

✦ Prophets of Hope ✦

Volume 2

Evangelization of Hispanic Young People

Prophets of Hope Editorial Team

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Prophets of Hope Editorial Team

General Editor: Carmen María Cervantes, EdD

Writers: Alejandro Aguilera-Titus
Eduardo Arnouil
Carlos Carrillo
Pedro Castex
Carmen María Cervantes, EdD
Juan Díaz-Vilar, SJ
Juan Huitrado, MCCJ

Consultants: José Ahumada, CSC
María de la Cruz Aymes, SH, PhD
Rigoberto Caloca-Rivas, OFM, PhD
Rev. Ricardo Chávez
Juan Cruz, PhD
Gelasia Márquez
William McDonald
Isabel Ordoñez, STJ
Angeles Pla-Farmer
Elisa Rodríguez, SL
William Sousae
Carmencita Villafaña
Isabel Vinent

Translator into English: Richard Wood

Secretaries: Aurora M. Dewhirst
María Teresa Macías

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To young leaders, youth ministers, and pastoral agents
who are giving their lives to carry Christ to Hispanic young people
in the United States

◆ Preface ◆

1 Every year, the Catholic church in the United States includes more Hispanic (or Latino) members, nearly half of whom are less than twenty-five years old. These young people and young adults represent both a challenge and a hope for us, our church, and our society. They provide us with a challenge because millions of them are not receiving adequate pastoral attention. They give us hope because by incarnating the Gospel in their lives, these young people can help renew our church, transform cultural values, and build the Reign of God. To confront this challenge and make this hope a reality, we need Hispanics—both young people and adults—who fulfill their mission as Christians in the world.

2 In 1987, Saint Mary's Press in Winona, Minnesota, joined the effort to provide foundation and direction for Hispanic youth ministry by developing materials for publication. To identify the most urgent program needs, Saint Mary's Press representatives consulted with Hispanic pastoral leaders throughout the United States. This research led to the development of a bilingual series for the evangelization of youth and young adults and to the hiring of Dr. Carmen María Cervantes as director of the publishing program for Hispanic materials.

3 The need to have a pastoral-theological framework that would provide consistency and direction for these publications gave rise to the first draft of this book. In August of 1988, Saint Mary's Press hosted a discernment meeting about this framework and about related Hispanic publications. Twenty-four pastoral agents, representing eleven different Hispanic groups and their diverse ministries, attended that meeting. These pastoral agents established the foundations of the project, planned the materials to be published, and revised the first draft of the framework. A month later, participants of the discernment meeting and Saint Mary's Press representatives developed an editorial board that has played a crucial role in planning and revising publications and in identifying appropriate people to write materials.

4 Thirty people from around the country, whose careful analyses and suggestions proved invaluable, reviewed the second draft of the framework. The third draft was translated into English and refined through bilingual consultation. The final manuscript emerged from this bilingual consultation.

5 Developing and writing the pastoral-theological framework was complex and exciting. The broad pastoral-theological vision shared by the editorial team took root in the reality of Hispanic young people and became a source of direction for their evangelization, but only after many hours of reflection, prayer, and sharing of experiences. Seven persons wrote significant pieces of the manuscript, and several others contributed with their advice and editing skills, making a truly collaborative work of what came to be the Prophets of Hope Editorial Team.

6 Consultations in Spanish and English with experts in different fields, pastoralists, pastoral agents, young leaders—Hispanics and non-Hispanics—provided the comprehensive perspective needed in a publication that was dealing with the reality of Hispanic young people in the United States and attempting to provide a pastoral-theological framework for their evangelization. Two surveys were conducted in areas of key importance for the evangelization of Hispanic young people. The first one identified the reality of Hispanic youth ministry in the country. The second one provided insight on who Jesus is, what the process of evangelization is, and what the church means for Hispanic young people.

7 The reflections and input by Richard Wood, the translator, and the editors in English were extremely valuable. The translation was bicultural, meaning that several concepts, theories, and philosophical and theological approaches identified as hard to understand or easy to misunderstand by a non-Hispanic reader were clarified. The respectful, sensible, and careful reactions of Yvette Nelson, Charles Capek, and Rebecca Fairbank, who were not familiar with Hispanic culture and religious life, helped the editorial team tremendously in two ways: to see and value the many points of unity between the mainstream and the Hispanic pastoral approaches and to further clarify the differences between them. This cross-cultural dialog gave origin to new sections in the framework that reinforce the identity and pastoral-theological vision of Hispanics in the United States who are faced with honest questions and the desire to learn from American pastoral agents of non-Hispanic background.

8 The complexity of the reality of Hispanic young people and the need to provide a pastoral-theological framework for their evangelization led Saint Mary's Press to publish two volumes of *Prophets of Hope*. The first volume focuses on Hispanic young people and the church's pastoral response. The second volume focuses on evangelization of Hispanic young people.

9 In a very special way, the editorial team wants to express our deep gratitude to Saint Mary's Press for making the publication of these two books possible; to Br. Damian Steger, FSC, president of Saint Mary's Press, for his patience and encouragement; and to Stephan Nagel, for his constant support and direction as editor-in-chief. We also want to thank those persons who helped to shape the manuscript with their valuable insights and all the other people who made the books in the *Prophets of Hope* series possible.

◆ Introduction ◆

Jesus, Prophet of Hope Yesterday, Today, and Always

1 About two thousand years ago, after Jesus had been baptized by his cousin John and had prayed in the desert for forty days, he returned to Galilee. There, in the land of his childhood, Jesus began to preach in the Jewish synagogues. All who listened with an open heart praised him, and his fame spread throughout the region.

2 Jesus arrived in Galilee full of the power of the Spirit and began to carry out his mission. His experience of baptism, when the Holy Spirit revealed that he was the beloved Son of God, the Chosen One, had forever changed his life. To each and every one of us Christians, God has said the same thing: “You are my beloved son, my beloved daughter. I have chosen you to receive my message, and I give to you the power to follow the path begun by Jesus, who is my Son, your brother, and prophet of the Reign.” This experience of God’s love should forever change our life, as it changed Jesus’ life.

3 After arriving in Nazareth, where he had been raised, Jesus went to the synagogue on the Sabbath, as he was accustomed to doing:

He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.

He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,
to proclaim the year of the Lord’s favor.”

