established and easy to build upon.
 - Other regions had to build channels of communication and identify leaders from scratch in order to carry out the encuentro process.
 - In some cases they were able to leverage the communication networks from youth ministry, but since so few parish and diocesan youth ministers were

themselves Hispanic, it was often difficult to explain what was expected or how it should be done.

- The organization of *Pastoral Juvenil Hispana* at the diocesan level.
 - Dioceses that had a coordinator of *Pastoral Juvenil* or had participated in *La Red* were able to begin preparations for the encuentro process at a much earlier date.
 - In dioceses where responsibility for the encuentro was shared between the various offices, it was often not clear who should be the contact person for communications from the national level. In some cases they did not have contacts in the parishes and apostolic movements with whom to work.
 - In some dioceses, collaboration was never established and the process was carried out mostly by one office or the other, often to the exclusion of certain segments of the young Hispanic population.
- The level of communication between diocesan offices and the apostolic movements.
 - Even in dioceses with full-time coordinators of *Pastoral Juvenil*, there had

often been little or no contact or collaboration between the diocesan offices and the leaders of the apostolic movements in the diocese.

- Many of the apostolic movements operate independently from parish structures as well, so they may not have been included in the parish-level step at the beginning of the encuentro process.

PARTICIPATION IN THE DIOCESAN ENCUESTROS

Table 3 – Participation in the Diocesan Encuentros by Region

Hispanic Ministry Region	# of Dioceses that Had an Encuentro	% of the Dioceses in the Region	Total # of Delegates	Delegates Under Age 18	Delegates Ages 18 to 21	Delegates Ages 22 to 29	Delegates Over Age 30	Delegates with Unknown Age	Lay Ecclesial Ministers	Priests	Bishops
Northeast	23	62%	2738	1086	605	792	214	41	160	79	15
Southeast	24	77%	2365	609	786	835	130	5	139	59	12
Midwest	13	45%	2461	525	607	1115	203	11	123	39	8
North Central	11	44%	618	364	100	74	26	54	86	20	2
Southwest	7	39%	702	332	134	164	56	16	53	13	6
Mountain States	2	20%	295	55	160	60	20	0	12	3	3
Northwest	5	45%	358	139	101	88	22	8	31	4	4
Far West	13	87%	2224	494	611	721	201	197	93	34	14
Total	98	56%	11761	3604	3104	3849	872	332	697	251	64

Chart 5 – Percentage of the Dioceses in Each Region that Held a Diocesan Encuentro

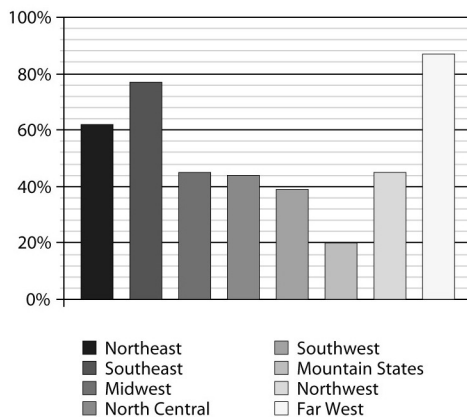
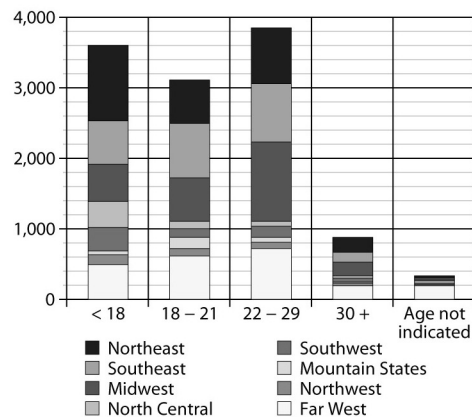


Chart 6 – Number of Delegates to the Diocesan Encuentros by Age and Region



The greatest difference between the delegates to the diocesan and regional encuentros lies in the much higher participation of adolescents at the diocesan level. This is easily evident when comparing Charts 6 and 4.

The teens were especially prominent in the Northeast, North Central, and Southwest regions. In contrast, the Midwest, Southeast, and Far West regions had the highest concentrations of

young adults over 22 years of age.

It should be noted that the diocesan statistics for the Midwest region were dominated by the Archdiocese of Chicago, whose archdiocesan encuentro brought in 1,236 delegates from 61 parishes. Of those, none were under the age of 18, and 71% were over the age of 22.

With respect to diocesan participation, 21% of the dioceses represented at the regional

encuentros never held a diocesan encuentro. Such dioceses were especially prominent in the Midwest, North Central, and Mountain States regions. This fact suggests that the dioceses in these regions found it challenging to organize their parishes and apostolic movements for the encuentro process. The Far West region was the only one in which all of the dioceses that participated in the regional encuentro also conducted a diocesan encuentro.

Another important success shown in Table 3 is the high level of moral support provided by pastoral ministers in the Church as demonstrated by their attendance at the diocesan encuentros. At 98 events, there were 697 lay ecclesial ministers (including women and men religious), 251 priests, and 64 bishops in attendance, in addition to the 11,761 Hispanic youth and young adults who participated as delegates.

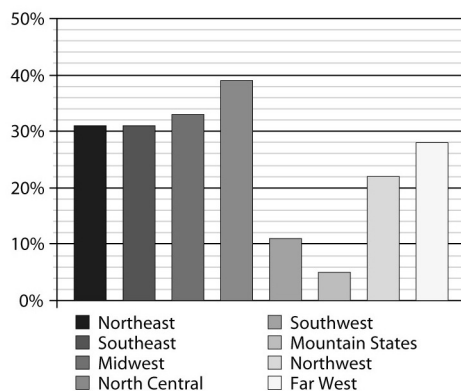
REPRESENTATION AND LANGUAGE USAGE IN THE DIOCESAN ENCuentROS

Table 4 – Representation and Language Usage in the Diocesan Encuentros by Region

Hispanic Ministry Region	# of Parishes Represented	% of Parishes with Mass in Spanish	# of Parish Groups Represented	% of Diocesan Encuentros with Parish Groups	# of Groups in Diocese from Represented Apostolic Movements*	% of Diocesan Encuentros with Apostolic Movements	# of Encuentros that Only Used Spanish	# of Encuentros in Spanish with Translation to English	# of Encuentros that Used Spanish and English Equally	# of Encuentros with Translation to Spanish	# of Encuentros that Did Not Indicate Language Usage
Northeast	239	31%	240	91%	106	52%	10	5	4	3	1
Southeast	213	31%	417	100%	218	54%	17	3	4	0	0
Midwest	141	33%	170	100%	54	46%	4	2	7	0	0
North Central	61	39%	78	100%	24	55%	4	3	3	1	0
Southwest	87	11%	100	100%	48	71%	2	0	3	2	0
Mountain States	14	5%	13	100%	8	100%	2	0	0	0	0
Northwest	39	22%	42	100%	52	60%	3	1	0	0	1
Far West	219	28%	246	100%	241	100%	9	2	2	0	0
Total	1013	25%	1306	98%	751	61%	51	16	23	6	2

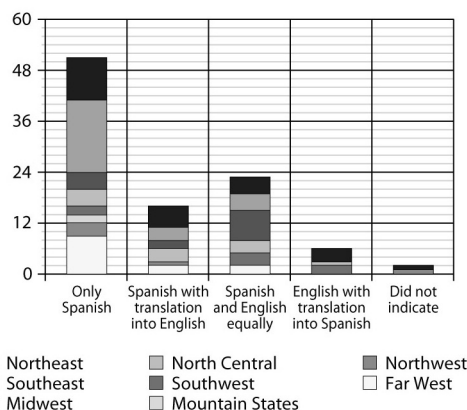
* Among the movements that had participants at the diocesan encuentros, this number is an estimate of the number of active groups they have in the dioceses. It does not mean that all the groups were present, nor does it count the movements that did not participate.

Chart 7 – Percentage of the Hispanic Parishes* in Each Region that Participated in their Diocesan Encuentro



* In this chart, the "Hispanic parishes" are those that celebrate Sunday Mass in Spanish.

Chart 8 – Management of Spanish and English in the Diocesan Encuentros by Region



There were 1,013 parishes that had delegates at the diocesan encuentros held throughout the country. This represents slightly more than 5% of all the Catholic parishes in the U.S., but it would be unrealistic to expect that every parish has enough Hispanic *jóvenes* to support sending representatives to a diocesan gathering. A more realistic measure of the number of parishes that could in theory send a delegation is the total number of parishes that celebrate at least one Sunday Eucharist in Spanish. Even that is probably a low estimate, since there are undoubtedly many parishes with no Mass in Spanish that nevertheless serve a sizeable population of U.S.-born Hispanic families in English.

