“We are to follow our Lord in becoming gracious hosts, as we acknowledge and embrace our cultural, ethnic, and linguistic diversity and God’s unique presence in each other’s lives, histories, and cultures.”

Many Faces in God’s House
# Table of Contents

Presentation Letter from Archbishop Alexander J. Brunett .......................................................... Page v

Introduction ........................................................................................................................................ 1

**Part I - Foundations of Hispanic Ministry in the Archdiocese of Seattle** ........................................ 3
  - A Diverse Hispanic People ........................................................................................................... 3
  - Historical Memory of Hispanic Ministry ....................................................................................... 3
  - Present and Future Challenges as Opportunities in Hispanic Ministry ........................................ 6

**Part II - Pastoral–Theological Reflection: A Transforming Hospitality** ........................................ 9
  - Vision and Mission for Hispanic Ministry ................................................................................... 9
  - Principle of Ecclesial Integration versus Cultural Assimilation ................................................. 9
  - A Way of Being Church Modeled by the Living Jesus Christ: Multiplication of the Fish and the Loaves .................................................................................................................. 9
  - Envisioning Hispanic Ministry Through the Lenses of a Transforming Hospitality ....................... 11

**Part III - Archdiocesan Priorities, Goals, Objectives and Action Steps** ........................................ 13
  - Basic Questions on the Implementation of the Pastoral Plan ...................................................... 13
  - Pastoral Priorities .......................................................................................................................... 15
  - Comprehensive Hispanic Ministry at a Glance .......................................................................... 16
  - Formation ...................................................................................................................................... 17
  - Solidarity ....................................................................................................................................... 22
  - Communion in Mission .................................................................................................................. 27
  - Liturgy & Prayer Life ....................................................................................................................... 30

**Part IV - Parish Planning Steps for the Development of Hispanic Ministry** ................................. 32
  - 1st Phase of Development: Strengthening the Catholic Identity of the Hispanic Faithful ............... 32
  - 2nd Phase of Development: Fostering a Sense of Belonging in a New and Diverse Community ...... 33
  - 3rd Phase of Development: Achieving Ownership and Stewardship among Hispanic Faithful ......... 35

Acknowledgements .......................................................................................................................... 38

**Appendix A: Q & A: Engaging Hispanic Ministry in the Archdiocese of Seattle** ......................... 40
**Appendix B: Latin American Marian Feast Days for the United States Calendar** ......................... 42
**Appendix C: Chronological Development of Masses in Spanish** ............................................... 43
**Appendix D: Terminology Related to Hispanic Ministry** ............................................................. 45

Endnotes ............................................................................................................................................. 51
May 19, 2007

Dear brothers and sisters in Christ:

The Archdiocese of Seattle has a long tradition of welcoming and serving the different cultural-ethnic groups within its boundaries. It has done so by providing culturally specific pastoral care that meets the needs of diverse groups while building unity among the one Table of the Lord in a spirit of Encuentro and Communio. Such ministry is essential to the mission of the Church as we seek to bring the Good News of Christ to every human situation.

I am pleased to present you with the latest pastoral plan for Hispanic ministry in this Archdiocese, “From Guests to Hosts: Pastoral Priorities for the Ecclesial Integration of Hispanics,” which was called for in the 2005 Archdiocesan vision statement: “A Future Full of Hope.”

With this pastoral plan, the Archdiocese addresses the specific needs and aspirations of the Hispanic community. It does so out of a deep Christian love for the Hispanic community, the fastest growing and largest Catholic ethnic-cultural group within parish boundaries throughout the Archdiocese. Many priests and their staff find it challenging to undertake this ministry, especially because of cultural and linguistic differences. This plan promotes the ecclesial integration of Hispanic Catholics into the life and mission of the local Church and provides pastoral planning tools that will make it easier to engage Hispanic Catholics.

Ecclesial integration implies change, a movement toward unity in diversity. Such unity comes from the Holy Spirit, whose breath of life renews our local Church. I pray that everything we do will nurture and strengthen the bonds of our entire community. Whether through a formation program, an advocacy strategy, a liturgical celebration, this pastoral plan, guided by God’s Spirit, will promote stronger human relationships and a truly Christian experience of community within the Hispanic people and across all cultures.

With prayerful best wishes, I remain

Sincerely yours in Christ,

+ Alex J. Brunett
Most Rev. Alex J. Brunett
Archbishop of Seattle
In 2005, Archbishop Alexander J. Brunett promulgated a guiding vision of encuentro and comunio in his pastoral statement, *A Future Full of Hope*. This vision calls the Church to acknowledge and embrace the cultural, ethnic and linguistic diversity of all its members while strengthening the unity of the One Body of Christ. It is this vision that sets the foundation for our current efforts to empower Hispanic Catholics into a more enthusiastic participation in the life and mission of the Church.

In August of that year, Archbishop Brunett convened a historic Summit on Hispanic Ministry. His desire was to infuse his vision of encuentro and comunio into a dynamic vision for Hispanic ministry, thus strengthening the Church’s response and commitment to the growing Hispanic presence in the Archdiocese. Echoing the reflection of the Bishops of the United States, Archbishop Brunett affirmed that the Hispanic community living among us is a blessing from God. Archbishop Brunett spoke of the importance of welcoming and embracing new Hispanic immigrants and to be open to the way in which they reinvigorate the faith of the local Church. During the Summit, the Archbishop challenged the participants, who included deans, pastors, and deacons, religious, parish staffs and key leaders in Hispanic ministry to consider the following elements as they articulated a vision for Hispanic ministry:

- Root out all stereotyping of Mexican and Hispanic immigrants;
- Encourage parish communities to welcome the integration of new immigrants into all aspects of parish life;
- Strengthen seminary training so that all future priests will be equipped with the language and cultural understandings required to serve in Hispanic ministry;
- Develop among Hispanic immigrants a sense of belonging, ownership and stewardship as a way of supporting and strengthening the ministry to and from Hispanic Catholics.
- Encourage and protect a strong sense of family life and vocation already present among Hispanic people.

The Summit provided the Archbishop with clear areas of focus, supporting and enhancing current areas of Hispanic ministry and also suggested new initiatives. Based on the outcome of the Summit, and taking into account the directions suggested by the USCCB in the area of Hispanic ministry, Bishop Eusebio Elizondo, M.Sp.S., developed a proposal to move forward with Hispanic ministry in the Archdiocese. In November 2005, Archbishop Brunett approved the proposal after consultation with the Presbyteral Council. The goals of the proposal included:

- Make real the Archdiocesan Pastoral Council vision of Communio and Encuentro as articulated in *A Future Full of Hope*;
- Provide a strategic plan for an archdiocesan Hispanic ministry in response to the priorities identified at the August 2005 Summit;
- Enable and support individual deanery plans for Hispanic ministry;
From Guests to Hosts: Pastoral Priorities for the Ecclesial Integration of Hispanics

Part III outlines the priorities identified during the pastoral planning process. It presents the goals, objectives, action steps, and resources developed to address each of the priorities under the four ministerial dimensions. This part focuses on the implementation of the plan at the Archdiocesan level.

Part IV includes a pastoral planning tool for parishes. The tool is based on nine steps that describe the ecclesial integration of Hispanics into the life and mission of the faith community. Each step includes suggestions to help parishes develop ministries and ministers among Hispanics and to strengthen the unity among all the members of the parish through mutual enrichment.

At the same time, it is important to acknowledge that there is a learning curve in this process as we open new avenues of reflection and action in regard to ecclesial integration. This is why From Guests to Hosts invites all to reflection, local adaptation, application, and implementation to achieve consistency where possible and to encourage diversity where appropriate. It is important to note that the document does not propose norms or policies. However, it adheres to the policies and guidelines established by the Archdiocese of Seattle.

In keeping with the U.S. Bishops’ understanding and use of the terms “Hispanic” and “Latino,” the Archdiocese of Seattle embraces and uses both terms interchangeably. However, From Guests to Hosts uses the term “Hispanic” for practical purposes and to avoid repetition.

From Guests to Hosts acknowledges and unifies the work, commitment and pastoral experience of many parishes and deaneries that have already developed a pastoral planning approach in Hispanic ministry. Worthwhile noting is the work of the Eastside, Olympic, Pierce and South King deaneries.

Finally, From Guests to Hosts acknowledges and upholds the dignity and value of all cultural-ethnic groups with which Hispanic ministry has grown and collaborated with in a spirit of “communion in mission.” While the document specifically addresses the needs and aspirations of the Hispanic community, at the same time, it is a response to strengthen the unity of the Body of Christ by addressing the need to strengthen ministry structures, relationships and collaboration across cultures, and foster active participation in the life of the local Church.
A Diverse Hispanic People

Hispanics are a diverse people fashioned by the coming together of different races, cultures and ethnicities. Their blood lines have extended and blended with the Native American, European, African and Asian peoples. In the State of Washington they represent a diverse and multicultural community with roots in México, Puerto Rico, Cuba, El Salvador, Guatemala, Colombia, Perú, Panamá, Honduras, Chile, Argentina, Nicaragua, Costa Rica, the Dominican Republic, Ecuador, Venezuela, Bolivia, Uruguay, Paraguay, Spain, and other Native and Indigenous peoples from Latin America. Many are new immigrants whose primary language is Spanish, and many are U.S. Citizens whose primary language is English. Most are Catholic and bilingual and attend Spanish-language Masses to celebrate their faith and to connect with their common culture and heritage. They seek a sense of stability, support, and familiarity through the Church.

Their primary commonalities are faith, culture and language. As Hispanic people, they celebrate life through faith. Their religious traditions are home-centered, festive, filled with devotional practices that are passed on by la familia from generation to generation. They are a young community who like to celebrate life with a sense of “fiesta” and gratitude, for they believe that all that is good in our lives comes from God. They seek sacraments and sacramentals as essential to the nurturing of their faith. The sacraments give us a sense of God’s presence in their lives and a sense of belonging to the Church; the sacramentals extend the sense of the sacred into their daily lives.

Many are financially challenged and hardworking; some are undocumented. They are drawn to this area by an economic need and seek the opportunity to earn a better livelihood for themselves and their families. Their workforce contributes to the economic well-being of the State of Washington as they work in the fields, in restaurants, in the construction industry, in the logging industry, at Microsoft and Boeing. We are proud of the growing number of professionals and business owners among them.

As Hispanics, they often face the prejudice of stereotypes and even discrimination, and yet they strive to choose the best from each culture touching their lives, for they are not a people isolated from others. They embrace the challenge of supporting their families here and in their places of origin. They contribute new points of view, opinions, and perspectives in the communities where they live. They contribute a strong sense of family and hospitality, and invite others to grow and seek new ways of reaching out to them. Day in and day out, they contribute their talents, cultural diversity, and ways of celebrating their common faith within the larger church.

As Hispanics, they need to be gathered and motivated by the loving hand of their shepherds. They need spiritual guidance in their lives and a space within our Church as promised by Our Lady of Guadalupe, the “Mother of the True God for whom we live.” They need to grow in their faith, to offer and receive friendship, and to share with others. They need to reclaim and share the values they received in their places of origin and to enrich the local church with their heritage, faith, culture, and language. They seek to be enriched by others as God continues to fashion a new people for Himself in the Twenty-first Century.

Historical Memory of Hispanic Ministry

1 From the moment Fathers Juan Crespi and Thomas de la Perra celebrated the Eucharist off the waters of Washington
Pastoral Plan for Hispanic Ministry / From Guests to Hosts

State in 1774 during the Juan Pérez Expedition, the Hispanic presence in the Archdiocese of Seattle has been, in the words of the United States Bishops, “...a blessing from God and a prophetic presence.” In a subsequent expedition in 1775, Fathers Miguel de la Campa and Benito Sierra with Captain Bruno Heceta [Ezeta] and a few of his shipmates disembarked to erect a cross and celebrate Mass at present-day Grenville Point here in Washington State laying the first spiritual foundations for subsequent missionary activity.

Subsequent waves of missionary movements came from what is modern day Quebec with dedicated French speaking priests who desired to learn the languages of the Native Americans and First Nation people inhabiting the Northwest coast of modern day Pacific Northwest and British Columbia. The year 1843 marked the establishment by Pope Gregory XVI of a clearly designated structure for the Church of the Pacific Northwest. In an unprecedented move, the Pope established three archiepiscopal Sees in the United States in the same year: Baltimore in Maryland, Bardstown in Kentucky (now called Louisville) and Oregon City, Oregon. At the same time, Vancouver Island and Walla Walla were established as suffragan dioceses of Oregon City. French-speaking François Xavier Norbert Blanchet was named the Metropolitan of the area and his Brother Augustine Magliore Alexandre Blanchet, the bishop of Walla Walla, Washington. The See was later moved to Nisqually, which became the Archdiocese of Seattle at the turn of the 20th century.

All the while, the Hispanic missionary spirit persisted. In 1851, our first spiritual shepherd, Bishop Blanchet, went on a fundraising and vocation pilgrimage to Mexico. He lacked money for the ministry. Through the generosity of Catholics in Guadalajara, Monterrey, and Mexico City, he returned with $30,000, nearly three million dollars by today’s standards. Financial support from Mexico along with the earlier work of French missionaries prepared the way for subsequent ministry, especially among the waves of immigrants from Ireland, Germany, Italy and Eastern Europe.

New Immigrants to the Northwest

In the opening decades of the 20th century Mexican immigrants increased in number, adding to a Mexican population that had been present since the Hudson’s Bay Company days. Miners from Sonora, Mexico as well Chileans and Peruvians took part in the gold rush in the inland Northwest during the 1860s and continued to take part in the gold strikes throughout the Pacific Northwest, including British Columbia and Alaska. In the early part of the 20th century, Mexicans and Mexican-American migrants began to supply field labor for the expanding agricultural industry in Washington State.

Bracero Guest Worker Programs

The Second World War also led to the first major wave of Mexican immigration. Due to the War draft, worker shortages in agriculture grew in Washington State. The government enacted bracero guest worker programs, generally termed the “Bracero” laws, in order to ease the labor shortage, and intended to provide extra “arms” or “hands” in the farms and fields of both Western and Eastern Washington. These laws continued well into the 1960’s.

Labor shortages continued well into the last quarter of the twentieth century not only in agriculture but affiliated food processing, construction and the growing tourism and hospitality industries. When the Bracero laws expired, legal migration from Mexico was transformed into illegal immigration, spurring vigorous political debates into the twenty first century.

Latin American and Caribbean Immigration

Besides the Bracero movement from Mexico the last quarter of the twentieth century saw successive waves of immigration from the Caribbean, Central and South America. The rise of communism in Cuba, the civil wars in Nicaragua and El Salvador, the 1973 coup in Chile as well as the civil unrest in Argentina into the early 1980’s increased the migration of Spanish speaking peoples into Western Washington. Catholic parishes often cooperated by providing sponsorship for refugee families during these difficult years.

The Establishment of Hispanic Ministry

In response to these waves of immigration, the Church found itself needing to reach out in pastoral and sacramental care. Often this was the case with immigrants from Mexico and Latin America. Unlike immigrants from other parts of the world, the shared border between Mexico and the United States assured immigrants a regular contact with their language and culture and kept them close to the plight of families and friends in home towns.
Archbishop Connolly (1948 – 1975)

Archbishop Connolly first established an outreach apostolate to the Spanish speaking immigrants. Before the formation of the Yakima diocese, this involved outreach to migrant workers in Central Washington, as well as pastoral care on the west side of the Cascades Mountains.

