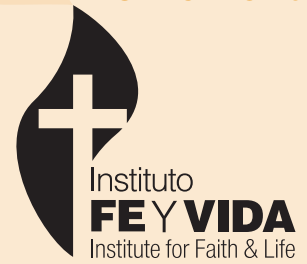




Perspectives on Hispanic Youth and Young Adult Ministry



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Hispanic Youth and Young Adult Ministry in the United States:

Bridging Hispanic and Mainstream Ministry to Forge the Church Anew in 21st Century America*

by Ken Johnson-Mondragón, D.Min. cand.

*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 experience.*

*We strive to offer 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.¹*

The above *Mission Statement of Hispanic Youth and Young Adult Ministry* was developed and approved by the 1,680 young adult delegates to the First National Encounter for Hispanic Youth and Young Adult Ministry (Encuentro or *PENPJH* for its initials in Spanish) in 2006. These delegates represented more than 40,000 young Latino/as who participated in the parish, diocesan, and regional encuentros across the country. This articulation is a milestone achievement in the history of Hispanic ministry in the United States because in these words, the Encuentro delegates indicated that they:

- are critically aware of their own identity as a nationwide community that is young, Latino, and Catholic
- wholeheartedly embrace the mission of the Church as their own
- are protagonists in their mission as disciples of Jesus, not dependent on the initiative of adult leaders to get them started
- need the assistance of the Church for proper formation, guidance in following the example of Jesus, and full participation in the Eucharist.

The maturation of *Pastoral Juvenil Hispana (PJH* – Hispanic youth and young adult ministry) as a ministry with its own principles, vision, and leadership structures at the national, regional, and local levels sets the context for any discussion of Hispanic youth and young adult ministry in the 21st century. Nevertheless, this ministry

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does not exist apart from the young Latino/a men and women who are called to exercise leadership in it. In other words, it is a ministry rooted in the languages and cultures of Hispanic young people; it is animated by their prophetic zeal for evangelization and holiness as a response to baptism; it responds to the pastoral circumstances of the young people involved, especially the obstacles and challenges of daily life; and it forms young Latino/as in the Catholic faith for the building of God's Kingdom.

This description of Hispanic youth and young adult ministry may appear very straightforward, but it raises a number of important questions. What are the obstacles and challenges young Hispanics face in their daily lives? How do culture and language shape their experience and understanding of the Catholic faith? What formation do our ministry leaders have, and what pastoral and catechetical resources are available to assist them in their ministry? How is the Church as a whole responding to its young Latino/a members? What is the current state of religious formation among young Hispanics?

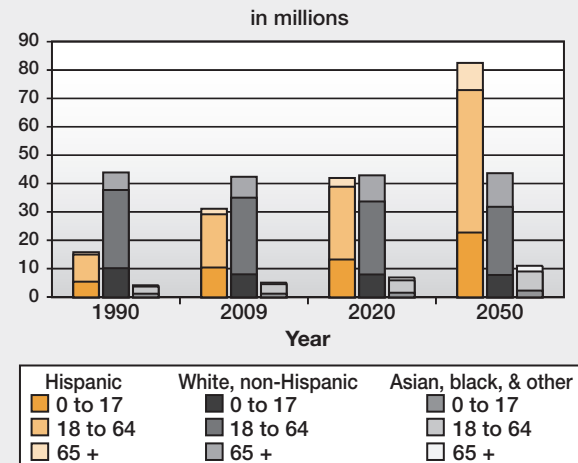
This essay responds to the various questions stated above in three sections. The first part presents the contemporary context of *PJH* in the U.S.; the second offers an overview of *PJH* in the United States today; and the third provides some reflections on current efforts and areas for growth.

Part 1. The Contemporary Context of Pastoral Juvenil Hispana in the U.S.

The *Conclusions of the PENPJH* provide a brief history of *PJH* in the United States that describes its roots in Latin America, its development through the process of the three national Encuentros for Hispanic Ministry, its relationship to mainstream youth and young adult ministry, and its recent growth.² Although it will not be repeated here, this historical context frames the discussion that follows.

In 2002, Instituto Fe y Vida published an assessment of the state of ministry with young Hispanics, providing clear evidence of the pervasive material and spiritual challenges facing young Hispanics. Despite the U.S. Catholic Bishops' commitment to a preferential missionary option in favor of service to the poor and the young in Hispanic ministry,³ the report found that "most mainstream Catholic youth ministry programs in the U.S. are reaching only a small segment of young Hispanic Catholics, while programs directed specifically to Hispanic *jóvenes* are both few in number and limited in scope and depth."⁴

Figure 1: U.S. Catholic Population Projections by Age, Race/Ethnicity and Year



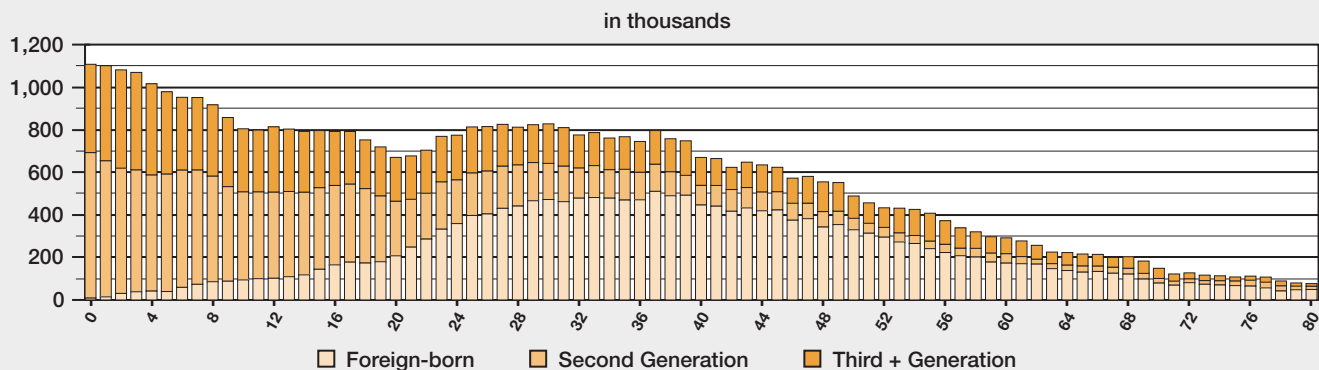
Based on: RSL 2007, ICR Omnibus 2008, NSRI 1990, LNPS 1990, Census 1990, U.S. Census Bureau national population estimates 2009, & Pew Hispanic Center projections

In the years since that preliminary assessment was made, the *PENPJH* process (2005-2006) has stimulated efforts in parishes and dioceses to improve and expand the pastoral care and accompaniment of Hispanic youth and young adults. In addition, the ground-breaking insights of the National Study of Youth and Religion (NSYR, 2003-2008) have shed light on the current state of religious formation—as well as the numerous pastoral challenges that stem from differences of language, culture, and socioeconomic status—among Hispanic adolescents. Given the breadth of information now available from these and other sources, it is an opportune moment to assess once again where we stand in our ministry to and with young Hispanics, from their lived reality.⁵

