

Archdiocese of Detroit: Pastoral Plan for Hispanic Ministry

December, 2004

I. INTRODUCTION

After a long process of discernment by grassroots Hispanics, pastoral ministers and central services personnel, Archbishop Adam Maida approved an Archdiocesan *Pastoral Plan for Hispanic Ministry* in January, 1992—with specific recommendations approved by him in June of that year. The Archdiocesan Pastoral Plan was a response to the *National Pastoral Plan for Hispanic Ministry*, and based in the reality of the Hispanic community in the Archdiocese of Detroit. Although the plan focuses on the Hispanic people, it is addressed to the entire Church of the Archdiocese of Detroit. After twelve years, which have witnessed dramatic increases in the Hispanic population and a number of initiatives in response to the original Plan, we present this revision as a guideline for the local Church's pastoral ministry at the beginning of the Third Millennium.

A word about the term "Hispanic": The terms "Hispanic" and "Latino" are used interchangeably throughout recent pastoral documents such as *Encuentro and Mission: A New Pastoral Framework for Hispanic Ministry* (2002). The term "Hispanic" was used during the 1970 Census and was adopted by church leadership of the time to help define a people with a common identity, vision, and mission. It has been integral to the historical memory of Hispanic ministry since 1970 and continues to be used in the Church today. In recent years, the term "Latino" has become widely used by church and community leaders, particularly in urban areas. It is a self-identifying term that has emerged from the community and is embraced by the Church.

II. ANALYSIS OF THE HISPANIC REALITY

History

Hispanics have been present in the Archdiocese of Detroit since 1918. As a result of the "Bracero" program between Mexico and the USA in the early 1940s many Mexicans came to Detroit to work in the auto, railroad and farm industries. Manufacturing and agricultural work during wartime also contributed to draw over more groups: Puerto Rican, Cuban and Central and South Americans began to arrive in the 1940s, 1950s, and 1960s and are still coming. Over the past decade, jobs related to the automotive industry continue to dominate, followed by construction (highways and homes), landscaping, food processing, restaurants, and jobs in service industries.

Many priests, religious and lay leaders have committed themselves to the service of the Hispanic community. Notable among them are Fr. James Barrett, CSSR, who started ministry to Hispanics in 1943 at Most Holy Redeemer in Detroit; Msgr. Clement Kern, pastor at Most Holy Trinity for many years; Fr. Robert Power, CSB, who helped revive Ste. Anne in Detroit and established it as a parish at the service of the surrounding Hispanic community. Communities of women religious, [notably, the Sisters, Servants of the Immaculate Heart of Mary (Monroe IHMs); the Adrian Dominican Sisters; the Sisters of Saint Joseph of Kalamazoo (SSJ); the Home Visitors of Mary (HVM) and the Religious of the Sacred Heart (RSCJ)] joined a host of other Archdiocesan priests, foreign missionary priests and lay leaders to foster and develop faith and lay leadership. In 2000, *Our Lady of Guadalupe Middle School* was established by a coalition of religious women's congregations for the education of girls at risk in southwest Detroit.

Demographics

According to the 2000 Census, the total population of US Hispanics was 35.3 million, representing 12.5% of the US population [See Table 1 below]. Over 128,000 Hispanics were counted in the Archdiocese of Detroit, up 48% from the 1990 census. Southwest Detroit traditionally attracts a greater number of Hispanics and will continue to grow because there is abundant affordable housing stock for newly arrived people. But the Hispanic Catholic community is no longer resident only in Detroit and Pontiac. It has migrated to the suburbs and its presence is felt in each of the six counties comprising the Archdiocese. Since the Pastoral Plan was approved in 1992, there has been a notable increase in Hispanics especially in Oakland and Macomb counties.

In the 2000 United States Census, the Hispanic population in the United States reached 35,177,739—12.5% of the nation’s 281,421,906 citizens. In the Archdiocese of Detroit, it is currently estimated at 128,075 for all six counties [See breakdown by county, Table 2, below]. Demographic experts routinely talk about a 5-10% undercount of Hispanics. With a higher birth rate than other minorities, and a much younger overall population, the needs of Hispanics, projected to reach majority status by 2020, continue to grow. The Archdiocese of Detroit encompasses approximately *forty percent* of Michigan’s estimated 323,877 Hispanics.

Table 1: Hispanic Ministry at a glance

- Percentage of US Hispanic population under age 18 37.5%
 - Percentage of US Hispanic population 18-64 59.0%
 - Percentage of US Hispanic population age 65 or more 5.3%
 - Percentage of Hispanic population, native born (1980) 80%
 - Percentage of Hispanic population, native born (1990) 64%
 - Percentage of Hispanic Population, foreign born (2000) 39.1% (*60.0% native born*)
 - Percentage of US Catholic population growth since 1960 (due to Hispanics) 71%
 - Percentage of US Catholics who are Hispanic 39%
 - Percentage of Hispanics who are Catholic (2002) 72.6%
- Projections: In 2020, the Hispanic population will be approximately 52.7 million. In 2040, this number will grow to about 80.2 million. In 2050, with a population of approximately 96.5 million, Hispanic Americans are projected to constitute 24.5 percent of the US population.