First Spanish Mass in Seattle - In 1967, several requests were made to have a Mass in Spanish. Father Harvey McIntyre, Vice Chancellor for the Archdiocese and Pastor at Immaculate Conception in Seattle, supported the celebration of a Mass in Spanish at Immaculate Conception Church in the fall of 1967, and these were continued on every third Sunday of the month. Father Ugalde, a Jesuit priest who was visiting the area, was the celebrant. Surprisingly, a large number of Hispanics attended, much more than what had been expected. To organize Hispanic Catholics, Father Ugalde and a group of lay people founded the Hispanic-American Center. Archbishop Connolly assisted with postage costs for mailing the Center's bulletin. In 1968, the Archbishop assisted in establishing the first ESL program for Hispanics in Seattle. Father Ugalde later returned to Spain and Father Manuel Ocaña, a Filipino priest who was fluent in Spanish, continued celebrating the Mass at Immaculate Conception.

Establishment of the Regional Office for Hispanic Affairs for Region XII. - The suspension of the Spanish Mass at Immaculate Conception drew the attention of the National Secretariat for Hispanic Affairs. Upon the invitation of Father Reynaldo Flores, West Coast Director of the Regional Office, Archbishop Connolly called on Hispanic leadership to participate with him in a consultation process to establish a Regional Office for Hispanic Ministry. Hispanic delegates attended this event in Leavenworth, Washington, during the spring of 1971. This was the beginning of the Regional Office for Region XII.

Continued Development - In 1972, Father Pete Doherty, O.M.I., began celebrating Mass in Spanish at St. Benedict, Seattle, and Father José García, O.P., continued that custom. In 1973, the community moved to Blessed Sacrament where Father García continued the Spanish Mass until 1981 with the assistance of Father Philip Bloom.

Archbishop Hunthausen (1975 – 1991)

In the late 1970s, a number of parishes began to open Hispanic Ministry in a more consistent manner throughout the Archdiocese. In 1977, Father Joseph Brown saw the need to begin Hispanic Ministry for the sprawling Hispanic community at St. John, Vancouver. In 1978, Father Horacio Chavarría began the Spanish Mass at the old St. Anthony Chapel in Kent, and Holy Family, Seattle (White Center) also opened its doors to the Hispanic community.

In 1978, Father García was chosen as the archdiocesan representative for the Hispanic community. That same year, Father Michael Holland (Padre “Miguelito”) started the Hispanic ministry outreach in the Skagit Valley. He then came to Seattle in the mid 1980’s, before returning to the Skagit, where he died just before the turn of the century.

In 1981, the Hispanic community moved from Blessed Sacrament to St. James Cathedral. During this year a team from MACC (Mexican American Cultural Center) presented a leadership workshop, which led to the election of the first Hispanic Parish Council in the Archdiocese.

In 1983, the Hispanic Ministry moved to St. Mary Church, Seattle, a parish community that has matured and provided a strong foundation for parish diversity with a strong emphasis on social justice.

Later efforts included Fathers Vince Pastro, Phillip Bloom and Patrick McDermott who served as Maryknoll associates in Latin America and returned to the Archdiocese of Seattle prepared to share their language and culture skills with the Hispanic community.

In 1981, the Archdiocese of Seattle realized the need to establish an Archdiocesan Office for Hispanic Ministry. In 1982, Archbishop Hunthausen appointed the first Director of Hispanic Ministry. Some of the achievements during this time were the establishment of the first Hispanic Advisory Board and the organization of the first Archdiocesan celebration in honor of Our Lady of Guadalupe. In 1983, under Catholic Community Services of Western Washington, the Archdiocese established a pastoral ministry outreach to meet the increasing demand for immigration and resettlement issues among the Hispanic community set by the general immigration amnesty granted by the U.S. government. The funding for these services would later be turned over to support the efforts of the Northwest Immigrant Rights Project in Seattle.

In 1984, Hispanic ministry was left without a director...
Pastoral Plan for Hispanic Ministry / From Guests to Hosts

and a subsequent evaluation of the ministry led to the restructuring of Hispanic ministry and the establishment of an Archdiocesan Office for Minorities Affairs. In 1984, a delegation was prepared to participate in the III National Encuentro to be held in August, 1985 at which Father Mike Holland represented Archbishop Hunthausen.

Archbishop Murphy (1991 – 1997)

For many years Hispanic ministry remained organized at the Archdiocesan level. In 1994, Archbishop Murphy created a model of ministry which emphasized ownership at the parish level with the diocesan office serving as a resource to the parishes. Hispanic leadership and pastoral ministers continued to consult with Archdiocesan authorities. In July of 1994, the second Director for Hispanic Affairs was appointed as one of four cultural desks. Some of the accomplishments during this time were the establishment of a pastoral team for pastoral planning, organized leadership training in both English and Spanish, workshops, youth encounters, and the annual Archdiocesan celebration for “Our Lady of Guadalupe, Mother of the Americas.” Archbishop Murphy also brought the Sisters of the Holy Rosary of Fatima to work with Archdiocesan staff to promote Hispanic pastoral ministry.

Archbishop Brunett (1997 – present)

By the time a new Director for Hispanic ministry arrived in the Archdiocese in January 2002, Archbishop Brunett had already begun to re-structure the office and to incorporate Hispanic ministry into all chancery departments. Formation and Catechetical ministry in Spanish were transferred to the Office of Catholic Faith Formation and Hispanic youth and young adult ministry to the new Office of Youth and Young Adult Ministry. Archbishop Brunett hired a Director for the newly re-organized Office of Hispanic/Latino Ministry Resources to assist him in an integration of Hispanic ministry into the parishes, deaneries and chancery offices of the Archdiocese, thus beginning the establishment of an archdiocesan-wide model through pastoral planning efforts. With the re-structuring, Hispanic ministry and other cultural-ethnic ministries are currently housed in the Office of the Vicar for Clergy with the purpose of providing direct pastoral services in support of pastors and their parish staffs.

Some of the achievements during this time were the preparation of over 1,200 Hispanic catechists and leaders, who received a certificate of preparation and the organization of Spanish Masses in all parts of the Archdiocese. Archbishop Brunett invited several priests from Mexico and Central America to join the ministry. Archbishop Brunett insisted upon the collaboration of Hispanic ministry with all Cultural/Ethnic Ministries and the development of pastoral planning at the deanery level to address Hispanic ministry needs. With these changes, the approach and profile of Hispanic ministry shifted to a more collaborative model. Delegates for Hispanic ministry work with Archdiocesan departments within their areas of ministerial responsibility to provide parishes and deaneries with resources in their pastoral efforts with Hispanics.

Archbishop Brunett also mandated Catholic Community Services and the Archdiocesan Housing Authority to develop and provide adequate housing for Hispanic migrant workers and their families. At present, there are six outstanding facilities for migrant families. Finally, Archbishop Brunett petitioned the Holy Father for the appointment of an auxiliary bishop that could serve as the Vicar for Hispanic Ministry.

Bishop Eusebio Elizondo, M.Sp.S., was elected by our Holy Father as the new Auxiliary Bishop to Archbishop Brunett in 2005 and was subsequently appointed as Vicar for Hispanic Ministry by Archbishop Brunett. Hispanic ministry has now been given a higher profile in the Archdiocese of Seattle, and this may have a positive impact at the National level.

Present and Future Challenges as Opportunities in Hispanic Ministry

In the last few years, the Archdiocese of Seattle has witnessed the rapid growth of the Hispanic community and Hispanic Ministry. Many parishes and deaneries have responded by undertaking careful pastoral planning efforts.

As of August 2006, the total estimated Hispanic population in Western Washington is approximately 296,907. It is estimated that the population will increase to 365,496 by 2010 and 454,011 by 2015. The most recent and reliable study of religious identification among Hispanics in the United States determined that 60% of Hispanics in the Pacific states identify themselves as Roman Catholics and that about two-thirds of the self-identified Hispanic Catholics are active at some level in a parish. It can then be estimated that there are at least 178,144 Hispanic Catho-
lics, active or inactive, within the Archdiocese. Because the number of undocumented Hispanic Catholics within the archdiocesan boundaries is unknown, this estimate is almost certainly conservative.

Of the 179 parishes, missions and faith communities in the Archdiocese, 42 currently minister among Hispanics in their cultural and linguistic context. On any given Sunday, the Archdiocese is reaching approximately 17,000± of Catholic Hispanics, only 10% of the estimated number of Catholics in the Hispanic community.

The Sunday Liturgy in Spanish is the source and summit upon which parishes develop a pastoral infrastructure that can give consistency and continuity to this ministry in a comprehensive way. Therefore, one of the most difficult challenges facing Hispanic Ministry in the Archdiocese is that fewer priests are available to serve an ever increasing Hispanic Catholic population.

As we affirm the presence of the Hispanic community as a gift and blessing among us, we also acknowledge that our parishes and deaneries experience the following pastoral challenges and opportunities:

**Growing Pains**

Over the past ten years more parishes in the Archdiocese of Seattle have begun offering Mass in Spanish. In each case, the Hispanic population of the parish has grown dramatically. To minister to the Hispanic population effectively, the availability of Spanish-speaking priests is vital, not only for weekend Mass, but also to meet the sacramental needs of the population such as Reconciliation, First Eucharist, and Anointing of the Sick. Because our priests and deacons bring leadership and direction to our parishes and faith communities, it is essential that they stay abreast of the current needs and aspirations of all their parishioners, including logistical challenges such as Mass times, facility space for liturgy and faith formation, and parking, among others.

**A Young and Vibrant Community**

The Hispanic population in the United States is substantially younger than the rest of the population. Within Western Washington, over 40% of all Hispanics are 19 years of age or younger, while 27% of non-Hispanics are in that age group. Based on the growing numbers of Hispanic young people in the United States, there is an urgent need for Hispanic Ministry to youth and young adults. Young people need to find a place within the mainstream culture while maintaining a sense of their own roots and traditions. They struggle constantly to define their own cultural identity without succumbing to the pressure of cultural assimilation.

**The Paramount Value of Education**

Hispanic young people have the highest drop-out rate in the nation and only 11% go on to college; less than 10% go to Catholic schools. On the other hand, studies show that Hispanics who have strong ties to their faith community do significantly better educationally, economically, and socially. New floods of Catholic immigrants are arriving to the United States, and the need for Catholic education has not diminished. Every parish, whether or not it has a school, has been encouraged to provide religious education and formation for Hispanic children from pre-school through high school, with special attention to their language and cultural needs. Existing Catholic elementary and high schools are seeking ways to welcome, and be accessible to increasing numbers of Hispanic children and young people. Moreover, parishes strive to be key players in raising the educational attainment of Hispanics in public schools by encouraging them to finish high school and go to college.

**The Right to Formation and the Call to Leadership**

Many Hispanic adults, both newcomers and those who have been here for many years, have had little opportunity to learn about their faith. Catechesis draws people to Christ. The Spanish-speaking community is in need of welcome, with an intense desire for Catholic formation that honors their culture, traditions, and deep religious faith. With the increasing demand for faith formation and sacramental preparation, comes the need to invite and form Spanish-speaking parishioners and staff in Catechesis. The Spanish language Masses are usually well attended, creating the need to recruit and train Spanish-speaking liturgical lay ministers.

The Church embraces the responsibility to identify, form, and support leaders. Some communities, including Hispanic communities, are not as evident in leadership roles in the Church as their numbers in the pews would suggest they could be. All Catholics, including Hispanic Catholics, are asked to consider responding to their baptismal call by exercising the gifts God has given them in a leadership role in the Church.
The presence of Christ in the least of our brothers and sisters cries out to recognize and respect their dignity through the pursuit of the common good, the equitable distribution of goods, and the integral development of people. Many of our Hispanic brothers and sisters, day in and day out, face discrimination, marginal employment, unjust wages and labor conditions, poverty and family life issues coupled with domestic violence, lack of access to affordable housing and health services, as well as family separation, tribunal issues, and deportation caused by a broken immigration system. As a question of human dignity, social and educational needs must also be met if members of the Hispanic community are to take their proper role in the Church and in civil society. To respond to these outreach and immigration needs and aspirations, the Archdiocese continues to raise the consciousness of Catholics throughout the area and coordinate pastoral, social, and public policy efforts. Responses will be even more urgent if changes to the immigration system make it possible for more Hispanics and other immigrants to become permanent residents and U.S. citizens.

Thousands of Hispanics share their time and talent week after week in more than 42 parishes throughout the Archdiocese. However, ministry among Hispanics is not always financially self-sufficient when it is first established. The concept of stewardship is foreign to the Spanish-speaking immigrants and economic refugees. In contrast, Hispanics do respond to appeals to give to others in need. The U.S. Bishops remind us that “stewardship among Hispanics does not happen in a vacuum”; instead, “experiences in Hispanic ministry have shown that stewardship is the result of a process of discipleship that moves through the stages of inviting, welcoming, building relationships, building a sense of belonging, sharing decision making, taking ownership, and finally arriving at stewardship.”

Striking a balance between the needs and aspirations of different ethnic and cultural communities is not an easy task. Equally challenging is accepting each other’s differences and confronting each case of prejudice, cultural stereotyping, and expression of racism present in our society even today. Pastoral leaders in our parishes have the challenge to provide a healthy environment and a sense of community for all their parishioners. This requires a commitment not only to what we do –activity– but to who we are – identity– and to how we interact –relationships. A Future Full of Hope calls for new awareness, understanding, acceptance of and support for the rich diversity of the Catholic community. We need to increase our efforts to empower new immigrants to move from being guests to hosts within their respective faith communities. This involves developing leaders as bridge-people within the Hispanic community and the other communities in the parish as a way to establish an identity and connection not only with the local community, but also with the greater Catholic Church.

The sacraments are Christ’s gift to His Church: to welcome, strengthen and support his people in their discipleship. Hispanic Catholics often have had a heightened sensitivity to the sacraments and a need for them because they were not always available to them in their home countries or in their native languages. Authentic and appropriate sacramental preparation is key to welcoming Hispanic Catholics to the parish, to share experiences of an inculturated faith, and to engage in catechesis. All are invited to share ways of prayer that reflect their different cultural values and traditions. Popular religiosity and cultural expressions of faith should be encouraged, not suppressed.
Vision, Mission for Hispanic Ministry

Much has been accomplished through Hispanic ministry in the past few decades and much more needs to be done in the Archdiocese of Seattle. The way we understand Hispanic Ministry has also evolved as Hispanics become key protagonists in Church and society.

Hispanic ministry is the church’s response to the Hispanic presence and the Hispanic presence response as church. A more formal definition of Hispanic Ministry can be articulated as ‘the organized and ongoing response of the Church to welcome and accompany Hispanics in encountering and following the living Jesus Christ so that they may become full participants in the life of the Church and its evangelizing mission.’ By doing so the Church achieves its mission among Hispanics as they feel welcomed, affirm their Catholic identity, develop a sense of belonging to the faith community and, over time, achieve a sense of ownership and stewardship in the local church.

Principle of Ecclesial Integration versus Cultural Assimilation

From the inception of Hispanic ministry in 1945, the principle of ecclesial integration versus cultural assimilation has been foundational to its success. In 1987, the U.S. Bishops wrote: Through a policy of assimilation “new immigrants are forced to give up their language, culture, values and traditions and adopt a form of life and worship that is foreign to them in order to be accepted as parish members. This attitude alienates new Catholic immigrants from the Church and makes them vulnerable to sects and other denominations. By [ecclesial] integration we mean that our Hispanic people are to be welcomed in our church institutions at all levels. They are to be served in their language when possible, and their cultural values and religious traditions are to be respected. Beyond that, we must work towards mutual enrichment through interaction among all cultures.” Our own Archdiocesan vision, A Future Full of Hope, encourages us to welcome cultural groups by making use of this long-lasting and rich tradition by stating “[t]he entire region is enriched and transformed by newly arriving immigrants and long-established cultural communities, with their customs, languages, religious traditions and expressions of popular piety.”