The challenge lies in finding an accurate count of the number of parishes with Sunday Mass in Spanish for each diocese in the country. To that end, the U.S.C.C.B. Secretariat for Hispanic Affairs contacted every diocese in the Spring of 2007, providing an assessment tool to measure the extent of services the parishes in the diocese provide to Spanish-speaking Catholics, and inviting them to share their assessment with the Secretariat. As of November, 2007, 82 dioceses had shared their results.

To complete the data, a search for Masses in Spanish was conducted in the remaining dioceses using the data available on the www.masstimes.org website on November 13, 2007. In all, there were 4,019 churches identified that provided regular weekend Eucharistic celebrations in Spanish. This is likely to be a conservative estimate since the number of parishes identified by the website was consistently lower than the number provided by the diocesan offices in the 82 dioceses that had both. In any case, the percentages listed in the second column of Table 4 indicate the number of parishes represented in the diocesan encuentros of the region as a fraction of the total number of churches in the region with at least one weekend Mass in Spanish.

In every region except the Mountain States, there were more parish groups represented at the diocesan encuentros than there

were parishes. In fact, the Southeast region averaged two parish groups per parish. This reflects the fact that some parishes had separate groups for adolescents and young adults, others had separate English and Spanish groups, some had developed a ministry based in multiple small communities, and still others had a single group that serves youth and young adults together in a bilingual setting. Some of these variations are explored in greater detail in the following section.

It is interesting to note that there were only two diocesan encuentros that did not involve any parish groups, both in the Northeast. Both of those two encuentros consisted only of participants from apostolic movements.

In contrast, 39% of the diocesan encuentros overall had no delegates from apostolic movements. This does not mean that there are no apostolic movements actively working with Hispanic Catholic *jóvenes* in these dioceses, but rather it simply indicates that they did not participate in the encuentro. Only the Far West and Mountain States regions had representatives of apostolic movements in all of their diocesan encuentros.

The number of groups from the apostolic movements listed in the fifth column of numbers in Table 4 is not a count of the local-level groups that had delegates at the encuentro, but rather an estimate of the total number of local-level groups active in the diocese for each apostolic movement that had at least one delegate at the encuentro.

With respect to languages used at the diocesan encuentros, more than half of these events were conducted only in Spanish. Nevertheless, a majority of the diocesan encuentros in the Midwest and Southwest regions were conducted completely bilingually or primarily in English. The Northeast and North Central regions also had a significant number of bilingual and English-oriented events. Nevertheless, the overall impression one gets from Chart 8 is that the diocesan encuentros were mostly geared toward the Spanish-speaking.

NATIONAL PROFILE OF THE PARISH GROUPS AND APOSTOLIC MOVEMENTS

When reading the data in Tables 5 and following, it is important to keep in mind that it was collected at the regional encuentros based on the best recollection of the delegates from each diocese, so the numbers may not be exact. The delegates were asked to categorize the parish groups in their diocese according to ages served and languages used. They then named the apostolic movements that had participated in the diocesan encuentro and listed the ages of participants. Finally, they categorized the apostolic movements into four pastoral models based on their primary focus and identified the languages used at meetings.

The first block of data in the upper left of the table lists the ages served and the languages used in the 1,311 parish groups represented at the diocesan encuentros. Only 12% of the groups represented use only English, while 59% use only Spanish.

It is surprising that such a small proportion of the adolescent-only groups represented were based in English, since younger Hispanics tend to speak more English than Spanish. The low number likely indicates that it was more challenging for the diocesan coordinators of the encuentro to motivate English-speaking parish youth groups to participate in the process. This likely also contributed to the fact that it was most common among the parish groups represented to serve both adolescents and young adults together in the same group.

In the apostolic movements, adolescent-only groups were even less common (7%), with the remaining groups evenly divided between mixed-age groups and young adult

groups. They were also overwhelmingly conducted in Spanish.

The most common pastoral model at the national level was prayer groups, followed by retreats and evangelization, but this varied considerably from region to region as Tables 6 through 13 show. A close look at the Ns (the number of groups represented in the table) for the apostolic movements reveals different counts for the pastoral models, languages, and ages. This is due to the fact that the information on many of the forms with respect to the apostolic movements was incomplete; many simply omitted the ages served.

There was also considerable confusion about what qualifies as an apostolic movement. Many of the forms simply gave the name as “grupo juvenil” while others gave a name that was most likely the name of their parish group rather than a movement. In all there were 184 groups identified this way, and they are listed at the bottom of Table 5 under the title “Others.”

Movements that were represented in multiple dioceses or had multiple groups in a single diocese are listed by name in the table. The languages used and ages of participants listed in the table represent the most inclusive designation given by any of the dioceses. For example, if ten dioceses identified the same movement and nine said it served only young adults in Spanish, but one said it served ages 14+ bilingually, it is listed in the table as bilingual and serving ages 14 and over. Thus, there may be some variation in the regional profiles for the same apostolic movement.

Table 5 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros Nationwide (percentages)

Parish Group Participants' Ages						
Langages Used by Parish Groups at their Meetings (N=1311)	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together	Total	Pastoral Model of the Apostolic Movements (N=559)	
Only English	4%	3%	5%	12%	Prayer	37%
Only Spanish	11%	27%	21%	59%	Social Action	12%
Bilingual	12%	6%	11%	29%	Retreats and Evangelization	30%
Total	26%	36%	38%		Pastoral Accompaniment	21%
					Languages Used at the Meetings of the Apostolic Movements (N=557)	
Names of the Apostolic Movements Represented in the Diocesan Encuentros Nationwide	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Languages Used	Ages of Participants		
Common Movements						
Charismatic Renewal / Renovación	18	164	Bilingual	14 +	Only English	5%
Jóvenes para Cristo	11	98	Spanish	13 +	Only Spanish	82%
Cursillos de Cristiandad	8	29	Bilingual	14 +	Bilingual	13%
Jornadas de Vida Cristiana	5	61	Bilingual	10 +		
Prayer Group / Grupo de Oración	6	28	Bilingual	All	Ages of Participants at the Meetings of the Apostolic Movements (N=427)	
Movimiento Juan XXIII	3	27	Spanish	15 +	Only Under 18 Years	7%
ACTS	3	9	Bilingual	18 +	Only Over 18 Years	46%
True Love Waits / Verdadero Amor	3	6	Bilingual	14 +	Youth and Young Adults Together	47%
Life Teen	3	3	English	14-18		
Daughters of Mary / Hijas de María	2	13	Bilingual	12-17		
Legion of Mary	2	12	Spanish	12 +		
Search / Búsqueda	2	8	Spanish	15-18		
ACTS for Teens	2	3	Bilingual	13-18		
Encuentros de Promoción Juvenil	2	2	Spanish	16 +		
Disciples in Mission	1	50	Bilingual	13 +		
Acción Católica	1	20	Bilingual			
Knights of Columbus	1	20	Bilingual	18 +		
Neo-Catechumenate	1	7	Spanish	13 +		
Jornadas Juveniles	1	5	Bilingual	14 +		
St. Vincent de Paul	1	4	Bilingual	13 +		
Cristo y Yo	1	3	Spanish	15 +		
Others						
Adolescent Groups	2	5	Bilingual	13-18		
Young Adult Groups	1	4	Spanish	18 +		
Grupo de Jóvenes / Pastoral Juvenil	15	103	Bilingual	12 +		
Programs in English	4	4	English	12 +		
Others	39	68	Bilingual	13 +		

Chart 9 – Profile of the Parish Groups Participating in the Diocesan Encuentros Nationwide (N=1311)

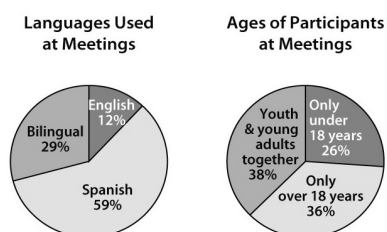
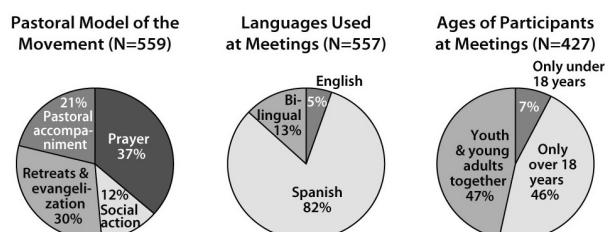


Chart 10 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros Nationwide



REGIONAL PROFILES OF THE DIOCESAN ENCUENTROS

Introduction

The layout of Tables 6 through 13 mirrors that of Table 5, except that the data provided only describe the parish groups and apostolic movements represented at the diocesan encuentros of a single region. Therefore, the explanation of the content of Table 5 applies to the following tables as well, so it will not be repeated.

In general, it is hoped that the statistics in this section will assist regional networks of youth and young adult ministers to identify and prioritize the areas of ministry they need to improve or address with additional resources. To that end, the variations in the ages and languages served by the parish groups tell a great deal about the level of outreach achieved by *Pastoral Juvenil Hispana* in each region. The numbers basically speak for themselves, so no further comment will be provided.