Table 2: Hispanic Population by County (US Census, 2000)

Wayne:	77, 207 (six parishes)
Oakland:	28, 999 (two parishes)
Macomb:	12, 435 (two parishes)
Monroe:	3, 110 (one parish)
Lapeer:	2, 731 (one parish)
St. Clair:	3, 593 (one parish)
TOTAL:	128, 075 (40% of Michigan’s estimated 323, 877 Hispanics)

The Hispanic population is no longer limited to the urban centers (Detroit and Pontiac), but continues to expand to surrounding suburbs. The vigorous growth of Pentecostal and evangelical churches catering to Hispanics is a cause for concern, along with the alarming statistics which document the failure of Hispanic youth to finish even their high school education.

Economics

In the last ten years, Hispanics have increased their economic potential by establishing new businesses in the barrio (Mexicantown) and also in the suburban communities. Presently there are two Hispanic business associations. We have also seen more manufacturing businesses in automotive products and steel processing. The greatest and most visible sign of Hispanic economic growth is in housing. Hispanics are not only buying homes in Southwest Detroit; they are remodeling them. This has increased the average market value of the homes from about \$12,000 ten years ago to \$60,000 at present.

- The medium income of white households in the United States is \$45,904; for Hispanics it is 27 percent less at \$33,455.
- As of 2000, 41 percent of Hispanic workers were employed in service occupations or as operators and laborers.
- In 1999, 7.7 percent of non-Hispanic Whites were living in poverty. In the Hispanic community, the poverty rate is at 21.2 percent, or approximately 7.2 million people. The 2000 rate matches the record lows reached in the 1970s.

Religion

Hispanics are traditionally Catholic and at least the majority of first and second generation Hispanics are baptized in the Catholic Church. However, some Hispanics have not been properly catechized and are very easily confused by the proselytizing Pentecostal and other non-Christian sects.

From 1900 to the late 1960s Hispanics went almost unnoticed in the Archdiocese of Detroit and church outreach was minimal. The faith was preserved by the popular religiosity of the people, especially through devotion to the Virgin Mary, notably under the title of Our Lady of Guadalupe, due to the majority Hispanic immigration from Mexico. According to verbal accounts from early Hispanic residents in Detroit, in 1919 a group of Mexican people purchased a lot of land on the corner of Kirby and Roosevelt Streets (John C. Lodge and Kirby now) on the near west side and began construction of a Mexican National Church, *Our Lady of Guadalupe*. The Church was completed in 1923 and served Hispanics until it was closed in 1935 due to the circumstances in Detroit during the Depression, when about 80% of the Mexicans living in Detroit were forcibly repatriated. The building is still standing and is now a Baptist Church.

During the 1970's, Cardinal John Dearden applied the mandate from *Synod '69* to Archdiocesan Central Services, establishing first a Latin American Secretariat. A pastoral center at Ste. Anne failed due to lack of financial support. Following the recommendation of a special task force to establish a "center" for Hispanic ministry with a central office and four outreach offices, he established the *Office for Hispanic Affairs* in April, 1978, naming Raul Feliciano as its first director. The Office would serve as a link between the Hispanic community and the Archdiocesan structures, advocating for the inclusion of Hispanic needs and concerns in the programs and objectives of the central service offices.

In 1979, Cardinal Dearden established *Mary, Mother of the Church* as a mission to serve the needs of over 1,000 Hispanic families in Southwest Detroit, at Saint Stephen Parish. In 1983, Archbishop Edmund Szoka purchased a former Lutheran church at 4848 Lawndale and the Mission moved there, with its own pastor, serving Hispanics in the area of St. Stephen; St. Lawrence; Our Lady, Queen of Angels; St. Cunegunda and St. Andrew parishes. With the closing of St. Lawrence parish in 1989, many of its former parishioners began to attend the Mission. In response to a financial crisis at the Mission, it lost its “national parish” status and became a multicultural, territorial parish, merging with Saint Stephen under a common pastor in 1993. The parish is now officially known as *St. Stephen/Mary, Mother of the Church*.

Services to Hispanics in the Downriver area began at *St. Francis Xavier* parish in Ecorse in the 1970s, as Detroit’s Hispanic population began to move beyond its borders.

In Monroe County, *St. Joseph, Monroe* succeeded *St. Joseph, Erie* as the center of Hispanic ministry in 1987, and its focus shifted from its origins as a service to the annual influx of agricultural workers to a ministry to the year-round residents (mainly settled-out former agricultural immigrants and their children) as well as to the seasonal agricultural migrants, with assistance from members of local parishes.

Drawn by prospects for employment and in part driven by the anti-immigrant climate of state propositions in California, the immigration of Hispanics to the Archdiocese “boomed” in the early 1990’s. *Most Holy Redeemer, Saint Gabriel* and *St. Stephen/Mary, Mother of the Church* experienced the largest increases.

