

THE CATHOLIC UNIVERSITY OF AMERICA

*Encuentro Nacional Hispano de Pastoral (1972-1985):*  
An Historical and Ecclesiological Analysis

A DISSERTATION

Submitted to the Faculty of the  
School of Theology and Religious Studies  
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In Partial Fulfillment of the Requirements

For the Degree

Doctor of Sacred Theology

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By

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*Encuentro Nacional Hispano de Pastoral (1972-1985):  
An Historical and Ecclesiological Analysis*

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This dissertation presents a history of, and ecclesiological reflections on, the three *Encuentros Nacionales Hispanos de Pastoral* (1972, 1977, 1985) sponsored by the U.S. Roman Catholic bishops. The historical section, consisting of six chapters, devotes two chapters to each *Encuentro*: the first chapter of each pair is a historical presentation of the antecedents, planning, and implementation of that particular *Encuentro*; the following chapter discusses the recommendations and describes the subsequent impact of that *Encuentro*. The historical analysis of the *Encuentros*—which utilized published material, archival texts, and interviews with seventeen participants—highlighted the grassroots participation that was an important part of the *Encuentros* as well as the involvement and response of U.S. bishops. At the time of the *Encuentros*, many U.S. bishops expressed their interest in shared responsibility in the Church, as exemplified in Call to Action (1975-1976) and the proposed creation of a National Pastoral Council. This dissertation also identified several significant ecclesiological themes that surfaced during and following each *Encuentro*: a Church committed to evangelization, missionary work, justice and community; a Church promoting ecclesial coresponsibility, dialogue, and synodality through a *pastoral de conjunto*; a Church concerned for the ecclesial formation of Hispanics as well as for the family, the poor, young people, and women. The *Encuentros* exemplified a communion ecclesiology that balances the Church's unity and diversity in accord with Hispanic cultural pluralism; the *Encuentros* utilized an inductive methodology that focused on the *sensus*

*fidelium* as expressed in *religiosidad popular* and on a U.S. Catholic Church where Hispanics seek not only responsibility, but also formation, evangelization, and conversion.

This dissertation by Luis A. Tampe fulfills the dissertation requirement for the doctoral degree in systematic theology approved by John T. Ford, S.T.D., as Director, and by Allan F. Deck, Ph.D., S.T.D., Peter J. Casarella, Ph.D., and Charles B. Jones, Ph.D. as Readers.

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## **List of Abbreviations**

|      |  |
|------|--|
| AD   | <i>Ad Gentes</i>   |
| CEB  | <i>Comunidad Eclesial de Base</i>                              |
| CEBs | <i>Comunidades Eclesiales de Base</i>                          |
| CIC  | <i>Codex Iuris Canonici</i>                                    |
| CNS  | Catholic News Service  |
| CPJ  | <i>Consejo Pastoral Juvenil</i>                                |
| CTA  | Call to Action   |
| CUA  | Catholic University of America                                 |
| EN   | <i>Evangelii Nuntiandi</i>                                     |
| EPDs | <i>Equipos Promotores Diocesanos / Diocesan Promoter Teams</i> |
| EPN  | <i>Equipo Promotor Nacional of the Third Encuentro</i>         |
| FIP  | <i>Federación de Institutos Pastorales</i>                     |
| GS   | <i>Gaudium et Spes</i>   |
| HP   | <i>The Hispanic Presence: Challenge and Commitment</i>         |
| IE   | Integral Education   |
| LG   | <i>Lumen Gentium</i>   |
| LKG  | <i>Leaven for the Kingdom of God</i>                           |

|             |   |
|-------------|---|
| MACC        | Mexican American Cultural Center <sup>1</sup>                             |
| NAC         | National Advisory Council to the USCC/NCCB/USCCB                          |
| NACS        | National Advisory Committee to the Secretariat for Hispanic Affairs       |
| NC          | National Catholic (News Service)  |
| NCADDHM     | National Catholic Association of Diocesan Directors of Hispanic Ministry  |
| NCCB        | National Conference of Catholic Bishops                                   |
| NCCHM       | National Catholic Council for Hispanic Ministry                           |
| NHCC        | Northeast Hispanic Catholic Center  |
| NPC         | National Pastoral Council   |
| NPPHM       | <i>National Pastoral Plan for Hispanic Ministry</i>                       |
| OA          | <i>Octogesima Adveniens</i>   |
| PADRES      | <i>Padres Asociados para Derechos Religiosos, Educativos y Sociales</i>   |
| PV          | <i>Prophetic Voices: The Document on the Process of the III Encuentro</i> |
| SCC         | Small Christian Community   |
| SCCs        | Small Christian Communities   |
| SEC         | Small Ecclesial Community   |
| SECs        | Small Ecclesial Communities   |
| Secretariat | Secretariat for Hispanic Affairs of the USCC/NCCB/USCCB <sup>2</sup>      |

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<sup>1</sup> MACC became the Mexican American Catholic College in 2009.

<sup>2</sup> The Secretariat for Hispanic Affairs closed in 2007 and was replaced by the Secretariat of Cultural Diversity in the Church of the USCCB; the new Secretariat's first director was Fr. Allan F. Deck, S.J. (2007-2011).

|       |   |
|-------|---|
| SEPI  | Southeast Pastoral Institute                              |
| USCC  | United States Catholic Conference                         |
| USCCB | United States Conference of Catholic Bishops <sup>3</sup> |
| UUS   | <i>Ut Unum Sint</i>                                       |

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<sup>3</sup> The NCCB and USCC combined to become the USCCB in 2001.

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## Chapter 1

### A Study of the *Encuentros*

The First *Encuentro* (1972) responded to the grassroots-yearning among U.S. Catholic Latinos/as for a way to voice both their concerns and their frustrations to the bishops of the Roman Catholic Church as well as to prepare a pastoral plan for Hispanic ministry in the United States. The Second (1977) and Third (1985) *Encuentros* pursued these goals by contacting a considerable number of U.S. Hispanics and inviting them to help realize these goals; these two *Encuentros* also provided participants with appropriate formation and training.<sup>1</sup> The Third *Encuentro* was especially successful, particularly in drafting the National Pastoral Plan for Hispanic Ministry, which was approved by the U.S. bishops in 1987.

In spite of their significant planning and recommendations, the *Encuentros* have received little attention by U.S. scholars—either historically or theologically. Given the current scarcity of U.S. Latino/a ecclesiological reflections, on the one hand, and the *Encuentros*' inductive method, collaborative approach and a strong grassroots-emphasis, on the other, this dissertation provides theological and historical material about the *Encuentros* that was previously

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<sup>1</sup> For the recommendations of the *Encuentros*, see: “The Church and the Spanish-Speaking: A Dialogue,” *Origins* 3 (31 May 1973): 1-14; “Segundo Encuentro,” *Origins* 7 (24 November 1977): 353, 355-368; and “Prophetic Voices: Document on the Process of the III Encuentro Nacional Hispano de Pastoral,” in *Hispanic Ministry: Three Major Documents*, edited by Secretariat for Hispanic Affairs and the NCCB (Washington, DC: USCC, 1995). See also: Division for the Spanish Speaking and the USCC, *Proceedings of the Primer Encuentro Hispano de Pastoral, June 1972 Washington, DC* (Washington, DC: Division for the Spanish Speaking, March 1974); Secretariat for Hispanic Affairs and the NCCB/USCC, *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha* (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978); and Antonio M. Stevens Arroyo (ed.), *Prophets Denied Honor: An Anthology on the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 1980), 180-213 and 313-333. Appendices 1 through 3 below contain the resolutions approved at all three *Encuentros*.

unavailable.

### 1.1 A Brief Overview of the *Encuentros*

By the late 1980s, a number of essays had appeared that treated the *Encuentros*' principal recommendations and significance.<sup>2</sup> Following the U.S. bishops' approval of the National Pastoral Plan for Hispanic Ministry in 1987, attention focused on the pastoral plan rather than on the *Encuentros* that were instrumental in producing it.<sup>3</sup> As of 2013, no detailed historical account of the *Encuentros* and their theological significance had been published; however, at least one researcher examined the archives of the United States Conference of Catholic Bishops (USCCB) to assess the pastoral impact of the *Encuentros* in terms of lay spirituality and another researcher wrote, but did not publish, a summary of the archival record.<sup>4</sup> Other scholars who

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<sup>2</sup> See, for example: *New Catholic Encyclopedia*, 1989-1995 supplement, s.v. "Encuentros, National Pastoral"; Kenneth Davis, "De Encuentro a Reconocimiento: The Hispanic Catholic Church since 1987," *Living Light* 31 (1994): 17-24; Casiano Floristán, "Pueblo Hispano, Voz Profética: La Iglesia Hispana en los Estados Unidos—Balance Pastoral con Ocasión del III Encuentro de Hispanos," *Vida Nueva* 1.511 (11 enero 1986): 75-82; Maria Luisa Gastón, "Renaissance of Hispanic Participation in the U.S. Catholic Church," *La Luz* 7 n. 10 (October 1978): 8-11; Mario Paredes, "The Third Encuentro: Resolutions & Reflections," *Church* 2 (1986): 42-47; Anthony M. Stevens-Arroyo, "Cahensly Revisited? The National Pastoral Encounter of America's Hispanic Catholics," *Migration World* 15 (1987): 16-19; Antonio M. Stevens and Ana María Díaz Ramírez, "The Hispano Model of Church: A People on the March," *New Catholic World* 223 (July-August 1980): 153-157.

<sup>3</sup> A monograph on the National Pastoral Plan for Hispanic Ministry, including an analysis of the Third *Encuentro*, was prepared by Michael Connors, "The National Pastoral Plan for Hispanic Ministry as a Strategy for Inculturation Among Mexican Americans" (PhD dissertation, Regis College and the University of Toronto, 1997); part of this dissertation was published as Michael Connors, *Inculturated Pastoral Planning: The U.S. Hispanic Experience* (Rome: Editrice Pontificia Università Gregoriana, 2001). See also: J. Juan Díaz Vilar, *Somos Una Sola Iglesia: 10 Temas de Reflexión sobre la Carta Pastoral de los Obispos de los EE.UU.*, "Presencia Hispana: Esperanza y Compromiso" (New York, NY: Northeast Catholic Pastoral Center for Hispanics, 1984); and Maria Teresa Gastón Witchger, "Envisioning a New Church: The Process and Plan for Hispanic Ministry in the United States" (master's thesis, Southeast Pastoral Institute and Barry University, 1988).

<sup>4</sup> See: José Arturo Cepeda Escobedo, *Por una Espiritualidad Laical en el Contexto de la*



have mentioned the *Encuentros* have tended to cite Moises Sandoval's three publications on the *Encuentros* and their impact.<sup>5</sup> Recently, two Hispanic theologians have briefly considered some ecclesiological aspects of the *Encuentros*.<sup>6</sup>

Roberto Goizueta has commented on this lack of interest in ecclesiology among Hispanic theologians:

Over the past twenty years U.S. Latino/a theology has emerged as an important movement whose questions and insights have had a significant impact on the life of the church and the academy in the United States. Whether in biblical studies, theological anthropology, theological method, ethics, or Christology, U.S. Latino/a theologians have made creative, groundbreaking contributions to the ongoing development of the Christian intellectual tradition. As some have noted, however, we have done relatively little sustained scholarly reflection in the area of ecclesiology. . . . While numerous ecclesiological insights are implicit in and can be gleaned from the work of U.S. Latino/a theologians, the task of systematically articulating the implications of U.S. Latino/a experience for Christian ecclesiological reflection remains largely before us.<sup>7</sup>

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*Comunidad Hispana de los Estados Unidos de América* (Rome: Nicole Domenici-Pécheux, 2005); and Mario J. Paredes, "Historia de los Encuentros Nacionales" (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996). Cf. Mario Vizcaíno, *Memoria Histórica Común: Proceso Pastoral Hispano en EE.UU* (Miami, FL: SEPI, 2004), 30-45.

<sup>5</sup> Sandoval's references were neither extensive nor detailed. Cf. Moises Sandoval, "Church Structures for the Hispanics," in *Fronteras: A History of the Latin American Church in the USA since 1513*, ed. Moises Sandoval (San Antonio, TX: MACC, 1983), 413-438, especially 428-431; Moises Sandoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 2006), 99-104; and Moises Sandoval, "The Organization of a Hispanic Church," in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck (Notre Dame, IN: University of Notre Dame Press, 1994), 131-165, especially 141-146. For more recent treatment of the *Encuentros* see: Joan Faraone, "The Evolution of the Secretariat of Hispanic Affairs of NCCB/USCCB and its Contribution to Catechesis for Hispanic/Latinos in the United States" (PhD diss., The Catholic University of America, 2009), 166-225; and Timothy Matovina, *Latino Catholicism: Transformation in America's Largest Church* (Princeton, NJ: Princeton University Press, 2012), 76-86.

<sup>6</sup> See: Gary Riebe-Estrella, "Pueblo and Church," in *From the Heart of Our People*, eds. Orlando Espín and Miguel H. Díaz (Maryknoll, NY: Orbis Books, 1999), 172-188; Jeanette Rodríguez, "Church: A Roman Catholic Perspective," in *Handbook of Latina/o Theologies*, eds. Edwin David Aponte and Miguel A. De La Torre (St. Louis, MO: Chalice Press, 2006), 40-49. See sections 9.2 and 9.3 below for comments on these articles.

<sup>7</sup> Roberto S. Goizueta, "Corpus Verum: Toward a Borderland Ecclesiology," in *Building*

Similarly from a U.S. Hispanic Protestant perspective, Justo González has remarked that “we have inherited a theology in which ecclesiology plays a very secondary role.”<sup>8</sup>

In 2011, Natalia Imperatori-Lee raised the question, “Where are the U.S. Latino/a ecclesiologists?”<sup>9</sup> She concluded that the emphasis on *lo cotidiano* and *religiosidad popular*—themes characteristic of U.S. Hispanic theologies—contains great promise for the development of a narrative U.S. Latino/a ecclesiology:

One of the earliest insights Latino/a theology brought to the mainstream theological community was the academic study of popular religiosity . . . Pioneered by Orlando Espín, the study of popular Catholicism in particular serves as a cornerstone to any attempt at articulating an ecclesiology from a Hispanic perspective, because popular Catholicism intersects with such key ecclesiological insights as Tradition, the sense of the faithful, and the self-understanding of the People of God. Moreover, insights of Latina theologians like María Pilar-Aquino and Ada María Isasi-Díaz on the significance of everyday life (*lo cotidiano*) and the more contended, broader field of *mujerista* theology echo the insights of narrative ecclesiology by reminding us that for the People of God, being Church does not only, or even most importantly, happen at church, but in the daily struggle for life.<sup>10</sup>

This ecclesiology, however, has not yet been written and still needs a systematic, critical meta-ethnography that brings together “multiple ethnographic accounts” with an inductive emphasis

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*Bridges, Doing Justice: Constructing a Latino/a Ecumenical Theology*, ed. Orlando O. Espín (Maryknoll, NY: Orbis Books, 2009), 143-166, at 143. A similar claim was made by Riebestrella, “*Pueblo and Church*,” 172 and endnote 1 at 185-186.

<sup>8</sup> Justo L. González, “In Quest of a Protestant Hispanic Ecclesiology,” in *Teología en Conjunto: A Collaborative Hispanic Protestant Theology*, eds. José David Rodríguez and Loida I. Martell-Otero (Louisville, KY: Westminster John Knox Press, 1997), 80-97, at 80. On ecclesiology from a Latino/a perspective, see Nora O. Lozano, “Ecclesiology,” in *Hispanic American Religious Cultures*, ed. Miguel A. De La Torre (Santa Barbara, CA: ABC-CLIO, 2009), 2: 599-610.

<sup>9</sup> Natalia M. Imperatori-Lee, “Hombres, Hembras, Hambres: Narration, Correction, and the Work of Ecclesiology,” *Journal of Hispanic/Latino Theology* 17 (2011), available at: <<http://www.latinotheology.org/2011/Narration-Correction-Ecclesiology>> (accessed: 27 December 2012).

<sup>10</sup> Ibid. See: Ada María Isasi-Díaz, “*Lo Cotidiano*: A Key Element of *Mujerista* Theology,” *Journal of Hispanic/Latino Theology* 10 (2002): 5-17.

on the particularity characteristic of U.S. Latino/a theologies.<sup>11</sup> For example, the late Ada María Isasi-Díaz described the methodology of *mujerista* theology as based on a “dialogic relationship between the researcher and those being researched.”<sup>12</sup> This approach to *mujerista* theology aims to describe the self-understanding and everyday life experiences (*lo cotidiano*) of Latinas in such a way that their moral agency becomes “the determining factor in [its] methodological considerations.”<sup>13</sup> This approach—by drawing a sharp distinction a priori between Latinas’ “daily vocabulary” and the “catechism answers” of “church people”—makes more difficult, at least in principle, the discovery of ecclesial themes, especially those related to the institutional Church.<sup>14</sup> In Goizueta’s opinion,

the *locus theologicus* of U.S. Hispanic theology is not the base community, or popular religiosity, *as opposed to* the institutional church, but the U.S. Hispanic community’s popular religiosity *in dialectical relation to* the institutional church; popular religiosity is at the same time an expression of the “official” tradition and a critique of that tradition. To interpret popular religiosity and base communities as if these were fundamentally anti-institutional phenomena would be to impose on them an Enlightenment interpretation which could only perpetuate the suffering undergone by Latino cultures in the face of modern, “enlightened” societies.<sup>15</sup>

Nonetheless, the question still remains whether U.S. Catholic Latino/a theologies will present their ecclesiological reflections in a manner that includes the institutional Church. For example, Dennis Doyle, who examined the ecclesiological implications of Goizueta’s *Caminemos con Jesús: Toward a Hispanic/Latino Theology of Accompaniment* (1995), concluded that Goizueta

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<sup>11</sup> Ada María Isasi-Díaz, *En la Lucha / In the Struggle: Elaborating a Mujerista Theology* (Minneapolis, MN: Fortress Press, 1993), 68; hereafter cited: Isasi-Díaz, *En la Lucha*.

<sup>12</sup> *Ibid.*, 71.

<sup>13</sup> *Ibid.*, 63.

<sup>14</sup> *Ibid.*, 77.

<sup>15</sup> Roberto S. Goizueta, “United States Hispanic Theology and the Challenge of Pluralism,” in *Frontiers of Hispanic Theology in the United States*, ed. Allan Figueroa Deck (Maryknoll, NY: Orbis Books, 1992), 1-22, at 10.

“would likely stress the local and the particular so strongly that the institutional elements of the church universal might seem relatively neglected.”<sup>16</sup>

This dissertation, in contrast, acknowledges the nationwide efforts and grassroots participation by U.S. Catholic Latinos/as in drafting a national pastoral plan for Hispanic ministry and considers various ecclesial themes related to the institutional Church that have been largely absent from previous discussions. The *Encuentros* can then be seen as an ecclesial expression of the *sensus fidelium Hispanorum*.

## 1.2 The Historical Context of the *Encuentros*

The *Encuentros* were back-grounded by four events: (a) the civil rights movement among U.S. Latinos/as (especially Chicanos/as) often referred to as *El Movimiento* (the movement); (b) the Second Vatican Council (1962-1965); (c) the meeting of the Latin American bishops in Medellín, Colombia (1968); and (d) the publication of Gustavo Gutiérrez’s *A Theology of Liberation* (1971).<sup>17</sup>

First, in regard to *El Movimiento*, Chicanos/as adopted *La Raza* (the race) as their rallying cry for justice and unity in the 1960s and early 1970s in confronting the oppression they experienced in the United States.<sup>18</sup> Given the religiosity of Latinos/as in general, *El Movimiento* was bound to have ecclesial ramifications; according to Andrés Guerrero,

Although the Catholic Church did help to preserve our Spanish language, it failed

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<sup>16</sup> Dennis M. Doyle, “Communion Ecclesiology on the Borders: Elizabeth Johnson and Roberto S. Goizueta,” *College Theology Society* 43 (1998): 200-218, at 214.

<sup>17</sup> Gustavo Gutiérrez, *Teología de la Liberación* (Lima, Peru: CEP, 1971); English translation: *A Theology of Liberation* (Maryknoll, NY: Orbis Books, 1988, 15<sup>th</sup> anniversary edition); hereafter cited: Gutiérrez.

<sup>18</sup> See Andrés G. Guerrero, *A Chicano Theology* (Maryknoll, NY: Orbis Books, 1987), especially 17-30 and 118-137; hereafter cited: Guerrero. See the classical account of Rodolfo F. Acuña, *Occupied America: A History of Chicanos* (New York, NY: Pearson Longman, 2007 6<sup>th</sup> edition).

to understand our needs and to develop our ecclesiastical leadership. The church managed to alienate itself from Chicanos. . . . In the Southwest, its concern was to gallicize or Americanize the Chicanos. Chicano religious and secular symbols that are full of meaning for the Chicano were never developed. Our Lady of Guadalupe, Our Lady of San Juan, . . . and *mestizaje* were kept out of the church hierarchy, out of the priesthood, and out of the Catholic academe.<sup>19</sup>

Prior to the *Encuentros*, some U.S. Hispanics—especially Chicanos/as—were discussing whether to reject the Church entirely or to confront the Church from within. Catholic Latinos/as who chose the latter option became involved in organizations such as PADRES and Las Hermanas and national events such as the *Encuentros*.<sup>20</sup>

Second, four of the principles “unquestionably endorsed” by Vatican II—to borrow from Avery Dulles’ analysis—provided the opportunity for dialogical, collaborative, and consultative ecclesial meetings such as the *Encuentros*: (a) the reformability of the Church (*ecclesia semper reformanda*); (b) collegiality; (c) the active role of the laity; and (d) the legitimacy and significance of regional and local practices within the community of faith.<sup>21</sup> In Karl Rahner’s estimation, Vatican II was

the Church’s first official self-actualization as a world Church . . . . Even today that actualization is not yet at its term. But one can consider the official activity of the Church in a macroscopic way and see clearly that despite the implied contradiction to its essence, the actual concrete activity of the Church [prior to Vatican II] . . . was in fact . . . the activity of an export firm which exported a

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<sup>19</sup> Guerrero, 28.

<sup>20</sup> Cf. Richard Edward Martínez, *PADRES: The National Chicano Priest Movement* (Austin, TX: University of Texas Press, 2005), 4-50; and Lara Medina, *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Philadelphia, PA: Temple University Press, 2004), 30-45.

<sup>21</sup> See Avery Dulles, “Vatican II Reform: The Basic Principles,” *Church* 1 (Summer 1985): 3-10. On the Church’s dialogical and collegial nature, see Bradford Hinze, *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York, NY: Continuum, 2006) and his critique of the decline of dialogue since the 1990s in “Whatever Happened to the Way the U.S. Bishops Prepared *The Challenge of Peace?*,” *New Theology Review* 21 (2008): 16-25.

European religion as a commodity it did not really want to change but sent throughout the world together with the rest of the culture and civilization it considered superior. In this light it does appear meaningful and justified to consider Vatican II as the first major official event in which the Church actualized itself precisely as a *world Church*.<sup>22</sup>

The emerging world character of the Church implies that its structures must be inculturated not only in Asia, Africa, etc., but also in countries like the United States with its multiplicity of cultures, including that of Hispanics who have long been a “marginalized plurality.”<sup>23</sup>

The importance of ecclesial regionality points not only to the significance of inculturation but also to the fact that the universal Church is concretely embodied via the local community of faith.<sup>24</sup> In U.S. Hispanic *religiosidad popular*, according to Goizueta,

community is understood to be fundamentally *preexistent* (therefore involuntary) and *constitutive*. Therefore, the universal is not merely the sum of the particulars; rather, the universal is mediated by particulars.<sup>25</sup>

Goizueta used the image of marriage to illustrate the epistemological, and presumably ecclesiological, significance of this insight:

We discover the whole, or the universal, not by adding up the particulars, but by entering fully into their very particularity, *within which* we will encounter their

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<sup>22</sup> Karl Rahner, “Towards a Fundamental Theological Interpretation of Vatican II,” *Theological Studies* 40 (1979): 716-727, at 717. Writing about the Catholic Church in the Philippines, Francisco Claver noted the council’s role in the development of a local community of faith in his native country: Francisco F. Claver, *The Making of a Local Church* (Maryknoll, NY: Orbis Books, 2008), 27-41.

<sup>23</sup> Cf. Rahner, “Towards a Fundamental Theological Interpretation of Vatican II,” 725-726. The phrase “marginalized plurality” is taken from Carmen Nanko-Fernández, *Theologizing en Español* (Maryknoll, NY: Orbis Books, 2010), 2.

<sup>24</sup> See, for example: William A. Clark, *A Voice of Their Own: The Authority of the Local Parish* (Collegeville, MN: Liturgical Press, 2005), especially xviii-xxi and 163-186; Richard P. McBrien, “The Ecclesiology of the Local Church,” *Thought* 66 (1991): 359-367; and Christopher Ruddy, *The Local Church: Tillard and the Future of Catholic Ecclesiology* (New York, NY: Crossroad, 2006), especially 96-122.

<sup>25</sup> Roberto S. Goizueta, *Caminemos con Jesús: Toward a Hispanic/Latino Theology of Accompaniment* (Maryknoll, NY: Orbis Books, 1995), 65.

universal significance. . . . One example of this distinction is that of conjugal love, or marriage. How would one know what the “universal experience of marriage” is all about? What is marriage? According to the quantitative, arithmetic criteria of logical rationality, in order to know the meaning of marriage we should marry as many persons as possible. . . . According to the qualitative criteria of the aesthetic sense, however, in order to know about “marriage,” an abstract universal, one must enter fully into the depths of one particular marriage, engage one’s life completely in the life of one other particular person, and, there—in that very *particularity*—uncover the *universal* meaning and significance of marriage.<sup>26</sup>

Finally, Liberation Theology and the Latin American bishops’ conference at Medellín provided the whole Church with two significant ecclesial principles: the preferential option for the poor and a *pastoral de conjunto*. Commenting on the former, Gustavo Gutiérrez noted in *A Theology of Liberation* that

[t]o place oneself in the perspective of the Kingdom means to participate in the struggle for the liberation of those oppressed by others. This is what many Christians who have committed themselves to the Latin American revolutionary process have begun to experience. If this option seems to separate them from the Christian community, it is because many Christians, intent on domesticating the Good News, see them as wayward and perhaps even dangerous.<sup>27</sup>

The bishops at Medellín emphasized that they could not “remain indifferent in the face of the tremendous social injustices existent in Latin America, which keep the majority of our peoples in dismal poverty, which in many cases becomes inhuman wretchedness.”<sup>28</sup> Accordingly, the

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<sup>26</sup> Ibid., 97.

<sup>27</sup> Gutiérrez, 116-117. Regarding the impact of Liberation Theology on U.S. Catholic Latinos/as, see the following publications of Gilbert Ramon Cadena: “Chicanos and the Catholic Church: Liberation Theology as a Form of Empowerment” (PhD diss., University of California Riverside, 1987); “Chicano Clergy and the Emergence of Liberation Theology,” *Hispanic Journal of Behavioral Sciences* 11 (1989): 107-121; “The Social Location of Liberation Theology: From Latin America to the United States,” in *Hispanic/Latino Theology: Challenge and Promise*, eds. Ada María Isasi-Díaz and Fernando F. Segovia (Minneapolis, MN: Fortress Press, 1996), 167-182; Gilbert R. Cadena and Lara Medina, “Liberation Theology and Social Change: Chicanas and Chicanos in the Catholic Church,” in *Chicanas and Chicanos in Contemporary Society*, ed. Roberto M. De Anda (Lanham, MD: Rowman and Littlefield, 2004), 155-170.

<sup>28</sup> Medellín, 14:1. Spanish original: <<http://www.celam.org/nueva/Celam/documentos.php>>

bishops insisted that the Lord's commandment to evangelize the poor "ought to bring us to a distribution of resources and apostolic personnel that effectively gives preference to the poorest and most needy sectors."<sup>29</sup> At Medellín, the bishops also introduced the practice of *pastoral de conjunto*—a collaborative approach to the Church's ministerial endeavors that cuts across clerical and lay levels;<sup>30</sup> *pastoral de conjunto* requires "revision of ecclesiastical structures" in a way respectful of both the Church's communion and catholicity which, in turn, ensures the unity-in-multiplicity of the faith community.<sup>31</sup>

### 1.3 Studying the *Encuentros*

In preparing this dissertation, its author consulted archival records, publications, recommendations, and news accounts of the *Encuentros* and correlated these with the recollections and reflections of seventeen people who were involved in these meetings.<sup>32</sup> As far as possible, the archival documents and interviewees were allowed to "speak for themselves" (*res ipsa loquitur*); in effect, the approach employed in examining archival records and interviewing participants was akin to a *case study*.<sup>33</sup> As John W. Creswell has pointed out:

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(accessed 30 March 2011). For an English translation, see: *Second General Conference of Latin American Bishops. The Church in the Present-Day Transformation of Latin America in the Light of the Council* (Washington, DC: Secretariat for Latin America of the NCCB, 1979).

<sup>29</sup> Medellín, 14:9. See Robert S. Pelton, "'A Preferential and Evangelizing Option for the Poor,' The Catholic Church from Medellín to Aparecida," in *Religion and Society in Latin America: Interpretative Essay from Conquest to Present*, eds. Lee M. Penyak and Walter J. Petry (Maryknoll, NY: Orbis Books, 2009), 268-287.

<sup>30</sup> Among many other references, see Medellín, 15:3. See the discussion of *pastoral de conjunto* in section 6.1 below.

<sup>31</sup> See Medellín, 15:5-9.

<sup>32</sup> See Appendix 4 for a list and description of the seventeen interviewees.

<sup>33</sup> See John W. Creswell, *Qualitative Inquiry & Research Design: Choosing Among Five Approaches* (Thousand Oaks, CA: Sage Publications, 2013), especially 97-102. This dissertation could be considered an example of prosopography; see Katharine S. B. Keats-Rohan, "Progress or Perversion? Current Issues in Prosopography: An Introduction," in



In order to accomplish [such a study], the researcher collects many forms of qualitative data, ranging from interviews, to observations, to documents, to audiovisual materials. . . . [G]ood case study research involves a *description* of the case. . . . In addition, the researcher can identify *themes* or *issues* or *specific situations* to study in each case.<sup>34</sup>

In this study of the three *Encuentros*, the material was examined in the following order: first, the events and documents that preceded these meetings; then the records and resolutions of these meetings; and finally, the recollections of the interviewees. During this process, the author flagged themes that were ecclesiological: what view of the Church did the organizers and participants of each *Encuentro* have?

This dissertation gave more detailed treatment to those archival records and other documents that were difficult to obtain. As of 2013, for example, the recommendations of the Third *Encuentro* were readily available, while those of the first and second were not. Similarly, the minutes of the First *Encuentro*, as well as a number of unpublished reports, were not easily accessible.

The interviewees were provided in advance with a list of questions—which were intended to elicit memories; the actual interviews were conducted as conversations, without an attempt to answer all of the questions; each interview lasted between one and two hours.<sup>35</sup> The interviewees were informed that the author wanted to develop an historical and ecclesiological analysis of the *Encuentros* and that their recollections could greatly enhance the general

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<<http://users.ox.ac.uk/~prosop/>> (accessed: 22 Dec 2012); and Lawrence Stone, “Prosopography,” in *Historical Studies Today*, eds. Felix Gilbert and Stephen R. Graubard (New York, NY: W.W. Norton, 1972), 107-140.

<sup>34</sup> Creswell, *Qualitative Inquiry & Research Design*, 98-99.

<sup>35</sup> See Appendices 5 and 6 for the questions sent to the interviewees and their consent form. The interview with Fr. Mario Vizcaíno was conducted over two days during the author’s visit to the Southeast Pastoral Institute in Miami.

understanding not only of these meetings but also of the challenges Catholic Latinos/as still face. Seventeen people were interviewed: two asked the author not to divulge their identity; the other six women and nine men allowed their names to appear in this dissertation; all but two of the interviews were conducted in person. The interviews were recorded and later transcribed; some follow-up questions were directed to the interviewees via email. The interviewees were promised a copy of this dissertation with the invitation to contact the author with comments that could be added to any future publications based on the present text.

As this research got underway in mid-2007, budgetary constraints prompted the USCCB to restrict access to its archives.<sup>36</sup> On-site visits were made to four archives and three other archives were contacted to obtain records of the *Encuentros*.<sup>37</sup> The author was also able to obtain a considerable amount of material from private collections. Following the precedent of other researchers, this dissertation has used the terms Hispanic, Latino/a, etc., interchangeably.<sup>38</sup> Last but not least, in examining the archival material, preference was given to the interpretative matrix provided by the interviewees, who stressed that the *Encuentros* tried to present an

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<sup>36</sup> Other researchers encountered similar restrictions; see Faraone, *The Evolution of the Secretariat of Hispanic Affairs*, 9-10 and 303.

<sup>37</sup> Onsite visits were made to the archives of the American Catholic History Research Center at The Catholic University of America (December 2007); the Catholic News Service in Washington, DC (December 2007); the Southeast Pastoral Institute in Miami (June 2009); and the Northeast Hispanic Catholic Center in New York City (April 2011). Contact was also made with the archives at the University of Notre Dame (November 2007), the Chicano Studies Research Center of the University of California Los Angeles (March 2011), and the Mexican American Catholic College (June 2011).

<sup>38</sup> See, for example: Eduardo C. Fernández, *La Cosecha: Harvesting Contemporary United States Hispanic Theology (1972-1998)*, xviii-xix; Matovina, *Latino Catholicism*, ix-x. For a detailed consideration of this issue, see Joan Moore, "Hispanic/Latino: Imposed Label or Real Identity?" *Latino Studies Journal* 1 (1990): 33-47.

ecclesial vision in which the Church's unity is linked to and rooted in its diversity.<sup>39</sup>

#### 1.4 An Overview of this Dissertation

This dissertation on the history and ecclesiological contributions of the three *Encuentros* has nine chapters. After this introductory chapter, the second and third chapters discuss the First *Encuentro*'s origins, antecedent events, preparatory meetings, plenary presentations, workshops, recommendations, impact, episcopal response, and ecclesiological themes. Particularly significant was the collaborative methodology pursued by the First *Encuentro*—an inductive methodology that considered the experience of grassroots Hispanics and *lo ordinario* (their common, everyday experiences). Also of importance was the strong emphasis on the Church's unity and diversity which differed from the interpretation of the Church's unity by some of the participating U.S. bishops. The fourth chapter provides a detailed account of the origins and recommendations of the Call to Action Conference in Detroit (1976), with emphasis on Hispanic contributions; in fact, many Hispanic leaders who attended the *Encuentros* also participated in Call to Action. The fourth chapter also examines the ecclesiological parallels and contrasts between Call to Action and the First *Encuentro*.

The fifth and sixth chapters focus on the Second *Encuentro* and its antecedents, such as the International Eucharist Congress in Philadelphia (1976), as well as its planning stage, guidebooks, grassroots consultation, recommendations, and ecclesiological themes. Chapter six also examines the impact of the Second *Encuentro* and the response of the U.S. bishops to its recommendations. Chapters seven and eight consider the Third *Encuentro*'s planning stage, grassroots consultation, recommendations, ecclesiological themes, and outcomes. In addition to

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<sup>39</sup> See section 3.1 below.

treating the formation and evangelization of U.S. Hispanics, the balance between ecclesial diversity and unity, and the Church desired by Latinos/as in the United States, Chapter eight also discusses the National Pastoral Plan for Hispanic Ministry and the legacy as well as shortcomings of all three *Encuentros*. Chapter nine provides a summary of the major historical and ecclesiological contributions of this dissertation in tandem with recent ecclesiological reflections by select U.S. Latino/a theologians.

## Chapter 2

### **The First *Encuentro***

The idea of organizing an *encuentro* of Spanish-speaking leaders of the U.S. Catholic Church arose from and was actualized at the grassroots level. A series of pastoral workshops organized by the Hispanic Apostolate Office of the Archdiocese of New York in the fall of 1971 furnished the setting in which the idea of an *encuentro* first surfaced. The Second National Congress of PADRES and the National Congress of Religious Education, which took place just a few weeks later, indicated that the idea of organizing an *encuentro* resonated with many Catholic Latinos/as in the early 1970s. Ultimately, the First *Encuentro* provided a venue for nearly 250 Hispanic leaders in the U.S. Catholic Church to voice their concerns to the nation's bishops.

#### **2.1 Genesis of the Idea for an *Encuentro***

The Hispanic apostolate office of the Archdiocese of New York had enjoyed broad regional influence since its founding in 1953 by Cardinal Spellman.<sup>1</sup> Among the many projects initiated by Father Robert Stern,<sup>2</sup> director of this office from 1969 to 1973, was the establishment in late 1970 of the Interdiocesan Coordinating Committee for the Spanish-Speaking Apostolate; this group gathered together the diocesan coordinators of the Spanish-speaking apostolates from

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<sup>1</sup> See Moises Sandoval, "The Organization of a Hispanic Church," in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 137. The Northeast regional office was established in New York City under the title "Northeast Regional Pastoral Committee for Hispanics;" cf. Northeast Catholic Pastoral Center for Hispanics, *A Report: The Hispanic Community, the Church and the Northeast Center for Hispanics* (New York, NY: Northeast Catholic Pastoral Center for Hispanics, 1982), 56-59.

<sup>2</sup> Sandoval, "The Organization of a Hispanic Church," 138. For a detailed socio-historical analysis of Stern's influence on the Hispanic apostolate of the archdiocese of New York, see Ana María Díaz-Stevens, *Oxcart Catholicism on Fifth Avenue: The Impact of the Puerto Rican Migration upon the Archdiocese of New York* (Notre Dame, IN: University of Notre Dame Press, 1993), 176-218.

ten dioceses and archdioceses.<sup>3</sup> As director, Stern organized, at the request of the Coordinating Committee, two pastoral workshops that presaged the First *Encuentro*.<sup>4</sup> Both of these workshops took place in September of 1971: the first for priests and the second for the Coordinating Committee and other lay leaders. As Ana Díaz-Stevens has noted:

The inspiration for these workshops had come from a chance meeting by Stern with Fr. Edgar Beltrán, a Colombian priest who provided a window on the emerging theology of Latin America at the 1970 CICOOP [Conference on Inter-American Cooperation] convention held in Washington, DC. Beltrán had been with the pastoral department of CELAM, the Episcopal Conference of Latin America. . . . A participant in the preparations and successful conduct of the Medellín Conference held in 1967 and 1968, he described to Stern the integration of spirituality, theology, and social analysis that had been used in Colombia to fuse together pastoral care with social concerns for the Latin American episcopacy.<sup>5</sup>

According to Stern, the overall aim of these workshops was the development of a comprehensive pastoral plan for the region.

[W]e had meetings of clergy and at that time it was a novelty to invite native Hispanic and Spanish-speaking Americans together. In fact, the idea of clergy meeting who were actually involved in pastoral planning was sort of a novelty for our archdiocese. . . . And we felt we also needed not just the clergy, but the same with religious and lay leaders.<sup>6</sup>

By 1971, Beltrán was working at the Division for the Spanish Speaking of the United States Catholic Conference (USCC). His job involved traveling throughout the country “giving

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<sup>3</sup> See Robert L. Stern, “Evolution of Hispanic Ministry in the New York Archdiocese,” in *Hispanics in New York: Religious, Cultural and Social Experiences—Hispanos en Nueva York: Experiencias Religiosas, Culturales y Sociales*, vol. II (New York, NY: Office of Pastoral Research of the Archdiocese of New York, 1982), 332. See also Díaz-Stevens, *Oxcart Catholicism*, 200; Sandoval, “The Organization of a Hispanic Church,” 138.

<sup>4</sup> Cf. Sandoval, “The Organization of a Hispanic Church,” 138; Díaz-Stevens, *Oxcart Catholicism*, 201-203.

<sup>5</sup> Díaz-Stevens, *Oxcart Catholicism*, 202.

<sup>6</sup> Interview with Msgr. Archimandrite Robert L. Stern, 15 June 2009; hereafter cited: Stern interview.

workshops to help establish grassroots Christian communities among Hispanos.”<sup>7</sup> Beltrán was not only invited to attend the pastoral workshops in New York, he was also asked to be one of the principal presenters and to help plan them.

Three main themes were selected for these workshops: ecclesiology, anthropology, and “pastoral directions” [sic]. For the first workshop, September 21-23, “[e]very parish with pastoral services for the Spanish speaking was asked to send at least one priest representative; clergy from nearby dioceses in the northeast were also invited.”<sup>8</sup> Ninety-four priests and religious attended this three-day event. In Stern’s assessment, this first workshop “was not only successful as an enterprise for pastoral planning in the Archdiocese of New York, but it gave stimulus to pastoral planning and collaboration on a northeast and even national scale.”<sup>9</sup>

At the second pastoral workshop, September 24-26, the participants consisted of forty-seven lay leaders from the secretariat of the *Movimiento de Cursillos de Cristiandad*, the secretariat of the *Movimiento Familiar Cristiano*, and the *Equipo Central Provisional* of the *Movimiento Juvenil*.<sup>10</sup> At the end of this second workshop, its participants were quite enthusiastic about the possibility of continuing to collaborate:

They decided to set apart a weekend every six months to conduct seminars for lay leaders and priests together, to request the Coordinating Committee to add the principal lay leaders of each archdiocesan movement to its membership, and to request a personal meeting of lay leaders with the cardinal to discuss the Spanish speaking apostolate.<sup>11</sup>

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<sup>7</sup> Moises Sandoval, “Church Structures for the Hispanics,” in *Fronteras: A History of the Latin American Church in the USA since 1513*, ed. Moises Sandoval (San Antonio, TX: MACC, 1983), 427.

<sup>8</sup> Stern, “Evolution of Hispanic Ministry,” 333.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> Ibid. An almost identical, though unpublished, text by Stern is quoted by Díaz-Stevens, *Oxcart Catholicism*, 202-203.

According to Díaz-Stevens: “This was the first extensive involvement of grass-roots Hispanic laity in the United States with the pastoral process of Medellín that has come to be known as the theology of liberation.”<sup>12</sup>

Toward the end of the first workshop, Beltrán urged the participants to develop an *encuentro* at the national level for Spanish-speaking leaders in the United States.<sup>13</sup> According to Stern:

Everybody there thought: “hey, this is a great idea!” So . . . [this proposal was sent] to the Interdiocesan Coordinating Committee [for the Spanish-Speaking Apostolate in New York] . . . they thought it was a great idea too.<sup>14</sup>

The Coordinating Committee accepted the recommendation in November and delegated Stern and Fr. John O’Brien of the Spanish apostolate of the Brooklyn Diocese to present the idea to Pablo Sedillo, then National Director of the Division for the Spanish Speaking of the USCC. In fact, Stern had already telephoned Sedillo, who had only recently completed his first week on the

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<sup>12</sup> Díaz-Stevens, *Oxcart Catholicism*, 203. The final plenary session conclusions of this second workshop stated:

The Church has forgotten how to be a community of love; it has forgotten man and permitted itself the luxury of expending millions of dollars in buildings while our brethren go naked and hungry. . . . The present situation calls for revolutionaries, “communists”, in the manner of Christ, to provoke a change and a conversion of all people to truly human and Christian values. But this must be done within the hierarchy . . . Only in this way, will man be able to reach Christ, and Christ become known to all man [sic].

See “Lay People’s Encounter Workshops,” in *Prophets Denied Honor: An Anthology on the Hispanic Church in the United States*, ed. Antonio M. Stevens Arroyo (Maryknoll, NY: Orbis Books, 1980), 149.

<sup>13</sup> Division for the Spanish Speaking and the USCC, “Preparation of the Primer Encuentro Hispano de Pastoral,” in *Proceedings of the Primer Encuentro Hispano de Pastoral, June 1972 Washington, DC*, ed. Division for the Spanish Speaking and the USCC (Washington, DC: Division for the Spanish Speaking, March 1974), A.1; hereafter cited: “Preparation of the Primer Encuentro.”

<sup>14</sup> Stern interview.



job, to discuss the matter.<sup>15</sup> During their phone conversation in late September, Sedillo agreed that the plan was worth pursuing and at the National Congress of Religious Education a few days later, presented the initiative to a group of U.S. Catholic Latino/a leaders. Stern and O'Brien also consulted Encarnación Padilla de Armas, a Puerto Rican laywoman hired by Sedillo at Stern's suggestion; Padilla de Armas later became the coordinator of the First *Encuentro*.<sup>16</sup> In January 1972, Sedillo presented the plan to Bishop Joseph L. Bernardin, then General Secretary of the National Catholic Conference of Bishops (NCCB) and the USCC, who readily endorsed it.

Meanwhile, the timeliness of Beltrán's proposal became evident at two conferences that took place only a few weeks after the New York pastoral workshops of September 1971. The first of these conferences was the Second National Congress of PADRES held October 11-13 in Los Angeles; the second was the National Congress of Religious Education held October 27-30 in Miami.

#### *PADRES Second National Congress*

During the Second National Congress of PADRES, a number of topics surfaced that

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<sup>15</sup> Interview with Pablo Sedillo, 21 May 2009; hereafter cited: Sedillo interview.

<sup>16</sup> See Díaz-Stevens, *Oxcart Catholicism*, 199-200 and 203; see also Sandoval, "The Organization of a Hispanic Church," 142. For a biographical sketch of Padilla de Armas, see Timothy Matovina and Gerald E. Poyo (eds.), *¡Presente! U.S. Latino Catholics from Colonial Origins to the Present* (Maryknoll, NY: Orbis Books, 2000), 110-111; a description of how she mentored Pablo Sedillo in Ana María Díaz-Stevens and Anthony M. Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion: The Emmaus Paradigm* (Boulder, CO: Westview Press, 1998), 161 and 169. Padilla de Armas has been described as "the key organizer" of the First *Encuentro* who never received the credit due to her; see Ana María Díaz-Stevens, "Latinas and the Church," in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 260. Padilla de Armas, who retired from the Secretariat soon after the close of the First *Encuentro*, in 1973, passed away in 1992.

reappeared at the First *Encuentro*. For example, Bishop Patricio Flores of San Antonio, Texas, who was the first Mexican-American bishop and was also elected National Chairman of PADRES at the end of this meeting, noted that Latino priests had a special mission to renew themselves in order for their services to be relevant to the people they were called to serve, a people who in most cases were voiceless and powerless:<sup>17</sup>

We must in our services accept our people as a whole . . . their material needs, their demands [sic] of intellectual, moral, spiritual and religious life. Along with their bodily needs, their need for empowerment, for better education, better housing, better jobs and economic power[,] we need to also be interested in their spirituality. But it is in the context of improving their lives, gaining power and using it well, that they will find their real spirituality.<sup>18</sup>

Flores underlined what was also to become an important theme of the First *Encuentro*: the Church is called to serve both the social as well as the spiritual concerns of the Latino/a population. The social concerns of Hispanics, moreover, had an economic as well as a cultural component; accordingly, Flores advocated preaching

holy and aggressive impatience to bring out the changes and developments needed. . . .

