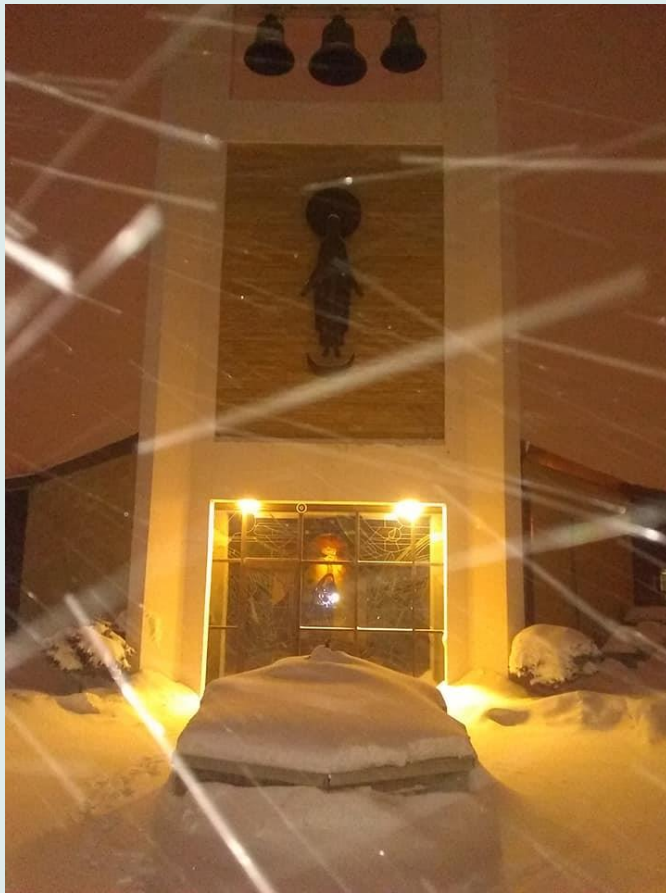


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*PTHM 405 Theology and
Practice of Ministry*

MP#9 Final Ministry Project



Anisabel Palma
INSTRUCTOR
Jeffrey Kaster, Ed.D.

SECTION I

DESCRIPTIVE-EMPIRICAL TASK

INTRODUCTION

There are records of organized Hispanic ministry at the Church of Saint Mary as early as 1988. However, after more than three decades, Hispanic Ministry remains almost entirely focused on ministering to immigrants. Therefore, the presence of second-generation young adult Hispanics (2GH) is mostly reduced to special occasions like Christmas, Easter or funerals; very few attend Sunday Mass or serve in any ministry.

As current Director of Hispanic Ministry and mother of five young 2GHs, I am very interested in learning the factors influencing 2GHs to become disengaged Catholics and to find effective ways to reach out and offer them opportunities to start the journey of coming back to parish life, grow and develop their faith.

WHY YOUNG 2GH CATHOLICS ARE BECOMING DISENGAGED?

“Studies indicate that more people who were raised Catholic -often young people- are leaving the faith than ever before. Of all the major denominations, Catholicism has experienced the greatest net losses.”¹

“Ample research shows that this is not an isolated problem.”² Writes Father Tom Knoblach referring to young Catholics in general.

At the Church of Saint Mary, after more than three decades, Hispanic Ministry remains almost entirely focused on ministering to immigrants, celebrating traditions like the Living Stations of the Cross, Posadas and Feasts to Our Lady of Guadalupe, Our Lady of Suyapa and The Lord of Esquipulas.

The Faith Formation department has made great progress offering parent and youth sessions with materials available in both languages.

Over the years, the Hispanic Ministry Committee has shown efforts to evangelize and support the young people through youth groups. However, the presence of second-generation young adult Hispanics at church is mostly reduced to special occasions like Christmas, Easters and baptisms and funerals.

Hoffman Ospino warns: “Any form of pastoral planning and strategy for evangelization in the Church today is to consider these figures...Much of the

¹ A Study by Saint Mary’s Press of Minnesota in collaboration with the Center for Applied Research in the Apostolate (CARA) Going, Going, Gone. The Dynamics of Disaffiliation in Young Catholics (Saint Mary Press, 2017), p. 4

² Father Tom Knoblach, “Guiding Children Back to Church: Prayer, Patience, Good Example Are Key to Keeping Doors of Faith Open,” The Central Minnesota Catholic. The Magazine of the Diocese of Saint Cloud. (September 2019):8-9

Catholic experience in the country during the next few decades will be significantly shaped by how the Church reaches out to this last group [of young Hispanics].”³

FINDINGS

There are two categories of participants in this study: adults (mostly parents) and children.