A Sunday Mass in Spanish began at *St. Clement of Rome* in Romeo in 1991, and was the beginning of an active outreach to both the resident Hispanic population of northern Macomb County and to the summer influx of migrants, with the help of a number of women religious as pastoral associates and a series of guest priests. Father Ezequiel Mondragon, from the Diocese of Toluca, Mexico was incardinated and became the first Mexican pastor of *Sacred Heart Parish* in Imlay City in 1994. In the late 1990’s, the influx of Hispanics to Macomb County prompted Fr. Robert Blondell of newly-established Saint Maximilian Kolbe parish to begin Mass and pastoral services to Hispanics, eventually requiring a fulltime pastoral associate there. The surge in Hispanics in the North Macomb Vicariate moved the Vicariate Council and area pastors to establish the innovative multi-service *Agape Center* as a vicariate project at St. Clement of Rome in association with Catholic Services of Macomb, which now includes the *Juan Diego Center*, serving Hispanics under the fulltime pastoral associate at St. Clement.

Our Lady of Guadalupe Mission in Port Huron (established in 1952 to serve Hispanics in St. Clair County) became the responsibility of the *Pastoral Plan for Hispanic Ministry* upon its promulgation by Cardinal Adam Maida in 1992. It lost the services of priests from St. Joseph, Port Huron but gained a fulltime pastoral associate. The program of social and community services developed there as the “South Park Community Center” continues, including People’s Clinic sponsored by the Saint Joseph Mercy Hospital and a preschool program run by the Headstart program of St. Clair County. The lack of available priests in the Port Huron area has prompted the Mission’s leadership to explore the eventual conversion of the Mission into a multi-service social and cultural center, with liturgical and catechetical services provided by another parish. A fulltime pastoral associate would continue to provide services to St. Clair County Hispanics, continuing Our Lady of Guadalupe’s original purpose.

In Pontiac, *St. Vincent de Paul* and *St. Michael* parishes were clustered with a combined pastoral team and shared services in 1999. Masses in Spanish are now offered at both sites.

Since Cardinal Maida's approval of the 1992 *Pastoral Plan for Hispanic Ministry*, annual Parish Empowerment Fund grants were combined annually in a single request, submitted in a bloc by the Plan's Coordinator. Annual requests reached a total of \$287,500 by 2002.

By 2002, there were twelve parishes regularly offering Mass and services in Spanish, with a total of 17 Sunday Masses in Spanish (three parishes offer two Sunday Masses in Spanish; one offers three). Nevertheless, the crowds at seasonal events such as Ash Wednesday and the Feast of Our Lady of Guadalupe reveal an actual Hispanic population far in excess of the number who attend weekly Masses. These communities vary in their needs for services in Spanish, since some serve primarily second and third-generation immigrants, while others serve a majority population of recent arrivals. Of these, a majority are undocumented. The Immigration Services Office of the Archdiocese is at pains to meet the needs of those seeking to regularize their status. On the pastoral level, an inter-parish Marriage Preparation Program in Spanish was established in Detroit in 2000, and serves over 50 couples each year.

Hispanics have continued to adhere to their Catholic faith, and have deepened their relationship to Christ through a variety of apostolic movements in Spanish, such as the *Cursillo* Movement in Spanish (first introduced in the Archdiocese in the 1960s); the Spanish Charismatic Renewal (*Renovación en el Espíritu Santo*); Marriage Encounter (*Encuentro Matrimonial*); the Catholic Family Movement (*Movimiento Católico Familiar*); and a movement for youth known as Journeys in Christian Life (*Jornadas de Vida Cristiana*). Other groups organized at the parish level or as social groups with a religious purpose have also served to deepen Catholic faith, such as the *Sociedad Guadalupana*; the Franciscanas; the *Cofradía del Sagrado Corazón*; the *Damas Católicas* and the *Caballeros Católicos*. An Hispanic Knights of Columbus Council was established by members of Ste. Anne in the 1980s, named in honor of pioneering parishioner Anacleto Rodríguez. Beginning in the 1970s, a group of Hispanic parishes combined their efforts to promote an annual celebration of Our Lady of Guadalupe (inviting the Archbishop or one of his auxiliary bishops to preside) and of Puerto Rico's patroness, *Nuestra Señora de la Providencia*. These celebrations have grown in each parish, and in many others as well.

Notwithstanding all these efforts, many Hispanics still do not feel welcomed by the Church, *their* Church. They often feel like foreigners, and ask themselves if this is the same Catholic Church they knew in their home countries. They encounter difficulty obtaining services in Spanish, or are told they must learn English (with scant efforts to provide training in English as a Second Language, or ESL). Their devotions and customs are met with disdain, and they are told to "become more American." Because they do not conform to North American standard practices such as parish registration and envelope use, they are sometimes denied service or attention. Because of such incidents, many fail to even approach the local parish, and so become "invisible" to pastoral leadership. A further problem is the impression that an adequate ministry to Hispanics (and by them) can be accomplished only by the several parishes currently providing such services. It is too easy to say "Go to Saint Vincent's"—or to whatever area parish—instead of addressing the presence of Hispanics, along with their pastoral and social needs, in the growing number of Archdiocesan parishes where they actually live.