Profile of the Diocesan Encuentros in the Northeast Region

Table 6 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the Northeast Region (percentages)

Parish Group Participants' Ages						
Langages Used by Parish Groups at their Meetings (N=242)	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together	Total	Pastoral Model of the Apostolic Movements (N=62)	
Only English	10%	2%	2%	14%	Prayer	65%
Only Spanish	10%	27%	15%	52%	Social Action	7%
Bilingual	21%	3%	10%	34%	Retreats and Evangelization	18%
Total	40%	33%	27%		Pastoral Accompaniment	11%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Languages Used	Ages of Participants	Languages Used at the Meetings of the Apostolic Movements (N=61)	
Common Movements					Only English	16%
Charismatic Renewal / Renovación	5	13	Bilingual	14 +	Only Spanish	54%
Cursillos de Cristiandad	3	6	Bilingual	14 +	Bilingual	30%
Jornadas de Vida Cristiana	2	44	Bilingual	10 +	Ages of Participants at the Meetings of the Apostolic Movements (N=88)	
Legion of Mary	1	9	Spanish	12 +	Only Under 18 Years	5%
Prayer Group / Grupo de Oración	1	5	Bilingual	All	Only Over 18 Years	28%
Daughters of Mary / Hijas de María	1	1	Bilingual	12-17	Youth and Young Adults Together	67%
Others						
Grupos Juveniles	4	25	Bilingual	12 +		
Escuelas de Liderazgo	1	10	Spanish	14 +		
Effetá	1	2	Spanish	18 +		
Retreat Team	1	2	Bilingual	18 +		
Blessed Sacrament	1	1	English	12-18		
Cámbiame a mi Señor	1	1	Spanish	18 +		
Defensores de la Santísima Trinidad	1	1	Spanish	14 +		
Grupo Emmanuel	1	1	Bilingual	12-18		
Jóvenes con Cristo	1	1	Spanish	18 +		
La Casa del Padre	1	1	Spanish	18 +		
Marriage Preparation Group	1	1	Bilingual	18 +		
Matrimonios Unidos en Cristo	1	1	Spanish	18 +		
Mensajeros de la Paz	1	1	Bilingual	12-17		
Movimiento Franciscano	1	1	Spanish	18-26		

Chart 11 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the Northeast Region (N=242)

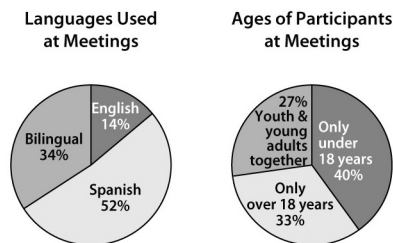
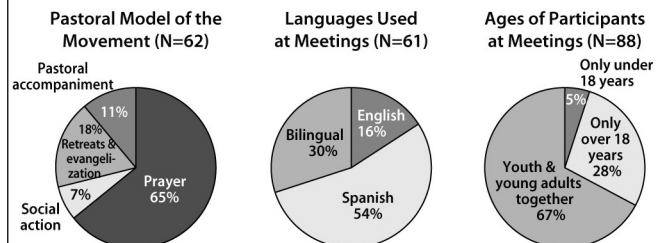


Chart 12 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the Northeast Region



Profile of the Diocesan Encuentros in the Southeast Region

Table 7 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the Southeast Region (percentages)

Parish Group Participants' Ages						
Langages Used by Parish Groups at their Meetings (N=422)	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together	Total	Pastoral Model of the Apostolic Movements (N=238)	
Only English	1%	3%	5%	9%	Prayer	22%
Only Spanish	9%	30%	26%	65%	Social Action	14%
Bilingual	8%	8%	9%	26%	Retreats and Evangelization	31%
Total	19%	41%	41%		Pastoral Accompaniment	33%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Languages Used	Ages of Participants	Languages Used at the Meetings of the Apostolic Movements (N=246)	
Only English					Only English	2%
Only Spanish					Only Spanish	90%
Bilingual					Bilingual	8%
Common Movements					Ages of Participants at the Meetings of the Apostolic Movements (N=181)	
Movimiento Juan XXIII	3	27	Spanish	15 +	Only Under 18 Years	10%
Grupo de Oración	3	19	Spanish	13 +	Only Over 18 Years	69%
Cursillos de Cristiandad	2	19	Spanish	18 +	Youth and Young Adults Together	22%
Renovación Carismática	2	13	Spanish	16 +		
Hijas de María	1	12	Spanish	13-18		
Jornadas Juveniles	1	5	Bilingual	14 +		
St. Vincent de Paul	1	4	Bilingual	13 +		
Others						
Pastoral Juvenil	5	61	Bilingual	12 +		
Choir / Music Ministry	2	2	Bilingual	30+		
Movimiento Juvenil Parroquial	1	10	Spanish	18 +		
Retiros de Pastoral Juvenil	1	5	Spanish	15 +		
Misioneros Laicos Guadalupanos	1	3	Spanish	24 +		
Alvernia	1	1	Spanish	18 +		
Amor en el Principio	1	1	Spanish	18 +		
True Love Waits / Verdadero Amor	1	1	Bilingual	14 +		
Encuentros Familiares	1	1	Spanish	13 +		
Encuentros Juveniles	1	1	Bilingual	13-17		
Ministerio Alianza Nueva	1	1	Spanish	18 +		
Adolescent Ministry	1	1	Bilingual	13-18		

Chart 13 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the Southeast Region (N=422)

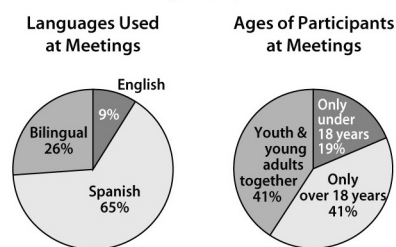


Chart 14 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the Southeast Region



Profile of the Diocesan Encuentros in the Midwest Region

Table 8 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the Midwest Region (percentages)

Parish Group Participants' Ages						
Langages Used by Parish Groups at their Meetings (N=168)	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together	Total	Pastoral Model of the Apostolic Movements (N=51)	
Only English	2%	2%	7%	10%	Prayer	92%
Only Spanish	2%	32%	7%	41%	Social Action	4%
Bilingual	6%	16%	27%	49%	Retreats and Evangelization	4%
Total	10%	49%	41%		Pastoral Accompaniment	0%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Languages Used	Ages of Participants	Languages Used at the Meetings of the Apostolic Movements (N=51)	
Common Movements					Only English	2%
Charismatic Renewal / Renovación	2	17	Bilingual		Only Spanish	94%
Jornadas de Vida Cristiana	1	13	Spanish		Bilingual	4%
Jóvenes para Cristo	1	7	Spanish		Ages of Participants at the Meetings of the Apostolic Movements (N=16)	
El Verdadero Amor Espera	1	3	Spanish		Only Under 18 Years	0%
Grupo de Oración	1	2	Spanish	14 +	Only Over 18 Years	0%
Cursillos de Cristiandad	1	1	Bilingual		Youth and Young Adults Together	100%
Others						
Adolescent Groups	1	4	Bilingual	12-18		
Young Adult Groups	1	4	Spanish	18 +		
Caminando con Jesús	1	1	Spanish	15 +		
Dios Está Aquí	1	1	Spanish	15 +		
Grupo Jeremías	1	1	Spanish	15 +		
Grupo Juvenil Ilusión	1	1	Spanish	13 +		
Youth to Youth	1	1	English	0 +		

Chart 15 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the Midwest Region (N=168)

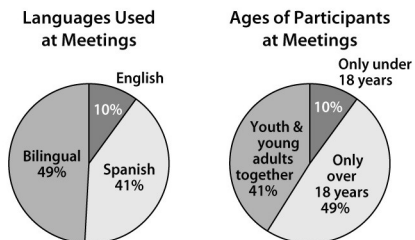
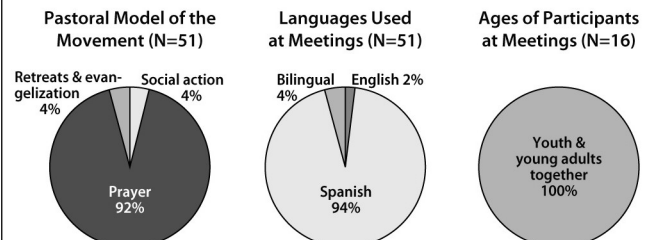


Chart 16 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the Midwest Region



Profile of the Diocesan Encuentros in the North Central Region

Table 9 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the North Central Region (percentages)