In order to participate in this study, parents must attend Mass regularly and possibly serve in any of the following ministries at the Spanish Mass: Mass Coordinators, Lectors, Extraordinary Ministers of Holy Communion and Hospitality Ministers. Children in the study are either active themselves at church or their parents are.

Research for this paper, includes observation of Mass attendance of all youth, informal personal or virtual interviews, surveys to gather data. (See appendix A & B.) and attention to prayers made by the parents of 2GH Catholics

Furthermore, the minutes of the Hispanic Ministry Committee were reviewed as they were available.

I also used the Church’s Spanish Mass Ministers Schedule and Ministers Directory to contact people by telephone or social media.

Most of the Hispanic immigrants at the parish have left their countries of origin due to poverty, crime or natural disasters. When they arrive, the first months or years are very difficult, not only because of the new language and culture, but also for the new type of poverty they face in the United States. As newcomers, immigrants usually stay with some relatives. Frequently a whole family lives in a room, some sleep in an air mattress, a couch or even the floor. Nevertheless, sooner or later they find a job and people start to see that hard work brings material things, that they were unable to afford before.

Undocumented immigrants usually work low paying jobs. In order to make ends meet, or to afford their wants, some immigrants must work over time, double shifts or weekends. In the other hand, 2GH teens and young adults, like many youths of every race, enjoy having their own things like cellphone, brand clothes, cars, etc. and since frequently, parents cannot afford these, and as students yet, they must work, usually on nights and weekends. Those work schedules make difficult for many individuals to take time for Church or prayer at home. For some 2GHs, it is awkward to attend Mass. In the Spanish Mass they feel they are not able to follow or to fully understand thus become bored or easily distracted and in English mass they don’t feel to fit in. Therefore, they prefer not to attend. Further, many families fail to offer opportunities for the growing of the faith of their children. Once children grow up, and parents have more time, the children are already disengaged and not interested in Church anymore.

³ Hosffman Ospino, Hispanic Ministry in Catholic Parishes A Summary Report of Findings from the National Study of Catholic Parishes with Hispanic Ministry (Our Sunday Visitor, 2014), pp. 9 & 8.

It is not rare to find single parent homes or that both parents work long hours which reduces considerably the time they spend with their own children compared to the time children spend in school. With little time with parents and lots of time at school, it is natural for children to develop the American way of thinking that is taught in schools, which differs from the way their parents think. Also, children grow their English abilities while their Spanish abilities remain low, especially for younger siblings. In the other hand, parents' tough schedules make hard for them to find time to learn or improve English; this make communication difficult between parents and children.

Hispanics may not be able to list the ten commandments; however, we all know sex outside of marriage is a sin. Some of the Hispanics at Saint Mary are very vocal on what one should or should not do with their intimate life. Schools promote safe sexual behaviors without a special emphasis in abstinence, chastity or virginity. Once 2GHs become sexually active, outside of a sacramental marriage, and to avoid rejection they simply chose not to go to church.

There are currently 34 active ministers serving at the Spanish Mass (not including Altar Servers.) None of them is a Second Generation Hispanic. Five of these are youth/young adults' immigrants from another country (1GH), one is an immigrant religious sister and there are six couples serving together. Removing the sister and the 1GHs there are 22 very active individuals/couples serving in the different ministries of the parish. For this project, couples count as one. In addition, there are about other 15 families that attend Mass regularly but have not signed up for a ministry.

The children of fifty percent of the parents serving in a Mass ministry attend at least Sunday Mass and many of those children participate in Faith Formation activities and/or retreats. These children are mostly minors.

The other fifty percent of the couples/individuals have older, adult children that do not participate at church sponsored activities and just attend Mass a few times a year. However, when they were younger, they attended Mass and received the Sacraments; some of them were registered for Faith Formation and still, some were Altar Servers.

Parents are hurt when their children disengage from Church; however, they do not cease praying for their coming back to the church.

According to their parents, many children stop coming to Faith Formation in ninth or tenth grade when they start working and if they are scheduled to work during Mass times, then they don't go to Mass. At this point, it is unknown the number of youths preparing for Faith Formation who also work or the ones that did not continue Faith Formation due to their work schedule.

Some 2GHs are still baptizing their babies. However, usually wait until the baby turns one year old to combine the first birthday celebration with baptism, to save on party expenses.