Clearly, more education is needed on all sides—both in order to sensitize North Americans to the rich Hispanic heritage (called “a blessing” by the US Bishops) as well as to integrate these recent arrivals as active members and faithful stewards of their parishes. The Archdiocese of Detroit cannot ignore these challenges, at peril of losing its Hispanic members and their children to the Protestant denominations and to fundamentalist groups who extend themselves in welcome. A practical step would be giving priority to the training of priests in Spanish, and making the appointment of bilingual/bicultural priests a clear priority in the annual Assignment Board meetings.

Signs of a growing concern by the Catholic Church on the national level have been warmly received by Hispanics, notably the pastoral letter, *“The Hispanic Presence: Challenge and Commitment”* (1983); *“Prophetic Voices”* (the document on the Process of the *Third Encuentro Nacional Hispano de Pastoral*) (1986); the resulting *National Pastoral Plan for Hispanic Ministry* (1987); and the 2002 updating of the National Pastoral Plan, *“Encuentro and Mission.”* This revision of the Archdiocese of Detroit’s *Pastoral Plan for Hispanic Ministry*, modelled after the National Pastoral Plan, seeks to incorporate the insights of these more recent documents.

Local efforts to respond to the National Pastoral Plan have included the creation of the *Instituto Cultural de Liderazgo en el Medioueste (ICLM)*, developed with several other dioceses in episcopal regions VI and VII and in collaboration with the US and Mexican provinces of the Society of Jesus, as well as the development of a core curriculum in Spanish for lay ministers at Sacred Heart Major Seminary. Scholarships provided by the Parish Empowerment Fund have enabled more Hispanics to access these educational resources. All these efforts lay the foundation for the training and certification of competent pastoral ministers to serve the growing needs of the Hispanic community. A Spanish-language track for the archdiocesan Permanent Diaconate Program has been developed, and waits only for the recruitment of candidates in order to begin. Events such as the annual Juan Diego Awards have highlighted and recognized the contribution of the older generation to the Hispanic community’s life of faith. The Latino Cultural Pastoral Center (LCPC) was established at the former St. Hedwig Convent in 1994, and was moved to the former St. Vincent Middle School building in 2002, when the building and property were deeded to the newly-established *Latino Catholic Educational Foundation (LCEF)*, a non-profit foundation under the leadership of a lay Board representing Hispanic parishes and pastoral movements.

With this revised Pastoral Plan, we look forward to the creation of a more culturally-sensitive and life-giving Church that is, in the prophetic vision of the US Bishops’ National Pastoral Plan, a *“leaven for the Kingdom of God in society.”*

III. DOCTRINAL FRAMEWORK

Evangelization is the essential **mission** of the Church [*Evangelii Nuntiandi* 6, 14]. We continue Jesus’ work which is to announce the Kingdom of God and the Way for entering it: *“The Spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the Good News to the poor”* [Lk 4: 18-19]. The Kingdom that Jesus proclaims and initiates is so important that in relation to it, all else is relative [*National Pastoral Plan for Hispanic Ministry*, 13].

Today the mission of the Church calls for a **new evangelization**—new ardor, new methods and new expression—intended to bridge the gap between faith and culture [*Evangelii Nuntiandi*, 20; *Ecclesia in America*, 6]. New evangelization with its new attitudes and activities [*Santo Domingo*, 23], is enfolded

in cultures and inseparable from the preferential option for the poor [*Ecclesia en America*, 18]. The New Evangelization affirms and defends the dignity of all human persons [*Evangelii Nuntiandi*, 30,31] and transforms social structures. [*Ecclesia in America*, 10] In this way we exercise stewardship over nature's goods and their just distribution [*National Pastoral Plan for Hispanic Ministry*, 13].

We, the people of God speak with a **prophetic voice** denouncing sin and announcing hope, and in this way give witness to the historic and tangible presence of Jesus Christ. Today, we encounter the living Jesus Christ, the same yesterday, today and forever [Heb 13:8; *Tertio Milenio Adviente*, 2], and promote the “seamless garment” of life in the midst of a culture of death.

The Church in America is a reflexion of the universal church. We are “the many faces in God’s House” which encounter the living Jesus Christ through the struggle for **unity** in diversity, “so that all may be one, like the Father and I are one” [Jn 17, 11; *Ecclesia in America*, 5; *Encuentro 2000*]. Unity comes from true communion with the indwelling Spirit of the risen Jesus Christ, and is achieved on the road of “conversion, communion and solidarity” [*Ecclesia in America*, 3-7].