Languages Used by Parish Groups at their Meetings (N=78)	Parish Group Participants' Ages			Total		
	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together			
Only English	6%	1%	1%	9%	Prayer	63%
Only Spanish	13%	10%	18%	41%	Social Action	21%
Bilingual	32%	3%	15%	50%	Retreats and Evangelization	17%
Total	51%	14%	35%		Pastoral Accompaniment	0%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Languages Used	Ages of Participants	Languages Used at the Meetings of the Apostolic Movements (N=24)	
Common Movements					Only English	21%
Grupo de Oración	1	2	Spanish	14 +	Only Spanish	71%
Renovación Carismática	1	2	Spanish	15 +	Bilingual	8%
Jóvenes para Cristo	1	1	Spanish	13 +		
Others					Ages of Participants at the Meetings of the Apostolic Movements (N=6)	
Santa Sabina Parish	1	1	Bilingual	13 +	Only Under 18 Years	0%
					Only Over 18 Years	0%
					Youth and Young Adults Together	100%

Chart 17 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the North Central Region (N=78)

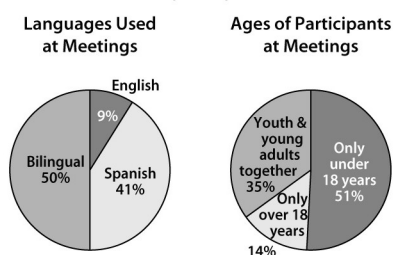
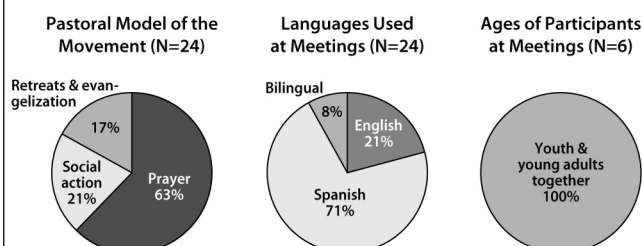


Chart 18 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the North Central Region



Profile of the Diocesan Encuentros in the Southwest Region

Table 10 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the Southwest Region (percentages)

Languages Used by Parish Groups at their Meetings (N=100)	Parish Group Participants' Ages				Total		Pastoral Model of the Apostolic Movements (N=36)	
	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together					
Only English	8%	8%	8%		24%		Prayer	33%
Only Spanish	0%	12%	18%		30%		Social Action	14%
Bilingual	15%	12%	19%		46%		Retreats and Evangelization	44%
Total	23%	32%	45%				Pastoral Accompaniment	8%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from those Dioceses	Languages Used	Ages of Participants		Languages Used at the Meetings of the Apostolic Movements (N=36)		
Common Movements						Only English	6%	
ACTS	3	9	Bilingual	18 +		Only Spanish	25%	
ACTS for Teens	2	3	Bilingual	13-18		Bilingual	69%	
Disciples in Mission	1	50	Bilingual	13 +				
Knights of Columbus	1	20	Bilingual	18 +				
Neo-Catechumenate	1	7	Spanish	13 +				
Jóvenes para Cristo	1	5	Bilingual	14 +				
Legion of Mary	1	3	Bilingual	14 +				
Cursillos de Cristiandad	1	2	Bilingual	18 +				
Search / Búsqueda	1	1	Spanish	15-18				
Life Teen	1	1	English	14-18				
Others								
Nocturnal Adoration	1	8	Spanish	13 +				
Campus Ministry	1	3	Bilingual	18 +				
Teen Life	1	3	Bilingual	13-17				
Certificación Básica	1	1	Spanish	18 +				
Jornada Juvenil de Cristiandad	1	1	Spanish	18 +				
Juventud Misionera	1	1	Spanish	18 +				

Chart 19 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the Southwest Region (N=100)

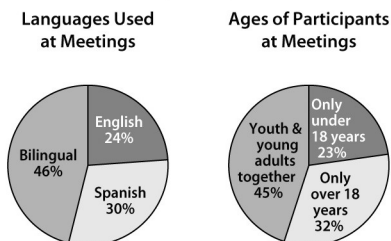
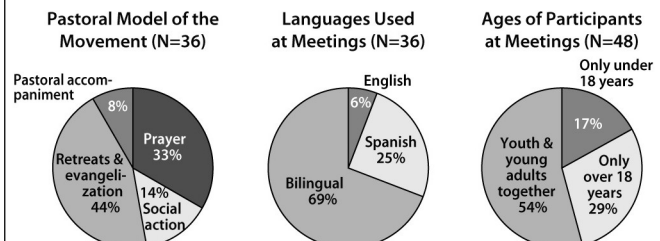


Chart 20 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the Southwest Region



Profile of the Diocesan Encuentros in the Mountain States Region

Table 11 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the Mountain States Region (percentages)

Languages Used by Parish Groups at their Meetings (N=13)	Parish Group Participants' Ages				Pastoral Model of the Apostolic Movements (N=6)	
	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together	Total		
Only English	0%	0%	0%	0%	Prayer	0%
Only Spanish	23%	54%	15%	92%	Social Action	0%
Bilingual	0%	0%	8%	8%	Retreats and Evangelization	100%
Total	23%	54%	23%		Pastoral Accompaniment	0%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Languages Used	Ages of Participants	Languages Used at the Meetings of the Apostolic Movements (N=6)	
Common Movements					Only English	0%
Jóvenes para Cristo	2	4	Spanish	15 +	Only Spanish	100%
Cristo y Yo	1	3	Spanish	15 +	Bilingual	0%
Others					Ages of Participants at the Meetings of the Apostolic Movements (N=8)	
Pastoral Maya	1	1		15 +	Only Under 18 Years	0%
					Only Over 18 Years	0%
					Youth and Young Adults Together	100%

Chart 21 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the Mountain States Region (N=13)

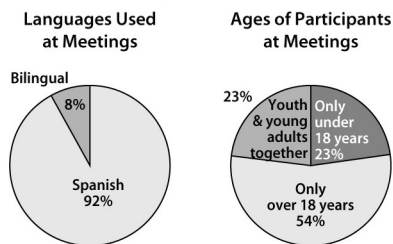
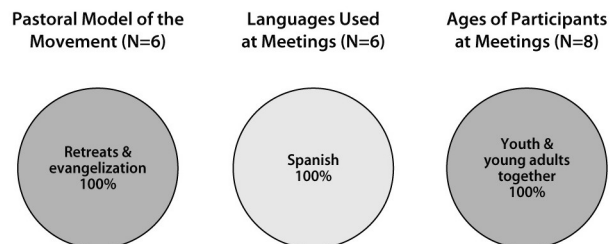


Chart 22 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the Mountain States Region



Profile of the Diocesan Encuentros in the Northwest Region

Table 12 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the Northwest Region (percentages)

Parish Group Participants' Ages					
Langages Used by Parish Groups at their Meetings (N=42)	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together	Total	Pastoral Model of the Apostolic Movements (N=56)
Only English	0%	0%	0%	0%	Prayer21%
Only Spanish	7%	31%	52%	90%	Social Action21%
Bilingual	10%	0%	0%	10%	Retreats and Evangelization34%
Total	17%	31%	52%		Pastoral Accompaniment23%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Langages Used	Ages of Participants	Languages Used at the Meetings of the Apostolic Movements (N=56)
Did not indicate the names of the apostolic movements that participated.					Only English0%
					Only Spanish100%
					Bilingual0%
Ages of Participants at the Meetings of the Apostolic Movements (N=0)					
					Only Under 18 YearsN/A
					Only Over 18 YearsN/A
					Youth and Young Adults TogetherN/A

Chart 23 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the Northwest Region (N=42)

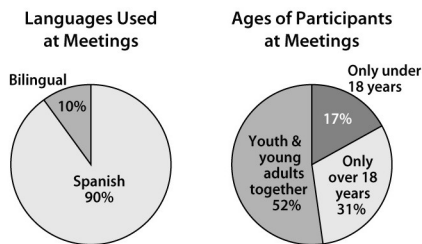
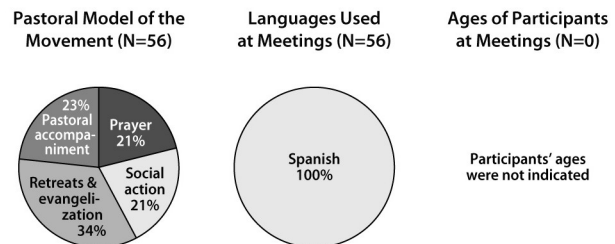


Chart 24 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the Northwest Region



Profile of the Diocesan Encuentros in the Far West Region

Table 13 – Profile of the Parish Groups and Apostolic Movements Represented in the Diocesan Encuentros of the Far West Region (percentages)