Some other Hispanic young adults do not feel welcome or simply choose not to participate in church sponsored activities or attend Mass after they embrace lifestyles not according to the catholic moral of the community and fear been judged for the regular people at church.

According to Catholic Jail Ministry volunteers it is not rare to find Catholic 2GHs at the Kandiyohi County Jail as inmates.

Passing the faith to the children is the parents' duty. However, the parish must support the parents. As a church we need to find the way to continue evangelizing working and growing families. In addition, it is imperative for the parish and parents to work together setting up adequate structures to minister to young adults and children graduated from Faith Formation programs.

LIMITATIONS

Issues beyond the scope of this project include the following:

1. Disengaged Parents – If the parents are no longer Catholic, have left the church, became lapsed Catholics, or rarely attend Mass, neither they nor their children will be part of the study.
2. Minorities other than Hispanic families will not be included.
3. Those who moved outside of the boundaries of the Jesus Our Living Water, AFC or that have joined another parish.

CLAIM/WARRANT

It looks like too much work hours of parents and dysfunctional families are having a toll in the children's faith and commitment to parish life which begins the disengagement process at an early age. It is important to review Hispanic Ministry pastoral activities and events to make sure efforts are made minister to struggling families, to reach out to 2GHs members of Catholic families who have disengaged from the church. Also, we need to find out what we could do now to help retain and nurture the growing faith of the many Hispanic families with children currently present at our Spanish Mass and in Faith Formation.

We must foster an atmosphere for Hispanic children to have a personal and intentional encounter with Jesus Christ and make own the Catholic faith inherited from their parents.

SECTION II

THE INTERPRETATIVE TASK

INTRODUCTION

The previous section highlights three peculiarities of the 2GHs at Saint Mary: 1) Very few are engaged in ministry. 2) Most have become disengaged. However, 3) Some are still baptizing their babies and self-identify as Catholics. A study found out that “the median age [of youth disengaging from the Catholic Church is] 13 years old”⁴ At thirteen, children are entering their teenage years. It is then when they feel ready to confront their parent’s authority and start to make own (or abandon) their parents’ faith. The purpose of this section is to draw on the wisdom outside of theology to understand how the intra-family dynamics are affecting second-generation youth and why many are becoming disengaged Catholics.

THEORY OF SEGMENTED ASSIMILATION

“Segmented assimilation theory emerged in the 1990s...Formulated by Alejandro Portes and his collaborators, this approach argues that starkly different outcomes are possible for the second generation. Its members can end up “ascending into the ranks of a prosperous middle class or join in large numbers the ranks of a racialized, permanently impoverished population at the bottom of society” (Portes, Kelly and Haller 2005:1004). These paths correspond to three processes that summarize the relations between immigrant children, their parents, and the wider ethnic community – consonant, dissonant, and selective acculturation.

1. *Consonant acculturation occurs when the children and parents both learn American culture and gradually abandon their home language and ‘old country’ ways at about the same pace. As these children enter the American mainstream, they achieve upward mobility with the support of their parents.”⁵ I am not aware of any St. Mary’s families that could fit this category. Either because they have totally abandoned their home language and ‘old country’ ways and have blended totally into the mainstream culture or because we don’t have any.*
2. *“Dissonant acculturation occurs when children learn English and adopt American ways far faster than do their immigrant parents. Portes and Rumbaut (2001) argue that this process can lead to downward assimilation when young people confront racial discrimination, bifurcated labor markets, and often nihilistic inner-city young people on their own, without strong parental authority or community support.”⁶*

Understanding the process of dissonant acculturation offers new insights as Saint Mary’s many families in this category. Children of immigrants speak better

⁴ A Study by Saint Mary’s Press of Minnesota in collaboration with the Center for Applied Research in the Apostolate (CARA) Going, Going, Gone. The Dynamics of Disaffiliation in Young Catholics (Saint Mary Press, 2017), p. 4

⁵ Mary C. Waters, Van C. Tran, Ph.D, Philip Kasinitz, and John H. Mollenkopf, “Segmented Assimilation Revisited: Types of Acculturation and Socioeconomic Mobility in Young Adulthood” NIH Public Access (July 1, 2010) doi:10.1080/01419871003624076 <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2882294/>