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, “Today this scripture passage has been fulfilled in your hearing.” (Luke 4:16–21)

4 This first proclamation, as surprising as it was grandiose, occurred in a synagogue in Jesus' hometown, in a meeting of a *small community of believers* who awaited the arrival of the Messiah.

All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown. . . ." When they heard this, all in the synagogue were filled with rage. They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. But he passed through the midst of them and went on his way. He went down to Capernaum, a city in Galilee, and was teaching them on the sabbath. They were astounded at his teaching, because he spoke with authority. (Luke 4:22–32)

5 We also have been called to proclaim the Good News of the Reign of God. Our message centers on sharing our faith in the Risen Jesus present in the ecclesial community, in order to give new life to the poor, imprisoned, blind, and oppressed.

6 Our mission is an adventure that is worth beginning with passion, because it is God's will; it is the same mission God gave to Jesus. Today Jesus is calling us to continue his mission, inviting us to return to our own Nazareth in Galilee: our people, our neighborhood, our community. This Scripture passage is fulfilled in our hearing when—as Jesus did—we disciples accept our mission of being *prophets of hope*, carrying the Good News to young people who suffer economic or educational poverty, to captives in physical or psychological prisons, to the blind who have not found the way of life, and to those oppressed by their own sinfulness or the sins of society.

7 Just as Jesus chose the disciples who formed the first Christian community, Jesus personally chooses and invites each young person to be his disciple. The power of their vocation and mission is rooted in this divine calling. In the past, when Jesus chose his disciples and sent them out to proclaim the Gospel, he instructed them to give freely what had been given freely to them. Today God contin-

ues giving his love and his life freely and asks us, as members of the Body of Christ, to share his love and life freely with others.

8 In the past, Jesus Christ proclaimed the Gospel in Jewish synagogues, on the roads and byways of ancient Israel, in the countryside, and on lakeshores. Today Jesus proclaims the Gospel through his church, in small ecclesial communities, in parks and schools, in factories and family celebrations—wherever people gather together to share life.

9 In Jesus' day, many people doubted him and had no faith in him; his disciples were challenged and written off by many. Today as well, Christians who want to preach the Good News often face rejection. But just as Jesus fulfilled his mission, and just as the first Christian communities carried the Good News to the ends of the world they knew, today we must never cease evangelizing.

10 Now is the time of favor of the Lord. Jesus is calling his young disciples to be prophets of hope, to evangelize, to proclaim true freedom. In and through their own communities, with the power of the Holy Spirit, young people will be prophets of hope who proclaim the resurrected Jesus Christ, “the same yesterday and today and forever” (Heb. 13:8); the fullness of the Gospel; and the Good News of the Reign of God incarnate in the history of all who receive it and make it their own.

Prophets of Hope

11 Prophets of Hope is a two-volume series that proposes a pastoral and theological vision for ministry with Hispanic young people and young adults in the United States. This work brings together the social analysis, pastoral priorities, vision, and spirit of Hispanic youth ministry inspired by the three Encuentros Nacionales Hispanos de Pastoral, the *National Pastoral Plan for Hispanic Ministry*, and the call to a New Evangelization for America made by Pope John Paul II and ratified in 1992 at the Fourth General Conference of the Latin American Bishops in Santo Domingo.

12 The analysis of reality, reflection, guidance, and concrete suggestions for action that give substance to the pastoral and theological vision of Prophets of Hope is divided into the two volumes as follows:

- **Volume 1, *Hispanic Young People and the Church's Pastoral Response***, is divided into eight chapters dealing with the personal,

relational, cultural, sociological, and religious realities of Hispanic young people, and the response of the Catholic church to the pastoral needs of Hispanic young people.

- **Volume 2, *Evangelization of Hispanic Young People***, is divided into eight chapters dealing with the evangelization of Hispanic young people, the evangelization process, a model of evangelization for small communities, and the role of Mary in these evangelizing efforts.

13 These two volumes are intended as *guides* for pastoral work and the formation of pastoral agents and young leaders. Volume 1's presentation of the reality of Hispanic young people and young adults is only a beginning and will continue to develop as this reality is further studied and analyzed. The pastoral-theological vision is evolving and crystallizing through praxis and will be renewed as young Hispanics and those who minister to them put it into practice and reflect on that practice. Thus, to take full advantage of these books, readers must use their own creativity, experience, and reflection in adapting the material to their concrete reality. They must also avoid using the books as if they were textbooks or how-to manuals of techniques.

14 In using this volume, it is important to remember that the English concepts of *youth* and *young people* do not correspond to the Spanish concepts of *juventud* and *jóvenes*, although these are the correct equivalents in translation. References in this book to Hispanic youth or young people include Hispanic single young adults as well as Hispanic adolescents.

15 Special terms like **animation** and **conscientization** are boldfaced at their first appearance in the book beginning with the initial reflection. A definition for all the boldfaced terms can be found in the glossary at the end of the book. Before beginning to read the chapters, we suggest that you scan the glossary to acquaint yourself with any terms that may be unfamiliar to you. Also note that the paragraphs in the book are numbered in the margin to make it easier for leaders to use both the English and Spanish volumes together in a bilingual setting.

16 We wrote this book for youth ministers, young leaders, pastoral agents, and adult advisers of young people. Prophets of Hope can also be useful to anyone who wants to understand more deeply the reality of Latino young people and young adults and improve