A Way of Being Church Modeled by the Living Jesus Christ: Multiplication of the Fish and the Loaves

In order to be receptive to the Hispanic community and other cultural-ethnic groups in the Archdiocese of Seattle, we must put ourselves in the context of faith and the Eucharist, just as Jesus did with the Twelve Apostles. From Guests to Hosts is anchored in the Gospel passage of the multiplication of the fish and the loaves (Lk 9:10-17). This passage offers a pastoral paradigm of a transforming hospitality, in which Jesus opens our hearts and invites us to share what we have with one another. “Such hospitality transforms differences of culture, language, race, gender, class, and circumstance” into an invitation to sit together around the one Eucharistic table of the Lord. From Guests to Hosts presents Jesus’ multiplication of the fish and loaves as a way to illustrate the dimensions of Christian life: Formation, Solidarity, Communion in Mission, and Liturgy & Prayer Life. In addition, it identifies a core value for Hispanic ministry in each one of the four dimensions.
Formation (Luke 9:10)

He took them and withdrew in private to a town called Bethsaida. The crowds, meanwhile, learned of this and followed him. He received them and spoke to them about the kingdom of God, and healed those who needed to be cured.

Formation in discipleship finds its starting point in a transforming hospitality, modeled by Jesus. Formation is first and foremost about hospitality and welcome, while teaching about the kingdom of God. The itinerant nature of this crowd allows us to view the migrating peoples of the Archdiocese of Seattle in a new light. The parish, as a visible sign of the Living Jesus, becomes a place of welcoming and hospitality, a place where everyone, including immigrants, can find a home away from home in their faith journey. “Formation” in this sense means “learning how to be hospitable.” Fostering the necessary communication and cultural skills among our priests, deacons, religious, seminarians, and lay parish staffs allows us to relate and minister effectively to the Hispanic community and other cultural groups in a spirit of welcoming. Hospitality also includes the adaptation or inculturation of those programs and ministries that fall under this area so that the people can learn about the kingdom of God. Core value: a transforming hospitality as essential to embrace our human cultural, ethnic and racial diversity as a gift from God.

Solidarity (Luke 9:12-13a)

As the day was drawing to a close, the Twelve approached Jesus and said, “Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here.” He said to them, “Give them some food yourselves.”

It is easy to understand why the Twelve Apostles asked Jesus to send the people away; they simply did not have the resources to feed the enormous crowd who was far away from home. That is what they thought, until Jesus challenged their notions and perceptions about meeting people’s needs. Without doubt, our local Church, too, finds itself challenged in many ways by a growing Hispanic population and their particular array of ministerial needs and aspirations. “Solidarity” in this sense means, that “we exercise compassion” as we listen and engage in advocacy and outreach efforts. Sharing the gifts God has given to us, as individuals and as a community, to help provide for the spiritual and temporal needs and aspirations of the Hispanic community. Therefore, we are called to be with and among them, reaching out to them on their faith journey, no matter how long they are with us, a month, a year, or a lifetime. Core value: a compassionate solidarity that calls us to model Jesus’ unconditional love for one another.

Communion in Mission (Luke 9:13b)

They replied, “Five loaves and two fish are all we have.”

Jesus’ attitude of compassion prompts an invitation to share the gifts for the good of all. The sharing of gifts, talents and resources for the well-being of all is central to creating and nurturing community. A Future Full of Hope calls “for greater equity of resources among parishes, including the consolidation, centralization and sharing of resources: spiritual, human and financial.” “Communion in mission” in this sense means “looking out for the well-being of the whole community.” It includes sharing resources, collaboration and coordination of pastoral efforts, leadership development, stewardship and the ecclesial integration of the Hispanic community as our brothers and sisters, who also have their own gifts, talents and treasure to share for the common good. Core value: a shared leadership that nurtures and brings each person’s gifts, talents, and resources for the common good.

Liturgy & Prayer Life (Luke 9:16-17)

Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

Jesus takes the fruits of our faith-filled generosity and blesses what little is at hand for the well-being of everyone. Resources in the image of the Eucharist are made available as an offering to build community and strengthen the unity of the Body of Christ to achieve ecclesial integration in a spirit of gratitude. A Future Full of Hope clarifies that “the Eucharist forms the community and places it at the service of people.” “Liturgy & Prayer Life” in this sense means that “our parishes continue to trust in the power of generosity nurtured by the Sign of Unity, the Bond of Love: the Eucharist.” For we believe that all good things come from God. Core value: an ecclesial integration in which all Catholics allow
the Holy Spirit to fashion them into a new people through the Eucharist.

**Envisioning Hispanic Ministry Through the Lenses of Transforming Hospitality**

How would the Archdiocese of Seattle look in the future if a vision of a transforming hospitality is implemented faithfully?

We see more priests, religious men and women, deacons and lay ecclesial ministers feeling comfortable and prepared to minister among Hispanics in their own religious, cultural and linguistic context. We see a growth in the number of Hispanics saying yes to the call to become priests, religious men and women, deacons and lay ecclesial ministers in service of all Catholics in the Archdiocese.

We see Hispanic youth and young adults, both U.S. born and foreign born being welcomed and feeling at home in parishes where they can gather by themselves and with others, and we see them being involved in archdiocesan programs and activities where they feel understood and supported.

We see more Hispanic children and young people benefiting from the gift of a Catholic education which they can access thanks to appropriate financial support, and we see them participating in faith formation programs that take into account their lived experience.

We see many Hispanic adults participating in high quality formation programs, maturing in faith, developing skills and becoming stronger leaders within the Hispanic community and in the parishes as a whole.

We see Hispanics and other Catholics being empowered by the Gospel values and Catholic social teaching, learning and working together for justice and committed to advocate on behalf of the immigrant, the unborn and the vulnerable.

We see more Hispanics contributing generously their time, talent and treasure, and developing a stronger sense of ownership as they sit at the table where decisions are made in their parish communities and in the local church.

We see many more Hispanics celebrating their faith through the Sacraments in parishes across the Archdiocese; we see them living a prayerful life as they practice their religious and cultural traditions, inculcated by the Scriptures and a sound catechesis.

We see Hispanics in great numbers actively participating in archdiocesan liturgies, conferences and projects that take into account their language and cultural traditions, as well as those of other immigrant communities that bring new life and unique gifts to the local church.
Basic Questions on the Implementation of the Pastoral Plan

Q: Is welcoming and outreach to Hispanics, particularly to Hispanic Catholics, a requirement in the Archdiocese of Seattle?
A: Yes. While civil citizenship often determines the right to reside legally in a particular place, no such distinction exists in the Church. One becomes Catholic by virtue of baptism and therefore has rights to pastoral and sacramental care under the Church’s code of Canon Law regardless of the legal status or country of origin.

Q: Does this mean that every parish must offer a Mass in Spanish?
A: No. The decision to offer a regularly-scheduled Mass in Spanish or to assign Spanish-speaking priests to a particular parish will be based on the Archdiocesan Plan for Hispanic Ministry and the needs of the individual deaneries. In consultation with the Archbishop, the Vicar for Hispanic Ministry will determine the number of Masses and their location.

Q: How does a parish determine its ministry to and among Hispanics?
A: First, the pastor consults with his local parish leadership usually the pastoral council. Then the pastor should speak with the dean to coordinate his parish’s efforts with other parishes in the deanery. In all of the efforts, the parish and deanery should steadily work with all members of the parish and the deanery to help Hispanic Catholics move from being guests to hosts in the parish, fully owning the parish’s mission.

Q: Does this mean that every parish must support Hispanic ministry?
A: Yes. Every deanery is expected to provide the Archbishop with a deanery-wide Hispanic ministry plan. This plan may involve a deanery assessment for financial support of the deanery’s Hispanic ministry, a rotation system of celebrating Masses in Spanish or other regional supports deemed necessary by the dean in collaboration with the Vicar for Hispanic Ministry.

Q: How will the pastoral plan be implemented?
A: A number of steps need to be taken at the archdiocesan, deanery and parish levels to implement the Archdiocesan Plan for Hispanic Ministry.

1. The Vicar for Hispanic Ministry is committed to the following steps to promote the implementation of the pastoral plan, in collaboration with the Assistant Director for Hispanic/Latino Ministry Services:
   a. Present the Archdiocesan Pastoral Plan for Hispanic Ministry to all priests of the Archdiocese;
   b. Present the Plan to all ten deaneries;
   c. Present the Pastoral Plan to all Pastoral Life Directors, Pastoral Coordinators, Pastoral Associates and other key parish staff leadership;
   d. Provide demographic information annually on the numbers, location and general needs of the Hispanic population in deaneries and parishes;
   e. Survey chancery departments, parishes and deaneries to determine the effectiveness of current ministry efforts and the level of integration of the Hispanic community.
f. Furnish deaneries with collaborative ministry models through pastoral planning;
g. Identify Archdiocesan and other financial and personnel resources that would promote the development of a comprehensive Hispanic ministry;
h. Establish a seed money fund through stewardship to help deaneries develop a regional Hispanic ministry.

2. The ten deaneries of the Archdiocese of Seattle are asked to consider the following steps for the implementation of the pastoral plan:
   a. Establish a standing deanery subcommittee for Hispanic ministry comprised of priests and lay people from parishes throughout the deanery who actively work or volunteer with Hispanic ministry;
b. Define the need for Hispanic ministry in the deanery in collaboration with pastors using both materials provided by the Archdiocese and local information;
c. Suggest ways of clustering services, including Spanish-language Masses, religious education, youth ministry, sacramental preparation, etc.;
d. Assess the need for Spanish-speaking priests and other Spanish-speaking pastoral personnel and collaborate with the Vicar for Hispanic Ministry and the Priest Placement Board to make recommendations to meet priest personnel needs for Hispanic ministry;
e. Identify materials, services or other resources needed by the deanery or individual parishes;
f. Prepare an annual report on the status of Hispanic ministry within the parishes of the deanery, highlighting areas of particular accomplishment or challenge.

3. Pastors, priest administrators, parish life directors or pastoral coordinators are asked to consider the following steps for the implementation of the pastoral plan:
   a. Present the Pastoral Plan for Hispanic Ministry to parish leadership, including both pastoral and finance councils and commissions dealing with liturgy and religious education and formation;
b. In consultation with councils, assess the effectiveness of existing Hispanic ministries and/or the need for such ministries;
c. Identify financial and personnel resources within the parish to support Hispanic ministry;
d. Report annually to the deanery on the implementation of the parish plan for Hispanic ministry.

Q: Who will pay for the services and ministries envisioned by the pastoral plan?
A: Resources in support of Hispanic ministry will be provided at the diocesan, deanery and parish levels, depending on the level of need and the financial resources of the deanery/parish involved. The Archbishop, with the Vicar for Hispanic Ministry, will seek to establish a seed money fund through stewardship to help deaneries develop a regional Hispanic ministry. The fund will have clear criteria for applications and will offer a financial incentive for those deaneries that have a comprehensive plan. The Vicar for Hispanic Ministry will collaborate with the Archbishop to develop monies that can be directed to support Hispanic ministry within the Archdiocesan budget. Deans and pastors will also be asked to determine how money could be raised or redirected to support Hispanic ministry.

Q: How is progress going to be reported and evaluated?
A: The Vicar for Hispanic Ministry, with the collaboration of the Assistant Director for Hispanic/Latino Ministry Services, will be responsible to assist the deanery and parishes with the assessment of their plan and its implementation. Suggested steps include:
   1. Parishes select parish-based action steps within each of the four pastoral areas (formation, solidarity, communion in mission and liturgy & prayer life) according to their own circumstances and share their experiences;
   2. Parishes’ reports can include the description of existing services, the number of Hispanics being served and the number of Hispanics on the parish staff and/or involved in parish councils or commissions;
   3. Deaneries develop their own Hispanic ministry plans that reflect the priorities and goals of the Archdiocesan Plan and share these plans with the Vicar for Hispanic Ministry;
4. Deans provide the Archbishop a yearly summary of implementation efforts and continuing needs;
5. Individual Chancery department heads provide the Archbishop a yearly summary of the ways in which their departments have supported Hispanic ministry;
6. The Assistant Director for Hispanic/Latino Ministry Services provides a summary report to the Archbishop and the Vicar for Hispanic.
Pastoral Priorities

The following ten pastoral priorities were identified by the 2005 Summit on Hispanic Ministry as co-primordial to further develop Hispanic ministry. The purpose of numbering the priorities is not hierarchical in nature, but to identify each within the pastoral plan. The next page houses the priorities within each of the four dimensions of Christian life portrayed by the multiplication of the fish and the loaves.

I. HISPANIC VOCATIONS & CONTINUING EDUCATION FOR CLERGY
Promote and encourage vocations to the priesthood and religious life among Hispanics, and nurture an increased awareness of the language and culture of Hispanics among all current and potential non-Hispanic clergy and religious.

II. HISPANIC YOUTH
Integrate Hispanic youth and young adults into all Archdiocesan and parish programs and activities and develop culturally specific opportunities, when needed, to ensure the active participation, leadership and formation for both U.S. born and newly arrived Hispanics.

III. CATHOLIC EDUCATION & FAITH FORMATION
Welcome a greater number of Hispanic children and youth into Catholic schools and provide high quality education and formation programs for them in the parishes and deaneries, and archdiocesan programs.

IV. CATECHESIS
Provide high quality, appropriate religious formation materials and programs for Hispanic adults.

V. SACRAMENTAL PREPARATION
Develop and offer sacramental preparation programs for Baptism, First Eucharist, Penance, Confirmation and Marriage in Spanish whenever possible and with special consideration for cultural adaptations.

VI. SOCIAL JUSTICE & HUMAN DIGNITY OF IMMIGRANTS
Promote the human dignity of Hispanics, especially that of immigrants and their families, through social justice educational, outreach and advocacy efforts, as articulated in the basic themes of Catholic social teaching.

VII. FORMING HISPANICS IN LEADERSHIP
Encourage and provide training for Hispanic leadership at parish, deanery and archdiocesan levels through both existing and specially-designed programs, and promote access to their rightful place in the leadership of their communities and the Church as a whole.

VIII. STEWARDSHIP
Develop relevant stewardship models to empower the Hispanic community to play a full and active role in the life and development of the Church by becoming true stewards of the faith community.

IX. BUILDING RELATIONSHIPS ACROSS CULTURES
Affirm and nurture the culture of Hispanic people and build one diverse archdiocesan Catholic community.

X. SACRAMENTS, WORSHIP & CELEBRATION
Facilitate the celebration of the Sunday Liturgy and the other Sacraments in the cultural context that best ensures Hispanics’ active, conscious and full participation in parishes and in archdiocesan celebrations, and foster their rich prayer life and traditions.
Comprehensive Hispanic Ministry at a Glance

The following snapshot presents what a comprehensive Hispanic ministry looks like under the vision of “a transforming hospitality” with the respective priorities for development.

The Multiplication of the Fish and the Loaves (Luke 9:10-17)

- **Formation**
  - Luke 9:11
  - I - Hispanic Vocations & Continuing Education for Clergy
- **Solidarity**
  - Luke 9:12
  - II - Hispanic Youth
- **Communion in Mission**
  - III - Catholic Education & Faith Formation
- **Liturgy & Prayer Life**
  - Luke 9:16-17
  - IV - Catechesis
  - V - Sacramental Preparation
  - VI - Social Justice & Human Dignity
  - VII - Forming Hispanics into Leadership
  - VIII - Stewardship
  - IX - Building Relationships Across Cultures
  - X - Sacraments, Worship & Celebration
PRIORITY I: HISPANIC VOCATIONS & CONTINUING EDUCATION FOR CLERGY
Promote and encourage vocations to the priesthood and religious life among Hispanics, and nurture an increased awareness of the language and culture of Hispanics among all current and potential non-Hispanic clergy and religious.

Lead Agent: Office of the Vicar for Clergy

Objective 1.1: Increase the number of Hispanic seminarians and deacon candidates in formation, and increase religious vocations for the Archdiocese.

