

**ARCHDIOCESE OF KANSAS CITY IN KANSAS
JOHNSON COUNTY PASTORAL REGION**



**PASTORAL PLAN
FOR MINISTRY TO HISPANICS
IN THE
JOHNSON COUNTY PASTORAL REGION
MAY 2015**

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PASTORAL PLAN FOR MINISTRY TO HISPANICS IN THE JOHNSON COUNTY PASTORAL REGION

INTRODUCTION:

The Mission Statement for the Archdiocesan Office of Hispanic Ministry states the following:

Hispanic Ministry is the Archdiocese's response to the Hispanic presence. Its primary goal is to bring all Hispanic Catholics into enthusiastic participation in the life and mission of the Church, while strengthening the unity of the One Body of Christ. The Office of Hispanic Ministry will network with other Archdiocesan offices and the local parishes to ensure effective services and pluralistic ministries that develop leadership opportunities for Hispanics and expand the ministerial capacity of parishes to respond to the growing Hispanic presence within the Archdiocese. The mission will be carried out by implementing the Archdiocesan Pastoral Plan for Hispanic Ministry.

AN OVERVIEW: HISPANIC MINISTRY AT THE NATIONAL LEVEL:

THE HISPANIC PARISH IN CONTEXT:

The Evolution of the Hispanic Parish!

The oldest Catholic parish under the flag of the United States of America is Hispanic. This is true whether one looks at the first church erected in San Juan, Puerto Rico, in 1523 or the oldest Catholic mission established in 1566 in St. Augustine, Florida. The annexation of Texas and other territories at the end of the 1848 Mexican-American War added to Catholicism a plethora of parishes that were older than the Republic. It is one of the anomalies of history that the Hispanic parish, which came first for American Catholicism, is often viewed as a new creation.

As described in many histories of the Hispanic Catholic experiences, however, these parishes have guarded the faith and adapted ministry to challenging circumstances. Despite the frequent

manifestation of ugly prejudice, traditional culture and the Spanish language legacy were sustained by popular celebration of Catholic feast days like the Three Kings on the Epiphany and the Via Crucis on Good Friday. Many Marian devotions in Hispanic Catholicism flourished in these parishes, particularly the love for Our Lady of Guadalupe, whose shrine had sealed the victory of the faith in Mexico, rooting the Hispanic contribution to American Catholicism at the onset of evangelization in the New World.

The Hispanic parish antedates the well-known national parish, which was created in the nineteenth century United States for ministry to European immigrants like the Germans, the Italians, and the Poles. The national parish allowed those who understood languages other than English to sustain their religion after arriving in the country. The general assumption, however, was that such parishes were temporary and

would no longer have the same function once later generations learned English. When absorbing the annexed Mexican territories, long-standing Hispanic parishes were typically treated as “only” national parishes. This tendency intensified when Hispanic American citizens began to leave their homeland parishes and migrate toward industrialized cities around the country. Technically, this was internal migration, not immigration. Yet, the predominance of Spanish and the deep-rooted traditions of popular religious practice functioned for Hispanics very much like language and culture had sustained European immigrants.

There was a major difference, however. The European national parish was indeed for a “nationality”: Poles went to the Polish parish, Italians to the Italian parish, etc. But a mixture of Catholics from the 21 nations in Latin America, without counting Spain and Puerto Rico, call the Hispanic parish home. The Hispanic parish has often been a place of *encuentro* for different nationalities, making the name more appropriately “Pan-Hispanic national parish.” True enough, the Mexican influence was the most common from Texas to California. Although 64.5 percent of the nation’s Hispanics today have roots in the Mexican culture, concentrated mostly in the Southwest, not every parish is mostly Mexican. In the 1950s, for instance, New York City’s Hispanic population was 80 percent Puerto Rican. After the 1959 revolution, Cubans became the dominant Hispanic presence in Miami. During the first half of the twentieth century, Hispanic parishes were focused on effective service to the local community. They differed widely from diocese to diocese and had few connections with each other.

As the United States emerged from the Great Depression, however, the policy of

proliferating national parishes came under question, particularly in large cities that attracted successive waves of newcomers. Accordingly, a different model for the Hispanic parish emerged. Sunday sermons and pastoral care were delivered to Spanish-speaking Catholics within existing parishes, often in the basement church. Even when physically, pastorally, and linguistically separated, this model united the parish in one building. Many Catholic parishes operating this way had dual choirs, separate pious societies (Holy Name and the Legión de María), and different catechetical programs. Hispanic communities by and large did not become clones of their Anglo counterparts but developed alongside these. In many places Hispanic communities eventually became more numerous and the source of vitality for entire parishes.

The Second Vatican Council (1962–1965) changed the playing field for the Hispanic parish even further. For Catholics in the United States, the Council’s call to worship in “the language of the people” meant a more widespread use of Spanish as a shared language alongside English in parish communities. This soon translated into outreach and faith formation initiatives in Spanish. Something similar has occurred in other languages, although at a smaller scale. Effectively, the U.S. Catholic Church is a multilingual body. Today’s pastoral policy of liturgies in different languages like Haitian Creole and Vietnamese can be traced to the pioneering experience of Hispanic Catholics.

This new phase in the life of the Hispanic parish during the second part of the twentieth century, inspired by the conciliar vision and its reforms, coincided with major socio-cultural developments like the Vietnam War and the Civil Rights Movement. The 1965 radical reform of

immigration laws and the funding of “minority” agencies and organizations by the War against Poverty endowed community-based Hispanic leadership with effective political tools. These social and legal developments had a profound impact on how Hispanic ministry was done in many Catholic parishes and other areas of Church life.

In parishes serving Spanish-speaking Catholics across the country, a significant number of priests, vowed religious women and men, and lay leaders, Hispanic and non-Hispanic, embraced the tools of community organizing and political advocacy to advance important social causes. Some of these efforts turned their attention to ecclesial life as well, particularly raising awareness about how ecclesial structures in general had been slow to effectively respond to the urgent needs of Hispanic Catholics. Organizations like PADRES, founded by Hispanic priests, and Las Hermanas, founded by Hispanic women religious, channeled much of this energy. These pastoral leaders were closely involved in the life of parishes with Hispanic ministry. There they translated into pastoral practice the rich reflection that incorporated important insights from the Latin American theological and pastoral traditions as well as a growing body of ideas rooted in the uniqueness of the U.S. Hispanic Catholic experience.

In 1972, the Catholic bishops of the United States convoked a national *Encuentro*, a major gathering that brought together many of these voices from parishes and organizations to talk about urgent issues in ministry to Hispanics. A Second *Encuentro* followed in 1977, and a third one in 1985. These gatherings served as catalysts to shape a vision for Hispanic ministry in the country. After the Third *Encuentro*, a

national pastoral plan for Hispanic ministry was written. At the heart of all the conversations and documents emerging from the *Encuentro* processes were the parishes with Hispanic ministry. It was from these parishes where the leaders and most of the questions shaping these efforts came from. To these same parishes the leaders involved in these initiatives returned with a renewed vision. A Fourth *Encuentro* took place in the year 2000. At this gathering the focus was not exclusively the Hispanic Catholic experience but the Church’s cultural diversity. This last meeting set the tone for what much of the reflection about ministry in parish life in the United States will likely be in the twenty-first century.

[This rich Catholic history continues to redefine] not only our self-understanding but also our priorities and commitments. This redefinition takes place today against the background of demographic expansion that has made Hispanics the largest ethnic minority in the country, at 17 percent of the entire U.S. population. Most Hispanics were born in the United States (about 61 percent). Hispanics are younger (average age 27) compared to the U.S. population as a whole (37.2). Hispanics are mostly Catholic (about 59 percent). This is the presence that with its gifts and contributions, questions and challenges, is profoundly transforming the U.S. Catholic experience.

Have Catholics in the United States come to terms with the growth of the Hispanic presence? Has the Church adjusted its structures and pastoral commitments to appropriately serve and evangelize the millions who are bringing new life to thousands of faith communities and writing a new chapter in the history of U.S. Catholicism? Are we prepared to acknowledge that the Church in this country

today is Catholic, American...and Hispanic as well as African American, Asian American, Native American, and Euro American? These are vital questions.ⁱⁱ We cannot afford to ignore them...