Demographic shifts

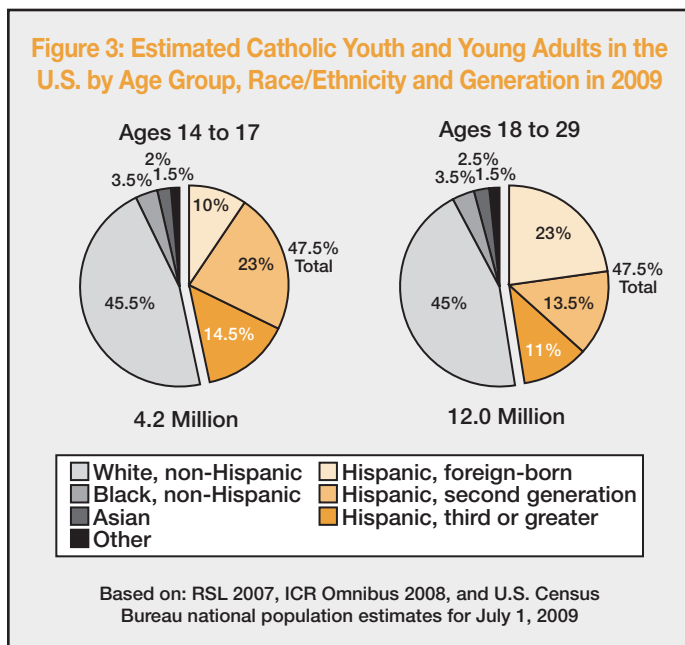
As shown in Figure 1 above, Latino/a children are already about half of all Catholics under age 18 in the United States, and Latino/as are poised to become nearly two-thirds of all Catholics in the next 40 years. Thus, the pastoral work of our Church in this century will be shaped by a tremendous demographic shift to a majority Hispanic population. In this context, we must ask ourselves: is our Church prepared to address this change constructively through leadership

Figure 2: Hispanics in the United States in 2009 by Age and Generation



Source: U.S. Census Bureau Current Population Survey for March, 2009

Figure 3: Estimated Catholic Youth and Young Adults in the U.S. by Age Group, Race/Ethnicity and Generation in 2009



development and pastoral services that meet the needs of the whole Catholic community?

Due to the steep increase in the number of Latino/a immigrants between ages 20 and 25, as shown in Figure 2, nearly half of our young adult Hispanic Catholics today are foreign-born. Furthermore, the youngest Latino/as in the U.S. today are mostly the children of immigrants. As a result, it should be expected that their experience of growing up between two cultures will have a great impact on the life of our Church as they mature into young adulthood. Whether or not they will eventually take their place among our leaders depends on the quality of leadership training and faith formation they receive.

As a final indication of the demographic reality of youth and young adult ministry in the Catholic Church today, Figure 3 divides the overall population of Catholic adolescents and young adults into its ethnic, racial, and generational segments. This comparison clearly shows that immigrants form the largest group of young adult Latino/a Catholics, while it is the children of immigrants who predominate among the teens. It is also significant to note that Hispanics have now surpassed the whites as the largest segment of the high school-age Catholic population in the United States according to Instituto Fe y Vida's estimates.

Key aspects of the sociocultural context

To situate the lived experience of Latino/a young people in the United States, it is helpful to highlight some of the significant differences between Hispanic and white youth and young adults in general, and to contrast the reality of Hispanic and white *Catholic* youth and young adults whenever the data are available. The research findings reported here come from various sources, collected and published by Instituto Fe y Vida.⁶

Language

- 58 percent of Hispanic teens speak at least as much Spanish as they do English at home, including 47 percent of U.S.-born Hispanic teens.
- 62 percent of Latino/a young adults (ages 18 to 29) said they do not speak English "well."

These statistics reflect the proportion of immigrants and children of immigrants shown in Figure 2 above. Pastorally, the language spoken at home tends to be the preferred language of prayer and faith for most people.

Immigration status

- Although the Census Bureau does not track immigration status, current estimates suggest that more than half of the *immigrant* Latino/a youth and young adults are undocumented.
- Combined with the Census data behind Figure 3, this means that about 76 percent of the Hispanic Catholic youth and young adults in the U.S. are citizens or legal residents.⁷

Education

- More than 30 percent of Hispanics in their 20s in 2007 had not completed high school, compared to only 7 percent of their white counterparts.
- By the age of 25 to 29, only 15 percent of Hispanics had completed a bachelor's degree or higher, compared to 34 percent of their white peers.
- The differences for Catholics are even greater: among the parents of Catholic adolescents in the NSYR survey, 38 percent of the white fathers and 39 percent of the white mothers had at least a bachelor's degree, compared to 8 percent and 12 percent of their respective Hispanic peers.⁸

Household finances

Not surprisingly, these differences are also reflected in household income and assets:

- 26 percent of the Hispanic Catholic households in the NSYR survey had an annual income of less than \$20,000 and only 14 percent had more than \$60,000; this compares to 4 percent and 52 percent respectively for white Catholic households.
- Similarly, 75 percent of the Hispanic Catholic parents said they were in debt or just breaking even, and only 1 percent said they had "a lot" of savings and assets; among the white Catholic parents, only 41 percent were in debt or just breaking even, and 13 percent had "a lot" of savings and assets.
- The white Catholic parents were also nearly twice as likely to say they own their home (82 percent vs. 46 percent) as their Hispanic counterparts.⁹

Marriage and children

- 49 percent of all Latinas ages 16 to 30 are raising a child or children, and 19 percent of all Latinas in this age group are single mothers; this compares to 27 percent and 10 percent respectively for all other women combined.¹⁰
- Hispanics also tend to marry earlier than non-Hispanics. Among Hispanics ages 16 to 30, 31 percent were married

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or had been married, compared to 25 percent of their non-Hispanic peers.¹¹

- 62 percent of Hispanic Catholic teens have married parents, compared to 76 percent of their white peers.¹²

Risky and criminal behavior

Hispanic youth and young adults demonstrate significantly higher rates of risky and criminal behavior than their white peers:

- Hispanic youths are 50 percent more likely to attempt suicide; nearly three times as likely to become incarcerated; and roughly 30 times as likely to be active members of a gang. Latinas ages 15 to 17 are three times as likely to get pregnant as white girls of the same age.¹³
- The exception to this pattern was regarding substance abuse: Hispanic and white Catholic teens reported similar levels of marijuana use, and the white Catholic teens were actually a third more likely to have gotten drunk in the last year than their Hispanic counterparts.¹⁴

These risk factors correlate to increased exposure to violence and abuse at home, at school, and in their neighborhoods; less parental supervision and guidance; and experiences of discrimination and negative stereotypes.

Part 2. Overview of Pastoral Juvenil Hispana in the United States Today

The previous section of this essay demonstrated that the Hispanic segment of the Catholic youth and young adult population is growing far more rapidly than the overall young Catholic population, and it is marked by significant sociocultural differences with respect to other young Catholics. Undoubtedly, many of these differences impact the spiritual, emotional, intellectual, and physical well-being of young Hispanic Catholics. Indeed, the data demonstrate that too many of our Latino/a young people are making poor decisions with

terrible consequences for themselves, their present or future children, our Church, and society at large. With that in mind, this section examines the state of faith formation and pastoral care among Hispanic youth and young adults.