Action Steps:
1. Conduct regional Jornadas Vocacionales (vocational journeys) throughout the Archdiocese, when possible, in conjunction with the Vicar for Hispanic Ministry.
2. Promote Priests and religious taking the lead in inviting young men and women to participate in the Jornadas Vocacionales and work to ensure the success and effectiveness of the program.
3. Develop the resources, framework and communication to assist those needing to obtain student visas in order to begin formation, utilizing national and local resources and creating a fund for legal assistance when necessary.
4. Provide programs for young men and women exploring religious vocations that include opportunities for faith sharing, information and vocation stories from priests and religious, prayer, retreats and individual spiritual direction.
5. Offer periodic resources for family based programs, such as Vocación en Familia, to assist parents in their role as primary vocation promoters in their families.
6. Host a day for priests working in Hispanic ministry to assist them in inviting and supporting new vocations, in collaboration with the Vicar for Hispanic Ministry.

Objective 1.1.1: Increase the number of Hispanic seminarians and deacon candidates in formation, and increase religious vocations for the Archdiocese.

Action Steps:
1. Develop proper means of implementation to ensure that all seminarians learn a second language, as established in the new Seminarian Formation Policies.
2. Support seminarians who have begun language studies in the classroom with a summer of intensive Spanish in a cultural immersion program in Mexico or in Latin America.
3. Infuse in all facets of seminary formation opportunities to deepen the ability to serve the Hispanic Community, including hands-on pastoral experience.
4. Identify candidates who have the potential and ability to serve as future deacons, invite them to consider the call to this ministry, and mentor those who want to pursue it.

Objective 1.1.2: Increase the number of clergy who can help meet the pastoral needs and aspirations of the Hispanic community. Provide training for non-Hispanic seminarians and deacon candidates.

Action Steps:
1. Develop proper means of implementation to ensure that all seminarians learn a second language, as established in the new Seminarian Formation Policies.
2. Support seminarians who have begun language studies in the classroom with a summer of intensive Spanish in a cultural immersion program in Mexico or in Latin America.
3. Infuse in all facets of seminary formation opportunities to deepen the ability to serve the Hispanic Community, including hands-on pastoral experience.
4. Identify candidates who have the potential and ability to serve as future deacons, invite them to consider the call to this ministry, and mentor those who want to pursue it.

Objective 1.2: Establish a support system to promote a sense of community and to provide cultural sensitivity training and communication skills for diocesan and extern priests from Latin America.

Objective 1.2.1: Identify best practices in the Archdiocese of Seattle that provide opportunities for clergy to experience and learn effective ways to minister in cultural and ethnically diverse parishes and faith communities.

Action Steps:
1. Extern and newly ordained clergy attend a Hospitality & Inclusion training with emphasis on church as “Communio” and “unity in diversity.”
2. Newly ordained and extern clergy attend a pastoral celebration in the Hispanic community as part of their formation.

3. Newly ordained or extern Hispanic clergy who have worked with a Hispanic community attend a pastoral celebration with another cultural community (e.g., Korean Mass, Vietnamese New Year Celebration, Simbang Gabi Mass).

**Objective 1.2.2: Provide opportunities for our clergy to learn the Spanish language.**

**Action Steps:**
1. Provide the funding necessary for clergy to participate in language and cultural immersion programs.
2. Offer Continuing Formation Units (CFU) for clergy who pursue formation and education in the Spanish language and culture.

**Objective 1.2.4: Provide formation opportunities and establish support systems for the Hispanic clergy who are new to the Archdiocese of Seattle.**

**Action Steps:**
1. New extern priests attend a five-year continuing formation program, the first year being directed specifically to the needs of an extern priest and how to adapt to the culture of the United States and the Northwest.
2. Encourage Hispanic priests new to the Archdiocese to join a priest support group (e.g., Jesu Caritas) so they can support one another in their ministry and grow in the fraternity of the priesthood.
3. Promote fraternal opportunities in which the local Presbyterate welcomes the gifts and talents of extern priests.
4. Furnish the necessary resources for Hispanic priests to become proficient in English and to deepen their understanding of U.S. culture and traditions.

**PRIORITY II: HISPANIC YOUTH**

Integrate Hispanic youth and young adults into all Archdiocesan and parish programs and activities and develop culturally specific opportunities, when needed, to ensure the active participation, leadership and formation for both U.S. born and newly arrived Hispanics.

**Lead Agent:** Office of Youth & Young Adult Ministry

**GOAL 2.1: Foster a greater sense of identity, community and service among Hispanic youth and young adults.**

**Objective 2.1.1: Identify concrete opportunities for their involvement in the life of the Church as a means to increase their participation in parishes and faith communities.**

**Action Steps:**
1. Identify existing opportunities for involvement within parishes and the Archdiocese that allow youth to participate and share their gifts.
2. Actively invite youth to participate in the planning and implementation of existing Archdiocesan events, e.g., the Celebration of Our Lady of Guadalupe, Youth Convention, Youth Migrant Project, mission trips, etc.
3. Promote Impact Retreat Ministry’s Young Adult Service Team within the Hispanic youth and young adult community.
4. Expand retreat offerings that address topics relevant to them and/or that address particular pastoral needs such as Quinceañera celebrations and Marriage Preparation.
5. Invite them to serve on consultative bodies within the parish, deanery and Archdiocese and provide the necessary training or formation for such roles.
6. Create opportunities for shared prayer, liturgy, and fellowship among different groups in parishes and deaneries, in order to strengthen relationships and mutual ownership of our faith communities.

**Objective 2.1.2: Identify or develop parish-based ministry models for youth and young adults that can effectively reach both U.S. born and newly arrived Hispanics.**

**Action Steps:**
1. Utilize information from the National Secretariat for Hispanic Affairs in helping to identify effective program models throughout the country.
2. Incorporate the recommendations generated through the First National Encuentro for Hispanic Youth and Young Adult Ministry for local adaptation and implementation in Ministry among Hispanic young people.
3. Identify all existing youth and young adult ministries and programs within the Archdiocese and assess current efforts in parish-based ministry models.
4. Promote the development of such programs in parishes with active Hispanic communities that do not yet
have formal ministry among Hispanic youth and young adults.

5. Identify materials and resources to strengthen existing ministry efforts.

**Objective 2.1.3:** Increase the participation of Hispanic youth and young adults in programs of service and justice education.

**Action Steps:**
1. Actively promote existing programs such as ONE WEEK, Youth Migrant Project, Young Adult Service & Mission trips, “CRS Food Fast,” and St. Vincent De Paul.
2. Identify and remove barriers that prevent participation by Hispanic youth and young adults in service opportunities, i.e. financial barriers and lack of information.
3. Develop service programs that foster their appreciation for diversity, and promote mutual enrichment among young people from different backgrounds.
4. Promote archdiocesan service and mission programming within the Hispanic young adult community.

**Objective 2.1.4:** Conduct pastoral research on the social challenges affecting the Hispanic youth and young adult community in Western Washington.

**Action Steps:**
1. Engage leadership within the Hispanic community to identify and reflect on the impact of gangs and other social stressors on our young people.
2. Research and assess the growing efforts of Evangelical and Pentecostal churches that proselytize among Hispanic Catholic youth and young adults.

**PRIORITY III: CATHOLIC EDUCATION & FAITH FORMATION**

Welcome a greater number of Hispanic children and youth into Catholic schools and provide high quality education and formation programs for them in the parishes and deaneries, and archdiocesan programs.

**Lead Agents:** Office of Catholic Schools and Office of Catholic Faith Formation

**Goal 3.1:** Promote religious education and faith formation for Hispanic children and youth through programs at the parish and deanery levels.

**Objective 3.1.1:** Identify parishes and schools that are offering, or need to offer, religious education and faith formation programs for Hispanic children and youth.

**Action Steps:**
1. Identify those parishes and schools currently offering programs especially designed for Hispanic children and youth.
2. Identify parishes and schools with significant numbers of Spanish-speaking children that do not currently offer religious education or formation opportunities in Spanish, in collaboration with the Office of Pastoral Planning and Research.

**Objective 3.1.2:** Ensure that appropriate religious education and formation opportunities are available to all ages of Hispanic children throughout the Archdiocese.

**Action Steps:**
1. Review religious education and faith formation materials and programs currently being used in the parishes and assess their suitability for use in light of archdiocesan guidelines and the cultural/educational needs of Hispanic families, in collaboration with the Vicar for Hispanic Ministry or his delegates.
2. Identify or develop Spanish and/or bilingual materials that could be used in parish programs, where necessary.
3. Identify best parish-based and archdiocesan practices in Hispanic religious education and formation programs and make them available to parishes.
4. Provide training, support and oversight for parish leadership in the creation and implementation of religious education and formation programs, in collaboration with the Vicar for Hispanic Ministry.
5. Each parish with Spanish-speaking monolingual children will either provide religious education and formation in Spanish or collaborate with neighboring parishes to provide such programs.

**Goal 3.2:** Identify and develop means for inviting, welcoming, supporting and educating increased numbers of Hispanic children into Catholic elementary and high schools.

**Objective 3.2.1:** Identify the educational needs of Hispanic families and determine the geographic distribution of Hispanic children who could benefit from Catholic education.
Action Steps:
1. Assemble information from individual Catholic elementary and high schools on Hispanic enrollment in the schools, broken out by generation (1st generation immigrant, 2nd generation, etc.).
2. Identify those areas of the Archdiocese where there are concentrations of Hispanic children, with the assistance of the Office of Pastoral Planning and Research.
3. Assess the current outreach efforts of Catholic elementary and high schools and the results of such efforts as seen in Hispanic enrollment in the schools as a measure for potential Hispanic enrollment.

Objective 3.2.2: Identify or develop materials or programs to invite, welcome and, possibly, prepare Hispanic children for Catholic school education.

Action Steps:
1. Review recruitment and enrollment materials to ensure they respond to the cultural/educational needs of Hispanic families, in collaboration with the Vicar for Hispanic Ministry or his delegates.
2. Identify and use the necessary signs and symbols to make Hispanic students and their families welcome.
3. Identify and/or develop workshops for principals and staff to prepare them better to welcome and educate Hispanic children.
4. Provide Spanish language classes wherever possible.
5. Encourage individual parishes, as well as Catholic high schools and colleges, to offer tutoring programs for Hispanic children who need additional assistance to flourish in school.
6. Encourage individual parishes, with or without a Catholic school, to develop preschool programs for Hispanic and other immigrant children 2 to 5 years old to ensure that they are prepared to enter kindergarten ready to learn with other children in the community.

Objective 3.2.3: Actively promote awareness and an educational process that involves students in learning about the Church’s teaching on issues dealing with migration and immigrants, with assistance from Catholic Schools and the Office of Catholic Faith Formation.

Action Steps:
1. Participate in raising awareness of the Catholic Schools’ original mission to serve immigrant communities, in collaboration with the Vicar for Hispanic Ministry.
2. Assess curricula and augment as needed for migration and immigrant awareness.
3. Implement “A Call to Justice” one-day event in which students engage the themes and activities proposed by the activity hand-book developed by Catholic Campaign for Human Development, entitled A Catholic Call to Justice. 12
4. Promote the participation of Catholic school students in the Youth Migrant Program Project in the Skagit Valley.
5. Promote USCCB’s National Migration Week to raise awareness and action. 13

Objective 3.2.4: Identify or develop the resources necessary to permit Hispanic families to have access to Catholic elementary and secondary schools for their children.

Action Steps:
1. Assess the needs of Hispanic families for financial support to attend Catholic schools.
2. Individual parishes with elementary schools will review their tuition and tuition assistance policies to assess their ability to offer financial aid to Hispanic families seeking admission.
3. Identify additional sources of financial support for Hispanic families who wish to enroll their children in Catholic schools, with the assistance of the Fulcrum Foundation.

PRIORITY IV: CATECHESIS
Provide high quality, appropriate religious formation materials and programs for Hispanic adults.

Lead Agent: Office of Catholic Faith Formation

Goal 4.1: Develop and provide comprehensive and culturally sensitive faith formation and education programs for Spanish-speaking adults.

Objective 4.1.1: Develop and provide both general and advanced faith formation programs that respond to the specific formation needs of the Spanish-speaking adults.
Action Steps:
1. Develop and implement basic programs for faith formation, catechetics and church for Spanish-speaking adults.
2. Identify and/or develop and support programs for family catechesis that include or complement sacramental preparation and general religious education/formation programs for children and youth.
3. Develop and implement advanced Bible study programs and other advanced courses for the Spanish-speaking community.
4. Continue to offer Catechist Certification in Spanish in the Deaneries and to offer Sacramental Catechesis to graduates of the Catechist Certification program.
5. Develop and implement a program preparing bilingual Lay Ecclesial Ministers for service in the parishes, in collaboration with the Office of the Vicar for Clergy.
6. Promote among pastors, pastoral life directors and pastoral coordinators the participation of Hispanic catechists in Jornadas/Encuentros Catequéticos.

Objective 4.1.2: Develop and support regional programming for formation and leadership development.

Action Steps:
1. Ensure that educational events are offered in locations and at times accessible to members of the Hispanic and other communities, with emphasis on programming events in all deaneries/regions, in collaboration with the different chancery offices.
2. Collaborate with the deaneries in developing regional faith formation programs.
3. Continue supporting the Mobile Team for regional faith formation programs.
4. Coordinate the efforts of all other Chancery offices and programs in preparing a comprehensive faith-formation calendar with specific information on location, accessibility and availability of materials and presentations in Spanish.

Priority V: Sacramental Preparation

Develop and offer sacramental preparation programs for Baptism, First Eucharist, Penance, Confirmation and Marriage in Spanish whenever possible and with special consideration for cultural adaptations.

Lead Agents: Office of Catholic Faith Formation and the Canonical Services Office

Goal 5.1: Ensure that sacramental preparation for members of the Hispanic community is consistent with Archdiocesan norms and policies and also sensitive to the cultural and language needs of that community.

Objective 5.1.1: Adapt, modify or develop programs for sacramental preparation for those whose primary language is Spanish.

Action Steps:
1. Review sacramental preparation materials (for infant and adult baptism, for First Eucharist/Penance, for Confirmation and for Marriage) to assess the ways in which they may need to be adapted to be most helpful and sensitive to the needs of Hispanic Catholics. Where such materials or resources are not available, they will be developed by the Vicar for Hispanic Ministry in collaboration with the Office of Liturgy.
2. Identify effective models for sacramental preparation for Hispanics that could be made available to parishes.
3. Ensure that all sacramental preparation materials are available in Spanish and are available for families with different levels of education and familiarity with Church teachings, in collaboration with the Vicar for Hispanic Ministry, through the Assistant Director for Hispanic/ Latino Ministry Services.
4. Develop programs to encourage the convalidation or regularization of marriage for couples who have not received the sacrament of marriage, in collaboration with the Office of Canonical Services.
5. Develop programs to encourage the convalidation or regularization of marriage for couples who have not received the sacrament of marriage, in collaboration with the Canonical Services Office.
### PRIORITY VI: SOCIAL JUSTICE & HUMAN DIGNITY

Promote the human dignity of Hispanics, especially that of immigrants and their families, through social justice educational, outreach, and advocacy efforts, as articulated in the basic themes of Catholic social teaching.

**Goal 6.1:** Promote educational opportunities on Catholic social teaching based on its basic themes and the understanding that Christ reveals his presence in people of all cultural backgrounds.

**Lead Agents:** Office of Catholic Schools, Office of Catholic Faith Formation

**Co-Lead Agents:** Pastors, Deans and Principals

**Objective 6.1.1:** Make available to parishes and Catholic schools materials and resources aimed at promoting cultural awareness, inclusivity and solidarity with new immigrant communities.

**Action Steps:**
1. Integrate the Hispanic social issues in the Catholic social teaching into adult and youth catechetical programs in parishes and schools.
2. Participate in a “National Migration Week” in January possibly using the ideas and materials provided by the USCCB, which include information regarding education, liturgy, prayer and public advocacy, in parishes and schools.
3. Encourage all parish and school staff to do an immersion/social justice experience that is centered on the Hispanic community or another cultural community, in collaboration with pastors and principals.