Languages Used by Parish Groups at their Meetings (N=246)	Parish Group Participants' Ages				Pastoral Model of the Apostolic Movements (N=86)	
	Only Under 18 Years	Only Over 18 Years	Youth and Young Adults Together	Total		
Only English	4%	2%	10%	16%	Prayer	30%
Only Spanish	24%	28%	25%	77%	Social Action	7%
Bilingual	5%	1%	1%	7%	Retreats and Evangelization	43%
Total	33%	31%	36%		Pastoral Accompaniment	20%
Names of the Apostolic Movements Represented in the Diocesan Encuentros of the Region	# of Diocesan Encuentros in which Participated	# of Groups from the Movement in those Dioceses	Languages Used	Ages of Participants	Languages Used at the Meetings of the Apostolic Movements (N=77)	
					Only English	Only Spanish
Common Movements						
Renovación Carismática	8	119	Spanish	14 +	9%	83%
Jóvenes para Cristo	6	81	Spanish	15 +		8%
Jornadas de Vida Cristiana	2	4	Spanish	18 +		
Encuentros de Promoción Juvenil	2	2	Spanish	16 +		
Life Teen	2	2	English	15-18		
Catholic Action / Acción Católica	1	20	Bilingual			
Search / Búsqueda	1	7	Bilingual	16 +		
El Verdadero Amor Espera	1	2	Spanish	15 +		
Cursillos de Cristiandad	1	1	Bilingual	18 +		
Others						
Grupo Juvenil / Youth Group	1	3	Spanish	14 +		
Recolección	1	2	Spanish	15 +		
Católicos Cristianos por Jesús	1	1	Spanish	15 +		
Cristo Vive	1	1	Spanish	15 +		
Discípulos de Cristo Rey	1	1	Spanish	15 +		
Encuentro Hijos e Hijas	1	1	Spanish	15 +		
Engaged Encounter	1	1	English	18 +		
Kairos	1	1	Spanish	18 +		
Marriage Encounter	1	1	Bilingual	18 +		
Otro Joven para Cristo	1	1	Spanish	15 +		
Pax Christi	1	1	English	18 +		
Tarde para Novios	1	1	Spanish	18 +		

Chart 25 – Profile of the Parish Groups Participating in the Diocesan Encuentros of the Far West Region (N=246)

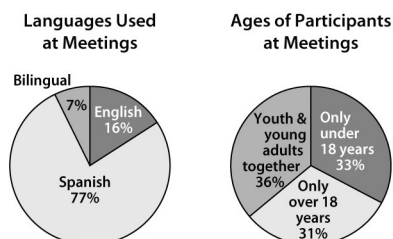
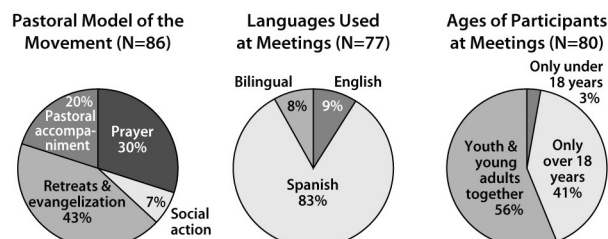


Chart 26 – Profile of the Apostolic Movements Represented at the Diocesan Encuentros of the Far West Region



PART FOUR

KEYNOTE ADDRESSES



KEYNOTE ADDRESSES AND PRESENTATIONS AT THE NATIONAL ENCUESTRO

The words of the speakers invited to guide the reflections of the delegates at the National Encuentro were motivational and gave a message of hope. The following syntheses, taken from extracts of the keynote addresses, are presented here so that they can continue to be an inspiration for the *jóvenes* (single youth and young adults, roughly between the ages of 15 and 30) and their advisers in *Pastoral Juvenil Hispana*.

Address of Most Rev. Plácido Rodríguez, CMF *Bishop of Lubbock and Chairman of the USCCB Committee on Hispanic Affairs* Thursday, June 8, 2006

Dear *jóvenes*,

I would like to read a very special letter to you; it is a privilege to present this message from the Papal Nuncio to the United States, Archbishop Prieto Samby, in the name of His Holiness Benedict XVI:

Dear Brothers and Sisters,

Now that you are gathered for your First Encuentro, it is a privilege for me as Papal Nuncio to bring to you a message from His Holiness Benedict XVI, who sends you his congratulations and best wishes.

The Holy Father has all of you close to his heart and is praying that your gathering will be fruitful. Each one of you is a treasure, designed and formed by our living God. And each of us is called to be a witness of the crucified and resurrected Christ. Today, the Church asks you to be generous with your gifts and talents, offering them to Jesus and permitting him to use all that you have for the good of the Church.

During this time of Encuentro, I pray that you may be open to discern whether God is calling you to a religious vocation, to be a priest or a sister.

You are all positioned to assume your role in the leadership of the Church and have this responsibility among millions of young Catholics in the United States. I pray that, by the power of the Holy Spirit, this gathering will be a time of grace and renewal for each one of you and that you will return to your

communities with greater determination to proclaim the Gospel of Jesus Christ.

On this occasion of joy I am very happy to give all of you, gathered here, the Apostolic Blessing of His Holiness Benedict XVI.

Sincerely in Christ,

Archbishop Prieto Samby

Apostolic Nuncio to the United States

Now I direct myself to you in a Spirit of great joy and hope. Your presence in this place—in Notre Dame, under the mantle of Mary, the mother of Jesus, and with the purpose of our Encuentro—is a profoundly ecclesial and prophetic event that leaves its mark, changes hearts, and makes paths to follow. It is a sign of the times.

There was already in the past an ecclesial event very similar to this one. It was at Trinity College in Washington, DC that Hispanic leaders gathered for the *I Encuentro Nacional Hispano de Pastoral* (The First National Encuentro for Hispanic Ministry) in 1972. That Encuentro brought the Hispanic people out of anonymity and gave them a face in the Church. It was a new beginning, a journey of faith that forged the awareness and identity of the Hispanic Catholic people in the United States. It was a starting point that would transform Hispanic Ministry from being an isolated occurrence into an organic response of the Church toward this community of people, which has been its largest source of growth in the last few decades.

Thirty-four years after that *Primer Encuentro de Pastoral Hispana*, we come together now in another first encuentro, the first for *Pastoral Juvenil Hispana*. Like in 1972, this Encuentro in 2006 is also a shaking of the Holy Spirit that seeks to bring out of anonymity the young Hispanics whose faces are not recognized by the Church with sufficient clarity, familiarity, and affection. This Encuentro marks the beginning of an era in which a unique identity is being forged for Hispanic young people, as they become more and more aware of their reality and prophetic vocation.

As such, this Encuentro should be a starting point that transforms *Pastoral Juvenil Hispana* from being an isolated occurrence that depends on the pastoral care of a few, to being an organized response of the Church. This will be accomplished to the degree that in every parish, in every school, in every Catholic organization and institution, Latino young people are made welcome and given the space to be what they are—Hispanic/Latino Catholic *jóvenes*.

In this moment of grace, and echoing the words of the bishops in their 1983 pastoral letter, *The Hispanic Presence: Challenge and Commitment*, I say to you that Hispanic young people in the United States are a blessing from God. This truth becomes more evident in the work you have done during the past 18 months; the faith-filled process of consultation and the formation-in-action you have carried out will show their fruit during these days that we spend together.

We bishops are ready to learn more about you, your needs, your dreams, and your commitment to building the “Civilization of Love” to which our Lord Jesus Christ calls us. I exhort you to raise your prophetic voice and tell us how the Church can better welcome you and accompany you in your journey of faith, as young disciples of Jesus Christ.

As pastors of the Church, we are ready to accept the challenges that you present us, and we want to give pastoral responses that are appropriate for your reality. We are very aware that the response the Church offers Hispanic young people today will determine, to a

great extent, the future of the Catholic Church in the United States. You constitute almost half of the total number of young Catholics in this country. If the Church knows how to give you support today in your faith formation, your sacramental life, your academic education, your economic and social development, your participation as citizens, etc., it will find in you, your children, and in your grandchildren the leaders and faithful disciples that future generations need in order to continue the mission of the Church on this earth.

Let us walk then as a Church, as faithful disciples of Jesus, conscious that we walk in the midst of many challenges and in the company of people from many different cultures. Let us be *gente puente*—people who are bridge-builders. Let us share with others the richness of being a *mestizo* people, heirs of different races and cultures with the blood of many peoples running in our veins, because in the world today, *mestizaje* is the human dimension of globalization.

With this First Encuentro, my dear *jóvenes*, you are clearly expressing what you need from the Church. In actuality, I am here to tell you that the Church needs you even more, because the harvest is great but the workers are few. That is how I interpret today the theme of our Encuentro, “Weaving the Future Together.”

This labor of love consists above all in discovering ways of strengthening the unity of the Church, coming from our integral, unique, and irreplaceable reality. We are ready for you, Latino *jóvenes*, to share with us your perspective on how to weave the future of the Church, both in this nation and in the world. We ask the Virgin Mary—the young woman of Nazareth who knew how to say “yes” to God’s plan, the mother who protects us under her mantle the way Our Lady of Guadalupe did with St. Juan Diego, turning him into a prophet—that we may all be saints for the greater glory of God and the good of his people.