To the “poor” we must not preach acceptance of the “status quo” and justify the “status quo” by saying, . . . “así lo QUIERE EL SEÑOR [this is the Lord’s will],” . . . or “PARA QUÉ SE QUEJAN SI TAMBIÉN CRISTO FUE

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<sup>17</sup> Patricio Flores is at times identified as the first Hispanic bishop of the United States; however, as Antonio Stevens Arroyo points out, if Puerto Rico is considered part of the Hispanic reality of the United States, then Luis Aponte Martínez was the first Hispanic bishop since he was ordained in 1960, while Flores was ordained a bishop in 1970. Cf. Antonio Stevens Arroyo, “Prologue: A Historical Overview,” in *Prophets Denied Honor*, 3. For a brief overview of the ministry of Flores shortly after he was ordained a bishop, see Joy Cook, “Mexican-Americans’ Only Bishop: De Facto Leader of Eight Million,” *National Catholic Reporter* (10 March 1972): 1, 6 and 19. See also, Martin McMurtrey, *Mariachi Bishop: The Life Story of Patrick Flores* (San Antonio, TX: Corona Publishing Co., 1987).

<sup>18</sup> Patricio Flores, “Mission and Vision: Mexican-American Apostolate,” in “Second National Congress of Padres, Oct 11-13 1971” (unpublished, 1971), PADRES Collection, University of Notre Dame Archives CPDR 1/2 Folder, 5; the pagination of this collection of documents is not continuous.

POBRE [why are you complaining if Christ himself was also poor?],” but we must teach and preach the proper definition of prudence and the wise selection of means. Yes, we can tell the people: “Accept your sufferings but also try to overcome it [sic] so that you may grow into something good and better.”

We must strive with our people, we must work with our people to develop an acute social conscience, so as we increasingly emerge into middle-class, we retain the honesty of vision we had when we were all poor.<sup>19</sup>

To address the cultural component of the Hispanic community’s social concerns, Flores recommended a forthright pride in their heritage:

We must strive with our people . . . to achieve together a vibrant self-image, a feeling of confidence in themselves as individuals and in their community as a whole. They must all have the ability to be proud of their Spanish and Indian ancestry, to identify with their roots, their language, their history, their customs and culture. They must not feel inferior because they speak Spanish, eat tortillas, dance the Jarabe Tapatio, or because their Fathers of Independence was [sic] a CURA HIDALGO OR A BENITO JUAREZ.<sup>20</sup>

To serve the pastoral and social concerns of the Spanish speaking, Flores stressed the importance of the “*Movimiento Familiar Cristiano, Los Encuentros Matrimoniales, Comunidades Eclesiales de Base, Circulos Biblicos*, etc.”<sup>21</sup> Flores underlined that the Church cannot limit its mission to addressing the faithful’s pastoral interests, but must also include their social concerns, primarily, their economic and cultural hardships. For Flores this would include

programs for the permanent and married deacons who are from and for the communities. We need to prepare our own people to be administrators of Holy Communion . . . we should be preparing our people for the married priesthood—just in case the Holy Spirit decides to have us go that route.<sup>22</sup>

This congress’ resolution responded to this proposal:

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<sup>19</sup> Flores, “Mission and Vision,” 5.

<sup>20</sup> Ibid., 6.

<sup>21</sup> Ibid., 8. Flores also quoted Paul VI, *Populorum Progressio* § 76:

To wage war on Misery and to struggle against injustice is to promote, along with improved conditions, the human and the spiritual progress of all men and therefore the common good of humanity.

<sup>22</sup> Flores, “Mission and Vision,” 8.

recognizing the dire need to have Mexican American priests minister to Mexican American communities, and further recognizing the great shortage of Mexican American priests, PADRES demands that the Catholic hierarchy relax the rule on priestly celibacy and re-instate priests who have married with full powers and faculties.<sup>23</sup>

In addition to Flores' presentation, Fr. Edmundo Rodríguez, S.J., who later became the first Mexican-American provincial of the Society of Jesus in the United States, led a workshop on ministry.<sup>24</sup> He noted that one of the implications of Matt 25:31-46—the description of how the Son of Man will judge all the nations—is that

God is known in the act of compassion, of generosity, of justice. Formal intellectual knowledge is not required or even expected. The fulfillment of the 'moral imperative of justice' brings with it saving knowledge which sacrifices and holocausts cannot bring (Hos 6:6).<sup>25</sup>

Consequently, the Church must be aware that “doctrinal teaching[s] of themselves will not pass on the Revelation but only a people building a just, fair, and compassionate society.”<sup>26</sup> In other words, the Church's theology must be relevant: true revelatory knowledge is to be found in actively coming to know those who suffer and in empowering them: this process and its participants can be a *bona fide locus theologicus*.<sup>27</sup> Activities addressing social concerns are not merely works of charity motivated by revelation, but can be a source—or, as Rodríguez seemed

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<sup>23</sup> “Resolutions” in “Second National Congress of Padres,” 1; hereafter cited: “Resolutions.”

<sup>24</sup> On Edmundo Rodríguez, who was provincial of the New Orleans Province of the Society of Jesus from 1983 to 1989, see Antonio M. Stevens Arroyo (ed.), *Prophets Denied Honor*, 226; Eduardo C. Fernández, S.J., *La Cosecha: Harvesting Contemporary United States Hispanic Theology (1972-1998)* (Collegeville, MN: Liturgical Press, 2000), 24-25 and 31.

<sup>25</sup> Edmundo Rodríguez, S.J., “Ministry: Team Ministry,” in “Second National Congress of Padres,” 3-4; hereafter cited: Rodríguez.

<sup>26</sup> Rodríguez, 4.

<sup>27</sup> Such a view can be understood as an extension of Vatican II's call to identify the *semina verbi* which may lie hidden in a particular culture, its call to scrutinize the signs of the times, and the implications of the *sensus fidelium* for the contemporary Church. Cf. *Ad Gentes* §§ 6, 11, 18, and 22; *Gaudium et Spes* §§ 4 and 11; *Lumen Gentium* § 12. However, the *Encuentros* endorsed a type of formation that cannot be limited to empowerment; for example, see section 8.3 below.

to hint—the source of revelation for our times. Such a perspective directly affects how the Church understands its place and mission in the world. Implicit in this perspective is Vatican II's discussion not only of the “signs of the times” but also of the *sensus fidei*.<sup>28</sup>

Rodríguez finished his presentation by outlining how a group of trained people could enable the emergence of this way of being Church; PADRES referred to this group effort as Mobile Team Ministry. The members of such a team were to be well versed in both Liberation Theology “and the techniques proven useful in helping men [sic] to arrive at full human and Christian freedom: *concientización* [consciousness-raising].”<sup>29</sup> By using the term *concientización*, Rodríguez pointed to that process in which persons, as victims of oppression, can become aware of its root causes and of their ability to be active agents of change.<sup>30</sup>

At this congress, Fr. Virgilio Elizondo led a workshop discussing the proposed formation of a cultural center for Mexican-American studies; this center became the Mexican American

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<sup>28</sup> See section 1.2 above for a brief explanation of how Vatican II helped make possible the *Encuentro* process. The phrase “signs of the times” appeared in *Gaudium et Spes* § 4; the phrase *sensus fidei* in *Lumen Gentium* § 12 and was applied to the transmission of Tradition but without using the phrase explicitly, in *Dei Verbum* § 8. A similar emphasis on theological relevance in regard to the way that the Church must face social concerns surfaced briefly during the First *Encuentro*.

<sup>29</sup> Rodríguez, 7. On these mobile teams, see Richard Edward Martínez, *PADRES: The National Chicano Priest Movement* (Austin, TX: University of Texas Press, 2005), 98-100. On *concientización*, see Phillip Berryman, *Liberation Theology: Essential Facts about the Revolutionary Movement in Latin America and Beyond* (New York, NY: Pantheon Books, 1987), 34-38; Allan Deck, S.J., *The Second Wave: Hispanic Ministry and the Evangelization of Cultures* (Mahwah, NJ: Paulist Press, 1989), 126-127. The term *conscientização* was originally coined by the Brazilian Paulo Freire; “conscientization” was used in the English translation of Gustavo Gutiérrez’s seminal work, *A Theology of Liberation: History, Politics, and Salvation* (Maryknoll, NY: Orbis Books, 1988 revised edition), 57.

<sup>30</sup> See Rodríguez, 7. See also the brief comments on these mobile teams delivered during the 1975 PADRES Congress: Padre Juan Romero, “PADRES: Who They Are and Where They Are Going,” in *Prophets Denied Honor*, 139-140, especially 140. In a way, *concientización* seems to express what Flores had earlier termed “acute social conscience.” Subsequently, the First *Encuentro* recommended the creation of mobile teams; see recommendations 11, 36, and 38.

Cultural Center (MACC), which continues its work in San Antonio, Texas, as the Mexican American Catholic College.<sup>31</sup> Among the reasons he advanced in favor of founding such a center was the discrimination exerted by society and even by the Church against Chicanos/as and Chicano culture.

Discrimination has up to now been an accepted way of life for great numbers of Mexican-Americans. The discrimination has not been limited to individual citizens and the civil society. The Church too is today recognizing that in reality, she has for the most part given only token ministry to the Mexican-American Communities. Heroic efforts have been made by some of our Bishops and priests . . . but these efforts have been few and often criticized as “radical, communistic, and un-American.” Even today, there are many both in the Church and in civil society who would like to continue playing the game that there are no problems and we should just continue to maintain the status quo.

The honest recognition of the beauty and uniqueness of the Chicano culture and of the problem of various forms of devastating discrimination is the first step towards effective Christian Ministry. . . . The Church as “Mater et Magistra” must help the Chicano in his painful process of self-discovery, of liberation from the many interior and exterior forces which oppress him, and of full entry into the mainstream of Life. In our pluralistic society, the Church cannot fall into [the] heresy of saying: “If he is going to live in America, let him become an American.” The Chicano, as Chicano, is an American!

The Church in the U.S. will not minister effectively to the Chicano by simply bringing catechetical materials from Mexico, Spain or Latin America. Nor will she minister effectively by trying to reach them with WASP orientated materials. . . .

Neither will the problem be solved by bringing Spanish-speaking clergy and religious into the U.S. from Spanish-speaking countries, nor will it be solved by sending North Americans to study in the great centers of Pastoral Formation of Latin America. . . .

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<sup>31</sup> See Virgilio Elizondo, “Center for Mexican American Cultural Religious Studies” in “Second National Congress of Padres.” The creation of MACC was approved at the end of this congress; the following year, MACC, with Elizondo as its first director, opened its doors in San Antonio, Texas. On MACC, see Martínez, *PADRES*, 100-107; Moises Sandoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 2006 revised second edition), 86-89; MACC, “Reflections on the 1972 Founding of the Mexican American Cultural Center,” in *¡Presente! U.S. Latino Catholics*, 224-226; see also the description of the MACC’s tenth anniversary forum: Moises Sandoval (ed.), *The Mexican American Experience in the Church: Reflections on Identity and Mission* (New York, NY: William H. Sadlier, Inc., 1983). In 2009, the Mexican American Cultural Center became the Mexican American Catholic College.

It is the responsibility of the entire U.S. Church—bishops, clergy and laity—to face [this] problem seriously and to begin tackling it from the grass roots.<sup>32</sup>

Elizondo's presentation raised an ecclesiological issue which also emerged at the First *Encuentro*—the unity and holiness of the Church in the midst of an internal diversity which, because of human sinfulness, can evoke divisive conflict and discrimination, both cultural and racial. Elizondo stated that once divisive intra-ecclesial conflict and discrimination make an appearance, they must be faced squarely as part of a liberating, healing process.

The final workshop at this congress was given by Fr. Alberto Carrillo, a Chicano Redemptorist priest from California; his presentation—"National Spanish Speaking Vicariate"<sup>33</sup>—highlighted the discrimination Latino/a Catholics experienced in their own Church. According to Carrillo, this discrimination was subtle, systemic, but not intentionally malicious:

How can a person be blamed for not wanting to become "Irish" and prefer to celebrate Guadalupe rather than St. Patrick's Day? Our People are not in the mainstream of Catholicism in this country . . . because the Church has not been relevant to them, they have not been given the dignity of being accepted for what they are, what they wish to be, why God made them . . . so it is not a Chicano problem, it is an Anglo problem the same way it is with education, etc. . . .

[T]he Church has assumed with the rest of American society, that we are a melting pot. Ecclesiastically we are an Irish church melting pot. In general, cultural differences in Religious [sic] expression have not been allowed because it was assumed they did not exist. A "good" Catholic was one who accepted the Irish ecclesiastical value system.

Yet there is a vast cultural difference in expressing religious sentiments

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<sup>32</sup> Elizondo, "Center for Mexican American Cultural Religious Studies," 1-2.

<sup>33</sup> Alberto Carrillo, "National Spanish Speaking Vicariate," in "Second National Congress of Padres;" hereafter cited: Carrillo. The original title of Carrillo's presentation, which was altered in the proceedings of this congress, was "A Chicano Critique of the U.S. Catholic Church;" see Martínez, *PADRES*, 178. Carrillo's text can be found in two other sources: Padre Alberto Carrillo, "Toward a National Hispano Church," in *Prophets Denied Honor*, 154-157; Alberto Carrillo, "Proposal for a National Chicano Church, 1971," in *¡Presente! U.S. Latino Catholics*, 212-216.

and practices. . . . The Chicano has a different view and different insight into the interpretation of law, liturgy, moral theology, which have been suppressed. And when one's values are suppressed, a person has two choices: cultural suicide, or rejection of the institution. Both phenomena are normal for the Spanish speaking person in the United States towards his church.<sup>34</sup>

For Carrillo, the primary cause of the discrimination was the fact that the majority culture makes the policies; for example, 81% of the American Catholic hierarchy was of either Irish or Germanic descent.<sup>35</sup> Moreover, this overwhelming majority, with its different value system, assumed that any problems were the fault of the minority:

How many times have you been asked, "Why don't the Mexicans give more money?" "Why are they lazy?" "Why don't they have the initiative to go to College?" "Why are there no more Mexican Priests?"<sup>36</sup>

Aggravating matters was the fact that the majority culture does not perceive a problem until it is directly affected by the crisis: "What would the official Church attitude be if the grape pickers had been Irish?"<sup>37</sup> Rather, the majority culture assumes their way is the only way to do things; in the case of the Church, this has led to the creation of what Carrillo described as an "Irish church melting pot."<sup>38</sup>

In his presentation, Carrillo proposed several "sociological" solutions to address the challenges of this intra-ecclesial discrimination; for example, he called for the "equitable representation" of Hispanics in decision-making bodies of the Church (hierarchy, seminaries, chanceries, etc.), proper bi-cultural formation for clergy, leadership formation for the Latino/a laity, participation in the Chicano struggle for equal opportunities, a "drastic change" in Catholic

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<sup>34</sup> Carrillo, 2-3.

<sup>35</sup> According to Sandoval (*On the Move*, 100), people of Irish descent comprised 17% of Catholics in the United States at the time, but about 56% of the bishops were of Irish descent.

<sup>36</sup> Carrillo, 2.

<sup>37</sup> Ibid., 3.

<sup>38</sup> Ibid.



education to make it relevant to Chicano students, and the development of Chicano seminaries, liturgy, moral theology and even a Chicano interpretation of Canon Law.<sup>39</sup> All of these proposals indicated that the Church's unity should be expressed in a manner respectful of the diversity of its flock. At the end of his address, Carrillo noted that ultimately there is only one solution to the problem of discrimination in the Church: the establishment in the United States of a National Chicano Church under the Propagation of the Faith in Rome.<sup>40</sup>

Rodríguez's recommendation regarding mobile teams, Elizondo's proposal for the founding of what became MACC, and Carrillo's proposal for the establishment of a National Chicano Church were all endorsed by the delegates. The delegates approved the formation of an *ad hoc* committee charged with the responsibility of studying the feasibility of instituting a National Chicano Church.<sup>41</sup> The delegates also approved resolutions supporting the efforts of César Chávez and the United Farm Workers in their non-violent struggle for justice.<sup>42</sup> Another resolution called on all "CHICANOS and all other just and Christian minded people to work for the defeat of any legislation that ultimately denies the human dignity of farmworkers."<sup>43</sup>

In his presentation, Rodríguez insisted that a primary *locus theologicus* for the Church is to be found in acts geared toward the promotion of justice. In its resolutions, the Second

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<sup>39</sup> Ibid., 4. Many of Carrillo's proposals were adopted by the First *Encuentro*. By "equitable representation," Carrillo apparently meant *proportional representation*: if Latinos/as make up about 25% of the Catholic population in the United States, then an equal percentage of those holding ecclesial authority should also be Hispanic.

<sup>40</sup> Ibid., 5.

<sup>41</sup> "Resolutions," 1-2.

<sup>42</sup> "Resolutions," 2 and 4.

<sup>43</sup> "Resolutions," 4. Emphasis in the original. This resolution highlighted the desire of PADRES to focus the attention of the Church on those socio-political concerns negatively affecting the life of Latinos/as in the United States. The resolution envisioned a Church that vigorously acts in accord with, the socio-political dimensions of its mission.

National Congress of PADRES lost sight of this insight, though not of its mandate to redress injustices against Hispanics. The resolutions also made it clear that the Chicano culture can be a *locus theologicus*: “the priority of PADRES is to ‘discover the seed of the Word of God’ as it is revealed in the Chicano culture, and to help sensitize all segments of society in this country, especially the Church, to a respect for that Word.”<sup>44</sup> This priority was expressed in those resolutions that dealt with the kind of Chicano-based formation seminarians must receive.<sup>45</sup>

In regard to a National Chicano Church, a contemporary news account noted that the proposed Chicano Church was to exist “within the overall structure of Catholicism but apart from U.S. bishops.”<sup>46</sup> The impression that PADRES was seeking a parallel ecclesial community caused an uproar “among many white clergy and bishops”<sup>47</sup>—even though PADRES quickly explained that the proposed Chicano Church was not meant to be “schismatic”; rather, PADRES hoped a Chicano Church would enjoy a “warm and cooperative” relationship with the U.S. hierarchy.<sup>48</sup> In setting up the *ad hoc* committee, PADRES attempted to respect the unity of the U.S. Catholic Church while mandating that the committee’s members should come from a variety of places, including the USCC Spanish Speaking Division.<sup>49</sup> Although PADRES was well aware of the impracticalities of establishing a Chicano Church, it used the controversy this

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<sup>44</sup> “Resolutions,” 5.

<sup>45</sup> “Resolutions,” 4-5. PADRES recommended that all seminarians in the United States, especially those who were to serve in areas with a significant Mexican-American population, become conscientized to the Chicano culture by studying Spanish, Mexican culture, Mexican history, and become familiar with Spanish and Chicano liturgies.

<sup>46</sup> “PADRES Seeks Chicano Church,” *National Catholic Reporter* (29 Oct 1971): 4.

<sup>47</sup> Martínez, *PADRES*, 86.

<sup>48</sup> “PADRES Seeks Chicano Church,” 4.

<sup>49</sup> See “Resolutions,” 2.

proposal generated to its own advantage vis-à-vis the U.S. bishops.<sup>50</sup>

As if designed to counterbalance what Elizondo and Carrillo had said regarding the discrimination experienced by Latino/a Catholics in the Church, Archbishop Timothy Manning of Los Angeles urged this congress to be “constructive” in its deliberations:

There are strident, negative voices that make the Church a whipping boy, a scapegoat for all the things that are wrong in the world. . . . This is contagious. Many problems facing us are not facing the Church alone.<sup>51</sup>

### *National Congress of Religious Education*

The National Congress of Religious Education was held in Miami from October 27 to 30, two weeks after the end of the national meeting of PADRES.<sup>52</sup> The congress, which was sponsored by the National Center of Religious Education—CCD, was planned to attract some five thousand people to consider “Continuing Christian Development in a Changing World.”<sup>53</sup> However, an overflowing crowd of more than eight thousand showed up for the congress; some of the attendees said that the larger-than-expected crowd indicated the confusing state of

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<sup>50</sup> See Martínez, *PADRES*, 86-87 and 118-119. Cf. “PADRES Studies Possibility of Separate Chicano Rite,” *National Catholic News Service* (27 Oct 1971): 7-8.

<sup>51</sup> “Don’t Preach Patience to Emerging People, Chicago [sic] Bishops [sic] tells PADRES,” *National Catholic News Service* (15 Oct 1971): 14-15, at 15. Archbishop Timothy Manning’s remarks were not included in the official proceedings of this congress; Manning’s comments were echoed at the First *Encuentro* by John Cardinal Krol and Bishop Joseph Bernardin.

<sup>52</sup> See “Preparation of the Primer Encuentro,” A.1; Sandoval, “The Organization of a Hispanic Church,” 142; Díaz-Stevens, *Oxcart Catholicism*, 203; Sandoval, “Church Structures for the Hispanics,” 429. The gathering in Miami was announced in *The Living Light* 8/1 (Spring 1971): 59; the meeting was also advertised in every “datebook” section of *Origins* volume 1 numbers 10-17 (26 Aug 1971 to 21 Oct 1971).

<sup>53</sup> The National Center of Religious Education—CCD began in the mid-1960s as a semi-autonomous agency within the National Catholic Welfare Conference; in 1974 it was merged into the Department of Education of the USCC. See Berard L. Marthaler, “*The Living Light*: In Memoriam,” *The Living Light* 40/4 (Summer 2004): 37-44, especially 37 and 40.

religious education at the time.<sup>54</sup> Among those attending this conference were Elizondo and Sedillo.<sup>55</sup>

During this congress, Sedillo informally discussed the proposed national *encuentro* with some of the attendees, who agreed with what Sedillo had to say. As a result, about one hundred of the Spanish-speaking delegates, convinced that the efforts of the English-speaking Church in the United States were “not adequate” to their needs, presented a declaration calling for: (1) the creation of a special vicariate for Spanish-American Catholics; (2) “real and not [just] symbolic representation” of Spanish-speaking Catholics in the U.S. hierarchy; (3) formation for both clergy and religious residing in areas with a high percentage of Catholic Latinos/as to enable them to understand better the Hispanic culture; (4) the organization of a national congress of Catholic Spanish-speaking leaders; and (5) all the means necessary “to create and maintain specialized personnel dedicated exclusively to the study and organization of programs adequate to the Spanish community.”<sup>56</sup> In this declaration, the concern for significant Latino representation in the hierarchy as well as for restructuring seminary formation appropriate to the needs and realities of U.S. Catholic Hispanics surfaced just as it had at the earlier PADRES congress. As Elizondo pointed out, this “criticism was directed to the American Church at large,

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<sup>54</sup> “8,000 Flock to CCD Meet,” *National Catholic Reporter* (5 Nov 1971): 3. A detailed report of what was discussed at this meeting was written by Art Winter, “Religious Ed: ‘Creative Confusion,’” *National Catholic Reporter* (12 Nov 1971): 1, 6, and 15.

<sup>55</sup> See “Spanish-Speaking to Study own Vicariate,” *National Catholic Reporter* (12 Nov 1971): 15; Sandoval, “Church Structures for the Hispanics,” 427. Because the latter was the only indication that Sedillo was present in Miami, an e-mail exchange with Sedillo confirmed that he indeed attended the gathering in Florida: “I was in Miami, promoting the need of the Encuentros [sic], I spoke to the key leaders at the time, I was successful [sic] in getting their support” (e-mail message to author, 6 October 2008).

<sup>56</sup> “Spanish-Speaking to Study own Vicariate,” 15.

not specifically at the religious education congress.”<sup>57</sup>

### *Three Meetings Preparing for the First Encuentro*

On 9-10 February 1972, the expanded planning committee charged with organizing what was being called the First National Spanish Speaking Conference, met for the first time at the Center for Continuing Education of the University of Chicago.<sup>58</sup> An earlier meeting of a smaller planning committee had taken place on January 3-4 at the USCC headquarters in Washington, DC as part of the process of presenting the idea to Bishop Bernardin. During the Washington meeting, Bernardin pledged to urge bishops of dioceses with more than 100,000 Latinos/as not only to attend the conference of Spanish speaking leaders, but to lend their names as its patrons as well.<sup>59</sup> The original plan was to have the meeting of Spanish speaking leaders in Chicago, Illinois, in the spring of 1972.

The eleven members of the expanded committee included Ms. Encarnación Padilla de Armas, Fr. Edgard Beltrán, Mr. Pablo Sedillo, and Fr. Robert Stern.<sup>60</sup> However, other people were present at the meetings of the expanded planning committee; for example, fifteen were listed for the meeting in Chicago.<sup>61</sup> During their deliberations in Chicago, they reviewed the purpose and structure of the proposed national meeting, specified its goals, and chose as its

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<sup>57</sup> Ibid.

<sup>58</sup> See “Preparation of the Primer Encuentro,” A.1.

<sup>59</sup> Unfortunately, his efforts were not very successful since only about ten bishops attended the First *Encuentro*.

<sup>60</sup> See “Planning Committee” in *Proceedings of the Primer Encuentro*, J6. The eleven members included 5 priests, 4 laymen, 1 religious sister and 1 laywoman. Only 4 of the 11 did not have a Spanish surname.

<sup>61</sup> “Minutes of the Planning Committee Meeting, Center for Continuing Education, University of Chicago, February 9-10, 1972,” I *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Minutes of the Planning Committee, Chicago.” The 15 members of the committee included 5 laymen, 2 laywomen, 2 religious sisters, and 6 priests; only 4 of its members did not have a Spanish surname.

official name: *Primer Encuentro Hispano de Pastoral*.<sup>62</sup> The aim of the First *Encuentro* was to determine the essential elements of a pastoral plan for Hispanic ministry; the committee also decided that the First *Encuentro* was to be organized as a “working institute” rather than as a convention. The proposed date for the meeting was 8-11 May 1972 in Chicago;<sup>63</sup> however, unforeseen circumstances led to the postponement of the First *Encuentro* from May to June (1972) and its relocation from Chicago to Washington, DC.<sup>64</sup>

The expanded planning committee met for the second time, 17-18 April 1972, at Assumption Seminary in San Antonio, Texas; among the participants present at this meeting were Bishop Patricio Flores and Fr. Virgilio Elizondo.<sup>65</sup> This two-day meeting decided that the *Encuentro* was to take place 19-22 June 1972 at Trinity College in Washington, DC. The committee reviewed and approved the program, which was to include two general presentations, both organized as plenary sessions, and seven workshops, the last of which was also to involve a plenary-session address.<sup>66</sup>

The two general presentations were to “set the theological and structural foundations for”

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<sup>62</sup> See “Preparation of the Primer Encuentro,” A.1. The word *Nacional* was added to the title when the Second *Encuentro* was organized.

<sup>63</sup> “Minutes of the Planning Committee, Chicago.” 2.

<sup>64</sup> “Preparation of the Primer Encuentro,” A.1. As late as 29 March 1972, the organizers were hoping to have the First *Encuentro* at The Catholic University of America. See Most Reverend Joseph L. Bernardin to Patrick Cardinal O’Boyle, 28 March 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC; Patrick Cardinal O’Boyle to Most Reverend Joseph L. Bernardin, 29 March 1972, I *Encuentro*, USCCB Archives, Washington, DC.

<sup>65</sup> “Planning Committee Meeting, Assumption Seminary, April 17-18, 1972,” I *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Planning Committee, Assumption Seminary.” Compared to the first meeting, 4 of the 15 who met in Chicago were not present, while six new people were in the group; the new expanded group included 4 laymen, 1 laywoman, 3 religious sisters, 8 priests, and 1 bishop; only 5 of the 17 did not have a Spanish surname.

<sup>66</sup> See “Planning Committee, Assumption Seminary,” 3-4.

the pastoral plan; these presentations were tentatively titled “Pastoral Theology” and “A Pastoral Plan for the U.S. Hispanic Church,” and were to be given by Bishop Alfredo Pirinio, then General Secretary of the Latin American Episcopal Conference (CELAM), and Elizondo.<sup>67</sup> The title of the first presentation was later changed to “Theology of Pastoral Ministry” and the title of the second was changed to “A Pastoral Plan for the Spanish Speaking in the United States.”<sup>68</sup>

The delegates were to indicate in advance their choice of workshops, since the workshops were to take place simultaneously in different meeting rooms.<sup>69</sup> The topics of the workshops were: Ministries, Catechetics, Catholic School, Liturgy, Lay Apostolate, and *Comunidades Eclesiales de Base* (CEBs). Each of the workshops was to have a moderator and a presenter who would introduce the topic. The workshop on ministries would require more than one presenter to cover the following subtopics: Priesthood, Diaconate, Religious Life, and Non-Hispanic Church Personnel; in fact, each of these subtopics became a separate workshop. The seventh and final

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<sup>67</sup> Ibid., 3-5. Because Pirinio was unable to attend the First *Encuentro*, Bernardin tried unsuccessfully to have Archbishop Mark G. McGrath of Panama City, Panama, give the presentation on pastoral theology; when McGrath was unable to attend, Bishop Raúl Zambrano of Colombia was invited. See Letter of Most Reverend Joseph L. Bernardin to Most Reverend Eduardo Pirinio, 6 March 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC; Letter of Most Reverend Joseph L. Bernardin to Archbishop Mark G. McGrath, 24 April 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>68</sup> The original title seems to have indicated that the members of the planning committee were concerned not just with a pastoral plan for Catholic Latinos/as, but also with a Hispanic model of Church: “[The *Encuentro*’s] specific purposes are to formulate position statements, basic principles and long and short range goals for the development of the Hispanic-American Church in all areas of its life” (“Planning Committee, Assumption Seminary,” 4). Although the terms “U.S. Hispanic Church” and “Hispanic-American Church” were dropped from the final version of the proceedings of the First *Encuentro*, no doubt to avoid creating the impression of a separatist Church, the two subsequent *Encuentros* reintroduced the idea that U.S. Catholic Latinos/as desired a new style of being Church; see sections 6.2 and 8.3 below.

<sup>69</sup> “Planning Committee, Assumption Seminary,” 8.

workshop was to be preceded by a plenary presentation, “The Church: Diocesan and National,” by Bishop Patricio Flores. Table 2.1 below summarizes the plenary sessions and workshops of the First *Encuentro*.<sup>70</sup>

| <b>Table 2.1 Plenary Sessions and Workshops of the First <i>Encuentro</i></b> |                   |  |
|---|-------------------|--|
| <b>Type</b>   | <b>Topics</b>     | <b>Sub-topics (if any)</b>                                       |
| Plenary Sessions  | Pastoral Ministry |  |
|   | Pastoral Planning |  |
| Workshops   | Ministries        | Priests<br>Deacons<br>Religious<br>Non-Hispanic Church Personnel |
|   | Catechetics       |  |
|   | Catholic School   |  |
|   | Liturgy           |  |
|   | Lay Apostolate    |  |
|   | CEBs              |  |
| Plenary-session Workshop  | The Church        |  |

In order to give focus to Bishop Flores’ presentation, the planning committee drafted a series of open questions in regard to the following issues: an Hispanic-American vicariate for the U.S. Church, episcopal vicars for Hispanic Americans, national parishes for Hispanic Americans, integration versus assimilation as a goal, and whether or not the U.S. Catholic Church was failing

<sup>70</sup> See “Primer Encuentro Hispano de Pastoral, junio 19-22, 1972, Washington, DC, Programa,” I *Encuentro* Collection, USCCB Archives, Washington, DC, 2-10; hereafter cited: “Primer Encuentro Hispano.” The table of contents of the official proceedings of the First *Encuentro* contained a slight discrepancy with respect to the six general headings of the workshops since it conflated “Catechetics” and “Catholic School” under a single heading, namely, “Education”; see “Table of Contents” in *Proceedings of the Primer Encuentro*. The fact that nine small-group presentations were offered under six headings has given rise to some confusion due to the fact that, counting Flores’ plenary-session address, which was also considered a workshop, ten workshop presentations were offered and not seven as originally outlined in the *Encuentro*’s “Statement of Purpose.” See Mario J. Paredes, “Primer Encuentro Nacional Hispano de Pastoral (19-22 de Junio de 1972), Trinity College, Washington, DC,” in “Historia de los Encuentros Nacionales” (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996), I.9.



the Latino/a faithful.<sup>71</sup> The planning committee also agreed that each of the presenters was to submit a draft of their papers in Spanish in advance; the discussions at the First *Encuentro* were to be in Spanish or English and the final published edition of the conclusions was to be bilingual.<sup>72</sup> The planning committee also scheduled plenary-session time for reports about the workshop discussions.

The final preparatory meeting of the extended planning committee took place on 18-19 June 1972, immediately prior to the opening session of the First *Encuentro*.<sup>73</sup> On June 18, the planning committee members met with the moderators and presenters. On the morning of June 19, the moderators and presenters planned the workshop sessions.<sup>74</sup>

## 2.2 The First *Encuentro*

The purpose of the *Primer Encuentro Hispano de Pastoral* was “to begin to develop a pastoral plan for the Hispanic American community,”<sup>75</sup> which then comprised about a quarter of the total membership of the Catholic Church in the United States;<sup>76</sup> however, some geographical

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<sup>71</sup> See “Planning Committee, Assumption Seminary,” 7.

<sup>72</sup> *Ibid.*, 8-9.

<sup>73</sup> See “Preparation of the *Primer Encuentro*,” B.

<sup>74</sup> See “Planning Committee, Assumption Seminary,” 9.

<sup>75</sup> “Preparation of the *Primer Encuentro*,” B. See also “*Primer Encuentro Hispano*.”

<sup>76</sup> This statistic—that Latinos/as comprised about a quarter of the U.S. Catholic population—surfaced during the Second National Congress of PADRES and was also frequently mentioned during the First *Encuentro*. See below the summary of the presentations given by Bishop Patricio Flores, Rev. Paul Baca, and Sr. Clarita Trujillo. Elizondo, using the 1970 U.S. Census reports as well as the 1975 Catholic directory, estimated in 1975 that the actual figure was closer to 30%; see Virgilio Elizondo, “A Challenge to Theology: The Situation of Hispanic Americans—A People Twice Conquered; Twice Colonized; Twice Oppressed,” *CTSA Proceedings* 30 (1975): 164; this presentation was reprinted as Virgilio Elizondo, “The Situation of Hispanic Americans: A People Twice Conquered; Twice Colonized; Twice Oppressed,” in *El Quetzal Emplumece*, eds. Carmela Montalvo, OSB, Leonardo Anguiano, and Cecilia García Camarillo (San Antonio, TX: Mexican American Cultural Center, 1976), 339-349. Bernardin’s two-page letter inviting his fellow bishops to the First *Encuentro* noted that 12 million Hispanic-

areas were more heavily Hispanic than others.<sup>77</sup> Participants at the First *Encuentro* were to include bishops, “official delegates and persons with special responsibility for the Spanish speaking apostolate.”<sup>78</sup> The organizers intended the First *Encuentro* to be “an extended workshop” with a participatory style. According to its “Statement of Purpose,” the First *Encuentro* was to

be organized around seven workshops which cover the essential elements of a pastoral plan. Two general presentations will set the theological and structural foundations for such a plan. Each workshop will be initiated by the presentation of a working document by a qualified and experienced person in that field. The extended group discussions will be focused towards the formulation of the statements of the *Encuentro*.<sup>79</sup>

The four-day meeting also included a welcoming address by Bernardin and greetings by John Cardinal Krol, then President of the NCCB and Archbishop of Philadelphia.

The organizers of the First *Encuentro* hoped that its workshop format would serve to analyze the pastoral situation in the Hispanic American community and to discuss possible solutions to the many problems that exist. Out of the deliberations of the *Encuentro* will come much information which, after the *Encuentro*, will be correlated and made available to the National Conference of Catholic Bishops and local dioceses for their consideration and implementation.<sup>80</sup>

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Americans lived in the United States and so “there are more Spanish speaking persons in the care of American bishops than have each of several national hierarchies in Latin America.” See Bishop Joseph Bernardin to cardinals/archbishops/bishops, 15 February 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC. On the difficulty of establishing accurate statistics, see: James D. Davidson, *Catholicism in Motion: The Church in American Society* (Liguori, MO: Liguori Publications, 2005), 16-17.

<sup>77</sup> Lupe Anguiano, who became the director of the Southwest Regional Office for the Spanish Speaking after it was reorganized in 1973, estimated that the Latino/a community comprised “close to or over 71%” of the total Catholic population of the Southwest. See “Lupe Anguiano,” in *El Quetzal Emplumece*, 316. For a similar statistical analysis of the Catholic Latino/a population in the New York City area, see Romeo F. Saldigloria, S.J., “Religious Problems of the Hispanos in the City of New York,” in *Prophets Denied Honor*, 166-169.

<sup>78</sup> “Preparation of the Primer Encuentro,” B.

<sup>79</sup> Ibid.

<sup>80</sup> “Preparation of the Primer Encuentro,” B.

In effect, the delegates were not merely going to hear what pre-selected experts had to say about important pastoral matters, but also to utilize a dialogical and participatory style that fostered shared responsibility in its decision-making process. This participatory style, which resonated with the dialogical process utilized in the PADRES congress, appealed to the experiences of the faithful and so relied on the *sensus fidei* and the reading of the signs of the times. The First *Encuentro*, which utilized the see-judge-act approach employed at the Medellín conference, encouraged the First *Encuentro*'s delegates to evaluate their socio-ecclesial situation in light of the Gospel.<sup>81</sup>

The dialogical and participatory style of the First *Encuentro*, with its emphasis on interpreting the signs of the times under the guidance of the Holy Spirit, implies an ecclesiology with a pneumatological dimension; as Bernard Prusak has observed:

Given that the Spirit makes the Church become young again, the Church should not be conceived as so predetermined by the past that its future simply has to be more of the same. As the bearer of a *living* tradition keeping the memory of Jesus alive, the community called Church does benefit from the prejudgments or predispositions positively implanted within the tradition by Jesus and sustained by the Spirit. However, its future decisions and practice are not simply a “given” completely evident from the past.<sup>82</sup>

### *The Beginning of the First Encuentro*

The First *Encuentro* began on Monday, 19 June 1972, with the registration of the

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<sup>81</sup> The see-judge-act approach was originally developed by Joseph Leo Cardijn (1882-1967), the Belgian priest who founded the Young Christian Workers Movement: <<http://resources.cardijn.info/home>> (accessed: 10 January 2011). See also: Timothy Matovina, *Latino Catholicism: Transformation in America's Largest Church* (Princeton, NJ: Princeton University Press, 2012), 77. The see-judge-act approach was not *explicitly* mentioned until the Second *Encuentro*; see sections 5.1 and 7.3 below.

<sup>82</sup> Bernard P. Prusak, *The Church Unfinished: Ecclesiology through the Centuries* (Mahwah, NJ: Paulist Press, 2004), 6.

delegates from 2:00 p.m. until 5:00 p.m. According to the official list of participants, a total of 246 delegates had arrived by 7:30, when Bishop Bernardin gave his welcoming address.<sup>83</sup> Each delegates represented one of four regions of the USCC's Division for the Spanish Speaking: Northeast, Midwest, West Coast, and Southwest.<sup>84</sup> However, these regions were not equally represented: the Northeast had 168 delegates (about 68% of the total); the West Coast had only 19 delegates (about 7.7% of the total). The largest group came from the state of New York (57 delegates), followed by New Jersey (20), Massachusetts (19), Texas (16), Washington, DC (16), California (13), Michigan (12), and Florida (11).

Among the delegates there were 130 priests (47 with Spanish surnames), one transitional deacon, 50 religious sisters (28 with Spanish surnames), one Hispanic religious, 41 laymen (32 with Spanish surnames), 15 laywomen (11 with Spanish surnames), 7 bishops (only one Latino), and one archbishop. About 23% of the delegates were lay; women, both lay and religious, made up about a quarter of the delegates; most of the Hispanics were either Mexican American or from the Caribbean.<sup>85</sup> The number of bishops was small and some of the archdioceses and diocese of the United States with major concentrations of Hispanics, such as Los Angeles and Brooklyn, had no episcopal representation at the First *Encuentro*.<sup>86</sup> However, the official list of participants

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<sup>83</sup> The eleven-page list of participants is contained in "Participants: Primer Encuentro Nacional Hispano de Pastoral," in *Proceedings of the Primer Encuentro*, J5.

<sup>84</sup> At the time, the Secretariat included in the Northeast region what normally would be referred to as the Southeastern part of the United States.

<sup>85</sup> See the summary of the First *Encuentro* prepared by the Southwest Regional Office of the Division for the Spanish Speaking (unpublished, 1972); hereafter cited: "Southwest Summary of I *Encuentro*."

<sup>86</sup> The seven bishops listed as participants were from New York, NY, Gallup, NM, Santa Rosa, CA, Denver, CO, Brownsville, TX, San Antonio, TX, and Bridgeport, CT. The archbishop was James P. Davis, formerly of Santa Fe, NM. The Division for the Spanish Speaking under Sedillo estimated at the time that some twenty U.S. dioceses had Catholic populations in which more

did not mention Bishop Bernardin, Cardinal Krol, nor Bishop Raúl Zambrano—all of whom delivered plenary addresses; if these three are included, the total number of bishops and archbishops would increase from 8 to 11. Patrick Cardinal O’Boyle, Archbishop of Washington, DC, was not present: due to miscommunication, he was not officially invited until after the First *Encuentro* had started.<sup>87</sup>

### *The First Encuentro’s Plenary Sessions*

The First *Encuentro* opened with a plenary session on Monday evening, 19 June 1972, with Bishop Joseph L. Bernardin’s welcoming address.<sup>88</sup> He began by noting that the First *Encuentro* was convened out of a “deep pastoral concern . . . to further the pastoral mission of the Church among the Spanish speaking” of the United States.<sup>89</sup> He envisioned the meeting “as a means of providing greater leadership for those involved in the Spanish speaking apostolate.”<sup>90</sup> He stressed that this leadership must exhibit a “healthy” balance between (1) sensitivity to the critical needs of today’s Hispanic population in order to address those needs creatively and (2) consistency with the demands of the Gospel and the Church’s rich traditions: “we must be relevant, but if we attempt to be relevant without fidelity to the spiritual values, our efforts will lose their effectiveness and our pastoral ministry will be dissipated in the profusion of

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than a third of the people spoke Spanish; see “Spanish-Speaking Want More Bishops,” *National Catholic Reporter* (7 July 1972): 1. In June, 1972 there were three bishops of Spanish-speaking origin in the United States; only one, Flores, attended the First *Encuentro*; the other two were Bishop Juan Arzube, then auxiliary of Los Angeles, CA, and Bishop René Gracida, then auxiliary of Miami, FL.

<sup>87</sup> See Most Reverend Joseph L. Bernardin to Patrick Cardinal O’Boyle, 20 June 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>88</sup> Appendix 7 of this dissertation contains a copy of the day-to-day program of the First *Encuentro*.

<sup>89</sup> Joseph L. Bernardin, “Welcome,” in *Proceedings of the Primer Encuentro*, C1.1; hereafter cited: Bernardin.

<sup>90</sup> Bernardin, C1.1.

penultimate concerns.”<sup>91</sup> Bernardin stated he was confident that the First *Encuentro* had been organized in such a way that these two aspects would be given due attention and that the delegates’ awareness of their “oneness as Catholic people” would help build up rather than tear down, bring light rather than heat, and offer hope rather than despair. Bernardin concluded:

As we begin our work we must have before us constantly, therefore, the attitude of those who share the same Eucharist. The love of God and of each other must be the force that directs us in our efforts during this *Encuentro*.<sup>92</sup>

A letter by Fr. James S. Rausch, then Associate General Secretary of the USCC, indicated that Bernardin was indeed concerned that the First *Encuentro* could become overly critical:

At Bishop Bernardin’s request, I have been working with the people in our Spanish-speaking division in an attempt to assure that the thrust of the “encuentro” will be positive. While there may well be some rhetoric that is critical, I have solid hope that the “encuentro” will be a positive step forward for the Church in our country.<sup>93</sup>

Bernardin’s concern that matters might get heated during the First *Encuentro* was not unfounded given the experience of the Second National Congress of PADRES as well as the social context of the late 1960s and early 1970s.<sup>94</sup> In fact, “[p]recautions [were] taken to exclude ‘radicals’

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<sup>91</sup> Ibid. At the time, these comments were understood as criticizing recent efforts by Chicano, Puerto Rican and other Hispanic groups to redress injustice through protest. See Jaime Fonseca, “The Gospel and the Spanish-Speaking,” *National Catholic News Service* (20 June 1972): 9-10, especially 9.

<sup>92</sup> Bernardin, C1.2.

<sup>93</sup> Reverend James S. Rausch to John Cardinal Krol, 12 June 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>94</sup> Bernardin was well aware of the controversy that a gathering of Latinos/as could potentially generate since, a few months before the First *Encuentro*, more than 2,000 Mexican-Americans and Puerto Ricans attended a conference in Washington, DC in order to form a national coalition. This conference became extremely heated: at one point, a militant Puerto Rican group demanded that the conference approve a resolution in favor of Puerto Rican independence. At the time, Bernardin was called upon to comment on this conference because it had demanded that all churches with Latino/a members contribute one Sunday’s collection to financing this new coalition; any church refusing to contribute was threatened with up to four consecutive Sundays

such as Bishop Parrilla Bonilla of Puerto Rico, who was not invited; nor was Puerto Rican independence given any mention.”<sup>95</sup>

As Moises Sandoval has noted, among U.S. Hispanics of the early 1970s, *encuentro* signified not merely a coming together for an open discussion, but also confrontation:

By then, the civil rights struggle—characterized by marches, manifestos, protests, and organizing—had peaked in society as a whole. But within the Church, the *movimiento*, the term that encompassed those activities, was just beginning. Archbishop Patrick [Patricio] Flores, speaking of that time, said there was much anger among Hispanics who felt the Church had not been a true shepherd. So the *encuentro* became a vehicle to confront the Church.<sup>96</sup>

However, all of those interviewed as part of this dissertation took issue with using the word “confrontational” to characterize the general tone of the *Encuentros*. For example, Olga Villa-Parra, who at the time was a committee member of the Midwest Regional Office of the Division for the Spanish-speaking, described the First *Encuentro* as a kind of Pentecost experience,<sup>97</sup> while Stern favored “aggressive” and “passionate.”<sup>98</sup> Pablo Sedillo commented:

I would disagree with Moises [Sandoval] that it was confrontational. The way I would characterize the First *Encuentro* is that it was a series of events that we felt we needed [in order] to create this awareness of the Hispanic presence in the Catholic Church. And the reaction from across the country was: “We’ve been here and no one’s asked us [before] to fully participate in the life of the Church . . .” So yes, there was a great deal of emotion, but you must remember that during that time there was the whole Chicano movement . . . . And so that was part of

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without a single contribution from its Spanish-speaking faithful. See B. B. Duarte, “Spanish-Speaking Coalition will be Asked to Seek Financial Support from Churches,” *National Catholic News Service* (26 Oct 1971): 4-5.