⁶ Ibid

English than Spanish and have acquired the American way of thinking. Many Hispanic families have both (single) parents working and often children join the work force as soon as they can. Either way, time away from family is less time to affirm the family's identity in their children including faith. At the same time, it means more time for the children to be influenced for those outside of the family. It is more difficult for parents to form and guide their children when there are language barriers and have not much time together. This gap in communication between parents and children produces frail (or lack of) parental authority. Children are alone most of the time and it is easier for them to make wrong choices with terrible consequences in life. Frequently, I find 2GHs as inmates at Kandiyohi County Jail who self-identify as disengaged Catholics who were in the past (as children) active or at least received sacraments in the Church of Saint Mary. CC

3. *“Selective acculturation leads to upward assimilation and biculturalism. This occurs when parents and children both gradually learn American ways while remaining embedded, at least in part, in the ethnic community. It is characterized by ‘preservation of parental authority, little or no intergenerational conflict, and fluent bilingualism among children’ (Portes and Rumbaut 2001:52).”⁷ St. Mary’s blessed with many families in this category as well. Some families, those who have advanced in the acquisition of English abilities, attend English Mass regularly, Faith Formation programs and other parish events. Most of the families that are currently active in Spanish Mass and other ministries are in this category. Parents may not be well versed in English skills but understand a great deal and are familiar with the customs of the American culture. Children are, in the most part, bilingual or at least, able to handle basic conversations in Spanish.*

The CCC in # 2207 states “The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society.”⁸

“Segmented assimilation theory stresses the importance of parental human capital (including parents' education and income), modes of incorporation (state definitions of immigrant groups, eligibility for welfare, degree of discrimination and antipathy towards immigrant groups), and family structure (single vs. married couple families as well as multigenerational vs. nuclear family living arrangements). Segmented assimilation predicts two specific outcomes as a result of intra-family dynamics – that downward assimilation occurs not because of the failure to Americanize, but of doing it too quickly and that upward mobility is possible for those with low income or poorly educated parents who stay at least partially tied to the ‘ethnic’ community...For at least some immigrants, it argues that quickly coming to share

⁷ Mary C. Waters, Van C. Tran, Ph.D, Philip Kasinitz, and John H. Mollenkopf, “Segmented Assimilation Revisited: Types of Acculturation and Socioeconomic Mobility in Young Adulthood” NIH Public Access (July 1, 2010) doi:10.1080/01419871003624076 <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2882294/>

⁸ Catechism of the Catholic Church #2207 http://www.vatican.va/archive/ENG0015/_P7T.HTM

American (or at least lower class American) ways is bad for the second generation, while holding on to immigrant distinctiveness can turn out to be an advantage.”⁹

A possible pastoral response must include spiritual and emotional support in Spanish for parents with teenage children as they guide them to live in a country whose culture is not their home culture.

SUMMARY

Second Generation Hispanic’s success is dampened in all areas including faith when parents or community are not sufficiently present in their lives. Parents and children should embrace American ways slowly while holding on to their immigrant traditions and customs.

⁹ Mary C. Waters, Van C. Tran, Ph.D, Philip Kasnitz, and John H. Mollenkopf, “Segmented Assimilation Revisited: Types of Acculturation and Socioeconomic Mobility in Young Adulthood” NIH Public Access (July 1, 2010) doi

SECTION III

NORMATIVE TASK

INTRODUCTION

The purpose of this section of the paper is to interpret, from a reign of God theological concept, the factors influencing Second Generation Hispanics (2GHs) who were previously active in the Church of Saint Mary in Willmar and have now become disengaged Catholics. “‘Reign’ is the human word that tries to describe the loving, active plan of God in and through history and our own limited and distorting appropriation of God’s presence in our lives.”¹⁰

THEOLOGICAL CONCEPT

The Catholic Church is part of the Reign of God. “Jesus Christ preached not a religion, not an institution, not even himself. He preached the kingdom of God.”¹¹ “The reign is and will remain a mystery.”¹² “Jesus proclaimed the reign (Mk. 1:14) and then revealed its presence especially through the following actions: healing, teaching, exorcising, liberating, reconciling, showing compassion and bringing the gift of God’s peace.”¹³

“One of the first and most important ministries Jesus undertook was healing (Mt. 4:23) ...In Jesus the reign breaks into the world to heal it of the traumatic effects of evil. In his healing ministry Jesus does not limit his care to the body. He is concerned for the whole person. Since the Jews did not divide the human person into a soul and a body, we must assume that all Jesus’ healing ministry was directed toward human wholeness.”¹⁴

