



**Study  
on  
Best Practices  
for  
Diocesan Ministry  
Among Hispanics/Latinos**

United States Conference of Catholic Bishops  
Committee on Hispanic Affairs  
November 2006

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UNITED STATES CONFERENCE OF CATHOLIC BISHOPS  
Washington, D.C.

The document *Study on Best Practices for Diocesan Ministry Among Hispanics/Latinos* was developed as a resource by the Bishops' Committee on Hispanic Affairs of the United States Conference of Catholic Bishops (USCCB). It was reviewed by the committee chairman, Bishop Plácido Rodríguez, CME, and has been authorized for publication by the undersigned.

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General Secretary, USCCB

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## Background

Representatives from the National Catholic Association of Diocesan Directors for Hispanic Ministry (NCADDHM) and the National Association of Regional Directors and Coordinators for Hispanic Ministry addressed the Bishops' Committee on Hispanic Affairs during its November 2004 meeting on concerns related to the closing of diocesan offices for Hispanic ministry or their placement under multicultural ministry offices. The concerns raised by the Hispanic ministry network pointed to the fact that while the Hispanic presence continues to grow and demands a more robust ministerial response, diocesan personnel and/or resources for Hispanic ministry are diminishing in a number of arch/dioceses. The Committee was asked to consider conducting a survey to assist the bishops in discerning the best models for diocesan Hispanic ministry at this time of restructuring. In response, the Committee directed staff to develop a strategy to identify best practices for diocesan Hispanic ministry structures and functions. This response was in keeping with the need for strong diocesan structures for Hispanic ministry called for by the United States Conference of Catholic Bishops (USCCB) in *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry*.

## Purpose

To provide the bishops with models of best practices in diocesan Hispanic ministry that would serve to assist in (1) assessing the level of development of Hispanic ministry in their own dioceses and iden-

tifying next steps, (2) applying pastoral criteria to ensure a more systematic, collaborative, and structurally sound approach to diocesan Hispanic ministry, and (3) developing or updating a pastoral plan for Hispanic ministry in the context of a culturally diverse Church.

## Methodology

A questionnaire based on ten indicators was developed, and twenty arch/dioceses considered to be highly effective in Hispanic ministry were identified in collaboration with the leadership from the NCADDHM and the National Association of Regional Directors and Coordinators for Hispanic Ministry. A team of interviewers conducted onsite visits in the twenty selected arch/dioceses. The indicators that were selected evolved from the field experience of staff and the input provided by the regional and diocesan directors for Hispanic ministry.

## Indicators

1. Vision
2. Mission
3. Pastoral planning
4. Structure
5. Sustained growth
6. Leadership development and formation
7. Decision-making process
8. Collaboration
9. Resources
10. Evaluation

## Arch/Dioceses Identified for Benchmarking as “Best Practices” Arch/Dioceses

The selected arch/dioceses were chosen upon the recommendation of the two national organizations mentioned above. The criteria used for the selection took into consideration geographical location, size, Hispanic population and percentage in the arch/dioceses, rural or urban environment, and the stage of development of Hispanic ministry. At least two arch/dioceses were selected within each of the eight Hispanic ministry regions in order to maximize geographical representation. Therefore, the selected arch/dioceses do not necessarily represent the absolute top 20 best practices for diocesan Hispanic ministry in the country.

| <i>Arch/Dioceses</i>                       | <i>Region</i>        |
|--|----------------------|
| Grand Rapids, Chicago                      | Midwest              |
| Raleigh, Richmond, Charlotte               | Southeast            |
| Washington, D.C.; Wilmington               | Northeast            |
| Denver, Salt Lake City                     | Mountain States      |
| Orange, Monterey, San Bernardino, Stockton | Far West             |
| Yakima, Portland                           | Northwest            |
| Omaha, St. Paul-Minneapolis                | North Central States |
| Galveston-Houston, Fort Worth, El Paso     | Southwest            |

## Summary of Responses

### 1. Vision

Building Hispanic ministry on the foundation set by the United States Conference of Catholic Bishops in the 1987 *National Pastoral Plan for Hispanic Ministry* (NPPHM) is a historic and key element to successful ministry among Hispanic Catholics. The understanding that Hispanics are the responsibility

of the entire Church and not just of some parishes and willing priests has taken hold in all participating arch/dioceses. This clear understanding of ministry has changed the response of arch/diocesan and parish staff from asking whether they need to respond to the Hispanic presence to asking how to do it effectively. All twenty arch/dioceses identified as best practices have an understanding of Hispanic ministry based on the NPPHM and other documents of the United States Conference of Catholic Bishops, particularly *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry*. Inservices on this document have been conducted in all twenty arch/dioceses. In sixteen of them, the inservices included participants from the various arch/diocesan offices and Catholic organizations and institutions. With the exception of those arch/dioceses that are relatively new in developing Hispanic ministry, the vision for Hispanic ministry has been incorporated into the work of various arch/diocesan offices and Catholic organizations and institutions. This incorporation is evidenced by the presence of professional staff responsible for developing ministry among Hispanics within those offices and organizations, particularly in arch/dioceses with sustained growth and long-standing efforts.