Religious identity, faith formation, and religious practice

The phenomenon of Hispanics leaving the Catholic Church for evangelical and Pentecostal communities continues to be widely discussed and analyzed,¹⁵ yet a more fundamental issue is whether young Latino/a Catholics are being effectively formed in their faith in the first place. Many of the Hispanic Catholic teens interviewed for the NSYR spoke in very strong terms about their Catholic identity, but their professed commitment to the faith was only weakly reflected in their religious practices and their ability to speak about what they believe. In general, the Hispanic Catholic teens practiced more personal and family-based religious devotions, while their white peers were much more likely to be involved in parish-based activities.¹⁶ Even so, both groups tended to describe their faith as a form of “moralistic therapeutic deism” (MTD),¹⁷ rather than accurately reflecting Church teachings.

What is of great pastoral concern is that even the Latino Catholic parents who are very committed to their faith and involved in their parish are struggling to pass their faith to their adolescent children, in sharp contrast to the experience of their religiously committed white Catholic peers. The NSYR analysis described this reality in the following passage:

The Hispanic children of religiously ‘committed’ Catholic parents in the NSYR sample are less than half as likely as their white counterparts to attend weekly Mass, about one-third as likely to participate in a church youth group, about one-fourth as likely to attend a Catholic school, about one-fifth as likely to be a youth group leader, and

Table 1: Pastoral Categories of Young Hispanics

Immigrant Workers

- Mostly Spanish-speaking
- Mostly of Mexican origin
- Many are undocumented
- About 74% are Catholic
- Many seek moral and spiritual support from the church
- Mostly at the lower end of the economic spectrum
- Interested in forming peer groups and communities
- Little formal education
- Tend to have large families
- Motivated and hopeful
- Willing to work hard

Identity Seekers

- Mostly bilingual
- Mostly born in the U.S.
- Children of immigrants
- Some struggle to stay in high school and graduate
- May find hope in work or family relationships
- Some seek refuge in alcohol, drugs, or sexual promiscuity
- Mostly in lower-middle part of the economic spectrum
- Few will go to college
- Low self-esteem
- Unmotivated / apathetic

Mainstream Movers

- Mostly English-speaking
- Mostly born in the U.S.
- Will likely go to college, and some attend private schools
- Do not associate much with lower-income Hispanics
- More likely than other Hispanics to leave Catholic Church
- May look down on other categories of Hispanics
- Mostly in middle-upper part of economic spectrum
- Motivated and hopeful
- Willing to work hard

Gang Members and High-Risk Youth

- Limited bilingual abilities
- Mostly born in the U.S.
- Many live in inner cities
- Most are unemployed
- May become habitual drug users / sellers
- Mostly at the lower end of the economic spectrum
- Will only get involved at church in specialized programs
- Little formal education
- Anger towards society
- Experience despair
- Many are incarcerated

Table 2: Pastoral Needs of Young Hispanics by Category

	Immigrant Workers	Identity Seekers	Mainstream Movers	Gang Members and High-Risk Youth
Spiritual life	Need to form faith-based communities grounded in their culture of origin	Need mentoring to integrate faith and life amid cultural transition	Need guidance to overcome individualism and consumerism, and to value Hispanic spirituality	Need faith to heal and move from anger / hatred to forgiveness
Intellectual development	Need an accessible alternative system of education	Need encouragement to finish high school and set goals for higher education	Need financial aid and help understanding U.S. system of higher education	Need an accessible alternative system of education
Affective maturity and socialization	Need a healthy environment for developing relationships	Need assistance to develop self-esteem and faith in themselves	Need positive role models of social and cultural integration	Need a peer group and a safe place to belong with positive role models
Acquisition of human virtues	Need help to avoid the pitfalls of vice and addictions	Need guidance and direction in life	Need to value community service and social justice	Need counseling to overcome bad habits and attitudes
Percent of Hispanic young adults / teens	25% to 45% 10% to 20%	25% to 45% 40% to 50%	15% to 25% 20% to 30%	10% to 15% 10% to 15%

one-sixth or less as likely to have attended a religious retreat or summer camp.¹⁸

The reasons for the religious disconnect between Latino parents and teens are complex and vary from family to family and parish to parish, but two factors stand out: 1) many U.S.-born Hispanic youth do not easily relate to the faith expressions and traditions of their immigrant parents because of the overarching cultural divide they experience with their parents;¹⁹ and 2) the differences of language, culture, and social class that many Latino/a Catholic teens experience with other youth or adult leaders in their parish often lead them to opt out of participation in parish youth and young adult ministry programs, especially when the parish provides just one youth ministry program.²⁰

Vocations to ecclesial ministry

In many ways, the greater disengagement of Latino Catholic teens from parish life is a reflection of the neglect, and in some cases outright racism, with which the institutional Catholic Church in the U.S. has responded to the pastoral needs of its Hispanic members of all ages over the years.²¹ The consequences of this neglect are nowhere more evident than in the statistics about religious and ministerial vocations:

- 11 percent of U.S. Catholic deacons are Hispanic
- 9 percent of U.S. Catholic bishops are Hispanic
- 6 percent of U.S. Catholic priests are Hispanic, and 83 percent of them are foreign-born
- 4 percent of U.S. lay ecclesial ministers are Hispanic
- 2 percent of U.S. vowed religious (men and women) are Hispanic
- 1 percent of U.S.-born priests are Hispanic²²

From another perspective, the ratio of laity to priests can be seen as one measure of institutional identity and commitment in the Catholic community. There are currently about 1,900 Catholic lay people for every Catholic priest in the United States. In contrast, there are roughly 10,000 lay Latino Catholics for every Latino

priest, and the ratio jumps to nearly 30,000 U.S.-born lay Hispanic Catholics for every U.S.-born Hispanic priest.²³ Perhaps this should come as no surprise, since it is difficult to elicit a lifelong commitment among young Latino/as to an institution with a mediocre and uneven record of reciprocating that commitment in Hispanic communities, despite the high ideals articulated by the U.S. bishops in the *National Pastoral Plan for Hispanic Ministry* and other Hispanic ministry documents.

Pastoral categories of Latino/a youth and young adults

Bringing forth a commitment to the Church among young Latino/as will require a systematic effort to create welcoming programs that address their concerns and pastoral needs. In this regard, the alienating effects of linguistic, cultural, and social differences among youth ministry participants are often overlooked. The variety of pastoral circumstances found among just the young *Hispanics* (not to mention young Catholics of other racial/ethnic backgrounds) calls for ministry settings and programs targeted to particular segments. Instituto Fe y Vida describes four distinct pastoral categories of young Hispanics to assist youth ministry leaders in recognizing this diversity.²⁴ That information will not be repeated in detail here, but it is summarized in Tables 1 and 2.

Of course, the relative proportion of young Latino/as in each category will vary from place to place. Nevertheless, the pastoral needs of each category are so distinct that it is difficult to imagine a single program or group that could effectively address the needs of all. Thus, Hispanic youth and young adult ministry is most successful when it provides a differentiated pastoral response through

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a variety of structures, programs, events, and activities designed to serve particular segments of the young people in the parish or diocese, each according to their needs. The more programs and activities a parish offers, the more likely it will be that the young Catholics in the community will find a spiritual home and community in which to grow in faith.