<sup>95</sup> Díaz-Stevens and Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion*, 162. Nevertheless, Pablo Sedillo gladly announced just five years later that Luis Cardinal Aponte Martínez of San Juan was to be a special guest at the Second *Encuentro*: “Pueblo de Dios en Marcha, boletín #2,” n.d., ca. 20 July 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL.

<sup>96</sup> Sandoval, “The Organization of a Hispanic Church,” 142.

<sup>97</sup> Interview with Olga Villa-Parra, 26 May 2009.

<sup>98</sup> Stern interview.

the anxiousness that the community had to voice its opinion. And this was the first time that they were voicing their opinion within the Roman Catholic Church. . . . It was a bit different for us because we were under the umbrella of the [Bishops'] Conference. Having a confrontation with the Church would have been counterproductive given the sense of the bishops [at the time] . . . It was a new [experience] for many of the bishops [who were] dealing with the Hispanic community. Some bishops were already doing things prior to the *Encuentro* in dioceses which had a high concentration of Hispanics. But it wasn't focused, there was no development of leadership . . . I had people from all over the country wanting to [tell me] that we should be more demanding. And I used to say: "I can count votes and we don't have them. There's another way that we can get this approved; after all, the bishops recognize the importance of having an office for Hispanic affairs within the Conference. That's the first recognition."<sup>99</sup>

Just prior to the First *Encuentro*, Bishop Patricio Flores described it as "a meeting called by the church not to praise, but to make a self-evaluation and correct what was wrong."<sup>100</sup>

Encarnación Padilla de Armas, who was the overall coordinator of the First *Encuentro*, made comparable remarks to the press:

We must awaken the interest of the bishops in those millions of baptized [Spanish-speaking] Catholics, otherwise they will keep leaving the Church. . . . I have the general impression that many pastors do not want to cater to the Spanish speaking.<sup>101</sup>

Similarly, Ruben Alfaro, then head of the Midwest Regional Office of the Division for the Spanish-speaking, asserted in what was described as a "pre-*encuentro* mood:"

the American Catholic Church has been white-oriented and racist. This encounter is to tell the bishops that the Church has not been relevant to the Spanish-speaking people.<sup>102</sup>

The contrast between Bernardin's position, on the one hand, and what Flores, Padilla de Armas, and Alfaro had to say just prior to the First *Encuentro*, on the other, indicated two

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<sup>99</sup> Sedillo interview.

<sup>100</sup> "Spanish-Speaking Want More Bishops," *National Catholic Reporter* (7 July 1972): 2.

<sup>101</sup> Jaime Fonseca, "Spanish Speaking set to show Bishops some Facts," *National Catholic News Service* (8 June 1972): 9-11, at 11.

<sup>102</sup> *Ibid.*, 10.



contrasting ecclesiological points of view. Bernardin's position stressed the balance that must be observed in any discussion in order to safeguard the Church's unity; the second ecclesiological perspective sought to face sinful, divisive situations within the Church in order precisely to enhance ecclesial unity. In other words, the first ecclesiological position emphasized *guarding* the Church's unity while the second called for its *strengthening*. Both these ecclesiological positions emerged during the First *Encuentro*.<sup>103</sup>

*The Address of Bishop Raúl Zambrano: Pastoral Ministry*

Bishop Bernardin's welcoming address was followed immediately by the presentation of Bishop Raúl Zambrano of Facatativa, Colombia, who spoke on the theology of pastoral ministry.<sup>104</sup> Zambrano was no newcomer to the United States since, some twenty years earlier, he had worked in a Detroit inner-city parish with Mexicans, Puerto Ricans, blacks, and poor whites.<sup>105</sup> In his opening remarks, Zambrano noted that he now "sensed an awareness at the national level" of the challenges inherent to ministering to Catholic Hispanics and their desire to develop a *pastoral de conjunto* in order to address these challenges; by *pastoral de conjunto*, Zambrano, following the teaching of Medellín, meant a pastoral style that stresses coordination and collaboration.<sup>106</sup>

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<sup>103</sup> For another example of the first position, see John Cardinal Krol's address below.

<sup>104</sup> Raúl Zambrano, "Theology of Pastoral Ministry," in *Proceedings of the Primer Encuentro*, C2.1-10; hereafter cited: Zambrano. The proceedings of the First *Encuentro* is a bilingual edition. The Spanish original of Bishop Zambrano's presentation is used here since the English translation in the proceedings is of a very poor quality. Bishop Zambrano died in a plane crash six months after giving this address.

<sup>105</sup> See Fonseca, "The Gospel and the Spanish-Speaking," 9.

<sup>106</sup> Zambrano, C2.1. Zambrano did not use the term *pastoral de conjunto* again until the end of his presentation. On the term itself, see Ana Maria Pineda, S.M., "Pastoral de Conjunto," *New Theology Review* 3 (1990): 28-34. Medellín's final document outlines what is entailed by a *pastoral de conjunto* in 1:17.22, 3:12, 4:25, 5:14, 11:24, 11:24, 12:7.14.28, 13:21, and 15:1-36;

Zambrano went on to stress two aspects similar to those identified by Bernardin in his welcoming address: fidelity to Christ and His message on the one hand, and, on the other, fidelity to the world as recipient of that salvation in Christ. The first aspect requires studying the Word of God and living it out authentically, while the second involves an “anthropological knowledge” of the group to whom the Good News is announced by participating in the group’s life in a context of personal love.<sup>107</sup> Zambrano’s second aspect, however, was slightly different from Bernardin’s since Zambrano spoke of “fidelity” to the world, seemingly giving the world a status that goes beyond merely becoming aware of a people’s needs and how best to respond to them.

Zambrano identified the Church as a “salvific event” renewed every day in the response elicited from men and women by God’s efficacious love through the grace of the Spirit. Zambrano had a broad understanding of the Church’s borders, as was evident in his reference to the thought of Juan Luis Segundo:

the Church is all humanity in a certain sense. She is the congregation of the human race, just as that which is conscious in us represents our whole being.<sup>108</sup>

Zambrano stressed that the Church—through its fraternal unity, its open welcome to all, its concern for humbly proclaiming an inculturated Gospel message, and its constant vigilance to embrace its prophetic mission of interpreting and acting on the signs of the times—becomes a

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for an English translation, see *Second General Conference of Latin American Bishops. The Church in the Present-Day Transformation of Latin America in the Light of the Council* (Washington, DC: Secretariat for Latin America of the NCCB, 1979). Section 6.1 below discusses *pastoral de conjunto* in the Second *Encuentro*; on its appearance in the Third *Encuentro*, see section 8.3 below.

<sup>107</sup> Zambrano, C2.2.

<sup>108</sup> Juan Luis Segundo, *The Community called Church* (Maryknoll, NY: Orbis Books, 1973), 30. Quoted in the original Spanish in Zambrano, C2.2.

tangible sign of the Spirit's action in the world, the "original sacrament" of the covenant sealed in Christ. In relation to migrants and immigrants, fraternal unity is crucial because it stresses both the Church's universality—all things being placed under one head (Eph 1:9-10)—and its concern for a common good that promotes and respects legitimate diversity.<sup>109</sup>

The Church's prophetic mission, according to Zambrano, is not limited to the teaching activity of the magisterium; instead,

the whole Christian community . . . must embody its own proclamation of the new heaven and the new earth which have already begun. . . . And as a prophetic mission of the community, the community itself responds to, and is critical of, all situations of dependence and domination. Proclaiming liberation in the face of structures of dependence, uncovered without fear and overcome from within, is part of the prophetic function of the Church which knows God's plan of creation. . . . Hence the need for a faith formation aimed at enabling the laity to embrace their responsibility for bringing about social change and likewise the requirement to provide them with the light of the Gospel as a grounding for the clear and well-defined criteria they need to address the problems of their immediate context, continent, and world: racial discrimination, colonialism, violence, the arms race, the international imbalance that leads to the marginalization and underdevelopment of peoples . . . , capitalism or other kinds of statism [sic] and various forms of dictatorship, environmental pollution, the demographic explosion, etc.<sup>110</sup>

The Church's mission, then, involves the whole community and is meant to bring about liberating social change.<sup>111</sup>

Zambrano's clear articulation of "situations of dependence and domination" indicated

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<sup>109</sup> See Zambrano, C2.3.

<sup>110</sup> Zambrano, C2.4-5.

<sup>111</sup> This emphasis, echoing principles developed by Liberation Theology, resonated with the statement of the 1971 Synod of Bishops, "Justice in the World": "Action on behalf of justice and participation in the transformation of the world fully appear . . . as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" (Synod of Bishops, "Justice in the World," in *Catholic Social Thought: The Documentary Heritage*, eds. David J. O'Brien and Thomas A. Shannon [Maryknoll, NY: Orbis Books, 1992], 289).

that the Church's special care for the poor needs to be broad enough to include not just the economically deprived but also the culturally, socially, and racially oppressed. The Church, as a prophetic sign for the whole world to see, can thus express its *raison d'être* "to be a leaven and, as it were, the soul of human society."<sup>112</sup> This primary mission of the Church is not related to any power and influence it can accrue, but rather to that "transforming action initiated within the individual conscience and thereafter in the social conscience of peoples in order to renovate in Christ the structures of human relations."<sup>113</sup> The importance of human relations, in turn, points to the community as the fundamental unit of the Church.<sup>114</sup> To accomplish its prophetic mission, the Church must constantly read the signs of the times in light of the Gospel.

This is its prophetic function, an essential dimension of its magisterial mission, that cannot be limited to the mere textual repetition of received truth. Instead, this function must be made light and life in the juncture of each human situation, thus revealing God's plan, since it is God who "provides men with constant evidence of himself in created realities" (DV 3).<sup>115</sup>

Thus, in a way similar to Rodríguez at the Second National Congress of PADRES, Zambrano ascribed a *theological* and *epistemological* dimension to reading and acting on the signs of the times, by identifying them as legitimate *loci theologici*. Acting on the signs of the times is meant to promote the liberation of those who are suffering.

Theology finds itself before a new challenge: an ever-changing human condition that confronts the Church with a search for answers that not only must be in conformity with Revelation, but above all must be an explicit expression of that virtual Revelation implicitly present in the signs of the times; a virtual Revelation

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<sup>112</sup> *Gaudium et Spes* § 40, in *Vatican II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Co., 1988 revised edition); unless otherwise noted, all English translations of the documents of Vatican II are from this edition. This quotation is incorrectly identified as GS § 21 in Zambrano, C2.4.

<sup>113</sup> Zambrano, C2.4.

<sup>114</sup> Zambrano's overall view seems representative of a communion ecclesiology.

<sup>115</sup> Ibid. DV refers to Vatican II, *Dei Verbum*, "Dogmatic Constitution on Divine Revelation."

which has always performed this function within divine pedagogy. The Spirit moves the Church, indicates its orientation, and with the Church progressively traces the ecclesiology and the theological projection of its thought. The active and actual presence of the Spirit urges us to consider new objects of theological analysis: the signs of the times; and demands from us a new attitude of freely exercised responsibility geared toward the discovery of ecclesial reality.<sup>116</sup>

Zambrano then noted that a deep communitarian sense had emerged in society in general and in the Church in particular. Emphasizing community is not only the best way available to link the Church's universal evangelizing mission (Matt 28:19) to the law of fraternal love (John 15:12), but it also has the added advantage of mirroring the life of the Trinity. The foremost manner of expressing this communitarian sense is through the establishment of *comunidades cristianas de base* (Christian Base Communities) which are capable of furthering the Church's prophetic mission. Zambrano's communitarian ecclesiology saw the Church missioned to address social as well as pastoral concerns:

Christian Base Communities are a way, albeit fallible like all human endeavors, that nevertheless can provide witness to a community life that must infuse its vitality of charity to the whole People of God and even to temporal structures; hence, in themselves, they are instruments for social change.<sup>117</sup>

These Christian Base Communities (CEBs), moreover, give full meaning to the Eucharist as that "fraternal celebration with our brothers [sic] in God, that commitment to unity in love."<sup>118</sup> In these communities,

a person finds his [sic] own self-definition and goes from being an individual lost in the crowd to a concrete individual who enjoys a personalizing participation in the group. A Christian in formation, seen not as an object of pastoral efforts, but as a responsible member of the community of salvation . . . requires a whole

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<sup>116</sup> Zambrano, C2.4. The communion ecclesiology Zambrano espoused also explicitly highlighted the importance of the Church's pneumatological dimension.

<sup>117</sup> Zambrano, C2.5.

<sup>118</sup> Ibid.

attitude of dialogue that, without belittling the hierarchical nature of the Church's governance, gives the faithful their own character within the mystery of the Church. Thus is ended the segregation that exists between a domineering clerical caste and the passivity of a laity who have no previous experience with participatory structures; such a new situation, however, will require a healthy pluralism if our communal pastoral efforts are to be truly personalizing.<sup>119</sup>

Finally, Zambrano called on the Church to avoid a “defensive and conserving pastoral approach” and favor a “progressive pastoral approach.” The first corresponds to a view of the Church imbued with dogmatic authoritarianism, casuistic moralism, and a laity that is passively submissive to a hierarchy that does not accept any form of dialogue. Such a Church is pyramidal in structure, insistent on the juridical fulfillment of precepts and is populated by faithful who are more like “clients of ecclesiastical services, uncommitted and lacking in dynamism in temporal affairs.”<sup>120</sup> The second approach, though prone in the past to iconoclastic excesses, supports a view of the Church as a pilgrim community still in the making and amenable to theological *aggiornamento*, dialogue, legitimate pluralism, and social-political involvement.<sup>121</sup>

As a community still in the making, the Church needs to rely on the abiding presence of the Holy Spirit to guide its understanding of revelation. Quoting from *Dei Verbum* (DV), Zambrano noted that

[b]efore . . . faith can be exercised, man must have the grace of God to move and assist him; he must have the interior helps of the Holy Spirit. . . . The same Holy Spirit constantly perfects faith by his gifts, so that Revelation may be more and more profoundly understood.<sup>122</sup>

In a similar manner, religious practice must respond to a process of conversion and to a

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<sup>119</sup> Ibid.

<sup>120</sup> Zambrano, C2.6. The terminology describing the two different pastoral approaches was borrowed from Segundo Galilea, *Hacia una pastoral vernácula* (Barcelona, Spain: Editorial Nova Terra, 1966), 19-26.

<sup>121</sup> Zambrano, C2.8-9.

<sup>122</sup> DV § 5. Cited in Zambrano, C2.8.

deepening of faith in order to shed itself of any vestiges of “magical ritualism;” accordingly,

Medellín insisted that *religiosidad popular*

may be used as the occasion or point of departure for the proclamation of the faith. The times call for a revision and scientific study of popular religion in order to purify it from those elements that threaten its authenticity, being careful not to destroy but rather enhance its positive values.<sup>123</sup>

Zambrano—making one of the few references to Mary during the whole First *Encuentro*—stated that, in light of Medellín’s manner of addressing *religiosidad popular*, a similarly well-grounded theological approach to a

devotion to Our Lady, so common to the Latin American people, promotes in us greater knowledge and love of the Son . . . . The figure of Mary as the most perfect embodiment of a Christian’s vocation in the Church, of which she is “its type and outstanding model in faith and charity” (LG 53) . . . is a promotional element in our people’s Christian vocation.<sup>124</sup>

Zambrano concluded by affirming that, in light of the complexities that emerge in the life of emigrated peoples and communities, fulfilling such a pastoral approach requires a *pastoral de conjunto*—which Zambrano described as “the very nature of the Church, within the pluralism of local churches and smaller communities, which proposes a unity in Christ through the effectiveness of the service inherent to its ministry of salvation [and] which demands this coordinated kind of work at different levels, including national and international, to which

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<sup>123</sup> Medellín, 8.2. Cited in Zambrano, C2.8. An English translation of the Medellín document is available in *Second General Conference of Latin American Bishops. The Church in the Present-Day Transformation of Latin America in the Light of the Council* (Washington, DC: Secretariat for Latin America of the NCCB, 1979).

<sup>124</sup> Zambrano, C2.8. The Virgin Mary was likely mentioned during the First *Encuentro*’s liturgies. As far as the First *Encuentro*’s presentations are concerned, however, the only other person who made reference to Mary was Francisco Diana who mentioned her in a passing remark along with Abraham and Moses as examples of a committed faith. See Francisco Diana, “For a Hispanic Pastoral Catechesis in North America,” in *Proceedings of the Primer Encuentro*, H2.8.

pontifical documents refer.”<sup>125</sup>

*The Address of Virgilio Elizondo: Pastoral Planning*

On Tuesday morning, June 20, the second day of the First *Encuentro*, Virgilio Elizondo, then president of the Mexican-American Cultural Center (MACC), gave a presentation on “Pastoral Planning for the Spanish Speaking in the United States.”<sup>126</sup> In his introductory remarks, Elizondo referred to the press release issued during the previous year’s National Congress of Religious Education in Miami. That press release called on the U.S. Bishops’ Conference to organize a pastoral *Encuentro* in order “to begin” the process of developing a pastoral plan for Hispanic ministry in the United States:

I wish to emphasize the word “to begin,” because what we will be doing here in the next few days is only the first steps of a long, difficult, and slow process. We will not be able to finish the whole task now, and if with God’s help we can at least find the direction in which to proceed, this conference will have been a success.<sup>127</sup>

Elizondo’s presentation was divided into three parts. In the first part, he noted that Hispanics are to be seen not as a problem, but as a people to come to know, appreciate, and love. Thus, the first step in pastoral planning for the Spanish speaking involves acquiring “a clear,

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<sup>125</sup> Zambrano, C2.11. Given the importance Zambrano ascribed to a *pastoral de conjunto*, the fact that he merely mentioned it at the beginning and toward the end of his presentation is surprising; also absent from Zambrano’s presentation was any explicit reference to a “preferential option for the poor;” however, a concern for the poor and their liberation was included in his address as a central dimension of the Church’s mission.

<sup>126</sup> Virgilio Elizondo, “Pastoral Planning for the Spanish Speaking in the United States,” in *Proceedings of the Primer Encuentro*, C3.1-10; hereafter cited: Elizondo; the Spanish original as published in the proceedings is used here. There is a slight discrepancy between the title of Elizondo’s presentation as it appeared in the program and the way that it was listed in the proceedings. Cf. “Primer Encuentro Hispano,” 4. The first two parts of this presentation were reprinted as Virgilio Elizondo, “Pastoral Planning for the Spanish-speaking in the United States,” in *Prophets Denied Honor*, 183-187.

<sup>127</sup> Elizondo, C3.1.



pronounced, and adequate knowledge” of the Hispanic population and the situations they are facing in the United States.<sup>128</sup> Noteworthy characteristics of Latinos/as in the United States are their growing awareness of their uniqueness and their potentially important contribution in society and the Church. Latinos/as, as a new *mestizo* people, can become a prophetic group within the Church.<sup>129</sup>

In the second part of his presentation, Elizondo stressed the importance of the two aspects identified by Bishop Zambrano the previous evening. Firstly, “it is not that the Church has a mission, but rather that the Church, by its very nature, is mission.”<sup>130</sup> In this regard, the Church must take seriously what Vatican II in *Lumen Gentium* (§ 8) stated about the Church as a sign.<sup>131</sup> The Church is

the sacrament of the new humanity that is being constituted right now in history. We are, therefore, co-creators with the Father of the building of the new man initiated by Jesus, the Lord; a new man who is in a maturation process through the power of the Spirit. Our mission, then, is to proclaim this Gospel, but not merely

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<sup>128</sup> Elizondo, C3.2.

<sup>129</sup> Elizondo, C3.3.

<sup>130</sup> Elizondo, C3.4.

<sup>131</sup> Neither in the English translation nor in the Spanish does the word “sign” or “signo” appear in LG § 8. The closest explicit reference to the Church being a “sign” in the Latin original appears in LG § 8a when the Church was described as *coetus adspectabilis et communitas spiritualis* (as a visible assembly and spiritual community). Elizondo’s idea is present in LG § 8c:

Just as Christ carried out the work of redemption in poverty and oppression, so the Church is called to follow the same path if she is to communicate the fruits of salvation to men . . . [T]he Church, although she needs human resources to carry out her mission, is not set up to seek earthly glory, but to proclaim, and this by her own example, humility and self-denial.

See *Documentos Conciliares Completos. Texto latino oficial de la Secretaría General del Concilio* (Madrid: Editorial Razón y Fe, 1967). Elizondo probably meant to cite LG § 1: “the Church, in Christ, is in the nature of sacrament—a sign and instrument, that is, of communion with God and of unity among all men . . .” See also LG § 48: “Christ . . . sent his life-giving Spirit upon his disciples and through him set up his Body which is the Church as the universal sacrament of salvation.”

proclaim with words but also with acts; or better yet, as Vatican II says, with signs.<sup>132</sup>

Accordingly, the Church must be concerned not only about orthodoxy but also about orthopraxy, which involves helping others come to know the world in which they live so that “seeing they can become co-creators of this world’s development.”<sup>133</sup>

Secondly, the Church must come to know as intimately as possible those to and for whom it is sent:

Many times we go as a promised messiah to serve others without incarnating ourselves like the Son of God, by staying only on the outside. We must serve others by incarnating ourselves; just like the Son of God, we are called to do this too. We cannot save those we are meant to serve by staying only on the outside. We can only achieve this by serving them from within, from the inside. Hence, we must incarnate ourselves in order to know the concrete person we are considering today from the perspective of the Church’s mission.<sup>134</sup>

Elizondo’s use of the phrase “incarnating ourselves” seemingly resembled the *loci theologici* identified by Zambrano the previous evening. In addition, coming to know the U.S. Catholic Latino/a population inevitably means confronting the discrimination experienced by Hispanics at the hands of society and the Church.<sup>135</sup> Elizondo then pointed out that the Latino/a population in the United States is composed primarily of three groups: Cubans, Puerto Ricans, and Mexican Americans. This last group is especially known for three characteristic traits: (1) a festive outlook on life, i.e., the importance of “*la fiesta*” or “celebrating;” (2) valuing family; and (3) caring for the elderly.<sup>136</sup>

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<sup>132</sup> Elizondo, C3.4.

<sup>133</sup> Elizondo, C3.5.

<sup>134</sup> Elizondo, C3.5.

<sup>135</sup> See Elizondo, C3.5-7. “Incarnating ourselves” seems to resemble *concientización*, though Elizondo did not use the term in this presentation.

<sup>136</sup> Elizondo, C3.7. Concerning the difficulty in translating *fiesta* (party or celebration) into

In the third and final part of his presentation, Elizondo outlined five concerns that must be faced in any pastoral plan for the Spanish speaking and also presented nine recommendations. Among the concerns, Elizondo noted: the lack of formation of the far too few people involved pastorally with the Latino/a population; the use of pastoral material in Spanish whose style and content do not match the needs of the Latino/a population in the United States; and the need to help the Hispanic community defend its rights as citizens or as immigrants.<sup>137</sup>

Elizondo's recommendations included the following: the establishment of regional formation centers for those desiring to minister to the Latino/a population; the identification of future leaders so that they can receive appropriate training as early as possible; the strengthening of the conviction, in both bishops and in those responsible for ministering to the Spanish speaking, that Hispanic ministry is a responsibility of the whole Church; cooperation across diocesan and even international borders as recommended in a number of ecclesial documents; and a fund-raising plan to secure the needed resources.<sup>138</sup> Although Elizondo's insistence that the whole Church is called upon to contend with the issues raised by a pastoral plan for Hispanic ministry, his perspective about the Church's unity represented a different perspective than that of

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English, see Miguel A. De La Torre and Edwin David Aponte, *Introducing Latino/a Theologies* (Maryknoll, NY: Orbis Books, 2001), 64-65. See also Roberto S. Goizueta, "Fiesta: Life in the Subjunctive," in *From the Heart of Our People*, eds. Orlando O. Espín and Miguel H. Díaz (Maryknoll, NY: Orbis Books, 1999), 84-99. Although Elizondo did not mention this explicitly, each of these three characteristics can have an ecclesiological counterpart.

<sup>137</sup> Elizondo, C3.8.

<sup>138</sup> Elizondo, C3.8-10. The documents that Elizondo cited as recommending greater cooperation were: Vatican II, *Christus Dominus*, §§ 37 and 38.5, and the Sacred Congregation for Bishops, "The Pastoral Care of People who Migrate" (1969) § 23.5, which was approved by Paul VI in his Apostolic Letter *Pastoralis Migratorum Cura* (15 August 1969). See *People on the Move: A Compendium of Church Documents on the Pastoral Concern for Migrants and Refugees*, eds. Bishops' Committee on Priestly Formation, Bishops' Committee on Migration, and the NCCB (Washington, DC: USCC, 1988), 79-97. Elizondo mistakenly cited § 71 of the Instruction (1969) as well as § 32 of Paul VI, *Ecclesiam Suam* (1964).

Bernardin the previous day.

*The Address of Bishop Patricio Flores: The Church*

The rest of the second day of the First *Encuentro*, Tuesday, June 20, was devoted entirely to workshop presentations.<sup>139</sup> The plenary-session reports of these presentations were given the following morning, Wednesday June 21.<sup>140</sup> That afternoon at 2:00 p.m., Bishop Flores spoke on “The Church: Diocesan and National” at a plenary session.<sup>141</sup> His presentation was meant to constitute the seventh and last workshop; his presentation was followed by a two-hour discussion in which the delegates were asked to join the other members of their respective regions.<sup>142</sup>

Flores’ lengthy address was interrupted by frequent applause.<sup>143</sup> After stressing that his presentation was grounded both in his great love for the Church of Christ and in his conviction that only the Gospel of Christ can achieve “the true and proper development” of the human person, Flores presented his “strong constructive criticisms of the North American Catholic Church.”<sup>144</sup> He began his presentation by noting that, if religion is like medicine, much harm can be done when it is badly administered. He then detailed a heart-wrenching story that “could be applied to the problem of the Church in relation to those who speak Spanish.”<sup>145</sup> Some of those present were shaken by Flores’ story; Fr. Vicente López, a delegate at the First *Encuentro*,

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<sup>139</sup> These workshops are described further below within this section of Chapter 2.

<sup>140</sup> See Appendix 7 of this study.

<sup>141</sup> Patricio Flores, “The Church: Diocesan and National,” in *Proceedings of the Primer Encuentro*, C4.1-9; hereafter cited: Flores; the English version of Flores’ presentation is followed here. The address was reprinted in its entirety as Bishop Patricio Flores, “The Church: Diocesan and National,” in *Prophets Denied Honor*, 187-195.

<sup>142</sup> “Primer Encuentro Hispano,” 12-14.

<sup>143</sup> See Sue Cribari, “Bishop Flores urges better Ministry to Spanish-Speaking,” *National Catholic News Service* (22 June 1972): 12-13.

<sup>144</sup> Flores, C4.1.

<sup>145</sup> Flores, C4.2.

recounted the story's details over thirty years later:

When he told the story . . . people were shocked! Especially the Cubans, especially . . . well-formed, highly educated Catholics. They were stunned that a bishop would speak that way about the role of the Catholic Church in the relationship with the Hispanic community. They were aghast! We Chicano priests of PADRES understood that's how we speak: very clearly, very directly about the reality that we were feeling. So we were not surprised at all. But over the years Archbishop [Flores] became more measured . . .<sup>146</sup>

On one occasion, Flores was asked to help a young Mexican-American girl who had just attempted suicide. When Flores arrived at the psychiatric hospital, he met the girl's mother and stepfather, both of whom were distraught over what had happened and over the fact that the girl was refusing to see them. Flores soon met the still blood-drenched girl and convinced her, after much persuading, to see her mother and stepfather. As soon as they entered her room, the young girl furiously pointed her finger at her mother and shouted,

It's your fault that I'm in the shape that I'm in. It's your fault that I'm here. You married the man that killed my father; you knew that since you two married, your husband began to molest me sexually—I complained to you hoping to get help. . . . You accused me of being responsible for it . . . I was only twelve years old. . . . You are my mother, but you didn't defend me—you did not speak up for me. You let your husband deprive me of and steal my most sacred possession—my purity. The two of you threw me out of the house when I most needed protection and guidance. . . . It's too late now . . . you have destroyed my life.<sup>147</sup>

For Flores, this story echoed the cries of U.S. Spanish-speaking Catholics within their own Church. Highlighting the urgency of the situation, Flores repeated the young girl's phrase—"it's too late now"—to stress that doing nothing, allowing the ecclesial *status quo* to continue unchallenged, was not an option.

Indeed, the Church should represent and enable the liberation of its own people. The

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<sup>146</sup> Interview with Fr. Vicente López, 15 May 2009; hereafter cited: López interview.

<sup>147</sup> Flores, C4.2.

plight of Catholic Latinos/as was desperate because “in many cases the Church has been guilty of our liquidation or pacification—or has permitted it.”<sup>148</sup>

We could apply here the words of the young girl who said, “Being my mother you did not defend me against the oppressor . . . that stepfather.” She continued, “You permitted that man to steal what was most sacred in my life.” From us who have always lived here and from the hispanos [sic] who have immigrated here, has been stolen our most sacred possession . . . our lands, our language, our culture, our customs, our history and our way of religious expression. We have also been victims of oppression, discrimination, semi-slavery. We have been poorly paid for our work; we have lived in housing worse than that of the monkies [sic] in a zoo; we have not been admitted to some schools, universities, etc. The migrant workers continue to live in the worst conditions in this country . . . and the Church remains silent.<sup>149</sup>

Flores then recited a long litany of demeaning and discriminatory acts committed or at least permitted by the Church. He noted how Hispanics had been obliged to honor God in a manner totally foreign to their history and culture: “Gregorian chant for the universal Church—what a horror!”<sup>150</sup> At this point in his address and to the delight of the delegates, Flores intoned a *Kyrie Eleison* and quipped, “Now maybe you like that, but I never did!”<sup>151</sup>

Insofar as the Church has a firm position against abortion, continued Flores, it should likewise defend the right to life after birth. The Church, however, has remained silent as the purity and beauty of Hispanic cultures and customs, “the values of our ‘religiosidad popular,’” were taken away.<sup>152</sup> This veritable ethnocide was not only cultural, but also racial.

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<sup>148</sup> Flores, C4.3.

<sup>149</sup> Flores, C4.3. Only a small portion of this section of Flores’ address was reproduced by the press at the time. See, for example, “Spanish-Speaking Want More Bishops,” *National Catholic Reporter* (7 July 1972): 1-2. In addition to the complete reprint in Stevens Arroyo’s *Prophets Denied Honor*, Sandoval quoted a section of Flores’ address in *On the Move*, 100; cf. Sandoval, “The Organization of a Hispanic Church,” 142.

<sup>150</sup> Flores, C4.4.

<sup>151</sup> Cribari, “Bishop Flores urges better Ministry to Spanish-Speaking,” 13.

<sup>152</sup> Flores, C4.4.

In many visits to the Spanish speaking, how often do the migrants tell me that the Churches do not want to allow them Masses in Spanish, nor use [of] the parish halls for meetings, or if they do loan the hall, someone comes to fumigate it even before the meeting is over in order to deodorize it of the Mexican and Puerto Rican odor. . . . It would be wonderful if these were tales of the past, if these things had happened among the unbelieving or the uncivilized . . . but this happens even today, and it is being done by people who are recognized as good Christians.<sup>153</sup>

The response of the Church to such discrimination has been disappointing:

the Church, in the face of all this, seems to continue saying: "These are political problems, and in this area we must remain neutral." Can we be neutral? What must be done? It is obvious that if the Church wants to keep calling the Spanish speaking "her children" then the Church must change attitudes and structures.<sup>154</sup>

In regard to attitudes, "The Church cannot insist that in order to be first class citizens we must AMERICANIZE OURSELVES."<sup>155</sup> As Flores noted, speaking English well has not helped black North Americans enjoy first-class citizenship. As far as ecclesial structures were concerned, if the Church does not want to lose the Spanish speaking, "then, while the American hierarchy is taking care of 75% of the faithful, it should allow that there be other structures for the other 25% [the Catholic Latino/a population]."<sup>156</sup> Flores concluded that the Church cannot remain neutral in the face of the situation: "I believe that it has been established that 25% of the Church, the Spanish speaking, are not being served properly because all the effort goes to serve the North Americans."<sup>157</sup> As a result, special Church structures were needed to minister properly to Hispanic Catholics.<sup>158</sup>

For Flores, the remarks by Pope Paul VI in *Populorum Progressio* applied equally in the

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<sup>153</sup> Flores, C4.4.

<sup>154</sup> Flores, C4.5. Underlining in the original.

<sup>155</sup> Flores, C4.5. Capital letters in the original.

<sup>156</sup> Flores, C4.5.

<sup>157</sup> Flores, C4.7.

<sup>158</sup> See Flores, C4.5-6.

## American Church:

the present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay.<sup>159</sup>

For Flores, since the Church can be unjust or at least silent in the face of injustice directed against its own faithful, the Church must be reformed in ways that “go deep.” Those most affected by the injustice should have not only the voice but also the authority to call for the needed reform; those affected by injustice must be recognized as co-responsible for the Church’s restoration.

After presenting his view of the situation of the Catholic Latino/a population in the Church of the early 1970s, Flores announced that he had arrived at the heart of his presentation: the diocesan, regional and national Church structures needed to face these problems. At the diocesan level, he called for the creation of a *pastoral de conjunto*—a pastoral team that would be “interested in all of the needs of the Spanish speaking within their jurisdiction, be these doctrinal, social, liturgical, economic, educational, political or legislative.”<sup>160</sup> Such a team should have sweeping authority to address these needs. For example, such a team could provide leadership in the renewal and formation of those involved in Hispanic ministry; thus, the team would be responsible for the appropriate training of priests serving the Spanish speaking. The team’s authority would include fostering vocations to the priesthood and religious life among Hispanics, establishing a new seminary to carry this out should it be necessary, and even moving

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<sup>159</sup> Paul VI, *Populorum Progressio* § 32, in *Catholic Social Thought: The Documentary Heritage*, 247. In his address, Flores twice referred to this section of *Populorum Progressio*; see Flores, C4.5 and C4.7.

<sup>160</sup> Flores, C4.6.



out of the way those priests who were obstacles to the mission of serving the Catholic Latino/a population.

Flores also called for the appointment of bishops specifically for the Spanish speaking; these bishops needed to be Spanish speaking and members of that Hispanic people whom they were to serve.<sup>161</sup> “Where there exists a great number of Spanish speaking, the [local] bishop must share his authority and responsibility with another bishop . . . one who takes care of the Spanish speaking.”<sup>162</sup> Otherwise, the local bishop, in all likelihood, would have to share more and more of his ministry with a Protestant minister. Flores’ last recommendation in regard to the diocesan level concerned the promotion of national parishes where those were needed. In certain circumstances, Flores recommended the establishment of churches exclusively for Spanish-speaking people when Hispanics were not well received elsewhere and where the people were entirely Spanish speaking.

At the regional level, Flores recommended the creation of alliances through centers, such as the Mexican American Cultural Center (MACC) in San Antonio, Texas, in order “to carry out investigations; to develop educational programs; to develop Spanish speaking leadership; [and] develop the language, art, and culture proper to the Spanish speaking of that region.”<sup>163</sup>

In regard to structural changes at the national level, Flores recalled how PADRES, at their Second National Congress, had passed a resolution that called for studying the possibility of

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<sup>161</sup> See Vatican II, *Christus Dominus* § 23: “Likewise in similar circumstances provision should be made for the faithful of a different language group either by appointing priests who speak that language, or by creating special parishes, or by appointing an episcopal vicar well versed in it. If it is deemed suitable he may be ordained bishop, or the matter may be dealt with in some other appropriate way.” Cf. Flores, C4.7.

<sup>162</sup> Flores, C4.7.

<sup>163</sup> Flores, C4.8.

forming a “National Church within the total structure of Catholicism, but separate from the American Episcopate.”<sup>164</sup> Flores discounted this course of action as impossible or at least detrimental because there were not enough Mexican-American priests and bishops to serve this segment of the Catholic population. In addition, such a plan would further divide the Church when, in fact, Christ wants his followers to remain united. Accordingly, Flores dismissed the idea of a National Chicano Church because it would have made it even more difficult to embody the divinely-constituted unity of the faith community.

We will do everything within our power to strengthen the ties between us and with all other Christians. I personally recommend that we work within the structure. I say that we should work “within” because, as of now, we are not even within.<sup>165</sup>

In order to be “within” the Church, Flores recommended “speaking out” as a national group so that Catholic Latinos/as could enjoy a greater representation within the various structures of the Church, so that Hispanics

can be represented in all departments of the structure of the North American Church of which we are 25%. It is not enough to have only a division within the Department of Social Development and World Peace where we have only five people to serve the whole Spanish speaking nation. We should have Spanish speaking peoples [sic] in all the Departments: Education, Catechetics, Rural Life, Family Life, Communications, Liturgy, Migration, etc.<sup>166</sup>

Flores also insisted on having a proportionate number of Hispanic bishops. Sadly, Flores continued, the official explanation for the lack of Latino bishops was two-fold: first, Hispanic priests were deemed unqualified and, second, the pool of ordained Latinos was extremely small; in effect, more Hispanic bishops would surface only after more Latinos were ordained to the

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<sup>164</sup> Flores, C4.8. Section 2.1 of this chapter addresses the specifics of this resolution by PADRES.

<sup>165</sup> Flores, C4.8.

<sup>166</sup> Flores, C4.9.

priesthood. However, “This should be inverted . . . to have more priests, first it will be necessary to have more Spanish speaking bishops.”<sup>167</sup> Finally, Flores recommended the creation of a National Seminary for Latinos which would respect the plurality of cultures. Flores concluded his presentation: “we are the responsible ones to see to it that something does happen—may it not be said of us: ‘You were my mother, but you remained silent.’”<sup>168</sup>

*The Address of John Cardinal Krol*

After Flores’ stirring plenary-session presentation and immediately following the two-hour discussion by the delegates who met in regional groups, John Cardinal Krol formally greeted the participants.<sup>169</sup> Krol began by noting that his own parents were immigrants who “adjusted their lives to their new surroundings, and accepted the language and culture of their adopted country, without abandoning the rich spiritual and cultural heritage of their native land.”<sup>170</sup> Thus, the kind of ecclesial unity Krol apparently had in mind was not the result of an assimilation that annihilates one’s cultural and spiritual heritage. Krol, however, did contend that “the basic unity of Catholics in Christ transcends language and cultural differences of all who are members of the household of God.”<sup>171</sup>

Krol then spoke of three sets of “parallel or complementary values,” each of which must

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<sup>167</sup> Flores, C4.9.

<sup>168</sup> Flores, C4.9.

<sup>169</sup> “Text Delivered by His Eminence John Cardinal Krol,” in *Proceedings of the Primer Encuentro*, C5.1-5; hereafter cited: Krol; the English version of the presentation is used here. This address was also published separately as John Cardinal Krol, *Address to the Spanish-Speaking* (Washington, DC: USCC, 1972). In preparation for his presentation, Krol received a three-page summary of the history of the Division for the Spanish Speaking, which at the time was under the Department of Social Development of the USCC; see Mary Mahoney, “Some Comments for Cardinal Krol” (Washington, DC: June 1972), I *Encuentro* Collection, USCCB Archives, Washington, DC. See also Appendix 7 below.

<sup>170</sup> Krol, C5.1.

<sup>171</sup> Krol, C5.1.

be kept in balance and taken into account during every apostolic endeavor undertaken by the Church, such as an *Encuentro*. The first set involves diversity and unity: “while giving due attention to the pastoral needs, problems, talents, cultural traditions, and religious values of the Spanish speaking people—in a word, recognizing the value of diversity or variety in the Church of Christ—we must, at the same time, strike a proper balance between pluralism on the one hand and unity on the other.”<sup>172</sup> Krol stressed that unity and diversity were already properly balanced in the American Church through “the basic unity” that underlies the community of faith.

Paraphrasing St. Paul, we can say then, for present purposes, that while in God’s providence there are people of many different racial, ethnic, and national origins in our Church in the United States, and while each group has something distinctive and very precious to offer to the life of the total community out of its respective heritage, in the final analysis there is among us neither Jew nor Greek, neither Irishman, nor Pole, nor German, nor Italian, nor Anglo, nor Spanish speaking, nor Black nor white—but all are one in Christ Jesus, all are descendants of Abraham, “which means that we inherit all that was promised.”<sup>173</sup>

Krol’s second set of values attempted to balance the proper role of the NCCB and USCC on the one hand, with that of individual dioceses or regional groupings of dioceses on the other. Obviously, some matters are best addressed from the top down, such as the responsibilities of the USCC Division for the Spanish Speaking, while other matters are best addressed by respecting the principle of subsidiarity:

while in the complicated world in which we live today a certain degree of centralized control and direction is essential, we should not succumb to the temptation of imagining that any national office (no matter how efficient, and our

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<sup>172</sup> Krol, C5.2.

<sup>173</sup> Krol, C5.3. The scriptural citation was from Galatians 3:29. This statement, more than any other made by Krol, was most in tension with the positions presented by both Flores and Elizondo. Krol’s description of the balance that must exist in this first set of values, between unity and diversity, was similar to the “healthy balance” discussed by Bernardin in his welcoming address. For the delegates’ reactions to Krol’s assertion, see Sandoval, *On the Move*, 100.

own, in my judgment, is highly efficient) can ever hope to supplant or substitute for the creative initiative and grass roots knowledge of local, indigenous leaders.<sup>174</sup>

Krol's third and last set of values involved balancing the pastoral and social-action commitments of the Church among Hispanics. Krol cited a 1970 study that concluded that the Catholic Church, in responding to the growing challenges of the Hispanic population in the Southwest, addressed first their pastoral requirements and only later their social needs.<sup>175</sup>

The role of the Roman Catholic Church among the Mexican-American people of the Southwest shows a gradual and uneven trend toward a more involved Church trying to improve their social condition. . . . At the beginning, the legacy of extremely poor resources and the demands made on the Church by the waves of Mexican immigrants necessitated an emphasis on pastoral care. It took considerable time before the Church could turn to social concern.<sup>176</sup>

Krol indicated that the social needs of Latinos/as were now a priority. As an example, he cited the work done by the United States Bishops' Committee on Farm Labor on behalf of Spanish-speaking farm workers. Krol, following the example of Zambrano, quoted from "The Gospel Message and the Mission of the Church," included in "Justice in the World," issued by the 1971 Synod of Bishops:

The mission of preaching the Gospel dictates at the present time that we should dedicate ourselves to the liberation of man even in his present existence in this world. For unless the Christian message of love and justice shows its effectiveness through action in the cause of justice in the world, it will only with

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<sup>174</sup> Krol, C5.4.

<sup>175</sup> See Patrick H. McNamara, "Dynamics of the Catholic Church: From Pastoral to Social Concern," in *The Mexican-American People: The Nation's Second Largest Minority*, eds. Leo Grebler, Joan W. Moore, and Ralph G. Guzman (New York, NY: The Free Press, 1970), 449-485. An interesting sociological study of this dynamic is provided by Patrick McNamara, "Bishops, Priests, and Prophecy: A Study in the Sociology of Religious Protest" (PhD diss., University of California in Los Angeles, 1968).

<sup>176</sup> McNamara, "Dynamics of the Catholic Church," 477. Cf. Sandoval, "Church Structures for the Hispanics," 413-417.

difficulty gain credibility with the men of our times.<sup>177</sup>

Fr. James Rausch, then Associate General Secretary of the USCC, had encouraged Krol a few days earlier to use the example of the Committee on Farm Labor as a way to show the First *Encuentro*'s attendees that "in no way is the Conference a 'Johnny-come-lately' on the issue" of responding to the social needs of Hispanics.<sup>178</sup> In his comments to the delegates, Krol did not acknowledge another letter sent to him about a week earlier than Rausch's, from Fr. Edmundo Rodríguez, S.J., who had addressed the PADRES conference. In his letter, Rodríguez identified himself as a person who had considerable experience working with Mexican Americans in the Southwest and asked Krol to use the opportunity afforded by the First *Encuentro* to address squarely a serious problem affecting those parishes which work directly with the poorer section of the Mexican American community. These parishes "are in fact left isolated and poorly manned by most religious orders and dioceses."<sup>179</sup> Seemingly oblivious to the problem indicated by Rodríguez, Krol continued:

It may be true . . . that because of insurmountable obstacles, it took considerable time before the Church could turn to social concern in its Spanish speaking apostolate. Whatever of that, our own USCC Division for the Spanish Speaking has a clear mandate from the Conference to give equal emphasis to this phase of the apostolate along with its concern for the strictly pastoral needs of the Spanish speaking.<sup>180</sup>

Krol ended by expressing his hope that the First *Encuentro* would be "of great assistance to the Division and to the entire Church in the United States" as it renews its resolve "to move as

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<sup>177</sup> Synod of Bishops, "Justice in the World," 294, quoted by Krol, C.5.4.

<sup>178</sup> Rev James S. Rausch to John Cardinal Krol, 12 June 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>179</sup> Rev Edmundo Rodríguez, S.J. to John Cardinal Krol, 6 June 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>180</sup> Krol, C5.4.

rapidly and effectively as possible in this direction.”<sup>181</sup>

### *The Nine Workshop Presentations at the First Encuentro*

The planning committee which met at Assumption Seminary designed six of the seven workshops around small-group discussions following an introductory presentation. At first, the members of the planning committee decided that the workshop addressing ministries was to consist of a four-member panel that would discuss four subtopics: priesthood, diaconate, religious life, and non-Spanish-speaking Church personnel.<sup>182</sup> In fact, each of these subtopics became a separate presentation. Thus, nine workshop presentations were organized for Tuesday June 20. The following morning, Wednesday June 21, was devoted to plenary-session reports from each of the workshops.