### 2. Mission

All twenty participating arch/dioceses show a robust and ongoing response to the Hispanic presence. The number of Hispanic Catholics actively participating in the life and mission of the Church has grown dramatically. This is a direct result of the steady increase in the number of parishes with Hispanic ministry—particularly over the past ten years. In most cases, the growth has been remarkable, as the number of these parishes now reaches a total of 854 in the twenty arch/dioceses combined. In one archdiocese, the number of parishes serving Hispanics jumped from eight to forty-two in nine years. The percentage of priests and lay professional ministers directly ministering among Hispanic Catholics has also increased significantly, according to the respondents to the survey. As an example, in one archdiocese the number of priests directly involved in Hispanic ministry went from six to forty-two in a span of seven years. During the same time, the num-

ber of paid Hispanic lay leaders working in parishes went from four to twenty-six. Despite this growth, all participating arch/dioceses said that the increase in population outpaces the pastoral response. Thus, more parishes are projected to welcome Hispanics in the next few years. It is worth noting that all participating arch/dioceses expect their seminarians to take classes on Hispanic ministry, language, and culture. In some cases, this expectation is a requirement of the ordinary bishop. Moreover, in sixteen of the twenty arch/dioceses, the ordinary bishop speaks Spanish well. In the other four, the bishops can communicate in Spanish to some extent and do so on special occasions.

Participation of Hispanics continues to grow in the various parishes and arch/diocesan ministries such as catechesis, liturgical ministries, adult faith formation, youth and young adult ministry, migrant ministry, ministry with the incarcerated, evangelization, and social services. Within the Church, there is a proliferation of apostolic movements and evangelizing programs, such as *Cursillo de Cristiandad*, Charismatic Renewal, Small Christian Communities, RENEW, Bible study groups, Disciples in Mission, *Jóvenes para Cristo*, *Movimiento de Jornadas*, *Neocatecumenales*, and others. Ministry with Hispanics in the broader community is done through social services, cultural events, radio programs, and printed media. The number of Hispanics participating in social action activities such as lobby days, advocacy projects, voting registration drives, and other civic activities is also growing in all arch/dioceses surveyed.

### 3. Pastoral Planning

Pastoral plans are instrumental for sustained growth and effectiveness in Hispanic ministry. All but three arch/dioceses have developed or are in the process of developing a multi-year arch/diocesan pastoral plan for Hispanic ministry, usually a three- to five-year plan. The remaining three have one-year plans. In arch/dioceses where Hispanic ministry is relatively new, the plan is mainly the responsibility of the Office for Hispanic Ministry (OHM). In contrast, in those arch/dioceses with a long-standing history and maturity in ministry among Hispanics, the plans are a responsibility of the various arch/diocesan ministry offices, institutions, and

organizations. In this case, the OHM is an active participant in the pastoral planning process of the entire arch/diocese. Moreover, a number of other ministerial offices and organizations are equipped with bilingual staff directly responsible for ministry among Hispanics. This ministerial capacity translates into a larger number of Hispanics participating in arch/diocesan events and activities (e.g., catechetical and ministry days, youth rallies and conventions, and liturgical celebrations). Joint projects in the areas of catechesis, youth and young adult ministry, and formation are also evidence of organic pastoral planning. It is worth noting that only one participating diocese mentioned having an office for planning. Also interesting is that a number of arch/dioceses do not have a pastoral plan in place for the arch/diocese as a whole. Some respondents mentioned that their arch/diocese was engaged in a synod process at the time the interview was conducted and that this process was leading to the development of a plan.