It is also important to recognize that not all young Catholics are ready to engage in an intensive program of catechesis and faith formation. The home and social environments of many Latino/a youth and young adults often reflect values contrary to the Gospel, such as:

- Materialism that values individuals for what they own
- Peer pressure to seek immediate gratification in sex, drugs, and other risky behaviors
- Extreme individualism that has no concern for the common good or the rights of others, seeing their peers as objects to be used for personal gain or pleasure
- Secularism that marginalizes religious beliefs and values
- Experiences of domination, violence, racism, sexism, abuse, and discrimination as “normal” aspects of their world, about which nothing can be done
- Impaired moral reasoning due to addictions

In these environments, effective ministry may require a period of pre-evangelization composed of activities designed to win the trust of the participants without making them feel judged, while providing them with safe and constructive activities to orient their lives. The loving commitment, the personal faith witness, and the probing questions of the adult and youth leaders will gradually draw these young people into a desire for greater understanding of the faith, conversion, and a deeper spirituality—when they are ready. It may also be necessary to catechize the larger community on how to welcome and accept young people as they are, in order to minimize the common experience of being judged or rejected by adults in the parish community for not having the “look” of proper young Catholics.

Development and organization of three complementary pastoral responses

Development and organization of three complementary pastoral responses

While it cannot yet be said that the Church consistently offers a comprehensive response to the pastoral needs of all four categories of young Latino/as in all parishes, there are three existing ministries that each provide at least a partial response: youth ministry, young adult ministry, and *pastoral juvenil hispana*. As already mentioned, key aspects of the development of *pastoral juvenil hispana*, including its roots in Latin America and a brief outline of its historical process of inculturation in the Catholic Church in this country, can be found in the *Conclusions of the PENPJH*.²⁵ Mainstream youth ministry and young adult ministry also have their particular history and development as distinct pastoral efforts in the United States.

One commonality is that each ministry has developed its own set of operating principles and national organizations to support leaders at the diocesan and parish levels:

- Mainstream youth ministry has *Renewing the Vision: A Framework for Catholic Youth Ministry* (from USCCB Publishing). It is supported by the National Federation for Catholic Youth Ministry (NFCYM), and the National Association of Catholic Youth Ministry Leaders (NACYML).
- Mainstream young adult ministry has *Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults* (from USCCB Publishing). It is supported by the National Catholic Young Adult Ministry Association (NCYAMA), the Catholic Campus Ministry Association (CCMA), and the National Association of Diocesan Directors of Campus Ministry (NADDCM).
- *Pastoral juvenil hispana* has *Civilización del Amor: Tarea y Esperanza* (from the Consejo Episcopal Latinoamericano – Sección de Juventud) and the *Conclusions of the PENPJH* (from USCCB Publishing). It is supported by the National Catholic Network de Pastoral Juvenil Hispana – *La Red*.

Despite the best efforts of the national organizations and the ministries they represent, many Hispanic youth and young adults continue to fall through the cracks. The high risk Latino/a youth and young adults seldom benefit from an organized pastoral effort to reach them, and the vast majority of Hispanic identity seekers

do not feel at home in either the mainstream youth and young adult ministries or *PJH* (assuming their parish is one of the few that offers a choice), so they simply opt out. These “culturally squeezed” young people are among the most likely to lose their Catholic faith and identity in adulthood, often stemming from an initial rejection of their parents’ culture that extends over time to their religious faith as well.²⁶

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Distinct pastoral approaches and the protection of adolescents

It is important at this point to recognize some of the key differences in pastoral approach between mainstream youth ministry and *pastoral juvenil hispana*. First of all, although mainstream youth ministry is described as a ministry to, with, by, and for adolescents,²⁷ in the U.S. context it is assumed that the teens will only exercise leadership under the direction of adult leaders—paid or volunteer—who are responsible for everything that goes on in the ministry. There are limits on what leaders can and cannot do according to their age, even for adult leaders between 18 and 25 years of age. In addition, since the beginning of this century the bishops have implemented a *Charter for the Protection of Children and Young People*, and its requirements are enforced in nearly all youth ministry programs.

In contrast, *pastoral juvenil hispana* takes the Latin American approach of a peer ministry—a ministry of the young people to their peers—generally without a paid staff person or even an adult volunteer appointed to be in charge of the gatherings.²⁸ In the U.S., *La Red* has defined *PJH* as a peer ministry serving single Hispanics between the ages of 16 and 30,²⁹ although examples of groups serving a broader range of ages can still be found in many places. With the arrival of the bishops’ *Charter*, diocesan and parish pastoral leaders have had to face the issue of how to ensure that *PJH* provides a safe environment for its participants under age 18. This

is especially problematic considering that many of the young adult leaders and participants may be undocumented, so they are fearful of undergoing a criminal background check. As a result, some parishes and dioceses have opted to separate the ages, while others have designated the groups as “intergenerational ministries” with screened and trained leaders assigned to supervise the adolescents during small group activities.³⁰

While each diocese has appointed someone to hold the parishes accountable to the requirements of the *Charter*, it is important to acknowledge that there are many apostolic movements in the Church that serve Hispanic youth and young adults, often with little oversight from the parish or diocese. The diocesan encuentros conducted as a preparation for the *PENPJH* included representatives from more than 60 distinct movements, 67 percent of whom reported that they serve youth and young adults together,³¹ and in most dioceses there are no clear structures of accountability to ensure that their leaders are prepared to provide the protections required in the bishops’ *Charter*. In fact, anecdotal feedback from the field suggests that leaders in a significant number of mixed-age groups are not even aware that this is an issue that needs to be addressed—in some cases due to an unspoken decision by the diocesan staff to allow the ministries to continue as they always have, rather than impose regulations that would be pastorally difficult to meet.

Other important differences with mainstream youth ministry

In addition to their distinct age groupings, *PJH* and mainstream youth ministry rely on different forms of leadership, face different challenges, and employ different approaches in key dimensions of the Church’s pastoral care and accompaniment of the young. When these differences are not understood by pastors and diocesan leaders, it often happens that one ministry is simply canceled in favor of the other. Thus, it is important to recognize the complementarity of their respective approaches in order to expand ministry to and with young Latino/as in parishes and dioceses. Listed below are some of the key differences between these two ministries:

- **Leadership structures.** As a peer ministry, *PJH* is organized with shared leadership structures in which leadership roles are periodically rotated based on the gifts and availability of the individual, so that all participants may have opportunities to develop their leadership skills irrespective of their chronological age.³² Also, the leadership team for *PJH* seldom includes a paid professional coordinator—a position that is increasingly common in mainstream youth ministry, especially in wealthier parishes.³³ Instead, the young adult leadership teams in *PJH* require guidance and oversight from an adult adviser (i.e. a priest, spiritual director, member of the parish pastoral staff, or the diocesan coordinator of *pastoral juvenil*) who usually is not present at the regularly scheduled gatherings of the group, community, or movement.
- **Parish staffing and leadership formation.** Ideally, every parish that serves a significant Latino population should have an adult adviser for *PJH* on staff. This would provide stability and continuity to the ministry during times of transition or crisis, as well as continuous mentorship and leadership development. However, few immigrant Latino parishes have the economic resources to hire a full-time professional for this ministry, and there is a critical lack of adult leaders with the training in *PJH*, the academic credentials for ministry, and the linguistic and cultural skills required to exercise this role—even among the priests and parish directors of religious education.