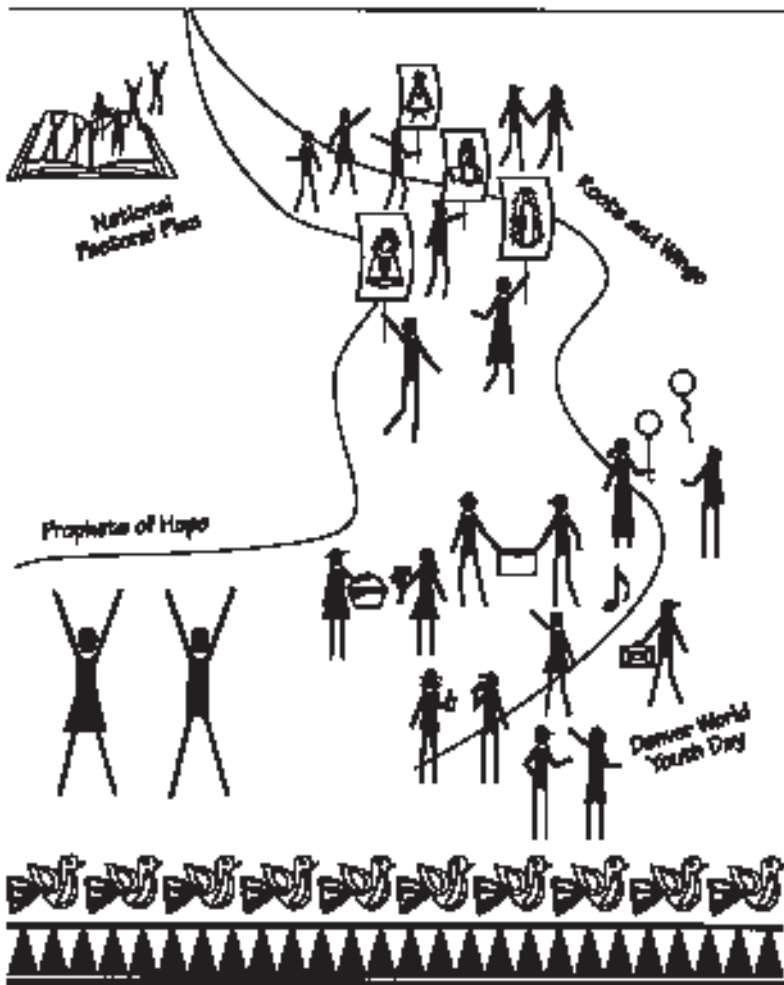
their human and Christian formation. We share our hope that these books will stimulate dialog, reflection, and *pastoral de conjunto*, not only among Latinos but within the entire church.

17

We especially ask Mary to bless our young people and all those who minister to them. We pray that the Holy Spirit may fill us with enthusiasm and hope, so that our work will continue the work begun by Jesus, our brother and prophet of the Reign of God. In that way, we will fulfill with him his dream and his mission: to inaugurate the Reign of God among us.

◆ Initial Reflection ◆

Mary, Pilgrim in Faith
and Prophet of Hope



◆ **Initial Reflection** ◆

**Mary, Pilgrim in Faith
and Prophet of Hope**

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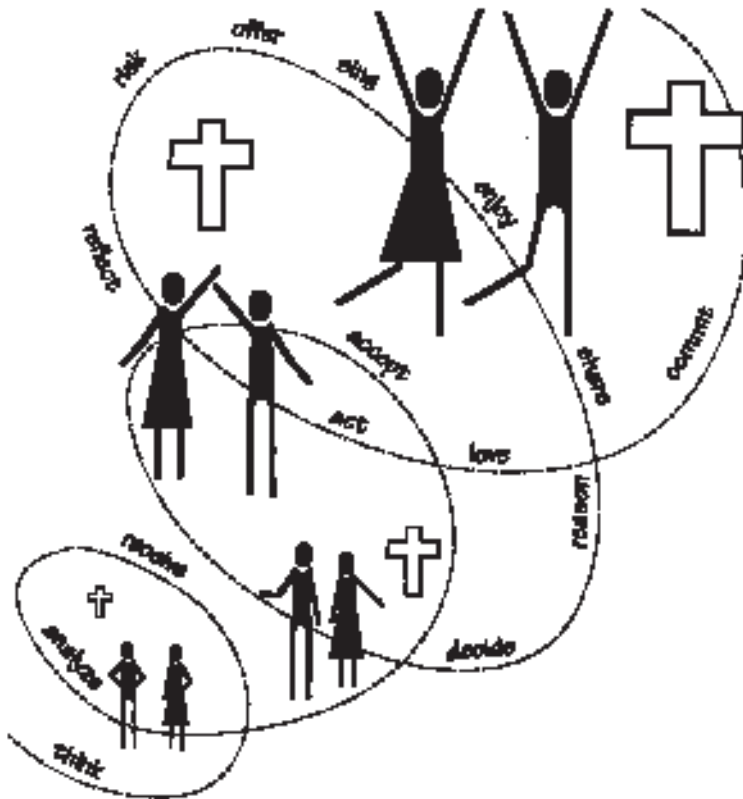
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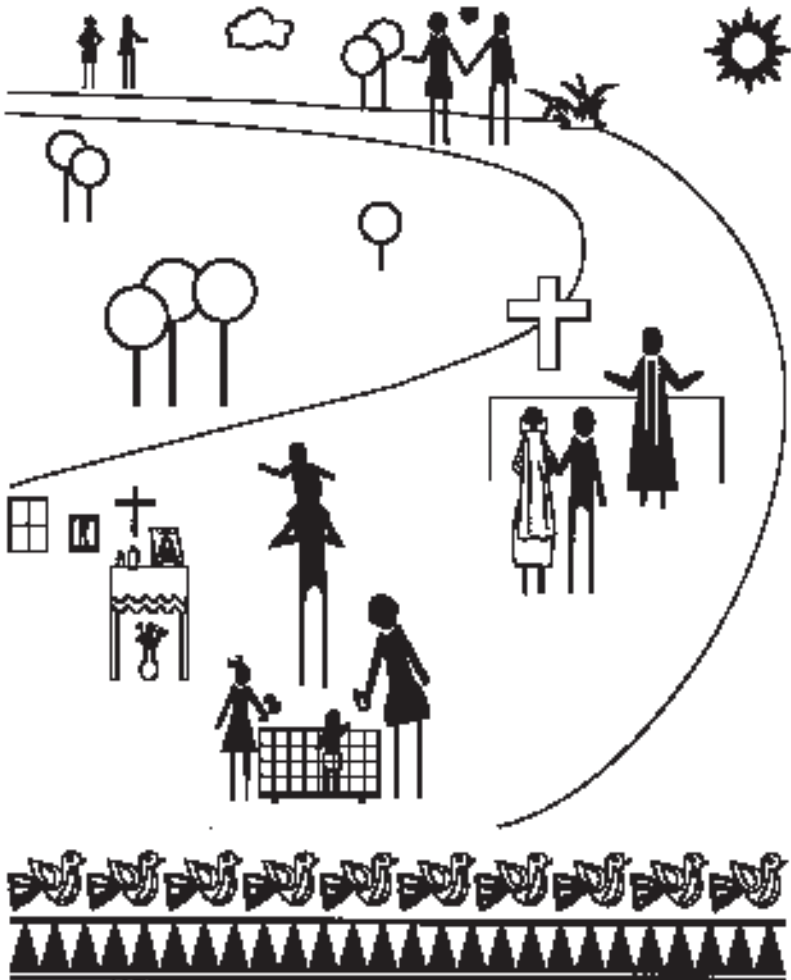
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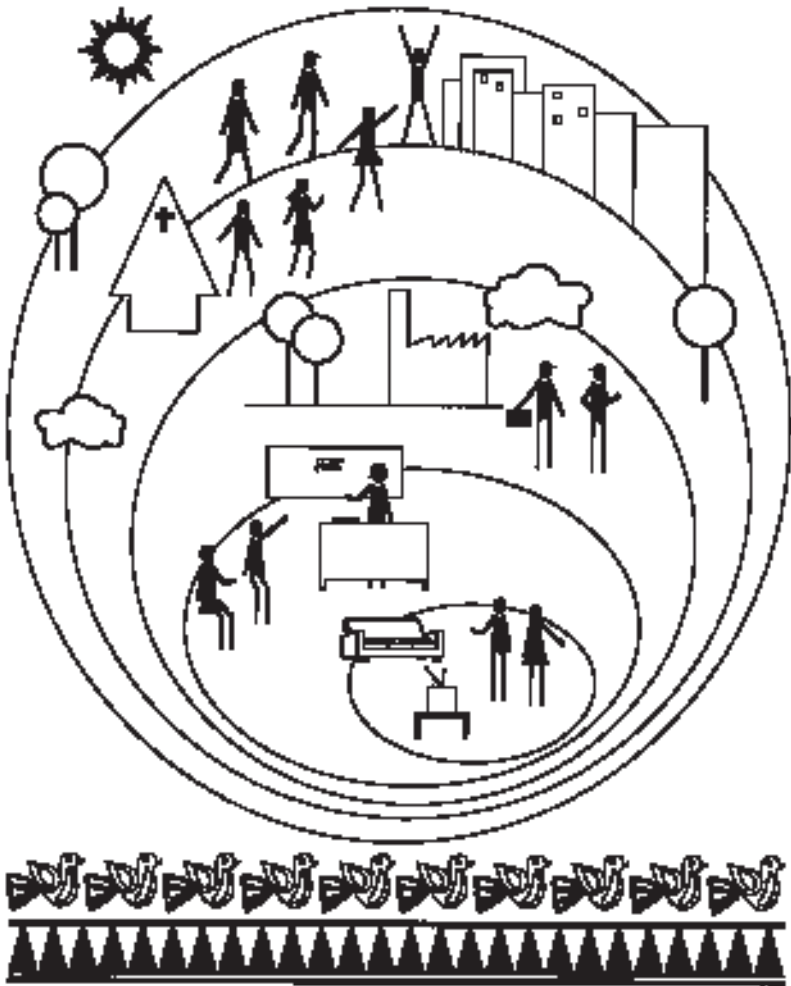