Four workshops were presented under the general title “Ministries.” The first, “Diaconate: A Declaration of Principle,” was given by Fr. Thomas W. Bissonnette, who was involved with the Permanent Latin American Diaconate Program of the Archdiocese of Detroit.<sup>183</sup> Bissonnette began by stating that the Greek term *diakonía* applies to every member of the Church: all Christians are called to preach and model justice, love, peace, truth, and life. In addition,

[t]he public leader must make clear the fact that we the Church exist for the world’s sake and also to help build the Kingdom in this world. Thus, an ordained man must lead the community in the awareness [*concientización*] of its service to the world.<sup>184</sup>

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<sup>181</sup> Krol, C5.4.

<sup>182</sup> “Planning Committee, Assumption Seminary,” 5.

<sup>183</sup> Thomas W. Bissonnette, “Diaconate: A Declaration of Principle,” in *Proceedings of the Primer Encuentro*, D1.1-11; hereafter cited: Bissonnette; the Spanish version of this presentation is followed here.

<sup>184</sup> Bissonnette, D1.2. This citation contains the only explicit use of *concientización* of the whole *Encuentro*. Bissonnette did not seem to have the full meaning of the term in mind; this quotation

Concerning the diaconate as an ordained ministry, Bissonnette outlined its required style of service by first describing his understanding of the Church:

If we understand the Church to be that place where all men [sic] are called to be like brothers and where the poor are an important focus of attention as they are incorporated into our community and helped to become members of the world community, then the person we seek [to become a deacon] must be, above all, a reconciler. The one we seek must be a person who takes a stand in a given situation and, nevertheless, continually seeks to reconcile the two opposing positions; someone who is beside the poor, the rejected, the humiliated, the lost, the mentally retarded, the imprisoned. The one we seek must be a man who goes out of his way to serve the alienated and thus becomes a symbol for the Church. A symbol that says we are a Church that values people over things, peace over war, equality for all, including women (a difficult position to have in a Latino community), and life over death.<sup>185</sup>

Bissonnette then discussed two matters that reappeared in the First *Encuentro*'s conclusions. First, given that the diaconate had only recently been *reconstruída* ("rebuilt"), many specifics were still in flux and needed to be defined more precisely by the Church.<sup>186</sup> For Bissonnette, the diaconate could potentially become a stepping stone for the acceptance of married priests in the near future.<sup>187</sup> In addition, among the changes he hoped would occur were: allowing deacons to anoint the sick and to be appointed pastors, as well as ordaining women to the diaconate.<sup>188</sup> Bissonnette's remarks, coupled with the controversy surrounding the ordination of married men that had taken place a few months earlier in Rome during the 1971 Synod of

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also was one of only three explicit references to the Kingdom or Reign of God; the other two are contained in the First *Encuentro*'s conclusions.

<sup>185</sup> Bissonnette, D1.3-4.

<sup>186</sup> Bissonnette, D1.4. Concerning the diaconate as having been "rebuilt" rather than merely "restored," see Carl J. Armbruster et al. (eds.), *Report of the Subcommittee on the Systematic Theology of the Priesthood* (Washington, DC: NCCB, 1971), 60-61; the actual term used in the cited report is "reconstituted" rather than "rebuilt." Not only did Bissonnette use and quote from this report, he also encouraged everyone to read it: Bissonnette, D1.1 and D1.5.

<sup>187</sup> See Bissonnette, D1.8

<sup>188</sup> See Bissonnette, D1.5 and D1.11.



Bishops, probably account for the inclusion of these matters among the recommendations of the First *Encuentro*.<sup>189</sup>

Bissonnette then spoke about the formation needed by future Latino deacons in order to serve the Spanish-speaking community. The Church needed Hispanic deacons because “these leaders deserve to have the recognition of the whole Church.”<sup>190</sup> Nonetheless, deacons, priests, and the laity must guard against clericalism, which is nowhere stronger than among Hispanics, because of the influence “classism” plays in the lives of Latinos/as.<sup>191</sup> Future Latino deacons need a bilingual formation from instructors who are comfortable in both cultures; Latino deacons need training in such subjects as, for example, the liturgy and the sacrament of marriage from a Latino/a perspective.<sup>192</sup> Bissonnette thus outlined a ministerial formation program that encouraged diversity within the Church.

The second presentation of the “Ministries” workshop, titled “Non-Hispanic and Foreign Clergy and Religious,” was given by Fr. Robert L. Stern.<sup>193</sup> His short presentation pointed out a unique challenge faced by the Catholic Hispanic population: as the community grew, there was

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<sup>189</sup> See most of number 18 of volume 1 of *Origins* (28 Oct 1971), which contains some of the addresses regarding the ordination of married men given by the bishops during the 1971 Synod in Rome. In addition, see John Cardinal Dearden, “Permanence and Change, not Solving Problems, is at Heart of Synod,” *National Catholic News Service* (4 Oct 1971): 1-4; “NCCW Urges Synod to Consider Ordaining Women for Diaconate, Priesthood,” *National Catholic News Service* (4 Oct 1971): 9; and “German Theologian Expects Synod to Recommend Married Priesthood,” *National Catholic News Service* (27 Sept 1971): 1-2. The ending of this synod was somewhat controversial *vis-à-vis* the question of married clergy; see Desmond O’Grady, “Synod Ends in Split Over Married Clergy,” *National Catholic Reporter* (19 Nov 1971): 1 and 22. The conclusions of the First *Encuentro* are outlined in Table 3.1 and section 3.2 below.

<sup>190</sup> Bissonnette, D1.8-9.

<sup>191</sup> Bissonnette, D1.9.

<sup>192</sup> Bissonnette, D1.10.

<sup>193</sup> Robert L. Stern, “Non-Hispanic and Foreign Clergy and Religious,” in *Proceedings of the Primer Encuentro*, D2.1-2; hereafter cited: Stern; the English version of the presentation is followed here.

not a concomitant increase in indigenous leadership. Continuing to provide Spanish-speaking “missionaries” for this community—whether priests or religious, whether U.S. or foreign born—as well as to identify and train future leaders from within the community were both essential. Nonetheless, the training provided to these “missionaries” had to stress that their goal was to “phase themselves out.”<sup>194</sup> In order to enhance the process of identifying and forming future Hispanic leaders, all seminarians in the United States needed “an appreciation of and respect for the culture, language, and style of catholicism [sic] of Hispanic Americans.”<sup>195</sup> Stern also recommended the establishment of four or five pastoral institutes “where a thorough training in language, both English and Spanish, culture, both American and Hispanoamerican [sic], and pastoral methods might be provided; [these] centers could provide training and retraining for priests, deacons, religious men and women, and lay leaders as well.”<sup>196</sup>

The third workshop on “Ministries,” conducted by Fr. Paul Baca of Albuquerque, New Mexico, addressed the formation of Hispanic priests in the United States.<sup>197</sup> Baca began by using the account of the Ascension found in Acts which indicated that Christ’s disciples should not remain on the mountaintop staring at the sky because “they had a world to change and mankind to save.”<sup>198</sup> The universal mission to make disciples of all nations means the faithful must share their ministry, working alongside others. Baca then developed two points: first, in order to foster interest in the priesthood among Hispanics, one must confront the fact that

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<sup>194</sup> Stern, D2.1.

<sup>195</sup> Stern, D2.2.

<sup>196</sup> Stern, D2.2.

<sup>197</sup> Paul Baca, “Preparation of Hispanic Priests for the United States,” in *Proceedings of the Primer Encuentro*, D3.1-7; hereafter cited: Baca; here the English version of the presentation is followed.

<sup>198</sup> Baca, D3.1.

Hispanics had been excluded from the priesthood in the past:<sup>199</sup> “All too often we hear of priests who do not want to be bothered with Mexicans; who refuse to baptize [them]; who refuse to try to understand the particular customs or learn Spanish; who shrug off [the] responsibility of serving them.”<sup>200</sup> Baca described what was at issue:

Two Chicano deacons listened to a beautiful, holy, and inspiring talk by an archbishop, in a seminary in the southwest[;] as they were. . . [leaving, the archbishop] said: “The reason I don’t have Mexican seminarians is that they just don’t meet my standards.” At the time there were some 85,000 Chicanos in that city and a few priests of a Spanish [religious] order had one parish to care for their needs.<sup>201</sup>

In order to address this situation, “bishops and priests must be honest and sincere so that . . . Chicano young men are reassured that the church is indeed Catholic and that it is their Church.”<sup>202</sup> An admission of past wrongs on the hierarchy’s part helps create a sense of ownership among the faithful; this, in turn, promotes the Church’s unity and sense of community. As a case in point, Baca pointed to the 1972 report—“The Excluded Student”—issued by the U.S. Commission on Civil Rights on Mexican American education in the Southwest. This study noted how Spanish speakers had been denied the opportunity to participate fully in the educational process and how this in turn had likely done irreparable damage to Hispanic children’s identity and sense of worth.<sup>203</sup> Avoiding a comparable state of affairs in the Church was paramount since

[w]e cannot gamble with the future of 25% of the Catholic population in this

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<sup>199</sup> See *ibid.*, D3.2-3. See also Virgilio Elizondo’s experience of discrimination during his seminary training: Virgilio Elizondo, *The Future is Mestizo: Life Where Cultures Meet* (Boulder, CO: University Press of Colorado, 2000), 24-26.

<sup>200</sup> Baca, D3.2.

<sup>201</sup> Baca, D3.3.

<sup>202</sup> Baca, D3.3.

<sup>203</sup> Baca, D3.4.

country with apathy. Action is demanded and an all-out effort on the part of bishops, priests and the whole People of God.<sup>204</sup>

Second, rectifying this situation meant bishops and priests had to become aware of the cultural background of the Spanish speaking community.<sup>205</sup> Accordingly, the Church needed to address the social and not merely spiritual needs of its flock; given the kind of educational disadvantages Spanish-speakers faced, minor seminaries were needed to improve a Latino's chances of being accepted into a seminary program; and more cultural centers such as MACC were needed to educate those ministering to the Hispanic community.<sup>206</sup>

In the fourth and final "Ministries" workshop, which dealt with native Spanish-speaking religious, Sr. Clarita Trujillo of Las Hermanas<sup>207</sup> noted that in order for women religious to assume leadership roles in the Church, various aspects

relating to the apostolate of many women religious have to be changed. . . . It has happened and is still happening that after careful soul searching congregations have found themselves obliged to differ with the traditional priorities of the bishops of the Church.<sup>208</sup>

Instead of merely maintaining schools, the Church's social encyclicals needed to be implemented and "religious women and men should be in the foreground of social change."<sup>209</sup> Generally speaking, in their struggle to retain their cultural heritage, identity, and desire to participate in society, individual Hispanics were saying to the Church:

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<sup>204</sup> Baca, D3.4.

<sup>205</sup> Baca, D3.5. Baca quoted the broad understanding of culture enunciated by Vatican II in *Gaudium et Spes* (GS) especially in § 53.

<sup>206</sup> Baca, D3.4 and D3.6-7.

<sup>207</sup> Clarita Trujillo, "The Church and Native Spanish Speaking Religious," in *Proceedings of the Primer Encuentro*, D4.1-4; hereafter cited: Trujillo; the English version of the presentation is followed here.

<sup>208</sup> Trujillo, D4.1.

<sup>209</sup> Trujillo, D4.1.

Don't try to change me. Instead, let us together try to change the social conditions which oppress me.<sup>210</sup>

In this regard, Latina religious faced a number of challenges simultaneously; Latina religious were not only a minority within their congregations, they were likewise

submerged in a majority culture which does not recognize or make allowances for [their] native orientations. . . . What happens is that the Hispana [sic] cannot fully identify with the majority culture so there is a partial disintegration of the parent culture. The result is a feeling of stress, frustration and inadequacy.<sup>211</sup>

Las Hermanas was founded to address these social challenges as well as the constant exasperation experienced by Latina religious.<sup>212</sup> In order to effect the needed social changes through training programs, Trujillo announced that Las Hermanas would dedicate itself to establishing a National Formation Center where Latina religious could see the positive value of their own cultural background. These women were to “be instrumental in overcoming some of the damaging consequences of racial discrimination by working towards an integration that admits to differences in cultural traits, customs, values and attitudes.”<sup>213</sup> The proposed National Formation Center would organize teams of religious sisters and laity to work with priests and other congregations in order to develop a greater awareness of the challenges faced by Hispanics. The sisters who had been asked to run the National Formation Center were then being trained in Ecuador at the *Instituto Pastoral Latino Americano* in three different skill sets: awareness of reality, theological analysis of reality, and pastoral action.<sup>214</sup>

Trujillo addressed a number of recommendations to major superiors and bishops, asking

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<sup>210</sup> Trujillo, D4.1.

<sup>211</sup> Trujillo, D4.1.

<sup>212</sup> On Las Hermanas, see Lara Medina, *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Philadelphia, PA: Temple University Press, 2004).

<sup>213</sup> Trujillo, D4.2.

<sup>214</sup> Trujillo, D4.2.

them to support Las Hermanas: by providing financial assistance; by granting a priest or religious permission to participate in this burgeoning apostolate, etc.<sup>215</sup> In addition to the cultural reasons in its favor, Trujillo mentioned a socio-economic impetus for supporting the project being initiated by Las Hermanas:

It should also be noted that approximately one-fourth of all Roman Catholics in the United States are of Hispanic origin. Despite this, there is a tremendous shortage of qualified religious, male and female, to work in Hispanic communities which are typically among the most economically depressed in the country.<sup>216</sup>

Although this project might be seen as similar to proposals of some radical Chicano groups involved in the *movimiento*, this possibility did not seem to faze Trujillo: “Even our so-called radical Chicanos have come forward to encourage us and to tell us that they want and need our presence in the ‘movimiento.’”<sup>217</sup> Trujillo concluded with the following warning:

If the Church, in the person of its bishops, continues to devote its resources to the traditional array of services without attuning itself to the demands of today, the growth of the church will be stunted [sic]. It will suffer, as it already is, from the departure of younger religious and the diminution of vocations.<sup>218</sup>

The workshop on the lay apostolate included a presentation by Luis Fontanez, then vice-president of the Cursillo Movement Secretariat.<sup>219</sup> Fontanez noted that because “the world does not yet belong totally to God,” humankind is still in need of peace and liberation;<sup>220</sup> given this situation and God’s desire that all be saved and know the truth (1 Tim 2:4), all Christians must speak and model the truth of Christ. In the words of *Apostolicam Actuositatem* (AA) of Vatican

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<sup>215</sup> Trujillo, D4.3.

<sup>216</sup> Trujillo, D4.4.

<sup>217</sup> Trujillo, D4.4.

<sup>218</sup> Trujillo, D4.4.

<sup>219</sup> Luis Fontanez, “Lay Apostolate,” in *Proceedings of the Primer Encuentro*, E.1-8; hereafter cited: Fontanez; here the English version of the presentation is followed.

<sup>220</sup> Fontanez, E.1.

II: “on all Christians, accordingly, rests the noble obligation of working to bring all men throughout the whole world to hear and accept the divine message of salvation.”<sup>221</sup> These considerations outline the basis for any lay apostolate. Referring frequently to *Apostolicam Actuositatem*, Fontanez stated that the objectives of a lay apostolate should be to evangelize and sanctify humankind as well as to fill the temporal order with evangelical fervor.<sup>222</sup> The motivating force behind this endeavor should be love of God and humankind, not vanity or pride. This enterprise, moreover, had to balance family and professional responsibilities: “All our masses and rosaries and novenas and other such pious acts would be worth little if we were to disregard our family and professional duties.”<sup>223</sup> Finally, Fontanez stressed the need to form the participants and catechumens properly and twice mentioned the importance of Base or Faith Communities;<sup>224</sup> however, he urged that parishes not be divided into different “turfs.”<sup>225</sup>

The workshop on liturgy began with a presentation by Fr. Tomás Parra, then pastor of St. Paul Parish in El Paso, Texas.<sup>226</sup> After noting that salvation is accomplished through the Church’s liturgy, Parra stressed the need to renew the liturgy by insuring that it be a celebration incarnated in Hispanic cultures in a manner capable of committing the faithful to serve their

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<sup>221</sup> AA § 3.

<sup>222</sup> Fontanez, E.2.

<sup>223</sup> Fontanez, E.3.

<sup>224</sup> See Fontanez, E.7, E.4 and E.6.

<sup>225</sup> Fontanez, E.7.

<sup>226</sup> Rev. Tomás Parra, “The Liturgy,” in *Proceedings of the Primer Encuentro*, F.1-8; hereafter cited: Parra; the English version of Parra’s presentation is followed here. The official proceedings identified Beltrán as the presenter of this workshop; however, this must be an error: first, Beltrán was presenting the workshop on CEBs at the same time in a different room; second, Parra was consistently identified as the presenter of this workshop at the planning committee’s meeting at Assumption Seminary in San Antonio, Texas; third, the last page of the proceedings, which listed all of the First *Encuentro* presenters, included Parra’s name; see “Contributors,” in *Proceedings of the Primer Encuentro*, K.

neighbor;<sup>227</sup> only then is the liturgy truly authentic.<sup>228</sup> In order to have an incarnated liturgy, the Church needs to espouse and exemplify a “unity in diversity” in harmony with the unifying role played by the Holy Spirit that is not merely grounded in uniformity (1 Cor 12).<sup>229</sup> Parra identified the liturgy as a privileged context within which the proper balance between unity and diversity can be achieved.

Unity in diversity, however, entails difficulties and even risks. The difficulties emerge from the fact that all must come to understand and appreciate this concept as well as from the fact that the Hispanic community boasts several cultures, none of which has been thoroughly studied. Moreover, competent authorities tend to fear experimenting with new liturgical formats more expressive of Hispanic cultures in spite of the mandate of *Sacrosanctum Concilium* (SC) § 40, which called for “an even more radical adaptation of the liturgy” in certain places and

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<sup>227</sup> Parra, F.1 and F.2. Regarding the liturgy and the Church’s role in salvation, see Paul McPartlan, “Liturgy, Church, and Society,” *Studia Liturgica* 34 (2004): 147-164; Paul McPartlan, *Sacrament of Salvation: An Introduction to Eucharistic Ecclesiology* (New York, NY: Continuum, 2005), xv, 40-44, 61-77. See also Vatican II, *Sacrosanctum Concilium* (SC) § 6:

Accordingly, just as Christ was sent by the Father so also he sent the apostles, filled with Holy Spirit. This he did so that they might preach the Gospel to every creature and proclaim that the Son of God by his death and resurrection had freed us from the power of Satan and from death, and brought us into the Kingdom of his Father. But he also willed that the work of salvation which they preached should be set in train through the sacrifice and sacraments, around which the entire liturgical life revolves. Thus by Baptism men are grafted into the paschal mystery of Christ; they die with him, are buried with him, and rise with him. They receive the spirit of adoption as sons ‘in which we cry, Abba, Father’ (Rom 8:15) and thus become true adorers such as the Father seeks. In like manner as often as they eat the Supper of the Lord they proclaim the death of the Lord until he comes.

<sup>228</sup> Parra, F.3.

<sup>229</sup> *Ibid.*; cf. SC § 37.



circumstances.<sup>230</sup>

In order to achieve a liturgy inculturated in the Spanish-speaking community, Parra set two priorities. The first involved “existing parish services”; for example, celebrating the Eucharist in Spanish was undoubtedly a sign of this new beginning, but insufficient, since

the authenticity of the liturgy goes much further. It means readying . . . these . . . sacraments within the Spanish speaking communities proper, the homily in the face of the daily problems of these people; it is the vital expression of signs, chants, gestures, mannerisms of the cultures.<sup>231</sup>

However, inculturating the liturgy is not a blank check since customs and habits, no matter how connected to the community, are invalid if they contradict principles promulgated by the Church and sustained by the Gospel.

Parra then described the second priority for achieving an inculturated Hispanic liturgy as “ecclesiastically more important” than the first and as involving the formation of *comunidades de base*.<sup>232</sup> Parra argued that such communities could provide the liturgy more clearly with “fresh elements of brotherly intimacy, of interpersonal relationship, of mutual knowledge, of nearness and human warmth and the epiphanous manifestation of the union with the Lord.”<sup>233</sup> Finally, Parra mentioned that *religiosidad popular* required careful and accurate respect, interpretation and adaptation.<sup>234</sup>

The workshop on *comunidades eclesiales de base* (CEBs) was moderated by Fr. Edgard Beltrán.<sup>235</sup> He emphasized the Church’s need to examine itself daily in order to compare what it

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<sup>230</sup> Parra, F.5.

<sup>231</sup> Parra, F.6.

<sup>232</sup> Ibid.

<sup>233</sup> Parra, F.7.

<sup>234</sup> Parra, F.8.

<sup>235</sup> Edgard Beltrán, “Comunidades Eclesiales de Base,” in *Proceedings of the Primer Encuentro*,

is to what it should be: the Church should clearly see its ever-present call to conversion; among its fiercest enemies are complacency and superficiality, both of which impede or delay the Church's renewal.<sup>236</sup> Beltrán then said that “[i]t was by means of Vatican II that the Spirit impelled the Church to conversion in order to permit Her to find once again in Her history the true and real value of Her own COMMUNITY.”<sup>237</sup> This community is best expressed in and through CEBs.

The Comunidad de Base is the Church Herself at the root and at Its broadest level. It is not just another movement nor just another congregation, nor is it some scheme dreamed of by some experts. It is rather, the Church Herself encapsulated within Her initial beginning, the first cell, the base of the Church Itself. Once each tiny foundation has been formed and allowed to grow, a uniting of all of these foundations must take place till a final and worldwide structure can coalesce.<sup>238</sup>

As such, the Church is a “Salvation-generating community” akin to Christ, having the functions of prophet, priest, and lord, and capable of being a world-transforming leaven. Christ seeks this transformation “in order that a life of love, brotherhood and community can be realized.”<sup>239</sup> In addition to the importance of human relations underscored by Parra, Beltrán added the need for conversion as a second anthropological dimension encouraging the formation of CEBs. Unlike Parra, Beltrán identified the Church with these small communities. Unanswered in his presentation was how these CEBs should relate to the Church's parish structure—which Vatican

G.1-3; hereafter cited: Beltrán; the English version of Beltrán's presentation is followed here.

<sup>236</sup> Beltrán, G.1. See also LG §8: “The Church, . . . clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal.” This recognition of the Church's need for conversion would have been difficult prior to Vatican II.

<sup>237</sup> Beltrán, G.1. Capital letters in the original.

<sup>238</sup> Beltrán, G.1-2. For a similar view of the Church, or the unfolding of the Kingdom of God, as comprised of an ever expanding network of smaller cells, see William A. Barry, S.J., *Spiritual Direction & the Encounter with God: A Theological Inquiry* (Mahwah, NJ: Paulist Press, 1992), especially 89-103.

<sup>239</sup> Beltrán, G.2.

II identified as a kind of cell of the diocese.<sup>240</sup>

The workshop presentation on Catholic schools by Sr. Mary Ramona Perez, then of the Diocese of Brooklyn's Department of Education, was titled "Education of the Hispanic Child."<sup>241</sup> During her short presentation, Perez outlined the challenges faced by many Spanish-speaking students enrolled in Catholic Elementary and High Schools: the dilapidated conditions of many Catholic inner-city schools; the lack of resources; the economically disadvantaged state of Hispanic families; and the lack of good bilingual programs. She highlighted three "urgent future considerations": the creation of bilingual programs, the establishment of a curriculum focused on Hispanic culture, and the improvement of economic opportunities for Latino/a students.<sup>242</sup>

The workshop presentation on catechetics was a "working paper" developed by Francisco Diana for those at the First *Encuentro* interested in discussing catechesis among Latinos/as.<sup>243</sup> Diana, who was originally from Argentina, had considerable experience in religious education and at that time was part of the staff at the Division for the Spanish Speaking.<sup>244</sup> Diana's working thesis was that contemporary catechesis could not ignore the signs of the times: first, humanity's creation is, in a manner of speaking, God's first sacrament; second, salvation, as

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<sup>240</sup> See *Apostolicam Actuositatem* (AA) § 10.

<sup>241</sup> Mary Ramona Perez, "Education of the Hispanic Child," in *Proceedings of the Primer Encuentro*, H1.1-2; hereafter cited: Perez; the English version of Perez's presentation is followed here.

<sup>242</sup> Perez, H1.2.

<sup>243</sup> Francisco Diana, "For a Hispanic Pastoral Catechesis in North America," in *Proceedings of the Primer Encuentro*, H2.1-17; hereafter cited: Diana; the English version of Diana's presentation is followed here.

<sup>244</sup> See Sandoval, "Church Structures for the Hispanics," 427.

creation's culmination, is an ongoing process.<sup>245</sup> Catechesis, then, is concerned not merely with doctrine but also with the religious culture of the believer, with the believer's entire state of being: "when we speak about catechesis for men today, we must stress and reaffirm that man is the starting point."<sup>246</sup> Recalling the heated debates at Vatican II around the topic of revelation, Diana noted that

God speaks to man, about man and from man. This not only happens in the Bible, however, it also happens in modern times. God speaks to us, about us and through us. We know now that God speaks from the TOTAL AND WHOLE MAN, not simply from a privileged and historic moment in time, to historically privileged men.<sup>247</sup>

Divine revelation is then a dynamic process that occurs gradually, progressively, in such a way as to take into consideration humankind's "living conditions."

God communicates through deeds, though His praxis which is liberating action: Creation, Biblical revelation, the Incarnation and Resurrection of Christ, the proclamation of the Good News. The liberating action of God develops gradually and is not complete but in process, the unfolding of history reveals it, given our own human condition which is limited by time.<sup>248</sup>

Diana thus presented a view similar to Zambrano's: the contemporary person, with his or her struggles and joys, is a *locus theologicus* to be addressed by the Church in its liberating mission. Diana noted that contemporary catechesis finds many affinities with Liberation Theology. For example, the catechist is called to impart a faith that will prophetically announce the Good News as it denounces situations of injustice and sin.<sup>249</sup>

For Diana, any catechetical program for Latinos/as must concern itself, first and

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<sup>245</sup> Diana, H2.2 and H2.3.

<sup>246</sup> Diana, H2.6.

<sup>247</sup> Diana, H2.7; capital letters in the original.

<sup>248</sup> Diana, H2.9.

<sup>249</sup> Diana, H2.3-4.

foremost, with getting to know the Catholic Hispanic population residing in this country:

It is not enough . . . to be fully cognizant of the truth in order to be a good imparter of the faith; the nature of the receiver of the truth or faith must be known so that the latter can assimilate and absorb the language in which the faith is being imparted.<sup>250</sup>

Methodologically speaking, this implies that only an inculturated inductive approach will suffice in developing a Hispanic pastoral catechesis. Such an approach, moreover, would emphasize the inherent transcendent value of all that is human, especially in *lo ordinario* (ordinary everyday situations).<sup>251</sup>

I would phrase [the needed method] in the following manner: TO START OUT FROM THE SPECIFIC OR CONCRETE AND PROCEED TOWARD THE ABSTRACT. In other words, from the existential toward the transcendental. From the human aspect (misnamed the ‘Profane’) to the sacred (erroneously circumscribed to the sacristy). Summarizing, we would attempt to MAKE LIFE HALLOW: REDISCOVERING VALUES BY CONSECRATING THEM AND FITTING THEM INTO OUR CULT [ritual or worship].<sup>252</sup>

Diana went on to state that such an approach is quite challenging since we

have forgotten that the world sprang from the hands of God Himself! As a result, in today’s world, we seek . . . religious meaning, not in the world but [outside] it, realizing at the same time that many see religion as a heritage of special acts, special rites, of grandly-titled personages, special life-styles, all of them existing “apart” from the world. . . . [T]he religious aspect is [not said to be] an integral part of [our ordinary lives].<sup>253</sup>

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<sup>250</sup> Diana, H2.12.

<sup>251</sup> In Spanish, *ordinario* has a slightly negative connotation—implying something humdrum, boring, even ugly that is best avoided; whether Diana intended this nuance is unclear.

<sup>252</sup> Diana, H2.14; emphasis in the original. Diana’s reference to *lo ordinario* and its sacred dimension is very much in line with how contemporary Hispanic/Latino/a theologies stress *lo cotidiano* (daily life) and popular religion. See Michelle A. González, “What about Mulatez? An Afro-Cuban Contribution,” in *Futuring Our Past: Explorations in the Theology of Tradition*, eds. Orlando Espín and Gary Macy (Maryknoll, NY: Orbis Books, 2006), 180-203, especially 180-188; Luis G. Pedraja, *Teología: An Introduction to Hispanic Theology* (Nashville, TN: Abingdon Press, 2003), 110-112; Miguel A. De La Torre and Edwin David Aponte, *Introducing Latino/a Theologies*, 117-136.

<sup>253</sup> Diana, H2.15. Underline in the original. Using the Spanish original, the official English translation has been slightly improved.

In sum, “[o]ur catechesis shall be oriented towards giving man a dimension of religiousness in his daily life, his daily and humdrum life which occupies most of his waking moments.”<sup>254</sup>

*Reactions of the Participants at the First Encuentro*

According to one summary, the general feeling of the delegates during the First *Encuentro* was characterized by “enthusiasm and fraternal love.”<sup>255</sup> The topics that generated the most “energy” and controversy were those related to Catholic education and the desirability of receiving “special attention” from the Church through the appointment of more Latino bishops in dioceses having a Hispanic population of 35% or higher.<sup>256</sup> Although open and fraternal, the discussions were far from uncritical of the ecclesial *status quo*. Soon after the end of the First *Encuentro*, Sedillo commented: “The discussion showed an evident frustration that the Spanish-speaking community is not being served adequately by the present structures of the Church in America.”<sup>257</sup> According to a contemporary news report, the participants at the *Encuentro* wanted more “spokesmen” such as Bishop Patricio Flores, who had strongly criticized the prevailing structures and attitudes of the Church in the United States vis-à-vis the Latino/a community.<sup>258</sup>

The delegates also emphasized what the press at the time termed the “one community”:

Unity among the Spanish-speaking leadership was never expressed in a more real way while recognizing the different cultural backgrounds of Chicanos, Puerto Ricans, Cubans, Argentinians and others. . . . [The First *Encuentro* wanted] to open windows of the Church in the United States to let the fresh air of the Spanish-speaking values and experience move it to maturity, unity and

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<sup>254</sup> Diana, H2.16. Underlining in the original.

<sup>255</sup> “Southwest Summary of I *Encuentro*,” 1.

<sup>256</sup> Jaime Fonseca, “Spanish-Speaking Seek More Bilingual Bishops,” *National Catholic News Service* (26 June 1972): 6-8, at 6.

<sup>257</sup> Fonseca, “Spanish-Speaking Seek More Bilingual Bishops,” 6.

<sup>258</sup> *Ibid.*

universality.<sup>259</sup>

The first *Encuentro* also pointed out that the oppressive social difficulties experienced by many Hispanics needed to be addressed by the Church. As Dr. Henry Ramirez, at the time a leader of government efforts directed toward aiding Latinos/as, noted, the Catholic Church could play an important role in improving the quality of life of Hispanics in the United States.<sup>260</sup>

### 2.3 Summary

The idea of organizing an *encuentro* emerged from a series of grassroots meetings. The First *Encuentro* was eventually organized around three major plenary-session addresses and nine specialized workshops covering issues the organizers deemed important for Spanish-speaking ministry. At the First *Encuentro* two contrasting ecclesiological views emerged: the first, which was presented by Bishop Bernardin and Cardinal Krol, stressed the importance of guarding the Church's present unity at the expense of discounting intra-ecclesial divisions; the second, voiced by Bishop Flores, sought to enhance the Church's unity by addressing these divisions.

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<sup>259</sup> Ibid., 7.

<sup>260</sup> See *ibid.*, 8.

## Chapter 3

### **First *Encuentro*: Resolutions, Outcomes, and Ecclesiology**

On 22 June 1972, the delegates at the First *Encuentro* designated a Conclusions Committee and charged it with drafting the *Encuentro*'s resolutions.<sup>1</sup> This six-member Committee included Fr. Edgar Beltrán of the Division for the Spanish Speaking of the United States Catholic Conference (USCC) and Fr. Robert L. Stern, then director of the Hispanic Apostolate Office of the Archdiocese of New York. According to Stern,

The first thing [the Conclusions Committee did] was to sort through this huge pile of recommendations. Then we clustered them into certain sectors. I was the main one ultimately pulling together or drafting the final document. . . . The draft of course was circulated and critiqued. . . . Everything that is in the recommendations had to be a true reflection of what really got discussed in the *Encuentro*. . . . Basically, I think it is a fair representation . . .<sup>2</sup>

This Committee presented its report on 31 October 1972 to the bishops' Ad Hoc Committee for the Spanish Speaking. The report contained seventy-four resolutions divided into eight major headings: Church (National and Diocesan); *Comunidades Eclesiales de Base* (CEBs); Ministry; Lay Apostolate; Liturgy; Religious Education and Catechetics; Catholic Schools; and Social and Economic Challenges. These resolutions are summarized below in Table 3.1.

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<sup>1</sup> In this dissertation, "resolution," "recommendation," and "conclusion" are used interchangeably; see "Conclusions—Progress Report," in *Proceedings of the Primer Encuentro Hispano de Pastoral, June 1972 Washington, DC*, eds. Division for the Spanish Speaking and the USCC (Washington, DC: Division for the Spanish Speaking, March 1974), J3 and J3.1; hereafter cited: "Conclusions—Progress Report." Appendix 1 below reproduces the resolutions approved at the First *Encuentro*.

<sup>2</sup> Interview with Msgr. Archimandrite Robert L. Stern, 15 June 2009; hereafter cited: Stern interview.



| Table 3.1 The First <i>Encuentro</i> 's Recommendations  |  |
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| Heading & Recommendation Number  | Highlights   |
| <b>Church: National &amp; Diocesan (1-18)</b><br>National (1-8)<br>Regional (9-11)<br>Diocesan (12-18)                                 | Upgrade Division for the Spanish Speaking.<br>Principle of Proportional Representation.<br>National Seminary for Hispanics.<br>Stress Church's social mission.<br>Alludes to the preferential option for the poor.<br>Principle of subsidiarity.<br>More regional pastoral centers like MACC.<br>Organize regional <i>encuentros</i> .<br>Alludes to <i>pastoral de conjunto</i> .<br>Director of Spanish-speaking apostolate.<br>Alludes to <i>pastoral de conjunto</i> . |
| <b>CEBs (19-22)</b>  | Church should be sign/sacrament of unity.<br>CEBs represent a principle of unity.<br>Integration not assimilation  |
| <b>Ministry (23-46)</b><br>Bishops (23)<br>Priests (24-29)<br>Deacons (30-37)<br>Religious (38-40)<br>Non-indigenous Personnel (41-46) | Principle of Proportional Representation.<br>Bi-lingual and bi-cultural formation.<br>Diaconate as alternative to the priesthood.<br>Proper Hispanic-friendly formation.<br>Bi-lingual and bi-cultural formation for all.  |
| <b>Lay Apostolate (47-48)</b>  | Train Latinos/as at regional & local centers.  |
| <b>Liturgy (49-54)</b>   | Centrality of unity in diversity.<br>National Secretariat for Spanish liturgy.<br>Alludes to <i>religiosidad popular</i> .<br>Intra-ecclesial discrimination stated directly.<br>Alludes to <i>concientización</i> .   |
| <b>Religious Ed. &amp; Catechetics (55-59)</b>   | Importance of culture in handing down faith.<br>Encourage formation of CEBs.<br>Alludes to <i>religiosidad popular</i> .   |
| <b>Catholic Schools (60-68)</b>  | Intra-ecclesial discrimination stated directly.<br>Develop bilingual, bicultural curriculum.<br>Alludes to <i>concientización</i> .<br>Alludes to preferential option for the poor.  |
| <b>Social &amp; Economic Challenges (69-74)</b>  | Equal attention to social and pastoral matters.<br>Alludes to preferential option for the poor.<br>Alludes to <i>concientización</i> .<br>The Church and the Kingdom of God.   |

The seventy-four resolutions included six important ecclesiological concepts: (1) the

Holy Spirit's abiding presence in the community of faith;<sup>3</sup> (2) the *sensus fidei*;<sup>4</sup> (3) shared responsibility;<sup>5</sup> (4) the Church's prophetic mission to read and act on the signs of the times,<sup>6</sup> (5) the need to redress intra-ecclesial divisions;<sup>7</sup> and (6) the unfinished character of the ecclesial community.<sup>8</sup> In a sense, all of the First *Encuentro*'s recommendations reflected the see-judge-act method employed by the delegates.<sup>9</sup>

The unfinished character of the Church (6) points to its eschatological dimension which, in turn, raises the question of the faith community's relationship to the Reign of God.<sup>10</sup> During the First *Encuentro*'s presentations, however, only Bissonnette made extensive reference to the

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<sup>3</sup> The pneumatological dimension of the Church, which was mentioned by Zambrano, Elizondo, and Parra, is at least fingered in the recommendations' third grounding statement and in the introduction to the resolutions dealing with the liturgy; see section 3.1 below.

<sup>4</sup> Although the *sensus fidei* was never explicitly mentioned during the First *Encuentro*, it was included implicitly in the three grounding statement as an overall organizational principle.

<sup>5</sup> The concept of coresponsibility was implicit in the *Encuentro*'s first grounding statement and explicit in its third.

<sup>6</sup> The Church's prophetic function of reading and acting on the signs of the times was touched upon by both Zambrano and Diana in their presentations.

<sup>7</sup> Zambrano, Elizondo, Flores, Baca, Trujillo, Parra, and Diana mentioned the need to face intra-ecclesial divisions affecting Hispanics; Bissonnette and Fontanez indicated this need indirectly.

<sup>8</sup> Zambrano stressed the idea that the Church is still in process; other presenters presumed it and the First *Encuentro*'s resolutions apparently take the idea for granted.

<sup>9</sup> See section 2.2 above.

<sup>10</sup> Richard P. McBrien, in *Church: The Continuing Quest* (New York, NY: Newman Press, 1970), 5 has claimed "that the theology of the Church can only be understood in the larger context of eschatology (at root: the problem of the inter-relationships among Church, history, and the Kingdom of God)." Cf. International Theological Commission, "Select Themes of Ecclesiology on the Occasion of the Eighth Anniversary of the Closing of the Second Vatican Council," in *International Theological Commission: Texts and Documents, 1969-1985*, ed. Michael Sharkey (San Francisco, CA: Ignatius Press, 1989), 267-304, especially 300-304; John C. Haughey, S.J., "Church and Kingdom: Ecclesiology in the Light of Eschatology," *Theological Studies* 29 (1968): 72-86; Avery Dulles, S.J., "The Church as Eschatological Community," in *The Eschaton: A Community of Love*, ed. J. Papin (Villanova, PA: Villanova University Press, 1973), 69-103; Avery Dulles, S.J., *Models of the Church* (New York, NY: Doubleday, 2002 expanded edition), 95-113.

Kingdom of God by noting that the Church builds the Kingdom in this world.<sup>11</sup> The most explicit continuity between an ecclesiological theme that was included in both the *Encuentro* presentations and the official conclusions concerned *Comunidades Eclesiales de Base* (CEBs): these communities, which were the primary focus of Beltrán's workshop, were mentioned by Zambrano and Parra, and included in resolutions 19 through 22.

Four other ecclesologically-relevant issues were evident: (1) greater representation of Hispanics in the Church's decision-making structures; (2) establishing pastoral centers stressing integration rather than assimilation in the formation of future leaders both Hispanic and non-Hispanic; (3) the unity of the Church in relation to a Hispanic-friendly diversity; and (4) the Church's attention to pastoral and social concerns. These four issues, which were mentioned in several presentations, were explicitly treated in a number of recommendations and implicitly in others.<sup>12</sup> The first three issues were incorporated into the First *Encuentro*'s three grounding statements and so provided a background for all of the resolutions.<sup>13</sup> Table 3.2 below correlates the key ecclesiological themes of the conclusions of the First *Encuentro* with the respective presentations.

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<sup>11</sup> Bissonnette referred to the Kingdom of God ten times. Zambrano, Fontanez, and Beltrán made passing references to it. The First *Encuentro*'s resolutions incorporated two references to the Kingdom of God: one in the third grounding statement of the conclusions' preface and the other in the introduction to the recommendations about socio-economic challenges.

<sup>12</sup> Greater Hispanic representation in the Church was addressed explicitly by Flores and Stern; Elizondo alluded to it. They also pointed to the desirability of creating centers of formation for Hispanics and for those who minister to them. The Church's unity was explicitly mentioned by Bernardin, Zambrano, Elizondo, Flores, Krol, and Parra. Giving comparable weight to both social and pastoral concerns was mentioned explicitly by Zambrano, Elizondo, Flores, Krol, Baca, and Trujillo, and also in the introduction to the recommendations dealing with socio-economic challenges and was the guiding principle in resolutions 6, 60 through 68, and 69 through 74.

<sup>13</sup> Section 3.1 below discusses the preface and introduction to the First *Encuentro*'s resolutions.

| Table 3.2 Key Ecclesiological Themes with the Strongest Continuity |  |   |
|--|--|---|
| Theme  | I <i>Encuentro</i> Conclusions   | I <i>Encuentro</i> Presentations  |
| Holy Spirit  | Implicit in all 3 grounding statements & introduction to liturgy resolutions.  | Presumed by presenters. Explicit in Zambrano, Elizondo, & Parra.  |
| <i>sensus fidei</i>  | Implicit in all 3 grounding statements as an organizational principle.   | Presumed by presenters.   |
| Shared Responsibility  | Implicit in organizational principle & 1 <sup>st</sup> grounding statement. Explicit in 3 <sup>rd</sup> grounding statement. |   |
| Redress Intra-Ecclesial Divisions                                  | Implicit in all 3 grounding statements and in all recommendations.   | Explicit in Zambrano, Elizondo, Flores, Baca, Trujillo, Parra, & Diana. Implicit in Bissonnette & Fontanez. Downplayed by Bernardin & Krol. |
| Reading the Signs of the Times                                     |  | Presumed by presenters. Explicit in Zambrano,   |
| Church still in the Making   |  |   |
| CEBs   | Most explicit continuity. Recommendations 19-22.   | Explicit in Beltrán, Zambrano, & Parra.   |
| Greater Latino/a Representation                                    | Explicit in all 3 grounding statements and thus explicit or implicit in all resolutions.                                     | Explicit in Flores & Stern. Implicit in Elizondo.   |
| Pastoral Centers of Formation                                      |  | Explicit in Elizondo, Flores, Stern, Baca, & Trujillo. Implicit in Fontanez.  |
| Church's Unity in Diversity  |  | Explicit in Bernardin, Zambrano, Elizondo, Flores, Krol, & Parra.   |
| Address Social & Pastoral Concerns                                 | Explicit in introduction to socio-economic resolutions; implicit elsewhere.  | Explicit in Zambrano, Elizondo, Flores, Krol, Baca, & Trujillo.   |

Other themes that appeared only indirectly in the presentations and/or the recommendations included: *religiosidad popular*; Marian devotions; *pastoral de conjunto*; Liberation Theology; the preferential option for the poor; *concientización*; and the Church as a

sign or sacrament.<sup>14</sup> The recommendations dealing with the liturgy as well as those addressing religious education and catechetics could easily have made allowance for *religiosidad popular*, though they did not use the phrase specifically. *Religiosidad popular* appeared explicitly in three of the First *Encuentro*'s presentations and indirectly in two others.<sup>15</sup> In regard to Marian devotions, only Zambrano made a substantial reference to the Virgin Mary; surprisingly, the resolutions contain no explicit mention of the Virgin Mary or Marian devotions.<sup>16</sup> Similarly, *pastoral de conjunto* was not mentioned in the resolutions, although both Zambrano and Flores used the term explicitly during the First *Encuentro* and the process of the First *Encuentro* was patterned on a *pastoral de conjunto*.

“Liberation Theology” was explicitly mentioned by Diana, while Zambrano referred to it implicitly.<sup>17</sup> Although “Liberation Theology” was not included in the First *Encuentro*'s conclusions, its concerns appeared explicitly in the recommendations dealing with socio-economic challenges and in the three resolutions that expressed a preferential option for the poor; liberation concerns also appeared in recommendations for culturally-sensitive formation for future Church leaders, both Hispanic and non-Hispanic.<sup>18</sup>

The preferential option for the poor and *concientización* appeared indirectly in the

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<sup>14</sup> In regard to an Ecclesiology of Liberation, see Alvaro Quiroz Magaña, “Ecclesiology in the Theology of Liberation,” in *Mysterium Liberationis: Fundamental Concepts of Liberation Theology*, eds. Ignacio Ellacuría, S.J. and Jon Sobrino, S.J. (Maryknoll, NY: Orbis Books, 1993), 194-209.

<sup>15</sup> Zambrano, Flores, and Parra explicitly mentioned *religiosidad popular* in their presentations; Elizondo and Diana included the theme implicitly.

<sup>16</sup> See section 8.2 below on the Marian character of the *Encuentros*.

<sup>17</sup> Diana used the term “liberation” twenty times, Zambrano three, and Flores twice; Krol, Trujillo, and Fontanez each used it once.