Address of Most Rev. José H. Gómez
Archbishop of San Antonio and Episcopal Moderator of La Red
Thursday, June 8, 2006

Dear *jóvenes*,

This Encuentro is a sign that we are in a new phase of our journey as Hispanic people and as a Church. We are here to speak about the future, to speak about you and your place in the Church and in our country. The theme of our Encuentro this weekend is “Weaving the Future Together,” and we have been doing this since we started the Encuentro process, we will do it intensely here, and we shall continue doing it in the future.

God is calling you to be leaders and apostles of the new generation. Whether as priests, auto mechanics, teachers, or mothers, you are part of the new generation of apostles—the new generation of leaders of the Hispanic community, of the Church, and of our country.

To be a leader means, in the first place, accepting Jesus Christ as the Lord of your life. To be true leaders, the living Christ must be your king; Jesus must be the Lord whom you follow and serve in all that you do.

Authority and the power do not come from social status or money. Jesus said to his apostles that to be a leader means to serve. A true leader is neither selfish nor worried about fame or power. A true leader does everything to serve God and to help others (Jn 13:1-17).

My friends, you must prepare yourselves to exercise leadership and service. Look for the knowledge and skills required to serve others. Stay close to the Church and practice your faith every day.

It is necessary for you to be the apostles of your companions. Don’t just preach to them; teach them by example. Have a personal friendship with Jesus, be good sons and daughters, good brothers and sisters, good neighbors and friends. This is how to be an apostle, it is how one brings others to Jesus.

To be apostles, my friends, you must believe in the family. Jesus came from a family just as we do. But today our families are being attacked. In a certain way the culture of today

treats the family much the same way as it does religion. It tells us that families are not really important, that it does not matter if babies or old people live or die, that it doesn’t matter if children grow up with their fathers and mothers. Instead of a culture of life we are creating a culture of death.

Remember that the call you receive is not only to be Hispanic leaders. We should be proud of our heritage and deepen our awareness of our Hispanic identity and the traditions and customs of our ancestors. But you are also *Catholics* and that means “universal,” that we cannot define ourselves, nor permit society to define us only by our ethnic identity. The call is to be leaders, not only for the Hispanic community, but in all areas of culture and society.

As Catholic leaders and as Hispanics we must recover this culture for God. We need to help our brothers and sisters to discover that they need God in their lives. We also have to work for our society to become more like the one that God wants for humanity.

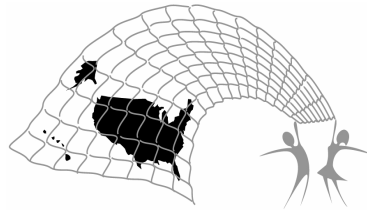
Even many of our Catholic brothers and sisters, themselves children and grandchildren of immigrants, seem to have forgotten the teaching of the Lord that when we welcome a stranger we are welcoming him, and when we reject a stranger we are rejecting him (Mt 25:35-43).

As leaders and apostles, you ought to make known the Good News of the social teachings of the Church. We should promote laws and policies that respect the dignity that God has granted to each person; the right people have to seek a better life for themselves and for their families; and the responsibility we have to share our blessings with others.

More than three hundred years ago, our Spanish-speaking ancestors were the first evangelizers in this continent. Today the Lord needs for you to be the new evangelizers of this continent. This same calling was given by Pope John Paul II in San Antonio in 1987:

“Now it is your turn to be the evangelizers of each other and of those whose faith is weak and who have not yet surrendered themselves

to the Lord.” This is also my challenge and my prayer for you: “Now it is your turn!”



Address of Sister María Elena González, RSM *President of the Mexican American Cultural Center (MACC)*

Friday, June 9, 2006

I give you my congratulations for being here today. Not only have you been picked as delegates for this Encuentro by your parish, diocesan, and regional communities, but more importantly, you were chosen by God; it is God who wants you today, here and now.

The tragic reality is that many Hispanic *jóvenes* have experienced discrimination first hand. Today, even though discrimination is illegal, it still occurs in hidden and open ways.

There are so many young Hispanics who try to fit into the dominant culture, who try to forget their own culture and language, and even reject them, ridicule them, and try to change their physical appearance! We have all known *jóvenes* who try to lighten their skin, straighten their hair, and even go so far as to wear blue contact lenses. Painfully this leads to a deep loss of their identity and sense of self. I also went through that experience when I felt ashamed of my parents who did not speak English, were poor, and were poorly educated.

Dear friends, you have to make a choice. You can choose to be bitter, or you can choose to be better. My hope is that you, as young adult leaders, and all who are gathered here, will create communities of love and respect where our *jóvenes* can discover healing and empowerment. To be effective ministers in the Church of today, you have to at least be bilingual; but it is far more important to be conscious and sensitive to our own cultural identity and that of others.

A leader who tries to be like Jesus is oriented toward action. As true leaders, you should put your faith into action. Your Hispanic presence is a gift when you make your values visible through loving service, education, conflict resolution, confrontation with injustice, and when you are the voice of those who have no voice, helping them to regain their voice.

Our Lady of Guadalupe also sends us to open doors and to be the voice of those who have no voice when she says to us: “*Do not be afraid. Am I not here who am your mother?*”

Presentation of Rev. Virgilio Elizondo, Ph.D.
Professor of Theology and Hispanic Ministry, University of Notre Dame
Friday, June 9, 2006

Dear *jóvenes* gathered here, my presentation has three points:

Our Church is being challenged. It is important that we **come to know our faith and not be afraid to deepen it**. Doctrine is not an imposition, it is a service that keeps us from going to extremes. Know your faith more deeply.

Also, look for **intellectual knowledge**. It is painful to know that of all minority groups, Hispanics have the highest drop-out rate. You need discipline to stay in school. We cannot have a leadership today that is not well educated. We need you! We need for you to be educated!

There is no substitute for the hours spent studying, which can sometimes be boring and sometimes fun. There is no substitute for learning literature, mathematics, science... We need well-educated leaders. Take advantage of education. One word we must not use is an excuse. It is our choice: *si se puede*—yes, we can. Concentrate, kneel before God and say: “Help me dear God, give me the strength and the energy.” Do it!

It is not enough to finish high school. It may be difficult to go to the university; some are here without immigration papers and it may seem impossible, but nothing is impossible if we trust in God. We only need to search for a way and never stop looking for it. Do not be afraid to challenge our Catholic colleges and universities: we have the obligation to find the way to make your education

possible, because as Catholics we have a moral obligation toward all of you.

My dear friends, think about studying beyond a bachelor’s degree. The greatest shortage among Hispanics is at the master’s and doctoral levels. In universities we see few or no Hispanic professors because there are no Hispanics with doctorates. Think of a master’s degree or a doctorate in sociology, chemistry, etc.; we need Catholic leaders in each subject area that exists. We need you, and we know that it can be done. There are ways. Find them!

Have a great **respect for the body** God gave you. Your bodies are holy; do not allow yourselves to be swept away by the energy and emotions you feel. Rather, use that energy for the good. Do not fall into the temptation of having sexual relations before the right time; do not bring children into the world outside the commitment of holy matrimony.

In closing, follow these three points of advice and you will be the leaders that the Church and the world need today. Do not forget: deepen your faith; study and obtain advanced degrees; and always respect your body. These are three ways of having life and having it in abundance; grasp it for yourselves and share it with others. May the Lord guide you always in your lives, may you allow yourselves to be guided by him, and may you lead many other *jóvenes* on his pathway of love!



Address of Cardinal Óscar A. Rodríguez Maradiaga

Archbishop of Tegucigalpa, Honduras

Saturday, June 10, 2006

Dear brothers and sisters,

You have to look at Hispanic *jóvenes* through the eyes of God. I am conscious of the difficulty of the issue of immigration, and I do not want to oversimplify the facts. It seems easier or at least more appealing, in the short term, to build, administer, preach, or celebrate than to accompany. Our consciences become more at peace that way.

I do not dispute nor minimize the value of preaching and celebrating. I could not do it. But there is no substitute for being face to face—the Cyrenian who helps carry the cross; the experienced traveler who encourages another who is ready to give up along the way, showing that what appears to be a mountain is only a small hill.

This most basic aspect of service is and will be to place in the hands of the Lord those who immigrate; he is the one who carries them in the palms of his hands. It is looking at them with the eyes of God, who cares for them as the apple of his eye. It is loving them with the heart of the Father, who always waits, watching the horizon without making himself known, yet never neglecting to be there. We can see with the same eyes of God.

I want to offer you a triple proposal that implies three attitudes: *respect the freedom of others, accompany with humility, and discover the language of love.*

Respect freedom as God does with us. Do not give in to spying or wanting to restrain or tie down, not even with invisible threads. The only permissible tie is that of love, which always liberates.