“A second ministry Jesus performed was exorcism. Orientals saw the healing of these persons as a victory over the demons who had them in their power. Jesus’ victories over the power of evil were signs of the dawn of the reign...The miracles of Jesus casting out demons are a powerful sign that the reign of God is stronger than the reign of evil....And when Jesus sends out his disciples to proclaim the reign he gives them power over these same satanic powers of evil...The church, having received the exorcising ministry of Jesus, continued to proclaim Christ’s victory over evil...it incorporated exorcisms into its sacrament of baptism, which remain even to this day. The baptismal exorcisms assume that the persons being baptized are been freed from the power of satan to minister for the reign of God. The baptized persons will now be engaged in a battle with the reign of evil just as Jesus was. Empowered by the holiness of the risen Christ, they will now become exorcising forces or ministers with respect to the evil still present in the world ‘until he comes.’...The

¹⁰ Rademacher, William. “From Moses to Jesus,” in Lay Ministry: A Theological, Spiritual, and Pastoral Handbook, 1991. P. 11

¹¹ O’Meara, Thomas Franklin. “The Kingdom of God and its ministry,” in Theology of Ministry, New York: Paulist Press, 1983, (p. 26).

¹² Rademacher, William. “From Moses to Jesus,” in Lay Ministry: A Theological, Spiritual, and Pastoral Handbook, 1991. P. 10

¹³ Rademacher, William. Lay Ministry, 12.

¹⁴ Ibid, 14.

Christian churches of today that try to be faithful to the ministry of Jesus need to have many ministries who proclaim Christ's victory over the mystery of evil. They need to proclaim to all the world: 'Christ's holiness overcomes evil.' They may not be called exorcists, but they will be 'sacraments' of the very holiness of the risen Christ restoring the world to the holiness and wholeness of the original creation...Those addicted to drugs and alcohol are in bondage of their own inner demons. They need the help of some kind of exorcising ministry."¹⁵

"A third ministry Jesus performed was teaching." Jesus "was different from the rabbis in that he taught on his own personal authority. In expounding the Scriptures Jesus demonstrated that the reign had arrived and was being fulfilled in him. He taught his disciples how to pray; he taught the people in parables; he promised to send a paraclete who would continue to teach the disciples. In his teaching, Jesus reveals the reign and proposes a new Torah. So teaching, modelled on Jesus, is one way in which the reign will become present and will be recognized in our own world."¹⁶

"The fourth ministry through which Jesus announced the reign was his reconciling ministry...Jesus' reconciling ministry reached out to heal two broken and wounded relationships, those of people with God and people with each other... For Jesus, forgiveness was the means to reconciliation...In the New Testament the reconciling ministry of Jesus reveals the presence of the reign. If there is a church today trying to continue the ministry of Jesus, it must have a long list of ministries for forgiveness, mercy compassion, and reconciliation."¹⁷

"A fifth ministry Jesus offered to the world was that of peacemaker...No wonder the early Christians greeted each other with 'Peace' and a 'holy kiss' (Rom. 16:16) They believed the Messiah was the prince of peace and that in his reign there would be peace without end. 'For the kingdom of God does not mean food and drink but righteousness and peace' (Rom. 14:17). Since peace is not automatic and since the evil symbolized by satan is still very much alive, there need to be peacemakers. Since peacemaking is an activity of the reign, it will not be confined to ecclesiastical boundaries."¹⁸

"A sixth ministry through which Jesus announced the reign was his liberating ministry. Jesus himself announced this ministry in his hometown synagogue at Nazareth: 'The Spirit of the Lord is upon me...to set at liberty those who are oppressed...Both his miracles and his forgiveness of sins are primarily signs of the arrival of the kingdom of God. They are signs of liberation...Christ's liberating ministry frees us from sin, selfishness, and injustice. We have to be liberated, at least to some extent, from such bondage before we can be free for someone or for some ministry...In view of Christ's ministry, it is clear that the churches that try to be a sign of the reign will need many liberating ministries."¹⁹

¹⁵ Ibid, 14-15.

¹⁶ Rademacher, William. "From Moses to Jesus," in Lay Ministry: A Theological, Spiritual, and Pastoral Handbook, 1991. P. 16

¹⁷ Ibid, 16-17.

¹⁸ Ibid, 17-18.

¹⁹ Ibid, 18-19.

UNDERSTANDING PASTORAL PROBLEM

The following analysis describe Saint Mary's efforts to reveal the reign of God to 2GHs according to the concept defined above.

Healing Ministry. More than eleven years ago a group of Hispanic parishioners started a prayer group of the Catholic Charismatic Renewal spirituality. Prayers for healing are frequent in those meetings. Children of parents who have regularly attended those meetings participate longer in Faith Formation, some have served as altar servers and attend Mass more frequently. However, participation in the group varies greatly during the year. There has been no healing ministry directed specifically for 2GHs.