### 4. Structure

A well established Office for Hispanic Ministry, with a highly effective director who has direct access to the local ordinary, is a key element of best practices. Nineteen of the twenty arch/dioceses have a director for Hispanic ministry. Thirteen of the arch/dioceses have a lay person as full-time director, three have full-time religious sisters, and three have priests (two full-time and one part-time) as directors. Out of the eighteen with full-time directors, all have supportive staff and seven have associates. These OHMs also have their own budget, as opposed to arch/dioceses where Hispanic ministry is a line item within an office or department. Most directors have direct access to the ordinary bishop and are placed under the supervision of the ordinary or auxiliary bishop (four arch/dioceses), chancellor (four), moderator of the curia (three), and vicar general (two). In some cases, the OHM is under a department, most frequently the Department of Pastoral Services. Seventeen arch/dioceses have professional staff in other diocesan offices specifically hired to minister among Hispanics. In three arch/dioceses, most of the diocesan staff is bilingual—in one of these, twenty-seven out of fifty professional staff are Hispanic and hold positions as directors and associate directors.

In three arch/dioceses, the OHM is the only office with staff serving Hispanics as their main responsibility. The one diocese without an OHM has bilingual directors for most of its diocesan offices and Catholic organizations and institutions. Most priests in that diocese are bilingual. Hispanics constitute the vast majority of the Catholic population in the diocese, and most parishes provide ministries in English and Spanish.

## 5. Sustained Growth

Four different stages have been identified in the development of Hispanic ministry at the arch/diocesan level. Each level is defined by the primary task to be accomplished as Hispanic ministry evolves:

**i. Outreach Stage:** At this level, Hispanic ministry is localized in certain areas or parishes of the diocese without diocesan coordination. Social services, advocacy, and the establishment of the Sunday Liturgy in Spanish are the primary activities and top priorities. All twenty arch/dioceses have gone through this stage. However, these priorities are ongoing in migrant ministry efforts.

**ii. Diocesan Focus Stage:** Hispanic ministry is coordinated through a diocesan office that provides direct ministry services to Hispanics. During this stage the primary goal of the OHM is to advocate with parishes and assist them in welcoming Hispanics. However, Hispanic Catholics are the responsibility of the OHM more than that of the parishes themselves. It is typical to have priests and/or religious as directors during this stage, given the need for sacramental ministry. Five of the twenty arch/dioceses are in this stage of development and are moving quite successfully to the next stage.

**iii. Parish-Based Stage:** At this level, Hispanic ministry is the responsibility of the parish, and the OHM is a resource for the parishes and other arch/diocesan ministerial offices. In this stage, the top priority is to have Hispanics become the responsibility of the parishes. Rapid growth in the number of parishes with Hispanic ministry is

characteristic. Also typical is the development of programs and projects to assist parishes in their Hispanic ministry efforts. A change in who serves as director of the OHM is also typical—a lay ecclesial minister or a religious sister may serve as director instead of a priest. The office begins to hire staff to serve Hispanics within different ministerial areas. Twelve arch/dioceses are in this stage of development. Nine of them have a lay person as director, two have priests, and one has a religious sister. All but one have staff serving in other diocesan offices and Catholic organizations (e.g., catechesis, adult faith formation, youth and young adults, Catholic Charities). It is important to keep in mind that the opening of Hispanic ministry offices in new parishes is ongoing and at the beginning requires a strong component of advocacy and pastoral planning as well as some direct assistance.

**iv. Diocese-Wide Stage:** The Office for Hispanic Ministry is highly influential and collaborative at this level. The other diocesan ministry offices are equipped to provide resources to parishes in their pastoral efforts with Hispanics within their own ministerial responsibility. Most parishes with a significant Hispanic presence provide a comprehensive Hispanic ministry. Two dioceses have reached this stage of development, while four are well on their way. In five of these six arch/dioceses, the director for Hispanic ministry also serves on the arch/diocesan cabinet.

## 6. Leadership Development and Formation

All twenty arch/dioceses participating in the survey see leadership development and formation as a high priority, particularly for Hispanic lay leaders. This level of priority is made evident by the existence of well-established diocesan formation programs in eighteen of the twenty arch/dioceses. The other two dioceses are at an early stage of development; and even though they provide formation opportunities for ministries, a more systematic program is not yet in place. Based on the input generated by the respondents to the survey, a well-established formation program has staff specifically responsible

for administering the program; has a good faculty; is appreciated and used by a significant number of parishes; offers formation that is systematic, ongoing, and comprehensive; and is recognized and connected with the various diocesan ministry offices. Seven of the arch/dioceses have a full-time person directing the formation program. In these cases, the program tends to be more sophisticated, offering a variety of formation opportunities ranging from certificate programs to programs offering college credit and/or full degrees. Some of the arch/dioceses are partnering with a university to promote degree programs so they are not limited to a certification-only program.