Accompany with humility, placing your experience at the service of others. Love never humiliates another. Much less in our case, in that we are conscious of our limitations, incoherencies, and postponed conversions. God seduces, invites, encourages, stimulates, corrects, and warns. Love never imposes.

To accompany one who has come from afar and has left family and home, is to make

oneself vulnerable with the soul of a father and the heart of a mother, who wants to offer the best of their love, knowing that *the best* also has its pitfalls. Never will we be sufficiently mature or generous to measure up to the task at hand.

It is normal for there to be a give and take between parents and children; in a similar way we who welcome immigrants learn much from them: from their authenticity, their inner searching, their delicate conscience, and the greatness of their heart.

Those who welcome immigrants are called to **discover the language of love**—not only in word, but also in gestures. It is obvious. If it is of God, this is the only way because that is his language. It is Jesus placing his hands on the children, looking with intense love at the rich young man, speaking up for the woman caught in adultery, or for the one in the house of Simon. It is Jesus with his arms on the cross, extended between heaven and earth, reconciling this wounded humanity. The one who sees Jesus sees the Father.

It is Jesus who speaks the words of love most hoped for, most innovative, most revealing. He speaks with authority because, with his eyes of love, he is capable of discovering what is inside of each one of us. And that look is always ready for whoever wants to learn to see with the eyes of God.

From that look come well-chosen words, good advice, revealing moments that help a person realize who they are and who they belong to... We can treat one another as brothers and sisters. Yes, this is possible; God has given us the tools.

It is not enough to just listen to the words of those who look for new horizons: we must be attentive to their gestures, their eyes, their hands, their silence... to be able to understand what words do not know how to say and sometimes cannot say. This same attention is reflected in the attitude of the one who receives the immigrant, who invites him, welcomes him, encourages him, and accompanies him. This is the message of Jesus for all of you, today in this Encuentro with him and with Hispanic young people; it is his message for tomorrow and forever.

Address of Most Rev. Jaime Soto
*Auxiliary Bishop of Orange and Chair of the USCCB Subcommittee
on Youth and Young Adults*
Saturday, June 10, 2006

Throughout the process of the Encuentro, we have seen that young people live in a world where moral ambiguity provokes the response of “I don’t know,” where not being prepared paralyzes them and holds them in the posture of “I can’t,” and where indifference frequently causes them to declare “I don’t care.” Let us now analyze these three dimensions of the reality of the young, recognizing that they are a part of the challenging social environment in which many Hispanic young people live.

First is the **ambiguity, the “I don’t know.”** Ambiguity exists when sight is obscured or confused, and this is the way many people see the world today. Ironically, in an era in which science and technology are so advanced and place so much information at our fingertips, there exists a great deal of uncertainty. In spite of the exorbitant mounds of information inundating us through the Internet, we remain indecisive and confused.

In these recent months, in your dialogues and in our exchanges, you have mentioned the same reality often cited in the media: the lack of academic preparation among so many Latino *jóvenes*. They also speak of the technological gap between Latino *jóvenes* and their peers in what is known as the “digital divide.” But it is not only the lack of access to education and the channels of information; in many places the school system denies Latino young people a moral compass that would help them to assimilate the information in a way that builds their humanity and integrity.

This ambiguous mentality is clearly seen in the area of sex education. Many of our school districts only want to speak of sexuality in scientific terms, without a single moral orientation, leaving it up to the young people to decide how to express their sexuality without offering them critical and ethical tools. In this area, the Church has also failed. Many pastors, catechists, and parents have kept quiet with their children and teenagers concerning sexuality, and this silence has left a void that

other cultural influences have taken advantage of in order to distort the meaning of human sexuality, reducing it to a form of recreation according to the preferences of each person.

Next is the notion of **paralysis, the “I can’t.”** Many *jóvenes* fall into this attitude because they have always heard “You can’t,” in part as a result of moral ambiguity. People who use this expression do so because they do not know what to do. This is the consequence of not being listened to or consulted, which implies at the same time that the person is only considered to be the object of an action or of a strategy, but not as a protagonist.

Indifference, the “I don’t care,” is the posture taken by people when ambiguity and paralysis have debilitated their soul. Frequently saying, “I don’t know,” and “I can’t,” leads people to not care about anything. “I don’t care” is the chant of an anonymous and individualistic society. People opt to be anonymous and focus their attention and energy on a private life.

When faced with ambiguity, love clarifies; when faced with the paralysis of anonymity, love strengthens and renews; and when faced with indifference, love gives of itself. Without love, life is reduced to: “I don’t know,” “I can’t,” “I don’t care.” With love, life becomes “I know,” “I can,” “I care.” Let us look at the person of Jesus, in order for him to show us a love that will take us from ambiguity to a prophetic vision; from anonymity without power to being a royal people; from indifference to a priestly life.

I also want to stress that the presence of the representatives of the Council of Latin American Bishops (CELAM) makes present and tangible the ties of solidarity that should exist among us as brothers and companions in faith, united in the same evangelical mission that has no borders. It is our task to arrive at the unity that comes from living the Eucharist we celebrate each Sunday. The priesthood of Jesus reached its climax when he gave himself up on the cross, the greatest gesture of God’s solidarity with humanity. His entire ministry was

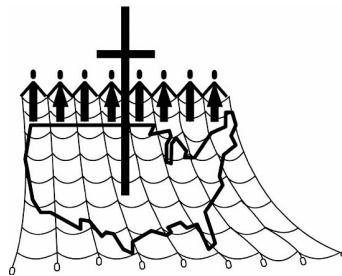
summed up in his death for his friends, and as Christians we are called to serve as he has done.

Bishop Plácido Rodríguez as chair of the Bishops' Committee on Hispanic Affairs, and I as your servant and chair of the Subcommittee on Youth and Young Adults, take your commitment seriously. In turn, we commit ourselves to send a letter to the boards of directors of *La Red* and of the National Federation for Catholic Youth Ministry, proposing a follow-up to this process. Our following Jesus invites us to take up the call to be prophets of hope, servants of his Kingdom, and priests of the new creation.

The young people of the world and of our Church frequently ask us bishops, "Who is responsible for youth and young adult ministry?"

I hope the dialogues that we have had and those that will follow will motivate you to take on a portion of our shared responsibility for the urgent tasks at hand and say with firmness, courage, and joy, "Here I am, Lord. Here we are together to do your will."

I hope that these thoughts will be like a seed or a spark that will enlighten or ignite your conversations this afternoon. I trust that these small contributions are compensated by the sincere admiration of my brother bishops and your humble servant, for the testimony and the impact of this national process that you have left in us, your pastors, and in the whole Church in the United States. This has been a wonderful accomplishment. May God bless you!



Homily by Most Rev. Gustavo García-Siller, M.Sp.S.

Auxiliary Bishop of Chicago

Sunday, June 11, 2006

What a joy to be able to conclude in prayer the efforts, the work, the initiative, and the determination of spirit that we have witnessed and achieved during these days after a long journey! This event is of great value to the large number of Latino *jóvenes*, transcending those who worked with their sights set on this National Encuentro for so many months. The climactic moment of this event is the Eucharist because the Eucharist transcends and because the celebration in God, with God, and for God transcends in favor of our brothers and sisters, and in this case, our brothers and sisters who are *jóvenes*.

It is necessary to end this process that we have been involved in for some time, especially in these past few days. We need a conclusion after having analyzed multiple scenarios

and having reflected on the presentations, some with much information, others with a deep, wide, or incisive vision. All of this has penetrated our interior, and it is important that we conclude in the triune God.

I invite you to place yourselves before God and to live his presence through the Spirit who, in Jesus, makes us his sons and daughters. We are a large group, but how many more *jóvenes* need to have the experience of God! They need to speak of the experience of God that is presented to us in Deuteronomy, a God that is near and who walks with his people and wants to win them over. It is God who loves us and reveals that love in Christ Jesus; it is God who, by giving us his Holy Spirit, convinces us that we are his sons and daughters.

Now, *jóvenes*, if we turn our face to God, that God will take us beyond the boundaries we have imposed on one another. I have just crossed the border and that fence really is a clear sign that we have set limits, and yet our God is a God without limits. God, being three in one, breaks open the borders that are individual, communal, social, political, and economic because God is love. This God who is love can only be experienced in his personal individuality, and this is the invitation that I make to you in concluding the Encuentro on this feast of the Holy Trinity.

To have a relationship with God who is Father, Son, and Holy Spirit, we need to converse with God the Father, the Son, and the Holy Spirit in common and ordinary ways. The presence of God the Father, Son, and Holy Spirit should be something natural in all of us, in the *jóvenes* of this generation and those to follow.

Our God is a God who belongs to every person. God wants to be your Father, our Father. Jesus wants to be your savior and Lord; he wants to be the one who moves you, your whole being, your spirit. The Holy Spirit wants to be the soul of your soul. God the Father, Son, and Holy Spirit is the one who gives us hope.