Exorcising Ministry. This type of ministry is not present in the Hispanic community. However, it is very much needed since most of the 2GHs at the Kandiyohi County Jail are in because of drugs and alcohol abuse.

Teaching Ministry. Saint Mary's does not have an evangelization team. For many years, the only available teaching at Saint Mary's consisted in homilies, which were brief, short and in Spanish (which is not fully understand by 2GHs). The Diocese of New Ulm had some trainings for lay people serving in different ministries, but catechesis was not offered to all the community. In the past, for different reasons, most members of the Hispanic community used to send their children to Faith Formation mostly for sacramental preparation and, usually out-of-sequence, preparation for First Reconciliation and First Communion and a few for Confirmation. Very few children remained in the program after receiving the sacraments. Many children do not know how to pray, most don't pray daily and do not have familiarity with the Holy Spirit.

Reconciling Ministry. A recurrent response from the 2GHs was them feeling judged by the lifestyle they have adopted. They also feel rejected from the members of the parish. In the last four years, the parish has organized annual kerygmatic retreats which have proven to be successful fostering reconciliation; however, very few 2GHs have participated on those retreats.

There are no peacemaking and liberating ministries at the parish.

INSIGHT THEOLOGICAL CONCEPT SUGGESTS FOR POSSIBLE PASTORAL RESPONSE

These theological concepts suggest the creation of a new specific ministry geared explicitly to 2GHs considering the six aspects of Jesus ministry as outlined by Rademacher. Some particularities to consider would be:

Healing Ministry. To address the wounds poverty and dysfunctional families leave in 2GHs.

Peacemaking Ministry. It is evident the need of a peacemaking ministry in the parish. Troubled families are in the direst need of peace at their homes. It would be life changing to the families if they learn to make room in their lives to the Prince of Peace.

Liberating ministry. Jesus came to “set at liberty those who are oppressed”²⁰ Poverty, illness, loneliness, sin, selfishness, injustice, trauma are some of the powers oppressing our Hispanic families and their 2GH disengaged children. They need to hear and taste Christ’s liberating ministry.

Exorcising Ministry. The need to form ministers willing to proclaim Christ’s victory over the evils of depression, pornography, drugs and alcohol abuse that bind many 2GHs and their families.

Teaching Ministry. Form an evangelization team that teaches families and 2GHs how to pray, evangelize them and offers catechesis.

Reconciling Ministry. Organize Kerygmatic retreats for 2GHs.

Those are very specific suggested actions to remind evangelizers and 2GH disengaged Catholic that through baptism we belong to Christ and that Jesus Christ is truly present and operating in our midst where He continues saving and liberating. It is a reminder for us evangelizers to “continue to proclaim that same saving and liberating message. Everyone who truly ministers is proclaiming, saving news. All the ministers’ actions make sense only in the context of the saving activity of Christ expressed through the reign now present in power and moving toward fulfillment through the words and actions of those who minister in Christ’s name. So, to some extent, the ministering actions of Jesus have to shape and define today’s Christian ministry.”²¹

SUMMARY

A theological interpretation of the factors influencing 2GHs, who were previously active in the Church of Saint Mary and have now become disengaged Catholics, offers insight on what has been missing in the proclamation of the reign of God to this group of people and stimulate reflection and offers challenges for future ministry to 2GHs and their families.

²⁰ Rademacher, William. “From Moses to Jesus,” in Lay Ministry: A Theological, Spiritual, and Pastoral Handbook, 1991. P. 19

²¹ Rademacher, William. “From Moses to Jesus,” in Lay Ministry: A Theological, Spiritual, and Pastoral Handbook, 1991. P. 13

SECTION IV

PASTORAL RESPONSE

The purpose of this section of the paper is to offer a possible pastoral response to begin ministry to St. Mary's 2GH disengaged Catholics.