Guided by the same **Living Spirit**, the road of new evangelization toward unity is mapped out in the *National Pastoral Plan for Hispanic Ministry* and was celebrated in *Encuentro 2000*. It calls us to “live and promote by means of *pastoral de conjunto*, a model of Church that is communitarian, evangelizing and missionary. . .” [*National Pastoral Plan for Hispanic Ministry*]. Through a *pastoral de conjunto*, we encounter the indwelling Spirit of Jesus Christ calling us to be examples and promoters of justice, collaborators in a new leadership education, and active yeast for the Kingdom of God in society [*National Pastoral Plan for Hispanic Ministry*].

The **responsibility** for the mission of the Church falls on us, who are all baptized Christians, the People of God: the Pope and bishops, priests, deacons, religious and laity [*Lumen Gentium*, 4, 7, 9], are invited to accomplish Jesus’ work with a sense of co-responsibility. Nourished by the Eucharist, which makes us the Body of Christ and is the center of our common identity and our mission, we offer thanksgiving and our renewed commitment of love and service [*National Pastoral Plan for Hispanic Ministry*, 15].

IV. GENERAL OBJECTIVE

“To live and promote, by means of a *pastoral de conjunto*, a model of Church that is communitarian, evangelizing and missionary, incarnated in the reality of the Hispanic people and open to the diversity of cultures, a promoter and example of justice...that develops leadership through integral education and is a leaven for the Kingdom of God in society.”

(National Pastoral Plan for Hispanic Ministry)

V. RECOMMENDATIONS FOR ACTION

The following recommendations are based both on the original dimensions of the *National Plan for Hispanic Ministry* (1987) and the revisions to that Plan encompassed in *Encuentro and Mission* (2002). They acknowledge either completion of the recommendations made in Detroit’s 1992 Hispanic Pastoral Plan or the need for further action in light of our reality after twelve years.

THE NEW EVANGELIZATION AND PASTORAL DE CONJUNTO (Communion in Mission)
From Fragmentation to Coordination

“To develop a “Pastoral de Conjunto” which through pastoral agents and structures, integrates, coordinates, in-services and communicates the Church’s pastoral actions in keeping with the general Objective of this Plan.”

(National Pastoral Plan for Hispanic Ministry)

This Pastoral Plan, while written to address the particular needs of the growing Hispanic community detailed in the analysis above, needs to be applied as a pastoral plan for the entire local Church. Its recommendations will, and need to, affect Vicariate Planning, Archdiocesan budget priorities, the training and assignment of priests, and the training and employment of lay pastoral ministers. The Hispanic community can no longer be considered as the recipients of ministry: we want to be actively involved in it, and to be actively involved in decisions that affect our lives.

- Recommendation 1: Pastors and leaders of the apostolic movements will assure attendance by their representatives at the quarterly meetings of the Hispanic Advisory Committee (Comité Asesor Hispano), made up of two representatives and an alternate from every parish offering services to Hispanics, along with one representative and an alternate from the significant apostolic movements. The Cardinal’s Coordinator for the Hispanic Pastoral Plan will serve on this Committee *ex officio*. The Hispanic Advisory Committee shall formalize its structure to include the election of a chairperson, vice-chairperson, and secretary, whose responsibilities will include minutes and periodic updates reported directly to the Department of Parish Life and Services. Should a special need arise for additional recording assistance, one of these elected individuals shall make an ad-hoc request of the Department of Parish Life and Services. Minutes from meetings will also be published in a form suitable for inclusion in parish bulletins, and the elected secretary will maintain an up-to-date list of members (including e-mail addresses). Pastors should know that members of this Archdiocesan committee are *ex officio* representatives to the Parish Pastoral Council, and should report to, or receive from them, matters relating to parish life and Hispanic Ministry. Pastors and pastoral ministers involved in Hispanic Ministry [See “Pastoral Agents/Agentes Pastorales” below] will be invited to meet with the Hispanic Advisory Committee at least once a year to discuss items of mutual interest and importance, and to evaluate how the Plan is being implemented at each parish.
- Recommendation 2: Pastors will give new impetus to parish leadership by actively recruiting Hispanic members for the Parish Pastoral Council, and solicit the help of the Office for Leadership Formation in training them, if necessary (using the Archdiocesan *Guidelines for Parish Council*, available in both English and Spanish). The Parish Pastoral Council should assist the pastor in assuring that two parish delegates (plus an alternate) are appointed to represent the parish on the Hispanic Advisory Committee (Comité Asesor Hispano).
- Recommendation 3: The Hispanic Advisory Committee’s principal task will be to assure that the goals of this Pastoral Plan are being met in all areas of the Archdiocese, to serve as a “sounding board” for matters related to Hispanic Ministry, and to make recommendations to the responsible agents and structures to address deficiencies, which will go through

established Archdiocesan structures and procedures. The Allocations Board (formerly the Parish Empowerment Funds Committee) shall continue to include 2-3 Hispanic members, who will voice concerns and make suggestions on behalf of the Hispanic community as applications are reviewed. The presence and participation of these representatives will assure that Hispanic ministry is at the center of the Archdiocese's pastoral planning.