**Objective 6.1.2:** Raise awareness among ordained and lay ministers on the contributions Hispanics make to the life of the Church and to our way of life in the United States.

**Lead Agents:** Communications Office, Office of the Vicar for Clergy, Office of Catholic Faith Formation, Library Media Center

**Co-Lead Agents:** Pastors, Deans and Principals

**Action Steps:**
1. Publish articles that illustrate the contributions of immigrants to the church and society.
2. Become aware of the current issues affecting farm workers and their families through the Catholic Migrant Farmworker Network.
3. Acquire literature and resources that promote the appreciation of the Hispanic culture.

**Objective 6.1.3:** Promote the awareness of and challenge attitudes of cultural superiority, indifference, stereotypes and racism that permeate society and at times linger in faith communities, as sins that divide the Body of Christ.

**Lead Agents:** Communications Office, Library and Media Center, Office of Catholic Schools, Office of Catholic Faith Formation, Office for Youth and Young Adult Ministry

**Co-Lead Agents:** Pastors, Pastoral Coordinators, Deans and Principals

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**Solidarity (Luke 9:12-13a)**

As the day was drawing to a close, the Twelve approached Jesus and said, “Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here.”

He said to them, “Give them some food yourselves.”

Solidarity (Luke 9:12-13a)
**Action Steps:**

1. Publish proactive articles on racism in The Catholic Northwest Progress.
2. Collect from archdiocesan archives and media centers, resources exploring the topic of racism and make them available for parish use.
3. Heighten the awareness of racism, its sinfulness, and its dehumanizing effects on today’s society in parishes and at archdiocesan events and social justice institutes and forums.
4. Encourage dialogue on this topic at youth forums and social gatherings.
5. Participate in national forums or promote at local archdiocesan events topics that challenge racism.
6. Encourage Catholics throughout the Archdiocese to pray for the unity of the local Church and the demise of racial oppression.

**Goal 6.2:** Develop outreach services that address the human dignity of immigrants and their families.

**Lead Agents:** Office of Catholic Schools, Office of Catholic Faith Formation, Catholic Community Services of Western Washington, Office for Youth and Young Adult Ministry

**Co-Lead Agents:** Pastors, Pastoral Coordinators, Deans and Principals

**Objective 6.2.1:** Provide outreach efforts that address and provide immigrant families support against domestic violence, school dropout, gangs, drugs and violence, and access to affordable housing and health services.

**Action Steps:**

1. Create awareness among Hispanic families and address domestic violence, school dropout, gangs, drugs and violence as symptoms of marginal employment and poverty.
2. Offer an environment within Catholic schools in which Hispanic children can maintain and foster their Catholic identity.
3. Offer tutoring services for children and youth with language barriers to ensure they can excel in school and testing performance.
4. Establish outreach counseling services in Spanish for families.
5. Provide counseling services in Spanish within Catholic Schools.
6. Create after school or extracurricular activities that involve and offer youth an alternative to gangs and drugs.
7. Create youth outreach activities that address youth in gangs.
8. Establish migrant shelters that provide appropriate pastoral and social services to migrants.
9. Establish ESL programs in lieu of the citizenship preparation requirements.
10. Work with parishes and deaneries in collaboration with State and non-profit agencies to promote and bring affordable health care services to undocumented immigrants and low income families.
11. Help newcomers integrate in ways that are respectful, that celebrate their cultures, and that are responsive to their social needs, leading to mutual enrichment of the local Church.
12. Give special attention to migrant and immigrant children and youth as they straddle two cultures, especially to give them the opportunities for leadership and service in the community.
13. Offer sacramental preparation to farm workers and their families which considers their particular migrating circumstances.
14. Continue to provide outreach support and sacramental services to campesinos at migrant camps and encourage local parishioners to be prepared as home missionaries and the migrant themselves to be prepared as catechists and outreach workers.
15. Continue to develop affordable housing for farm workers and their families, one housing project a year.
16. Compile and distribute to parishes a reference list of non-profit organizations that offer health services for low income families and immigrants, regardless of their immigration status.
17. Work with non-profit organizations that offer health services to make presentations to immigrants in parishes.

**Objective 6.2.2:** Create education and training programs for both the Hispanic community and the general parish communities that emphasize social justice and outreach.

**Lead Agents:** Assistant Director for Hispanic/Latino Ministry Services, Office of Catholic Faith Formation
Co-Lead Agents: Pastors, Pastoral Coordinators, Deans and Principals

Action Steps:
1. Design and offer training programs for the Hispanic community, especially those who are immigrants and new to the country, that provide information on legal rights and services, English classes, affordable housing, and other services, in collaboration with the respective archdiocesan agencies and offices.
2. Recruit and train bi-lingual volunteers for social and pastoral outreach in parishes and social agencies, in collaboration with deaneries and parishes.
3. Design a training that includes information about the needs of the Hispanic community and educate the parish community on ways in which it can offer hospitality to newcomers, especially immigrants.
4. Ensure that all archdiocesan educational and policy materials dealing with social justice and outreach are available in Spanish.

Objective 6.2.3: Develop a specific pastoral plan of outreach for Spanish-speakers who are incarcerated.

Action Steps:
1. Place in each detention facility in the Archdiocese of Seattle, wherever and whenever possible, at least one pastoral minister who is fluent in Spanish and has an awareness of Hispanic cultural and religious identity.
2. Utilize the pastoral and social service resources of the Archdiocese to advocate for state policies which are conducive to successful reentry after detention and to provide services aimed at successful reentry of individuals from detention.

Objective 6.2.4: Cultivate solidarity with the geographic countries of origin of Hispanics in the Archdiocese of Seattle, in collaboration with the Archbishop.

Lead Agents: The Missions Office
Co-Lead Agents: Pastors, Pastoral Coordinators and Deans

Action Steps:
1. Encourage parishes to develop sister parish relationships with parishes in the countries of origin of the cultural communities.
2. Advocate for policies that promote just standards of trade, labor, human rights and democratic governance in support of the countries of origin of Hispanic Catholics.

Goal 6.3: Provide adequate advocacy opportunities that promote the dignity of immigrants and their families.

Objective 6.3.1: Develop and establish a position in the Archdiocese of Seattle to be the focal point and liaison for all immigrants’ needs and aspirations within the Archdiocese.

Lead Agents: Communications Office, Catholic Community Services of Western Washington, Washington State Catholic Conference, Pastors, Pastoral Coordinators and Deans

Action Steps:
1. Coordinate at the local level the U.S. Bishops’ Justice for Immigrants Campaign and provide a spokesperson on behalf of the Archdiocese.
2. Coordinate efforts of Chancery offices to identify ways in which their resources and services can serve the needs and aspirations of the immigrant communities.
3. Interface with the archdiocesan Communications Office in developing and pursuing a media strategy.
4. Identify opportunities for different parishes and organizations to meet and create common advocacy strategies to maximize efforts on behalf of immigrants and their families.
5. Provide parishes with the needed information to organize effective advocacy efforts.
6. Work with Catholic Community Services to acquire funding to develop social outreach programs for immigrants.
8. Collaborate with the Washington State Catholic Conference, Catholic Communities Services and other qualified non-profit agencies in providing awareness workshops and or qualified speakers for parishes on migrants, immigration reform, and legal services.
9. Integrate the Hispanic social issues in the Catholic social teaching into adult and youth catechetical programs.
in the parishes and the schools.

**Objective 6.3.2:** Provide direct support for immigration reform and solidarity for migrant populations and integrate the issue of immigration into all aspects of Catholic education and formation.

**Lead Agents:** Office of Catholic Faith Formation, Catholic Community Service of Western Washington, Archdiocesan Housing Authority, Washington State Catholic Conference, Jail and Detention Ministry

**Co-Lead Agents:** Pastors, Pastoral Coordinators, Deans and Principles

**Action Steps:**
1. Provide all parishes with materials explaining the Church’s stand on immigration.
2. Develop proactive responses to potential immigration legislation.
3. Anticipate the structures needed as a result of reforms to the immigration laws.
4. Establish relationships with qualified legal defense networks that meet the requirements of Catholic social teaching.
5. Design and offer educational materials for deaneries, parishes and schools that encourage an understanding of the issues of immigration in Church and national history (e.g., that the Catholic Church in the United States is a Church of immigrants).
6. Offer opportunities to provide information and guidance on appropriate responses to issues of immigration, especially with respect to the Hispanic community.
7. Advocate for policies that protect the dignity and rights of immigrant inmates; and work toward just and humane treatment of individuals detained on grounds of immigration law.

**Objective 6.3.3:** Promote and engage in advocacy efforts in support of a broad legalization program and comprehensive immigration reform based on the U.S. Bishops’ pastoral letter, Strangers No Longer: Together on the Journey of Hope.

**Lead Agents:** Office of Catholic Faith Formation, Catholic Community Services of Western Washington, Washington State Catholic Conference.

**Co-Lead Agents:** Pastors, Pastoral Coordinators and Deans

**Action Steps:**
1. Maximize the Church’s influence on immigration reform by promoting the principles enunciated in the U.S. Bishops’ pastoral letter, Strangers No Longer: Together on the Journey of Hope.
2. Promote awareness and formation regarding advocacy efforts dealing with the Church’s teaching on migration and immigrants.
3. Make contact with the Archdiocesan coordinator for the Justice for Immigrants Campaign to learn what information and resources are available and to explore ways that the archdiocese can be of assistance.
4. Inform parishioners at Mass and through other communications about the parish’s commitment to immigration reform and encourage active participation.
5. Identify and reach out to the various organizations within the parish that can be collaborators in immigration reform.
6. Convene a meeting of all interested parishioners and organizations and work with the Archdiocesan Justice for Immigrants coordinator for advocacy efforts.
7. Encourage parishioners to sign up with the Washington State Catholic Conference to receive news and action alerts (via e-mail) on advocacy efforts.

**Objective 6.3.4:** Fosters efforts to enact legislative and administrative reforms based on the principles articulated by the bishops.

**Lead Agents:** Washington State Catholic Conference, Office of Catholic Faith Formation.

**Co-Lead Agents:** Pastors, Pastoral Coordinators and Deans

**Action Steps:**
1. Familiarize parishioners with the immigrant advocacy agenda, objectives, and messages.
2. Formulate a strategy for parish involvement, including messages, messengers, and audiences.
3. Coordinate with other advocacy groups in the community for joining forces.
4. Coordinate advocacy campaigns, including letter-writing, phones calls and e-mails.
5. Coordinate visits by parishioners to the offices of their elected representatives.

**Objective 6.3.5:** Organize Catholic networks to assist immigrants to obtain basic immigration services.

**Lead Agents:** Washington State Catholic Conference, Communications Office, Catholic Community Services of Western Washington, Missions Office, Office of Catholic Faith Formation

**Co-Lead Agents:** Pastors, Pastoral Coordinators and Deans

**Action Steps:**
1. Catholic organizations, qualified non-profit agencies and appropriate chancery offices come together to create strategies so that immigrants can have access to the most current immigration policy affecting them.
2. Assist in developing and promoting a strategy and/or legislation protecting immigrants against fraud.
3. Continue to address the demand for legal services with other qualified non-profit agencies.
4. The Missions Office, representing Catholic Relief Services and the Catholic Campaign for Human Development, will continue to be a source of information and collaboration whenever possible.
5. Seek to change the dehumanizing working and living conditions in many of the migrant camps.
6. Promote living wage legislation that enables workers to provide for themselves and their families in dignity.
7. Support laws to protect the rights and working conditions of workers, including foreign-born workers.
8. Address the dehumanizing effects of unjust immigration law that force immigrants to postpone their religious right to enter Catholic marriage.
PASTORAL PLAN FOR HISPANIC MINISTRY / From Guests to Hosts

Communion in Mission (Luke 9:13b)

They replied, “Five loaves and two fish are all we have.”

PRIORITY VII: FORMING HISPANICS IN LEADERSHIP

Encourage and provide training for Hispanic leadership at parish, deanery and archdiocesan levels through both existing and specially-designed programs, and promote access to their rightful place in the leadership of their communities and the Church as a whole.

**Lead Agents:** Deans, Pastors, Pastoral Coordinators and parish staff

**Objective 7.1.2:** Create leadership development training opportunities that prepare Hispanic community members who are called to leadership roles.

**Action Steps:**
1. Identify training programs for members of the Hispanic community to participate in leadership roles on consultative bodies or in parish/deanery ministry.
2. Provide all parishes with information about existing training programs or modify/create programs specifically for the leadership training of members of the Hispanic community.
3. Provide training and formation for members of the Hispanic community in parishes equipped with adequate training resources.
4. Encourage Hispanic members to attend training and provide assistance, where necessary, to make attendance possible.

**Objective 7.1.3:** Establish regional networks of leaders who meet locally and on an archdiocesan level in order to provide formation, support and networking, in collaboration with the Office of Catholic Faith Formation.

**Action Steps:**
1. Review existing leadership structures in deaneries and other geographic regions that might provide an infrastructure for regional networks of Hispanic leaders.
2. Encourage the development of regional networks of Hispanic Ministry leadership.
3. Provide technical assistance and staff support for such regional networks.

PRIORITY VIII: STEWARDSHIP

Develop relevant stewardship models to empower the Hispanic community to play a full and active role in the life and development of the Church by becoming true stewards of the faith community.
**Lead Agents:** Office of Stewardship & Parish Stewardship, Deans, Pastors, Pastoral Coordinators and Parish staff

**Goal 8.1:** Increase awareness among all Catholics about the meaning of stewardship, challenge people to respond by making a commitment to live as stewards of God’s gifts, and encourage them in that commitment.

**Objective 8.1.1:** Promote stewardship in a variety of ways (preaching, printed materials, and other methods), with special attention to the cultural and language needs of the Hispanic community.

**Action Steps:**
1. Develop an action plan to increase awareness of stewardship within the Hispanic community through preaching, bulletin inserts, religious education, and methods that are appropriate to the community.
2. Explore the trends, factors, and research that influence stewardship as a way of life among the Hispanics.
3. Make all printed stewardship materials user-friendly and in Spanish.
4. Provide education about stewardship specifically for leaders of the Hispanic community.
5. Identify members of the Hispanic community to be part of the stewardship team in the parish and to participate in training programs.
6. Ask Hispanic parishioners, along with the rest of the parish, to make a commitment of time, talent, and treasure to the parish by using the archdiocesan parish stewardship materials.
7. Seek training opportunities that address stewardship and the cultural nuances in the Hispanic community.
8. Establish a deanery-wide Stewardship Commission to develop a culturally-sensitive program that bolsters financial and lay leadership resources from the Hispanic community.

**Priority IX: Building Relationships Across Cultures**

Affirm and nurture the culture of Hispanic people and build one diverse archdiocesan Catholic community.

**Lead Agents:** All archdiocesan offices and ministries

**Co-Lead Agents:** Deans, Pastors, Pastoral Coordinators and Parish staff

**Goal 9.1:** Encourage all cultural groups to celebrate their own traditions and to develop a deeper appreciation and understanding for cultural differences and devotions.

**Objective 9.1.1:** Identify ways in which Hispanics celebrate their faith in ways different from, but supportive of, the larger Catholic faith tradition.

**Action Steps:**
1. Identify cultural groups that actively participate in parish communities and document the ways in which they contribute to the richness of Catholic life in their parishes.
2. Identify underserved communities not represented at existing liturgies, activities, and events.
3. Create a demographic survey for parishes to identify cultural communities and their needs, in collaboration with the Office for Pastoral Planning & Research.
4. Identify the traditions (devotions, sacramentals, etc.) from their parishioners’ countries of origin that they could introduce to or sustain within the parish.
5. Develop opportunities for the wider archdiocesan community to actively participate in the cultural traditions and devotions represented within the parish populations, in collaboration with the Office for Liturgy.
6. Encourage parish-wide celebrations of bilingual and multicultural events.