Hispanic Catholics and Their Parishes: a Snapshot

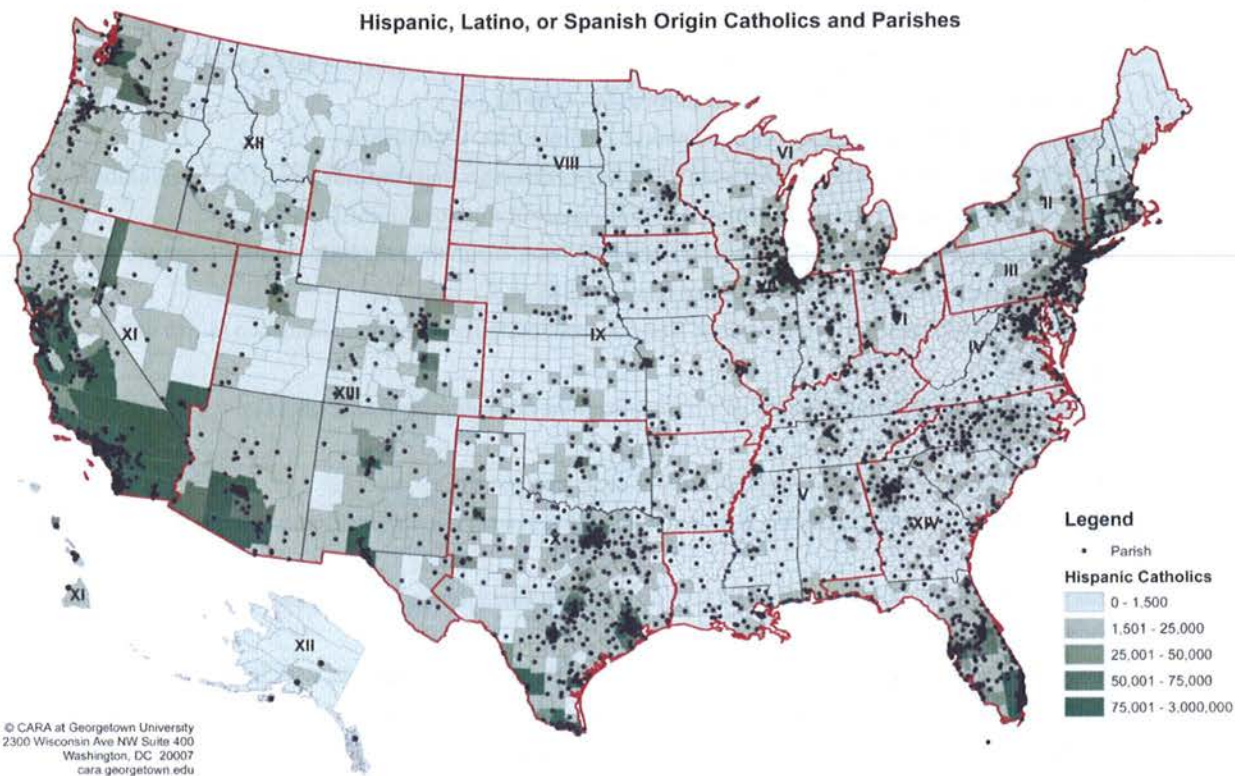
Hispanics account for 71 percent of the growth of the Catholic population in the United States since 1960.ⁱⁱⁱ About 6 percent of all Masses (weekend and weekday) in the United States are now celebrated in Spanish. The Center for Applied Research in the Apostolate (CARA) estimates that nearly 29.7 million U.S. residents who self-identify as Hispanic also self-identify as Catholic, representing about 59 percent of the 50.5 million Hispanics in the country. An estimated 16 million of these Hispanic Catholics were born in the United States. Some 13.7 million are foreign-born. Overall, 38 to 40 percent of adult Catholics in the United States self-identify as Hispanic.

According to the March 2013 Current Population Survey (CPS), 61 percent of Hispanics are U.S.-born. 37.3 percent of Hispanics 30 and older are in this category. Yet more striking is the fact that 93 percent of all Hispanics under the age of 18 are U.S.-born. Any form of pastoral planning and strategy for evangelization in the Church today is to consider these figures, mindful that most of these young Hispanics are likely to be growing up in Catholic households. Much of the Catholic experience in the country during the next few decades will be significantly shaped by how the Church reaches out to this last group and whether young Hispanics in this age bracket, at least those growing up in Catholic households, decide to self-identify as Catholic.^{iv}

About 35.5 percent of all Catholic parishes in the United States, a total of 6,269 parishes, are known to serve a particular racial, ethnic, cultural, and/or linguistic community other than Euro-American white Catholics. The majority of these parishes, approximately 70 percent, serve Spanish-speaking Catholics.

Combining dozens of databases of parish addresses and information, including all that were part of the National Study of Catholic Parishes with Hispanic Ministry and those available through the Secretariat for Cultural Diversity in the Church at the United States Conference of Catholic Bishops (USCCB), CARA developed the map below showing the distribution of the Hispanic population in the United States along with parishes known to have Hispanic ministry.





HISTORICAL MEMORY FOR HISPANIC/LATINO MINISTRY IN THE USA

- 1945 Office for the Spanish Speaking is established under the auspices of the National Catholic Welfare Council (NCWC) and promoted by Bishop Robert E. Lucey, Archbishop of San Antonio, Texas.
- 1969 The National Conference of Catholic Bishops (NCCB) establishes the Division for the Spanish Speaking under the auspices of the Department of Social Development.
- 1970 Archbishop Patrick Flores is named first U.S. Hispanic bishop.
- 1972 First National Hispanic Encuentro calls for greater participation of the Spanish speaking in leadership and decision-making roles at all levels within the Catholic Church and for the establishment of structures for ministry to be implemented.
- 1974 The Division for the Spanish Speaking of the Department of Social Development is elevated to the NCCB Secretariat for Hispanic Affairs.
- 1977 Second National Hispanic Encuentro recommendations express the desire of grassroots Hispanics for a more responsive, multicultural, spiritually alive, united, and creative Church through a process of evangelization.
- 1982 *The Bishops Speak with the Virgin: A Pastoral Letter of the Hispanic Bishops of the United States* is published, presenting the message of our pilgrimage through history, our reality, and our role as artisans of a new humanity, courage, and hope.
- 1983 The U.S. bishops' pastoral letter, *The Hispanic Presence: Challenge and Commitment*, is published. The U.S. bishops call Hispanic Catholics to raise their prophetic voices again in a Third Encuentro.
- 1985 Third National Hispanic Encuentro process involves more than half a million Hispanics in a grassroots consultation that led to the development of the National Pastoral Plan for Hispanic Ministry.
- 1986 *Prophetic Voices* is published: The history and process for consultation of the Third National Pastoral Encuentro.
- 1987 The Catholic bishops unanimously approve the National Pastoral Plan for Hispanic Ministry. The Plan provides pastoral priorities and action for Hispanic ministry at the diocesan, regional, and parish levels.

- 1990 Bishop's Committee on Hispanic Affairs statement *Leaven for the Kingdom of God* is published.
- 1992 First Congress of Roots and Wings takes place in Los Angeles, CA
- 1995 *Communion and Mission*, a guide on small church communities, is published.
- 1995 The U.S. Hispanic bishops convoke Hispanic Ministries directors and coordinators to commemorate and celebrate the collaboration and communion of fifty years of a national ministry effort.
- 1995 Pastoral statement *The Hispanic Presence in the New Evangelization in the United States* is published.
- 1996 Second Congress of Roots and Wings takes place in Chicago, IL
- 1997 Synod of Bishops for America takes place. The U.S. bishops approve the convoking of a fourth national Encuentro.
- 1998 *One Faith, One Church, One America: Symposium with the Latin American Episcopal Council (CELAM) on Catechesis '98*
- 1999 Pope John Paul II promulgates *Ecclesia in America* in Mexico City.
- 1999 *Hispanic Ministry at the Turn of the New Millennium: A Report of the Bishops' Committee on Hispanic Affairs* is published.
- 1999 *Many Faces in God's House: A Catholic Vision for the New Millennium*, a parish guide to prepare for *Encuentro 2000*, is published.
- 2000 *Encuentro 2000: Many Faces in God's House* is held in Los Angeles, California, with the participation of more than 5,000 church leaders representing 150 dioceses and 157 different ethnic groups and nationalities.
- 2001 The Bishops' Committee on Hispanic Affairs convokes the leadership in Hispanic Ministry to a National Symposium to refocus Hispanic ministry for the new century.
- 2002 *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry* is published.
- 2003 III Congress of Roots and Wings takes place at the University of Notre Dame.
- 2004 The Committee for Hispanic Affairs approves the preparation for the First National Encounter for Hispanic Youth and Young Adult Ministry.
- 2006 Celebration of the First National Encounter for Hispanic Youth and Young Adult Ministry at the University of Notre Dame.
- 2006 *Best Practices in Diocesan Ministry among Hispanics/Latinos* is published.
- 2007 The *Committee for Hispanic Affairs* is replaced by the *Subcommittee for Hispanic Affairs*.
- 2008 The Secretariat for Hispanic Affairs is incorporated into the USCCB new structure, under the Secretariat for Cultural Diversity in the Church.
- 2009 Conclusions of the First National Encuentro for Hispanic Youth and Young Adult Ministry is published
- 2009 Publication of the study on National and Regional Hispanic Catholic Ministry Organizational Initiatives: An Assessment; by William D. Dinges, PhD.
- 2010 IV Congress of Roots and Wings takes place in Chicago. IL
- 2011 Hispanic / Latino Bishops publish a letter addressed to undocumented immigrants living in the U.S.
- 2011 Emerging Hispanic Catholic Leadership Gathering in San Antonio, Texas
- 2012 *The Ministerio Hispano Presente, Pasado y Futuro: Un Nuevo Comienzo* is published.
- 2012 National celebration in Chicago, IL to commemorate significant anniversaries on Hispanic Ministry, including the 21st Anniversary of the National Catholic Association of Diocesan Directors for Hispanic Ministry, NCADDHM.