- Recommendation 4: With the assistance of the Agentes Pastorales [see below] the Advisory Committee will convoke an initial Archdiocesan Hispanic Assembly from all parishes and movements to inaugurate this Plan, once promulgated.
- Recommendation 5: Pastors shall be encouraged to select Hispanic leadership from their Parish Councils to serve on Vicariate Pastoral Councils. These Hispanic leaders may then be appointed to the Archdiocesan Pastoral Council (APC) to represent Hispanic concerns to the Church at large.
- Recommendation 6: This plan acknowledges the value of a priest active in Hispanic Ministry who enjoys the confidence of the Cardinal to serve as its spokesperson with the presbyterate and other Archdiocesan staff, and to serve as a bridge in implementing the general and specific actions in this plan. This should be a priest who is fully bilingual in English and Spanish, as well as bicultural. In addition, and in order to deal effectively with the need for a greater Archdiocesan presence in the various communities where Hispanics live and worship, resources will be made available to parishes within the four episcopal regions through the Regional Coordinators for Hispanic Ministry. This group has been assembled by the Department of Parish Life & Services and these coordinators are to seek out leadership and promote formation programs, continuing education opportunities, and ministry certification. They are also to identify Hispanic presence in suburban parishes and make support services known and available to pastors. At least one Regional Coordinator will serve *ex officio* as a consultant to the Hispanic Advisory Committee. This is in no way an effort to establish a “parallel structure” to the existing Archdiocesan offices, but to more effectively situate Hispanics within the mission of the total local Church.
- Recommendation 7: The newly assembled group of Regional Coordinators for Hispanic Ministry shall collaborate with the Hispanic Advisory Committee in advancing the Pastoral Plan in the six counties of the Archdiocese, with emphasis on ministerial recruitment and courses or programs for professional ministerial certification, the promotion of the Permanent Diaconate and religious and priestly vocations.
- Recommendation 8: This plan endorses the development of the *Latino Cultural Pastoral Center*, now located at 2020 14th Street and incorporated as the “Latino Cultural Educational Foundation,” as a non-parish-based facility for retreats and programs, especially for youth and young adults.
- Recommendation 9: The increase in Hispanic immigration has also increased its complexity. A ministry originally intended for agricultural migrants must now acknowledge the presence of people from a variety of Latin cultures, and from all social classes, including many professionals. Recruitment of representatives for parish and Archdiocesan committees and responsibilities should reflect this diversity, as should programming.

- Recommendation 10: Priests and pastoral ministers working at parishes offering services in Spanish (now self-designated as the “Agentes Pastorales”) are encouraged to continue meeting together as needed as a group, convoked by the Cardinal’s Coordinator for the Hispanic Pastoral Plan. Their goals would be mutual support, sharing of information, ongoing formation, and recommendations to the Hispanic Advisory Committee. The Agentes Pastorales will meet at least annually with the Hispanic Advisory Committee. The Plan encourages a practical *pastoral de conjunto* by the Agentes Pastorales by arranging to meet locally, in the distinct areas of the Archdiocese, to address mutual local needs.

- Recommendation 11: Lay leadership formation is key to the growth in evangelization within the Hispanic community. Pastors are to keep in mind the need for “bridge builders” (*gente puente*) as they recruit candidates for formation. This plan endorses the formation methodology successfully used in the national Hispanic Encuentros “*See, Judge, Act, Celebrate, Evaluate*” [See EVALUATION, below].

THE NEW EVANGELIZATION AND LITURGY AND PRAYER LIFE
From A Place to A Home

“To recognize, develop, accompany and support small ecclesial communities and other church groups which in union with the bishop are effective instruments of evangelization for the Hispanic people.”

(National Pastoral Plan for Hispanic Ministry)

The New Evangelization needs to be “new” in its focus, in its methods, and in its intensity. Our efforts, we believe, need to be directed first of all at ourselves as a Church, because we all stand under the Gospel and must obey its demands. All of us, priests, pastoral agents and committed lay people, need to renew the vision of a Church convicted by the Good News of Jesus Christ, who came “to serve and not to be served,” to be the Redeemer of all.

This Plan recognizes and endorses the apostolic movements such as the Cursillo Movement (Cursillos de Cristiandad); Marriage Encounter (Encuentro Matrimonial); the Christian Family Movement (Movimiento Familiar Cristiano); the Young Adult movement known as Journeys in Christian Life (Jornadas de la Vida Cristiana); the Catholic Charismatic Renewal (Renovación en el Espíritu Santo); along with the parish-based groups such as Bible Groups, ministerial groups such as Lectors and Eucharistic Ministers, Catechists, Guadalupe Societies (Sociedades Guadalupanas) and charismatic prayer groups which promote an encounter with the Risen Lord, personal conversion, a celebration of the Spirit’s presence, and a commitment to service and action for the common good, within and beyond our parishes. Priority should be given to incorporating the apostolic service of these groups into the mission and ministries of each parish.