As a result, entire ministries are often dismantled when there is a change of leadership in the parish, while other ministries are vulnerable to the inexperience of their leadership team, or to the changes that occur when life circumstances require established leaders to step down.

- **Diocesan coordination and support.** In this context, one of the most effective structures to support *PJH* in parishes and movements has proven to be the trained professional coordinator of *pastoral juvenil* at the diocesan level. In contrast to the work of most diocesan directors of *youth ministry*—whose ministry consists largely of supporting, resourcing, and training the parish youth ministry leaders—diocesan coordinators of *PJH* have to be much more hands-on with the ministries they support.

In parishes where *PJH* does not yet exist, they may be asked to assist the pastoral staff in identifying, inviting, motivating, and training a team of volunteer leaders to establish a ministry. Advocating for the ministry with parish pastoral leaders who do not fully understand the model, or who are determined to have a single parish youth ministry program “for everyone,” is also a major component of the coordinator’s outreach. Furthermore, it is practically impossible for parishes on their own to provide intermediate and advanced levels of pastoral-theological and leadership training for this ministry, so the formation and support of volunteer leaders in parishes and movements is a critical component of the diocesan coordinator’s ministry.

- **Pastoral de conjunto.** *Pastoral juvenil hispana* also differs from mainstream youth and young adult ministry in its emphasis on a *pastoral de conjunto*—a ministry concept that has no exact equivalent in English, but is often translated loosely as “communion in mission.” One dimension of this approach to ministry occurs when various groups and movements collaborate for large-group events and celebrations. Due to the strong communitarian dimension of Latino cultures, *PJH* thrives when regular group meetings are supplemented with periodic experiences of larger gatherings. This is one of the most effective ways to engage newcomers to the ministry, maintain the energy and commitment of those already involved, and develop new leaders through a process of formation-in-action. The Latin American bishops’ pastoral letter on *pastoral juvenil* emphasizes that networking, gathering, and collaborating among groups should occur at multiple levels: intra-parish, inter-parish, diocesan-wide, regional, national, and international.³⁴
- **A differentiated ministry.** Another aspect of *pastoral de conjunto* that is highlighted by the Latin American bishops is the importance of coordinating the pastoral efforts of various ministries, such as: mainstream youth and young adult ministry, detention ministry, Hispanic ministry, gang outreach, *PJH*, family ministry, ministry to the sick and disabled, migrant

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PJH understands the proclamation and inculturation of the Gospel to be the task of all young Catholics in response to their baptism. Indeed, evangelization is not complete until the evangelized take up this mission as evangelizers.

ministry, campus ministry, and others.³⁵ It is only through the coordination of such efforts that young people of diverse backgrounds and needs will be guaranteed access to faith formation, pastoral care, accompaniment, and opportunities to participate in the life and mission of the Church.

- **Approaches to evangelization and vocation.** Because *PJH* is articulated as a peer ministry, it places great importance on the protagonism of the young in the work of evangelization.³⁶ Drawing from the mission of the Church,³⁷ *PJH* understands the proclamation and inculturation³⁸ of the Gospel to be the task of all young Catholics in response to their baptism.³⁹ Indeed, evangelization is not complete until the evangelized take up this mission as evangelizers.⁴⁰ Similarly, the discernment of a vocation rooted in our common baptismal call—a “*proyecto de vida*” (life project) as it is referred to in Spanish—is at the heart of *PJH* because it defines who we are as followers of Christ.⁴¹

In contrast, the theory and practice of U.S. mainstream youth ministry provide Catholic teens with little preparation to participate in the evangelizing mission of the Church by reaching out to their peers with a word of Good News. Instead, the work of evangelizing the young is visualized primarily as a task for the adults in the community—especially those adults engaged as youth ministry leaders.⁴² Also, while it is true that vocational resources for youth ministry exist, they are mostly targeted to high school seniors, and the vocational orientation of the ministry as a whole is nearly absent.

Part 3. Reflections on Current Efforts and Areas for Growth

Given the social and pastoral challenges described in the foregoing sections, the faith-filled and visionary mission statement articulated by the young Encuentro delegates (see page 1) becomes even more remarkable. Nevertheless, the pastoral reality begs the question of whether this statement accurately reflects the collective intentions and self-understanding of *all* Hispanic Catholic youth and young adults in the United States. The short answer to the question is: no, it does not—at least not for the vast majority of them.

Recent advances in the field

However, the general description of the pastoral context hides another truth: ministry *to and with young Hispanics, from their lived reality*, has made great strides in the years since *Fe y Vida*'s preliminary study in 2002, even though there have been setbacks in some places, and there is certainly much work yet to be done. The following list briefly describes some of the significant advances in the field over the last seven years.

- A. Development of diocesan and national leadership for Hispanic youth and young adult ministry.** Thanks in large part to the work of *La Red* in leading the Encuentro process,

more dioceses now have personnel dedicated to ministry with Hispanic youth and/or young adults. A hopeful sign is that some dioceses have begun to hire bilingual directors of youth and young adult ministry who are given responsibility for these ministries in both English and Spanish, but qualified and experienced bilingual/bicultural leaders to fill these positions remain scarce.

- B. Growing role of *La Red* as an important partner to other national ministry organizations.** The prominence of *La Red* is especially evident in its continuing partnership with the NFCYM and the U.S. Bishops' Secretariat of Laity, Marriage, Family Life & Youth. This partnership is helping to make the work of the NFCYM more inclusive. Another fruit is the development of a *Five-Year Strategic Plan for Pastoral Juvenil Hispana*, developed by *La Red* with collaboration from other national organizations.⁴³
- C. Completion of the First National Encuentro for Hispanic Youth and Young Adult Ministry, and its documentation in the *Conclusions*.** The successes and limitations of the Encuentro provide a baseline account of where the Church stands in its outreach to Latino/a youth and young adults. Furthermore, in the *Conclusions* document—which has the endorsement and support of the U.S. bishops—we now have in one place a bilingual account of the history, theological and pastoral context, vision, principles, pastoral needs, and best practices and models as articulated by the young people themselves.
- D. Solid sociological research on the religious reality of Latino/a youth and young adults.** The nationally representative sample of adolescents and early young adults surveyed and interviewed in the National Study of Youth and Religion (NSYR) provides a reliable account of the religious beliefs and practices of adolescents in the United States today. In *Pathways of Hope and Faith Among Hispanic Teens*, a multidisciplinary team of nine writers contributed to the analysis of the NSYR's Latino/a respondents from a variety of perspectives, making it an invaluable resource for anyone preparing for or engaging in ministry with young Latino/a Catholics.
- E. Wide availability of formation programs for *pastoral juvenil hispana*.** The Southeast Pastoral Institute (SEPI) and several dioceses across the country have developed formation programs for leaders and advisers in *PJH*. In addition, Instituto Fe y Vida offers a leadership formation system, has a mobile pastoral team that is able to provide formation at a variety of levels in any diocese in the country on request, and it offers an annual week-long intensive formation program (*Programa Nacional de Verano*) to make formation available even to leaders whose dioceses do not yet offer a formation option. Finally, numerous apostolic movements have developed their own programs and resources for leadership formation.
- F. Increasing human resources in the Catholic community—among both Hispanics and non-Hispanics alike.** Through the Encuentro process and in its aftermath, many more mainstream youth ministry directors, coordinators, and leaders have become aware of the need to increase their capacity to serve Hispanic teens. In addition, the Encuentro process itself was designed as a formation-in-action process that has forged a new generation of young Latino/a leaders for *PJH* and youth ministry in Latino communities.