<sup>18</sup> The first group includes recommendations 68 through 74 and their introduction; the second is constituted by resolutions 6, 63, and 65; the third includes recommendations 8, 18, 22, 25, 31, 49-59, and 66.

presentations by Zambrano, Flores, Bissonnette, and Trujillo. The phrase, “preferential option for the poor,” however, did not appear in the First *Encuentro*’s recommendations. Similarly, the term *concientización* was used explicitly by Bissonnette and appeared indirectly in the presentations of Elizondo, Flores, Bacca, Trujillo, and Diana. Although the First *Encuentro*’s resolutions did not incorporate the term explicitly, its principle seems present in the brief references to the discrimination against Hispanics both in society and in the Church, as well as in the references to culturally-sensitive formation for future Church leaders.<sup>19</sup> The Church as a sign or sacrament—which was mentioned explicitly by Zambrano, Elizondo, and Bissonnette in their presentations—was also mentioned in the introduction to the four recommendations dealing with CEBs. Table 3.3 below schematizes the relationship between these secondary ecclesiological themes and their appearance in the presentations and conclusions of the First *Encuentro*.

| <b>Table 3.3 Secondary Ecclesiological Themes</b> |   |  |
|---|---|--|
| <b>Theme</b>                                      | <b>I <i>Encuentro</i> Conclusions</b>   | <b>I <i>Encuentro</i> Presentations</b>                              |
| <i>Religiosidad Popular</i>                       | Implicit in liturgy, religious education, & catechetics recommendations.  | Explicit in Zambrano, Flores, & Parra. Implicit in Elizondo & Diana. |
| Marian Devotions                                  |   | Only Zambrano made a substantial reference to the Virgin Mary.       |
| <i>Pastoral de Conjunto</i>                       | Implicit in regional-level recommendations for the Church.  | Explicit in Zambrano & Flores.                                       |
| Liberation Theology                               | Explicit in socio-economic resolutions and in 6, 63, & 65. Implicit in section dealing with leadership formation. | Explicit in Diana. Implicit in Zambrano.                             |

<sup>19</sup> The preface to the First *Encuentro*’s conclusions as well as its introduction to the recommendations on the liturgy mentioned explicitly the Church’s discrimination against Hispanics. For example, *concientización* was included as a crucial component of MACC; see Richard Edward Martínez, *PADRES: The National Chicano Priest Movement* (Austin, TX: University of Texas Press, 2005), 104.

| <b>Table 3.3 Secondary Ecclesiological Themes – Continued</b> |   |  |
|---|---|--|
| <b>Theme</b>  | <b>I <i>Encuentro</i> Conclusions</b>   | <b>I <i>Encuentro</i> Presentations</b>  |
| Preferential Option for the Poor                              | Focus explicit in resolutions 6, 63, & 65; phrase not included.                 | Implicit in Zambrano, Flores, Bissonnette, and Trujillo.                         |
| <i>Concientización</i>  | Implicit in <i>Encuentro</i> 's preface & introduction to liturgy resolutions.  | Explicit in Bissonnette; implicit in Elizondo, Flores, Bacca, Trujillo, & Diana. |
| Church as Sign or Sacrament                                   | Introduction to CEBs recommendations.   | Explicit in Zambrano, Elizondo, and Bissonnette.                                 |
| Church's bias against Hispanics                               | Brief mention in introductions to liturgy and Catholic schools recommendations. | Explicit in Flores, Baca, & Trujillo.  |

A few other ecclesiological issues that surfaced during the presentations were not included in the First *Encuentro*'s resolutions. For example, the discussion of Zambrano and Diana about how ministering to the Latino/a community can become a bona fide *locus theologicus* was not included in the conclusions, although the importance of addressing social and not just pastoral concerns was.<sup>20</sup> The latter appeared in one form or another in six of the First *Encuentro*'s presentations.<sup>21</sup> Likewise missing, although addressed by Flores, Baca, and, to a lesser extent, by Trujillo, was an explicit mention of the sinful discrimination of the Church against Catholic Hispanics; however, the conclusions did include two direct, albeit diffident and brief, references.<sup>22</sup>

### 3.1 The Three Grounding Statements

The preface and introduction to the First *Encuentro*'s resolutions incorporated three

<sup>20</sup> Recommendation 6 on providing resources to Latinos/as as the most economically disadvantaged group in the United States, as well as the six resolutions dealing with socio-economic challenges, touched upon the social concerns of the Hispanic community.

<sup>21</sup> This issue surfaced in the presentations of Zambrano, Elizondo, Flores, Krol, Baca, and Trujillo.

<sup>22</sup> These were the introductions to the recommendations dealing with the liturgy and with Catholic schools, respectively.

statements that identified the grounding of the seventy-four recommendations. Although these recommendations

fairly reflect the degree of development reached in each area during the three day assembly . . . [t]he logical order of the conclusions obscures the priorities really arrived at by the *Encuentro*. Certain points were independently arrived at repeatedly by various regional groups and workshops and enthusiastically ratified and supported by the entire assembly.<sup>23</sup>

The first statement declared: “THERE MUST BE GREATER PARTICIPATION OF THE SPANISH SPEAKING IN LEADERSHIP AND DECISION-MAKING ROLES AT ALL LEVELS WITHIN THE AMERICAN CHURCH.”<sup>24</sup> What sparked this demand was the “tremendous disproportion between the number of Spanish speaking Catholics in the total American Catholic population and the number of Spanish speaking diocesan ordinaries, auxiliary bishops, pastors, priests, deacons, religious and lay leaders.”<sup>25</sup> In addition to calling for greater shared responsibility by Latinos/as in the Church, this statement presumed that the Church must change in order to fulfill its mission.<sup>26</sup>

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<sup>23</sup> “Conclusiones,” J1.1.

<sup>24</sup> Ibid. Capitalization in the original.

<sup>25</sup> “Conclusiones,” J1.1.

<sup>26</sup> The principle of proportional representation, although included in a number of resolutions and cited by Flores, was not mentioned here. Proportional representation was included in the First *Encuentro*’s recommendations 2, 5, and 23. In 1891, a similar proposal was made by Peter Paul Cahensly (1838-1923), founder of the St. Raphaelsverein, to Pope Leo XIII, in a document that came to be known as the Lucerne Memorial; its seventh principle stated:

It seems very desirable that the Catholics of each nationality, wherever it is deemed possible, have in the episcopacy of the country where they immigrate, several bishops who are of the same origin. It seems that in this way the organization of the Church would be perfect, for in the assemblies of the bishops, every immigrant race would be represented, and its interests and needs would be protected.

See “The St. Raphaelsverein Protests the Neglect of Immigrant Catholics in the United States, February, 1891,” in *Documents of American Catholic History*, Volume II, *From the Second Plenary Council at Baltimore in 1866 to the Present*, ed. John Tracy Ellis (Chicago, IL: Henry



This case for greater participation was supported by three reasons: first, every people has a right to self-determination and U.S. Catholic Latinos/as are no exception. Second, the best way to achieve self-determination is through the development of indigenous leadership. Third, “[t]he universal and local churches ought to witness to a deep unity amid a great plurality and diversity.”<sup>27</sup> A few paragraphs later, this principle was stated more broadly:

“E pluribus unum” and “In God we trust” mark the spirit of the people of the United States of America and of the Church of Christ. The strength of the unity of our country and our Church is proportionate to the respect for the individual persons, families and ethnic groups that compose them.<sup>28</sup>

During the First *Encuentro*, almost every presentation touched upon the concept of “unity in diversity”; the concept appeared explicitly in the presentations of Bernardin, Zambrano, Krol, and Parra. Shortly after the close of the First *Encuentro*, Dr. Henry Ramirez, then chairman of the Presidential Committee on Opportunities for the Spanish-speaking, stated that

ten more bilingual bishops could give greater impact to the Church in the life of Catholics in the southwest. . . . the Catholic Church must recognize the role it can play in improving the social conditions of the Spanish-speaking people in this country.<sup>29</sup>

The second statement recommended: “REGIONAL PASTORAL CENTERS, COORDINATED NATIONALLY, SHOULD BE ESTABLISHED FOR THE PURPOSE OF RESEARCH AND REFLECTION AND THE DEVELOPMENT OF PROGRAMS OF CHRISTIAN LEADERSHIP FORMATION AT ALL LEVELS WITHIN THE AMERICAN

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Regenery, 1967), 482. Although the situations were similar, there was no mention of a principle of proportional representation in 1891.

<sup>27</sup> “Conclusiones,” J1.1.

<sup>28</sup> “Conclusiones,” J1.2.

<sup>29</sup> Cited in Jaime Fonseca, “Spanish-Speaking Seek More Bilingual Bishops,” *National Catholic News Service* (26 June 1972): 8. The third statement contained the *Encuentro*’s only use of the phrase “shared responsibility.”

CHURCH.”<sup>30</sup> In addition to pastoral formation, these centers were envisioned as providing linguistic and cultural training both to Latinos/as and to those who do not speak Spanish. The preface emphasized that this idea is not separatist but unifying:

True integration is achieved when diverse groups are at positions of relatively equal strength and prestige and have mutual respect. Attempted integration of minorities into majorities prematurely results in an undesirable assimilation, not integration. Such assimilation means cultural absorption or, from the other point of view, cultural domination and replaces the mutual enrichment which is the fruit of true integration.<sup>31</sup>

Accordingly, the purpose of these pastoral centers was depicted as part of the liberation of the Hispanic community from culturally oppressive socio-ecclesial structures and attitudes.<sup>32</sup>

The third statement attempted to encapsulate “what was implicit in every step of the *Encuentro*, and which made it a marvel of positive thinking and unity in a situation so prone to resentment and dissension”: WE SPANISH SPEAKING AMERICAN CATHOLICS, CONVINCED OF THE UNITY OF THE AMERICAN CHURCH AND OF THE VALUES OF OUR PROPER HERITAGE, ARE IMPELLED BY THE SPIRIT TO SHARE RESPONSIBILITY FOR THE GROWTH OF THE KINGDOM AMONG OUR PEOPLE AND ALL PEOPLES OF OUR COUNTRY.”<sup>33</sup> This statement captured what the press at the time called the “one community” concept.<sup>34</sup> For example, in spite of the strident tone of his address, Flores stressed the unity of the Church by rejecting the idea of establishing a National Chicano

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<sup>30</sup> “Conclusiones,” J1.1. Capitalization in the original.

<sup>31</sup> Ibid.

<sup>32</sup> During the First *Encuentro*, the idea of creating such centers was mentioned explicitly by Elizondo, Flores, Stern, Baca, and Trujillo.

<sup>33</sup> “Conclusiones,” J1.2. Capitalization in the original. This quotation contains the first of only two explicit references to the Kingdom or Reign of God in the First *Encuentro*’s conclusions; the second instance was in the introduction to the recommendations about “Social and Economic Challenges.” See “Conclusiones,” J1.12.

<sup>34</sup> See Fonseca, 7.

Church as proposed by PADRES.<sup>35</sup> The third statement, which pointed to a Church unity that was complete yet in need of change,<sup>36</sup> identified the Holy Spirit as the force behind the formation of that community called to foster the growth of the Kingdom; the Spirit enables the faithful to share in building the Reign of God. This statement was the first explicit mention of the Church's mission vis-à-vis the Kingdom of God.<sup>37</sup> The third statement described the Church's unity as the context for understanding shared responsibility as necessary for the Kingdom's growth. Such unity is compatible with a Hispanic-friendly diversity that exemplifies "the values of our proper heritage."<sup>38</sup>

Ten of those interviewed for this study acknowledged that the delegates at all three national *Encuentros* considered the Church's unity a significant priority.<sup>39</sup> Mario Paredes, an organizer at all three *Encuentros*, described the *Encuentros* as an example of *sentire cum*

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<sup>35</sup> The word "unity" applied specifically to the Church appeared thirteen other times in the First *Encuentro*'s recommendations, but none of these exhibited this ambiguity; instead, the other thirteen uses presented the Church's unity in conjunction with its diversity and called for the further growth of the faith community's unity. The first part of this statement resembled the emphasis of Bernardin and Krol on the Church's unity.

<sup>36</sup> For example, the preface to resolutions 1 through 8 on the Church at the national level stated the following: "Better to promote the development of the Spanish Church in the United States and the unity of the entire Catholic Church in the United States . . . ." See "Conclusiones," J1.3; cf. section 5.4 below on how unity and diversity were stressed during the Second *Encuentro*'s presentations. On the role of eschatology in ecclesiology, see the references in footnote 10 above. The emphasis on the Church's *present* unity was expressed by the U.S. bishops in responding to the 1976 resolutions of Call to Action; see section 4.3 below.

<sup>37</sup> See sections 6.1, 6.3, and 8.3 below.

<sup>38</sup> The expression is from the third grounding statement.

<sup>39</sup> These include Sr. Margarita Castañeda, Fr. Vicente López, Sr. Verónica Méndez, Mario Paredes, Sr. Elisa Rodríguez, Fr. Juan Romero, Pablo Sedillo, Msgr. Archmandrite Robert L. Stern, Olga Villa-Parra, and Fr. Mario Vizcaíno; the other interviewees did not address this issue. By the time of the Second and Third *Encuentros*, however, the goal of avoiding separatisms was no longer explicit due largely to U.S. Hispanics' growing sense of Church ownership; see sections 6.2 and 8.3 below.

*ecclesia* (feeling—with the Church).<sup>40</sup> Paredes observed that

in so far as the *Encuentros* had an ecclesiology, it was an ecclesiology of belonging to the Church. We felt like sons and daughters of the Church; we wanted to participate in the Church; we wanted to contribute to the life of the Church; and we claimed this right. . . . the *Encuentros* were like the axiom of St. Ignatius, *sentire cum ecclesia* . . .<sup>41</sup>

Fr. Juan Romero, a participant at the Second *Encuentro* and national coordinator of the

Third, considered the Church's unity as a touchstone to compare the general mood of the delegates at the First *Encuentro* with what prevails today among liberal Catholics.

We [Catholic Hispanic participants in the *Encuentros*] want to be with our Pope and our bishop. We don't want to be apart from or float our own Church. And we feel we are the Church. . . . Priests are part of the Church too; and so are the bishops and so is the Pope. We are all together and not apart. My hunch is that a lot of the liberal progressive Catholics have lost some of their old 1960s sense of the Church . . . . And they wish to move it in a way that the Church as Church really doesn't want to go. I think we want the Church to become truly what Jesus wants for his Church. . . . It sounds rather presumptuous, but I believe this and in a sense of *sentire cum ecclesia*. . . . The prophet announces the Kingdom more than denounces. And you have to have that . . . if you don't have a positive thrust of where you're going then you're just destructive . . . that goes nowhere except to die out. . . . Anglo Catholicism in the progressive sisters is dying out; the American Irish leadership is dying out. I love the NCR [*National Catholic Reporter*] and I appreciate it, but I can hear its own rancor and the kind of bitterness and cynicism that comes through there. This does not come through with the *Encuentro* people. They are happy, joyful; something is happening; something is being created; we're going forward; *hacia mañana*, a new day; *de colores* is the *Cursillo* saying; changes are coming and we are helping to forge them. We love our bishops; [if] they don't know how to serve us we'll show them how and we love them anyways.<sup>42</sup>

Similarly, Pablo Sedillo underscored the distinctive emphasis on unity of all three

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<sup>40</sup> The phrase *sentire cum ecclesia* was part of Ignatius of Loyola's *Spiritual Exercises* §352: *Regulae aliquot servendae ut cum orthodoxa Ecclesia vere sentiamus*. See Igancio de Loyola, *Ejercicios Espirituales: Introducción, texto, notas y vocabularios por Cándido de Dalmases, S.I.* (Santander, Spain: Editorial Sal Terrae, 1990), 180.

<sup>41</sup> Interview of Mario Paredes by the author, 15 June 2009; hereafter cited: Paredes interview. All citations from this interview are my translation of the Spanish original.

<sup>42</sup> Interview of Fr. Juan Romero by the author, 24 June 2009; hereafter cited: Romero interview.

*Encuentros.*

I want to say this from the onset: there was not, either my personal intention or that of the *Encuentros*, the intention to create a parallel Church. As a matter of fact, my intention and that of those who collaborated in this whole development was to integrate the Hispanic community into the life of the Church while maintaining our identity as Hispanics. And then, within this whole milieu, we had to understand that there were differences between Mexican Americans, Puerto Ricans, Cubans . . .<sup>43</sup>

Sedillo also noted that emphasizing the Church's unity-in-diversity was a deep-seated preference of the delegates at all three *Encuentros*: "*unidad en la diversidad* not only included the diversity within the Hispanic community: we were talking about the diversity of the Church and the unity of the Church—after all, I think unity's the purpose of [the] Church."<sup>44</sup>

The term "Chicano" was absent from the First *Encuentro*'s recommendations and practically all of the presentations; the use of "Chicano" might have suggested an affinity with separatist Mexican-American groups.<sup>45</sup> In an interview in 1971, Sedillo noted that

[t]he Chicanos' militancy alarms Church authorities and others . . . They view it as a drift toward separatism, moving away from the Church.<sup>46</sup>

In 1971, the U.S. Socialist Workers Party distributed a statement that purported to capture the sentiments of Catholic Chicanos/as:

the Catholic Church hierarchy has continuously insulted its Chicano membership by its racist practices and refusal to use its immense resources to support the Chicano movement. . . . [I]n Los Angeles County where . . . property owned by the Catholic Church is valued in excess of \$1 billion . . . Chicano children "are

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<sup>43</sup> Interview of Pablo Sedillo by the author, 21 May 2009; hereafter cited: Sedillo interview.

<sup>44</sup> Ibid.

<sup>45</sup> See Fonseca, 7. Baca used the word "Chicano" eleven times while Parra and Trujillo made passing references to it; Flores dismissed the idea of a National Church—the qualifier *Chicano* was implicit—at the end of his presentation.

<sup>46</sup> Interview of Pablo Sedillo by John Hayes (NCCC Staff), 25 May 1971, I *Encuentro* Collection, USCCB Archives, Washington, DC.

praying to La Virgen de Guadalupe as they go to bed hungry.”<sup>47</sup>

Simultaneously, the Chicano press “voiced virulent attacks on the church . . . publishing scathing editorials that condemned the failings of institutional Christianity.”<sup>48</sup> It is no wonder that,

[a]s Chicano/as critiqued their history shaped by colonizing powers intertwined with Christian missionaries, many saw rejecting Catholicism as an essential element for self-determination. Furthermore, for Chicana feminists the Catholic faith had for too long determined their subjugation in a patriarchal culture. . . . These interrelated factors combined with the absence, or at times negative presence, of the Catholic Church in Chicano struggles convinced the majority of a generation of activists that the Catholic Church and its representatives had little to offer.<sup>49</sup>

Although comparatively few of the delegates at the First *Encuentro* were Chicanos/as, the emphasis on the Church’s unity repeated itself in the next two *Encuentros* even as the Chicano/a presence at these gatherings increased.<sup>50</sup> Table 3.4 below summarizes the First *Encuentro*’s “grounding statements” in relation to the Church’s unity, its diversity, and the concomitant shared responsibility.

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<sup>47</sup> Twenty-Fourth National Convention of the Socialist Workers Party of August 1971, “The Struggle for Chicano Liberation,” in *The Politics of Chicano Liberation*, ed. Olga Rodríguez (New York, NY: Pathfinder, 1977), 52. Lara Medina incorrectly attributed this text to an anonymous source in her *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Philadelphia, PA: Temple University Press, 2004), 32, 34, 162, 163, endnotes 116 and 127; hereafter cited: Medina.

<sup>48</sup> Roberto R. Treviño, *The Church in the Barrio: Mexican American Ethno-Catholicism in Houston* (Chapel Hill, NC: The University of North Carolina Press, 2006), 179; hereafter cited: Treviño.

<sup>49</sup> Medina, 6-7.

<sup>50</sup> See section 2.2 (on the beginning of the First *Encuentro*) above for the delegate composition at the First *Encuentro*. At the Second *Encuentro*, a group of Puerto Ricans from the Northeast complained about “Chicano dominance”; see Rudy García, “The Catholic Church Looks for a New Latino Way,” *Nuestro* 1 (December 1977): 60-62, at 62.

| <b>Table 3.4 First <i>Encuentro</i>'s Grounding Statements</b> |   |
|--|---|
| <b>First Statement</b>   | <p>Assumed the Church is still in process</p> <p>Assumed <i>Encuentro</i> is an example of reading &amp; acting on the signs of the times</p> <p>Mentioned the “tremendous disproportion” in Church leadership</p> <p>Justified greater representation of Latinos/as in ecclesial decision making:</p> <p>(a) right to self-determination, which (b) is best achieved by developing indigenous leadership; and (c) Church must witness unity in diversity—in fact, the Church's unity is proportional to its diversity.</p> |
| <b>Second Statement</b>  | <p>Assumed the Church is still in process</p> <p>Assumed <i>Encuentro</i> is an example of reading &amp; acting on the signs of the times</p> <p>Alluded to <i>concientización</i></p> <p>Justified coordinated nationally regional pastoral centers:</p> <p>(a) leadership formation requires an institutional expression; and (b) true integration—in contrast to assimilation—is achieved when the groups involved are in positions of relative equal strength and prestige.</p>   |
| <b>Third Statement</b>   | <p>Assumed the Church is still in process</p> <p>Assumed <i>Encuentro</i> is an example of reading &amp; acting on the signs of the times</p> <p>Stressed the Church's <i>present</i> unity while recognizing a situation “prone to resentment and dissension”</p> <p>Implied the Church's unity must support Hispanic diversity</p> <p>Spirit impels Hispanics to share responsibility for Kingdom of God's growth</p>   |

In sum, the ecclesial unity envisioned by the First *Encuentro*'s three grounding statements attempted to address situations that impeded the full integration of Latino/as within the Church. These statements proposed increased responsibility by Hispanics, underlined the importance of recognizing and respecting Hispanic history, culture, and language through such means such as pastoral centers for formation and greater Hispanic participation in Church decision making. While appreciating the need for Church unity, as expressed by Bishop Bernardin and Cardinal Krol, the delegates wanted to correct internal ecclesial divisions that were and are harmful to Hispanics and so detrimental to the Church's unity.

### **3.2 Recommendations of the First *Encuentro***

Recommendations 1 through 18 addressed ecclesiastical structures at the national, regional, and diocesan levels. At the national level, the First *Encuentro* called for a

reorganization of the USCC and NCCB in order to promote “the development of the Spanish Church in the United States and the unity of the entire Catholic Church in the United States.”<sup>51</sup>

The first recommendation called for an upgrading of the Division for the Spanish Speaking of the USCC to make a special office directly under the General Secretary of the USCC.

Recommendations 2 and 5 appealed to the principle of proportional representation championed by Flores. Resolution 2 proposed that every office of the USCC have a Latino/a staff “in proportion to the concerns of the particular agency and to the total number of Spanish speaking Catholics in the United States Church in so far as possible.” Similarly, recommendation 5 identified as a “first priority of the American hierarchy” the “recruitment and ordination of Spanish speaking bishops in such numbers that the percentage of Spanish speaking diocesan ordinaries in the Catholic Church in the United States is in proportion to the percentage of Spanish speaking Catholics in the American Church.”

The First *Encuentro* also recommended the creation of three new national entities: an Episcopal Committee for the Spanish speaking under the NCCB; an *Instituto Hispano de Pastoral*; and a seminary. The purpose of these three entities was both to sensitize the bishops to the situation of Catholic Latinos/as and to improve the formation of future Hispanic leaders in the Church.<sup>52</sup> Recommendation 6 advocated deploying “a special and major portion of funds, facilities and properties” of the USCC and NCCB “in the service of the Spanish speaking who presently constitute the economically and educationally most disadvantaged group in the

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<sup>51</sup> “Conclusiones,” J1.3.

<sup>52</sup> The type of formation received by Hispanic lay leaders, deacons, priests and religious was evident in the presentations of Elizondo, Flores, Bissonnette, Stern, Baca, and Trujillo.



American Church.”<sup>53</sup>

At the regional level, the First *Encuentro* called for the establishment of an East Coast Regional Office of the Division for the Spanish speaking (recommendation 9), the organization of regional *encuentros* (resolution 10), the development of the Mexican American Cultural Center into an *Instituto de Pastoral* for the Southwest region, and the establishment of similar institutes under the direction of “mixed teams” (recommendation 11). These institutes were to establish “traveling formation teams” to serve every diocese and local community of their region.<sup>54</sup> Although the term as such did not appear in the final recommendations, the greater coordination of pastoral efforts, the “mixed teams,” the “traveling formation teams,” as well as the role played by collegial groups—reflected the endorsement by Zambrano and Flores of a *pastoral de conjunto*.

At the diocesan level, the First *Encuentro* recommended that special structures—as provided for by Vatican II and “the instructions of Pope Paul VI”—be instituted in order to foster unity in each diocese in the United States.<sup>55</sup> The First *Encuentro* sought the appointment of a director of the Spanish-speaking apostolate in every diocese; this director was to have the authority of an episcopal vicar and, depending on the size of the diocese’s Hispanic population, be an auxiliary bishop (resolutions 12, 13,14). The First *Encuentro* recommended that this vicar be nominated by a collegial group composed of priests, deacons, religious, and lay leaders; a similar group would also advise the vicar (recommendations 15 and 16). Resolution 18 called

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<sup>53</sup> The last section of the recommendations issued by the First *Encuentro*, comprising resolutions 69 to 74, deals with the social dimension of the Church’s mission.

<sup>54</sup> The resolution for founding an *Instituto de Pastoral* echoed the pleas of Elizondo, Flores, Stern, Baca, and Trujillo

<sup>55</sup> See “Conclusiones,” J1.5.

for sections or editions of diocesan newspapers to be published in Spanish in areas with a “notable proportion” of Catholic Latinos/as.

Recommendations 19 through 22 focused on *Comunidades Eclesiales de Base* (CEBs). The brief introduction to this section, reflecting some of the ecclesiological themes in the presentations of Zambrano, Elizondo, and Beltrán, described the First *Encuentro*’s perception of the Church as “a community of all the sons [sic] of God” which, because of “her relationship with Christ, is a kind of sacrament or sign of intimate union with God and of the unity of all mankind.”<sup>56</sup> The introduction then stated that the Church is an instrument for achieving such a union, even though the Church is always in need of reform and renewal. As far as the Church’s membership is concerned,

Each member . . . must be integrated into a local community committed to a human and Christian renewal and development if he [sic] is truly to be such a member. The community of so many distinct and different local communities provides the power and sign of the rich and harmonious unity amid plurality of the larger Church.<sup>57</sup>

In promoting CEBs as an “immediate pastoral goal” of the Church in the United States, the First *Encuentro* stressed—without providing any details—that these *comunidades* are not examples of separatism but of unity (recommendation 19). Resolution 20 urged that future Church leaders be recruited from the local community they will later serve. Resolution 22 provided the rationale for the formation of these small Christian communities: “The linguistic, cultural, and religious expression of the Spanish speaking should be respected at the local parish level; integration should not be confused with assimilation.”

The recommendations dealing with ministry (23 through 46) were divided into five

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<sup>56</sup> “Conclusiones,” J1.6.

<sup>57</sup> Ibid.

sections, four of which corresponded to the topics of workshop presentations given at the First *Encuentro*: bishops, priests, deacons, religious, and non-indigenous Church personnel. The single recommendation (23) dealing with bishops proposed that the number of Latino prelates be increased in accord with the principle of proportional representation.<sup>58</sup>

The five recommendations dealing with priests (24 to 29) touched Baca's second major point in his presentation, namely, that bishops and priests should become aware of the Hispanic culture and promote a corresponding Latino priestly formation and lifestyle. These recommendations advocated the development of alternative patterns of formation that not only would be bilingual and bicultural, but would also allow seminarians to work in their local communities and be close to their families; resolution 24 stated: "Because of the exceptional strength of the extended family among most of the Spanish speaking, total separation from family and community is psychologically extremely difficult and even damaging." Recommendation 27 gave more importance to the local Spanish-speaking community than to the parish: "Patterns of assignment and work should be developed for priests so that they are ordered more towards the service of the community and less towards the service of the parish institution."<sup>59</sup>

These recommendations also called on dioceses to grant more positions of responsibility

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<sup>58</sup> Resolution 5 related this issue to the number of Latino bishops in the United States. Recommendation 14 urged that in those dioceses in which more than a third of the Catholic population is Hispanic, the episcopal vicar for the Spanish speaking be an auxiliary bishop.

<sup>59</sup> This recommendation, which was in line with resolution 21 on CEBs that pressed for the creation of personal parishes, along with national and territorial parishes, to serve Latinos/as in the United States, echoed Flores' proposal regarding national parishes. Medellín's final document (15:26) similarly recommended the creation of "personal prelatures" to serve ethnic and migratory groups; see: *Second General Conference of Latin American Bishops. The Church in the Present-Day Transformation of Latin America in the Light of the Council* (Washington, DC: Secretariat for Latin America of the NCCB, 1979).

to Latino priests and to develop mixed pastoral teams of priests, deacons, and laypeople, to assist parish priests in Hispanic communities. Recommendation 26, reflecting a comment of Bissonnette in his presentation on the diaconate, urged consideration of “mature married men” as candidates for the priesthood. Conspicuously absent from these recommendations on the priesthood was the first major point raised in Baca’s presentation—that the Church face the fact that Latinos/as have been discouraged from entering the seminary.<sup>60</sup>

Latino deacons, their formation and ministry, were addressed in recommendations 30 to 37. Resonating with Bissonnette’s presentation, the introduction stipulated that the “[d]iaconate, rather than a category second to priests, ought to be an alternative institution of ministry to the celibate, clerical ministry known as priesthood.”<sup>61</sup> In addition to stressing a bilingual and bicultural program of formation, the First *Encuentro* called for deacons to be named pastors (resolution 37) and to serve as ministers of the sacraments of reconciliation and of the anointing of the sick (recommendation 35).<sup>62</sup> Similar to the recommendations concerning CEBs, recommendation 33 proposed that local communities “be given the opportunity and means of deciding upon the specific functions of deacons who work with them.” Recommendation 35 called for various changes in current canon law: permitting widowed deacons to remarry, allowing single deacons to marry and allowing the ordination of women to the diaconate.

Recommendations 38 to 40 addressed the needs of Spanish-speaking religious. The introduction to this section noted that Hispanic religious, both men and women,

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<sup>60</sup> The closest thing in the First *Encuentro*’s recommendations to Baca’s first major point appeared briefly in the sections dealing with the liturgy and with Catholic schools.

<sup>61</sup> “Conclusiones,” J1.7.

<sup>62</sup> Medellín (15:15) noted that “[w]hen a parish cannot be served normally or count on a resident pastor, it can be entrusted to the care of a deacon or a group of male or female religious . . . .”

generally are not prepared to work with Spanish speaking of other nationalities than their own, and are minority members of religious congregations whose spirit and origin is not Spanish speaking. There is a tremendous need both to reinforce and develop the identity of native Spanish speaking religious and to enable them better to serve the Spanish speaking community.<sup>63</sup>

Reflecting the proposals of Trujillo in her presentation, the First *Encuentro* advocated establishing local communication centers to facilitate cooperation among Spanish-speaking religious, founding a national training center, and releasing from their current apostolic responsibilities all Hispanic women religious wishing to join the apostolic teams being developed by Las Hermanas. The responsibility of the national training center was envisioned as including “teams to sensitize local religious communities and civic groups to the values, culture, and needs of the Spanish speaking.”<sup>64</sup>

Resolutions 41 to 46, which related to non-indigenous Church personnel, reflected Stern’s presentation. These recommendations called for: the development of local leadership; the establishment of regional centers to form young clergy and religious as well as to renew and retrain older clergy and religious; and the creation of a missionary style of ministry among non-indigenous clergy and religious that encourages them to recognize that they must be replaced by indigenous leaders. Recommendation 46 stated that

[t]he preparation of all candidates for the priesthood in all dioceses of the United States should include formation in spoken Spanish and Hispano American culture. Such formation should be intensive in those dioceses where there is a notable Spanish speaking population.

The recommendations that addressed the need to form future leaders of the Latino/a Catholic community included establishing training centers for lay leaders (resolution 47) and, at

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<sup>63</sup> “Conclusiones,” J1.8.

<sup>64</sup> Recommendation 38 in “Conclusiones,” J1.8.

the regional and diocesan level, giving them “first priority . . . in the development of apostolic programs, especially on behalf of families, family life and youth” (recommendation 48).

The introduction to the section on the Liturgy noted the centrality of the Church’s unity in diversity. Each local or diocesan Church finds its bond of unity with the universal Church through “the eucharist [sic] presided over by the bishop.”<sup>65</sup> This introduction included the first of two statements in the First *Encuentro*’s resolutions that directly pointed to the Church’s discrimination against Latinos/as.<sup>66</sup> In regard to the liturgy, the First *Encuentro*’s resolutions noted that

[t]here exists a tremendous potential for development and maturation in Christ by the action of the Holy Spirit in our Spanish speaking peoples [sic]. Regretfully, this work of the Spirit is often impeded, especially in the eucharist [sic], by the lack of true universality or catholicity in the local American Church.<sup>67</sup>

Recommendations 49 through 53 urged the establishment of organizations to improve Hispanic-inspired Eucharistic celebrations: a national secretariat for Spanish liturgy; a national institute for liturgical formation; and “centers of experimentation” where different forms of liturgical expression appropriate to the various Spanish-speaking communities could develop.

Recommendation 54 emphasized that all the faithful should have equal right of access and use of Church facilities.

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<sup>65</sup> “Conclusiones,” J1.10.

<sup>66</sup> Flores’ plenary address starkly described this reality while Baca in his workshop called upon the Church to confront its own discrimination. The preface of the First *Encuentro*’s conclusions noted the “tremendous disproportion” between the number of Catholic Hispanics and the number of Hispanics with ecclesial authority; the preface also emphasized the desire for unity that was expressed during the First *Encuentro* in spite of “a situation so prone to resentment and dissension.” See “Conclusiones,” J1.1-2.

<sup>67</sup> “Conclusiones,” J1.10. This statement can also form the basis for the *concientización* of Catholic Hispanics.

Reflecting a premise from Diana's workshop, the introduction to the section on Religious Education and Catechetics emphasized that, because faith is always culturally mediated,

the preservation and support of Hispano American culture is necessarily involved in the preservation and support of the faith among the Spanish speaking. In the Spanish speaking community especially, religious values are transmitted within the cultural tradition of the family; hence adult and family education is a priority.<sup>68</sup>

Resolution 55 identified a long tradition of dependence on foreign clergy—dating back to the colonial origins of the Latin American Church—as a major obstacle to appropriate catechesis and religious-education programs for Hispanics; accordingly, “[t]here is need to develop sound religious education programs appropriate to this cultural situation and which will be an integral part of any true process of Christian liberation.” The remaining recommendations of this section advocated the establishment of Christian formation programs for adults and young people, the launching of a national structure to plan and coordinate these programs, and the importance of involving Spanish-speaking religious educators in these programs.

The introduction to the section on Catholic Schools noted the alienation felt by many Hispanics:

Generally, Spanish speaking Catholics in the United States feel isolated from the official structures and institutions of the Church and recognize a long history of lack of knowledge about and sensitivity toward Spanish speaking traditions on the part of the American Church.<sup>69</sup>

Referring to Catholic educational institutions, the introduction stated: “in some areas Spanish

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<sup>68</sup> “Conclusiones,” J1.11.

<sup>69</sup> Ibid.

speaking people feel systematically excluded from Catholic schools and discriminated against.”<sup>70</sup> Echoing the three pressing concerns outlined by Pérez in her presentation, resolutions 60 to 68 urged greater sensitivity toward Hispanic culture, the establishment of bilingual and bicultural school curricula relevant to Latinos/as, and the allocation of personnel and funds in ways beneficial to Spanish-speaking communities. Recommendation 60 called upon the hierarchy, clergy, religious, and lay teachers to develop a greater awareness of the cultural realities and educational needs of Latinos/as. Recommendation 63 advocated establishing a “national policy . . . that provides for low income parishes to be given first priority in the distribution of funds, services, and all other resources.” Resolution 65 urged that authorities “strongly support the placement of the most highly qualified and committed teachers in the economically deprived schools, public as well as non-public.”

Echoing Zambrano, Elizondo, Flores, Krol, Baca, and Trujillo, the last six resolutions emphasized that the Church must give attention to social and pastoral matters:

The concern of the Church is not only to celebrate the presence of the Reign of God among men [sic] and to deepen its extent in its members, but also to witness to that Reign and to seek to extend it to all human society. Every concern for the liberation and development of individuals, groups and all human society is a concern of the Church and each Christian conscience.<sup>71</sup>

The Church’s relationship to the Kingdom of God was not merely characterized by sharing the responsibility to extend and witness it, but also with celebrating it—a view in line with the festive character of Hispanics, as Elizondo mentioned in his presentation. In regard to social and economic challenges, the First *Encuentro* called upon Church officials to overcome the

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<sup>70</sup> “Conclusiones,” J1.11.

<sup>71</sup> “Conclusiones,” J1.12. This citation was the second explicit reference to the Reign of God in the First *Encuentro*’s resolutions; the first mention of the Kingdom or Reign of God was in the preface to the conclusions; see “Conclusiones,” J1.2.



discrimination against Latinos/as and to work to alleviate the hardships and injustices of immigration law. Recommendation 70 called for a national coordination of the migrant farm-workers ministry and resolution 71 called on the whole Church to support justice for the oppressed, particularly by boycotting non-union-labeled iceberg lettuce and endorsing the efforts of the United Farm Workers.

### 3.3 Results of the First *Encuentro*

The results of the First *Encuentro* can be classified under three headings: (1) the bishops' response to the *Encuentro*'s recommendations; (2) the institutional ways the Church in the United States addressed the concerns of Catholic Latinos/as by establishing pastoral centers and regional offices and by upgrading the USCC's Division for the Spanish Speaking; and (3) pastoral endeavors, such as the local *encuentros* (recommendation 10).

When the First *Encuentro*'s recommendations were issued, some bishops supported them enthusiastically. Archbishop Furey of San Antonio, Texas, "characterized them as the Magna Carta of Hispanic Catholics in the United States."<sup>72</sup> However, not everyone was so favorable; for example, Pablo Sedillo stated in a letter to Moises Sandoval in 1974 that some bishops felt threatened by the First *Encuentro* because they were afraid Catholic Latinos/as wanted to establish their own Church; this response seems to have reiterated the reaction to the proposal of

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<sup>72</sup> Moises Sandoval, "Church Structures for the Hispanics," in *Fronteras: A History of the Latin American Church in the USA since 1513*, ed. Moises Sandoval (San Antonio, TX: MACC, 1983), 429. Cf. Moises Sandoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 2006 revised second edition), 101. Archbishop Furey's reaction is not surprising; Furey had recommended that Patricio Flores, be named the first Mexican American bishop of the United States; see Martin McMurtrey, *Mariachi Bishop: The Life Story of Patrick Flores* (San Antonio, TX: Corona Publishing Co., 1987), 57-64; Sandoval, *On the Move*, 89.

PADRES to establish a National Chicano Church in the United States.<sup>73</sup> Sandoval described the bishops' response to the First *Encuentro*'s recommendations, especially that of the Ad Hoc Committee for the Spanish Speaking's final report, as "defensive";<sup>74</sup> however, this one-word assessment seems unfair and unrealistic since the committee's final report was so nuanced and even vague. In addition, Sandoval did not seem to take into consideration the seriousness with which the bishops examined the First *Encuentro*'s resolutions. In evaluating the Ad Hoc Committee's final report, it must be recognized that the bishops' endorsement of some of the First *Encuentro*'s resolutions did not immediately translate into implementation. Five years after the First *Encuentro*—thus just before the start of the Second *Encuentro*—the Secretariat for the Spanish Speaking of the NCCB/USCC commissioned a report evaluating the implementation of the recommendations of the First *Encuentro*.<sup>75</sup>

#### *Initial Reactions and the Ad Hoc Committee*

The first written reaction of the USCC to the First *Encuentro*'s recommendations came from Fr. James Rausch, then Associate General Secretary of the USCC. About a month after the First *Encuentro*, Rausch wrote a three-page memo to two of his staff in response to the first draft of its resolutions.<sup>76</sup> In general, his reaction was moderately positive: he only rejected one

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<sup>73</sup> See Sandoval, "Church Structures for the Hispanics," 431. Referring not only to the First *Encuentro* but also to the subsequent regional and diocesan *encuentros* of a few months later, Sedillo commented: "We do not see the *encuentros* as a panacea" (Ibid., 430); see also Sandoval, *On the Move*, 101.

<sup>74</sup> See Sandoval, *On the Move*, 102; Sandoval, "Church Structures for the Hispanics," 429.

<sup>75</sup> See Mary T. Mahoney, "Conclusions from the Primer Encuentro Hispano de Pastoral (1972-1977): A Report on the Implementation of the Conclusions on the National Level" (Washington, DC: NCCB/USCC Secretariat for the Spanish Speaking, 1977, unpublished), I *Encuentro* Collection, USCCB Archives, Washington, DC; this report is discussed in section 5.2 below.

<sup>76</sup> Letter from Father James Rausch to Fr. Kelly and Mr. Jack O'Neill, 25 July 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: Rausch.

recommendation; he dismissed two as dependent upon an erroneous supposition and partially dismissed another; he accepted three without reservation; he made no comment on a few and thought that the vast majority needed further deliberation. Rausch thought that the recommendations dealing with priests (24-29), deacons (30-37), liturgy (49-54), and education (55-68), should be referred to the corresponding committee of the USCC.

Rausch rejected recommendation 8, which called for the establishment of a national seminary, as “unrealistic” and “undesirable”: if a seminary could be established for the Spanish speaking, why not for every other group in the Church?<sup>77</sup> Rausch dismissed recommendation 6, which called for the deployment of more resources for Latinos/as, as based on the “misunderstanding that [the] NCCB/USCC is still in the funding business.”<sup>78</sup> While agreeing with its general premise, Rausch dismissed recommendation 5, which called for greater Hispanic representation in the episcopacy, because he was opposed to the principle of proportional representation. Among the three resolutions Rausch endorsed was the first one that called for giving the Division for the Spanish Speaking greater institutional weight within the USCC.

About two weeks later, Bernardin, who was Rausch’s immediate superior, wrote to Cardinal Krol that the first draft of the conclusions of the First *Encuentro* was ready:

Needless to say, the requests which have been made, taken in their totality, are overwhelming. We do not have the resources at the local or national levels to implement many of the requests. Some can not be implemented because of Church law. However, since the *Encuentro* was sponsored by the USCC Division for Spanish-speaking, and since the participants were sent by the bishops themselves, and since the conclusions deal with matters which these people feel are important for pastoral work among the Spanish-speaking, I feel that we must

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<sup>77</sup> Rausch, 2. Rausch did not mention the fact that the Pontifical College Josephinum was originally established to train seminarians for ministry among German-speaking Catholics.

<sup>78</sup> Rausch, 2.

address ourselves seriously to them.<sup>79</sup>

Bernardin suggested that a special Ad Hoc Committee be appointed to evaluate the First *Encuentro*'s recommendations and refer specific resolutions to existing USCCB committees: "To present the document as it is to the bishops would only create confusion, and to let only staff decide which items should be presented also seems to be inadvisable."<sup>80</sup> Bernardin suggested:

With regard to the composition of this ad hoc committee, I recommend the following: Bishop Head, who would represent the Spanish-speaking of the Northeast; Bishop Arzube, who is himself Spanish-speaking and who knows the situation in California; Bishop Flores for obvious reasons; Bishop Fitzpatrick, who is highly regarded by the Spanish-speaking and who knows both the situation in Texas as well as the position of the Cubans in the Miami area. I would be willing to serve as chairman.<sup>81</sup>

Krol, who responded almost immediately, agreed with Bernardin's suggestion and asked him to form the Ad Hoc Committee at once. Krol advised Bernardin to add a canonist to the proposed committee: "Considering the fact that the conclusions move into areas of not only restructuring Church institutions but also of the NCCB and the USCC, there should be some screening and input from a canonist."<sup>82</sup> Accordingly, Archbishop Thomas A. Donnellan of Atlanta and Bishop Raymond J. Gallagher of Lafayette, Indiana, were added to the Ad Hoc Committee.

The evident seriousness of Krol, Bernardin, and Rausch counters the opinion of some commentators that the bishops' main intentions regarding the First *Encuentro* was to co-opt the

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<sup>79</sup> Letter from the Most Rev. Joseph L. Bernardin to John Cardinal Krol, 7 August 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid. At the time, Bishop Edward D. Head was an Auxiliary Bishop of New York, Bishop Juan A. Arzube was an Auxiliary Bishop of Los Angeles, and Bishop John J. Fitzpatrick was Bishop of Brownsville, Texas.

<sup>82</sup> Letter from John Cardinal Krol to Most Rev. Joseph L. Bernardin, 9 August 1972, I *Encuentro* Collection, USCCB Archives, Washington, DC.

Chicano *movimiento* and channel its protests into a “controlled environment” of the bishops’ own creation.<sup>83</sup> Notwithstanding Sandoval’s one-word characterization of the bishops’ reaction to the First *Encuentro*, he also provided a more extensive assessment of the *Encuentro* that is in line with the serious consideration it received from the bishops:

Perhaps the most far-reaching value of the *encuentros* is that they have institutionalized the *movimiento*. They provide a mechanism whereby Hispanos can come face to face with the top levels of authority in the church to express their frustrations and demands for equality and opportunity in the community of believers. The *encuentros* have legitimized protest and demonstrated the Church’s willingness to listen to the oppressed.<sup>84</sup>

After meeting with the First *Encuentro*’s Conclusions Committee on 31 October 1972, the bishops’ Ad Hoc Committee prepared a first draft of their response in February 1973. In May, the committee presented their final report to the Administrative Board of Bishops;<sup>85</sup> the special committee felt it had no competence in issues pertaining to individual dioceses “since . . . local churches must make their own decisions about such matters.”<sup>86</sup>

As far as the First *Encuentro*’s grounding statements were concerned, the short introduction to the Ad Hoc Committee’s report highlighted that

a large percentage of the Church in the United States is of Spanish speaking

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<sup>83</sup> See Treviño, 203.

<sup>84</sup> Sandoval, “Church Structures for the Hispanics,” 431.

<sup>85</sup> See “Conclusions—Progress Report,” J3. The text of the report is from: “Report of the National Conference of Catholic Bishops Ad Hoc Committee for the Spanish Speaking on the Conclusions of the Primer Encuentro Hispano de Pastoral, May, 1973,” in *Proceedings of the Primer Encuentro*, J2.1-10; hereafter cited: “Report;” the English version is followed here. In addition to appearing in its entirety along with the First *Encuentro*’s conclusions in *Origins* 3 (31 May 1973): 1-4, an abridged version of the Ad Hoc Committee’s report was published as: “Report (May 1973) of the Ad Hoc Committee for the Spanish-speaking, National Conference of Catholic Bishops (NCCB), on the Conclusions of the First Hispano Pastoral Encounter, held June 1972 (excerpts),” in *Prophets Denied Honor: An Anthology on the Hispanic Church in the United States*, ed. Antonio M. Stevens-Arroyo (Maryknoll, NY: Orbis Books, 1980), 201-207.

<sup>86</sup> “Report,” J2.3.

origin. We will be doing everything we can, within the limitations placed on us, to assist in the emergence of leadership among the Spanish speaking. Because of the high priority which the Conference places on the apostolate for the Spanish speaking, Cardinal Krol has asked us to give careful consideration to the conclusions and recommendations emanating from the *Encuentro*.<sup>87</sup>

The bishops, while addressing the first of the three grounding statements regarding greater Hispanic responsibility in Church leadership, did not accept the principle of proportional representation.<sup>88</sup> In responding to specific recommendations, the bishops endorsed establishing regional pastoral centers, but advised beginning gradually by letting MACC become a pilot project.<sup>89</sup>

As indicated in Table 3.5 (below), the Ad Hoc Committee accepted fifty of the First *Encuentro*'s seventy-four recommendations (about 67%). Of these, twenty-nine (39%) were accepted unconditionally, eighteen (24%) received a qualified acceptance, and three (4%) were given partial endorsement.<sup>90</sup> The twenty-four recommendations that were not accepted fall into five groups: four (5%) were turned down completely; three (4%) received a qualified dismissal; five (7%) received partial dismissal; four (5%) were postponed until more research and

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<sup>87</sup> "Report," J2.1.