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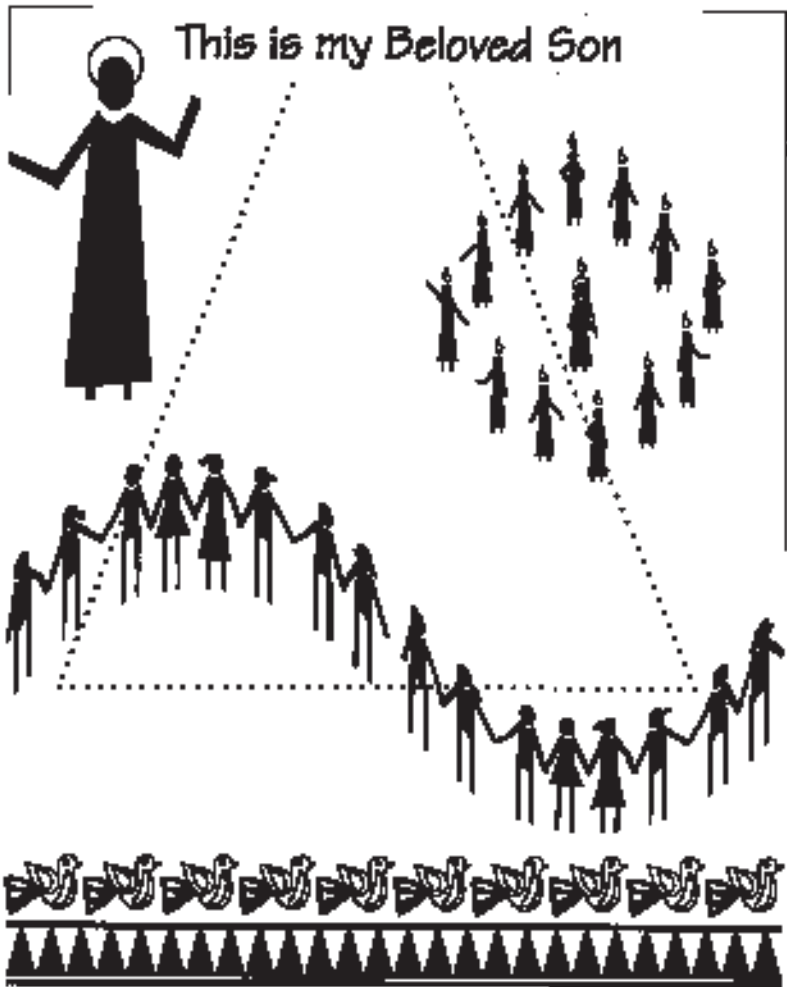