NATIONAL DEMOGRAPHIC INFORMATION:
FROM THE USCCB

HISPANIC MINISTRY AT A GLANCE –

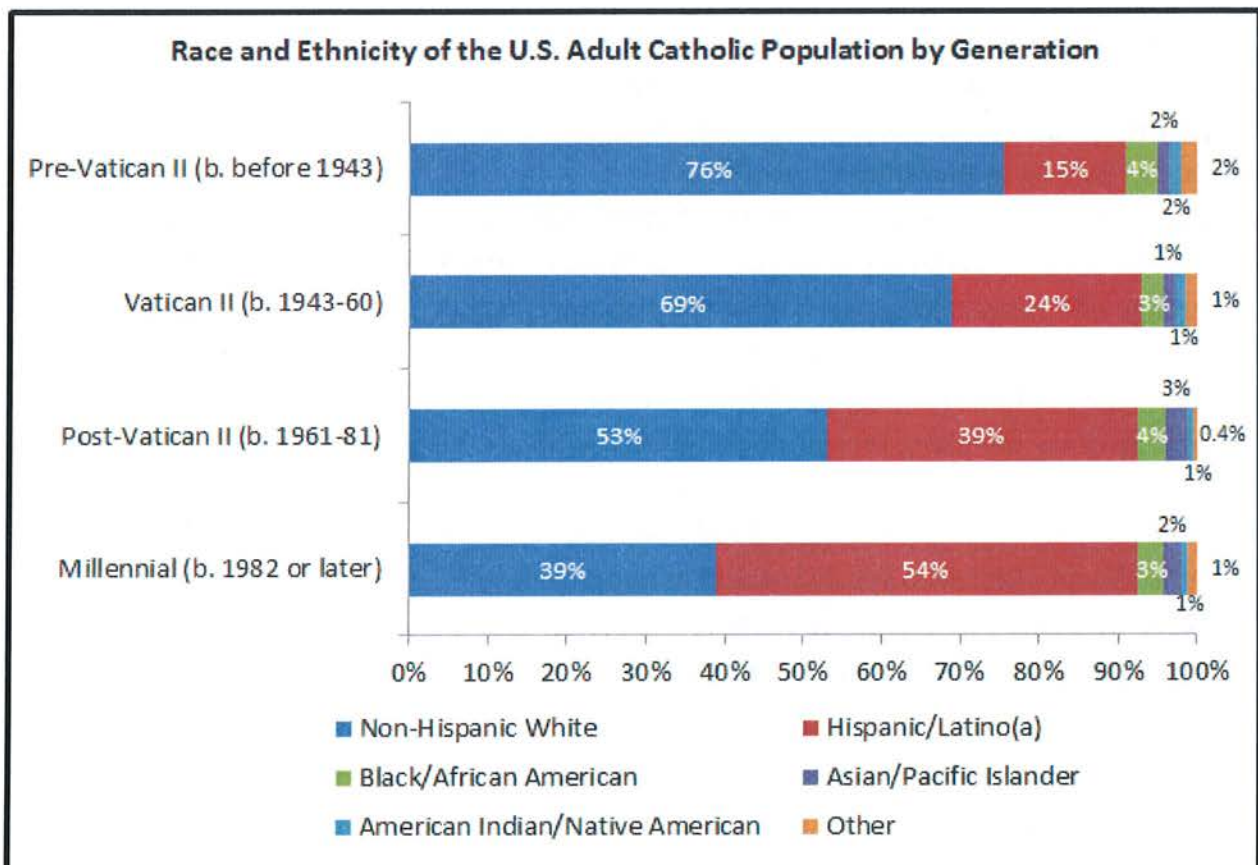
Total population of U.S. Hispanics in 2010 Census ¹	50.5 million
Percentage of U.S. population ²	16.0%
Percentage of U.S. population growth between 2000 – 2012 ³	56.0%
Percentage of U.S. Hispanic population under age 18 ⁴	34.8%
Percentage of U.S. Hispanic population 18-64 ⁵	60.4%
Percentage of U.S. Hispanic population age 65 or more ⁶	4.8%
Percentage of Hispanic population, native born (2010) ⁷	60.0 %
Percentage of Hispanic population, foreign born (2010) ⁸	40.0%
Percentage of U.S. Catholic population growth since 1960 (due to Hispanics) ⁹	71.0%
Percentage of U.S. Millennial Catholics who are Hispanic ¹⁰	54.0%
Percentage of Hispanics who are Catholic (2010) ¹¹	68.0%
Approximate number of U.S. parishes with Hispanic ministry ¹²	4,800
Number of priests in the United States ¹³	40,271
Number of Hispanic priests in the United States (approx.) ¹⁴	3,000
Percentage of priests who are Hispanic in the United States ¹⁵	7.45%
Percentage of College Seminarians who are Hispanic, 2012 ¹⁶	20%
Number of active Catholic Bishops in the U.S. ¹⁷	273
Number of active Catholic Hispanic Bishops in the U.S. ¹⁸	29
Percentage of lay people in formation programs (who are Hispanic) ¹⁹	43%
Percentage of U.S. Hispanic family households with a married couple ²⁰	63%
Hispanic Citizens reported voting in 2008 Presidential Election ²¹	9.7 million
Hispanics 5 and older who speak Spanish at home (2010) ²²	75.1%
Projected Hispanic population by 2050 ²³	132.8 mil
Percentage of the total U.S. population by 2050 ²⁴	30%

REFERENCES

1. Total population of U.S. Hispanics: U.S. Census Bureau, Census Brief, issued May 2011.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. U.S. Census Bureau: We The People: Hispanics in the U.S., 2012
7. Ibid.
8. U.S. Census Bureau. The Hispanic Population in the United States: Population Characteristics, March 2011.
9. Center for Applied Research in the Apostolate, CARA Catholic Poll, Georgetown University, 2010.
10. Ibid. (Note: Millennial = people born after 1982)
11. USCCB, Secretariat for Hispanic Affairs estimate based on 2010 Census figures of 50.5 million Hispanics.

12. USCCB Secretariat for Hispanic Affairs. Numbers are based on 2010 information on parishes with a majority Hispanic population and that celebrate at least one Mass in Spanish and use Spanish-language or bilingual catechetical resources.
13. The Official Catholic Directory, Anno Domini 2011, P.J. Kenedy & Sons.
14. Center for Applied Research in the Apostolate. The CARA Report, Summer 2012
15. Ibid.
16. USCCB, United States Conference of Catholic Bishops
17. United States Conference of Catholic Bishops, Secretariat for Hispanic Affairs.
18. Center for Applied Research in the Apostolate, CARA Catholic Poll, Georgetown University, 2010.
19. Ibid.
20. U.S. Census Bureau, Hispanic Origin and Race of Coupled Households (CPH-T-4)
21. Census.gov; Voting and Registration 2008
22. Total population of U.S. Hispanics: U.S. Census Bureau, Census Brief, issued May 2011.
23. U.S. Census Bureau, Census 2012 News, issued January 21, 2010
24. Ibid.

U.S. HISPANIC/LATINO PERCENTAGE OF RACE AND ETHNICITY



Source: CARA Catholic Poll 2010

U.S. HISPANIC/LATINO POPULATION BY COUNTRY OF ORIGIN

All Hispanics:	50,730	% of Hispanics
Mexicans	32,916	64.9
Puerto Ricans	4,683	9.2
Cubans	1,884	3.7
Salvadorans	1,827	3.6
Dominicans	1,509	3.0
Guatemalans	1,108	2.2
Colombians	972	1.9
Hondurans	731	1.4
Ecuadorians	665	1.3
Peruvians	609	1.2

AN OVERVIEW: STATE AND LOCAL DEMOGRAPHIC INFORMATION:

COMPILED BY LEON ROBERTS

CENSUS QUICK FACTS:		
2013 DATA		
	% HISPANIC	TOT. HISPANIC
STATE OF KANSAS		
Total Population: 2,893,957	11.2	324,123
JOHNSON COUNTY		
Total Population: 566,933	7.4	41,953
WYANDOTTE COUNTY		
Total Population: 160,384	27.1	43,464

JOHNSON COUNTY CATHOLIC SCHOOL HISPANIC POPULATION BY SCHOOL YEAR			
SCHOOL YEAR	ELEMENTARY	HIGH SCHOOL	
2006-07	439	178	
2007-08	397	174	
2008-09	376	171	
2009-10	333	144	
2010-11	307	118	
2011-12	533	138	
2012-13	698	147	
2013-14	540	198	
2014-15	514	201	