This proposal considers:

First, the Theory of Segmented Assimilation, which “argues that starkly different outcomes are possible for the second generation...depending on the relations between immigrant children, their parents, and the wider ethnic community.”²² A process of this theory is Dissonant Acculturation which “occurs when children learn English and adopt American ways far faster than do their immigrant parents...This process can lead to downward assimilation when young people confront racial discrimination, bifurcated labor markets, and often nihilistic inner city young people on their own, without strong parental authority or community support.”²³

Second, that “Jesus proclaimed the reign (Mk. 1:14) and then revealed its presence especially through the following actions: healing, teaching, exorcising, liberating, reconciling, showing compassion and bringing the gift of God’s peace.”²⁴ The Church of Saint Mary is part of the Reign of God and its members are disciples of Christ commissioned by baptism to “share in his [Jesus’] continuing ministry of healing, teaching, reconciling, and liberating.”²⁵

Therefore, the resulting plan will acknowledge the current situation of poverty, dysfunctional families, discrimination, immigration status, mental and physical illnesses, language barriers, faith and prayer life in 2GH disengaged Catholics and will offer guidelines for ministry from the theological perspective of the Reign of God.

DESIRED RESULTS

Goal: Form a team²⁶ to write and implement a plan to reach out to 2GH disengaged Catholics.

Objectives:

1. Identify few first and several second-generation Hispanic Catholics active at the Church of Saint Mary and invite them to join this team.
2. The team will compile a list of disengaged Catholics from current active families.

²² Mary C. Waters, Van C. Tran, Ph.D, Philip Kasinitz, and John H. Mollenkopf, “Segmented Assimilation Revisited: Types of Acculturation and Socioeconomic Mobility in Young Adulthood” NIH Public Access (July 1, 2010) doi:10.1080/01419871003624076
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2882294/>

²³ Ibid

²⁴ Rademacher, William. “From Moses to Jesus,” in Lay Ministry: A Theological, Spiritual, and Pastoral Handbook, 1991. P. 12

²⁵ Ibid

²⁶ A team that open pathways for future evangelization work.

3. The team will develop and implement five strategies for members to reach out to 2GH disengaged Catholics.

ACCEPTABLE EVIDENCE FOR EACH OBJECTIVE

1. Identify 2GH Catholics active at the Church of Saint Mary and invite them to join this team.
 - a) Carefully observe during English & Spanish Masses with the intention to identify 2GH.
 - b) Talk to other Department Head in our Area Faith Community to see if they have enlisted in their ministries 2GH Catholics.
 - c) Review old minutes of the Hispanic Ministry Committee meetings to see if any names of 2GH Catholics pop up.
 - d) Find a few 1GH (or immigrants) willing to join the team and embrace the goal of this project.
2. The team will compile a list of disengaged Catholics from current active families.
 - a) The Team will create a list of 2GH disengaged Catholics from old Altar Server lists, old Faith Formation records and from asking parents or siblings currently active at St. Mary.
 - b) The lists will include names and ways to contact each of the person in the list.
3. The team will develop and implement five strategies for members to reach out to 2GH disengaged Catholics considering recommendations from Segmented Assimilation theory.
 - a) Evaluate what social media the 2GH are using and by who and how can they be contacted through those platforms.
 - b) Evaluate how 2GH disengaged Catholics will respond to invitations to a mixer or social gathering before the show of a movie or talk.
 - c) Evaluate what type of written communications could be started with 2GH disengaged Catholics.
 - d) Define a model for one-on-one visits between 1-2 members of the team and 1-2 2GH disengaged Catholics.
 - e) Look for ways to promote regular church liturgies, events and activities using channels with higher possibilities of reaching out to 2GH disengaged Catholics. Very special emphasis will be put in strategically promote events that highlight healing, teaching, exorcising, liberating, reconciling, showing compassion and bringing the gift of God's peace.
 - f) Brainstorm in other ways to reach out to 2GH disengaged Catholics.
 - g) Procure the spiritual support of the three parish prayer groups and the parents of 2GH disengaged Catholics, keep them updated in the progress of the work.

THE PLAN

1. Form an evangelization team by August 31, 2020. At least 60% of the members of the Evangelization Team will be 2GHs and at least 75% of the members will be bilingual. Profile for members of this team will be people of prayer (or willing to start a prayer life), who love God, and are proud to share their faith through different venues like in person and social media.
2. Write a plan by December 31, 2020 to minister to 2GH disengaged Catholics making sure it includes:
 - a) A structure to make on-going promotion (mostly in social media) of regular church liturgies, events and activities using channels with higher possibilities of reaching out to 2GH disengaged Catholics.
 - b) Work in collaboration with the Hispanic Ministry Committee to find ways to involve 2GHs at the Tres Fiestas (Guadalupe, Esquipulas, Suyapa).
 - c) Reaching out intentionally to parents of 2GHs. Offering to visit them and pray with them.
3. The Team will create a list of disengaged 2GHs by February 28, 2021. To identify disengaged 2GHs we will review old lists of people serving on those ministries, reaching out to active parents and word of mouth.
4. Train members of the Team in methods to reach out to 2GH Catholics by March 31, 2021. Such methods will include social media platforms like Snapchat, Instagram and others that the team considers relevant. But also, the team will be trained on ways to conduct meetings and events geared to 2GHs.
5. Start 1-1 or small group meetings with 2GHs by April 1, 2021. Those meetings will be in person at the church or using popular social media platforms.