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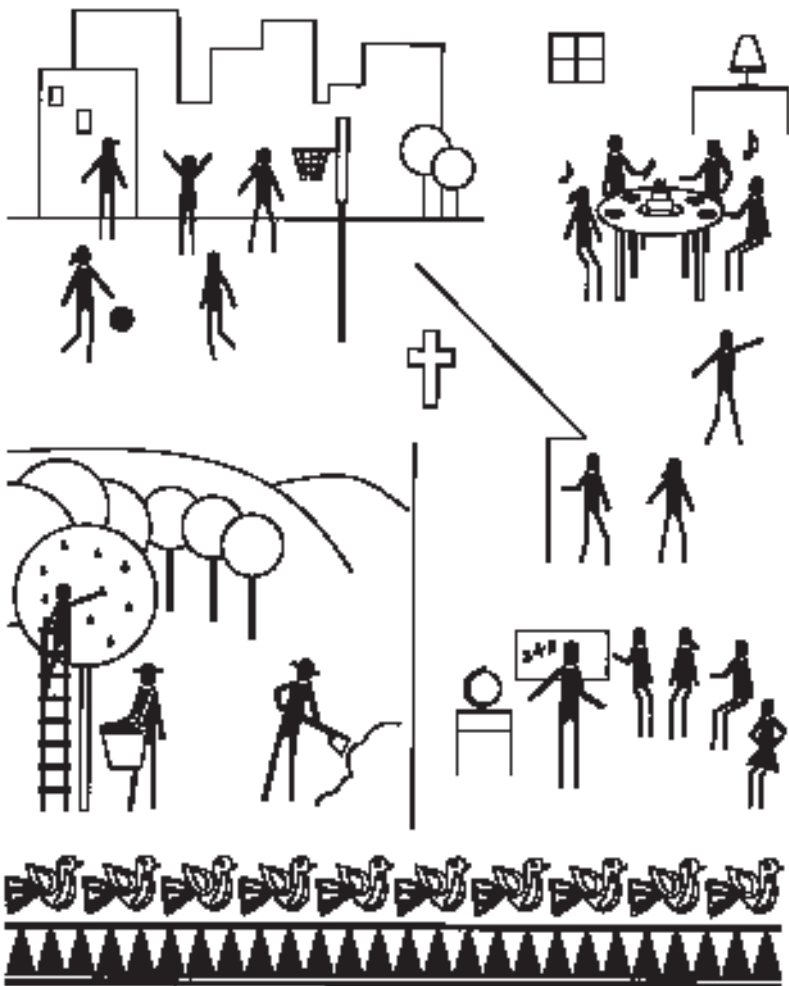


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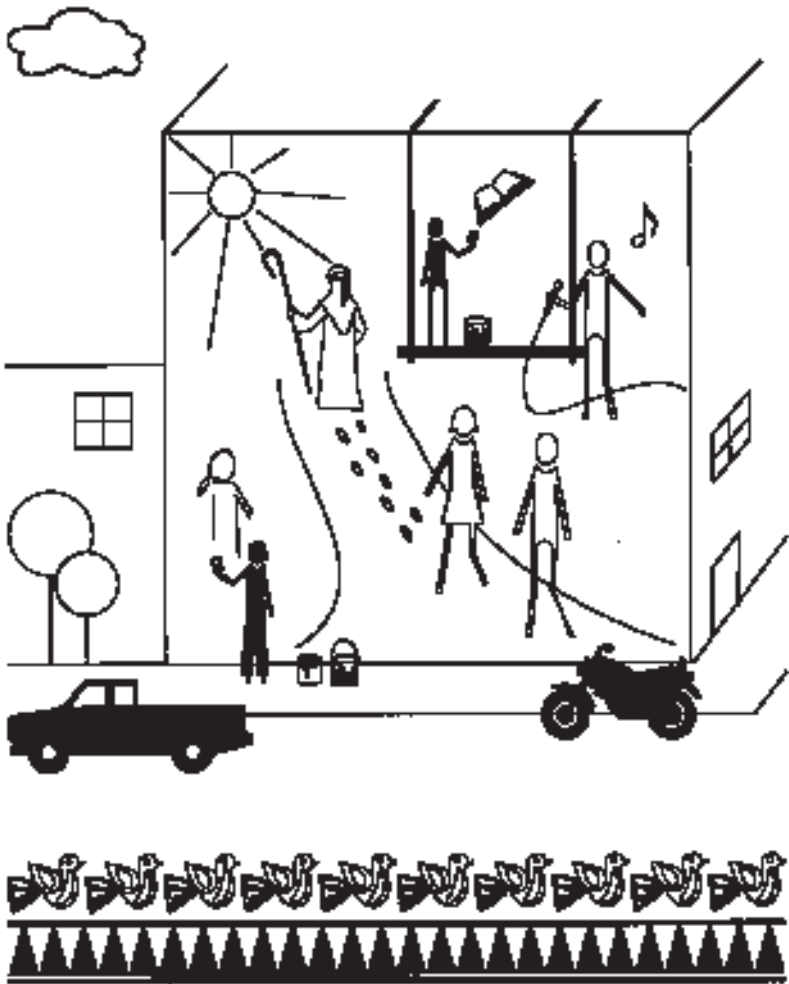


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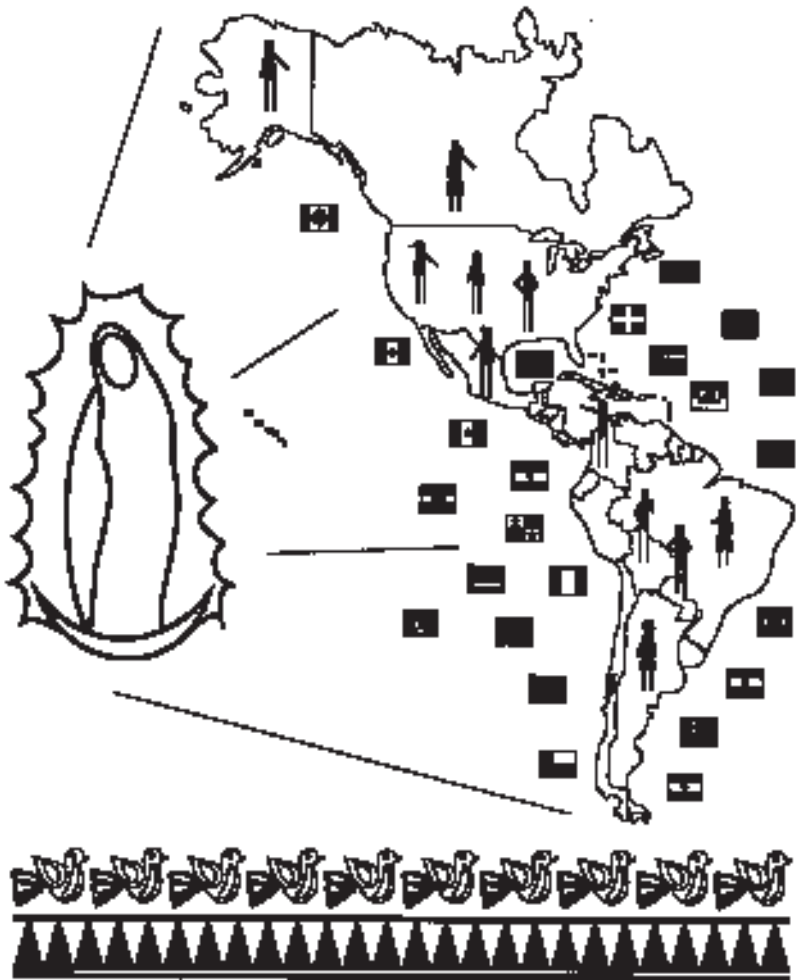