Areas for further development

Achieving these advances has been possible through the efforts of thousands of leaders in *pastoral juvenil hispana* and Catholic youth ministry. Nevertheless, the pastoral reality as presented in the first part of this essay reveals that there is much more that needs to be done. That information will not be summarized here; rather, this section will focus on the structural changes that need to occur in order to facilitate a comprehensive response to the pastoral needs of Latino/a youth and young adults at the local, diocesan, regional, and national levels.

A. Develop a comprehensive pastoral plan at the national level that brings together the various ministries and ministry organizations for the pastoral care and accompaniment of all Catholic youth and young adults. This plan needs to respond to the social, cultural, linguistic, educational, and spiritual reality of Catholic youth and young adults today, of whom Hispanics now make up nearly half. It must take into account the following:

- Training of parish and diocesan pastoral leaders to conduct an analysis of the local reality and develop a pastoral plan to serve the full gamut of young people under their care—especially those among the vast majority that does not yet participate in youth and young adult ministry programs.
- Pastoral and theological criteria to help leaders identify the urgent and fundamental needs that should be addressed as priorities in their ministry.
- Guidance for discerning the appropriate times and places for pre-evangelization, evangelization, catechesis and pastoral care in ministry with youth and young adults.
- A differentiated approach to address the diverse pastoral needs in the parish through a variety of programs, groups, movements, events, activities, and services.
- Special attention to the situation of families and the formation of parents to serve as role models and reliable guides in the formation of their children's faith.
- Guidelines for organizing projects and outreach efforts in which the young people themselves are the primary agents.

B. Structure parish youth and young adult ministry on an ecclesiology of the parish as a community of communities. Far too often, parish youth ministry programs are limited due to an erroneous theological vision which assumes that offering diverse youth and young adult ministry programs would divide the parish.⁴⁴ In this regard, the *Conclusions of the PENPJH* are quite clear:

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, **especially when the parish ministry is limited to a single youth group** [emphasis added].⁴⁵

As a response, parishes in the United States would do well to take a tip from the Latin American bishops' Fifth General Conference, held in Aparecida, Brazil:

At the beginning of the third millennium, the renewal of the parish requires the reformulation of its structures, so that it may become a network of communities and groups capable of entering into relationship with one another in such a way that their members feel and really become disciples and missionaries of Jesus Christ in communion with one another.⁴⁶

C. Increase collaboration and dialogue with partners in Latin America. The previous quote is a clear response to Pope John Paul II's call for parishes to become a "community of communities and movements" in his apostolic exhortation, *Ecclesia in America*.⁴⁷ It also underscores his hope that the Church on the American continent would begin to see itself as a single continental Church with meaningful collaboration between the countries of the North and South. As this article has already demonstrated, the practice of Catholic youth and young adult ministry in the United States would benefit from a greater consideration of the guidelines in *Civilización del Amor: Tarea y Esperanza*, as well as the pastoral priorities of the *Documento de Aparecida*. Such an exchange of ideas and practices would be the first step toward developing a genuine *pastoral de conjunto* between North and South.

D. Increase collaboration and dialogue among Hispanic and mainstream ministry leaders and organizations that serve youth and young adults in the United States. Given the size of the young Hispanic Catholic population, it is no longer acceptable (if it ever was) for major documents to be written for the whole U.S. Church, or for ministerial initiatives with implications for all—especially in the areas of youth and young adults—to be

undertaken without a meaningful representation of Latino/as at the decision-making and editorial tables. Significant initiatives are already underway to develop guidelines and criteria for the future of adolescent catechesis, evangelization, Catholic education, lay ministry formation, and the promotion of vocations to ecclesial ministry. *PJH* has much to contribute in all of these areas, and *La Red* ought to be both a conversation partner and a prime mover in these efforts.

E. Develop strategies and responses to overcome the structural obstacles to *PJH*. Some of the major challenges currently encountered in the field include:

- **Pastoral formation and theological reflection.** Too few diocesan leaders, priests, and youth ministers have an adequate understanding of the needs, vision, mission, principles, and history of *PJH*. As a consequence, their misguided pastoral convictions often prevent them from providing effective support to this ministry, and in many cases lead them to shut the ministry down or prevent its inception in the parish or diocese.⁴⁸ Furthermore, the

Far too often, parish youth ministry programs are limited due to an erroneous theological vision which assumes that offering diverse youth and young adult ministry programs would divide the parish.

Church must provide greater pastoral and theological formation to the young adult leaders in *PJH* to increase their capacity to form and sustain this ministry with their peers. Unfortunately, a lack of attention to the pastoral care of Latino/a youth and *jóvenes* is evident in Hispanic ministry formation programs and in the writings of Hispanic/Latino/a theologians. The result is that even our best-prepared leaders in Hispanic ministry are often ill-equipped to support and advocate for *PJH*.

- **Academic education.** The low educational attainment of young Latino/a immigrant workers and high drop-out rates among U.S.-born Hispanic teens conspire to limit the pool of Latino/a leaders qualified to begin academic studies for ministry or to secure a paid pastoral position in the Church. At the same time, hundreds of Catholic elementary and secondary schools are in danger of being closed, while millions of low-income Catholic families are not having their educational needs met by underperforming public schools. This calls for a national initiative to improve the education of Catholic immigrants, their children, and other underserved racial/ethnic groups, both in Catholic and public schools.⁴⁹
- **Immigration issues.** Many young Hispanic immigrants are undocumented, which causes instability in their lives, limits their access to scholarships, and makes it difficult for them to assume leadership positions in ministry, especially with adolescents. Nevertheless, the Church has a duty to provide them with pastoral care and help them to live their Christian vocation and mission. It is also necessary to increase awareness and understanding in parishes and dioceses regarding the U.S. bishops' priority to advocate for comprehensive immigration reform, grounded in the principles of Catholic Social Teaching.
- **Pastoral de conjunto.** The lack of coordination between mainstream youth and young adult ministry and *PJH* has contributed to the low participation rates among the vast majority of U.S.-born Hispanic youth and young adults, who primarily speak English and are not college-educated or college-bound. An effective outreach to these young people will require collaboration and shared oversight between Hispanic ministry, youth and young adult ministry, *pastoral juvenil hispana*, and the apostolic movements.

F. Increase the human, financial, and programmatic resources for *PJH*. This will require a significant investment in leadership formation at all levels—in both English and Spanish—so that mainstream youth ministry coordinators can improve and expand their ministry while immigrant young adult leaders of *PJH* are doing the same. Perhaps the most cost-effective and practical first step would be to hire a diocesan coordinator for *PJH*. This person would be responsible for spearheading the formation of the leaders in parishes and apostolic movements, providing continuous support to their ministerial efforts, and engaging them in processes of formation-in-action and a *pastoral de conjunto*.