SUMMARY

It is my hope with this plan to offer some light into the pastoral problem of having an important segment of the members of the Church of Saint Mary becoming disengaged and inspire actions to reach out to them. Hispanics add their own struggles to the pressures and temptations every youth and young adult face. Until now, the Parish has had no plan focused entirely on 2GH Catholics.

This work wants to be a response to the prayers of so many parents who helplessly see their children leaving or no practicing their catholic faith.

Outcome is commended to Our Lady of Guadalupe, star of the new evangelization, and to St. Michel the Archangel, patron against temptations; with their protection, it is my hope, we at the Church of Saint Mary, can continue Jesus' ministry of healing, teaching, reconciling, and liberating in the Hispanic Community.

APPENDIX ~ SURVEYS

Two surveys were used to gather data for this paper.

APPENDIX A - Survey for Parents

Please respond this section if your children are at church events at least one time every week
 Por favor, responda esta sección si sus hijos están en la iglesia al menos una vez por semana

1. ¿En qué actividades de la iglesia sus hijos participan? _____
 In what Church activities do your children participate? _____

2. ¿De qué manera piensa que se puede ayudar a sus hijos a mantenerse comprometidos en la iglesia?
 How do you think we can help to keep your children engaged? _____

Please respond this section if your children do not go to church anymore or very rarely.
 Por favor, responda esta sección si sus hijos ya no van a la iglesia o muy raro.

3. If your children do not participate (or very rarely) in church activities (Mass, Faith Formation, retreats): what are the factors that made your children become disengaged?
 Si sus hijos ya no participan (o muy raro) en actividades de la iglesia (Misa, Formación de Fe, retiros, etc.) ¿Cuáles fueron los factores que influyeron para que sus hijos ya no participaran en dichas actividades?
 su trabajo, su compromiso

4. What would it take for your children to become engaged again?-Recommendations
 ¿Qué cree que sería necesario para que sus hijos volvieran a la iglesia?
 muchísima oración
 hablarles más de Dios en nuestras vidas
 Mandarles unas tarjetas para invitarlos a diferentes actividades o para saber como están

Would you like to meet with me to talk more about all of this issue? Yes No
 Write your name and phone number: _____
 ¿Quiere reunirse conmigo para hablar más sobre todo esto? Si No
 Por favor escriba su nombre y teléfono: Moquel Molina

Survey A was for parents. It was given to them with the intention to know in what church activities their children participate and how we could help to keep the children engaged. For parents whose children have become disengaged it give us and idea of the reasons why they did and how we could them come back. Also, to open the door for follow up.

Survey B was for 2GHs. It was given to them with the intention to know how they feel at church and what could make them become disengaged. They were also asked how often they pray and if they would like someone to follow up on this.

APPENDIX B - Survey for 2GH

The Purpose of this Survey is to find out what are the factors influencing Second Generation Hispanics become disengaged Catholics. We appreciate your honest answers. Thank you!

1. How do you feel at the Catholic Church?-Mark all that apply- Very happy and content I like it but there are not activities for me Bored I don't understand it I don't feel welcome I disagree with the Church I am considering leaving the catholic church I feel bad a the catholic church.

¿Cómo se siente usted en la Iglesia Católica? -Marque todas las que guste-
 Muy agusto Me gusta pero no hay actividades interesantes para mí Me aburre No entiendo mucho No me siento aceptado (a) Estoy en desacuerdo en muchas cosas Estoy considerando dejar la iglesia católica Mal

2. What factors have influenced you (or could influence you) to become disengaged from the Catholic Church? _____
 ¿Qué factores han influido (o pudieran influir) para alejarlo de la iglesia católica?

3. How often do you pray? Every day 2-3 times a week A few times a month Rarely Never
 ¿Con que frecuencia hace oración? Diario 2-3 veces por semana pocas veces al mes Rara vez Nunca

4. Would you like to meet with me to talk more about this? Yes No
 If yes, please write your name & Phone# _____
 ¿Quisiera usted reunirse conmigo para hablar más de esto? Si No
 Si si, por favor escriba su nombre y Tel. _____

Thank you! Gracias!

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