**Goal 9.2:** Archdiocesan offices, deaneries and parishes commit to a vision of Hispanic ministry based on Encuentro, Communio, and Unity in Diversity.

**Objective 9.2.1:** Articulate a vision of ministry based on ecclesial integration.

**Action Steps:**
1. Seek opportunities to listen to the stories, perspectives, and preferences of people from the different cultures and ethnicities present in the archdiocese, deanery and parish.
2. Recognize and affirm cultural, linguistic, and racial dif-
ferences as a gift from God not a problem to be solved, especially through parish events and bilingual or multicultural liturgies.
3. Promote the right of each Catholic cultural-ethnic group to have their own space to live and practice their faith in the context of the one parish community.
4. Avoid the temptation to expect others to assimilate into a one-size-fits-all group, program, or activity by allowing people to worship in their own language.
5. Commit to achieve unity in diversity, not uniformity.

Objective 9.2.2: Foster the inculturation of the Gospel in all cultures.

Actions Steps:
1. Become aware of your own cultural heritage and relate to people from other cultures with respect and appreciation of differences and commonalities.
2. Utilize the concept of inculturation of the Gospel as a point of reference in all ministry efforts, especially as they refer to other cultural-ethnic groups other than the traditional community.
3. Be willing to be a bridge builder between people from cultures rather than a gate-keeper of your own culture and ministry.
4. Avoid the tendency to see your culture as better or more valuable than the cultures of others, and the we—they language.
5. Commit to the spirit of mission of the New Evangelization and its ongoing transformation of all cultures by the Gospel values.

Objective 9.2.3: Plan with the people, not for the people.

Action Steps:
1. Listen and welcome the unique perspectives of the different cultural-ethnic communities being served.
2. Include people from diverse communities, from the beginning, in the development of plans, programs, and activities, especially in the planning of events and special liturgies.
3. Utilize the language of ministry TO, WITH, and FROM people from the unique cultures and ethnicities present in your parish.
4. Build community in everything you do within each cultural-ethnic group and between all of them as one body of Christ.

Objective 9.2.4: Broaden the understanding of cultural and ethnic groups, programs, and structures and cast a bigger net.

Action Steps:
1. Recognize the unique lived experiences, needs, and aspirations of each cultural-ethnic community in your parish, deanery or archdiocese.
2. Understand the existence of more than one cultural-ethnic group in your parish as a blessing, and as the first step towards ecclesial integration among all.
3. Promote the formation of culturally specific groups and apostolic movements as effective means of evangelization and community building.
4. Avoid the perception that allowing the formation of culturally specific groups creates division or separation.
5. Commit to create welcoming spaces for all Catholic people living in your parish.
Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets.

**PRIORITY X: SACRAMENTS, WORSHIP & CELEBRATION**

Facilitate the celebration of the Sunday Liturgy and the other Sacraments in the cultural context that best ensures Hispanics’ active, conscious and full participation in parishes and in archdiocesan celebrations, and foster their rich prayer life and traditions.

**Lead Agent:** Liturgy Office

**Co-lead Agents:** Pastors

**Goal 10.1:** Bring parish communities together in worship and celebration and respond to people’s felt need to worship God in their own cultural ways and traditions.

**Objective 10.1.1:** Provide policies, bilingual personnel and support services that permit parishes to respond appropriately to the liturgical needs of all their members, especially those from the Hispanic Community.

**Lead Agents:** Office of the Vicar for Clergy, Liturgy Office

**Co-lead Agents:** Pastors, Pastoral Coordinators and Deans

**Action Steps:**

1. Encourage priests in parishes with Hispanic members to learn Spanish and provide opportunities for such learning.
2. Identify and determine which cultural devotions and feasts the parish honors as parish celebrations and recommend how best to plan and present them.
3. Assist parish leadership and parish communities to respect different styles of devotion so that Catholics from different cultures will have the opportunity to express their faith.
4. Encourage parishes to plan for bilingual liturgies and/or Spanish-only liturgies where needed.

**Objective 10.1.2:** Provide materials, training and support services to parishes so that they can appropriately respond to the liturgical and sacramental needs of their members, especially Hispanics

**Lead Agent:** Liturgy Office

**Action Steps:**

1. Encourage the use of Spanish in archdiocesan celebrations, including the Rite of Election, confirmations, and pastoral visits by the Archbishop and his auxiliaries.
2. Assist priests in parishes without Hispanic ministry to know how to respond to requests from Hispanic parishioners for traditional blessings (e.g., presentaciones, quinceañeras, masses for deceased, etc.).
3. Assist parishes in celebrating liturgies in the language that meets the needs of the people.
4. Identify or develop, and make available to parishes, resources to facilitate good liturgy in Hispanic communities: e.g., rituals, guidelines, models of bilingual celebrations, and internet resources.
5. Develop formats and guidelines for bilingual celebrations of the Triduum where needed.

**Objective 10.1.3:** Ensure that liturgies and sacraments are available to Spanish-speaking and other non-English-speaking communities throughout the Archdiocese of Seattle.

**Action Steps:**

1. Provide deaneries and parishes with estimates of the numbers of Catholics within their boundaries who might need liturgies and/or sacraments in a language other than English, in collaboration with the Office of Pastoral Planning & Research.
2. Develop pastoral plans by deaneries specifying the ways in which they will minister to the needs of Spanish-speaking peoples within the deanery through the provision of liturgies and sacraments.

3. Provide parishes with materials to educate the parish communities to value and participate in bilingual celebrations and appreciate the different ways and traditions the various communities celebrate.

4. Train liturgical ministers and musicians for bilingual and multicultural liturgical celebrations.

5. Establish new Spanish language/bilingual choirs in parish communities and provide support for existing ones.

Objective 10.2.2: Develop and support apostolic movements that have particular relevance in the prayer life of the Hispanic community.

Action Steps:
1. Make facilities available, as appropriate, to church-related apostolic groups that encourage the growth in faith of parishioners.
2. Meet with the parish leadership of the apostolic movements on a regular basis to offer pastoral advice and support and to promote both the unity of the parish and a sense of welcome and belonging.

Objective 10.2.3: Develop and implement liturgical and spiritual formation programs for Spanish-speaking and bilingual members of the parish.

Action Steps:
1. Develop and offer days of reflection, retreats, seminars and holy hours for Spanish-speaking parishioners and encourage their participation, in collaboration with the pastors.
2. Develop and implement a series of workshops on prayer and spirituality for the Hispanic community.
3. Develop and promote spiritual retreat opportunities in Spanish that will be offered to the general public, in collaboration with The Palisades Retreat Center.
4. Encourage Hispanic Catholics to work with the Catholic Youth Organization (CYO) for the use of archdiocesan camp facilities.

Objective 10.2.4: Provide guidelines and programs that respond to particular sacramental needs of Hispanic Catholics.

1. Develop celebrations in Spanish of sacraments, especially the sacraments of initiation when there are large numbers.
2. Develop guidelines for the celebration of sacramentals as they relate to major feast days.
3. Prepare guidelines for the celebration of Quinceañeras and Presentaciones.
The following pastoral planning tool is designed to assist pastors and parish leaders in the development of Hispanic ministry. The tool offers a developmental sequence of three phases and nine steps that bring Hispanic Catholics from guests to hosts, from newcomers to stewards of their parish community. The first three steps emphasize the need for Hispanics to strengthen their Catholic identity. The second set of steps focuses on Hispanics developing a sense of belonging to the faith community. The last three steps bring Hispanics into achieving a sense of ownership and active stewardship in the parish.

The nine steps can be used as a road map that helps identify at what level of development a particular parish may be in regard to Hispanic ministry; and what action is needed to further develop this ministry. Each step includes a check list to make sure that Hispanic ministry is being developed in a comprehensive manner. Suggested actions for consideration by the pastor and his pastoral planning team is also included in each step.

Keenly aware that each parish is unique, it is up to the pastor and his leadership team, including Hispanics, to identify and implement the pastoral actions most needed in their parish at a particular time.

**1st Phase of Development: Strengthening the Catholic Identity of the Hispanic Faithful**

**Step 1:** Meet Hispanic Catholics where they are at (outreach).

This step involves becoming aware of the Hispanic presence in the parish. The task for the parish leadership is to see and relate to Hispanics in a true spirit of mission, just like Jesus did. The relevant pastoral priority to further strengthen the pastoral planning in this step is **Social Justice and Human Dignity**. See action steps under the mentioned priority.

**Suggested actions:**
Engage in outreach efforts by visiting the Hispanic community with good news:

- Promote “home blessings” by the pastor as opportunities for outreach and welcoming.
- Carry out home visits, welcoming dinners, and after-Mass social events.
- Offer a “welcome wagon” type service that specifically provides parish information and outreach to newcomers in Spanish.
- Train ushers or other parish greeters who are bilingual in ways to reach out to newcomers who may not speak English.
[ ] Affirm the gifts and contributions of the Hispanic community.
[ ] Invite Hispanics to the parish community as a home away from home.

**Step 2: Make people feel at home (hospitality and welcome).**

Establishing a Mass in Spanish, particularly the Sunday Liturgy, is the most visible sign that Hispanics are welcome in a parish. In most cases the establishment of a Mass in Spanish leads to the formation of a Hispanic pastoral team. The relevant pastoral priorities to further strengthen the pastoral planning in this step are **Sacraments, Worship & Celebration**. See action steps under the mentioned priority.

**Suggested actions:**

*Provide parish space for the Hispanic community where they can be themselves and develop a sense of identity as Hispanic Catholics:*

[ ] Offer weekly Sunday Mass in Spanish.
[ ] Provide worship aides (e.g., missalettes and song books) in Spanish.
[ ] Hire bilingual support (e.g., a receptionist and/or bilingual lay ecclesial ministers) to tend to the needs of the Hispanic community.
[ ] Allow the use of parish facilities for meeting and other relevant activities for Hispanic Catholics.
[ ] Identify individuals who can act as a bridge between the pastor/staff and the Hispanic community when requesting use of facilities.
[ ] Pastor, parish staff, parish council and financial council seek the opportunity to officially introduce themselves and welcome the Hispanic community to the parish.

**Step 3: Develop and form ministries and ministers (organizing).**

Once Hispanic Catholics have the ecclesial space to pray and to worship in the context of their own culture they are extremely successful in building community among themselves and developing ministries. At the same time, the Hispanic community relates to the rest of the parish community and to the Archdiocese with mutual respect and cooperation. The relevant pastoral priorities to further strengthen the pastoral planning in this step are **Catechesis and Hispanic Youth**. See action steps under the mentioned priority.

**Suggested actions:**

*Encourage the Hispanic community to provide for their own ministerial needs and aspirations:*

[ ] Promote the active participation of Hispanic parishioners in liturgical ministries such as altar servers, ushers, sacristans, lectors, extraordinary Eucharistic ministers, and pastoral musicians.
[ ] Offer training programs for Spanish-speaking and bilingual liturgical ministers: readers, Eucharistic ministers, ushers.
[ ] Promote the active participation in archdiocesan training sessions such as the Liturgical Ministry Institute and/other training opportunities in Spanish.
[ ] Have parish staff and leaders work with the Hispanic community to develop a comprehensive ministry.
[ ] Identify potential Hispanic leadership in the community.
[ ] Invite Hispanic parishioners to participate in the pastoral planning process.
[ ] Have the pastoral council or finance council consider and assign appropriate resources to support Hispanic ministry as essential to the mission and life of the parish.
[ ] Invite pastors and corresponding parish staff to become acquainted with religious traditions such as Quinceañeras and presentaciones and take training or workshops on them.
[ ] Celebrate Quinceañera celebrations in accord with Archdiocesan guidelines.

**2nd Phase of Development: Fostering a Sense of Belonging in a New and Diverse Community**

**Step 4: Build relationships across cultures and ministries to build and nurture the wider community.**
This step focuses on building relationships across cultures and ministries. Its central task is to bring all members in the parish to a common understanding of themselves as one and culturally diverse Catholic community. The task is accomplished by helping each community expand their comfort zone through positive common experiences. Consider the following ideas for your parish. The relevant pastoral priority to further strengthen the pastoral planning in this step is **Building Relationships across Cultures**. See action steps under the mentioned priority.

**Suggested actions:**
*Pastors and parish staff, in close collaboration with Hispanics, identify and foster the opportunities for the Hispanic community to share their stories, religious traditions and cultural richness:*

- Commit to preserve the Hispanic community’s own cultural values, language and traditions.
- Seek opportunities to learn about the Hispanic community's culture, language and religious traditions.
- Celebrate liturgy and prayer life together intra-Hispanic community and with other ministries and cultures.
- Promote special celebrations, feast days or prayers offered on a regular basis for members of the diverse parish community (e.g., bilingual or multicultural celebrations).
- Promote those legitimate Marian devotions particular to the Hispanic diversity in your parish community (see Appendix B).
- Promote the publication of all Mass intentions in the parish, including Hispanics’, through a common list.
- Build relationships, community and unity between Hispanics from different countries of origin and with the other cultural communities and ministries of the parish.
- Promote community-building events (e.g., festivals, picnics, potlucks) to which all members of the parish are invited.
- Promote collaboration among cultures and ministries, especially when organizing common parish-wide events such as parish picnics, ministry fairs, and bilingual or multicultural liturgies.

**Step 5: Champion leadership development and formation for Hispanic children, youth and adults.**

This step calls for the parish to commit resources to the leadership development and formation of Hispanics in different ministerial areas. Its central task is to develop a Hispanic leadership base and to mentor Hispanics into leadership positions within the parish structure and even at the diocesan level. The relevant pastoral priority to further strengthen the pastoral planning in this step is **Catholic Education & Faith Formation**. See action steps under the mentioned priority.

**Suggested actions:**
*Parishes learn and seek opportunities for ongoing faith formation and training for Hispanic leadership:*

- Make religious education for children available in appropriate languages and coordinate it with religious education throughout the parish.
- Offer a sacramental preparation program for parents in Spanish.
- Invest time, talent and resources in certificates and programs that are accessible to the Hispanic community.
- Provide formational opportunities such as workshops on intercultural communication and skill development for members of the Parish Council and the Hispanic pastoral team.
- Bilingual training on a particular catechetical project, liturgical ministry or parish-wide programs like Renew, Disciples in Mission, youth rallies and others.
- Support Hispanics and have them recognized as ministers by the entire parish community.
- Conduct a public blessing (commissioning) of lay people, including Hispanics, for liturgical ministries in the presence of the entire community.

**Step 6: Open wide the doors to the decision making process.**

The main focus of this step is to secure the participation of Hispanics in the parish’s decision-making process. It involves making room for Hispanics to be included in the parish council, financial council
and other consultative bodies such as school boards, ministry commissions and apostolic movements. The relevant pastoral priorities to further strengthen the pastoral planning in this step are Catechesis and Forming Hispanics into Leadership. See action steps under the mentioned priority.

**Suggested actions:**
Open up the doors to the decision-making process and provide a space at the table where decisions are made on matters affecting the Hispanic community:

- Include Hispanics in parish structures as parish staff, parish council members, finance council, liturgical commissions and other pertinent parish structures.
- Give Hispanics an active voice in the life and direction of the faith community as a whole.
- Evaluate and rearticulate the parish’s mission statement to reflect the diversity of the parish to guarantee the participation of the Hispanic community.
- Bring Hispanic ministry out of isolation into a pastoral teamwork (communion in mission).
- Ask pastors and pastoral councils to review the parish vision and mission and to include the needs of the Hispanic community.
- Plan with the Hispanic community, not for the Hispanic community by including Hispanic leadership in the planning process and decision-making.