In ten arch/dioceses, the director for Hispanic ministry is also responsible for the formation program, making that a part-time position. In five arch/dioceses the formation program is provided by a regional Hispanic pastoral institute such as the Southeast Pastoral Institute (SEPI), the Northeast Pastoral Institute, or the Midwest Center for Leadership Formation.

In eleven arch/dioceses, the formation program was established more than fifteen years ago. It is noteworthy that once a program is established, it grows very consistently. This is due in part to the great level of interest shown by Hispanic lay leaders in their own ministerial formation. This fact reflects the findings included in the United States Conference of Catholic Bishops' 1999 statement *Lay Ecclesial Ministry: The State of the Question* (page 54), which show that Hispanics constitute 23 percent of all lay people involved in arch/diocesan formation programs. Another contributing factor to the success of these programs is the relationship that exists between the programs and the parishes. Representatives of the twenty arch/dioceses spoke of the importance of having the pastors recognize the formation program as a valuable resource to develop leadership within the parish.

The existence of a well-established formation program is a strong sign of a best practice in diocesan Hispanic ministry. This indicator is further enhanced by formation efforts in different ministerial areas such as catechesis, youth and young adult ministry, marriage preparation, and migrant ministry. Fourteen of the twenty arch/dioceses surveyed conduct such programs on a regular basis, particularly

in the area of catechesis. Eleven have a program on Hispanic youth and/or young adult ministry. Among the eleven, some have developed their own programs, while others use regional or national pastoral institutes such as the ones mentioned above, or the programs offered by Instituto Fe y Vida and the Mexican American Cultural Center (MACC).

In the area of Catholic education, the percentage of Hispanic students attending Catholic schools varies significantly between the surveyed arch/dioceses. The disparity can be linked to the size of the Hispanic population and its length of residency in a particular area. Surveyed arch/dioceses with a long-standing Hispanic population show that approximately 20 percent of children in Catholic schools are of Hispanic descent. This number is expected to grow as a number of arch/dioceses are becoming more deliberate about making Catholic education more accessible to Hispanics. In arch/dioceses where the Hispanic presence is relatively new, the percentage of Hispanics in Catholic schools is about 10 percent. However, two arch/dioceses with a relatively recent and/or limited Hispanic presence have a high percentage of Hispanics getting a Catholic education.

## 7. Decision-Making Process

The following question was asked in the survey of arch/dioceses. How do you rate the inclusion of Hispanics in the decision-making process in your diocese: high, good, or low? The surveyed arch/dioceses responded as follows: high (six), good (eleven), low (five).

The arch/dioceses with the "high" and "good" decision-making levels were the ones where the OHM is well established and its director is a member of the bishop's cabinet. Based on the responses, a well-established OHM, in arch/dioceses that have reached a diocese-wide stage of development (thus including Hispanics in different departments and ministerial offices), reported a "high" involvement of Hispanics in the decision-making process. Out of the five arch/dioceses indicating "low" participation, four are in the second stage of development (diocesan focus). One of them is well into the third stage (parish-based) but has only one full-time staff person serving Hispanics, who has the title of director for Hispanic ministry.

The following areas were identified as key decision-making processes impacting Hispanic ministry: assignments of priests to parishes, hiring of new staff, pastoral planning, diocesan events and programs, allocation of resources, and restructuring strategies. In addition, the participation of Hispanics in presbyteral councils, in liturgical commissions, as priest personnel, and in vocations boards is also pivotal. The number of Hispanics in these decision-making bodies is increasing.

The number of Hispanics sitting on arch/diocesan councils and/or commissions tends to be good. A number of arch/dioceses do not have councils in place yet. Some of the arch/dioceses are currently conducting a synod process with a significant Hispanic participation. Participation of Hispanics in the decision-making process at the parish level appears to be strong. All arch/dioceses that were surveyed reported that participation of Hispanics in parish councils is significant. Many parishes have a bilingual pastor, and a significant number have a Hispanic priest. The number of parishes with Hispanics as staff members is also on the rise in all twenty arch/dioceses surveyed.

## 8. Collaboration

Collaboration is both a fruit and a sign of highly effective Hispanic ministry. Just as in the area of pastoral planning, collaboration is more deliberate and better coordinated in arch/dioceses with long-standing Hispanic ministry. The six arch/dioceses that have reached, or are close to reaching, the diocese-wide stage of development report a much higher level of sharing perspectives and resources, both on behalf of Hispanic Catholics and also in relationship with the entire local church. Arch/diocesan events like catechetical days, youth conventions, leadership development initiatives, formation programs, and lobby days are commonplace in five of the twenty participating arch/dioceses. In these, the OHM is a partner with other ministerial offices under a common goal or even a common pastoral plan for Hispanic ministry that involves other ministries directly.