<sup>88</sup> See section 3.4 below.

<sup>89</sup> One wonders whether the bishops were aware that MACC utilized various themes of Liberation Theology such as the *concientización* of its students. According to Ana María Díaz-Stevens and Anthony M. Stevens-Arroyo, one of the strategies of the First *Encuentro* was to present "what was truly innovative as 'merely' [an] extension of the already tried-and-true" in order to make "successful local 'experiments' into models for universal policy." The prime example of this approach was the First *Encuentro*'s appeal to the achievements of MACC. See Díaz-Stevens and Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion: The Emmaus Paradigm* (Boulder, CO: Westview Press, 1998), 163.

<sup>90</sup> The terms "unconditional acceptance," "qualified acceptance," and "partial endorsement" did not appear in the bishops' report, but are this author's attempt to classify the bishops' reactions to the First *Encuentro*'s resolutions.

consultation could be done; and eight (11%) were not addressed directly.<sup>91</sup>

| <b>Table 3.5 Ad Hoc Committee's Response to the First <i>Encuentro</i>'s Resolutions</b> |                          |   |
|--|--------------------------|---|
| <b>Number of Resolutions (%)</b>   | <b>Response</b>          | <b>Description</b>  |
| 29 (39%)   | Unconditional Acceptance | The recommendation was accepted in its entirety.  |
| 18 (24%)   | Qualified Acceptance     | Accepted with a slight modification or explanation that somewhat altered its original form.                 |
| 3 (4%)   | Partial Endorsement      | While most of the resolution was accepted, part of it was deemed to require further study and consultation. |
| 5 (7%)   | Partial Dismissal        | Most of the recommendation was not accepted.  |
| 3 (4%)   | Qualified Dismissal      | Although not accepted, part of the resolution contained a noteworthy underlying principle.                  |
| 4 (5%)   | Complete Dismissal       | The recommendation was rejected in its entirety.  |
| 4 (5%)   | Needs Further Research   | The recommendation in its entirety was referred to a specific committee for further study and consultation. |
| 8 (11%)  | Not Addressed            | The recommendation was not addressed.   |

Among the recommendations that were accepted unconditionally were half of those addressing non-indigenous Church personnel, most of those dealing with deacons, Catholic schools, and socio-economic challenges, and all of the recommendations concerning religious congregations.<sup>92</sup> The fact that all but one of the resolutions dealing with socio-economic challenges were accepted unconditionally and the one that did not received a qualified acceptance, indicates the importance the bishops placed on addressing the social as well as the

<sup>91</sup> The terms “complete dismissal,” “qualified dismissal,” and “partial dismissal” did not appear in the bishops’ report, but are this author’s classification.

<sup>92</sup> The recommendations included in this group were 3, 12, 17, 18, 28, 29, 31, 32, 34, 36, 38, 39-42, 45, 54, 55, 59-61, 65-67, 69, and 71-74.

pastoral concerns of Catholic Latinos/as.<sup>93</sup> This group of recommendations included boycotting non-union lettuce, which was endorsed by the Ad Hoc Committee, and the establishment of mixed pastoral teams to assist parishes:<sup>94</sup>

Mixed pastoral teams are already being used in some places. The Committee is convinced that much good can come from pastoral teams and encourages the organization of such teams on the local level. Training for pastoral teams is already available at the Mexican American Cultural Center.<sup>95</sup>

Among the resolutions that received qualified acceptance were all those dealing with the regional level of the Church, the lay apostolate, and three of the five addressing religious education and catechetics; the two remaining recommendations were accepted unconditionally; thus all of the resolutions dealing with religious education and catechetics were endorsed in one form or another.<sup>96</sup> These recommendations allowed for *religiosidad popular*, while the three regional-level recommendations—to which the bishops gave qualified acceptance—endorsed a *pastoral de conjunto*.

All the recommendations in the second group received a qualified acceptance; for example, recommendation 16 endorsed the establishment of a collegial group that would collaborate with the diocesan director of the Spanish-speaking apostolate. The bishops, while agreeing that such a group would be beneficial, added that it should “be either a part of the

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<sup>93</sup> This fact, coupled with the bishops’ acceptance in one form or another of two of the three recommendations which dealt directly with a preferential option for the poor, suggests a cautious willingness to accept some aspects of Liberation Theology. The three recommendations were 6, 63, and 65: the first received a qualified acceptance, the second was not really addressed, while the third received unconditional acceptance. The bishops gave a less enthusiastic endorsement to the culturally-sensitive formation, espoused by the First *Encuentro*, of future Church leaders.

<sup>94</sup> On the lettuce boycott, see “Report,” J2.10.

<sup>95</sup> “Report,” J2.5.

<sup>96</sup> Included among those recommendations that received a qualified acceptance were 2, 6, 7, 9-11, 14, 16, 19, 27, 44, 47, 48, 56-58, 62, and 64.



diocesan pastoral council or closely related to it so that the pastoral mission of the Church will be unified in the diocese.”<sup>97</sup> Resolution 2, which called for hiring Spanish-speaking staff at every level in the USCC, also received qualified acceptance. Although this recommendation appealed to the principle of proportional representation, it did so with the qualification: “insofar as possible.” The Ad Hoc Committee added the caveat that such job opportunities at the USCC were not always available.

The Ad Hoc Committee also encouraged the development of *comunidades eclesiales de base*, but cautioned that CEBs must “continue to relate to parish and diocesan life.”<sup>98</sup> To the contrary, Sandoval has claimed that the bishops rejected the idea “that basic Christian communities become a priority.”<sup>99</sup> Yet, in fact, three of the four recommendations concerning *comunidades eclesiales de base* were accepted in one form or another.<sup>100</sup> In regard to Sandoval’s statement that the First *Encuentro* wanted CEBs to become “a priority,” recommendation 19 stated that they should be “an immediate pastoral goal”—a provision that was not addressed by the Ad Hoc Committee explicitly.

Recommendation 27, which appeared to downplay the parish in favor of the Hispanic community, also received qualified acceptance. The bishops interpreted this recommendation as meaning that “priests assigned to parishes should have the freedom to work among the Spanish

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<sup>97</sup> “Report,” J2.3.

<sup>98</sup> “Report,” J2.4.

<sup>99</sup> Sandoval, *On the Move*, 100; unless Sandoval was referring to the implementation of the resolutions dealing with CEBs, his assessment was not accurate. Cf. Moises Sandoval, “The Organization of a Hispanic Church,” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 143.

<sup>100</sup> Recommendation 19 received a qualified endorsement, while 20 and 21 a partial acceptance.

speaking community, providing pastoral care wherever it is needed.”<sup>101</sup> The Ad Hoc

Committee urged the bishops to ensure that such freedom was given to parish priests—with an important caveat:

the priests so involved should not neglect the other needs of the parish in which they serve. A sensitivity to the total ministry of the parish is necessary.<sup>102</sup>

The bishops, in accepting Recommendation 6, which endorsed committing more financial resources to Latinos/as, listed the assistance that was already being given:

For example, almost half of the 1971 disbursements of the Campaign for Human Development went towards projects for the Spanish speaking. . . . Approximately one-half of the budget of the USCC Division for Migration and Refugee Services goes to help Spanish speaking people. The USCC, through the help of ABCM, provides \$250,000 to the Division for the Spanish Speaking.<sup>103</sup>

Nonetheless, the committee recognized “the need for priority to be given to this apostolate and that means should be found for providing the needed funding.”<sup>104</sup>

While accepting most of recommendations 20, 21, and 33, the Ad Hoc Committee considered part of each recommendation needed further study and consultation. For example, resolution 20 proposed that future Church leaders should be recruited from within the local community they would later serve. The bishops’ response to this proposal had a significant nuance.

In addressing this question, we distinguish between lay and clerical leaders. The recruitment and formation of lay leaders may be done in a variety of ways to provide for the needs at the local level. There is much room for adaptation in this area. Regarding clerical leaders, more specific recommendations are needed. When made, they should be referred for study and evaluation to the NCCB

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<sup>101</sup> “Report,” J2.4.

<sup>102</sup> “Report,” J2.5.

<sup>103</sup> “Report,” J2.2. ABCM refers to the American Board of Catholic Missions.

<sup>104</sup> “Report,” J2.2.

Committee on Priestly Formation and Permanent Diaconate.<sup>105</sup>

The Ad Hoc Committee cautiously accepted recommendation 21, which called for the establishment of personal parishes, though with the stipulation that this was a matter best decided at the diocesan level and with the understanding that it could become unnecessary if CEBs began flourishing among Mexican Americans.

The twenty-four recommendations that were not accepted by the Ad Hoc Committee can be divided into five groups. In the first group, four resolutions were completely rejected by the committee (1, 26, 30, 68). The first of these advocated making the USCC Division for the Spanish speaking into a special office directly under the General Secretary. The Ad Hoc Committee rejected this idea because it felt that there would not be any significant benefit from such a change and that the division's location within the organizational chart was not as important as easy access to the General Secretary's office. The other three rejected recommendations called for the ordination of mature married men (26), the appointment of a national coordinator for diaconate programs (30), and the assignment of a Spanish-speaking Associate Director of Education at the USCC (68).

Three recommendations (37, 49, 70) received a qualified rejection; the committee suggested alternative plans of action. For example, recommendation 37 advocated assigning deacons as pastors. In response, the bishops noted that Canon Law did not allow such an appointment; however, "in those areas where the canonical pastor cannot spend adequate time in the parish or mission because of other responsibilities, a deacon can be appointed by the ordinary to take care of many aspects of the parish's ministry under the supervision of the canonical

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<sup>105</sup> "Report," J2.4.

pastor.”<sup>106</sup> In rejecting recommendation 49, which urged the establishment of a National Secretariat for Liturgy for the Spanish Speaking, the bishops noted that such an office could “detract from the unity of the Church in this country.”<sup>107</sup> Nonetheless, the bishops acknowledged that a recent appointee at the NCCB Secretariat for the Liturgy could enhance that office’s ability to promote Hispanic liturgy:

The secretariat, which is vitally interested in the matter, will work closely with the Mexican American Cultural Center’s Institute of Religion and Culture in those areas in which liturgy is involved. The Committee agrees that the Secretariat should do all it can to be sensitized to the needs of the Spanish speaking.<sup>108</sup>

In response to resolution 70, which called for coordination at the national level of the Church’s ministry to migrant farm workers, the bishops rejected the idea of creating a special office and suggested that the USCC Division for the Spanish Speaking could provide such coordinating.

There was a third group of recommendations (4, 5, 23, 35, 46), where a significant portion of each resolution was rejected. In regard to recommendations 5 and 23, which called for greater Hispanic participation in Church decision making and advocated the principle of ecclesial proportional representation,<sup>109</sup> the bishops acknowledged the need to increase the Hispanic voice within the Church, but rejected the principle of ecclesial proportional representation as impractical. In regard to resolution 5, which advocated proportional representation at the episcopal level, the committee noted the advantages of having more Spanish-speaking bishops in the United States, but cautioned that episcopal appointments are a “very complex matter”;

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<sup>106</sup> “Report,” J2.6.

<sup>107</sup> “Report,” J2.7.

<sup>108</sup> “Report,” J2.7.

<sup>109</sup> Recommendation 2, which was the only other one that explicitly mentioned proportional representation, noted that proportional representation should be adhered to “insofar as possible”; the bishops gave recommendation 2 a partial acceptance.

accordingly, the “use of any quota system to determine how many Spanish speaking bishops there should be is not feasible, since the matter depends on the availability of qualified candidates, and other factors.”<sup>110</sup> In response to recommendation 4, which pressed for a greater Hispanic episcopal presence on each of the NCCB’s committees and for more Hispanics on the staff of each of these committees, the Ad Hoc Committee, while agreeing with the intent of the recommendation, considered it impractical: “there are not enough members of NCCB of Hispanic origins to cover each of the many NCCB committees.”<sup>111</sup>

Classifying recommendation 35 is complicated by the fact that it encompassed six different issues, including the ordination of women to the diaconate. Although the committee was sympathetic to parts of this resolution, such as reducing the minimum ordination age for deacons, the bishops turned down segments which they considered outside the committee’s competence: for example, allowing deacons to administer the sacraments of penance and anointing of the sick, as well as ordaining women to the diaconate.

Although Sandoval stated that recommendation 46, which called on all candidates for the priesthood to study Spanish and Hispanic culture, was not accepted by the bishops,<sup>112</sup> in fact, they agreed with the general principle behind this resolution, but reduced its strength and scope:

We are convinced that seminarians who will be working with the Spanish speaking people should receive adequate training in the Spanish language and culture. Indeed all candidates for the priesthood in the United States must be made keenly aware of the problems confronting Spanish speaking Americans.<sup>113</sup>

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<sup>110</sup> “Report,” J2.2.

<sup>111</sup> “Report,” J2.1.

<sup>112</sup> See Sandoval, *On the Move*, 101. In “The Organization of a Hispanic Church,” 143, Sandoval stated that this recommendation, although initially rejected, was implemented in most dioceses by the early 1990s.

<sup>113</sup> “Report,” J2.7.

The committee felt that a fourth group of recommendations (8, 24, 25, 53) needed further study before an informed judgment could be made. These resolutions included establishing a national Hispanic seminary and modifications to the formation of Latino seminarians. The latter recommendation included bilingual and bicultural formation as well as allowing seminarians to live and engage in apostolic work near their local community and family.

The fifth group of recommendations that were not accepted included eight resolutions not explicitly addressed by the Ad Hoc Committee.<sup>114</sup> Three of these touched upon the liturgy, including recommendation 52, which advocated establishing “centers of experimentation” to develop liturgical expressions appropriate to Catholic Latinos/as. Similarly, resolution 22, which emphasized the difference between integration and assimilation by calling for a greater respect for the linguistic, cultural, and religious expressions of the Spanish speaking, was not explicitly addressed. Resolution 63, which implicitly endorsed a preferential option for the poor by calling for a national policy giving priority to low income parishes, was mentioned explicitly but ambiguously by the bishops:

The question is not an easy one to answer. In some dioceses more affluent parishes are presently subsidizing parishes with lower incomes so that their parish schools may be able to continue. Dioceses are also subsidizing the poorer parish schools.<sup>115</sup>

Table 3.6 below summarizes the Ad Hoc Committee’s response to each of the First *Encuentro*’s seventy-four recommendations. The recommendations about religious education and catechetics (55-59), socio-economic challenges (69-74), Catholic Schools (60-68), CEBs

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<sup>114</sup> These included recommendations 13, 15, 22, 43, 50-52, and 63.

<sup>115</sup> “Report,” J2.9.

(19-22), and the Diocesan Church (12-18) received the highest approval from the bishops.<sup>116</sup>

With the exception of the recommendation on bishops (23), the resolutions dealing with the liturgy (49-54) received the poorest reception: only one was accepted while the rest were either turned down or not addressed.<sup>117</sup> The reaction of the bishops to promoting a culturally-sensitive formation for future Church leaders was lukewarm; of the seventeen recommendations about this topic, only nine (53%) were accepted.<sup>118</sup> There was also a lack of episcopal enthusiasm for a diversity-friendly ecclesial unity and the *concientización* of Catholic Latinos/as.

| Table 3.6 Distribution of Ad Hoc Committee’s Responses <sup>119</sup> |           |                       |    |    |    |    |    |    |    |  |
|---|-----------|-----------------------|----|----|----|----|----|----|----|--|
| Title   |           | Recommendation Number |    |    |    |    |    |    |    |  |
| Church: National & Diocesan   |           |                       |    |    |    |    |    |    |    |  |
|   | National  | 1                     | 2  | 3  | 4  | 5  | 6  | 7  | 8  |  |
|   | Regional  | 9                     | 10 | 11 |    |    |    |    |    |  |
|   | Diocesan  | 12                    | 13 | 14 | 15 | 16 | 17 | 18 |    |  |
| CEBs  |           | 19                    | 20 | 21 | 22 |    |    |    |    |  |
| Ministry  |           |                       |    |    |    |    |    |    |    |  |
|   | Bishops   | 23                    |    |    |    |    |    |    |    |  |
|   | Priests   | 24                    | 25 | 26 | 27 | 28 | 29 |    |    |  |
|   | Deacons   | 30                    | 31 | 32 | 33 | 34 | 35 | 36 | 37 |  |
|   | Religious | 38                    | 39 | 40 |    |    |    |    |    |  |
| Non-Indigenous Church Personnel                                       |           | 41                    | 42 | 43 | 44 | 45 | 46 |    |    |  |
| Lay Apostolate  |           | 47                    | 48 |    |    |    |    |    |    |  |
| Liturgy   |           | 49                    | 50 | 51 | 52 | 53 | 54 |    |    |  |
| Religious Ed. & Catechetics   |           | 55                    | 56 | 57 | 58 | 59 |    |    |    |  |

<sup>116</sup> One hundred percent of the recommendations about religious education and catechetics were accepted in some manner; the comparable acceptance-rate for other recommendations was: 83% of the socio-economic recommendations' 78% of those concerning Catholic Schools; 75% of those regarding CEBs, and 71% of those related to the Diocesan Church.

<sup>117</sup> Half of the liturgy resolutions called for the establishment of a central office charged with coordinating "Spanish liturgy." Only resolution 54, about equal access to parish facilities for all, was accepted.

<sup>118</sup> The 17 recommendations were 8, 18, 22, 25, 31, 49-59, and 66. Of these, resolutions 18, 31, 54-59, and 66 were accepted in some fashion.

<sup>119</sup> See Table 3.5 above for a more detailed description of each response.

| Table 3.6 Distribution of Ad Hoc Committee's Responses – Continued |                      |                       |                   |                     |                    |                        |               |    |    |
|--|----------------------|-----------------------|-------------------|---------------------|--------------------|------------------------|---------------|----|----|
| Title  |                      | Recommendation Number |                   |                     |                    |                        |               |    |    |
| Catholic Schools   |                      | 60                    | 61                | 62                  | 63                 | 64                     | 65            | 66 | 67 |
| Socio-Economic Challenges  |                      | 69                    | 70                | 71                  | 72                 | 73                     | 74            |    | 68 |
| Unconditional Acceptance   | Qualified Acceptance | Partial Endorsement   | Partial Dismissal | Qualified Dismissal | Complete Dismissal | Needs Further Research | Not Addressed |    |    |

### *Regional and National Organizational Effects*

In an interview in 1987, Sedillo identified several positive results of the First *Encuentro*: the development of “Pastoral Institutes, Regional and Diocesan structures and personnel for Hispanic ministry, the elevation of the Division for the Spanish-Speaking to the status of a department, and the establishment of a permanent committee of bishops for Hispanic Affairs.”<sup>120</sup> In regard to the development of pastoral institutes, MACC became the model that was followed.<sup>121</sup> Other pastoral centers were established in the Southeast, Northeast, Midwest, and West Coast. Although these tended to be more regional in scope,

a Hispanic presence prevailed among both the students and faculty. MACC and the other centers defined, for themselves, and for the Church as a whole, the ministry their people would receive.<sup>122</sup>

The Northeast regional office, which soon included a pastoral center, was a direct result of the First *Encuentro*.<sup>123</sup> In 1974, the Northeast Regional Pastoral Committee for Hispanics,

<sup>120</sup> Cited in María Teresa Gastón Witchger, “Recent History of Hispanic Ministry in the United States,” in *Visión Profética / Prophetic Vision: Reflexiones Pastorales sobre el Plan Pastoral para el Ministerio Hispano / Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry*, eds. Soledad Galerón, Rosa María Icaza, and Rosendo Urrabazo (Kansas City, MO: Sheed & Ward, 1992), 189.

<sup>121</sup> Sandoval, *On the Move*, 87.

<sup>122</sup> Sandoval, “The Organization of a Hispanic Church,” 156.

<sup>123</sup> Resolution 9 asked that an official East Coast Office be established; the idea was to replace



based in New York City, was created.<sup>124</sup> Similar regional offices—though not all linked to pastoral centers—were eventually established in most of the Church’s thirteen episcopal regions.<sup>125</sup> By the end of the twentieth century, “some [of these pastoral centers] had faded, but MACC and the Southeast Pastoral Institute in Miami still had strong, innovative programs.”<sup>126</sup> In regard to diocesan offices for Hispanic ministry, the changes were gradual but significant: “By mid-1974, 96 of the then 156 dioceses of the United States had some kind of an office for the Spanish-speaking apostolate.”<sup>127</sup>

The Ad Hoc Committee—while not accepting the recommendation about elevating the status of the Division for the Spanish speaking—recognized that more needed to be done to relate the Division’s concerns to other departments of the USCC.<sup>128</sup> However, in early 1974, a plan was presented to Sedillo that effectively sought to downgrade the Division by making it a desk within another department of the USCC. According to Sandoval, Sedillo’s response was swift and forceful:

He adamantly refused to accept that fate and, for a time there was talk of bringing ten to fifteen thousand Hispanos to march upon the USCC. In the end it was

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the Hispanic Apostolate Office of the Archdiocese of New York, which had been functioning *de facto* as a regional office.

<sup>124</sup> See Sandoval, “The Organization of a Hispanic Church,” 137. See also Northeast Catholic Pastoral Center for Hispanics, *A Report: The Hispanic Community, the Church and the Northeast Center for Hispanics* (New York, NY: Northeast Catholic Pastoral Center for Hispanics, 1982), 56-59.

<sup>125</sup> See Sandoval, “The Organization of a Hispanic Church,” 137. At the time of the First *Encuentro*, there were twelve episcopal regions in the United States.

<sup>126</sup> Sandoval, *On the Move*, 87; the Southeast Pastoral Institute was established in Miami, Florida, in 1979.

<sup>127</sup> Sandoval, “Church Structures for the Hispanics,” 428. That was about 62% of the dioceses in the country. By the 1980s, that percentage decreased slightly to 60% as the total number of dioceses in the country increased by about 12%, from 156 to 176. Also see Sandoval, “The Organization of a Hispanic Church,” 135.

<sup>128</sup> See “Report,” J2.1.

decided to elevate the division to the position of secretariat, the highest [sic] departmental status.<sup>129</sup>

Sedillo has challenged Sandoval's description of the confrontational nature of the Division's elevation:

I don't recall that at all. As a matter of fact, I never brought anybody in to pressure [the bishops]. What I recall very vividly is working with Bishop Bernardin . . . and Tom O'Neill who was with the Secretariat of Planning. I had many meetings and many discussions within the Conference about elevating the Division to a Secretariat. Yes, there was resistance, but [the bishops] were not forced: they came up with a plan. As a matter of fact, I was the only one within the structure of the Conference [prior to the First *Encuentro*] who was secretary of a division [that was both in] the NCCB *and* the USCC. There was no other department that had this structure. . . . The plan [that created this unique structure] was recommended and approved unanimously by the bishops.<sup>130</sup>

In a manner similar to its predecessor, the new Secretariat for the Spanish Speaking was to function both within the NCCB and the USCC. In its final report, the Ad Hoc Committee noted that it could become "a standing committee in the future after more experience [was] gained."<sup>131</sup> This was precisely what happened; however, the *ad hoc* committee did not become a permanent committee of the Bishops' Conference until 1988.<sup>132</sup>

### *Regional Encuentros*

After the First *Encuentro*, a number of regional and diocesan *encuentros* were organized.

According to Sandoval, these smaller meetings in the early 1980s fell short of expectations:

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<sup>129</sup> Sandoval, "Church Structures for the Hispanics," 427.

<sup>130</sup> Sedillo interview. See Sandoval, *On the Move*, 88. See also the Second *Encuentro*'s account of the Division's elevation to the status of a secretariat; this account did not mention any plan to downgrade the Division's status: "Introduction: History and Development," in *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 64.

<sup>131</sup> "Report," J2.1.

<sup>132</sup> See Sandoval, "The Organization of a Hispanic Church," 152.

Two years after the national *encuentro*, only three out of twelve episcopal regions and fifteen out of 156 diocese had held their own *encuentros*. Only one other meeting of consequence was held since then—the Northeast Regional *encuentro*, held at Springfield, Massachusetts, in December 1974.<sup>133</sup>

Sandoval failed to mention that, with the Northeast regional *encuentro*, all four of the regions represented at the First *Encuentro* had held their own *encuentro* by December of 1974.<sup>134</sup> At the Midwest and the West Coast *encuentros*, over four hundred people gathered to discuss the situation of Catholic Latinos/as.<sup>135</sup> In fact, twenty “truly impressive” regional and diocesan *encuentros* had taken place by May 1976 and helped pave the way for the Second *Encuentro*.<sup>136</sup>

Sandoval has also stated that these local meetings aired grievances which had been smoldering for some time. In Brooklyn, for example, the Latino/a participants rejected the agenda prepared in advance by the chancery and drafted their own. In Denver, the disagreements among some two hundred participants at St. Thomas Seminary were so heated that Archbishop James V. Casey thought it necessary to explain that the archdiocese had not been pressured in any way to hold the meeting:

I want all our people to understand that the questions raised at St. Thomas Seminary and the ensuing dialogue have happened because the Archdiocese of Denver issued the invitation for this to happen. . . . Bishop George Evans, Martin Work, Father Hanifen, and I went willingly to St. Thomas to listen and to learn, because the Church in Denver is concerned. We were not besieged by the Chicano people nor were we forced in any way to have these two days of dialogue, but rather the Chicano people were there because we invited them to express openly

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<sup>133</sup> Sandoval, “Church Structures for the Hispanics,” 430.

<sup>134</sup> See “Encuentro Movement” in *Proceedings of the Primer Encuentro*, J4-J4.2. See also the diagram on the front cover of “Primer Encuentro Hispano de Pastoral, junio 19-22, 1972, Washington, DC, Programa,” I *Encuentro* Collection, USCCB Archives, Washington, DC. The other three regions represented at the First *Encuentro* had the following meetings: Southwest Region (October, 1972); Midwest Region (January, 1973), and the West Coast Region (August, 1973).

<sup>135</sup> See “Encuentro Movement,” J4 and J4.1.

<sup>136</sup> *Prophets Denied Honor*, 313.

their ideas, thoughts, and frustrations.<sup>137</sup>

In spite of the controversy, this meeting named a committee for Hispanic affairs charged with the responsibility of continuing the work of the First *Encuentro* in Denver and also helped to establish a Diocesan Office for the Spanish Speaking.<sup>138</sup>

In Houston, representatives from Texas, New Mexico, Colorado, Nebraska, Kansas, Missouri, Louisiana, and Oklahoma met 5-8 October 1972 for the Southwest regional *encuentro*. During this meeting, “poet Lalo Delgado extemporaneously harangued attendees for seventy minutes about the long-standing neglect of Mexicans by the Catholic Church in the United States and the festering discord many Chicanas and Chicanos felt toward the institution.”<sup>139</sup> Sedillo, who was present at this meeting, offered a surprisingly bleak summary of the Church’s response to Catholic Latino/a concerns: “To date there has been a commitment of words, lip service, but no real action.”<sup>140</sup> Nevertheless, this meeting formulated recommendations that were later implemented at the diocesan and regional levels.<sup>141</sup> Two years later, Sedillo stated that the First *Encuentro*’s process provided “what history may recognize as the flowering of the faith not only among the Spanish-speaking Catholics, but of the whole American church.”<sup>142</sup>

### 3.4 Ecclesiological Themes of the First *Encuentro*

Several ecclesiological themes that surfaced during the First *Encuentro* resonate with

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<sup>137</sup> James V. Casey, “Church Concerned,” *Denver Catholic Register* (29 March 1973): 3; quoted in Sandoval, “Church Structures for the Hispanics,” 430. See also: Sandoval, *On the Move*, 101; Sandoval, “The Organization of a Hispanic Church,” 143.

<sup>138</sup> “Encuentro Movement,” J4.1.

<sup>139</sup> Treviño, 203.

<sup>140</sup> *Texas Catholic Herald* (20 Oct 1972): 2, and *Texas Catholic Herald* (13 Oct 1972): 10. Cited in Treviño, 203-204.

<sup>141</sup> “Encuentro Movement,” J4.

<sup>142</sup> Letter of Pablo Sedillo to Moises Sandoval, 23 May 1974, quoted in Sandoval, “Church Structures for the Hispanics,” 431.

communion ecclesiology: concern for human relationships within the faith community, exemplified especially in the endorsement of CEBs; appropriate formation for Latinos/as; the relationship between the local and the universal Church; and the interplay between unity and diversity.<sup>143</sup> The First *Encuentro* viewed the Church as a work in progress and envisioned the Holy Spirit as guiding the Hispanic faithful so that the First *Encuentro* could be considered an expression of the *sensus fidelium Hispanorum* (the sense of the Hispanic faithful) and their reading of and responding to the signs of the times.

The First *Encuentro* seemed to utilize Diana's ecclesiological methodology: an inductive approach that begins with *lo ordinario*. In order to reflect upon the Church's mission, nature, and structures, the First *Encuentro* identified various ecclesologically-relevant characteristics of *lo ordinario* as experienced by Catholic Latinos/as in the U.S. Church. In a way reminiscent of *Gaudium et Spes* § 1, Diana, in addition to considering the signs of the times, also spoke of the transcendent value of all that is human.<sup>144</sup>

A communion ecclesiology presumes both the guiding presence of the Holy Spirit among the Hispanic faithful and the Church's pilgrim character. Given the *sensus fidelium Hispanorum* and the Spirit's presence in the Church, there is need to provide avenues for Catholic Hispanics

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<sup>143</sup> See the definition of communion ecclesiology outlined by Dennis M. Doyle, *Communion Ecclesiology: Vision and Versions* (Maryknoll, NY: Orbis Books, 2000), 12-14.

<sup>144</sup> See *Gaudium et Spes* § 1 (available at: <http://www.vatican.va>):

The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.

to participate in intra-ecclesial dialogue and to share responsibility for the Church's mission.

According to Walter Kasper, in virtue of their *sensus fidei*, the laity are not mere recipients of the faith, but also witnesses of the faith:

This does not mean that the magisterium would become nothing more than a kind of superior church notary. The church's teaching office is not there merely to register and confirm the outcome of a consensus "from below." The truth of faith has to be proclaimed and addressed to men and women with full authority. . . . Since the witness of the laity is not a pure reflection of the church's magisterium, and since the magisterium is not a mere notary for registering the formation of opinion "from below," there is only one possible conclusion: the process of arriving at truth in the church must take the form of dialogue. . . . [T]he church has itself a dialogistic constitution.<sup>145</sup>

The First *Encuentro*'s process exemplified the Church's collegial character, especially in the *sensus fidelium Hispanorum*.<sup>146</sup> The most authentic expression of the *sensus fidelium*, as Thomas Rausch has underscored, takes account of the *sensus fidei* of both clergy and laity: the community of faith has "to articulate what the Church—the whole Church—believes."<sup>147</sup> The First *Encuentro* promoted the establishment of pastoral centers where Latinos/as could receive further formation, thereby recognizing that the starting point of a U.S. Hispanic ecclesiology is not merely *lo ordinario*, but *lo ordinario* informed within a wider ecclesial context that benefits from pastoral training.<sup>148</sup>

Within the context of communion ecclesiology, the First *Encuentro* balanced the

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<sup>145</sup> Walter Kasper, *Theology and Church* (New York, NY: Crossroad, 1989), 142-143.

<sup>146</sup> On the synodal character of the Church, see Eloy Bueno de la Fuente, *Eclesiología* (Madrid: Biblioteca de Autores Cristianos, 2001), 159-162. See also: Bradford Hinze, *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York, NY: Continuum, 2006), 157-178.

<sup>147</sup> Thomas P. Rausch, S.J., *Reconciling Faith and Reason: Apologists, Evangelists, and Theologians in a Divided Church* (Collegeville, MN: Liturgical Press, 2000), 63.

<sup>148</sup> On how this insight appeared in the Second and Third *Encuentros*, see sections 6.2, 7.3, 9.2 below.

Church's unity and the space available for Spanish-speaking Catholics to express their cultural values and identity. This unity-diversity balance includes: (1) confronting extra- and intra-ecclesial divisions detrimental to Latinos/as; (2) greater sharing of responsibility by Hispanics and (3) fostering the social—not just the pastoral—dimension of the Church's mission. In addition, the First *Encuentro* promoted Hispanic cultures and values as enriching the whole community of faith while challenging the social and pastoral situations that hindered the faith expressions of the Hispanic community.<sup>149</sup> On the one hand, the First *Encuentro* challenged the cultural oppression, economic deprivation, and racial tensions in the U.S. Church. On the other hand, the *Encuentro* fostered an intra-ecclesial Hispanic-friendly diversity that embodies the Church's unity.

The First *Encuentro* articulated the Church's mission in ways that addressed both the pastoral and social concerns of victims of cultural oppression, poverty, and racism. As an important dimension of the Church's mission, this focus encourages the unfolding of the Reign of God and embraces a preferential option for the poor. Such a mission must provide the victimized with the means to challenge and overcome their oppressive situation, including *concientización* to the political, social, and economic factors that affect Hispanics. Accordingly, the First *Encuentro* promoted Hispanic self-identity and the formation of leaders for the future. In particular, the First *Encuentro*'s process from the grassroots empowered Latinos/as to become agents of change. Collaterally, the fact that this process of formation occurred under the Church's auspices was a response to those who called on “Chicano groups to disengage from the

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<sup>149</sup> In their sociological analysis of the “Latino religious resurgence” of the 1960s and 1970s, Ana María Díaz-Stevens and Anthony M. Stevens-Arroyo noticed a similar opposition of Hispanics to separatism in the political arena. See Díaz-Stevens and Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion*, 157.

church, because, it was charged, it preaches passivity among Mexican Americans.”<sup>150</sup>

The pilgrim character of the ecclesial community draws attention to the Church’s ongoing need for renewal and reform by addressing the Church’s silence about—as well as acts of—discrimination against Latinos/as.<sup>151</sup> The First *Encuentro* suggested that correcting intra-ecclesial divisions detrimental to Hispanics should be motivated by a dual realization: first, the desire to express Latino/a values and identity within the community of faith is legitimate; and second, failure to do so can seriously harm the unity of the Church. For the First *Encuentro*, a prudent manner of addressing intra-ecclesial divisions is through a two-pronged approach: first, the formation of future Latino/a leaders; second, the redressing of past injustices. Such shared responsibility needs to be proportionate to the number of U.S. Catholic Hispanics so as to ensure that the Hispanic voice is heard within the Church: “True integration is achieved when diverse groups are at positions of relatively equal strength and prestige and have mutual respect.”<sup>152</sup>

According to the First *Encuentro*, another important focus of the Church should be to encourage an intra-ecclesial diversity that promotes the Church’s unity: (1) *liturgical* diversity, through various forms of *religiosidad popular*; (2) *structural* diversity, through greater decentralization and the use of regional pastoral centers of formation as well as CEBs; (3) *hierarchical* diversity, through the proportional representation and shared responsibility of Latinos/as at every decision-making level of the Church; and (4) *missiological* diversity, by

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<sup>150</sup> Moises Sandoval, “The Church and El Movimiento,” in *Fronteras: A History of the Latin American Church in the USA since 1513*, 396.

<sup>151</sup> See *Lumen Gentium* § 8; *Gaudium et Spes* § 21.

<sup>152</sup> “Conclusiones,” J1.1 (the second grounding statement). CEBs can be an important means for confronting extra- and intra-ecclesial divisions; as Parra and Beltrán noted in their presentations, CEBs can promote deeper relationships among the faithful as well as facilitate their ongoing conversion.



confronting the sinful divisions that exist within and without the Church. In order to achieve these goals, the First *Encuentro* proposed to work with and within existing institutional structures rather than against or outside them. Each of these four areas mutually affects the other. For example, CEBs can provide the context for popular expressions of religiosity, the identification of future community leaders, and the articulation of social and pastoral concerns that need to be addressed. Similarly, the demand for a more co-responsible community of faith can be combined with the coordinated style of pastoral action embodied in a *pastoral de conjunto*. The Church then can become a better sign of the plenitude of the Reign of God.

The U.S. bishops and the First *Encuentro* shared similar ecclesiological themes with one significant difference. The bishops acknowledged, at least in principle, seven major ecclesiological themes of the First *Encuentro*: (1) attention to social and pastoral concerns; (2) a preferential option for the poor; (3) the appropriate formation of Catholic Latinos/as; (4) greater Hispanic responsibility in the Church—though not proportional representation; (5) the local expression of the Church's life through parishes and CEBs; (6) the importance of the Church's unity; and (7) the Church's diversity. Implicitly at least, the bishops accepted seven additional ecclesiological themes of the First *Encuentro*: (1) *religiosidad popular*; (2) *pastoral de conjunto*; (3) the guiding presence of the Holy Spirit in all of the faithful; (4) the *sensus fidei* of Latinos/as; (5) the importance of reading and responding to the signs of the times; (6) the pilgrim character of the Church; and (7) the need to establish avenues for intra-ecclesial dialogue, participation, and co-responsibility.

The most significant difference between the ecclesiological themes acknowledged by the bishops and the delegates at the First *Encuentro* centered on the Church's unity and diversity: the

bishops gave paramount importance to *guarding* the Church's unity while the delegates sought to *enhance* unity by promoting ecclesial pluralism. The bishops' understanding of the Church's unity-in-diversity seemingly resulted in their minimizing intra-ecclesial divisions that the delegates considered harmful; accordingly, the bishops tended to be cautious about both the *concientización* of, and culturally-sensitive formation for, Catholic Latinos/as.

In the mid-1970s, Juan Luis Segundo observed that guarding the Church's unity can have deleterious side-effects:

the internal unity of a Christian church can be attained and maintained today only by minimizing and playing down the radical historical oppositions that divide its members. In other words, one must pass over in silence such matters as color, social class, political ideology, the national situation, and the place of the country in the international market. At the same time one must stress the values that are presumably shared by all the members of the Church in question. In short, the Church must pay a high price for unity. It must say that the issues of suffering, violence, injustice, famine, and death are less critical and decisive than religious formulas and rites.<sup>153</sup>

The fact that the U.S. bishops and the delegates at the First *Encuentro* differed about the Church's unity-in-diversity should have come as no surprise. As Avery Dulles observed:

In the history of the Church there has been an ongoing tension between the quest for inner unity and the quest for inclusiveness. . . . Paul's Corinthian converts, according to his letters, were overinclined to accept ideas and customs which Paul judged pagan and irreconcilable with the Gospel. In the Johannine churches, on the other hand, preoccupation with inner unity and with fidelity to their special traditions was carried to a point that bordered on sectarianism, separating them not only from the world and from Judaism but also, in a measure, from other Christian communities.<sup>154</sup>

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<sup>153</sup> Juan Luis Segundo, *The Liberation of Theology*, trans. John Drury (Maryknoll, NY: Orbis Books, 1991 sixth edition), 42-43. Segundo, whose work was originally published in 1975 in Buenos Aires, Argentina, acknowledged that he borrowed this insight on the Church's unity from James Cone, *A Black Theology of Liberation* (Philadelphia, PA: Lippincott, 1970).

<sup>154</sup> Avery Dulles, S.J., "An Ecclesial Model for Theological Reflection: The Council of Jerusalem," in *Tracing the Spirit: Communities, Social Action, and Theological Reflection*, ed. James E. Hug, S.J. (Ramsey, NJ: Paulist Press, 1983), 218.

In fact, only genuine spiritual discernment can identify an appropriate ecclesial balance between diversity and unity. Such spiritual discernment is very difficult to achieve since it must consider a host of ecclesiological factors, especially the guiding presence of the Holy Spirit and the *sensus fidelium*:

Church historians and theologians have repeatedly pointed out that conciliar discernment is not a parliamentary procedure in which representatives of particular interest groups bargain with one another in order to achieve a majority, even a slim one, and thus to vanquish their opponents. Rather, such a body seeks to grasp the intentions of the Holy Spirit for the whole group.<sup>155</sup>

### 3.5 Summary

The First *Encuentro*'s seventy-four resolutions addressed issues important to Catholic Latinos/as in areas such as the organization of the Church (national, regional, and diocesan), CEBs, ministry, liturgy, Catholic schools, and socio-economic challenges. The U.S. bishops accepted—though sometimes cautiously—some of the important ecclesiological principles espoused by the First *Encuentro*, such as a preferential option for the poor, an appropriate formation of Catholic Hispanics, greater co-responsibility for Latinos/as in the Church, and the establishment of CEBs. The bishops did not accept those recommendations they considered impractical or contrary to canon law—for example, those calling for the ordination of married men and of women, as well as those stressing proportional representation. In addition, one can highlight a subtle but important difference between the major ecclesiological views of the First *Encuentro* and that of the U.S. bishops: while the First *Encuentro* wanted to enhance the Church's unity by addressing ecclesial divisions, the U.S. bishops wanted to guard the Church's unity by avoiding diversities that could impair that unity.

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<sup>155</sup> Dulles, 231.

## Chapter 4

### Call to Action (1975-1976) and the First *Encuentro*

The Call to Action (CTA) hearings (1975-1976) and conference (1976) were part of the bicentennial celebrations sponsored by the National Conference of Catholic Bishops (NCCB). Under the theme “Liberty and Justice for All,” CTA was meant to respond to the “call to action” in *Octogesima Adveniens* (1971) of Paul VI as well as to the 1971 Synod of Bishops’ statement on justice in the world.<sup>1</sup> John Cardinal Dearden, chair of the NCCB Committee of the Bicentennial, said at the first of seven CTA hearings in February 1975:

In the bicentennial effort which we are beginning today, the bishops of the United States invite others to join in the widest possible sharing of assessments of how the American Catholic community can contribute to the quest of all people for liberty and justice. . . . Today, as citizens of a democratic society and members of an interdependent human community, we must assume our full share of responsibility for the economic, political and cultural betterment of all persons.<sup>2</sup>

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<sup>1</sup> See Pope Paul VI, “*Octogesima Adveniens*,” §§ 48-50 in *Catholic Social Thought: The Documentary Heritage*, eds. David J. O’Brien and Thomas A. Shannon (Maryknoll, NY: Orbis Books, 1992), 283-285. On CTA, see Bradford Hinze, *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York, NY: Continuum, 2006), 64-89; David J. O’Brien, “A New Way of Doing the Work of the Church,” *Commonweal* (26 Dec 1986): 698-702; Frank Manning, *A Call to Action: An Interpretive Summary and Guide* (Notre Dame, IN: Fides/Claretian, 1977); Thomas H. Stahel, S.J., “More Action Than They Called For,” *America* 135 (6 November 1976): 292-296; and the special supplement in *Commonweal* (26 Dec 1986): 697-712. Two detailed sociological studies of CTA are: Joseph A. Varacalli, *Toward the Establishment of Liberal Catholicism in America* (Washington, DC: University Press of America, 1983); Anthony J. Pogorelc, “Social Movements within Organizations: The Case of Call to Action and U.S. Catholic Bishops” (PhD diss., Purdue University, 2002).

<sup>2</sup> John Cardinal Dearden, “Awakening a New Vision: The Justice Hearings,” *Origins* 4 (20 February 1975): 547; also published in *Liberty and Justice for All: First Preparatory Hearing, ‘Humankind,’ February 3-5, 1975*, NCCB Committee for the Bicentennial, ed., (Washington, DC: NCCB, 1975), 1-2. The dual purpose of the “Liberty and Justice for All” program was identified in the guide given to each participating parish; see: J. Bryan Hehir, “Introduction,” in *Liberty and Justice for All: A Discussion Guide* (Washington, DC: NCCB Committee for the Bicentennial, 1974), 5.

According to the Working Papers given to the delegates at the CTA Conference, the NCCB,

initiated a process of consultation unique in the annals of the church. Each diocese was invited to hold parish discussions in order to ascertain the needs and concerns of the Catholic people. In addition, the bishops sponsored seven national hearings at which witnesses testified to many kinds of injustice and oppression. For two years, these programs of discussion and dialogue took place around the United States as thousands of people responded to the bishops' invitation to help determine how the Catholic community might more effectively address pressing issues of peace, justice and human development.<sup>3</sup>

The written responses from these parish consultations, as well as from the seven national hearings, were compiled in a set of Working Papers—arranged according to eight topics: Church, Family, Neighborhood, Work, Race and Ethnicity, Personhood, Nationhood, and Humankind. These topics were discussed by almost 2,500 participants—bishops, priests, religious, and lay people—during the CTA Conference in Detroit, 21-23 October 1976.<sup>4</sup>

The CTA hearings and conference are usually not associated with the *Encuentros*; for example, the introduction to the Second *Encuentro*'s resolutions did not even mention CTA.<sup>5</sup> Ana María Díaz-Stevens' *Oxcart Catholicism on Fifth Avenue* is one of the few works that makes a connection between the two, by pointing out the cautious and even antagonistic response of some U.S. bishops to the CTA hearings and conference, both at the diocesan level, as

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<sup>3</sup> NCCB Committee for the Bicentennial, *Working Papers: Introduction. A Call to Action* (Washington, DC: NCCB, 1976), 1.

<sup>4</sup> See O'Brien, "A New Way of Doing the Work of the Church," 698. Some 2,500 people participated at the CTA conference, but only about 1,330 were delegates; see "Survey of Call to Action Delegates," *Origins* 6 (21 Apr 1977): 704.

<sup>5</sup> See "Introduction: History and Development," in *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 64-67; this historical outline of the Second *Encuentro* identified a series of "remote antecedents" and "proximate antecedents," but did not include CTA.

was the case in New York City in 1972, and at the national level, as was the case with the First *Encuentro*.<sup>6</sup> A former member of the NCCB's Secretariat for Hispanic Affairs, David Blanchard, O.Carm., has also claimed that the *Encuentros* cannot be understood properly without referring to CTA.

In linking the CTA with the *Encuentros*, Díaz-Stevens described a meeting on 29 March 1972 between Terence Cardinal Cooke, Archbishop of New York, and a commission of eleven people representing the Hispanic Apostolate Office of the Archdiocese of New York then headed by Robert L. Stern.<sup>7</sup> The Hispanic Apostolate Office requested a meeting with Cardinal Cooke as a result of its two pastoral workshops in September 1971, which had provided the impetus for the First *Encuentro*.<sup>8</sup> During the two-and-a-half hour meeting, Stern and his colleagues presented Cardinal Cooke with four recommendations urging him to consider increasing the representation of Spanish-speaking Catholics at the highest levels of the Archdiocese.<sup>9</sup> The fourth recommendation presented to Cardinal Cooke stated that “on the next occasion of appointment of new Auxiliary Bishops in recognition of the Spanish speaking community at

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<sup>6</sup> The events in the Archdiocese of New York in 1972 are discussed below. Concerning the preparations of the Second *Encuentro* and the CTA process, see Antonio M. Stevens-Arroyo, ed., *Prophets Denied Honor: An Anthology on the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 1980), 306-307 and 313-315.