On another note, there are few programmatic materials or multimedia resources available to support *PJH*. Equally hard to find are bilingual resources to assist Hispanic parents in overcoming the linguistic and cultural conflicts they often

experience with their children, in order to fulfill their role as their primary educators in the faith. Most of the resources developed for mainstream youth and young adult ministry or Latin American *pastoral juvenil* do not translate well to the U.S. Latino context. It will require a significant investment from the whole Church, and Catholic publishers in particular, to develop the capacity of Latino/a youth and young adult ministers and artists to create resources to support these ministries.

Finally, creative and effective models for financing these efforts need to be developed at the local and diocesan levels, and shared nationally. The role of *La Red* in the support and continued development of *PJH* at the national level has become indispensable, yet it continues to operate with only volunteer leaders and without a central office for records and communication. Considering that *La Red* is charged with advocating for half of all young Catholics in the United States, there ought to be greater institutional and philanthropic support for its ministry.

G. Create certification standards for coordinators of youth ministry and *PJH* designed to equip both mainstream and Latino/a ministers for effective ministry to and with young Hispanics, from their lived reality. Five national ministry organizations are currently revising the *National Certification Standards for Lay Ecclesial Ministry*. Given the size and geographic extension of the Hispanic Catholic population, the general standards should reflect the competencies and methodologies required for ministry in Hispanic communities. Furthermore, the specific standards for youth ministers should include competencies based on the vision, needs, and principles for ministry with Hispanic adolescents described in the *Conclusions of the PENPJH*. *La Red* should also participate in the revision process, developing specific standards for the certification of leaders, coordinators, and advisers of *PJH*.

Conclusion

The pastoral challenges facing Hispanic youth and young adults in the United States are immense, and they undoubtedly contribute to the conclusion of the NSYR that “Latino/a teens as a group are even more religiously inarticulate and disengaged than other Catholic teens, despite the fact that their parents demonstrate greater commitment to their faith than do the white Catholic parents.”⁵⁰ Indeed, their needs are so diverse, and their presence so pervasive in Catholic communities throughout the country, that it will take a coordinated effort of the whole Church to adequately provide them with pastoral care, faith formation, and an invitation into the life and mission of the Church.

The good news is that our Catholic community is already blessed with thousands of immigrant young adult leaders of *PJH* and thousands more directors and coordinators of youth ministry in parishes and apostolic movements across the country. In addition we have a blueprint for how to serve and empower Hispanic youth and young adults in the *Conclusions of the PENPJH* and the *Five-Year Strategic Plan for PJH*. All that is required at this point is for our Church to muster the institutional will to implement this plan by means of a genuine *pastoral de conjunto* in parishes and dioceses throughout the country. In carrying out this process, the fields of Catholic youth ministry, young adult ministry, and *PJH* will set the example for bridging Hispanic and mainstream ministry to forge the Church anew in 21st century America.

Appendix – Goals of the *Encuentro Five-Year Strategic Plan for Pastoral Juvenil Hispana: 2009 – 2014**

I. COMMON VISION

- Goal 1.1 To develop a common vision for ministry to and with Hispanic youth and *jóvenes*, from their lived reality.
- Goal 1.2 To promote a unified understanding of Catholic youth and young adult ministry that recognizes and honors the diverse reality of Hispanic youth and *jóvenes*.
- Goal 1.3 To understand and affirm the diverse reality of ministry with Hispanic youth and *jóvenes* in order to effectively serve the needs of the young Hispanic church in relation to its different generations, languages, economic status, education, immigration status and country of origin.

II. AWARENESS AND ADVOCACY

- Goal 2.1 To promote acceptance of the diversity within *Pastoral Juvenil Hispana* to fulfill the needs of the Hispanic young church including, but not limited to their different generations, languages, economic status, and educational levels.
- Goal 2.2 To promote structural changes within dioceses to enhance ministry to Hispanic young people.
- Goal 2.3 To promote a *Pastoral Juvenil Hispana* incarnated in the reality of Latino young people within the church and society of the United States.
- Goal 2.4 To create an awareness of the impact of immigration on Hispanic youth and *jóvenes*.

III. LEADERSHIP DEVELOPMENT

- Goal 3.1 To foster an inculturated approach and vision about *Pastoral Juvenil Hispana* among ordained and lay ministers, so that they may accompany the Hispanic young people in their processes of holistic growth and formation.

- Goal 3.2 To increase availability and accessibility of comprehensive faith/pastoral formation programs to Latino young people.

IV. PASTORAL JUVENIL HISPANA

- Goal 4.1 To include ministry with *jóvenes* and Hispanic youth as a priority in the strategic plans of the *Alianza* partners.
- Goal 4.2 To have the Church recognize the “*líderes jóvenes*” and adult advisers in *PJH* as ministers.
- Goal 4.3 To consider the process of the “*Encuentros de PJH*” as a *kairos* and *locus* for the continuous renewal and maturation of ministry with Latino young people.
- Goal 4.4 To promote and facilitate the use of the Conclusions Document from the *Encuentro 2006* by leaders, advisers, and coordinators of ministry with *jóvenes* and Hispanic adolescents.

V. EDUCATION

- Goal 5.1 To foster the academic advancement and civic participation of Latino youth and *jóvenes*.
- Goal 5.2 To facilitate networking among church pastoral leaders and Hispanic educators to improve and expand the educational opportunities for young Latinos.

VI. PASTORAL DE CONJUNTO

- Goal 6.1 To promote efficient and effective collaboration among structures that minister to Hispanic youth and *jóvenes* at national, diocesan and parish levels.

* The main goals of the *Encuentro Five-Year Strategic Plan for Pastoral Juvenil Hispana*, developed by *La Red* in an “*Alianza*” with various other national ministry organizations, are presented here. The full text is available online at: <http://www.laredpjh.org>.