In arch/dioceses where Hispanic ministry has reached the parish-based stage of development, the OHM is more of a resource to other ministerial offices and Catholic institutions and organizations. This is due to the fact that the OHM is the only min-

istry office equipped with the personnel, expertise, and skills required for ministry among Hispanics. In these arch/dioceses, collaboration takes place mainly in the planning of diocesan events within specific ministerial areas. The depth of this collaboration can depend a great deal on the personal relationship between directors and/or the collaborative style within a specific department, such as pastoral services. Collaboration increases significantly when staff are hired to develop ministry among Hispanics in a particular department, office, or Catholic institution.

In the case of arch/dioceses at the beginning stages of Hispanic ministry, collaboration is quite limited because the OHM provides direct services to Hispanic Catholics, which leaves limited time for staff to collaborate with other offices or institutions. However, the participating arch/dioceses at this level of development expressed that more collaboration is needed and should increase as ministry evolves. Overall, the concept of *pastoral de conjunto* (communion in mission) in Hispanic ministry predisposes its leadership to collaborate. Several responses to the survey emphasized this point, well illustrated by one respondent who said, “We constantly convey to our colleagues that it is not ‘us’ and ‘they’ but ‘we’ as one Church.”

## 9. Resources

All participating arch/dioceses said that the personnel and financial resources assigned to Hispanic ministry come short of what is needed. However, seventeen arch/diocesan respondents said that the commitment of their arch/diocese to Hispanic Catholics is generous but not sufficient to respond to a fast-growing Hispanic population. With two exceptions, no personnel reduction in the OHM or of Hispanics in other ministerial offices has taken place in the past few years. In three of them, there has been an increase in diocesan personnel serving Hispanics. Five reported a decrease in budget due to economic limitations that were applied across the board. Three of them reported an increase in their budget in the past few years.

While the level of arch/diocesan personnel has remained almost the same over the past few years, personnel and resources at the parish level have grown significantly in all twenty arch/dioceses. The percentage of priests involved in Hispanic ministry ranges from

25 percent up to 65 percent in arch/dioceses that have reached the third stage of development (parish-based). Even in those arch/dioceses where Hispanic ministry is young, the percentage of priests ministering among Hispanics is quite significant and growing. It is noteworthy that twelve arch/dioceses have a fund to help parishes hire Hispanic ministry coordinators and/or subsidize part of priests' salaries. Two of them give priority to hiring vicariate coordinators.

In the area of Catholic education, nine arch/dioceses said that they were making a special effort to increase the number of Hispanic students in Catholic schools. These efforts took the form of a particular fund for this purpose or a specific emphasis within a fund to support all students with limited resources. One of the arch/dioceses stands out in this area by having the highest reported percentage of Hispanic students in Catholic schools (25 percent), even though it is a relatively small diocese with a relatively small Hispanic population.

In the area of stewardship, eighteen arch/dioceses are engaging the Hispanic community through their annual stewardship program. In most of them, the OHM is a resource that provides translation of materials and identifies Spanish-speaking leaders to help promote the effort at the parish level. Some OHMs offer classes on the importance of developing a sense of belonging to the faith community and being good stewards. One diocese has two Spanish-speaking professionals in the Office for Stewardship. The responses reflect the need to do more in this area.

## 10. Evaluation

Evaluation is an important element in all of the arch/dioceses surveyed. Specific events such as ministry days, retreats, inservices, or workshops are always evaluated. Annual performance evaluations for the OHM are done in sixteen of the twenty arch/dioceses. Pastoral plans and formation programs are generally evaluated upon completion, but a more systematic process is needed in some arch/dioceses.

In terms of criteria used to measure growth and effectiveness in Hispanic ministry, the following aspects were the most commonly used by the participating arch/dioceses:

- Number of parishes with Hispanic ministry
- Number of Masses in Spanish, and average Sunday attendance
- Percentage of priests directly involved in ministry among Hispanics
- Number of Hispanics in diocesan and parish staff and in councils
- Number and quality of arch/diocesan programs, events, and activities for Hispanics and number of Hispanics participating in them
- Number of Hispanics participating in all arch/diocesan events
- Number of workshops offered to or requested by parishes and/or apostolic movements
- Number of people served by social services agencies
- Number of Hispanic priests, deacons, seminarians, and religious men and women ministering in the arch/diocese, and total number of bilingual priests
- Hispanic population growth and percentage of the population reached by the Church

## Conclusion

After analyzing the combined responses generated by the twenty arch/dioceses participating in the survey, the following elements have been identified as decisive in making an arch/diocese a best-practice arch/diocese in diocesan Hispanic ministry.