<sup>7</sup> See Ana María Díaz-Stevens, *Oxcart Catholicism on Fifth Avenue: The Impact of the Puerto Rican Migration upon the Archdiocese of New York* (Notre Dame, IN: University of Notre Dame Press, 1993), 204-208. See Robert L. Stern, “Evolution of Hispanic Ministry in the New York Archdiocese,” in *Hispanics in New York: Religious, Cultural and Social Experiences—Hispanos en Nueva York: Experiencias Religiosas, Culturales y Sociales*, (New York, NY: Office of Pastoral Research of the Archdiocese of New York, 1982), 2: 332-336.

<sup>8</sup> See section 2.1 above.

<sup>9</sup> A similar recommendation for increased Hispanic representation in the NCCB and the USCC was presented a few months later at the First *Encuentro*.

least one of them be of Hispanic origin and experienced in pastoral work in New York and that this appointment be made with the consultation of the Spanish speaking community . . .”<sup>10</sup> As Díaz-Stevens noted,

[o]n the surface the recommendations made by the Hispanics to the cardinal may seem predominantly of an administrative nature. The process by which they were formulated and presented to the cardinal, and the projections for future decision-making, however, contained a distinct theological vision. . . . This vision called for collegiality, not only among members of the clergy, but included lay leaders and grass-roots communities. Responsibility for the decision-making process of the church was to be shared at all membership levels. . . . [U]nder Stern’s administration the Hispanic laity had “come of age” and in a sense surpassed its non-Hispanic or Anglo counterpart by directly approaching the cardinal and asking for direct and real participation in the decisions henceforth to be made involving Hispanic lives within the church.<sup>11</sup>

Cardinal Cooke did not immediately respond to the four recommendations, preferring instead to wait for the outcome of the First *Encuentro* which was less than three months away. Stern, however, reported that during the meeting the cardinal “appeared suspicious of the motives of the letter [containing the four recommendations] and of the delegation and, occasionally, annoyed at the points raised.”<sup>12</sup> Stern has also stated that his “undoing” in the archdiocese followed this meeting with Cooke:

at the meeting [the Latino/a representatives] . . . said, “we are so grateful for being the recipients of all the services of the archdiocese. But we want to share responsibility for the life of the Church too.” Therefore they were asking the same

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<sup>10</sup> Stern, “Evolution of Hispanic Ministry,” 335.

<sup>11</sup> Díaz-Stevens, *Oxcart Catholicism*, 207-208. The collegial dimension implicit in these recommendations corresponded with the ecclesiological themes of the First *Encuentro*, which emphasized shared responsibility.

<sup>12</sup> Robert L. Stern, “Evolution of Hispanic Ministry in the Archdiocese of New York,” unpublished document prepared for the New York Archdiocesan Office of Pastoral Research, June 1982, quoted by Díaz-Stevens, *Oxcart Catholicism*, 209; an edited version of this same document is available in Stern, “Evolution of Hispanic Ministry,” 335.

things of Cardinal Cooke [as the First *Encuentro* later did]: greater participation of Hispanics in leadership roles, a Spanish-speaking auxiliary bishop, greater scope for the Spanish office. He took it very badly; he took it as confrontational. . . It was too bad because all they were saying was that they were really grateful and that they wanted to be involved in leadership too.<sup>13</sup>

For Díaz-Stevens, the cardinal's response to these recommendations from New York City's Catholic Latino/a community in 1972 foreshadowed the response that was to come from the U.S. bishops to the recommendations of the *Encuentros* and CTA:<sup>14</sup>

as the NCCB's 1976 Call to Action Conference in Detroit and the Bicentennial Hearings that preceded it later demonstrated, what was happening with the Hispanics could easily set the norm for all the faithful. . . . In other words, the cardinal's response to the Hispanics' requests in New York (which shortly afterward would be mirrored in the conclusions of the First National Hispanic Encounter) could have far-reaching consequences beyond the archdiocese and the Catholic Hispanic community. But while Hispanics and non-Hispanics alike were asking for a greater voice in their church, it was the Hispanics who had initiated the process and set the tone. In the hierarchy's mind perhaps this was part of the "problem."<sup>15</sup>

However, at least prior to the CTA Conference in 1976, the U.S. bishops' general reaction to the concept of shared responsibility—the idea that a representative lay and priestly assembly assist the bishops in the decision-making process—was mostly positive.<sup>16</sup>

David Blanchard, who has claimed that there was a clear connection between CTA and

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<sup>13</sup> Interview with Robert L. Stern, 15 June 2009.

<sup>14</sup> For example, Cooke went from initially supporting the First *Encuentro* to forbidding the promulgation of its recommendations in his archdiocese; because of this action, Cooke was denounced before the media. See Ana María Díaz-Stevens and Anthony M. Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion: The Emmaus Paradigm* (Boulder, CO: Westview Press, 1998), 166 and 171.

<sup>15</sup> Díaz-Stevens, *Oxcart Catholicism*, 208; however, the bishops' overall response to the First *Encuentro* cannot be appropriately summarized in one word (see section 3.3 above).

<sup>16</sup> See section 4.1 below; however, some bishops probably had the negative attitude described by Díaz-Stevens.



the *Encuentros* in the minds of the U.S. bishops, was recruited to work at the NCCB's Secretariat for Hispanic Affairs from October 1985 (a few weeks after the end of the Third *Encuentro*) until June 1987; the Secretariat asked Blanchard to prepare a socio-theological evaluation of the Third *Encuentro*.<sup>17</sup> During his time at the Secretariat, Blanchard became convinced that many bishops "were scared" of the *Encuentros* because of the similarities they saw with CTA:<sup>18</sup>

It is important to remember that Call to Action was the paradigm, not the *Encuentros* . . . Anything that . . . appeared like [CTA] was alarming. And it really goes back to the perception of what the teaching authority of the Church means. When we talk about the magisterium in the sense of the teaching authority of the Church, [it has] absolutely nothing to do with teaching. It has to do with control. [And] there is no way that you can control those kinds of gatherings.<sup>19</sup>

Anthony Stevens-Arroyo agreed in part with Blanchard's assessment:

The Second Encounter came a few months [after] the Call to Action Conference in October 1976 and borrowed from the system of representation and procedures planned for the latter. There was a special effort, however, to avoid the radical image that was given to Call to Action.<sup>20</sup>

Blanchard thought that CTA and the *Encuentros* espoused a view of the magisterium as one where

something needs to be learned by both sides. That is what Call to Action was. Any sense that that was going to happen now [at the *Encuentros*] and any legitimacy with the Hispanics was frightening to [the bishops] . . .<sup>21</sup>

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<sup>17</sup> See David Scott Blanchard, *An Evaluation: III Encuentro Nacional Hispano de Pastoral* (Washington, DC: NCCB/USCCB Secretariat for Hispanic Affairs, 1986); section 8.4 below examines this text and its purpose in more detail.

<sup>18</sup> The CTA controversy (discussed in section 4.3 below) did not bode well for the future reception of the *Encuentros* by the bishops.

<sup>19</sup> Interview of David Blanchard by the author, 20 April 2009; hereafter cited: Blanchard interview.

<sup>20</sup> Stevens-Arroyo, ed., *Prophets Denied Honor*, 314. The Second *Encuentro*'s preparation included hundreds of small groups which began meeting in March 1977, five months after the CTA Conference in Detroit.

<sup>21</sup> Ibid.

In his study of the Third *Encuentro*, Blanchard wrote that in light of Vatican II's understanding of the Church as the People of God and given that the bishops have a special teaching responsibility within the community of faith, a

change in our understanding of Church requires a change in teaching style as well. The *III Encuentro* is one instance of that change. It preserved and respected the teaching authority of the bishop while it structured a method for dialogue between all the People of God.<sup>22</sup>

According to Blanchard, the bishops came to realize that the Church in the United States needed to become a Church *for* Hispanics and a Church *of* Hispanics, implying that when the bishops teach they must teach *with* Latinos/as and not simply *for* them.<sup>23</sup>

Three of the *Encuentro* organizers, however, have been skeptical of Blanchard's claim that the bishops made a strong connection between the CTA and the *Encuentros*.<sup>24</sup> One of those interviewed for this dissertation did not recall any of the bishops aligning the *Encuentro* process with CTA.<sup>25</sup> Pablo Sedillo, National Director of the USCC's Division for the Spanish Speaking (1970-1975) and of the USCC/NCCB's Secretariat for Hispanic Affairs (1975-1992), recounted

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<sup>22</sup> David Blanchard, "The *III Encuentro*: A Theological Reflection on a Classic Church Event," in *Visión Profética / Prophetic Vision: Reflexiones Pastorales sobre el Plan Pastoral para el Ministerio Hispano / Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry*, eds. Soledad Galerón, Rosa María Icaza, and Rosendo Urrabazo (Kansas City, MO: Sheed & Ward, 1992), 209.

<sup>23</sup> See *ibid.*, 208-209.

<sup>24</sup> Of the seventeen people interviewed for this study, only four had direct knowledge of both the First *Encuentro* and CTA: Pablo Sedillo, Mario Paredes, Lupe Anguiano, and an interviewee who wished to remain anonymous. Anguiano did not comment on this matter. Some of the other interviewees commented on CTA, but their impressions were not the result of direct participation at the CTA Conference.

<sup>25</sup> Interview by the author of an *Encuentro* organizer and/or participant who preferred to remain anonymous, summer of 2009; hereafter cited: Confidential Interview A.

the long process that followed the First *Encuentro*:

I submitted the recommendations of the First *Encuentro* to the bishops. They were reviewed by a number of committees of bishops; [for example,] the Secretariat for Planning, [the Secretariat for] Priestly formation, [etc.]. The topics that were discussed [were those issues that we had said] . . . were wrong or lacking in the Church. I had to submit this, it was my obligation. . . . When the bishops approved the *Encuentros* they had said, “you come back and report to us what was done.” And I did that in a systematic way. . . . Whoever says that the bishops were not aware [of the difference between CTA and the *Encuentros*] . . . that [sic] is not the case because I made presentations at committee levels and there was a full report at the bishops’ conference with documentation.<sup>26</sup>

Nonetheless, one can point to four factors linking the *Encuentros* and CTA. First, David O’Brien, professor emeritus of history at the College of the Holy Cross and a former member of CTA’s justice conference subcommittee, has noted that Call to Action

was the first national assembly of the American Catholic community. In the nineteenth century the bishops met regularly and approved legislation governing the American church. Several bishops sponsored national lay congresses in the latter part of the century, but these were informal occasions devoted to the presentation of position papers. National events in the twentieth century were rare and almost always ceremonial. In 1926 and again in the summer of 1976 International Eucharistic Congresses were held in the United States. These were impressive, but they involved no effort to debate issues or offer suggestions to the church’s leadership. Thus the “Call to Action” convocation was unique; called together by bishops, its delegates largely there by appointment of their own local bishop, asked to formulate concrete proposals for the church, and promised that the bishops would seriously consider their advice and on its foundations draw up a five year pastoral plan of action for justice.<sup>27</sup>

One obvious commonality of CTA and the *Encuentros* was that both were national meetings intended to ascertain the views of the U.S. Catholic population; moreover, the delegates at the *Encuentros* were mostly chosen at the local level to represent their respective dioceses and

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<sup>26</sup> Interview of Pablo Sedillo by the author, 21 May 2009; hereafter cited: Sedillo interview.

<sup>27</sup> David O’Brien, *A Call to Action* (unpublished manuscript, May 1977), 10.

regions.

A second link between the *Encuentros* and the CTA is the Hispanic participation; according to María Teresa Gastón Witchger, who was involved with the Second *Encuentro*:

Hispanics participated on all levels and in all phases of the Bicentennial program . . . which culminated in the Call to Action Conference. Hispanics worked on planning, organizing and writing committees, contributed to parish level discussions and regional hearings and participated as delegates to the Conference itself (140 of 1,340), where they were organized by the National Secretariat into a Hispanic Caucus which effectively influenced the final resolutions of the Conference, contributing especially to the document on the family.<sup>28</sup>

Although not proportional to the 25% Catholic Hispanic population at the time, the Hispanic representation was evident; an observer at the CTA conference in Detroit recalled that

one distraught woman approached a bishop and said, “Oh, bishop, who are these delegates? They’re all Indians and blacks and Hispanics. Where are the regular people?”<sup>29</sup>

In any case, the Spanish-speaking delegates, who were represented on all CTA subcommittees, “showed little bitterness and proceeded to participate actively, and sometimes decisively, in the work of the conference.”<sup>30</sup> According to Anthony Stevens-Arroyo, the CTA Latino/a delegates were so well organized that they managed to transcend their own ecclesiological differences and

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<sup>28</sup> María Teresa Gastón Witchger, “Recent History of Hispanic Ministry in the United States,” in *Visión Profética / Prophetic Vision: Reflexiones Pastorales sobre el Plan Pastoral para el Ministerio Hispano / Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry*, eds. Soledad Galerón, Rosa María Icaza, and Rosendo Urrabazo (Kansas City, MO: Sheed & Ward, 1992), 190-191. The number of Latino/a delegates was slightly higher than 140 or about 10.5% of the total. A survey of the CTA delegates by the NCCB’s Ad Hoc Committee for the Bicentennial found that about 9.2% were of Hispanic origin (108 out of a total of 1,172); see “Survey of Call to Action Delegates,” 704. The data from this survey seemingly underreported the number of Latinos/as because not all the delegates completed the survey forms.

<sup>29</sup> Stahel, 293.

<sup>30</sup> O’Brien, *A Call to Action*, 87; cf. *ibid.*, 119.

Speak with one voice.<sup>31</sup>

According to O'Brien, "Hispanic Catholics . . . strongly endorsed the meeting and its results."<sup>32</sup> Similarly, Pablo Sedillo has noted that

Call to Action was something the bishops had been planning to do. We were invited to participate. And, yes, there was tension. Our community saw an opportunity to confront the bishops [whom] they felt were not committed to the implementation of the *Encuentro* recommendations. So, yes, there were tensions. No, we were not excluded.<sup>33</sup>

In a 1977 report, Sedillo indicated that the Secretariat "was very instrumental in recommending Hispanics" to CTA's planning and writing committees. Following the less-than successful first hearing in Washington, DC, the Secretariat lobbied effectively to make all of CTA's remaining hearings open to the local communities in which they were held. The Secretariat also coordinated the Hispanic caucus at the CTA Conference and raised Hispanic issues during the Detroit deliberations; the Secretariat increased the number of Latino/a CTA delegates from 40 to over 140 with an additional 150 Hispanic observers.<sup>34</sup>

The Latino/a participation in the Church's bicentennial program was also evident at the second CTA hearing held in San Antonio, Texas (3-5 April 1975). Representatives of the

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<sup>31</sup> See Stevens Arroyo (ed.), *Prophets Denied Honor*, 306-307. Stevens-Arroyo described the ecclesiological root of this tension as emphasizing either a sacrament or a servant model of the Church: *Prophets Denied Honor*, 175-179. On the sacrament and servant models of the Church, see Avery Cardinal Dulles, S.J., *Models of the Church* (New York, NY: Doubleday, 2002 expanded edition), Chapters 4 and 6.

<sup>32</sup> O'Brien, *A Call to Action*, 111.

<sup>33</sup> Sedillo interview.

<sup>34</sup> Pablo Sedillo, untitled report on the Secretariat for Hispanic Affairs' participation in Call to Action, February 1977, Box R.O. *Folders 1977 II ENC*, SEPI Archives, Miami, FL, pages are unnumbered; hereafter cited: Sedillo CTA Report. This report identifies three people influential in CTA's planning who a few years earlier had helped organize the First *Encuentro*: Edgard Beltrán, Tomás Bissonnette, and Francisco Diana.

Secretariat had met on 28 February 1976 with a member of the bicentennial staff to prepare the San Antonio hearing.

A previously prepared agenda was modified considerably by this working group and specific Spanish speaking persons were recommended to make the major presentations. In essence, the changes that were made and the work that followed contributed to the overwhelming success of this [hearing].<sup>35</sup>

At the hearing in San Antonio, Pablo Sedillo and Virgilio Elizondo were panelists; there was a report by César Chávez, along with the collaboration of Las Hermanas, PADRES, and the Mexican American Cultural Center (MACC).<sup>36</sup>

A third link between CTA and the *Encuentros* was that the planning committee of the Second *Encuentro*, which met five times in 1977, explicitly mentioned the CTA as worthy of attention.<sup>37</sup> A fourth link between CTA and the *Encuentros* was their similar grassroots origins and their shared concern for ecclesial coresponsibility.

#### 4.1 CTA's Origins and Interest in Shared Responsibility

In September 1971, the fifty-member National Advisory Council (NAC) discussed the idea of organizing the CTA hearings and conference.<sup>38</sup> Although as little known today as it was

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<sup>35</sup> Sedillo CTA Report.

<sup>36</sup> Section 4.2 below discusses the San Antonio Hearing.

<sup>37</sup> Among the events affecting the focus of the Second *Encuentro* were the 1974 Synod of Bishops on evangelization, Paul VI's *Evangelii Nuntiandi* (1975), and the 1976 CTA Conference. See section 5.3 below. In contrast, no references to CTA were found in the archival sources of the Third *Encuentro*.

<sup>38</sup> See Helen M. Casey, "Concern for the Poor and Underprivileged" in *Shared Responsibility at Work: The Catholic Bishops' Advisory Council 1969-1974*, eds. Michael J. Sheehan and Russell Shaw (Washington, DC: USCC, 1975), 48; O'Brien, "A New Way of Doing the Work of the Church," 698. A good introduction to the NAC in Thomas J. Reese, S.J., *A Flock of Shepherds: The National Conference of Catholic Bishops* (Kansas City, MO: Sheed & Ward, 1992), 136-140. Sr. Veronica Mendez of Las Hermanas, who was a member of the National Advisory

in 1971, NAC continues to provide the U.S. bishops with advice during their semiannual national gatherings.<sup>39</sup> In April 1968, The U.S. bishops gave “rather immediate acceptance” to the idea of establishing an advisory council for the USCC.<sup>40</sup> John Cardinal Dearden of Detroit, first president of the NCCB and USCC (1966-1971), noted that “[o]nce the matter was proposed for consideration by the bishops, it was accepted with great readiness and, seemingly, with few reservations.”<sup>41</sup>

Three years later, at the behest of NAC, the bishops enlarged NAC’s responsibilities to include advising the NCCB,<sup>42</sup> not only regarding social issues, but also “in matters that concern[ed] the internal affairs of the Catholic Church *as a church*.”<sup>43</sup>

As long as the Advisory Council was limited to [the] USCC, the implicit message was that the bishops, in the area of their pastoral responsibilities (NCCB), had no need or reason to consult with non-bishops. Once [the] NCCB, too, was opened

Council in the early 1980s, has said that NAC eventually included six Hispanics out of a total of almost sixty members: interview of Veronica Mendez by the author, 11 June 2009; see Virgil P. Elizondo, “The Advisory Council and the Spanish Speaking,” in *Shared Responsibility at Work*, 54-55. The National Advisory Council of the bishops’ conference is not to be confused with the National Advisory Committee of the Secretariat for Hispanic Affairs (NACS) which was formed as a result of the Second *Encuentro* in 1979 and lasted until 1990; section 6.3 below describes NACS.

<sup>39</sup> The USCCB’s official web page notes that its Administrative Committee receives “reactive and proactive advice from the National Advisory Council, which is comprised of fifty-five lay men and women, religious, priests, and bishops from the fourteen regions.” See <<http://usccb.org/comm/source/structure.shtml>> (accessed: 27 October 2010). Cf. “National Lay Council Advises Bishops,” *America* (4 December 2006): 7.

<sup>40</sup> Most Rev. Francis T. Hurley, “Origins of the Advisory Council,” in *Shared Responsibility at Work*, 15.

<sup>41</sup> John Cardinal Dearden, “A Venture in Shared Responsibility,” in *Shared Responsibility at Work*, 11.

<sup>42</sup> See Michael J. Sheehan, “Chronology of the Advisory Council,” in *Shared Responsibility at Work*, 7-8. See also: Sister Carol Frances Jegen, BVM, “Study of a National Pastoral Council,” in *Shared Responsibility at Work*, 59; Dearden, “A Venture in Shared Responsibility,” 12.

<sup>43</sup> Russell Shaw, “Introduction,” in *Shared Responsibility at Work*, 4.

up to the Advisory Council, the message was quite different: bishops, in exercising their pastoral responsibilities, [found] it advisable and desirable—possibly even necessary—to consult with non-bishops. . . . [NAC’s expanded purview was] no more and no less than a prudent adaptation of the manner in which the bishops’ authority [was] exercised, suited both to the contemporary theology of the Church and to the contemporary requirements of effective leadership.

The Advisory Council manifest[ed] yet another phenomenon in the contemporary life of the Church. The word is overlooked but it is the only one that fits: “dialogue.”<sup>44</sup>

As Cardinal Dearden stated in 1975, a “functioning Advisory Council was seen as a hoped-for instance of shared responsibility in the Church at the national level.”<sup>45</sup> Russell Shaw, press secretary of the NCCB and USCC from 1969 to 1987, has described “shared responsibility” in the Church as an ecclesial arrangement in which representative “priests, deacons, religious, and lay people . . . collaborate with the bishops in specified areas of decision making.”<sup>46</sup> An institutional embodiment of shared responsibility at the national level was understood by its proponents as a logical extension of the ecclesiological vision of Vatican II and its call for the creation of pastoral councils.<sup>47</sup> According to Shaw, the original idea behind the establishment of a *national* pastoral council in the United States was that it would become

*the national expression of shared responsibility for the Church in the United*

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<sup>44</sup> Shaw, “Introduction,” 5.

<sup>45</sup> Dearden, “A Venture in Shared Responsibility,” 11.

<sup>46</sup> Russell Shaw, “Time to Dust Off the National Pastoral Council?” *America* 184 (28 May 2001): 8; for a more detailed discussion of “shared responsibility,” see Russell Shaw, *Nothing to Hide: Secrecy, Communication and Communion in the Catholic Church* (San Francisco, CA: Ignatius Press, 2008), 113-117 and 154-161. See also Léon-Joseph Cardinal Suenens, *Coresponsibility in the Church*, trans. Francis Martin (New York, NY: Herder and Herder, 1968).

<sup>47</sup> See *Christus Dominus* § 29 and *Ad Gentes* § 30. *Apostolicam Actuositatem* § 26 envisioned such structures not only at the parish and diocesan level, but also on the national and international levels.



States with respect to the political and the social agenda of the Church. The planners didn't want the national pastoral council getting immediately and directly involved in the pastoral side of the Church's life, much less in the doctrinal, liturgical, or canonical side. But shared responsibility was welcomed and actively promoted with respect to the Church's political agenda and social agenda. And that's what was supposed to happen by this evolutionary process of the USCC and the National Advisory Council somehow merging, somehow coming together and flowering into a larger and more beautiful thing to be a national pastoral council for this country.<sup>48</sup>

Shared responsibility and pastoral councils became a topic of immense interest at this time. In 1970, for example, a conference, sponsored by the National Council of Catholic Men, met in Dayton, Ohio on 15-17 March, and dealt with the issue of diocesan pastoral councils. March 1970 also witnessed efforts by the National Federation of Priests' Councils, in junction with the Catholic Theological Society of America and *Chicago Studies*, to develop a theology of shared responsibility for the local Church. A few weeks later, 3-5 April, the Canon Law Society of America sponsored a conference in New York City, which considered coresponsibility with presentations by Hans Küng, Andrew Greeley, and Charles Curran.<sup>49</sup> In the wake of Vatican II's approval of pastoral councils, by 1970, 44 U.S. dioceses had permanent pastoral councils; two

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<sup>48</sup> Interview of Russell Shaw by the author, 15 July 2009; hereafter cited: Shaw interview.

<sup>49</sup> See Richard P. McBrien, *Report on the Church: Catholicism After Vatican II* (New York, NY: Harper Collins, 1992), 89-90. On the first conference, see: "May have National Council," *National Catholic Reporter* (4 March 1970): 1 & 9; Moises Sandoval, "Councils Face Credibility Gap," *National Catholic Reporter* (25 March 1970): 1 & 9. The series of studies on shared responsibility were published by Charles E. Curran and George Dyer (ed.), *Shared Responsibility in the Local Church* (n.p.: A project of the Catholic Theological Society of America, sponsored by the National Federation of Priests' Councils in conjunction with *Chicago Studies*, 1970). The presentations of the second conference were published by James A. Coriden (ed.), *Who Decides for the Church? Studies in Co-Responsibility* (Hartford, CT: The Canon Law Society of America, 1971).

years later that number had increased to 57, with another 69 planning to establish councils.<sup>50</sup> At the request of the NCCB Administrative Committee, NAC was commissioned in early 1973 to prepare a report on shared responsibility in the Church.<sup>51</sup>

Pastoral councils—at the parish, diocesan, and national levels—were seen as embodying shared responsibility in the Church.<sup>52</sup> According to canon 512 of the 1983 *Codex iuris canonici* (CIC), diocesan pastoral councils consist of

members of the Christian faithful who are in full communion with the Catholic Church—clerics, members of institutes of consecrated life, and especially laity . . . The Christian faithful who are designated to a pastoral council are to be selected in such a way that they truly reflect the entire portion of the people of God which constitutes the diocese . . .<sup>53</sup>

Canon 511 notes that a diocesan pastoral council, constituted under the authority of the local bishop, is charged with considering “practical conclusions about those things which pertain to pastoral works in the diocese.” The NCCB’s interest in pastoral councils focused on establishing a U.S. National Pastoral Council (NPC), whose membership would be representative of the U.S.

<sup>50</sup> See Steering Committee for the National Pastoral Council of the NCCB/USCC Advisory Council, *A Survey on Diocesan Pastoral Councils in the United States of America* (Washington, DC: NCCB/USCC Advisory Council, 1972), 11. For more recent statistics, see Hinze, *Practices of Dialogue*, 25, 39-40.

<sup>51</sup> The report was published as: Steering Committee of the U.S. Bishops’ Advisory Council, “The Quest for Shared Responsibility,” *Origins* 2 (26 April 1973): 693, 695, 705-708.

<sup>52</sup> Synods are another such structure. See Hinze, *Practices of Dialogue*, 38-44, 58-63, and 157-178. The USCC expressed a similar concern for shared responsibility in the Church: “The USCC reflected the Church’s engagement with a range of issues in secular society (social justice, education, communications); priests, deacons, religious, and lay people served alongside bishops as full, voting members of its committees” (Shaw, *Nothing to Hide*, 157). In 2001, the USCC and NCCB were combined to form the United States Conference of Catholic Bishops (USCCB).

<sup>53</sup> *Code of Canon Law. Latin-English Edition* (Washington, DC: Canon Law Society of America, 1999), canon 512 § 1 and § 2; hereafter cited: CIC. Diocesan pastoral councils are to be convoked at least once a year (CIC 514 § 2). Parish pastoral councils are described in CIC 536. National pastoral councils are not the subject of canon law.

Catholic population and which would function at the national level vis-à-vis the NCCB much as parish or diocesan pastoral councils do at their respective levels.

Cardinal Dearden assigned NAC the task of preparing a feasibility study of establishing a national pastoral council and listed shared responsibility as the basic question to guide the NPC study.<sup>54</sup> The NAC then sponsored a consultation which met at Mundelein College in Chicago, 29-31 August 1970, to address the practicability of forming an NPC in the United States. The meeting brought together representatives of 45 national Catholic organizations as well as 97 dioceses.<sup>55</sup> Avery Dulles, who was present at this conference, summarized some of the possible purposes of a NPC:

- (a) to give greater effect to the . . . theological principles of Vatican II;
- (b) to give prudent advice to the bishops on complex problems which pertain to the general direction of the Church;
- (c) to introduce shared responsibility into the government of the Church on the national level;
- (d) to foster communication in the Church between mutually alienated groups—hierarchy and faithful, old and young, white and non-white, men and women. (In this connection many speak of an “open and honest dialogue” that would result in a restoration of mutual respect, brotherhood, and sense of common purpose);
- (e) to involve all segments of the Church in the total mission of the Church; to dispel the notion that the sole tasks of the laity are to “pray, pay, and obey;”
- (f) to adapt the life of the Church in the United States to the American experience and to the spirit of our national institutions . . .<sup>56</sup>

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<sup>54</sup> Jegen, “Study of a National Pastoral Council,” 56.

<sup>55</sup> The documents of the consultation—which show how the consultants struggled with such issues as an NPC’s purpose, structure, authority, membership—were published as: Steering Committee, Advisory Council, and the USCC (eds.), *A National Pastoral Council Pro and Con: Proceedings of an Interdisciplinary Consultation August 28-30, 1970, in Chicago, Ill.* (Washington, DC: USCC, 1971).

<sup>56</sup> Avery Dulles, S.J., “The Idea of a National Pastoral Council,” in *A National Pastoral Council Pro and Con*, 14.

Dulles summarized some difficulties he foresaw with establishing an NPC in the United States: protecting the Church's unity in the face of greater diversity; ascertaining the Holy Spirit's guiding presence as well as the preserving the *sensus fidelium*; and guarding the Church's prophetic, transcendent nature.<sup>57</sup>

Thousands of copies of the consultation's proceedings were distributed in the following months.<sup>58</sup> In addition, NAC made use of media outlets to inform the Catholic population of its ongoing study and need for feedback. NAC's goal was to gather by July 1971 all of the reactions as well as the results of the Mundelein consultation into a report which could be presented to the NCCB Administrative Committee. Although NAC did not receive as many replies as it had hoped, the final report was completed for the NCCB Administrative Committee in September 1971.<sup>59</sup> The NAC concluded that a NPC "was desirable but not immediately feasible—[i.e.,] more spadework was needed before going ahead."<sup>60</sup> The NAC's report

suggested the further development of diocesan councils and regional consultations. It was further suggested that the role of the Advisory Council be expanded to include NCCB agenda items. Both of these recommendations were acted on as interim steps to the possible establishment of a National Pastoral Council by 1976 as part of the Bicentennial celebration of the United States.<sup>61</sup>

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<sup>57</sup> Dulles, "The Idea of a National Pastoral Council," 18-19. The views of Catholics United for the Faith, which was invited by NAC to comment on the proposed NPC, were published as: Catholics United for the Faith, *Reflections on a National Pastoral Council For the Church in the United States* (New Rochelle, NY: Catholics United for the Faith, n.d., ca. 1970).

<sup>58</sup> A shorter version of the proceedings was published as: Steering Committee of the Advisory Council of the United States Catholic Conference, *A National Pastoral Council: Yes, No, and Maybe* (Washington, DC: United States Catholic Conference, 1970).

<sup>59</sup> See Jegen, "Study of a National Pastoral Council," 58-59.

<sup>60</sup> Shaw, "Time to Dust Off the National Pastoral Council?" 8; cf. Jegen, "Study of a National Pastoral Council," 56-64.

<sup>61</sup> See Jegen, "Study of a National Pastoral Council," 59.

According to Russell Shaw, the NAC wanted a national pastoral council to “be up and running by the time of the U.S. bicentennial in 1976.”<sup>62</sup> Whether or not NAC’s intentions were so explicit, NAC

proposed that several less formal, national assemblies might serve as experiments in shared responsibility. Sr. Marie August Neale [at the time a member of NAC] suggested that these deal first with justice and be held in connection with the bicentennial. The National Conference of catholic Bishops gave its approval to this suggestion, and John Cardinal Krol, then president of the NCCB, asked Cardinal Dearden to assume leadership of the project.<sup>63</sup>

Accordingly, NAC provided the U.S. bishops with the idea of holding the CTA hearings and conference as a way of exercising shared responsibility and supplying the groundwork for the establishment of a National Pastoral Council in the not-too-distant future.

In January 1973, the Vatican Congregation for the Clergy issued a letter with a cautious conclusion:<sup>64</sup> “it is not opportune, at least for the present, to institute pastoral councils or similar organizations on an inter-diocesan, provincial, regional, national or international level.”<sup>65</sup> At the time, it was believed that this Vatican decision was influenced by the controversy generated by the Dutch NPC and its 1970 recommendation to abolish obligatory priestly celibacy.<sup>66</sup> In

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<sup>62</sup> Shaw, “Time to Dust Off the National Pastoral Council?” 8.

<sup>63</sup> O’Brien, “A New Way of Doing the Work of the Church,” 698. According to O’Brien (*A Call to Action*, 37) Sr. Marie August Neale envisioned these national assemblies as “advisory to the bishops, extra-canonical, and clearly experimental in nature.”

<sup>64</sup> See Congregation for the Clergy, “Vatican Letter/National Councils Opposed: Patterns in Local Pastoral Councils” *Origins* 3 (13 Sept 1973): 186-190. At the time, Cardinal John Joseph Wright (1909-1979) was prefect of this congregation.

<sup>65</sup> “Vatican Letter/National Councils Opposed,” 189.

<sup>66</sup> See Shaw, “Time to Dust Off the National Pastoral Council?” 8. On the short-lived Dutch NPC, see Jos van Dijk, “Dutch Church Council Votes no on Celibacy,” *National Catholic Reporter* (14 January 1970): 1; “Dutch Catholics and the Celibacy Crisis,” *National Catholic Reporter* (14 January 1970): 10.

Shaw's opinion, a great deal of harm was done to the idea of a National Pastoral Council by the storm that surrounded the Dutch NPC.<sup>67</sup>

In spite of this apparent setback, the NCCB approved NAC's proposal and appointed a Bicentennial Committee to spearhead the CTA process under the leadership of Cardinal Dearden; this committee met for the first time in May 1973.<sup>68</sup> In retrospect, Shaw believes

it is hardly surprising that the Call to Action process and especially the Call to Action Conference were in fact, by the people who planned these things and ran them, intended to be prototypes of a National Pastoral Council. They were supposed to sneak the idea and the reality of a National Pastoral Council back into the life of the Church in the United States and make it a reality no matter what the Vatican had said a couple of years earlier.<sup>69</sup>

According to Shaw, NAC's suggestion regarding the CTA process was accepted by the bishops as a way

to put flesh on the bones of the idea of a National Pastoral Council for the Church in the United States. . . . It was an attempt to carry forward and make a reality the idea of shared responsibility in the Church as embodied in a National Pastoral Council.<sup>70</sup>

The NAC was then commissioned to study the concept of shared responsibility and the possibility of evolving "into a national pastoral council, which would be the logical way for facilitating dialogue between bishops and the laity on the national level."<sup>71</sup> In 1975, Cardinal Dearden described the process used to select NAC's members:

What contributed greatly to the effectiveness of the Advisory Council almost from the beginning was the character of the original membership. The process of

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<sup>67</sup> Shaw interview.

<sup>68</sup> O'Brien, *A Call to Action*, 38.

<sup>69</sup> Shaw interview.

<sup>70</sup> Shaw interview.

<sup>71</sup> Reese, *A Flock of Shepherds*, 139.

selection had brought together a most representative group of persons—bishops, priests, religious, and laity—a true cross-section of the American Church. . . . Because it was so diversified, so representative, yet so loving of the Church, it established its own distinctive esprit de corps and achieved a level of effectiveness that was extraordinary.<sup>72</sup>

In February 1973, NAC completed its report on coresponsibility in the Church. Relying on Vatican II documents like *Lumen Gentium* (LG), *Gaudium et Spes* (GS), and *Apostolicam Actuositatem* (AA), as well as to apostolic letters like *Ecclesiae Sanctae* (ES) and *Octogesima Adveniens* (OA), NAC identified four ecclesiological themes in the concept of shared responsibility:<sup>73</sup> (1) the fundamental equality of all persons in the Church; (2) the call received by the faithful to use their gifts and charisms for the benefit both of the Church and of the wider human family; (3) the servant-like role of all pastors—which includes providing ways in which the faithful can freely express their creativity and initiative; and (4) the promotion of Church unity that is respectful of “regional pluralism.”<sup>74</sup>

In regard to the third theme, the NAC’s report noted that Paul VI had considered the “greater sharing of responsibility and decision-making” in the political sphere as a “legitimate aspiration.”<sup>75</sup>

Although there is an essential difference between the secular society and the Church, the active and lived solidarity referred to by Pope Paul applies to the Church as well as to the social and political sphere. The Church is a fellowship of life in which all are called to exercise their freedom and dignity as sons [sic] of

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<sup>72</sup> Dearden, “A Venture in Shared Responsibility,” 12.

<sup>73</sup> See, for example, LG §§ 13, 30, 32; GS §§ 1, 17, 29-92; AA §§ 2-3; ES §§ 16-17; CD § 27; OA § 47. ES and OA were issued by Paul VI in 1966 and 1971, respectively.

<sup>74</sup> “The Quest for Shared Responsibility,” 695 and 705. The ecclesiological and theological themes in this report have been combined to form the four described above; these four themes resonated with the recommendations proposed by the First *Encuentro*.

<sup>75</sup> OE § 47; English translation in *Catholic Social Thought*, 283.

God and to contribute according to their gifts to the upbuilding [sic] of the whole body. The Church must develop new institutional forms in every age.<sup>76</sup>

The fact that shared responsibility played such a large part in its inception prompted Russell Shaw to describe NAC as an outgrowth of Vatican II, which

had breathed a new spirit and enunciated a new vision of the Church—as community, a “people of God.” Although in no sense did Vatican II deny, do away with, or downgrade the hierarchical structure of the Church, it made abundantly clear that hierarchical structure does not exhaust its reality. It called on all Catholics to take to heart the obvious but sometimes overlooked fact that we are all in this thing called Church together.

“Shared responsibility” was the formula under which this fact came to be expressed. It was as an exercise in shared responsibility that the Advisory Council came into existence and continues to function.<sup>77</sup>

In line with its connection to shared responsibility and its origins, CTA was envisioned as needing to

grow from the bottom up and involve massive grass-roots participation . . . [Consequently,] 1974 [was to] be a “listening year” with no public events; during 1975 a series of regional meetings [would] examine particular justice issues and generate local participation, leading to the conference in 1976 which would be a “teaching event,” followed by a five to ten year period of follow through.<sup>78</sup>

#### **4.2 The CTA Hearings (1975-1976)**

The CTA process began with a listening phase that lasted 18 months. At the local level, hundreds of parish consultations were held in various parts of the United States.<sup>79</sup> In order to facilitate this grassroots consultation, the NCCB Bicentennial Committee prepared a discussion

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<sup>76</sup> “The Quest for Shared Responsibility,” 695.

<sup>77</sup> Shaw, “Introduction,” 3.

<sup>78</sup> O’Brien, *A Call to Action*, 41.

<sup>79</sup> For a brief description of one parish consultation, see O’Brien, *A Call to Action*, 6-9.



guide that was distributed to every diocese in the United States.<sup>80</sup> More than 800,000 responses were received from participants, who represented about half of the nation's dioceses.<sup>81</sup>

According to O'Brien,

this was a healthy percentage, for few programs sponsored by the national office of the church had ever drawn heavy diocesan participation. Only one fourth of the nation's dioceses had diocesan pastoral councils and less than that had diocesan peace and justice offices, despite the fact that the weight of the hierarchy [had] been thrown behind [the] development of such institutions. Achieving almost fifty percent participation, therefore, was a considerable accomplishment. Even that half was deceiving, however, for many of those programs were minimal, with only a few parishes participation. Still, the parish program did make a considerable impact on a number of dioceses.<sup>82</sup>

Seven regional hearings were held, at which over five hundred people testified. Each hearing was chaired by Archbishop Peter Gerety of Newark, New Jersey, and included panels that varied in number from 16 to 40.<sup>83</sup> Table 4.1 below summarizes these hearings.

| Table 4.1 Summary of the CTA Hearings |            |                          |                   |
|---------------------------------------|------------|--------------------------|-------------------|
|                                       | Title      | Location                 | Dates             |
| 1                                     | Humankind  | Washington, DC           | 3-5 February 1975 |
| 2                                     | Nationhood | San Antonio, TX          | 3-5 April 1975    |
| 3                                     | The Land   | Minneapolis-St. Paul, MN | 12-14 June 1975   |
| 4                                     | The Family | Atlanta, GA              | 7-9 August 1975   |
| 5                                     | Work       | Sacramento, CA           | 2-4 October 1975  |

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<sup>80</sup> The guide was published as: National Conference of Catholic Bishops Committee for the Bicentennial, *Liberty and Justice for All: A Discussion Guide* (Washington, DC: NCCB Committee for the Bicentennial, 1974). A selection from this guide can be found in Antonio M. Stevens-Arroyo and Virgilio P. Elizondo, "The Spanish-speaking in the United States," in *Prophets Denied Honor*, 7-13.

<sup>81</sup> See *Working Papers: Introduction*, 3. The number of responses is not equivalent to the number of people, since each person could register an opinion on more than one issue.

<sup>82</sup> O'Brien, *A Call to Action*, 57.

<sup>83</sup> See John Cardinal Dearden, "Bishops' Meeting / Cardinal Dearden: A Report on the Justice Conference," *Origins* 6 (18 Nov 1976): 346; O'Brien, *A Call to Action*, 67.

| Table 4.1 Summary of the CTA Hearings – Continued |                              |               |                   |
|---|------------------------------|---------------|-------------------|
|   | Title                        | Location      | Dates             |
| 6   | Ethnicity and Race           | Newark, NJ    | 4-6 December 1975 |
| 7   | Global Justice <sup>84</sup> | Maryknoll, NY | 14-16 July 1976   |

Except for the first and last hearings, a third to a half of the members of each panel were prelates. In his study of dialogue in the Church, Bradford E. Hinze noted that

each of the hearings featured an expert or academic—someone with name recognition—and a local person. . . . The stories of local people, sugar cane workers and farm workers, illegal migrants, textile mill workers, Native Americans, were regularly very moving and instructive, but so too were some of the experts: Dorothy Day, César Chávez, . . . and many more.<sup>85</sup>

According to O'Brien, these seven hearings “modeled an open church, perhaps more than the bishop participants had intended.”<sup>86</sup> In fact, criticism arose early and often during the CTA process. The parish discussion guide and the first hearing provided fodder for controversy; for example, in his weekly column in mid-April, 1975, Monsignor George Higgins acknowledged Andrew Greeley’s complaint that “romantic” activists had flocked to the first two CTA hearings.<sup>87</sup> Greeley, who had earlier called for the collective burning of the discussion guides because of their amateurish character in the “evil genius of Paulo Freire, the demigod of liberation theology,”<sup>88</sup> feared that the CTA process would be anchored in an uncompromising

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<sup>84</sup> Six national hearings were planned originally; however, in 1976 an additional hearing was organized to address “international issues, with testimony from invited guests from overseas, as well as from American experts and returning missionaries” (*Working Papers: Introduction*, 2).

<sup>85</sup> Hinze, *Practices of Dialogue*, 71.

<sup>86</sup> O'Brien, *A Call to Action*, 62.

<sup>87</sup> George Higgins, “Bicentennial Hearings Defended,” *The Catholic Standard* (17 April 1975): 7; cf. O'Brien, *A Call to Action*, 63.

<sup>88</sup> Andrew Greeley, “Catholic Social Activism—Real or Rad/Chic?” *National Catholic Reporter* (7 February 1975): 8. For a different though critical view of the discussion guide and first hearing, see Gary MacEoin, “‘Liberty and Justice for All’: A Critique of the Program,” *America*

social activism that exalted competence and consciousness raising over coalition building; to Greely, the purpose of the consciousness raising was to overturn the Church—rather than reform it.<sup>89</sup>

In spite of such criticism, prelates such as Cardinal Dearden were unfazed in their support for the hearings and upcoming conference. Dearden remarked at the opening of the CTA Conference on 21 October 1976 that the seven regional hearings had modeled a “listening, learning, and caring Church” and that its participants had expressed an “overwhelming acceptance” of the resulting process.<sup>90</sup> In his estimation,

wherever Catholics were asked [during CTA’s listening phase], they expressed their desire to share responsibility for the Church and nation. . . . Anyone who attended these programs at any level knows that they were conducted not in a spirit of complaining or faultfinding, but with a strong affirmation by our people of their Church, of Vatican II and of one another.<sup>91</sup>

#### *Second Hearing: San Antonio, Texas*

The focus of the second CTA regional hearing in San Antonio, Texas, 3-5 April 1975, was “Nationhood.” Its panel included seven prelates and six prominent Catholic Latinos/as, including Sr. Celia Ann Cavazos, then Superior General of the Missionary Catechists of the Divine Providence, as well as two of the organizers of the First *Encuentro*—Fr. Virgilio Elizondo, then president of MACC, and Pablo Sedillo, then National Director of the

(19 April 1975): 297-300.

<sup>89</sup> See Greeley, “Catholic Social Activism,” 7.

<sup>90</sup> John Cardinal Dearden, “Opening Address, Detroit, Michigan, September [sic] 21, 1976,” in *A Call to Action: An Agenda for the Catholic Community—Resources for Parish and Diocesan Programs* (Washington, DC: NCCB/USCC, n.d., ca. 1977), 12.

<sup>91</sup> Ibid. These hearings produced seven volumes of testimony which were published prior to the CTA Conference in Detroit. See this dissertation’s bibliography for references to these seven publications. The second and third hearings were the most relevant to the *Encuentros*.

USCC/NCCB Secretariat for Hispanic Affairs.<sup>92</sup> Numerous Catholic Hispanic leaders presented their hopes and fears vis-à-vis the Church, including representatives of PADRES, Las Hermanas, MACC, Communities Organized for Public Service (COPS), the United Farm Workers of America, the Southwest Regional Office for the Spanish-speaking, and the USCC/NCCB Secretariat for Hispanic Affairs.<sup>93</sup> According to O'Brien, "The listening panel of bishops and church leaders sat in small parish halls, attended Spanish festivals, and were moved by the deep spirituality and love of the church which all witnesses exhibited."<sup>94</sup> As Elizondo pointed out, the San Antonio Hearing countered certain critics of the CTA process who were claiming that it was being manipulated by the bishops:

It was the people themselves, the very ordinary grass-roots people, who have really never been listened to before who were at last listened to in this very personal way, where the intelligentsia and official leadership of our Catholic Church came to the poorest of the poor and asked them to present whatever case they wanted, in whatever way they wanted. I can assure you that the people found a very attentive and interested panel who were very willing to listen to the people. . . . [Through this process,] the Church is taking its first steps in officially becoming a listening church.<sup>95</sup>

The paper of Sr. Consuelo Pacheco of MACC, who was the first person to address the panel on April 3,<sup>96</sup>

had been put together by a group of people from around the area. They had come

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<sup>92</sup> National Conference of Catholic Bishops Committee for the Bicentennial, *Liberty and Justice for All – San Antonio Hearing: "Nationhood" April 3-5, 1975* (Washington, DC: NCCB, c. 1975), iii; hereafter cited: "Nationhood."