Compiled by the Archdiocesan Schools Office

JO CO HISPANICS BY PARISH BASED ON BOUNDARIES					
PARISH	2014	% of Pop	2019	% of Pop	MEDIAN INCOME
ST. AGNES	2535	17.22	2551	16.84	\$39,419.00
ST. PIUS	1854	10.98	1914	10.88	\$42,811.00
ST. ANN	616	3.18	634	3.19	\$66,057.00
QUEEN H.R - OP	2657	10.99	2757	11.03	\$45,971.00
HOLY CROSS	1778	8.17	1859	8.11	\$42,296.00
GOOD SHEPHERD	3156	9.01	3218	8.75	\$46,307.00
HOLY TRINITY	3295	7.34	3453	7.21	\$55,480.00
SACRED HEART SHAWNEE	1881	5.58	2032	5.5	\$60,128.00
ST. JOSEPH SHAWNEE	2417	8.17	2475	8.17	\$53,644.00
HOLY SPIRIT	2081	7.94	2181	8.09	\$64,874.00
NATIVITY	548	2.36	560	2.35	\$129,582.00
ST. PAUL'S	8166	13.43	9039	13.29	\$49,647.00
PRINCE OF PEACE	5744	5.96	6226	5.89	\$53,880.00
CHURCH OF THE ASCENSION	1018	3.51	1090	3.48	\$47,154.00
ST. MICHAEL THE ARCHANGEL	1206	3.46	1355	3.47	\$98,557.00
QUEEN H.R. - WEA	572	3.6	621	3.61	\$99,166.00
DIVINE MERCY	1496	5.69	1611	5.71	\$53,799.00
CURE	605	2.69	622	2.68	\$69,852.00
Total Hispanic Population	41625		44198		

(Note: Data extrapolated from U.S. Census data and MissionInSite parish boundary data.)

ASSESSMENT OF DEMOGRAPHIC TRENDS:

The demographic data concerning Hispanic families does not necessarily reflect what is the primary language spoken in the household or whether the individual or family prefers to attend parish liturgies in Spanish or in English. Hispanics, like many other immigrant groups, often begin to assimilate to the host culture over time, beginning usually with the children born in the United States. However, because of the pattern of immigration from Mexico and other Latin American countries, there is a steadier stream of newly arrived immigrants. Thus, most communities will experience the need to minister to Catholics whose primary experience of Church is within a Hispanic cultural milieu and with Spanish as the primary spoken language. Economic and political realities impact the movement of immigrants into the United States, so from time to time the number of recently arrived immigrants may wax or wane.

Nonetheless, the data seems to indicate a continuing growing presence of Hispanic Catholics within the Archdiocese, even though the next few years may reflect a momentary leveling off of new arrivals compared to the last ten years. It is significant that there is only a 1,500 person difference between the Hispanic population in Johnson County and that of Wyandotte County.

Another factor that should be considered, but this report does not contain the necessary data to demonstrate it, is the likelihood of movement among Hispanic families between the Wyandotte Pastoral Region and the Johnson County Pastoral Region. As immigrant families spend more time in the United States many tend to become more financially stable and begin to purchase homes and establish more permanent roots. Anecdotal observations by some involved in Hispanic Ministry indicate that more Hispanic families are relocating to homes northeast Johnson County and eastern Shawnee.

ASSESSMENT OF CURRENT PASTORAL CARE PROVIDED:

CURRENT AREAS OF EFFECTIVE MINISTRY:

AVAILABILITY OF SACRAMENTS:

SPANISH MASS TIMES: (AS OF JANUARY 2015)

Parish	Sat. Mass	Sunday Mass	Weekday
St. Agnes		3:30pm	
Holy Cross		1:00pm	6pm Tues
Holy Trinity	6:00pm		
St. Paul		12:30pm	

RECONCILIATION: (AVAILABLE IN SPANISH)

Parish	Sat. Conf.	Wednesday
St. Agnes	-	-
Holy Cross	b/f Mass	No specific
Holy Trinity	b/f Mass	-
St. Paul	3:30pm	6:00pm

TRADITIONAL DEVOTIONS:

Holy Trinity Parish: Special Mass on Feast of Our Lady of Guadalupe (OLG)

Holy Cross Parish: Novena for OLG, Las Posadas in December, Novena for Christmas

St. Paul Parish: Novena for OLG

St. Agnes Parish: No devotions specifically intended for the Hispanic Community

RELIGIOUS FORMATION:

Parish	Child Formation	Adult Formation	Bilingual Staff	Other Care
St. Agnes	No	No	No	No
Holy Cross	Yes	Yes	Yes	Yes
Holy Trinity	Yes - Volunteer	No	No	Some
St. Paul	Yes	Yes	Yes	Yes

SACRAMENTAL PREPARATION OF CHILDREN:

Holy Trinity Parish: Handled on case-by-case basis by bilingual volunteers

Holy Cross Parish: Two year program for Holy Communion and Confirmation with bilingual staff

St. Paul Parish: All prep done in English for both Hispanic and Anglo children

St. Agnes Parish: All prep done in English

ACCESSIBILITY OF CATHOLIC SCHOOL EDUCATION

Holy Trinity School: 8% of students are Hispanic

Holy Cross School: 24% of students are Hispanic

St. Paul School: 24% of students are Hispanic

St. Agnes School: 34% of students are Hispanic

All JoCo Elem. Schools: 8% of students are Hispanic

(Note: The above data was provided from the Archdiocesan School Office in May 2015. The percentage indicates the ethnic identity that was indicated by the parents of the students enrolled in the schools.)

YOUTH MINISTRY:

Holy Trinity Parish: No specification

Holy Cross Parish: Combined Anglo/Hispanic youth group

St. Paul Parish: Combined Anglo/Hispanic youth group

St. Agnes Parish: No specification

ADULT FAITH FORMATION:

Holy Trinity Parish: Done by Spanish-speaking volunteers as needed, no formally established programs for Hispanics

Holy Cross Parish: The following programs exist: Fortaleciendo Lazos, Grupo de oración, Legión de Maria, Lectura Santa, Ultreya, Lent Retreat, Bible study during Lent, Family catechesis, baptismal preparation for parents.

St. Paul Parish: Special Groups for Spanish Speaking, Special Spanish Speaking Bible Studies, Special Retreats in Spanish, RCIA in Spanish

St. Agnes Parish: No special designation for Hispanics

ADULT FORMATION IN LAY ECCLESIAL MINISTRY:

St. Paul Parish: Training for Liturgical Ministers provided in Spanish

Holy Cross Parish: During the year various classes for ministry, sponsored by the Office of Hispanic Ministry, are given at as needed.

MARRIAGE PREPARATION:

In Johnson County, the Office of Hispanic Ministry sponsors two (2) Convalidation Retreats per year. It should be noted that the majority of weddings celebrated in Spanish are convalidations.

For young Spanish-speaking engaged couples there is a similar program to the one provided to the English-speaking engaged couples. There are three (3) lead couples who are available to provide the program over six weeks. Spanish-speaking engaged couples currently have no access in Johnson County to introductory Spanish-language Natural Family Planning (NFP) sessions or programs that teach couples how to practice NFP.

OUTREACH MINISTRIES

FAMILY MINISTRY AND COUNSELING SERVICES:

Personal counseling services in Spanish are available through Catholic Charities. At Holy Cross Parish, two volunteers are available for support to post-abortive individuals via Project Rachel (Proyecto Raquel). Family evangelization is promoted by the IMPACTO retreats and CINE retreats (similar to Light of the World retreats in English).

IMMIGRATION / PRACTICAL MINISTRIES (LEGAL SERVICES, ESL, ETC.)

Beside the program for Refugee & Migrant Service in Catholic Charities, there is cooperation between the Hispanic Ministry, Social Justice Office and El Centro, to educate immigrants on their rights and documentation programs.

OTHER SOCIAL CONCERNS MINISTRY:

PRO-LIFE MASS IN SPANISH

The Office of Hispanic Ministry sponsors a Pro-life event in Spanish annually. It is usually celebrated in the Wyandotte Pastoral Region.

CURRENT FUNDING METHODS:

Up until the last couple of years the funding for Hispanic Ministry in Johnson County came primarily from an Archdiocesan grant through the Cultural Outreach Fund established by the *Future Full of Hope* Campaign. The funding was used primarily at Holy Cross Parish and amounted to approximately \$12,000 - \$14,000 per year. Additionally at various times the Archdiocese covered part of the salary and car expenses for the Hispanic priest residing at Holy Cross and assigned to assist with Hispanic Ministry in the region. In the past year or two that salary has been divided between Holy Cross and other Johnson County parishes where that priest ministered.

In 2013, Holy Cross requested additional funds from the Johnson County Pastoral Region. In April 2013 the Archdiocese contributed a one-time grant of \$30,000 to assist with the cost of Hispanic Ministry and the Archbishop requested that a plan for Hispanic Ministry in the region be developed, as had been prescribed in the regional pastoral plan completed in 2008 (Meitler Study).

Since 2013, the Johnson County Pastoral Region has paid \$202,350 in support of Hispanic Ministry in the Region. Additionally, since 2013, grants in the amount of \$40,750 have been awarded to Holy Cross (or agents thereof) from the Cultural Outreach Fund established by the *Future Full of Hope* Campaign. Below is a detailed accounting of the Johnson County Pastoral Region's financial contributions to Hispanic Ministry in the Region.