**3rd Phase of Development: Achieving the Ownership and Stewardship among Hispanic Faithful**

**Step 7: Pastors and parish affirm a sense of ownership for the Hispanic community to strengthen communio in the wider parish community.**

Signs that a parish has reached this level of ecclesial integration of Hispanics may include:

- The pastor is fully bilingual.
- The parish bulletin is bilingual and has at its center the mission statement of a parish that defines itself as a culturally diverse faith community.
- The members of the pastoral council are representative of the different cultural groups present in the faith community.

Planning is done in a collaborative style and the different ethnic communities contribute their own unique talents and resources to a common project.

- The leadership view crisis as opportunities for growth.
- Move from being the ‘diversity’ in the parish to being members of a culturally diverse parish community on equal footing with all the other members.

The relevant pastoral priorities to further strengthen the pastoral planning in this step is Hispanic Vocations & Continuing Education for Clergy and Stewardship. Please see additional action steps under the mentioned priority.

**Suggested actions:**
Pastors and parish staff find meaningful ways to be involved in the life of the faith community:

- Provide tutoring or other educational support services for children of newcomers (especially English as a Second Language for families) in public schools.
- Provide opportunities to access or contact public health or social services through the parish (Department of Social and Health Services, Catholic Community Services of Western Washington).
- Address the immigration needs of Hispanic families and individuals as an issue of peace and justice.
- Respond to the needs and aspirations of their families and communities.
- Assist families and children in dealing with the cultural gap encountered by difference of cultural values.
- Become more involved in addressing:
  - School dropout rates among Hispanics and offer educational support;
  - Youth, gangs, violence and drugs.
- Promote human dignity and just legislation in the areas of immigration, education, right to life and human rights, border issues, labor and wage issues, and environment.
- Help recent immigrants to adapt to the receiving culture by providing survival skills classes dealing with language, laws, and customs.
- Recognize Hispanics as part of the parish leadership and
structure as members on equal terms.

**Step 8:** Promote ownership and stewardship by putting gifts of the Hispanic community to work for the wider parish community.

Parishes that have reached Step 8, find in its Hispanic members a great source of time, talent and treasure in the service of the entire faith community. The most effective way to promote stewardship among Hispanics is to have a pastor that knows them, visits them and invites them personally to get involved and to give generously. Signs that a parish has reached this level of development include:

- The number of baptized Hispanic children on a given year is high. The number of First Communions and Confirmations is also on the rise.
- The contribution of Hispanics in terms of volunteer services and ministries in parishes with matured Hispanic ministry is extensive.
- Their financial contribution is ever more significant as more Hispanics see their children grow in the context of a Catholic faith community that is their own they feel compelled to give more generously.

The relevant pastoral priority to further strengthen the pastoral planning in this step is **Stewardship**. See actions steps under mentioned priority.

**Suggested actions:**
*Pastors invite Hispanics to contribute time, talent and treasure to build a culturally diverse faith community that is their own:*

- Ask pastors to promote stewardship by example.
- Ask pastors to promote stewardship with a biblical foundation, since this is most appealing to the Hispanic community.
- Ask pastors to promote hospitality as a basic tenant of stewardship.
- Personally invite newcomers to participate in volunteer opportunities or consultative structures.
- Identify Hispanic leadership to participate in stewardship opportunities offered by the archdiocese.
- Establish a stewardship committee with Hispanic participation.
- Promote a spirituality of stewardship among Hispanic parishioners in Spanish.
- Offer training and materials on stewardship in Spanish.

**Step 9:** Achieve full commitment to the life and mission of the parish.

Parishes that reach this level of development identify themselves as culturally diverse faith communities. Pastoral planning is done taking into consideration the needs, aspirations and contributions of all parishioners, Hispanic and otherwise. The pastor and his staff, as well as the members of the parish council, financial council and other consultative bodies include leaders representing the cultural diversity of the parish. Members of these bodies see themselves as bridge-people and bring unity to the parish community in its different pastoral priorities, programs and activities.

It is important to keep in mind that the migration pattern of Hispanics is very high. A parish on this stage of development, with a well established Hispanic community, may experience a significant influx of new Hispanic immigrants. This means that the parish as a whole needs to be ready to welcome the newcomers so that they may also benefit from a healthy process of ecclesial integration. This new effort does not mean going back to point zero. For the culturally diverse parish community will have the experience, skills and capabilities of welcoming the newcomers in a truly Catholic way.

The relevant pastoral priority to further strengthen the pastoral planning in this step is **Building Relationships Across Cultures**. See action steps under the mentioned priority.

**Suggested actions:**
*Pastors, staff, and the Hispanic community commit to strengthen the unity of the parish while honoring its diversity:*

- Invite parishioners to build a culturally diverse community that is their own.
- Challenge all to become active participants of the faith.
community in which all cultures are transformed by Gospel values to be leaven for the kingdom of God in society.

☐ Form lay ecclesial ministers to be “bridge-people” in the context of culturally diverse parish.

☐ Promote cultural diversity as a richness that strengthens the parish’s Catholic identity.

☐ Pastors and staff are constantly alert and ready to invite and welcome newcomers in their midst.

☐ Provide periodical workshops on hospitality and welcoming.

☐ Invite parishioners to take advantage of other training opportunities in regard to hospitality.

☐ Become bridge-people by ministering with Catholics of all cultural backgrounds.

☐ Evaluate hospitality efforts directed toward the Hispanic community.
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With a sense of community that is brought by our pastoral reflection, we pray with the whole Church of the Archdiocese of Seattle:

Off to Bethsaida
To a resting place
You take the Twelve
But have no hiding place

In search of Your Word
A restless migrating crowd
Crows You with the call
To embrace all

As a Gracious Host
You instruct the Twelve
“Dismiss them not
Give them to eat”

Bewildered and puzzled
The Twelve reply
“Five loaves and two fish
Are all we have”

Looking above,
You bless, You break
Give to the Twelve
The hungry You feed

You taught us to serve
You taught us to share
Converting fish and loaves
As the sign of our faith

We welcome, we embrace
And we make room for grace
To empower the lowly
Who seek Your embrace

As one and diverse
May Your Church reflect
Multi-fold traditions
Cultures and tongues

In FORMATION
You enlighten our faith
That we may learn your ways

In SOLIDARITY
You help bring justice and peace
To the least among us

In COMMUNION in MISSION
You encourage us to give
Our generous gifts
For the good of all

In LITURGY and PRAYER LIFE
You strengthen our hope
You nurture our love
We put into action
The sign of our faith
Amen.
Appendix A

Q & A: Engaging Hispanic Ministry in the Archdiocese of Seattle

Q: Is Hispanic Ministry only about establishing a Mass in Spanish?
A: No. Ministry to and among Hispanics should not be reduced only to the establishment of a Mass in Spanish. From Guests to Hosts addresses the major areas of ministry to be developed: Formation, Solidarity, Communion in Mission, and Liturgy & Prayer Life. They are tied to the dimensions of Christian life described in the multiplication of the fish and the loaves (Lk 9:10-17). Such development is at the heart of what the Church, as a sign of Christ’s presence, does in its mission of service to all Catholics.

Q: What other supports are required for an effective Hispanic ministry?
A: Sometimes basic social services are required for migrant workers such as food, housing and clothing, as well as social, medical and legal support. It is not required that the local parish provide all these services, but clergy and lay are encouraged to cooperate with local agencies to insure basic social support for Hispanic peoples in their area who come to the parish for help.

Q: Why is culture such a determining factor for Hispanic outreach in the Archdiocese of Seattle?
A: Two things happen when people are viewed through the lens of their cultural identity. First, many people’s greatest needs come into focus. Second, appreciation of culture leads to appreciation of a people’s greatest gifts and strengths. It is the hope of the Archdiocese of Seattle both to provide for the specific needs of the Hispanic community and to put their gifts to work to build our local Church as a culturally diverse Church.

Q: How is the Archdiocese of Seattle integrating the Hispanic community into the life and mission of our local Church? Isn’t cultural assimilation the fastest way of achieving this goal?
A: No. Ecclesial integration should not be confused with cultural assimilation. The Catholic Church has long been able to extend its mission to all cultures throughout its history through the practice of the inculturation of the Gospel. Our own Archdiocesan vision, A Future Full of Hope, encourages us to welcome cultural groups by making use of this long-lasting and rich tradition by stating that “the Church [must] continue to celebrate its cultural diversity as one that must be woven, not blended, into the fabric of each parish community.”

Q: Why doesn’t the Archdiocese just develop a one-size-fits-all “multicultural” model?
A: For the most part, multicultural models have been implemented in dioceses which have multiple cultural-ethnic groups and are trying to find ways of achieving “communion.” Sometimes, because of financial challenges, different offices are consolidated under one. This model works with the lowest common denominators among different cultural-ethnic groups and does well in addressing common pastoral issues. However, the model breaks down or lacks ecclesial clarity when it does not address the specific pastoral needs of each cultural-ethnic group.

Q: Is the Archdiocese of Seattle creating a parallel structure by allowing the Hispanic community to have Masses and services in Spanish?
A: No. The Archdiocese of Seattle is creating an ecclesial space whereby the Hispanic community or any other cultural-ethnic group is given the opportunity to establish a sense of belonging into the parish from a position of strength. A parallel structure, however, is usually the result of a lack of pastoral response, or even lack of
knowledge of how to effectively develop or engage this ministry, and sometimes neglect at the decision-making level.

**Q:** How does a parish achieve the full ecclesial integration of Hispanics?

**A:** Good, consistent pastoral practices in parishes have shown that Hispanics achieve full ecclesial integration when a pastor and his staff take ownership of and become involved with the Hispanic community. This not only averts potential pastoral problems, but approaches challenge as opportunities for growth and building community, facilitating a process of integration from being guests to hosts, from newcomers to stewards of the parish community.

**Q:** Are bilingual or multicultural Masses encouraged to begin Hispanic ministry?

**A:** The Archdiocese of Seattle does not generally encourage beginning Hispanic ministry with a bilingual or multicultural Mass. For this to be of benefit to the local parish community, all the cultural-ethnic groups involved, including the traditional community, must have an appreciation of each others cultures, gifts and contributions and there must be a commitment to encuentro and communio by the local pastor and parish staff. However, bilingual or multicultural Masses should be sought as community building opportunities, especially on parish-wide or cultural feasts days.

**Q:** Are parishes and Catholic organizations obligated to assist those who may have migrated into the United States without the proper documentation?

**A:** Yes. We have no basis to be checking the immigrant status of those seeking assistance, but we do have a moral and religious obligation to assist and nourish, both physically and spiritually, those in need.

**Q:** But doesn't this put us in conflict with civil law?

**A:** No. Quite the contrary, the Gospel mandate “to love and serve our neighbor” and the freedom to exercise religion in the United States, become the bases in our supporting the dignity of the immigrants who look for our assistance.

**Q:** What about baptizing immigrants who do not have legal documentation?

**A:** The parish may not refuse baptism on the basis of a lack of parish registration, immigration status, and/or language. Migrants and refugees are to be afforded the same opportunity to have their children baptized and raised in the Catholic faith as all other Catholics around the world. Parishes should accommodate their preparation around the life of migrants and newly arrived immigrants.

**Q:** Does the same principle apply to marriage ceremonies of immigrants?

**A:** What is said of baptism can be said of all the sacraments including marriage. Canon law notes that the faithful have a right to sacraments provided they are properly disposed. Marriage preparation needs to be suited to the situation of the Hispanic community while fulfilling the requirement of the Universal Church as well as the policies and procedures of the Archdiocese of Seattle.

**Q:** Sometimes couples request sacramental marriages without wanting them recorded or noted civilly due to their legal immigration status, can we do this?

**A:** No. In fact conducting such weddings even out of good intention may be detrimental to the couple, their legal status and even the Church in unintended ways. While it is lamentable that the immigration system of the United States is quite challenging, those who attempt marriages without legal paperwork run the risk of being deported and permanently banned from the United States.

**Q:** But what about couples who get married civilly in Mexico or in a civil ceremony at the Mexican consulate locally and then want the Church to bless their bond?

**A:** The pastor can certainly bless the bond as a convalidation; however the couple, themselves, still run the same legal risks should the United States government find out they have attempted marriage while seeking a change of legal status.
Latin American Marian Feast Days for the United States Calendar

Due to the recent Hispanic population increase in the U.S., the U.S. Bishops have approved the inclusion of Marian feast days from 15 Latin-American countries and Puerto Rico in the United States Sacramentary in the Spanish language. The feast days are waiting confirmation from the Vatican. They come from places where Mary, under a different title, is the national patron. Here is the list of proposed dates in the United States liturgical calendar.

- January 21, Our Lady of Altagracia, Dominican Republic
- February 2, Our Lady of Copacabana, Bolivia
- February 3, Our Lady of Suyapa, Honduras
- May 8, Our Lady of Luján, Argentina.
- July 9, Our Lady of the Rosary of Chiquinquirá, Columbia
- July 16, Our Lady of Carmen del Maipú, Chile
- August 2, Our Lady of the Angels, Costa Rica
- September 8, Our Lady of Caridad del Cobre, Cuba
- September 11, Our Lady of Coromoto, Venezuela
- First Saturday of November, Our Lady of the 33 Easterners, Uruguay
- November 19, Our Lady of the Divine Providence, Puerto Rico
- November 21, Our Lady of Quinche, Ecuador
- December 8, Our Lady of the Immaculate Conception, Nicaragua and Panamá
- December 8, Our Lady of Caacupé, Paraguay
- First Saturday in December, Our Lady of Guadalupe, Mother of the Americas Archdiocesan Celebration
- December 12, Our Lady of Guadalupe, México

Other Spanish-speaking Latin American countries that do not have Mary as a patroness do have important Marian devotions. They are:

- Our Lady of the Peace, El Salvador
- Our Lady of the Rosary, Guatemala
- Our Lady of Mercy, Perú
- Our Lady of Aparecida, Brazil
- Our Lady of Antipolo, Philippines
## Appendix C