1. Building Hispanic ministry on the foundation set by the United States Conference of Catholic Bishops in the 1987 *National Pastoral Plan for Hispanic Ministry* (NPPHM) is a historic and key element to successful ministry among Hispanic Catholics. The understanding that Hispanics are the responsibility of the entire Church and not just of some parishes and willing priests has taken hold in all participating arch/dioceses.

**Highlight:** All twenty arch/dioceses identified as best practices arch/dioceses have an understanding of Hispanic ministry based

on the NPPHM and other documents of the United States Conference of Catholic Bishops, particularly *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry*. Inservices on this document have been conducted in all twenty archdioceses.

2. A ministry that is culturally specific consistently brings a growing number of Hispanic Catholics into a more enthusiastic participation in the life and mission of the Church in parishes, Catholic institutions, apostolic movements, diocesan events, and programs and activities. The number of parishes with Hispanic ministry reaches a total of 854 in the twenty arch/dioceses combined.

**Highlight:** All twenty arch/dioceses show a robust and ongoing response to the Hispanic presence. In one archdiocese, the number of priests directly involved in Hispanic ministry went from six to forty-two in a span of seven years, and the number of paid Hispanic lay leaders working in parishes went from four to twenty-six. During that time, the archdiocese went from twelve missions serving Hispanics to thirty-nine parishes. In sixteen of the twenty arch/dioceses, the ordinary bishop speaks Spanish well. In the other four, the bishops can communicate in Spanish to some extent and do so on special occasions.

3. An ongoing pastoral planning process makes Hispanic ministry more focused, systematic, deliberate, and collaborative. Pastoral plans for Hispanic ministry require the response of the various departments, offices, and institutions to the Hispanic presence. Plans maximize the use of resources and offer the benefit of measuring progress and building on previous efforts.

**Highlight:** All but three arch/dioceses have developed or are in the process of developing a multi-year arch/diocesan pastoral plan for Hispanic ministry, usually a three- to

five-year plan. The remaining three have one-year plans.

4. A well-established Office for Hispanic Ministry has a competent director and/or staff in place, with direct access to the local ordinary who is bilingual to some degree. In arch/dioceses where Hispanic ministry is more developed, the OHM is placed under direct supervision of the local ordinary or a member of the curia. In other arch/dioceses, it falls under a department—most frequently pastoral services.

**Highlight:** Nineteen of the twenty arch/dioceses have a director for Hispanic ministry. The one diocese without an OHM has bilingual directors for most of its diocesan offices and Catholic organizations and institutions.

5. A sustained growth initiative recognizes developmental stages for Hispanic ministry and promotes its advancement. Through the stages of outreach, diocesan focus, parish-based focus, and diocese-wide focus, the OHM goes from being primarily a direct service office to a mainly resource office, and then to a fully engaged partner office.

**Highlight:** In dioceses with advanced development, the Office for Hispanic Ministry is highly influential and collaborative. The other diocesan ministry offices are equipped to provide resources to parishes in their pastoral efforts with Hispanics within their own area of ministerial responsibility.

6. A vibrant and well-established leadership development and formation process includes programs, workshops, and activities in various ministerial areas. Programs are sufficiently staffed and constantly expanding. They move from occasional workshops to certificate programs to full degrees in ministry. Programs include courses for seminarians and priests in Hispanic culture, language, and ministry.

**Highlight:** Eighteen of the twenty arch/dioceses have well established diocesan formation programs in Spanish. This fact reflects the findings included in the United States Conference of Catholic Bishops' 1999 statement *Lay Ecclesial Ministry: The State of the Question* (page 54), which shows that Hispanics constitute 23 percent of all lay people involved in arch/diocesan formation programs.

7. Best practice includes shared leadership, where Hispanics and other bilingual staff are members of the cabinet and other decision-making bodies in the arch/diocesan structure, and different ministerial offices have staff directly responsible for ministry development among Hispanics. A growing number of priests, particularly pastors, are bilingual, and Hispanic membership in parish councils is increasingly representative.

**Highlight:** The arch/dioceses with the high (six) and good (eleven) decision-making levels are the ones where the OHM is well established and its director is a member of the bishop's cabinet.

8. A spirit of collaboration and common mission permeates the interaction of the OHM with other offices and Catholic organizations and institutions. Joint projects on specific ministerial areas are common; and arch/diocesan celebrations, programs, and events are planned and implemented with full or significant input and participation of the OHM and therefore of Hispanic Catholics.