- Recommendation 1: Pastors and pastoral ministers should actively assist in the recruitment of candidates for these small parish prayer groups, and assure their connection with the parish. The apostolic movements should be seen by pastors, and see themselves, as being at the service of the Church’s mission—with the local parish as its base.

- Recommendation 2: Parishes and apostolic movements, along with the Latino Cultural Pastoral Center, shall promote in their programming a special outreach to youth and young adults, enabling them to personally encounter Christ and challenging and empowering them to assume their responsibilities as adults, consistent with the directives of the US Bishops in their pastoral letter on Youth Ministry, *Renewing the Vision*.
- Recommendation 3: This plan will advocate that services of the Office for Immigration be made more widely available on a regular basis through the Regional Coordinators for Hispanic Ministry, utilizing the facilities of the Latino Cultural Pastoral Center and Hispanic parishes to deliver these services in areas of the Archdiocese far distant from Detroit. We further advocate for an increase in funding and staffing to reflect the expansion of demand for such services.
- Recommendation 4: The Hispanic Advisory Committee (Comité Asesor Hispano), in collaboration with the pastors and pastoral ministers (Agentes Pastorales) shall promote an annual pilgrimage by the Hispanic community to Blessed Sacrament Cathedral, making provision to include especially an opportunity to celebrate with the Cardinal. This gathering shall exemplify the same spirit of sharing that the Hispanic Advisory Board seeks in bringing the message of the Pastoral Plan to Hispanic and Anglo parishes alike, embracing an inclusive and collaborative approach.
- Recommendation 5: Pastors and parishes will be encouraged to utilize existing structures and programming in training liturgical ministers. This will help establish liturgies and sacramental celebrations that are inculturated in the reality of the community that surrounds them, bringing the many faces of God’s house into a greater communion. Training and competence will be stressed, along with the virtue of hospitality, creating an atmosphere of welcome, of truly being “at home.”

THE NEW EVANGELIZATION AND MISSIONARY OPTION

From Pews to Shoes

“To promote faith and effective participation in Church and societal structures on the part of the poor, women, families, and youth, so that they may be agents of their own destiny and capable of progressing and becoming organized.”

(National Pastoral Plan for Hispanic Ministry)

- Recommendation 1: The Director of the Latino Cultural Pastoral Center (LCPC) shall, in conjunction with the apostolic movements, Archdiocesan structures and offices (such as the Vocations Office) promote training and programs for youth and young adult leaders, helping them to give voice to their challenges and dreams. Opportunities for inter-diocesan sharing of programs and resources will be explored.
- Recommendation 2: This Plan endorses the participation of Hispanic parishes in congregation-centered community organizing for leadership development and practical action to resolve problems that affect the Hispanic community and the community-at-large. When engaging in

community-organized activities, great care shall be taken to ensure a moral and catechetical approach to education on issues of social justice, bioethics, international policy, etc. Our aim is to employ our Gospel values to become the agents of social change, not the victims of it. Political education and the building of partnerships can resolve societal and structural problems that affect the poor, women, families and youth.

THE NEW EVANGELIZATION AND FORMATION *From Good Will to Skills*

“To provide leadership formation adapted to the Hispanic culture that will be responsive to the Hispanic Culture in the United States [and yet be sensitive to the needs of new comers] that will help people to live and promote a style of Church that will be leaven for God’s Kingdom in Society.”

(National Pastoral Plan for Hispanic Ministry)

The education and formation of both adult leaders and of Hispanic youth are critical to assuring both their human development and their commitment to the Church’s mission. Although educational access and attainment has increased faster for native-born Hispanics than for Hispanics as a whole, the number of immigrants with low educational levels is higher in urban areas such as Detroit and Pontiac, due primarily to the higher influx of immigrants there. New immigrants are struggling to simply survive, and are not accustomed to placing emphasis on education over employment. According to the 2000 Census, nearly 38 percent of Michigan’s Hispanic adults 25 and older had not completed high school. In Detroit and Pontiac, Hispanic adults live with a far greater burden: more than half (57.2% and 52.8%, respectively) of all Hispanic have not completed high school or its equivalent (GED).

Additionally, the programs of proven worth in adult formation, especially for the formation of certified pastoral ministers and catechists, need to be made available to Hispanic communities beyond the metropolitan Detroit area.

- **Recommendation 1:** The Hispanic Advisory Board (Comité Asesor Hispano) and the Church of Detroit (through its parishes) must promote and support the integral education of Hispanic youth at all levels, seen as the sowing of seeds for the future Church. Therefore, parish communities at the local level will be expected to evaluate and critique their own parochial schools, utilizing their resources to address deficiencies. Specifically, Hispanic students must be encouraged to stay in high school and pursue opportunities for higher education, dealing with obstacles to bilingual education and any cultural or institutional impediments (for example, the case of undocumented high school graduates who wish to pursue a college education).
- **Recommendation 2:** That parish and Archdiocesan personnel and resources be used to promote the formation of lay leaders, employing the model “*See, Judge, Act, Celebrate, Evaluate,*” with publicity adapted to the reality of the local community.
- **Recommendation 3:** Although Sacred Heart Major Seminary, its Institute for Ministry, and Central Offices have developed programs in Spanish for Pastoral Ministry and Catechetical Topics for the certification of catechists, course offerings should be expanded to include Social Ministry, Youth Ministry, Worship and any other topics or courses currently being offered in English.