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Toward an Evangelizing Praxis with Mary



Toward an Evangelizing Praxis with Mary

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◆ Glossary ◆

Acculturation. A process that takes place when two or more cultures enter into direct contact; both the people involved and the cultures themselves are transformed, usually by adapting to or borrowing traits from one another, but without totally losing their own culture. *See also* **enculturation; endoculturation; inculturation; socialization.**

Agentes de cambio. Literally, “agents of change.” Persons who, consciously and intentionally, display a lifestyle and act concretely to produce a specific transformation in society or church.

Animation, *animadores.* Animation describes the role and attitude of a leader in a small ecclesial community, apostolic movement, youth group, parish program, or specific ecclesial activity. Animation involves motivating each person and the whole community, facilitating the community’s prayer life, nurturing hospitality and mutual care among members, and sustaining the community in times of difficulty. This role extends to the whole life of the community; it is not limited to meetings. People who fulfill this role are called *animadores* (animators) and are different from coordinators, whose role is to facilitate the meetings of the community. *Animadores* need a certain charisma and appropriate training to succeed in their role.

Anthropology, anthropological. The study of human beings—their origin; history; culture; physical characteristics; social, political, and economic dimensions; relationship with the divine; and so on.

Antivalues, disvalues. Concepts used in Latin American philosophy and in Spanish philosophy to identify values that are against the plan of God and the dignity of the human person.

Asesores. Christians who are mature in faith and are willing to share their life experience, their faith, and their professional and pastoral advice with young people and young adults.

Autonomy, autonomous. A person's capacity to assume responsibility for, and give direction to, his or her life. Autonomy does not imply separation or independence from one's broader community; rather, within a community, it implies respect for the self-direction and moral freedom of others, and a responsible interdependence.

Cariño. An affectionate feeling characterized by tenderness, empathy, caring, and warmth.

Catechesis. An educational process by which people are instructed in the Christian faith according to the Catholic Tradition and are assisted in reflecting on their life in light of their faith in order to mature as Christians, become authentic disciples of Jesus, and live the Gospel.

Charisms. Gifts of the Holy Spirit to be used for service to individuals and communities, in view of the formation of the Body of Christ and the building of the Reign of God.

Christian discernment. A personal or communitarian process of reflection from a faith perspective to discover God's will, used when facing various life situations that require decision making. *See also discernment.*

Christian utopia. The coming of the Reign of God here and now, on earth, as a result of the Spirit acting in collaboration with humanity throughout history, until the Reign of God is truly and fully an experience for all people, at the end of time.

Christology. The theological understanding, study, and interpretation of the person and mission of Jesus.

Common era. The common era refers to the period after the birth of Jesus. It is based on the calendar system used in most parts of the world. C.E. replaces the abbreviation A.D., *anno Domini*, which means "in the year of our Lord." Some non-Christians found this frame of reference offensive.

Communitarian. A description meaning "related to a community." For Hispanics, a community is always formed by persons and not by individuals. The community is not a simple accumulation of individuals, but a reality that exists as a result of the interrelationships among its members. In Hispanic conceptual terms, a person cannot

exist outside of a community, because it is the community that validates a person as a human being. *See also convivencia; person.*

Compadrazgo. The relationship between the godparents of a child and the child's parents.

Compadres, comadres. People who form family-type social relationships in Hispanic culture by becoming godparents to people's children. A *compadre* is a godfather; a *comadre* is a godmother. *Compadres* and *comadres* are members of the extended family.

Compañeros. People joined to mutually support and assist one another, to accompany one another in certain activities, or to journey together in a particular aspect of life. *Compañeros* differ from friends in that *compañeros* do not necessarily forge strong personal ties or share their whole lives with one another. And they differ from *acompañantes* in that *acompañantes* usually have a higher level of maturity and experience than the person they accompany in their journey of faith. Loyalty, understanding, respect, and interest in one another's well-being characterize *compañeros*.

Conscientization. The process by which people (*a*) become critically aware of the cultural, social, economic, political, and religious aspects of their life, and (*b*) acquire a commitment to change those things that go against the dignity of the human person.

Consumerism. A viewpoint that considers individuals and communities as instruments of production and objects of consumption. Also, a strong tendency to always produce more, buy more, and have more.

Conversion. The answer, motivated by grace, to the merciful and benevolent love of God. Requires acceptance of Jesus Christ and his Gospel. Involves a continuous process of growth and development of one's faith, and also a Christian praxis.

Convivencia. In a general sense, sharing and celebrating life with other people. In pastoral ministry, events or meetings that build or strengthen friendship, understanding, and community among the participants. *See also communitarian.*

Cristiandad de Indias. A religious social and political system established by the Catholic church in Latin America at the beginning of the European colonization.

Discernment. A reflexive process with the objective of clarifying possible actions for facing a real situation in life. *See also* **Christian discernment.**

Disvalues. *See* **antivalues, disvalues.**

Divine Providence. Conception of God as the power sustaining and guiding human destiny.

Dueño de sí mismo. Literally, “owner of oneself,” a concept that in English can have a business connotation. In Spanish, *dueño de sí mismo* corresponds to the psychological definition of freedom. The concept specifically encompasses self-knowledge, self-acceptance, and self-possession—three elements that form the foundation for a person’s conscious and responsible exercise of freedom.

Ecclesiology. A branch of theology that studies the nature and mission of the church. *See also* **theology.**

Ecumenical councils. Worldwide official gatherings of church leaders. In the Catholic church, meetings of the bishops, summoned by the pope, to deliberate and decide on doctrinal, moral, or pastoral matters and to provide direction to the church. The Second Vatican Council (1962–65) marked the beginning of an era of strong church renewal based on the Scriptures and on efforts to relate faith to modern culture.