**Highlight:** Collaboration increases significantly when staff are hired to develop ministry among Hispanics in a particular department, office, or Catholic institution. Overall, the concept of *pastoral de conjunto* (communion in mission) in Hispanic ministry predisposes its leadership to collaborate.

9. A well-informed leadership in Hispanic ministry is aware of the limitations in resources and knows that the arch/diocese is committed to the Hispanic presence. Staff and program budget levels for the OHM are maintained for the most part, and increases are attainable when well articulated. Program budget cuts are applied across the board. At the parish level, resources increase consistently in terms of personnel and services. The Hispanic community responds by sharing more fully their time, talent, and treasure, particularly when stewardship efforts are consistent and ongoing.

**Highlight:** With two exceptions, no personnel reduction in the OHM or of Hispanics in other ministerial offices has taken place in the past few years in the twenty best-practices arch/dioceses. In three of them, there has been an increase in diocesan personnel serving Hispanics. Seventeen arch/diocesan respondents said that the commitment of their arch/diocese to Hispanic Catholics is generous.

10. An evaluation process is in place to measure accomplishment of goals included in the pastoral plan and/or specific programs and activities. There is a very good picture in terms of quantitative growth. Awareness of developmental growth and articulation of future direction and priorities needs more discussion within Hispanic ministry, with other diocesan ministries, and with the broader community.

**Highlight:** Annual performance evaluations for the OHM are done in sixteen of the twenty arch/dioceses. Pastoral plans and formation programs are generally evaluated upon completion.

## Highlights by Arch/Diocese

### Charlotte

- A well-established diocesan office and regional structure within Hispanic ministry provides effective coordination and assistance to parishes ministering among Hispanics.
- Diocesan coordination of Hispanic youth and young adult ministry is in place, and migrant ministry is very effective.
- A pastoral plan for Hispanic ministry is in place, and pastoral planning is an ongoing process.

### Chicago

- Well-established lay formation programs and catechetical ministries benefit thousands of Hispanics through archdiocesan formation opportunities and parish programs.
- Well-organized and vibrant Hispanic young adult ministry with paid staff coordinating its efforts is present at the archdiocesan level.
- The archdiocese has a very strong parish-based Hispanic ministry.

### Denver

- A well-established archdiocesan office for Hispanic ministry includes a coordinator for Hispanic youth and young adult ministry.
- Centro San Juan Diego is an archdiocesan gathering place and multipurpose center offering an array of pastoral and social services and activities for the Hispanic community.
- The archdiocese has a very strong parish-based Hispanic ministry. The number of parishes with Hispanic ministry went from eight to forty-two in the past ten years.

### El Paso

- The well-established lay ministry formation program serves more than seven hundred Hispanics every year (*Instituto Tepeyac*).
- The highly effective Diocesan Migration and Refugee Services center (DMRS) provides counseling on immigration and

other legal issues. All staff are bilingual and very professional.

- Practically every priest is bilingual, and Hispanics are served in most parishes in English and Spanish.

### Fort Worth

- A high percentage of diocesan directors and associate directors are Hispanic; and, every diocesan office is equipped with Hispanic ministry capabilities.
- Collaboration between diocesan offices is very high, and pastoral planning is done consistently in the various ministerial areas, including adult faith formation, catechesis, youth ministry, migrant ministry, and family life.
- The Office for Hispanic Ministry is an effective channel for the Church's involvement in civic activities, projects, and initiatives impacting Hispanics.

### Galveston-Houston

- A well-established archdiocesan network has representatives from every parish with Hispanic ministry.
- Effective programs and projects among Hispanics include the areas of catechesis, youth and young adult ministry, faith formation, and leadership development.
- Collaboration with other archdiocesan offices and agencies is well coordinated through a pastoral plan for Hispanic ministry.

### Grand Rapids

- A well-established diocesan office and regional structure within Hispanic ministry provides effective coordination and assistance to parishes ministering among Hispanics.
- There is a high level of collaboration with other diocesan ministry offices, particularly in the area of youth and young adult ministry.
- A comprehensive *Diocesan Pastoral Plan for Hispanic Ministry* has been in place

for ten years, and the growth has been very significant.

### Monterey

- A vibrant migrant ministry reaches thousands of Hispanics every year.
- The diocesan advisory committee for Hispanic ministry (*Comité Consejero Católico Hispano*) is an effective coordinating body with a clear vision for ministry.
- An ongoing pastoral planning process and continuity in diocesan leadership have resulted in well-established programs and structures benefiting Hispanic Catholics in a growing number of parishes.