2012-2013 FY:	\$45,196.00
2013-2014 FY:	\$75,000.00
2014-2015 FY:	\$82,154.00

Almost all of the funding indicated above was allotted to help cover expenses at Holy Cross Parish.

AREAS OF MINISTRY THAT NEED MORE ATTENTION:

FORMATION OF CLERGY IN PASTORAL CARE OF SPANISH-SPEAKING CATHOLICS:

As with any parishioner, the Hispanic Catholic deserves the full spectrum of pastoral services that would be available at any parish. The need to access the grace of the Sacraments, as well as opportunities for formation, sacramental preparation, personal spiritual counseling and pastoral care during sickness, grief or family crisis are but some of the many pastoral needs that typically arise.

It is important that priests, deacons and lay staff who serve in parishes that provide outreach to Hispanics be well formed not only in the Spanish language, but also in the cultural particularities that pertain to Hispanics living in the United States. The cultural background from which Hispanic immigrants come, as well as the present challenges they face, will serve to guide the pastoral approach that must be taken in order to effectively minister to them.

Considering that parishes that serve Hispanic Catholics also typically serve a large English-speaking population, it is important that clergy and lay staff members be fluent in both English and Spanish, and that they have a good grasp of both the culture of the Hispanic immigrant as well the culture here in the United States. Foreign priests, while having a good grasp of the Spanish language and culture, may need formation in English and orientation to the culture in the U.S. in order to effectively serve all the parishioners in the parish.

Especially the parish pastor should have a high comfort level working with both Anglos and Hispanics, since he must serve as the shepherd and spiritual father of them both.

It is no easy task to form effective ministers to serve in parishes that minister to diverse ethnic populations. The presence of different languages and cultural backgrounds demands specialized training. Those responsible for the formation of priests and deacons should strive to ensure that future ordinands be formed in Spanish language skills and receive exposure to Hispanic culture as part of their pre-ordination formation.

AVAILABILITY OF SACRAMENTS:

MASS TIMES:

Currently the earliest Spanish Mass on Sunday is 12:30pm. An earlier Spanish language Mass on Sunday should be made available in the future. Currently only one Mass in Spanish is available on Saturday evening. It might prove necessary to add a Saturday evening Spanish Mass if attendance increases.

RECONCILIATION:

Currently St. Paul Parish is the only parish that regularly provides a bilingual priest for special confession times (Wednesday evenings or Saturdays). Most of the opportunities for confession in Spanish take place prior to the weekend Masses. Specific times should be made available to Spanish-speaking Catholics to access the Sacrament of Reconciliation, either as part of the regular parish Confession schedule or as special times when a bilingual confessor is available.

TRADITIONAL DEVOTIONS:

Parishes that provide pastoral outreach to Hispanics should make provisions for celebrating some of the devotions that are popular to the Hispanic community and enlighten English-speaking parishioners concerning the devotions and maybe even invite them to participate in devotions of different cultures.

RELIGIOUS FORMATION:

SACRAMENTAL PREPARATION OF CHILDREN:

The majority of the children of Hispanic immigrants, at best, receive only Sacramental preparation. Relatively few of them are enrolled in an on-going religious formation program. Since most of the children speak English, they are often capable of participating in the regular religious education program at the parish. However, since many of the parents are not fluent in English, it is necessary for parishes that reach out to Hispanic immigrants to have bilingual staff in the religious education program as well as bilingual catechetical resources (text books, work books, etc), so that dialogue with the parents can be maintained. Some parishes have found it beneficial to offer some version of “Family Catechesis” that serves to form both children and their parents.

ACCESSIBILITY OF CATHOLIC SCHOOL EDUCATION

The demographic data above reveals that 8% of students in Johnson County Catholic Schools self-identify as ethnically Hispanic, with some schools having a percentage as high as 34% (may be second generation or beyond). At least at the national level, Hispanics will represent a large segment of the Catholic population in the future. Johnson County may experience a less rapid growth in the Hispanic population than some other regions, but the number of Hispanic children will likely not decrease. This is especially likely as families move to Johnson County from other pastoral regions of the Archdiocese.

Especially those children who come from Mexico do not come from a region with a strong tradition of enrollment in Catholic schools. Because of poverty and other cultural realities, relatively few in Mexico are enrolled in Catholic schools. It is often considered something that only “the rich” can afford. Since Hispanic children represent a sizeable component of the future Church, it is important to get as many of them as possible enrolled in Catholic schools. Such an effort is complicated by the limited income of many immigrant families, the practice of sending much of what is earned back to relatives in Mexico and the cultural background that did not foster enrollment in Catholic schools.

YOUTH MINISTRY:

Every parish that provides comprehensive Hispanic ministry should have a bilingual youth group, with a youth and/or young adult minister that is bilingual. It is common among Hispanics for young people over the age of 18 to associate in young adult groups.

Retreat programs for young girls preparing to celebrate their Quinceañera should be part of the strategy for engaging youth in parish youth groups and youth related Church activities. Helping to preserve the spiritual meaning of Quinceañera celebrations should be a central part of these retreat programs.

ADULT FAITH FORMATION:

The Archdiocesan Office of Hispanic Ministry Program *Semillas del Reyno* (an RCIA program offered in Spanish) is available to all Spanish-speaking adults in the Archdiocese.

Additionally, parishes that provide comprehensive Hispanic ministry should offer formation for adults that is aimed at deepening conversion and catechetical formation, while at the same time helping to form Hispanic individuals to better evangelize and network with others in the Hispanic community, especially the unchurched.

MARRIAGE PREPARATION:

With the growth of secularization within the culture, the Catholic vision for marriage and family is under attack from many sectors. Now more than ever, teens and young adults need to be well-formed in the genuine meaning of Christian marriage and the spiritual benefits of chaste relationships and sacramental marriage. Engaged couples that speak primarily Spanish need access to more bilingual lead couples trained to accompany them through the multi-session marriage preparation program entitled *El Amor Nuestro y el Sacramento del Matrimonio*. Additionally, greater availability of bilingual N.F.P. programs is needed.

OUTREACH MINISTRIES

FAMILY MINISTRY AND COUNSELING SERVICES:

Currently there are few specific family or counseling ministries affiliated with the Church that are equipped to serve the Hispanic Community. The Archdiocesan Marriage and Family Life website lists approved Catholic counselors, one of whom is bilingual. Catholic Charities of Northeast Kansas has a referral service that pastors can access. Catholic Charities has at least one counselor who can minister in Spanish. The loss of a loved one in the home country can bring about complicated grief when the immigrant is unable to return for final farewells or for the funeral. Thus, it would be very useful to have a support group for immigrants who have lost a family member in their home countries.

IMMIGRATION / PRACTICAL MINISTRIES (LEGAL SERVICES, ESL, ETC.)

El Centro, Inc. (Kansas City) is a non-profit organization birthed by the Catholic Church that exists for the purpose of “strengthening communities and improving lives of Latinos and others through educational, social, and economic opportunities.” Catholic Charities of Northeast Kansas operates the La Luz Center of Immigration Legal Assistance as part of its Refugee and Migrant Services program. The La Luz Center provides low-cost legal representation to refugee and immigrant populations in northeast Kansas and the Kansas City metro area.

OTHER OUTREACH CONSIDERATIONS:

While Hispanic Catholics, especially new immigrants, tend to gravitate toward parishes that offer liturgies and pastoral services in Spanish, all parishes in the Johnson County region have Spanish-speaking immigrant populations working in and living within their boundaries. Most parishes currently do not provide signage or informational materials in Spanish, nor do they have bilingual personnel staffing the phones that could direct immigrants to parishes or pastoral resources in the region that offer services in Spanish. Sometimes the immigrant may perceive the local parish to be unwelcoming since no attempt is observed in communicate with them or directing them to available places for worship or pastoral services.

VISION FOR MINISTRY TO HISPANICS IN JOHNSON COUNTY

AND RECOMMENDATIONS:

GENERAL CONSIDERATIONS:

“Our Church is a catholic Church; in its universality, it intends to gather in all peoples without exception. It is a communion in diversity, not in uniformity. It is Catholic, too, in its believing all that the Lord has revealed. It is within this frame of mind that the Church undertakes ministry among all cultures for the sake of bringing all people together into communion with one Lord and one common Father.” (USCCB - Intercultural Competencies, Module 1)

In responding to the evangelical mandate to make disciples and to teach as Jesus taught, the Church in the Johnson County Pastoral Region is challenged to ensure that the ministries of parishes, Catholic schools and other ecclesial institutions are responsive to the needs of immigrant populations, in particular to Spanish-speaking Catholics since they represent such a prominent part of the immigrant population in the United States.

The Church is called to be a welcoming presence, rooted in charity and inviting those of all ethnic groups and tongues to hear the truth proclaimed in the sacred scriptures, to receive the graces offered through the sacraments and to experience the joy of the Gospel as it is lived in a community of prayer, love and service. In light of the demographic realities, the Church cannot in good conscience fail to reach out in intentional and explicit ways to the Hispanic community in our midst and make them feel welcome in the community of Christ’s Body, the Church.