Ecumenism. Efforts of various Christian churches to find unity among all Christians. From the perspective of the churches, ecumenism involves a constant renewal in order to be more faithful to their vocation; a conversion of heart to heal and avoid further divisions; common prayer for the unity of all Christians; better mutual knowledge and dialog among theologians and the faithful; collaboration in the various fields of social service; and an ecumenical formation of all members of the church, especially ordained ministers.

Enculturation. The process by which people acquire their culture, both at home and in society. *See also* **acculturation; endoculturation; inculturation; socialization.**

Endoculturation. The process by which people acquire their culture at home through sharing the values, beliefs, and traditions that are lived and taught in the family, especially by their parents. *See also* **acculturation; enculturation; inculturation; socialization.**

Eschatological. Proclamation of Jesus concerning the time when the promise of salvation will be fulfilled—the Second Coming.

Ethical-mythical nucleus. A set of religious beliefs that finds its expression through myths, legends, symbols, and rites embodied in values that agree with the social institutions, tradition, and customs of a religious vision of life.

Evangelization. Implies a continuous, lifelong process of conversion by which a Christian makes an ever-deepening effort to establish a personal and communal relationship with Jesus and a commitment to live Jesus' message—the Gospel—and to continue his mission of bringing about the Reign of God. *See also* New Evangelization.

Existential. The word *existential* has a down-to-earth meaning among Hispanics. To speak about the existence of a person is to refer to his or her whole life, particularly as related to the circumstances in which he or she lives.

Formadores. Personnel trained to educate *asesores* and *animadores* of small communities of young evangelizers and missionaries, and to accompany young people on their faith journeys and in their ministries.

Fundamental option. A profound and radical response followed by a life commitment to matters of importance. In the Christian context, the fundamental option implies a conscientious and free decision to follow Jesus and continue his mission.

Hedonism. Doctrine that affirms that pleasure is the most important good or goal in life.

Hispanic, Latino. These two terms are being used interchangeably in this book to refer to people originating from Caribbean countries, Latin America, and Spain, where the Spanish language predominates, and their descendants in the United States, who may speak English or Spanish.

Holistic, integral. Terms that emphasize the totality of the human person and the interconnectedness of people's many dimensions—physical, psychological, religious, cultural, and so on.

Idiosincrasia. The psychological traits and culture embedded in the personality and “way of being” of a particular person or ethnic group.

Inculturation. The infusion of the Gospel within a culture to such an extent that the culture is reshaped and embraces Jesus’ message and mission as its central guiding principle. *See also* acculturation; enculturation; endoculturation; socialization.

Indigenas. Indigenous or native people who lived in America before the arrival of Europeans; also, present-day descendants of the indigenous people who have not become *mestizos* in race or culture.

Integral. *See* holistic, integral.

Kerygma. The initial announcement of the mystery of Jesus and the salvation that he brings to people of all times and cultures. It implies a clear and direct proclamation that Jesus Christ is the definitive revelation of God, that he offers salvation, and that he invites us to conversion. *See also* conversion; salvation.

Latino. *See* Hispanic, Latino.

Liberation. A theological concept that emphasizes the human response to the offer of salvation in Jesus Christ, and to his call to love, justice, and peace. Liberation implies a personal and communitarian conversion that leads to the transformation of social institutions and structures, and to the extension of the Reign of God. *See also* redemption; salvation.

Materialism. A theory that physical matter is the only or fundamental reality and that all beings, processes, and phenomena can be exclusively explained as manifestations or results of matter. Also refers to assigning an absolute value or a very high value to material progress.

Mestizaje. The intermingling between people from two different races or cultures that gives birth to a new people. Usually, the Hispanic culture in Latin America is identified as the “first *mestizaje*” and the Latino–North American culture in the United States as the “second *mestizaje*.”

Mestizo, mestiza. These terms refer broadly to people whose parents or ancestors are from different racial groups. Used in a nar-

rower, more specific sense, they refer to children of Spanish and *indígena* parents. *Mestizo* designates a male and *mestiza* designates a female. Used as an adjective, *mestizo* (“mixed”) also describes the new people, and *mestiza* the new culture, formed from the intermingling of different races or cultures.

Ministry. Specific service to people and communities in response to a personal vocation on behalf of the church community, officially recognized and sponsored by the diocese or parish. *See also* **pastoral action; pastoral agents; *pastoral de conjunto*; pastoralists; pastoral planning; youth and young adult ministers.**

Mística. A set of ideals, attitudes, values, and feelings that enlighten and motivate individuals or groups in their faith journey, inspiring their response to God and producing a spirituality that animates their life and pastoral ministry.

Modern culture. In a strict sense, modern culture refers to the period between the eighteenth and twentieth centuries when the Industrial Revolution gave way to a new social, economic, and political order that affected all aspects of human life, especially through science, technology, democracy, capitalism, and secularization. In this book, modern culture is used in a broader sense to refer to the type of culture that is characterized by these traits. *See also* **traditional culture.**

Moral relativism. A view affirming that ethical truths depend on the preferences of individuals and groups, negating the existence of objective and general norms of behavior based on Christian moral principles.

New Evangelization. A call to conversion and hope by Pope John Paul II that rests on God’s promises and derives from Christ’s Resurrection, which is the primary proclamation and the root of all evangelization, the foundation for all human advancement, and the principle of all genuine Christian cultures. It is likewise the effort to inculturate the Gospel in order to respond to the new situation people are facing as a result of the social and cultural changes of modernity.

Noviazgo, novios. Men and women who are in a love relationship that they expect will lead to marriage in the future. *Novios* are in a

particular stage in a love relationship, a stage called *noviazgo*. *Noviazgo* includes two phases: going steady with a commitment not to date other people, and being *prometidos* (engaged persons), with a set date for marriage and practical preparations to establish a home.

Pastoral action. Organized ecclesial activity to facilitate and nurture the Christian growth of persons and communities, promoting their missionary action to foster the Reign of God. *See also* **ministry; pastoral agents; *pastoral de conjunto*; pastoralists; pastoral planning; youth and young adult ministers.**

Pastoral agents. Persons who, in responding to their vocation and as members of a church community, have a commitment to the mission of the church in the area of pastoral ministry.