### Chronological Development of Masses in Spanish

<table>
<thead>
<tr>
<th>Year Range</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1967–1971</td>
<td>Immaculate Conception, Seattle</td>
</tr>
<tr>
<td>1972–1973</td>
<td>St. Benedict, Seattle</td>
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<tr>
<td>1973–1981</td>
<td>Blessed Sacrament, Seattle</td>
</tr>
<tr>
<td>1978–1985</td>
<td>Immaculate Conception, Mount Vernon</td>
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<tr>
<td>1977–present</td>
<td>St. John, Vancouver</td>
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<tr>
<td>1978–1986</td>
<td>St. Anthony, Kent</td>
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<tr>
<td>1978–present</td>
<td>Holy Family, Seattle</td>
</tr>
<tr>
<td>1983–present</td>
<td>St. Mary, Seattle</td>
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<tr>
<td>1983–present</td>
<td>Sacred Heart, Tacoma</td>
</tr>
<tr>
<td>1983–present</td>
<td>St. Joseph, Lynden</td>
</tr>
<tr>
<td>1984–present</td>
<td>St. Andrew, Sumner</td>
</tr>
<tr>
<td>1985–present</td>
<td>St. Charles, Burlington</td>
</tr>
<tr>
<td>1986–present</td>
<td>Christ the King (Cristo Rey), Seattle</td>
</tr>
<tr>
<td>1987–1988</td>
<td>Immaculate Conception, Everett</td>
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<tr>
<td>1989–present</td>
<td>St. Mary, Seaview</td>
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<tr>
<td>1989–present</td>
<td>St. Lawrence, Raymond</td>
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<tr>
<td>1990–present</td>
<td>St. Louise, Bellevue</td>
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<tr>
<td>1990–present</td>
<td>Sacred Heart, Winlock</td>
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<tr>
<td>1990–present</td>
<td>St. Philip, Woodland</td>
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<tr>
<td>1992–present</td>
<td>St. Edward, Shelton</td>
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<tr>
<td>1992–2002</td>
<td>St. Mary, Centralia</td>
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<tr>
<td>1993–present</td>
<td>Immaculate Conception, Mount Vernon</td>
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<tr>
<td>1993–present</td>
<td>St. Anne, Forks</td>
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<tr>
<td>1993–present</td>
<td>St. Rose de Viterbo, Longview</td>
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<tr>
<td>1993–1994</td>
<td>Our Lady of Good Help, Hoquiam Grays Harbor</td>
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<tr>
<td>1993–1995</td>
<td>St. Edward, Seattle</td>
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<tr>
<td>1994–present</td>
<td>St. Mary, Aberdeen</td>
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<td>1994–Present</td>
<td>St. Mary of the Valley, Monroe</td>
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<td>1995–present</td>
<td>St. Mary, Marysville</td>
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<td>1995–present</td>
<td>Prince of Peace, Belfair</td>
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<tr>
<td>1996–present</td>
<td>Holy Spirit, Kent</td>
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<td>1996–present</td>
<td>Sacred Heart, Enumclaw</td>
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<td>1996–present</td>
<td>St. Mary Star of the Sea, Port Townsend</td>
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<td>1996–present</td>
<td>St. Olaf, Poulsbo</td>
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<td>1998–2003</td>
<td>St. Yves, Harmony</td>
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<td>1999–present</td>
<td>St. Joseph, Sequim</td>
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<tr>
<td>2000–present</td>
<td>Church of the Assumption, Bellingham</td>
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<td>2000–present</td>
<td>St. Elizabeth Ann Seton, Bothell</td>
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<td>2001–present</td>
<td>St. Philomena, Des Moines</td>
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<td>2002–present</td>
<td>St. Joseph, Chehalis</td>
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<td>2003–present</td>
<td>St. Francis, Friday Harbor</td>
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<td>2003–present</td>
<td>Sacred Heart, Lacey</td>
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<td>2003–present</td>
<td>St. Michael, Snohomish</td>
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<td>2004–present</td>
<td>St. Francis Cabrini, Lakewood</td>
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<td>2004–present</td>
<td>St. Thomas, Tukwila</td>
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<tr>
<td>2004–present</td>
<td>St. Edward, Seattle</td>
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<tr>
<td>2005–present</td>
<td>Holy Trinity, Bremerton</td>
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<tr>
<td>2005–present</td>
<td>St. Theresa, Federal Way</td>
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<tr>
<td>2005–present</td>
<td>Blessed Teresa of Calcutta</td>
</tr>
<tr>
<td>2006–present</td>
<td>Immaculate Conception, Everett</td>
</tr>
<tr>
<td>2006–present</td>
<td>Pius X, Mountlake Terrace</td>
</tr>
</tbody>
</table>
**Appendix D**

**Terminology Related to Hispanic Ministry**

The following tool is offered to address some common and not so common pastoral and cultural terminology as it relates to Hispanic ministry. This tool can be used for a fruitful discussion or reflection regarding culture and/or Hispanic ministry.

**Acculturation:** A social process whereby an ethnic-cultural group adapts to a new culture.

**Bicultural:** Someone who embodies the values, traditions and expressions of two different cultures and feels comfortable moving from one to the other, thus bringing them together in a harmonious way.

**Bilingual:** The capacities to speak, read, and/or write two different languages at some level.

**Braceros:** From the Spanish root word, “arms” describes the Mexican nationals who participated in the bi-lateral labor agreement that provided farm workers to work in the farms and fields in both Western and Eastern Washington as well as throughout the United States.

**Bridge-people:** Committed Catholics who are willing and have the desire and skills to engage people from different cultural backgrounds and ethnicities, and are effective in developing relationships and collaborating across cultures and ministries.

**Campesino:** The Spanish word for a field worker, farm worker, or a laborer who performs manual labor in a farm.

**Communion in mission:** See “Pastoral de Conjunto.”

**Culture:** The self established and communicated identity of a given group’s way of doing things, way of feeling, and way of understanding by way of a given framework of symbols and ritual actions through which it understands the world.

**Cultural assimilation:** A process by which members of an ethnic-cultural group, typically immigrants, or other minority groups, are “absorbed” into an established, generally larger community. This presumes a loss of all or many characteristics of its identity which make the newcomers different. A region or society where assimilation is occurring is sometimes referred to as a “melting pot.”

**Dominant culture:** A culture whose tendency is to absorb or assimilate other cultures.

**Ecclesial integration:** Unlike “integration” in the social or political context, ecclesial integration is the process whereby most recent arrivals adapt to the receiving culture: language, laws, customs; the in-coming cultural-ethnic community maintains its own cultural values, language and traditions; and the receiving culture is enriched and strengthened in its Catholic identity. As a result both cultures are transformed by the Holy Spirit into a new Pentecost.

**Ecclesial space:** An ecclesial space is understood as a welcoming environment in which participants from a given cultural group are free to express their Christian and parish identity from within their cultural context. This ecclesial space is comprised of time, space, structural and attitudinal elements of hospitality. To the extent that such an ecclesial space is provided in parishes and faith communities, it will be possible for the cultural communities to be fully integrated into the wider community and share their gifts and talents.

**Encuentro:** Ecclesial opportunities of bringing people together from different cultural, ethnic, and linguistic
groups in the local church and parish communities with the purpose of promoting mutual enrichment by honoring their customs, languages, religious traditions and expressions of popular piety through sharing.

Encuentros: National consultation processes convened by the U.S. Bishops with the purpose of studying and reflecting on the status of Hispanic ministry in order to identify priorities and pastoral action. The encuentros have served to direct the pastoral process of Hispanic ministry along common guidelines of action for approximately the last 35 years at the national level.

Enculturation: A social process whereby an established culture teaches an individual the accepted norms and values of the culture or society in which the individual lives.

Ethnic Group: A group whose members identify with each other on the basis of a common history, background or ancestry. Ethnic groups are usually united by common cultural, behavioural, linguistic, or religious practices. In this sense, an ethnic group is also a cultural community.

Guests: Newcomers or new arrivals to a parish or faith community. Typically, these are immigrants who have not yet established a sense of belonging to the parish and are not yet involved in the parish structure. See hosts as the counterpart to guests.

Hispanic/Latino: The term “Hispanic” was used during the 1970 Census and was adopted by the church leadership of the time to help define a people with a common identity, vision, and mission. The term “Latino” has become widely used by church and community leaders, particularly in urban areas. It is a self-identifying term that has emerged from the community and is also embraced by the Church.

Hispanic ministry: It is the organized and ongoing response of the Church to welcome and accompany Hispanics in encountering and following Jesus Christ, thus becoming active participants in the life of the Church and its evangelizing mission.

Historical memory: A people’s collective understanding of their own culture, history, values and identity.

Hosts: Parishioners who belong and participate fully in the life and mission of a local parish or faith community, and who have been fully invested to share their gifts, especially in welcoming and empowering other newcomers. See guests as the counterpart to hosts.

Illegal: See undocumented.

Incorporation: Refers to becoming or being a member of the Body of Christ through baptism.

Inculturation of the Gospel: Refers to the Church’s efforts to immerse the Word of God in the lives of particular cultures, thus affirming what is good in them and bringing closer to Christ aspects that need transformation.

Mestizaje: Term of Spanish origin to designate the mixture between European and Indigenous peoples. The term is the focus of current cultural and theological trends which address the historical, cultural and spiritual coming together of two disparate parent peoples to generate a new people, a new culture, and a new spirituality. Latin American peoples are mestizo.

Migra: A Spanish word Hispanic immigrants use to refer to the “INS” (Immigration and Naturalization Services), which has been renamed to “ICE” (Immigration and Customs Enforcement).

Multicultural: A social reality in which distinctly different cultural-ethnic groups co-exist with equal status. In a pastoral setting it has typically been applied to cultural-ethnic groups other than the mainstream group.

Nationality: This term is used to identify a person’s or group’s country of origin, i.e. a “Mexican” is someone who comes from Mexico, a Salvadoran is someone from El Salvador, and a “Canadian” is from Canada, etc.

National parishes: During that late 1800s and early 1900s, the Church in the United States established national parishes as an effective ecclesial model to welcome immigrants from the different European nations (Italy, Poland, Germany, Ireland, France, etc.) many of whom were Catholic. This model provided each community with the ecclesial space they needed to live their faith, to pray and to worship, and to build community in the context of their own language, culture and traditions.

Newcomers: See guests.

Our Lady of Guadalupe, Mother of the Americas: Pope John Paul II referred to Our Lady of Guadalupe as Mother of the Americas during the Synod for America. The
appearance of Mary to the native Juan Diego on the hill of Tepeyac in 1531 had a decisive effect on evangelization. Its influence greatly overflows the boundaries of Mexico, spreading to the whole Continent. Consequently, not only in Central and South America, but in North America as well, the Virgin of Guadalupe is venerated as Queen of all America.\(^\text{21}\)

**Parallel structures:** In a pastoral setting this term is used to point out those pastoral processes or situations by which a parish group or community sets up their own structure distinct from the formal parish structure to meet pastoral concerns and/or needs. Establishing parish based services in another language such as Spanish is not in-of-itself a parallel structure.

**Parish:** The etymological meaning of this word suggests that a *parish* is a *home to immigrants*: from Latin *parochia* “a diocese” and Greek *paroikia* “a diocese or parish,” from *paroikos* a “sojourner” or “immigrant.” It also has the connotation of “neighbor” in the classical Greek of Christian writers from *para-* “near” + *oikos* “house.” At least in the U.S. Church history this seems to be the case. Please, see National Parishes.

**Pastoral de conjunto:** Also known as “Communion in Mission,” refers to the reality of the Church as communion. At its most fundamental level, this communion is the expression of God’s desire that all may be one. The [National] Pastoral Plan describes communion in mission as movement “from fragmentation to coordination.” It calls for collaborative efforts and the distribution of resources among ministries and groups.\(^\text{22}\)

**Pastoral conversion:** A call to a profound paradigm shift in archdiocesan, deanery and parish structures, inspired by an ecclesial reflection on the needs of the local Church.

**Popular piety or popular religiosity:** The religious sense of the people which finds expressions in various forms of piety surrounding the Church’s sacramental life, such as the veneration of relics, visits to the sanctuaries, pilgrimages, processions, the Stations of the Cross, religious dances, the rosary, medals, etc.\(^\text{23}\)

**Posadas:** The Hispanic community prepares for the arrival of Christmas with processions called *Posadas*. This represents the pilgrimage of Mary and Joseph on the nine nights before Jesus’ birthday. The novena (a prayer said on nine consecutive days) of Las Posadas traditionally begin on December 16th and continue through Christmas Eve, each night a search for shelter, a series of refusals, and a final resting place.

**Presentación del niño:** A blessing rite of Mexican and Mexican American origin. It is a custom of sacramental nature in which a child is presented to the church. This blessing stems from a desire to invoke divine protection upon the vulnerable newborn and gratitude for a safe childbirth.\(^\text{24}\)

**Proselytism:** Improper attitudes and behavior in the practice of Christian witness to convince members of a particular denomination to join another instead.

**Quinceañera:** A traditional celebration of life and gratitude to God on the occasion of the fifteenth birthday of a young Hispanic woman. The ritual emphasizes her passage from childhood to adulthood.

**Race:** A set of biological attributes or visible characteristics which identify a given group, i.e. skin color or facial characteristics.

**Racism:** “Racism is the sin that says some human beings are inherently superior and others essentially inferior because of race. It is the sin that makes racial characteristics the determining factor for the exercise of human rights.”\(^\text{25}\)

**Sacramentals:** These are *blessings* in the form of rituals that prepare us to receive grace and dispose us to cooperate with it. Sacramentals are not sacraments since they do not confer the grace of the Holy Spirit. For examples of such sacramentals in the Hispanic Catholic tradition (sacramentals can also be objects) see *Quinceañera* and *Presentación del niño*.\(^\text{26}\)

**Solidarity** The awareness of communion with Christ and with our brothers and sisters, for its part the fruit of conversion, leads to the service of our neighbors in all their needs, material and spiritual, since the face of Christ shines forth in every human being. “Solidarity is thus the fruit of the communion which is grounded in the mystery of the triune God, and in the Son of God who took flesh and died for all. It is expressed in Christian love which seeks the good of others, especially of those most in need.”\(^\text{27}\)
**Status Quo:** Current state of affairs within a social group in reference to practices, customs, mores, and traditions.

**Stewardship:** Flows from a deepened sense of the presence of Christ in our lives and in the hearts of all of our brothers and sisters. A spirit of mission and a spirituality of stewardship, including time, talent and treasure, are the true foundations of responsible Christian giving.  

**Subculture:** A group of people with distinct sets of behavior and beliefs that differentiate them from a larger culture of which they are a part. The subculture may be distinctive because of the age of its members, or by their race, ethnicity, class and/or gender, and the qualities that determine a subculture as distinct may be aesthetic, religious, occupational, political, sexual or a combination of these factors.

**Undocumented:** An immigrant person without the proper documentation to be in the United States.

**Unity in Diversity:** This term reflects an ecclesial trend which illustrates the universality of the Catholic Church as a home to many cultures and peoples co-existing together with their distinct cultural identity.
Endnotes

1 This part of the Pastoral Plan explores “The Historical Memory of Hispanic Ministry” with the purpose of establishing the foundations that guide and determine Hispanic ministry, namely: the diversity of its people, its history and development in the Archdiocese of Seattle. While the document does not explore the development of other cultural-ethnic groups in the Archdiocese of Seattle, it is encouraged that pastors and their staff become acquainted to some extent with the history of the cultural groups present in their parishes. The following reading resources are a good beginning point, but not the only: (a) A History of the Catholic Church in the Pacific Northwest and (b) Abundance of Grace: The History of the Archdiocese of Seattle 1850-2000.


3 Ibid, p. 5.

“The state of Washington owes a great homage to the expedition mounted by Perez and his mostly Mexican crew. If it had not been for the two spoons ‘traded’ with the Indians at Nootka, latter used as evidence to prove for Spain’s claim of formal contact with the Haida Indians at Nootka, the international border now between Canada and Washington would have been located at what is now the Columbia River, as the English insisted based on Cook’s later discoveries.” (See “Spanish Exploration: Juan Perez Expedition of 1774 — First European Discovery and Exploration of Washington State Coast and Nueva Galicia [the Pacific Northwest] in HistoryLink.org Essay 5677: http://www.history link.org/essays/output. cfm?file_id=5677).


7 All statistics cited in From Guests to Hosts were provided by the Office of Planning and Research of the Archdiocese of Seattle based on the most recent U.S. Census data and other research on Hispanic Catholics. Updated numbers are based on estimates from the Office of Financial Management in Olympia.


10 Ibid, No. 34.


13 www.usccb.org/nmw.

14 Catholic Community Services of Western Washington / Knights of Columbus / Catholic Daughters / Parish Council of Catholic Women / St. Vincent de Paul Society / Religious Communities of Sisters and Priests / Justice and Peace Councils / Social Action Committee / Catholic Campaign for Human Development-funded groups, and other qualified non-profit agencies.

15 U.S. Catholic Bishops, Secretariat for Hispanic Affairs, En Marcha (Fall/Winter 2002): 13-14. These principles and/or steps to further develop Hispanic ministry were developed by Alejandro Aguilera-Titus, Associate Director of the Secretariat for Hispanic Affairs, and were adapted for the use of the Archdiocese of Seattle. They are the basis for the title of this Pastoral Plan.


18 Joseph P. Fitzpatrick, S.J. fully engages the theme of cultural assimilation with its sociological and pastoral implications to the Hispanic Catholics in his One Church Many Cultures: The Challenge of Diversity, pp. 104-107 and Chapter 5.

19 See Encuentro & Mission, Endnote #5.


21 See Encuentro & Mission, No. 33.

22 Catechism of the Catholic Church, Nos. 1669 and 1671).


25 Catechism of the Catholic Church, No. 1670.

26 Ecclesia in America, 52.

27 See A Future Full of Hope, No. 102.