All of the resources of the Catholic Church in the Johnson County Pastoral Region should be supportive of ministry to the Hispanic population, even if the specific ministries and services offered are concentrated at specific parishes. Those parishes that have accepted as part of their parochial mission to offer the Sacraments in Spanish and develop a full breadth of pastoral ministries aimed at those parishioners and visitors who are part of the Hispanic community in this archdiocese, provide a valuable service to the whole of the Church in Johnson County.

MODELS OF MINISTRY:

CENTERS FOR HISPANIC MINISTRY

The model for ministry to Hispanics in Johnson County will evolve over time as it has for all immigrant populations. The day will come when every parish in Johnson County will have a representative distribution of ethnically Hispanic families that make up the population of the parish. However, in the near future (five to ten years), the ministry to Hispanics in Johnson County should be anchored in parish-based “Centers for Hispanic Ministry”. Initially there should be three (3) such Centers for Hispanic Ministry located in the Johnson County Pastoral Region. The Centers for Hispanic Ministry (CHMs) should be initially established at the following parish campuses.

- 1) St. Paul Parish – Olathe
- 2) Holy Cross Parish – Overland Park
- 3) Good Shepherd Parish – Shawnee

RESPONSIBILITY OF CENTERS FOR HISPANIC MINISTRY:

CHMs should provide the full range of sacramental, formational and pastoral care services in both English and Spanish. This would include clergy and lay staff that can speak to the parishioners and visitors in both languages and that can assist them with all the typical pastoral needs. When Masses are offered in Spanish, other pastoral needs among Spanish-speaking Catholics will arise which require pastoral ministry resources from the parish.

TERRITORIES OF INFLUENCE:

While each CHM canonically remains a territorial parish in accord with Canon 518 CIC, they will offer liturgical services and pastoral ministry in Spanish to the Spanish-speaking faithful who have domicile in surrounding territorial parishes. Thus, the CHM will, in practice, function in ways analogous to a personal parish (c. 518). The Hispanic faithful who primarily attend liturgies and receive pastoral care from the CHM should register at the CHM, even if they do not live within the canonical boundaries of that CHM parish. CHMs should keep a record of which territorial parish each registered family has established domicile (cf. Canon 100).

CHM STAFFING:

STAFFING CONSIDERATIONS

As with all immigrants, those coming to the U.S. from Mexico or other Latin American countries wish themselves and their families to flourish in their new environment without having to give up the cultural blessings of their native homeland. Many of the Catholic Hispanic immigrants in Johnson County struggle with the challenges of living in a new country, learning a new language and attempting to understand the mores of a new community. Thus, it is preferable that priests, deacons and other key pastoral staff who minister to immigrants not only be bilingual but also have some familiarity

with both cultures - that of Mexico or other Latin American nations, as well as that of the United States.

Since in the Catholic tradition the priest plays such a key role in the Liturgy and in the life of the parish, it is most desirable that priests assigned to a CHM be sufficiently bilingual to be able to celebrate the Sacraments, preach and offer pastoral counseling in both English and Spanish. Currently, the available number of bilingual priests who have a good grasp of both cultures might not be sufficient to provide the ideal clergy staffing levels at all CHMs, but over time, such staffing should become possible and should be the goal.

REGIONAL COORDINATOR OF HISPANIC MINISTRY

One bilingual priest assigned to one of the CHMs in the Johnson County Pastoral Region should be designated as the Regional Coordinator for Hispanic Ministry. This priest should work closely with the Archdiocesan Office of Hispanic Ministry and with the Regional Pastoral Leader to ensure that quality formation programs and effective pastoral care is being provided to the Hispanic Catholics of the Region. This assignment should happen upon the final approval of this plan.

CLERGY FORMATION AND ASSIGNMENT

Those responsible for formation of clergy who will serve in the Archdiocese should put steps in place to ensure that newly ordained priests and deacons have had exposure to programs that enable them to effectively minister to Catholics from Hispanic cultures. Whenever possible, seminarians should be required to learn Spanish and Hispanic Culture so that they are able to celebrate the sacraments and preach in Spanish.

When making pastoral assignments for priests and deacons, the staffing recommendations of this plan should be taken into consideration. Those who work in Hispanic ministry face special challenges, but also special rewards. When considering assignment of clergy to parishes with special ministry to Hispanic Catholics, the candidates ability will be important, but also his willingness. If ministry to Hispanics is to be done well, it must flow from a willing and compassionate heart.

CLERGY STAFFING

Since CHMs typically serve at least two ethnic groups within the parish, it would be ideal if all priests assigned there would meet the language and cultural awareness qualifications described above. This would be particularly important for the pastor, since he serves as the chief shepherd of the parish community.

However, given the limited number of priests with Hispanic ministry skills that are currently available within the Presbyterate, the following minimum staffing levels should be initially provided, with hopes that the ideal staffing level could be achieved within 5 or 6 years.

Every effort should be made to enroll Hispanic or bilingual men in the diaconate formation program. Immersion in Hispanic parishes should be part of diaconate formation.

Minimum Clergy Staffing:

- Holy Cross: Two priests - at least one who is full-time and sufficiently bilingual to be able to celebrate the Sacraments, preach and offer pastoral counseling in both English and Spanish.
- St. Paul: Two priests - at least one who is full-time and sufficiently bilingual to be able to celebrate the Sacraments, preach and offer pastoral counseling in both English and Spanish.
- Good Shepherd: Two priests - at least one who sufficiently bilingual to be able to celebrate the Sacraments, preach and offer pastoral counseling in both English and Spanish. For the first two years, this bilingual priest will serve half-time as a priest at Good Shepherd and half-time as the coordinator of Hispanic Ministry in the Johnson County Region (e.g. arrange Quinceañera retreats, convalidation retreats, adult and youth faith formation, vocation promotion with Hispanic youth, etc.).

The goal should be to work toward having two full-time bilingual priests at each CHM within 5 or 6 years.

LAY MINISTER STAFFING

Ideally a full-time bilingual person would be available to answer the phone. Initially, a part-time phone answerer who can work afternoons and early evenings should be provided at each CHM.

A Director of Religious Education (DRE) or Assistant DRE who is fully bilingual should be available at each CHM. Additionally, bilingual volunteers to assist with programs and sacramental preparation programs should be available.

At Good Shepherd Parish, initially a part-time bilingual administrative assistant to assist the bilingual priest at the parish with parish Hispanic Ministry needs should be provided.

As soon as practicable each CMH should have a bilingual person designated as a Pastoral Assistant for Hispanics. That person would interface with the various Hispanic groups in the parish to ensure adequate scheduling of meeting spaces, programming opportunities, etc. and assist the priests in interacting with the Hispanic community and coordinating pastoral needs for Hispanics within the parish.

BREADTH OF SERVICES OFFERED:

Each of the Centers for Hispanic Ministry (CHMs) should offer a full range of pastoral services for both English and Spanish speakers. Centers that do not currently offer such an array of services will necessarily take time to develop the necessary resources needed to achieve the pastoral mission entrusted to the Center. Growth in the capability of CHMs should follow or exceed the timetable and benchmarks identified in this plan. A full range of pastoral services for Hispanics, provided independently, in collaboration with another CHM or in collaboration with the Archdiocesan Office of Hispanic Ministry, should be available through each CHM by September, 2017.

Each CHM should offer the following:

MASS IN SPANISH

The celebration of the Most Holy Eucharist in Spanish should be scheduled at times deemed pastorally efficacious. The CHMs and the Archdiocesan Office for Hispanic Ministry should collaborate on establishing Spanish-language Mass times so that the Faithful are adequately served and so clergy resources are used in effective and prudent ways. New Mass times should take effect as soon as possible after final approval of this plan.

NEWLY PROPOSED SPANISH MASS TIMES

Holy Cross Parish:	Saturday 7:00 pm,	Sunday 1:00 pm
Good Shepherd Parish:		Sunday 12:15 pm
St. Paul Parish:		Sunday 12:30 pm

AVAILABILITY OF OTHER SACRAMENTS

Availability of celebrating all the sacraments in Spanish should be provided at each CHM. CHMs should standardize the preparation requirements for sacraments.

Confirmation should be celebrated bilingually at the CHMs. Individuals are free to be confirmed at non-CHM parishes, but there will be no expectation of bilingual liturgy at those parishes.

Weddings and funerals may, of course, be celebrated in parishes other than CHMs, but if the family desires the liturgy to be celebrated in Spanish it should take place at one of the CHMs. Priests assigned to CHM parishes should not be expected to celebrate weddings in Spanish at non-CHM parishes.

SACRAMENTAL PREPARATION FOR CHILDREN

If the sacraments will be celebrated at a CHM, the preparation should take place at that same CHM. Ideally, all children should be enrolled in an ongoing religious education program, either weekly through the school year or via some shorter-term “immersion” type program. A bilingual DRE or other bilingual member of the religious education staff should be available to communicate with the parents of the children that are in formation and help to integrate them into the parish formation program for children.