- Recommendation 4: Funding for scholarships for certification and ministerial formation from the Parish Empowerment Fund (PEF) needs to continue, for qualified individuals. Pastors need to be active in the recruitment of individuals from their parishes that would be good candidates for leadership roles.
- Recommendation 5: Certification and training programs for lay leaders will be made available in outlying areas (especially for Lapeer, Macomb, Oakland and St. Clair counties) in collaboration with the Regional Coordinators for Hispanic Ministry.
- Recommendation 6: Recruitment of suitable candidates for a Spanish-language track for Deacon candidates must become a priority for pastors and pastoral agents, so that a class of candidates is functioning within two years. Appropriate program adjustments to include Hispanic culture must strengthen the entire Permanent Diaconate program, without compromise to the unity of the program or fitness for study and formation.
- Recommendation 7: Recognizing the need for additional priests to address the challenges of Hispanic ministry, the recruitment of additional priests to staff Hispanic parishes must become a diocesan priority reflected in Archdiocesan assignments, with active recruitment of candidates for this ministry, and sufficient time permitted for language and cultural study (whether in English or Spanish) prior to beginning their assignment. Local Hispanic vocations to the priesthood and permanent diaconate shall be fostered and diocesan seminarians shall continue to be exposed to Hispanic liturgical practices. With the assistance of the Coordinator of the Pastoral Plan for Hispanic Ministry, Father Donald Hanchon, the best possible system for recruitment of suitable candidates and foreign priests and missionaries will be designed to effectively meet the pastoral and sacramental needs of our local Hispanic community.
- Recommendation 8: This plan endorses Vicariate Pastoral Planning, and the notion that Hispanic ministry cannot be isolated to designated “national” language-friendly parishes. Hispanic Ministry shall be an integral part of Vicariate Pastoral Planning, and vicariates that “pool” their financial services and other resources (food banks, personnel, programs) should be recognized and applauded (and given priority in the awarding of Archdiocesan grants). Because Hispanics will constitute a significant percentage of the US population within our lifetime, Hispanic ministry, in the near and long term, is the responsibility of the entire Church—not of just a few. Archdiocesan pastoral planning must take full account of these demographic trends and realities.

EVALUATION

Keeping the Pastoral Plan “On the Front Burner”

Because evaluation is an important and integral part of pastoral planning, enabling us to remain in a constant process of conversion, both as ministers and as a community, it will allow us to reshape the Plan in light of ongoing pastoral experience and needs. Since the first Hispanic National Encuentro (1972), the methodology of “*See, Judge, Act, Celebrate, Evaluate*” has enabled us to focus on the hopes and needs of our people, to judge that reality in the light of the Scriptures and Church tradition, and move to transforming action. This process is critical: How we do things is as important as what we do.

- Recommendation 1: The Hispanic Advisory Board will prepare a written evaluation and submit it to the Archbishop, with the assistance of the Coordinator for the Pastoral Plan and the Director for Hispanic Ministry, on an annual basis. The process of evaluation is the responsibility of the Hispanic Advisory Board, in consultation with pastors, parish councils, and the apostolic movements.
- Recommendation 2: The Hispanic Advisory Board, with the collaboration of the Director of Hispanic Ministry and of the Agentes Pastorales, will convoke a Hispanic Assembly at least once every three years, to take the measure of the Plan's implementation. Amendments may be made to correct deficiencies, subject to approval by the Cardinal. The Department of Parish Life and Services will be asked to assist in this undertaking.

Resources:

- *Hispanic Ministry in the United States*: Media Kit prepared by the Secretariat for Hispanic Affairs
- *Hispanic Ministry: Three Major Documents* (English/Spanish compendium of key documents of the US Conference of Catholic Bishops) [*The Hispanic Presence: Challenge and Commitment*; *National Pastoral Plan for Hispanic Ministry*; and *Prophetic Voices: The Process of the III Encuentro Nacional Hispano de Pastora*]
- *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry* (2002)
- *The Hispanic Presence: Challenge and Commitment* (*La Presencia Hispana: Esperanza y Compromiso*) USCCB
- *Reconciled Through Christ: On Reconciliation and Greater Collaboration Between Hispanic American Catholics and African American Catholics*. Document of the Hispanic American and African American US Bishops, USCCB
- *Many Faces in God's House: A Catholic Vision for the Third Millennium* (Parish Guide for Encuentro 2000) USCCB
- *Welcoming the Stranger Among Us: Unity in Diversity* (Parish Kit available from USCCB)
- *Go and Make Disciples* (Tenth Anniversary Edition): A National Plan and Strategy for Catholic Evangelization in the United States.