### Omaha

- The director of the Office for Hispanic Ministry sits on the cabinet and plays a key role in the overall pastoral planning process in the archdiocese.
- The archdiocese has a well-established Institute for Ministry Formation (*Instituto Pastoral San Juan Diego*).
- The Office for Hispanic Ministry is a highly regarded resource to the community at large on issues related to the Hispanic presence.

### Orange

- Ministry among Hispanic youth and young adults has grown consistently and has a very strong diocesan and parish presence.
- Collaboration with civic institutions and organizations on issues affecting Hispanics is high.
- More than 50 percent of all parishes have a comprehensive Hispanic ministry: Liturgy, religious education, service and advocacy, evangelization, and community building programs and activities.

### Portland, in Oregon

- There is very strong Hispanic ministry at the parish level, with bilingual priests in fifty-six parishes (a significant number of them have Hispanic lay people on staff).

- The archdiocese has a well-established lay ministry formation program (*Comunidades Evangelizadoras*).
- There is a special grants program to assist parishes in hiring lay people as staff to coordinate Hispanic ministry.

### Raleigh

- There is very strong Hispanic ministry at the parish level (sixty-six out of seventy-eight parishes in the diocese have Hispanic ministry).
- Excellent knowledge of the Hispanic presence in the diocese and a clear vision for ministry lead to a timely and highly relevant pastoral planning process for Hispanic ministry.
- Ministry with Hispanic youth and young adults and a lay leadership formation program are ongoing and very successful.

### Richmond

- The diocese has a well-established Office for Hispanic Ministry with a strong Hispanic ministry network.
- There is a high level of collaboration with other diocesan offices and agencies, including involvement of Hispanic Catholics in social justice and advocacy activities and events (e.g., lobby days).
- Ministry with Hispanic youth and young adults and a lay leadership formation program are ongoing and very successful.

### Salt Lake City

- A very significant percentage of children in Catholic schools is Hispanic (24 percent) in comparison with most dioceses in the country.
- A Diocesan Commission for Hispanic Ministry appointed by the bishop is very effective in providing guidance on the pastoral planning process.
- Ongoing diocesan events and activities provide formation opportunities and resources to a growing number of parishes and apostolic movements

ministering among Hispanics in a highly proselytizing environment.

### San Bernardino

- Highly educated, bilingual staff head practically every diocesan ministry office and Catholic agency under a clear vision of ministry in a culturally diverse Church.
- Lay ministry formation, catechesis, and leadership programs at the certificate and degree levels are well established and attended.
- Ministry among Hispanic youth and young adults is vibrant in many parishes and diocesan programs and activities.

### St. Paul-Minneapolis

- Continuity in Hispanic ministry leadership over an extended period of time has led to a strong Hispanic ministry network with a common vision.
- There is ongoing implementation and evaluation of the *Archdiocesan Pastoral Plan for Hispanic Ministry* with the participation of parish leaders.
- Solid knowledge of the Hispanic presence in the archdiocese is generated and shared in a timely fashion with other ministry offices for further collaboration.

### Stockton

- A very effective and collaborative Office for Hispanic Ministry has evolved over the years, and Hispanics sit on various boards and commissions.
- The diocese has a highly developed ministry among migrants with an array of services and resources, including a handbook for migrants.
- Most parishes have a very strong Hispanic ministry including catechesis and ministry with Hispanic youth and young adults.

### Washington, D.C.

- There is a comprehensive and highly collaborative *Archdiocesan Pastoral Plan for Hispanic Ministry*.

- Most archdiocesan offices and agencies are equipped with bilingual staff responsible for ministry among Hispanics.
- The archdiocese produces a weekly publication of one of the best Catholic newspapers in the country (*El Pregonero*).

### Wilmington

- Continuity in leadership since the creation of the diocesan Office for Hispanic Ministry has led to a strong diocesan ministry network with common vision.
- The pastoral planning process has been consistent, systematic, and consultative over an extended period of time.
- The diocese has seen rapid growth in the number of parishes with Hispanic ministry and the development of ministry among Hispanic youth and young adults.

### Yakima

- Besides the Office for Hispanic Ministry, every diocesan ministry office and agency has bilingual staff.
- More than 85 percent of the parishes have Hispanic ministry and a bilingual pastor and/or parish vicar.
- The diocesan office and structure for youth and young adult ministry among Hispanics is highly developed and well integrated with the overall pastoral ministry with young people in the diocese.

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