Notes

- ¹ National Catholic Network de Pastoral Juvenil Hispana – *La Red, Conclusions: First National Encounter for Hispanic Youth and Young Adult Ministry* (Washington, DC: United States Conference of Catholic Bishops Publishing, 2008), 54.
- ² *Ibid.*, 19 – 22.
- ³ National Conference of Catholic Bishops, *National Pastoral Plan for Hispanic Ministry*, nos. 51 – 56 and 64 – 66, in United States Conference of Catholic Bishops, *Hispanic Ministry: Three Major Documents* (Washington, DC: USCCB, 1995).
- ⁴ Ken Johnson-Mondragón, *The Status of Hispanic Youth and Young Adult Ministry in the United States: A Preliminary Study* (Stockton, CA: Instituto Fe y Vida, 2002), 30.
- ⁵ This phrase is taken from Specific Objective #3 of the *PENPJH, Conclusions*, 28. In many ways, it is a poor translation of the original Spanish, “*la pastoral con, hacia y desde la juventud hispana*.” In Spanish, a ministry that is carried out “*desde la juventud*” is one that is informed by and responds to the immediate and global context of the young people’s lives, while relying on the giftedness of the same *jóvenes* to develop and implement the pastoral response. The Latin American articulation of this ministry can be found in Consejo Episcopal Latinoamericano, *Civilización del Amor: Tarea y Esperanza* (Santa Fe de Bogotá, Colombia: CELAM, Sección de Juventud, 1995), 2ª Parte, Sección III, nos. 2.1 – 2.2.
- ⁶ Instituto Fe y Vida, “Hispanic Youth and Young Adult Ministry: Recent Findings,” *Perspectives on Hispanic Youth and Young Adult Ministry 4* (Stockton, CA: Instituto Fe y Vida, 2007), available online: <http://www.feyvida.org/research/researchpubs.html>.
- ⁷ *Ibid.*, 3, 5.
- ⁸ *Ibid.*, 3, 5. In this section, only white and Hispanic results from the NSYR are mentioned because the survey sample did not include sufficient Catholic respondents among the black, Asian, Native American, and “other” teens to provide statistically meaningful comparisons.
- ⁹ *Ibid.*, 4.
- ¹⁰ U.S. Census Bureau, March 2009 Current Population Survey.
- ¹¹ *Ibid.*
- ¹² Ken Johnson-Mondragón, “Youth Ministry and the Socioreligious Lives of Hispanic and White Catholic Teens in the U.S.,” *Perspectives on Hispanic Youth and Young Adult Ministry 2* (Stockton, CA: Instituto Fe y Vida, 2005), 3, available online: <http://www.feyvida.org/research/researchpubs.html>.
- ¹³ “Hispanic Youth and Young Adult Ministry: Recent Findings,” 5.
- ¹⁴ “Youth Ministry and the Socioreligious Lives...,” 22.
- ¹⁵ For a recent analysis of this phenomenon, see The Pew Forum on Religion and Public Life, *Changing Faiths: Latinos and the Transformation of American Religion* (Washington, DC: Pew Hispanic Center, 2007), 41 – 48.
- ¹⁶ Ken Johnson-Mondragón, ed., *Pathways of Hope and Faith Among Hispanic Teens: Pastoral Reflections and Strategies Inspired by the National Study of Youth and Religion* (Stockton, CA: Instituto Fe y Vida, 2007), 97 – 100 and 324.
- ¹⁷ “Moralistic Therapeutic Deism” is a term developed by Christian Smith, the principal investigator of the NSYR, to describe the “benign whateverism” that characterizes the religious faith of most adolescents in the U.S. today. For a full description of this term as it relates to Hispanic teens, see *Pathways of Hope and Faith*, 72 – 74 and 324.
- ¹⁸ *Pathways of Hope and Faith*, 100. See also “Hispanic Youth and Young Adult Ministry: Recent Findings,” 6 – 7.
- ¹⁹ See Carmen M. Cervantes and Ken Johnson-Mondragón, “The Dynamics of Culture, Faith, and Family in the Lives of Hispanic Teens, and their Implications for Youth Ministry,” *Perspectives on Hispanic Youth and Young Adult Ministry 5* (Stockton, CA: Instituto Fe y Vida, 2008), available online: <http://www.feyvida.org/research/researchpubs.html>.
- ²⁰ *Conclusions*, 33.
- ²¹ *Pathways of Hope and Faith*, 326 – 329.
- ²² “Hispanic Youth and Young Adult Ministry: Recent Findings,” 8.
- ²³ *Ibid.*
- ²⁴ *Pathways of Hope and Faith*, 33 – 39.
- ²⁵ *Conclusions*, 19 – 22.
- ²⁶ For a description of the most common patterns of cultural adaptation between immigrant parents and their U.S.-born children, see “The Dynamics of Culture, Faith, and Family...,” 3 – 5.
- ²⁷ United States Catholic Conference Department of Education, *A Vision of Youth Ministry: Edición Bilingüe* (Washington, DC: USCC, 1986), 6 – 7.
- ²⁸ Carmen M. Cervantes and Ken Johnson-Mondragón, “Pastoral Juvenil Hispana, Youth Ministry, and Young Adult Ministry: An Updated Perspective on Three Different Pastoral Realities,” *Perspectives on Hispanic Youth and Young Adult Ministry 3* (Stockton, CA: Instituto Fe y Vida, 2008), 3, available online: <http://www.feyvida.org/research/researchpubs.html>.
- ²⁹ *Conclusions*, 23.
- ³⁰ For a discussion of keeping the mixed-age groups together versus separating them, see *Pathways of Hope and Faith*, 342 – 344.
- ³¹ *Ibid.*, 99.
- ³² *Conclusions*, 57.
- ³³ The NSYR found that white Catholic teens were nearly 50% more likely to have a full-time paid youth minister in their parish than their Hispanic counterparts. See *Pathways of Hope and Faith*, 90 – 92.
- ³⁴ *Civilización del Amor: Tarea y Esperanza*, 3ª Parte, nos. 4.1 – 4.2.
- ³⁵ *Ibid.*, 3ª Parte, nos. 3.2-3.4.
- ³⁶ *Conclusions*, 54 – 55 and 57, especially PJ-22, no. 3. See also *Civilización del Amor*, 2ª Parte, Sección I, no. 1.2 and Sección III, no. 2.2.
- ³⁷ See Paul VI, *Evangelii Nuntiandi*, nos. 14, 17 – 18, 22, and 29.
- ³⁸ For a deeper explanation of inculturation and its application in youth ministry see “The Dynamics of Culture, Faith, and Family...,” 5 – 10.
- ³⁹ *Conclusions*, 13 – 15, 54, and 60 – 61.
- ⁴⁰ *Evangelii Nuntiandi*, no. 24.
- ⁴¹ Cf. *Civilización del Amor*, 2ª Parte, Sección I, no. 2.3.1. The phrase “*proyecto de vida*” appears 35 times throughout the document.
- ⁴² United States Conference of Catholic Bishops, *Renewing the Vision: A Framework for Catholic Youth Ministry* (Washington, DC: USCCB, 1997), 36-37.
- ⁴³ The main goals of the *Five-Year Strategic Plan for PJH* are presented in the Appendix on page 11 of this document, and the full text is available online at: <http://www.laredpjh.org>.
- ⁴⁴ For a fuller discussion of the cultural and pastoral circumstances that may contribute to this erroneous pastoral vision, and an articulation of the “community of communities” approach, see *Pathways of Hope and Faith*, 332 – 339 and 345 – 352.
- ⁴⁵ *Conclusions*, 33.
- ⁴⁶ CELAM, *Aparecida – V Conferencia General del Episcopado Latinoamericano y del Caribe: Documento Conclusivo* (Santa Fe de Bogotá, Colombia: CELAM, 2007), no. 172, my translation.
- ⁴⁷ John Paul II, *Ecclesia in America*, no. 41.
- ⁴⁸ Chapter 10 of *Pathways of Hope and Faith* describes ten factors that need to be addressed in our Church in order for ministry with Hispanic youth to gain greater traction. See pages 321 – 359.
- ⁴⁹ An important initiative along this line is described in *To Nurture the Soul of a Nation: Latino Families, Catholic Schools, and Educational Opportunity* (Notre Dame, IN: Alliance for Catholic Education Press at the University of Notre Dame, 2009).
- ⁵⁰ *Pathways of Hope and Faith*, 324.