However, if the children come only for sacramental prep for First Holy Communion and for Confirmation, they should participate in at least sixty (60) hours of preparation for each sacrament. There should be at least one parish in the pastoral region that provides bilingual sacramental catechetical formation for children beyond the age of reason (so called “R.C.I.C.”). This should be in place no later than July 1, 2017.

YOUTH MINISTRY:

Each CHM should provide youth ministry opportunities for Hispanic Youth. Each CHM should have a youth minister who is sensitive to the Hispanic culture and is able to relate well to Hispanic youth and their parents. If the CHMs are not immediately able to provide a bilingual youth minister, they should collaborate with other CHMs to ensure that the pastoral and formation needs of young Hispanics are being met.

It is important to make Hispanic youth feel welcome at parish youth events. Hispanic youth should be afforded opportunities to go to youth camps and youth retreats. Scholarships should be made available to Hispanic youth if they cannot afford the full costs of such events. Scholarship funds are at times available through the Archdiocesan Youth Office.

ADULT FORMATION

At least one parish in the pastoral region that offers comprehensive pastoral ministry to Hispanics should offer *Semillas del Reyno* or a comparable RCIA program. The RCIA and preparation of baptized-but-not-confirmed adult Hispanics should be done collaboratively among the CHMs or at an individual CHM if it possesses the resources to do it on its own.

Pastors who minister to Spanish-speaking parishioners should interview candidates for the RCIA and ensure that they participate in the appropriate programs of sacramental preparation, depending on their particular situations, as well as arranging dates and times for the celebration of the sacraments of initiation. The Regional Coordinator for Hispanic Ministry should help coordinate formation programs for adults as well as programs for children beyond the age of reason (so called R.C.I.C.). Eventually, as the CHMs develop, the goal would be for each CHM to offer its own RCIA (and RCIC) program. The target date for this should be September 2018 or sooner.

Opportunities for Spanish-language adult faith formation should be offered at each CHM. Consideration should be given to offering formation classes for Spanish-speaking adults while their children are attending religious education programs or sacramental preparation programs at the CHM. The Archdiocesan Office of Hispanic Ministry has programs available to strengthen the faith of adult Hispanics. These programs should be offered to the CHMs directly or by collaborating with the Regional Coordinator for Hispanic Ministry. Some form of Spanish-language adult faith formation should be happening at each CHM, independently or in collaboration, by September, 2017.

MARRIAGE PREPARATION:

Marriage preparation programs should be available for first-time engaged couples and for those preparing to have their civil unions convalidated. The Regional Coordinator for Hispanic Ministry should collaborate with the CHMs in the Region and with the Office of Hispanic Ministry, as well as the Archdiocesan Office of Marriage and Family Life to ensure that sufficient bilingual lead couples are available to offer marriage preparation programs for those preparing for Christian marriage. The multi-session marriage preparation program entitled *El Amor Nuestro y el Sacramento del Matrimonio* should be used for engaged couples. Convalidation retreats or other methods for preparing couples for convalidation of their civil unions should be employed by the CHM parishes as pastorally indicated.

Additionally, the Regional Coordinator for Hispanic Ministry should collaborate with the Archdiocesan Office of Hispanic Ministry and the Office of Marriage and Family Life in order to make more N. F. P. training programs available to Hispanic couples. A Spanish-language N. F. P. program should be available on or before July 1, 2016. *El Amor Nuestro y el Sacramento del Matrimonio*, or a comparable program, should be in place in the Region by July 1, 2016.

CULTURALLY RELEVANT DEVOTIONS

The Centers for Hispanic Ministry (CHMs) should all offer special devotions for Mexican immigrants such as the Novena of Guadalupe with Mass on the Feast of Our Lady of Guadalupe (December 12th) and Posadas (December 16th – 24th). Other traditions, proper to different Hispanic nationalities, should be offered as pastoral need indicates. Examples of other feasts include: “Cristo Negro de Esquipula” of Guatemala (January 15th), the “Gritería” from Nicaragua (December 8th), “Cristo Morado” of Peru (October), etc.

QUINCEAÑERAS

The CHMs should establish standard procedures for scheduling and celebrating Quinceañeras. Quinceañeras, may be celebrated in non-CHM parishes at the pastor's discretion, but priests from CHM parishes cannot be expected to be available to celebrate Quinceañeras at non CHM parishes.

Retreat programs for young girls preparing to celebrate their Quinceañera should be part of the strategy for engaging youth in parish youth groups and youth related Church activities. Helping to preserve the spiritual meaning of Quinceañera celebrations should be a central part of these retreat programs. Standard procedures for Quinceañeras should be established by the CHMs by January 1, 2016.

LEADERSHIP TRAINING

CHM's should begin to move Hispanics into positions of parish leadership so that Hispanics learn leadership roles. The leadership bodies in the parish should reflect the makeup of the parish by providing Hispanic representation on parish pastoral and finance councils.

The CHM parishes should sponsor Spanish-speaking leaders to participate in the workshops already being offered by the Archdiocesan Office of Hispanic Ministry. Grants from the archdiocese's *Future Full of Hope* Cultural Outreach Fund may be available to assist CHM parishes in developing Hispanic leaders.

RETREATS

The Archdiocesan Office of Hispanic Ministry offers a variety of retreats for Hispanics in the Johnson County Pastoral Region or at Savior Pastoral Center. The Regional Coordinator of Hispanic Ministry should ensure that Spanish-speaking Catholics in the region are afforded access to retreats through the Office of Hispanic Ministry or through one or more of the CHMs. Retreats such as Cursillo, Renovación Carismatica and CINE should be periodically provided.

ACCESSIBILITY OF CATHOLIC SCHOOL EDUCATION:

Creative options should be explored to recruit Hispanic students and to provide scholarship opportunities to the degree possible. The Archdiocesan School Office should direct the Archdiocesan School Office's Enrollment Management Consultant to engage school leaders (presidents, principals and others) concerning best practices for recruiting and retaining Hispanic students. The Office of Hispanic Ministry should make itself available to collaborate with Catholic schools to find better ways to enroll Latinos in parish schools.

Each CHM should operate a Catholic school and make concerted efforts to recruit Hispanic children to attend those schools. The Catholic Education Foundation (CEF) should be engaged to assist schools that have high numbers of students who are eligible for the Federal Free and Reduced Lunch Program. Working with the

Archdiocesan Enrollment Management Consultant, marketing programs that target Hispanic families should be employed. A strategy for recruiting students from Hispanic families should be in place by August 2016.

THE ARCHDIOCESAN OFFICE OF HISPANIC MINISTRY

The Archdiocesan Office of Hispanic Ministry is responsible to the Archbishop for overseeing the local Church's pastoral care of Hispanic Catholics. The Office of Hispanic Ministry offers certain programs in catechetical formation and leadership development that are made available to all regions of the Archdiocese. The Office of Hispanic Ministry should work closely with the Johnson County Regional Coordinator for Hispanic Ministry to ensure that necessary retreat and formation opportunities are made available to Spanish-speaking Catholics in Johnson County.

The Office of Hispanic Ministry will offer convalidation retreats, quinceañera retreats, as well as IMPACTO, CINE, family enrichment and youth retreats in collaboration with the Johnson County Regional Coordinator for Hispanic Ministry and the CHMs in the Region. Additionally, the Hispanic Ministry Office will help to organize the Spanish version of Project Rachel (Proyecto Raquel) in the Region.

Working closely with the Archdiocesan Office of Social Justice, the Office of Hispanic Ministry will plan and put on programs related to social justice and immigration matters related to the Hispanic Community in Johnson County. The Hispanic Ministry Office will also be responsible for scheduling and conducting the regular meetings of priests and others involved in Hispanic ministry in the Johnson County Pastoral Region for purposes of ongoing planning and effective delivery of pastoral care.

The Archdiocesan Office of Hispanic Ministry should maintain an up-to-date website in Spanish that directs Hispanics to the available liturgical, sacramental, catechetical and pastoral resources available, including those at the CHMs in Johnson County. The Hispanic Ministry Office should help the Johnson County Pastoral Region prepare handouts and other written materials to direct Hispanics to the appropriate locations where pastoral care is offered in Spanish. The website and printed materials should be in place by January 1, 2016.

ROLE OF NON-CHM PARISHES IN THE REGION:

All parishes in the Johnson County Pastoral Region should assume some responsibility for connecting Spanish-speaking Catholics to the pastoral resources that are available in the region for them. While Spanish Mass will only be celebrated at the Centers for Hispanic Ministry (CHMs), each parish should provide the necessary signage and printed materials for Hispanics who inquire about liturgy, sacraments or other pastoral care. Parish websites should have links for Hispanics to direct them to Spanish language resources. Even at those parishes where Spanish language services are not offered, every effort should be made to be welcoming to Hispanics and to lovingly direct them to the parishes (CHMs) that will be able to provide the services they require. It must always be remembered that the CHMs serve as extensions of the ministry of all the parishes in Johnson County.