As we get close to the people who seek God, we are sanctified. All of us, all of you *jóvenes* have had an encounter with God, and that encounter can be with God the Father, with God the Son, and with God the Holy Spirit. It is true that people who already have had an encounter with God tend to associate with people who seek God, and that is what you have all been doing, *jóvenes*, in the name of all the *jóvenes* in the United States: seeking God so that those who come in contact with you may also be sanctified.

To worship the Father is to live a life being like Jesus, imitating Jesus. To worship God is to allow oneself to be moved by the Spirit so

that we do not live like slaves and we do not make ourselves slaves to one another or take others as personal property, but rather that we live free in order to love with the Holy Spirit.

These days have been very beautiful and filled with much enthusiasm. These processes will be transcendent, marking history, making an imprint, and opening new horizons for the development of our young people.

This room is teeming with energy to worship God, the one true God who is Father, Son, and Holy Spirit. Let us live the message of God so that others can also come to worship him.

Jesus, with the authority given to him, says: "Go and make disciples of all nations." (Mt 29:19) Get out of the typical circles that surround you, go to all the corners of the earth, and share the Gospel of God.

The way is that of the cross. Only by carrying the cross of each day can we give testimony to the great love of the Father; to the Son who offers himself for the salvation and redemption of the world; and to the Holy Spirit who wants to move humanity until it ignites with the flame of love, until we are all one in Christ Jesus.

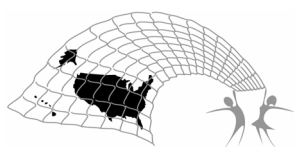
This First Encuentro carries that message: "Weaving the future together," to keep creating this vision together. This is only possible if we are prepared to carry our own cross and that of our brother or sister. Through the cross of the other, on which God is hung, we can discover the faces of our sisters and brothers and can, with God, carry the cross and make a difference.

Break open life-giving alternatives for others. This is the time of the *joven* and, as *jóvenes* and with *jóvenes*, you will bring the needed response to the world: showing that God is alive and that he is God the Father, Son, and Holy Spirit, and shouting to the world that God lives among us.

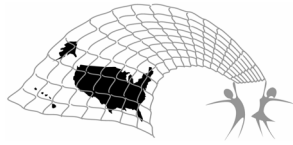
GLOSSARY OF TERMS

- **Adolescentes:** *youth/teens/adolescents*. Boys and girls between 13 and 17 years old. It is not appropriate to use the term *jóvenes* to define them, unless they are more than 16 years old and participate in groups with *jóvenes* over 18 years old.
- **Animador/a:** not translated. Common concept in Hispanic youth and young adult ministry (*Pastoral Juvenil Hispana*), with no parallel in the practice of youth and young adult ministry in the dominant culture of the United States. It refers to the person who inspires or is the soul of the group or small community, because of the care he/she exercises over them and their members.
- **Asesor de pastoral juvenil:** *adviser of pastoral juvenil*. Given that it is the young people themselves who exercise leadership in Hispanic young adult ministry, the adults accompany them as advisers. The advisers must have the ability to inspire the *jóvenes* to be leaders and must have sufficient pastoral experience to support and guide them, especially in the early stages of the community, in times of transition, and moments of crisis.
- **Dinámica:** not translated. A common practice in *Pastoral Juvenil Hispana* that consists of engaging the young people in a lively process or activity with a gospel message.
- **Grupo de adolescentes:** *youth group*. Group composed only of adolescents, younger than 18 years old.
- **Grupo de jóvenes:** not translated. Group composed only of single young adults, from 18 to 30 years old.
- **Grupo juvenil (parroquial):** not translated, or *youth and young adult group*. A group composed of adolescents and single young adults together, or the equivalent of a *youth group* or *grupo de jóvenes*, if the context is clear.
- **Pastoral con adolescentes hispanos:** *ministry with Hispanic adolescents*. This phrase refers to ministry with Hispanic adolescents, between 13 and 17 years old, whether conducted in English, Spanish, or bilingually, and whether the adolescents are in school or not. Because the adolescents are under 18 years old, they need to be accompanied by adult leaders who supervise their meetings and activities.
- **Pastoral de jóvenes:** not translated, or *Hispanic young adult ministry*. This ministry is “of” the *jóvenes* because those who carry it out are mostly *jóvenes* between 18 and 30 years old, supporting one another and fulfilling their baptismal mission in the Church and in the world as a peer group. Older adolescents may participate with the permission of their parents and the pastor, taking into account the local guidelines for maintaining safe environments in ministry with adolescents. Generally these *jóvenes* are single and, because they are over 18 years of age, do not require the supervision of an adult in their meetings and activities. Nevertheless, the leaders should be in constant communication with an adult adviser, such as the pastor, the director of religious education, or a certified adviser for *Pastoral Juvenil Hispana*.
- **Pastoral juvenil hispana:** not translated. If necessary, this phrase can be translated as *Hispanic youth and young adult ministry* when referring to joint efforts between ministry with Hispanic adolescents and Hispanic young adult ministry, including the work of apostolic movements related to Hispanic young people.
- **Jóvenes:** not translated. When using the term for the first time in a document, it should be explained that it refers to single Hispanic youth and young adults, from 16 to 30 years old.

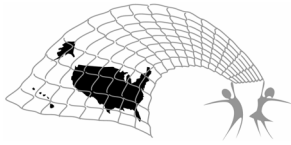
- **Director/coordinator of youth ministry:** *director/coordinador de youth ministry* or *director/coordinador de pastoral con adolescentes*. It must be clarified that this title refers to the adult responsible for pastoral programs for adolescents in the diocese, parish, or school.
- **Youth/teens/adolescents:** *adolescentes*. It is not appropriate to use the term *jóvenes* to define them, unless they are more than 16 years old and participate in groups with *jóvenes* over 18 years old. The phrase *estudiantes de preparatoria* (high school students) may be used if the context is clearly talking about students, but since many adolescents do not finish high school, this is not an acceptable term to describe the age group in general.
- **Youth ministry:** not translated. If necessary, use *pastoral con adolescentes*. It would be a mistake to translate “youth ministry” as *pastoral juvenil* because it connotes a different kind of ministry in Spanish. Whether translated or not, it should be made clear that the term generally refers to parish or campus ministry with adolescents of high school or junior high age under the direction of an adult youth minister.
- **Youth ministry leaders:** *lideres en youth ministry* or *lideres en la pastoral con adolescentes*. This term refers to the adults and adolescents who serve as members of a team of volunteers for ministry with adolescents with regard to the planning, coordination, and implementation of programs, events, and activities for the adolescents in a parish or school.
- **Young adults:** not translated, or *jóvenes*. When using the term for the first time in a document, it should be explained that it refers to young people ages 18 to 39, whether they are single, married, or with children.
- **Young adult ministry:** not translated. If necessary, use *pastoral juvenil*. It must be clarified that this phrase refers to U.S.-style young adult ministry, which means that it generally attends to college-educated Catholics from 18 to 39 years old, in parishes, dioceses, and universities, whether they are single, married, or with children.



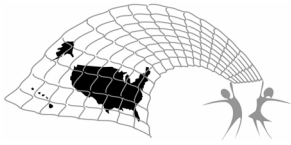
NOTES REGARDING MY CHRISTIAN SPIRITUALITY



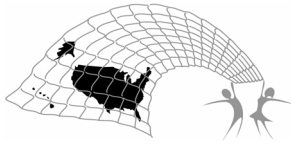
NOTES REGARDING MY VOCATION AND LIFE PROJECT



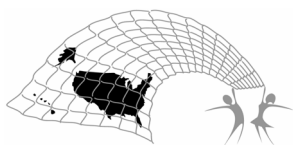
BIBLICAL PASSAGES
THAT ENCOURAGE ME
AND ILLUMINATE MY LIFE



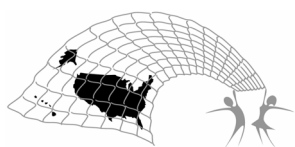
TEACHINGS OF THE CHURCH
THAT MOTIVATE ME
IN A SPECIAL WAY



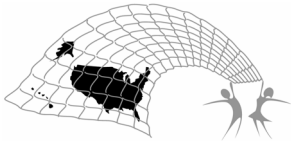
NOTES
REGARDING MY MISSION
IN PASTORAL JUVENIL



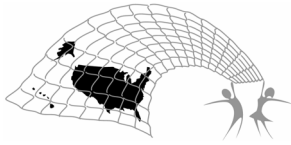
AUTOGRAPHS
OF MY FRIENDS
IN PASTORAL JUVENIL



MESSAGES FROM MY
ADVISERS
AND SPIRITUAL GUIDES



THOUGHTS FOR THE NEXT ENCUENTRO



PRAYERS THAT COME
FROM THE HEART