Pastoral de conjunto. The action of all pastoral agents, ministers, and committed Christians—each in her or his own specific ministry—animated and directed by a common vision and coordinated in a spirit of communion and coresponsibility. Broadly, the harmonious coordination of all elements, ministries, and structures of the local and universal church in their work of bringing about the Reign of God.

Pastoralists. Persons with professional formation, practical skills, and experience in the field of pastoral ministry who are capable of doing pastoral planning, conducting pastoral-theological reflections, and elaborating theories for the development of pastoral ministry.

Pastoral planning. Effective organization of the church's action in fulfilling the mission of being leaven of the Reign of God in the world.

Pastoral-theological framework. Theological and pastoral guidelines originating from a specific vision and understanding of church. In this series, the framework is based on the Second Vatican Council's vision of church and on the pastoral guidelines of the National Pastoral Plan for Hispanic Ministry.

Pastoral-theological vision. *See* **pastoral-theological framework.**

Person. In English, there is a frequent tendency to equate the words *person* and *personal* with the word *individual*. In the Hispan-

ic philosophical framework, individual refers to the human characteristic of being a unique person; *individualista* (individualistic) refers to a human being in isolation, in himself or herself only. *Person* refers to the human being in himself or herself and in relationship with others.

Popular Catholicism. The set of Catholic beliefs and practices characteristic of the majority of Catholic persons in a particular culture. Hispanic popular Catholicism is usually influenced by either an indigenous or African religious perspective and culture. Most forms of popular Catholicism are complex and diverse in their expressions and have different levels of coherence with official Catholicism.

Popular (pop) culture. Refers to the general culture of modern times intentionally created by the media and economic forces for people in lieu of being the “popular culture” created by the people. It promotes values that degrade the human person and nurture materialistic, superficial, and changeable attitudes toward others.

Popular Marian piety. The religious feelings, expressions, and customs of a Catholic community that loves, respects, and venerates Mary as the mother of Jesus and their mother, who cares for the well-being of all her sons and daughters.

Popular religiosity. A set of religious beliefs, experiences, and celebrations that form the individual and collective consciousness with which a people perceive, feel, and live the mysteries of God. See also *religiosidad*.

Positivism. A philosophical school of thinking based on the idea that knowledge of truth is based only on scientific proof verified by discrediting other means of acquiring knowledge of truth.

Praxis. A Latin word that translates literally as “practice” or “action.” Christian praxis involves people’s discipleship and their critical reflection about their actions—all in light of the Gospel.

Reality. A holistic concept that encompasses the life experience of a person, the concrete environment in which he or she lives, and the active influence of the economy, government, culture, religion, and educational institutions on the person.

Reconciliation. In a secular sense, reconciliation relates to overcoming difficulties or conflicts that have developed among peoples or groups, that is, reaching an agreement. From a faith perspective, reconciliation implies a re-establishment of the union among persons, and between persons and God, after there has been a separation as a result of sin. The church offers the sacrament of reconciliation to celebrate the repentance for the faults committed, the mercy of God, and a new life in Christ.

Redemption. A theological concept emphasizing the mystery of the Incarnation of God in Jesus Christ and the restoration of one's relationship in love with God, which was broken by sin. *See also liberation; salvation.*

Reducciones indígenas. Towns of indigenous people converted to Christianity. In broader terms, meetings of indigenous people, lasting several days, with the purpose of attending to an evangelizing mission.

Reign of God. Jesus' vision of God's primacy in people's hearts, minds, and actions; also, a state in which all personal relationships and social systems are guided by freedom, justice, peace, and God's love.

Religiosidad. A broad concept that includes the natural tendency of people toward the divine; their relationship with God and with the sacred world; the religious environment in which they live; and their religious beliefs and experiences. *See also popular religiosity.*

Religious syncretism. A process that combines two or more religious systems with the aim of uniting their doctrines, rites, and experiences to harmonize them with the life and culture of the group. This combination may range from a transition from one religion to the other, a juxtaposition of different religious beliefs and practices, or an integrated religious system.

Salvation. A theological concept emphasizing the history of the covenant between a faithful and merciful God and the human race. God always offers the re-establishment of the covenant when it is broken by the people. The history of salvation is fulfilled in the definitive covenant established by Jesus Christ. *See also liberation; redemption.*

Secularism. A philosophy that essentially separates human beings from God and sets up an opposition between them. It views the construction of history as purely and exclusively the responsibility of human beings. The world is explained solely on its own terms, without any reference to God. *See also secularization.*

Secularization. A process linked to the progress of science, technology, and urbanization, and to the advance of anthropological and social disciplines. It maintains that the material realities of nature and humanity are in themselves “good” and that their laws should be respected. Therefore, secularization poses a series of questions about human beings, God, and the world. It affirms the autonomy of science and art from religion, leads to sociocultural progress, and fosters the universalization of culture. The church views secularization as a process that challenges faith and pastoral ministry. *See also secularism.*

Signs of the times. Different situations that characterize the reality of life in a particular place and time and that challenge Christians to discern God’s will and act accordingly.

Small communities of young people. Small ecclesial communities of young people and young adults.

Small ecclesial communities. A way of being and living as church in which small groups of people have direct interpersonal relationships, share their faith with a constant spirit of prayer, unite with other small communities, participate in their local church, and are signs of Christ in the world.

Socialization. Process by which persons acquire their culture through social institutions other than the family. *See also acculturation; enculturation; endoculturation; inculturation.*

Theology. The systematic study of God and of things related to the divine and religious. In broader terms, theology is the reflection made by persons and communities about the mystery of God and life, and about the involvement of God in history.

Traditional culture. Refers to the culture of a population segment or a particular person characterized for having a worldview, values, and ways of economic production and socialization that were typical before the generalization of modern culture in Europe, North

America, and more developed sectors of other countries. *See also* modern culture.

Volition, volitional. Use of one's own will in making a conscious decision and then carrying out that decision.

Voluntad. Faculty by which a person decides on and controls her or his own actions.

Youth and young adult ministers. Persons in a diocese or parish who are responsible for the pastoral care of youth and young adults. *See also* ministry; pastoral action; pastoral agents; *pastoral de conjunto*; pastoralists; pastoral planning.