CONSIDERATIONS FOR FUNDING:

Every parish in Johnson County has a Hispanic population making up between 3% and 17% of the total population within its boundaries. Those percentages are likely significantly higher if one counts just the Catholic population. Thus, it is a reality that the Hispanics who participate at parishes designated as CHMs often live outside of the parish boundaries of that particular CHM parish. They come to those parishes because the parish in whose territory they live often does not provide the Sacraments or pastoral care in Spanish. Additionally, the environment at some parishes may not appear welcoming to the immigrant who does not yet have a good grasp of English. Thus all parishes in the region should help support the region-specific efforts for providing pastoral care to Hispanic Catholics in the region.

Additionally, taking into consideration the fact that so many Hispanics are recent immigrants and that many come from countries where the understanding of Church support and stewardship may not be what it is in the United States, it will often require pastors to help form the Hispanic faithful to become good stewards. Often approaches that are culturally relevant and sensitive must be employed in order to achieve good participation. As was mentioned earlier, many immigrants have limited income and often send some of the money they earn back to their country of origin to support family members there. The result may be a smaller per household contribution than what might be expected from the typical Johnson County household. It is likely this can change over time as the immigrant household adjusts to life in this country, as the household income increases and as effective stewardship formation takes place at parishes who serve Hispanic Catholics. It may be necessary at first for CHMs to receive some financial subsidy from the pastoral region and/or the Archdiocesan Office of Hispanic Ministry. This plan specifies certain funding formulas below. The funding formulas should be reviewed after the first two years. **THE GOAL WOULD BE TO HAVE THE CHMs BECOME SELF-SUFFICIENT AND NOT REQUIRE ONGOING SUBSIDY.**

RECOMMENDED FUNDING FORMULAS:

CHM AT HOLY CROSS PARISH:

The bilingual Associate Pastor full-time salary and benefits should be paid as outlined below:

- ½ paid by Holy Cross Parish,
- ¼ by the Office of Hispanic Ministry and
- ¼ by the Johnson County Pastoral Region.

The arrangement should be in place for two years and then be reviewed annually thereafter.

Bilingual Administrative Assistant:

Part-time salary (25 hrs/wk) and applicable benefits

- ½ paid by Holy Cross Parish,
- ¼ by the Office of Hispanic Ministry and
- ¼ by the Johnson County Pastoral Region.

CHM AT GOOD SHEPHERD PARISH:

The bilingual Associate Pastor full-time salary and benefits should be paid as outlined below:

- ½ paid by Good Shepherd Parish,
- ¼ by the Office of Hispanic Ministry and
- ¼ by the Johnson County Pastoral Region.

The arrangement should be in place for two years and then be reviewed annually thereafter.

Bilingual Administrative Assistant:

Part-time salary (25 hrs/wk) and applicable benefits

- ½ paid by Good Shepherd Parish,
- ¼ by the Office of Hispanic Ministry and
- ¼ by the Johnson County Pastoral Region.

The arrangement should be in place for two years and then be reviewed annually thereafter.

Transition Funding:

In order to assist Good Shepherd with transition to a CHM an annual grant of \$20,000 per year should be provided. The grant should be paid as follows:

- ½ by the Office of Hispanic Ministry and
- ½ by the Johnson County Pastoral Region.

The arrangement should be in place for two years and then be reviewed annually thereafter.

CHM AT ST. PAUL PARISH:

Initially, no clergy salary funding will be designated for St. Paul Parish. However, when it is possible to assign a full-time bilingual associate pastor, the following funding formula should be followed:

- ½ paid by St. Paul Parish,
- ¼ by the Office of Hispanic Ministry and
- ¼ by the Johnson County Pastoral Region.

Since the funding model is to be reviewed in two years, the implementation of the above formula would depend on when St. Paul was assigned a full-time bilingual associate pastor, and whether St. Paul was able to be self-sufficient at that time or need subsidy.

STEWARDSHIP FORMATION WITHIN THE HISPANIC COMMUNITY

The formation of Catholics in the spiritual principles of Christian stewardship is no less important for Hispanics than it is for Catholics of any other ethnicity. The CHMs should develop stewardship formation programs that are effective at forming all the members of the community, including Hispanics.

The Office of Hispanic Ministry should consult with the Archdiocesan Office of Stewardship and Development and formulate plans that can be shared with the CHMs to assist them in presenting effective stewardship formation programs in the CHM parishes. These plans should be made available to the CHMs by September, 2016.

IMPLEMENTATION CONSIDERATIONS:

Upon approval of this pastoral plan, the date for the initiation of the first Sunday Mass in Spanish at Good Shepherd and the new Saturday Spanish Mass at Holy Cross should correspond with the cessation of Spanish Masses at St. Agnes and Holy Trinity parishes.

Public notice of the approval of the Pastoral Plan for Hispanic Ministry and the upcoming Mass time changes should be placed in the Leaven Newspaper and in the bulletins of all the parishes in the Region a few weeks before the implementation date. Announcements should be made at all the Spanish Masses in the Region a few weeks ahead of the implementation date so that the word spreads within the Hispanic community.

The Pastoral Leader of the Johnson County Pastoral Region and the Animator for Hispanic Ministry should work with the Archdiocesan Media Consultant (contact the Leaven) to ensure effective coordination of the announcements of the changes.

Implementation date of this plan should be on or about July 1st, 2015.

RESPONSIBILITY FOR OVERSIGHT OF PLAN IMPLEMENTATION

The parties responsible for overseeing the implementation of the pastoral plan shall be:

- the Pastoral Leader of the Johnson County Pastoral Region and
- the Animator for Hispanic Ministry for the Archdiocese

The priests of the Johnson County Pastoral Region **should review the funding formulas in two years.**

The Archdiocesan Office of Mission Strategy will be available to assist the above parties as needed with implementation tools or accountability measures upon request.

CONCLUSION:

This Pastoral Plan for Ministry to Hispanics in the Johnson County Pastoral Region is being respectfully submitted to the priests of the Johnson County Pastoral Region for their review. If the priests of the region find the plan acceptable they are asked to recommend its approval and implementation to the Archbishop. This plan was drafted by the following priests of the region:

- Fr. Mike Koller, Pastoral Leader
- Fr. Oswaldo Sandoval
- Fr. Jim Ludwikoski
- Fr. Michael Hermes
- Fr. Michael Stubbs
- Fr. Bill Porter
- Fr. Brian Schieber, V.G.

With assistance from Fr. Giani Baggio, Animator of Hispanic Ministry, and Fr. Gary Pennings, V.G.

APPROVAL OF THE PLAN DOCUMENT:

The above plan was reviewed and approved for recommendation to the Archbishop with the following amendments:

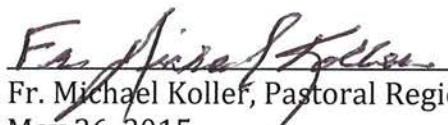
Include the following:

Transition Funding: In order to assist Holy Cross with transition to a CHM a one-time grant of \$10,000 should be provided. The grant should be paid as follows:

½ by the Office of Hispanic Ministry

½ by the Johnson County Pastoral Region.

by the priests of the Johnson County Pastoral Region on May 26, 2015.


Fr. Michael Koller, Pastoral Region Leader
May 26, 2015

The above plan was reviewed and approved by the Archbishop with the following amendments

*The amendments proposed
by Priests of Johnson County
Region*

on *June 8*, 20 *15*


Archbishop Joseph F. Naumann

 *June 15, 2015*
Chancellor Date

ENDNOTES:

ⁱ Historical analysis developed by Anthony Stevens-Arroyo and Hosffman Ospino.

ⁱⁱ The following works engage these questions more in depth: Timothy Matovina, *Latino Catholicism: Transformation in America's Largest Church*. Princeton, NJ: Princeton University Press, 2012; Hosff man Ospino, *Hispanic Ministry in the 21st Century: Present and Future*. Miami, FL: Convivium Press, 2010.

ⁱⁱⁱ Cf. USCCB, *Hispanic Ministry at a Glance*, available at <http://www.usccb.org/issues-and-action/cultural-diversity/hispanic-latino/demographics/Hispanic-ministry-at-a-glance.cfm>. Accessed on April 21, 2014.

^{iv} Catholic self-identification among Hispanics, especially those who are U.S.-born, has been on a continuous decline for the last two decades. See Barry A. Kosmin and Ariela Keysar, *American Religious Identification Survey (ARIS 2008)*. Summary Report. Hartford, CT: Institute for the Study of Secularism in Society & Culture, March 2009, available at http://commons.trincoll.edu/aris/files/2011/08/ARIS_Report_2008.pdf. See also Paul Taylor, Mark Hugo Lopez, Jessica Hamar Martinez, and Gabriel Velasco, *When Labels Don't Fit: Hispanics and Their Views of Identity*. Washington, D.C.: PEW Hispanic Center, April 4, 2012, available at <http://www.pewhispanic.org/files/2012/04/PHC-Hispanic-Identity.pdf>.