<sup>93</sup> "Nationhood," i-ii.

<sup>94</sup> O'Brien, *A Call to Action*, 63.

<sup>95</sup> Virgilio Elizondo, "San Antonio Hearings," *America* (10 May 1975): 349. Many of the issues raised by the 41 witnesses and the nine reports also surfaced at the First *Encuentro*.

<sup>96</sup> "Nationhood," 3-9. Pacheco's testimony was also published as: "The Justice Hearings: Spanish-speaking / Turning Right Side Out," *Origins* 4 (17 April 1975): 682-687.

together for several days to pool their ideas and to give an overall view of the status of the Spanish-speaking here in the United States, as seen not by some experts or professionals, but by the people themselves.<sup>97</sup>

Pacheco raised three crucial issues: (1) the Church's complicity in both discriminating against Latinos/as and seeing them as a problem; (2) the need to reject views, which equate catholicity with uniformity; and (3) the rich gifts Hispanics can contribute to society and the Church.

Pacheco listed three examples of such gifts. First,

Personalism governs the sustainment of our relationships. It is even more than a mutual relationship of individuals. The person incarnates the group and is at the service of the group, as the group is to the person. It is our [sic] of this personalism that the community arises, the community of the extended family: noncompetitive and respectful.<sup>98</sup>

Second, the Holy Spirit's abiding presence is manifested by Latinos/a celebrations:

God's Spirit reveals himself in our celebrations of life, our music and dances. Yes, we celebrate. We celebrate even death, because the life of a person is a totality and death is an inseparable part of it. Certainly we grieve, but grief cannot destroy our fiesta because fiesta is never an escape from reality. It is a celebration of it.<sup>99</sup>

Third, an inherited sense of reverence toward the sacred, which includes great love for Our Lady of Guadalupe, especially among Mexican Americans:

Our faith is simple, yet profound, and communion with God and the saints is as easy to us as conversing with our family members and close friends. Our very language is impregnated with expressions such as "si Dios quiere" or "con el favor de Dios"—if it be the will of God; "vaya con Dios"—go with God, and so on.<sup>100</sup>

Other speakers, such as Sr. Ángela Erevia of MACC, emphasized the significance of *religiosidad*

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<sup>97</sup> Elizondo, "San Antonio Hearings," 349.

<sup>98</sup> "Nationhood," 3.

<sup>99</sup> Ibid. Pacheco's statement on Our Lady of Guadalupe in "Nationhood," 6.

<sup>100</sup> "Nationhood," 6.

*popular* for Hispanics, especially *mandas* [fulfilling a promise if a prayer is granted], *altarcitos* [little altars], and *peregrinaciones* [pilgrimages].<sup>101</sup>

In order to address intra-ecclesial injustices, Pacheco insisted on an ecclesial unity-in-diversity, much as the First *Encuentro* had maintained:

True Catholicity is not uniformity, the uniformity of one dominating culture, but a fully respected variety in unity. All this requires an atmosphere of trust and confidence, in which more independence is given to the local church, so that it can make her own decisions for service of her own people. Only then can the Spanish-speaking Church contribute and continue to contribute in the future to the one Church of Christ in the U.S. and in the world.<sup>102</sup>

Pacheco echoed the position of the First *Encuentro* that socio-cultural assimilating tendencies often have ecclesial ramifications: “One of the things that we find very, very much in our Christian expression as Mexican Americans is the imposition, or the impression, that those who come to minister to us give us, that to be Catholics is to be this way; this way being the dominant cultural way.”<sup>103</sup> Pacheco called on the Church to “heed the message of Pentecost so that each nation hears the message in her own tongue.”<sup>104</sup> Pacheco pointed to dialogue as a means of expressing the Church’s pneumatological unity, which would exemplify the Church’s dialogical character: “*Hoy, en una palabra* [Today, in a word], we want this country, our country, this Church, our Church, to listen to us and not only to speak to us, sometimes even only ‘at’ us.”<sup>105</sup>

Other speakers at the San Antonio Hearing described injustices against Latinos/as in even

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<sup>101</sup> See “Nationhood,” 97-98.

<sup>102</sup> “Nationhood,” 3.

<sup>103</sup> “Nationhood,” 7. The comment of another speaker at the hearing could be paraphrased: “no to the melting pot concept, yes to the mosaic principle!” (see “Nationhood,” 95).

<sup>104</sup> “Nationhood,” 3.

<sup>105</sup> Ibid.

starker terms. Dr. Jesús Chavarria, a member of the history department of the University of California at Santa Barbara, noted that, in contrast to the approaching bicentennial, independence had not yet come to Chicanos/as, who were still a “colonized minority.”<sup>106</sup> Moreover, the Church stood to be indicted for its participation in its discriminatory attitudes and practices levied against Chicanos/as.<sup>107</sup> Chavarria emphasized that

the Catholic Church as an institution still has to make a decisive commitment to the redress of historical wrongs, that the church, in practice of the gospel, and especially in those parishes where Chicanos represent significant numbers, must at least stand for our independence from discrimination and oppression, our independence from being a colonized people.<sup>108</sup>

In addition to the ecclesiological themes mentioned by Pacheco, four other ecclesial concerns surfaced at the San Antonio Hearing: first, the disproportion between the low number of Hispanic bishops, priests, and seminarians on the one hand and the growing percentage of Latinos/as in the U.S. Catholic population, on the other. Lupe Anguiano, director of the Southwest Regional Office for the Spanish-speaking at the time, provided statistics about the percentage of Spanish-speaking Catholics for several dioceses in the Southwest (Table 4.2 below).<sup>109</sup>

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<sup>106</sup> “Nationhood,” 75. Chavarria’s testimony also appeared as “The Justice Hearings: La Causa Chicana / a Revolution yet to Come,” *Origins* 4 (17 Apr 1975): 673, 675-679. Although at times harsh, Chavarria’s testimony was well received by the panel and led to a frank exchange; see “Nationhood,” 78-83.

<sup>107</sup> See “Nationhood,” 76.

<sup>108</sup> “Nationhood,” 77.

<sup>109</sup> Lupe Anguiano delivered a similar presentation at the CTA Conference: see her “Statement for Call to Action Conference, Detroit, Michigan, October 1976 (*excerpt*),” in *Prophets Denied Honor*, 307-311. Anguiano depicted the lack of leadership opportunities among Catholic Latinos/as in stark terms and referred to *Gaudium et Spes* § 43 and *Populorum Progressio* § 81 (see “Statement for Call to Action,” 309):

| <b>Table 4.2 Percentage of the Catholic Population that was Spanish-speaking in 1975</b> |                                  |
|--|----------------------------------|
| <b>Diocese</b>   | <b>Percentage<sup>110</sup></b>  |
| Amarillo, TX   | 76                               |
| Brownsville, TX  | 90                               |
| Corpus Christi, TX   | 86                               |
| Dallas, TX   | 46 (55% of all baptisms in 1974) |
| El Paso, TX  | 76                               |
| San Angelo, TX   | 75                               |
| Gallup, NM   | 75                               |
| Tucson, AZ   | 80                               |

Such statistics were used by one person, who privately confronted several U.S. bishops with census figures to negate their claims that there were no Hispanics in their dioceses.<sup>111</sup>

According to Frank Chávez, a seminarian of the Diocese of San Angelo, in 1975 there were only about 200 Spanish-speaking priests to care for between 12 and 17 million Spanish-speaking people; moreover,

we don't see any directors or heads of seminaries or any spiritual directors at seminaries or priests in seminaries who are Mexican-American or of Hispanic descent. Another thing is, we don't have many subjects and we are not prepared to come out and minister to our people. . . . [W]e are vaulted into an Anglo system. They say that our culture is second-rate: we have to learn how to be ministerial priests; we have to learn how to be this and that and yet when we come out to minister to the Mexican-American people, we are very far back. Therefore, they have to teach us even after we are out how to become Mexican-American

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Hispanic lay persons hunger for the opportunity to be ministers of the *Word* in the structured parish; instead they are confronted with a strong clerical attitude, which asks them to cut the grass, cook a fiesta meal, run a Bingo, sell tickets, clean the church, wash altar cloths, etc. This attitude is contrary to the teachings of the church.

<sup>110</sup> "Nationhood," 64-65.

<sup>111</sup> Confidential Interview A. John Cardinal Krol of Philadelphia, when challenged by similar data during the CTA Conference replied "that all these groups claim they are 35 percent or 25 percent, and when you add them all up, you have 193 percent" (Stahel, 295).



again.<sup>112</sup>

According to Chávez, part of the solution to this situation was insuring that seminarians received the bicultural and bilingual formation they needed by establishing a national seminary or a set of regional seminaries for the Spanish-speaking—much as the First *Encuentro* had recommended.

Similarly, Sr. Mario Barrón of Las Hermanas, Fr. José López, then vocations director of the Archdiocese of San Antonio, and Br. Trinidad Sánchez, S.J. of the Toledo Diocese's Department for Spanish-speaking, complained that Hispanics were underrepresented in the U.S. Church's decision-making structures. Sánchez remarked:

The Chicano and Hispanic Community does [sic] ask this panel and the Church in the United States for full and equal participation in the decision-making positions and processes which determine their destiny. . . . The injustices make us as a people cry out, "Ya Basta" [Enough]. Some of us want to say we don't need hearings to record the injustices in the archives of some Washington or Roman office or to be printed up in some nice colorful red, white and blue handbook. Don't tell us it can't be done today, if you can't do it; don't keep the leadership from the people. "We don't have the answers," we are continually reminded, a cop-out I strongly suggest! The answers are there, often given by the people. Through the encuentros and other national, and regional and local meetings, they have given the answers to their problems and the injustices that they suffer and all to no or little avail!<sup>113</sup>

A second theme that surfaced during the San Antonio Hearing was the appropriate formation of future Latino/a leaders in the Church. Fr. Juan Romero, Executive Director of PADRES, called for the development of appropriate models for the priestly formation of those

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<sup>112</sup> "Nationhood," 26.

<sup>113</sup> "Nationhood," 107. Sánchez exemplified the desire of some Hispanics to confront the bishops for their failure to implement the First *Encuentro*'s recommendations. In contrast, Sedillo presented a much more positive view of the First *Encuentro*'s impact ("Nationhood," 17): In the past three-and-a-half years [following the First *Encuentro*] we have seen a new maturity within our community and the Church. We have seen a gap that was wide grow closer as a result of open dialogue between the hierarchy and the Spanish-speaking Catholics.

who would minister to the Spanish-speaking and for the creation of a Hispanic national pastoral council.<sup>114</sup> Similarly, Frank Chávez voiced the need to establish a national or regional seminary for Hispanics. Those who discussed formation invariably mentioned the importance of *conscientización*; for example, Fr. Virgilio Elizondo noted that a prime objective of seminaries was “to conscientize their entire . . . faculty to the needs of the Spanish-speaking of the West Coast and the West and Southwest.”<sup>115</sup>

A third theme that emerged from the San Antonio Hearing was the importance of *comunidades eclesiales de base* (CEBs). Fr. José López urged the panelists to accelerate the formation of CEBs and Pablo Sedillo reported that, along with the promotion of a *pastoral de conjunto*, the establishment of small Christian communities had practically monopolized the efforts of the Secretariat for Hispanic Affairs after the First *Encuentro*.<sup>116</sup> One reason for fostering these communities was to counter the growing influence of other Christian denominations among Latinos/as.<sup>117</sup> Gregoria McCumber pleaded in favor of CEBs:

I would like to say right here and now that unless we put our emphasis on the grassroot church . . . we are not going to be fruitful. . . . I have had the privilege to experience basic Christian community along with many other people in this 32-county diocese. And let me tell you, there is nothing like it. No amount of time spent in a parish where there are 2,000 people attending church on Sunday is going to take the place of an experienced basic community where people are actually in communion, in dialogue and in reflection, who know who they are and what they are. . . . So I think that what I am really asking for is that unless we get to the root of the church, that the lay people are going to go on without the church

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<sup>114</sup> “Nationhood,” 109.

<sup>115</sup> “Nationhood,” 27. Pablo Sedillo, Sr. Mario Barrón and Fr. José López also mentioned the value of conscientizing Catholic Hispanics (“Nationhood,” 18, 28, and 60).

<sup>116</sup> “Nationhood,” 60 and 17 respectively.

<sup>117</sup> See “Nationhood,” 18.

or that the hierarchy is going to be without a church because we are the church.<sup>118</sup>

A fourth theme that surfaced at this hearing was articulated by Sedillo, who emphasized that Catholic Hispanics never envisioned “establishing a parallel conference for the Spanish-speaking” nor desired “to separate the Spanish speaking[,] but [rather] to integrate [them] within the Church.”<sup>119</sup> Asked to assess the Hispanic participation in CTA a year and a half later, Sedillo stated:

The basic principle underlying the oral and written testimonies of many Hispanics who participated in the program was the desire for integration without assimilation and the demand for respect of our culture and tradition. . . . This Hispanic participation at the “Call to Action” conference, and the maturity, efficiency and unity with which we worked, marked a historic moment in demonstrating the value of the Hispanic community to the Church, the country and to the struggle for justice.<sup>120</sup>

On the same day as Sedillo’s presentation, Sr. Barrón voiced the cry of Hispanics against social injustice.

Across the nation, patient Hispanic groups are echoing the cry of César Chávez: we don’t ask the Church for buildings, but we ask for its presence among us. The not-so-patient groups such as those of East Los Angeles and Crystal City, Texas, are fighting for social justice without the church, letting the church tag along, when and if some local unit wakes up. But they are not waiting.<sup>121</sup>

Table 4.3 below summarizes the nine ecclesiological themes that emerged at the San Antonio Hearing.

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<sup>118</sup> “Nationhood,” 58 and 59.

<sup>119</sup> “Nationhood,” 17.

<sup>120</sup> Sedillo CTA Report.

<sup>121</sup> “Nationhood,” 28.

| <b>Table 4.3 Ecclesiological Themes of the San Antonio Hearing</b> |   |   |
|--|---|---|
|  | <b>Ecclesiological Theme</b>  | <b>Explanation</b>  |
| <b>1</b>   | The Church must face intra-ecclesial divisions affecting Latinos/as.  | These divisions are the result of:<br>(a) discrimination;<br>(b) assimilating tendencies.   |
| <b>2</b>   | The Church must embody a unity-in-diversity based on equal dignity of all.                                    | The antithesis of this unity is an assimilating uniformity.   |
| <b>3</b>   | The Church must encourage dialogue.   | The Church's dialogical character is pneumatologically based.   |
| <b>4</b>   | Hispanics have gifts that can help to build up the Church.  | These gifts stress community, <i>fiesta</i> , and <i>religiosidad popular</i> .   |
| <b>5</b>   | Shared responsibility should be promoted in the Church.   | The NAC identified four themes as founding shared responsibility in the Church.   |
| <b>6</b>   | The Church must encourage the proportional representation of Hispanics in all its decision-making structures. | There is a high disproportion between the low number of Hispanic leaders in the U.S. Church and the high percentage of Latinos/as in the Catholic population. |
| <b>7</b>   | The Church ought to ensure the appropriate formation of its future Latino/a leaders.                          | Such formation needs to be bilingual and bicultural, and include the conscientization of Hispanics and perhaps a regional or national seminary.               |
| <b>8</b>   | The Church needs to support the formation of more CEBs.   | CEBs facilitate dialogue, reflection, and the formation of community and may counter the inroads of other Christian denominations among Hispanics.            |
| <b>9</b>   | The Church should promote the integration of Hispanics in the Church.   | This integration recognizes both the Church's unity and its diversity.  |

*Third Hearing: Minneapolis-St. Paul, Minnesota*

The Minneapolis-St. Paul Hearing was unique because it was the only CTA hearing to devote a full day to intra-ecclesial injustices. The two most important presentations reflected opposing ecclesiological viewpoints: Bishop James S. Rausch, then NCCB/USCC General Secretary, and Fr. Richard McBrien, then a professor at Boston College. David O'Brien has

called the contrast between these two presentations one of the central themes of CTA.<sup>122</sup>

Rausch began by remarking that the U.S. bishops acknowledged the importance of recognizing intra-ecclesial injustices in a process whose focus was liberty and justice for all:

We cannot speak authentically on the subject of justice, if our own community in its own way cultivates injustice, by racial and sexual discrimination, by inadequate structures of financial accountability, by processes of decision-making which exclude large portions of our people; we are accused of such injustice. Aware of this allegation, we have held from the beginning that the Bicentennial Celebration is concerned with justice, both in the Church and in the world. The invitation to hear from all who feel aggrieved by injustice in the Church, as well as outside it, remains open.<sup>123</sup>

Rausch then offered a three-part caveat: first, the dictum that one's own house must be in order before offering advice to society at large, when taken to its extreme, would lead to either total inactivity or the creation of a self-righteous sect—the latter is untenable and the former is unacceptable. Second, realism requires that one cannot wait for the Church's internal perfection before addressing the world's injustice: "I suspect that those who benefit from injustice in our society today might like nothing better than to have the Church turn away from issues of public life and policy to issues of simple internal concern."<sup>124</sup> Third, intra-ecclesial cultural and religious attitudes "might convince an honest observer that a direct effort to reach consensus or even majority agreement at this moment on some notable problems in the Church could be

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<sup>122</sup> See O'Brien, *A Call to Action*, 57. Over 20%—of the 800,000 parish respondents opted for the topic on the Church rather than one of the other seven topics; see "The Data," in *A Call to Action*, 18.

<sup>123</sup> National Conference of Catholic Bishops Committee for the Bicentennial, *Liberty and Justice for All – St. Paul-Minneapolis Hearing: "The Land" June 12-14, 1975* (Washington, DC: NCCB, c. 1975), 1; hereafter cited: "The Land."

<sup>124</sup> "The Land," 1.

*extremely divisive* and consume excessive energy.”<sup>125</sup>

In contrast, Fr. Richard McBrien’s presentation, “The Need for Changes of Church Structures from Within,”<sup>126</sup> protested against Catholic social activists who failed to apply their concern for justice to the Church itself. McBrien, after complaining that intra-ecclesial justice received little attention in the discussion guide prepared for the CTA’s parish consultations, pointed to the need for ecclesial reform:

The dialogue within the Church about freedom and justice must also be explicitly a dialogue about freedom and justice within the Church. I suggest that the tendency to exclude the issue of ecclesiastical reform from the dialogue about freedom and justice in society is theologically and pastorally insupportable.<sup>127</sup>

McBrien noted that key episcopal figures agreed with him and even cited the first part of Rausch’s presentation as evidence; however, McBrien omitted the cautionary part of Rausch’s presentation and observed that, even when intra-ecclesial divisions are acknowledged, “specific examples of ecclesiastical injustices or denials of liberty are, for the most part, not given in such statements nor are specific structural or institutional deficiencies identified and criticized.”<sup>128</sup>

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<sup>125</sup> Ibid. Italics mine.

<sup>126</sup> “The Land,” 90-97.

<sup>127</sup> “The Land,” 91.

<sup>128</sup> “The Land,” 91. McBrien named Rausch explicitly and listed the same examples of intra-ecclesial divisions the bishop had cited earlier—discrimination, inadequate structures of financial accountability, and exclusion of large numbers of people from the Church’s decision-making process. McBrien’s insistence that the Church’s concern for justice required ecclesial reform was supported by the 1971 Synod of Bishops which stated that, although the Church is not alone responsible for justice in the world, “she has a proper and specific responsibility which is identified with her mission of giving witness before the world of the need for love and justice contained in the Gospel message, a witness to be carried out *in Church institutions themselves* and in the lives of Christians” (Synod of Bishops of 1971, “Justice in the World,” Chapter 2, in *Catholic Social Thought*, 294; italics added). Ana María Díaz-Stevens and Anthony M. Stevens-Arroyo have noted that the leaders of the “Latino religious resurgence” of the 1960s and 1970s

McBrien's ecclesiological foundation centered on the Church's mission:

[T]he Church has to remember that what is distinctive and specific about its mission is that the Church is called upon to offer a credible sign or sacrament that men, women and children who are truly open to the Gospel of Jesus Christ are open to the most effective transforming power that could possibly exist. . . . We are called to show the world that the Gospel of Jesus Christ is in fact a reality that transforms and humanizes, that Jesus Christ is, in the words of the Council, the key and the focal point and the goal of human history. And we are to do that by word and by sacrament, by institutional and personal embodiment.<sup>129</sup>

Accordingly, the first question a Catholic social activist must ask

is whether or not he or she is still working out of the Roman Catholic tradition. If the only response to that question is going to be "who cares?" then the anti-intellectualism of the movement is more widespread than its severest critics have suspected. Anyone who dismisses the papacy and the episcopacy and shows now [sic] concern at all for the manner in which these ministries are exercised in and for the Church, is no longer a Roman Catholic, for all practical purposes.<sup>130</sup>

The difference between the ecclesiological visions of Rausch and McBrien was noticed by the writing committee in charge of synthesizing the Church-related material from the parish consultations. This committee's section of the Working Papers noted that issues involving communication formed the major intra-ecclesial problem identified by the bicentennial consultation.<sup>131</sup> Indicating that a lack of justice within the Church diffused the energy and stifled the enthusiasm of its members while curtailing "the Church's message and witness to society,"<sup>132</sup> the writing committee observed:

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"adopted reform of ecclesiastical institutions as a goal because of the following principle: The church cannot give what the church does not have." Díaz-Stevens and Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion*, 154.

<sup>129</sup> "The Land," 93.

<sup>130</sup> "The Land," 91.

<sup>131</sup> See NCCB Committee for the Bicentennial, *Church. A Call to Action* (Washington, DC: NCCB, 1976), 13; hereafter cited: *Church*.

<sup>132</sup> *Church*, 13.

There is a tendency on the one hand to claim that if the Church waits until it is perfect, it will be mute forever. But there is also a tendency to claim that the ineffectiveness of the gospel and our Catholic heritage is due to moral rhetoric contradicted by church practice. This problem is closely related to the issue of credibility . . . It implies that, if church leaders listened better, their spoken message would be more credible. If justice within the Church were extended to protect the rights of all the baptized, then the message of justice to local, national and world bodies would be more telling and effective.<sup>133</sup>

Reflecting McBrien's position, the writing committee commented:

The most important obstacle to community revealed in the parish consultations . . . is the role of women in the Church. Thousands of participants indicated that they felt that women have been denied a fair and equal share in the life of the Church, particularly in ministry and in decision making. They called for immediate action to correct this situation. Significant numbers asked that women be ordained to the diaconate and to the priesthood. . . . There can be no question that the role of women has become a significant subject; that it is affecting the lives of many people and creating problems within the community; and that many perceive it as a question of justice in the Church.<sup>134</sup>

The writing committee, however, did not recommend any immediate change: "participants throughout the program recognized the existence of complex theological issues and were willing to await direction from those responsible for providing theological guidance."<sup>135</sup> Nevertheless, the writing committee recognized that "[c]ommitted lay and religious women do not hesitate to state their intention to pursue the goal of justice *independently of the Church*, if need be."<sup>136</sup>

### 4.3 The CTA Conference

Both the CTA Conference in Detroit (21-23 October 1976) and the bishops' response

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<sup>133</sup> Ibid.

<sup>134</sup> Ibid., 8.

<sup>135</sup> Ibid.

<sup>136</sup> Ibid., 9; italics added.



received well-publicized attention.<sup>137</sup> On Wednesday, 20 October 1976, the eve of the CTA conference, the organizing staff was apprehensive. According to O'Brien, their uneasiness was well founded since the two-year CTA consultation process had

made them sharply aware of the deep divisions which existed in the Catholic community. They knew that many people, including some bishops, regarded the whole idea of consultation, dialogue and voting with suspicion, if not hostility. They also knew that militant advocates of unpopular positions would be actively present in Detroit. The logistics of handling arrangements for 2,500 people were imposing enough; the process of getting so many to work together smoothly and efficiently on highly charged issues was more imposing still.<sup>138</sup>

Some of the organizers were afraid that the CTA Conference's open approach "would distract attention from the assigned topic and provide means whereby 'destructive' elements might gain control."<sup>139</sup>

The divisiveness feared by the CTA staff may have been exacerbated by the decision the following day, Thursday October 21, to seat representatives of organizations not included in the Kenedy Directory; for example, delegates from Dignity, and the Women's Ordination Conference.<sup>140</sup> One of the most frequent criticisms of CTA was that such groups wielded undue influence during the conference. In any case, 1,351 voting delegates and some 1,000 observers gathered in Detroit.

Russell Shaw, NCCB/USCC press secretary, who was present in Detroit, used two anecdotes to illustrate the misgivings generated during the CTA Conference. First, much to the

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<sup>137</sup> See the CTA studies cited in footnote 1 above. In its editions of October and November, 1976, the *National Catholic Reporter* devoted much attention to the bishops' reaction to the CTA Conference.

<sup>138</sup> O'Brien, *A Call to Action*, 85.

<sup>139</sup> *Ibid.*, 45.

<sup>140</sup> *Ibid.*, 86. The Kenedy Directory is also known as the Official Catholic Directory.

CTA planners' regret, the conference

blew up in their faces. They overreached themselves. I guess they lost control of the process, I guess they lost control over the conference. What happened in Detroit, I speculate, went beyond the expectations and intentions of the planners, of the people who had thought they were in control. Somehow it took on a life of its own. It attracted a lot of attention and a great deal of notoriety, [as well as] much hostility, both overt and subterranean . . . on the part of the bishops. And God only knows what they were thinking over in Rome! But that then was definitely the end of shared responsibility (and the National Pastoral Council) at the national level of the Church in the United States up to the present day. And . . . it is a damn shame.<sup>141</sup>

Shaw noted that some of the CTA's resolutions made "it quite clear that they could only be made by people who were not happy with the way the Church was, and thought that mistakes had been made and that radical change was needed."<sup>142</sup> For example, Shaw and Fr. Thurston Davis, S.J., editor-in-chief of *America* during Vatican II and a staff member at the bishops' conference in 1976, were walking through Cobo Hall during a plenary session:

As we strolled across this huge hall a number of recommendations were being rammed through with very little discussion. The chair was busy dabbling [sic] recommendations through; I guess they were in a rush, trying to approve everything in sight, trying to cut down on debate. As we strolled along . . . Fr. Davis turned to me and said, "it reminds me of The Terror!" And although neither of us had ever seen The Terror [*la Terreur*] in action, I think we both knew exactly what that meant; it had an aura of coercion and control: No dissent allowed! We have an agenda and by God we are going to put it in place!<sup>143</sup>

Similarly, Fr. Thomas Stahel, S.J., managing editor of *America* in 1976, noted that during the CTA plenary sessions most of the allotted time

was consumed in disposing of amendments and the inevitable parliamentary wrangles, so that the substance of the proposals never got seriously questioned by

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<sup>141</sup> Shaw interview.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid.

the conference as a whole. This flaw in the process prevented the plenary body from exercising any moderating influence on the tenor of the proposals, which in some cases still bear the marks of the special-interest groups that promoted them at the subsection and section level.<sup>144</sup>

In contrast, O'Brien has pointed out that each recommendation received up to seven hours of consideration in small working committees and another four to six hours of debate at a section meeting: "Most of the amendments had already been considered and defeated before the plenary session."<sup>145</sup>

Shaw also remembered an incident that occurred immediately after the CTA conference. As he was waiting outside his hotel for the bus to the airport, he noticed a bishop standing not too far from where he was. The bishop

spied me standing there and we knew each other and he came storming over to me. He said to me something like, "how come you staff people in Washington make things like this happen?" [Of course,] he meant the Call to Action Conference. I was not in too good a mood myself right then. And I said, "How come you bishops let them happen?"<sup>146</sup>

As the conference was ending on Saturday October 23, a protester who crashed the plenary session and was dragged away by the police, directed his rage against Cardinal Dearden:

"JUDAS! TRAITOR! TRAITOR TO THE FAAAAITH!"<sup>147</sup>

Criticisms, sometimes vicious, came from both the right and the left:

The spectrum and types of criticism levied at and during the Bicentennial Program was extraordinary in its breadth and intensity. The program was attacked

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<sup>144</sup> Stahel, 292.

<sup>145</sup> O'Brien, *A Call to Action*, 93. Cf. David O'Brien, "On Detroit," at <<http://americancatholiccouncil.org/resources/obrien-on-detroit/>> (accessed: 11 November 2010).

<sup>146</sup> Shaw interview.

<sup>147</sup> Stahel, 296; capitalization in the original.

by conservative factions, both clerical and lay, for its unrepresentativeness of American Catholic opinion on certain issues, its supposedly unthinkingly critical posture toward existing institutional arrangements, and for its implicit and allegedly heretical theological underpinnings. It was also the subject of ridicule from the viewpoint of the more radical fringe of the Catholic Church; a fringe convinced that nothing possibly good could result from a process operating from within the Church “defined as hierarchy.” From the latter perspective, the whole program represented a clever strategy of lay containment on the part of the Bishops.<sup>148</sup>

Andrew Greeley portrayed the conference as a “ragtag assembly of kooks, crazies, flakes, militants, lesbians, homosexuals, ex-priests, incompetents, castrating witches, would-be messiahs, sickies, and other assorted malcontents.” He urged the bishops “to reassert their control over what goes on in the church . . . [and] replace the self-appointed, self-anointed messianic cults which claim to speak for the rest of us.”<sup>149</sup> Three days after the conference, Archbishop Joseph Bernardin, president of the NCCB, complained that too much had been attempted and that special interest groups had played a disproportionate role; nonetheless, he insisted that the CTA Conference should

not become a cause of alienation or divisiveness in our Catholic community. Together we must work for unity within the church, a unity which is assured by the one Spirit who is present and at work in us all.<sup>150</sup>

When the NCCB met in May 1977 to discuss CTA’s recommendations, Archhbishop

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<sup>148</sup> Varacalli, 99. An almost identical criticism was levied against the First *Encuentro* and the *Encuentro* process in general: cf. section 3.3 above.

<sup>149</sup> Greeley, quoted in O’Brien, *A Call to Action*, 98. Cf. O’Brien, “A New Way of Doing the Work of the Church,” 701. More reactions in Varacalli, 99-112.

<sup>150</sup> Joseph Bernardin, “Archbishop Sees Mixed Results From Justice Conference,” *Origins* 6 (4 November 1976): 324. Prior to the CTA conference, Bernardin attempted to dampen some of the anticipation that had surfaced during the CTA Hearings regarding the ordination of women; see Joseph Bernardin, “Discouraging ‘Unreasonable Hopes’,” *Origins* 5 (16 Oct 1975): 257, 259-260.

Bernardin cautioned about the dangers of “polarization and factionalism.”<sup>151</sup>

As chair of the NCCB Committee of the Bicentennial, Cardinal Dearden presented a report on CTA to his fellow bishops on 9 November 1976, two weeks after the CTA meeting.<sup>152</sup> While admitting that there had been flaws in Detroit and that the delegates were not representative of the U.S. Catholic Church, he urged the U.S. bishops to continue the CTA process so as “to act upon our clear responsibility for *the unity*, fidelity and vision of the Catholic community.”<sup>153</sup> For Dearden, CTA brought to life a “process of consultation and dialogue” and he urged his brother bishops to respond to CTA in a manner that made “clear our continuing commitment to shared responsibility.”<sup>154</sup> Subsequently, Dearden and Archbishop Peter Gerety of Newark—who had chaired all seven hearings—were conspicuously absent from the task force appointed by Bernardin in April to prepare the official NCCB response to CTA.<sup>155</sup> According to O’Brien, at a meeting of the NCCB Administrative Committee in February, a debate took place about the response to CTA; some of the prelates urged

that the message contain a very clear statement regarding the teaching authority of the bishops, in order to set to rest widespread uneasiness about the weight of such

<sup>151</sup> O’Brien, “A New Way of Doing the Work of the Church,” 702.

<sup>152</sup> The report was published as: Dearden, “Bishops’ Meeting,” 345-348.

<sup>153</sup> Dearden, “Bishops’ Meeting,” 348. Italics mine.

<sup>154</sup> Ibid., 347.

<sup>155</sup> See Mark Winiarski, “Cardinal Fights to Save ‘Call to Action’ Process: Infighting Follows Task Force Recommendations,” *National Catholic Reporter* (11 April 1977): 1 and 31. A few days later, Dearden denied that there had been any infighting at the NCCB: “I was not a member of the task force at my own request . . . there was no attempt as implied [by the *National Catholic Reporter*] to exclude me from their deliberations;” see Mark Winiarski, “Dearden: ‘No Backroom Battle over ‘Detroit,’” *National Catholic Reporter* (29 April 1977): 3. The U.S. bishops rejected the task force’s plan and drafted their own instead; see Mark Winiarski, “Bishops Vote Strong ‘Action’ Implementation,” *National Catholic Reporter* (13 May 1977): 1 and 13; hereafter cited: “Bishops Vote.”

a consultative process. Dearden, it was reported, had reminded the bishops that in a crucial debate at Vatican II, the Council had decided to place discussion of the church as the people of God before the section on the church as institution and hierarchy. Accordingly, he argued that a response to [a] consultation which began with and emphasized the authority of the bishops would violate the spirit and theological underpinning of conciliar teaching.<sup>156</sup>

In the end, however, Dearden's argument did not fully prevail.<sup>157</sup>

### *CTA's Ecclesiological Themes*

CTA's 182 resolutions were divided into eight parts, corresponding to the conference topics: Church, Family, Neighborhood, Work, Race and Ethnicity, Personhood, Nationhood, and Humankind.<sup>158</sup> Table 4.4 below summarizes CTA's ecclesiological themes.

| <b>Table 4.4 Ecclesiological Themes of CTA's Resolutions</b> |   |
|--|---|
| <b>1</b>   | The Church, as the People of God, should be aware of the rights of the poor and value social as well as pastoral concerns.  |
| <b>2</b>   | The Church should ensure the appropriate formation of seminarians and students in Catholic academic institutions; such formation must be multi-lingual and -cultural.   |
| <b>3</b>   | The Church should face intra-ecclesial divisions that affect ethnic and cultural minorities, especially those involving gender inequalities; women and married men should be considered for ordination to the priesthood. |
| <b>4</b>   | The Church should encourage the proportional representation of ethnic minorities in the formulation and implementation of all its policies.   |
| <b>5</b>   | The Church should be committed to a unity of faith in pluralism.  |
| <b>6</b>   | The Church should develop collegial structures and practices that encourage dialogue, co-responsibility, and accountability. Church leaders should utilize an open consultative process in their decision-making.         |

<sup>156</sup> O'Brien, *A Call to Action*, 140.

<sup>157</sup> See further below in this section an account of the U.S. bishops' response.

<sup>158</sup> CTA's recommendations were published in *A Call to Action: An Agenda for the Catholic Community*. The resolutions, but not the introductory and summary statements from the Working Papers, appeared in volume 6 of *Origins* (November 4 and 11, 1976).

**Table 4.4 Ecclesiological Themes of CTA's Resolutions – Continued**

|   |  |
|---|--|
| 7 | The Church should endorse small intentional communities that promote the growth of community, conscientization, and the work of education and formation for justice. |
|---|--|

The resolutions on the Church called on the People of God to honor the ministry of all the faithful, to be “sharply aware” of the rights of the poor, and to apply “to its internal life its teachings on social justice and human rights . . .”<sup>159</sup> CTA also called the hierarchy to financial accountability, urged the development of structures and practices of shared responsibility suited to an open consultative process, advocated the establishment of bicultural pastoral care and schooling, recommended the ordination of married men to the priesthood, and called for the full participation of women in the life of the Church. CTA also encouraged the proportional representation of minorities within the decision-making structures of the Church, emphasized the importance of ecclesial unity-in-pluralism, and advocated consciousness raising as well as the formation of small intentional communities. CTA held that bicultural pastoral care is a right of the people of God:

professional training should be provided in seminaries or special programs for men and women—lay, religious or clergy—preparing for or assigned to particular ministries. An adequate commitment of resources should be made to enable this professional training to be provided.<sup>160</sup>

CTA's Ethnicity and Race resolutions requested

[t]hat facilities for seminary and other training for ministries among ethnic, racial and cultural groups should include multilingual and multicultural education, and intensive in-service training in relation to the specific ethnic, racial and cultural communities they will serve; and that such facilities should be developed as

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<sup>159</sup> “A Call to Action — Justice in the Church,” *Origins* 6 (4 November 1976): 309; hereafter cited: “Justice in the Church.”

<sup>160</sup> “Justice in the Church,” 311.

models in every region of the country by the cooperative efforts of bishops, pastoral councils, cultural centers and institutions of higher education.<sup>161</sup>

The curriculum of Catholic schools should be designed with such concerns in mind:

Church leaders and Catholic educators [should] promote multilingual and multicultural values and incorporate them in all educational plans and programs. Appropriate ethnic groups and the parents involved must share responsibility with regard to the formulation and implementation of these programs.<sup>162</sup>

These recommendations, endorsing multicultural values, ran counter to the Americanization *a la* melting pot which had previously been common in parochial education.<sup>163</sup>

In regard to the role of women in the Church, CTA urged the NCCB, in consultation with national Catholic women's organizations, to establish "an effectively staffed structure to promote the full participation of women in the life and ministry of the church."<sup>164</sup> Eight of CTA's resolutions dealt with the equal participation of women in the Church—including the ordination of women to the diaconate and priesthood.<sup>165</sup> Similarly, two of CTA's Personhood recommendations called for an end to "church structures that exclude persons from ministry" and advocated specific efforts to "bring women . . . to a greater participation in the life and ministry of the church."<sup>166</sup>

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<sup>161</sup> "Ethnicity and Race," *Origins* 6 (11 November 1976): 334. These "cooperative efforts" were similar to those which the First *Encuentro* labeled *pastoral de conjunto*. CTA was similar to the First *Encuentro* in acknowledging that the faithful of a particular ethnic group are best served "by priests of their own language and culture" ("Ethnicity and Race," 334).

<sup>162</sup> "Justice in the Church," 313.

<sup>163</sup> See Jeffrey M. Burns, "Catholic Ministry in the Era of the 'Mexican Problem,' 1910-1943," in *Mexican Americans and the Catholic Church, 1900-1965*, eds. Jay P. Dolan and Gilberto Hinojosa (Notre Dame, IN: University of Notre Dame Press, 1994), 148-150.

<sup>164</sup> "Justice in the Church," 312.

<sup>165</sup> See "Justice in the Church," 312.

<sup>166</sup> "Personhood," *Origins* 6 (4 Nov 1976): 314; the text then urged U.S. bishops to "open the



While the First *Encuentro* stressed the redressing of cultural, ethnic, and, to a lesser extent, economic injustices, CTA placed greater emphasis on correcting gender inequalities. For CTA, the status of women in the Church was “[t]he most important obstacle to community”; accordingly, committed lay and religious women were encouraged to seek ordination to the priesthood “independently of the Church.” if necessary.<sup>167</sup> Some CTA resolutions seem to have been a corollary of McBrien’s ecclesiological position: “If justice within the Church were extended to protect the rights of all the baptized, then the message of justice to local, national and world bodies would be more telling and effective.”<sup>168</sup>

Fourth, in regard to minorities (Table 4.4), CTA criticized the Church for making a “mockery” of its own teaching on racial and ethnic equality and urged:

a proportional representation of racial, ethnic and cultural groups in the formulation and implementation of church policy, which will reflect the national make-up of the church . . . [T]he NCCB must establish an affirmative action plan with goals and timetables within one year, the plan to include employment, deployment . . . , upward mobility and procurement, with a clearly defined procedure of accountability . . .<sup>169</sup>

Similar to the First *Encuentro*, CTA urged the NCCB to

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office of preaching to women.” In contrast, the First *Encuentro* called for the ordination of women to the diaconate, but did not mention the ordination of women to the priesthood. In his presentation at the First *Encuentro* in 1972, Fr. Thomas W. Bissonette of the Permanent Latin-American Diaconate Program of the Archdiocese of Detroit proposed the ordination of women to the diaconate at the end of his presentation: “The Church could assist the granting of equal status to women in the Hispanic culture” (Thomas W. Bissonette, “Diaconate: A Declaration of Principle,” in *Proceedings of the Primer Encuentro Hispano de Pastoral, June 1972 Washington, DC*, eds. Division for the Spanish Speaking and the USCC [Washington, DC: Division for the Spanish Speaking, March 1974], D1.11. My translation of the original Spanish).

<sup>167</sup> *A Call to Action: An Agenda for the Catholic Community*, 27.

<sup>168</sup> *Ibid.*, 29.

<sup>169</sup> “Ethnicity and Race,” 333.

take immediate action to secure a larger membership in the hierarchy from the ethnic, racial and cultural groups within the Catholic community in the United States. There is an immediate need for the appointment of more ethnic, black and Hispanic bishops, including appointment of these bishops to the office of ordinary.<sup>170</sup>

Since Spanish speakers comprised about “one-fourth” of the U.S. Catholic population, CTA asked the bishops to expand the NCCB’s Secretariat for Hispanic Affairs and establish a National Hispanic Research Center. CTA also called on dioceses to create more inculturated liturgies that would take their content “from the native origins of these diversified groups, as well as encourage the liturgists, scholars and folklorists to seek hymns, prayers, stories and other cultural materials from the many cultural strains composing the Catholic population of the United States.”<sup>171</sup>

The fifth theme (Table 4.4)—concerning the unity of faith in pluralism—had a twofold emphasis: first was the acceptance “of differences of opinion on theological matters, insofar as these represent legitimate theological pluralism.”<sup>172</sup> Second was a unity of faith that actively encourages cultural, racial, ethnic, and linguistic diversities and requires

leadership at all levels clearly [to] assert its commitment to a unity of faith in a pluralism which recognizes and appreciates the right of diverse ethnic, racial and cultural groups to maintain and develop their traditional culture or special interest, such as their distinctive language, customs and family patterns.<sup>173</sup>

This proposal was intended to preserve “the rich heritage of the church” while recognizing “that our society is not a ‘melting pot,’ but is composed of a rich diversity of ethnic, racial and cultural

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<sup>170</sup> Ibid., 335.

<sup>171</sup> Ibid., 335. Such a resolution could be perceived to support *religiosidad popular*.

<sup>172</sup> “Justice in the Church,” 311.

<sup>173</sup> Ibid.

groups.”<sup>174</sup>

CTA’s sixth theme (Table 4.4)—concerning collegial structures and practices—envisioned parish and diocesan pastoral councils that “share responsibilities with their pastors and bishops for the community’s disposition of its human and material resources in light of gospel values, the needs of all, especially the poor, and pastoral goals and priorities.”<sup>175</sup> The CTA resolutions “strongly encourage the further development of both *structures* and *practices* of consultation and shared responsibility at every level of the church.”<sup>176</sup> The pastoral councils advocated by CTA were, in McBrien’s words, “policy-making bodies.”<sup>177</sup> CTA also urged the creation of a National Review Board, composed of bishops, clergy, religious, and laity “to promote the practice of mutual accountability at all levels for insuring justice and the building of community.”<sup>178</sup>

The CTA delegates emphasized the bishops’ accountability to the laity: “We emphatically propose that in addition to their accountability to norms of law and orthodoxy, *fidelity to an open consultative process* should be a chief factor in [the] accountability of church leaders.”<sup>179</sup> According to O’Brien,

Debates about ecclesiology and about the meaning of Vatican II and its teachings, long abstract and theoretical, now had a concrete, specific event on which to focus. The bishops had encouraged this debate by making the event advisory,

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<sup>174</sup> Ibid.

<sup>175</sup> Ibid.

<sup>176</sup> Ibid. Italics in the original.

<sup>177</sup> Richard P. McBrien, “‘Call to Action’ Reflects ‘People of God’ Image,” *National Catholic Reporter* (12 Nov 1976): 20.

<sup>178</sup> “Justice in the Church,” 311.

<sup>179</sup> Ibid. Italics in the original. This statement had no equivalent in any of the *Encuentros*. See O’Brien, *A Call to Action*, 50-53 and 78-79.

extraordinary and voluntary rather than convoking a national pastoral council. All agreed that the Call to Action recommendations were advisory in nature; *what was at issue was the weight which should be given to the advice and to the process which provided it. On those questions, the bishops and their people were divided.*<sup>180</sup>

For O'Brien, the effect of such proposals on the U.S. bishops came as no surprise:

Bishops accustomed to unquestioned leadership at home, and accustomed to being the sole link between the local Church and the other local churches of the country, could be forgiven their shock at suddenly having a talented, dedicated group claiming to share with them the responsibility to respond to national church policy and programs. *If the ordinary feared that the Call to Action had created an imperium in imperio, he may not have been far from wrong.*<sup>181</sup>

CTA's seventh ecclesiological theme—the formation of small intentional communities—was included in two sets of recommendations: Personhood and Humankind. The former called for the creation of small communities in order to unite persons “in worship, prayer, study, evangelization and apostolic service.”<sup>182</sup> These small communities must be linked to parishes: “Such movements [which create small communities] need to be supported and parishes should be encouraged to allow [the] formation of small groups.”<sup>183</sup> The CTA's resolutions concerning Humankind urged the formation of “small intentional communities” as a way to advance “the work of education and formation for justice”: “These communities are focuses of evangelization, effective instruments of conscientization and creative political and social action, and support for

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<sup>180</sup> O'Brien, *A Call to Action*, 95. Italics added.

<sup>181</sup> Ibid., 135. Italics added. Cf. section 8.4 below on a similar fear after the Third *Encuentro*. According to O'Brien, *A Call to Action*, 78-79, a lack of clarity regarding CTA's nature and goal as well as its open-ended character, played a strong role in creating the *imperium in imperio*.

<sup>182</sup> “Personhood,” 314.

<sup>183</sup> Ibid.

the persons involved in the struggle for justice.”<sup>184</sup>

With two exceptions, the ecclesiological themes that surfaced in Detroit and those that emerged in San Antonio were strikingly similar.<sup>185</sup> Unlike the San Antonio Hearing, the CTA Conference insisted on redressing gender inequality in the Church even if it meant creating division within the Church; in addition, CTA advocated an episcopal accountability exclusively tied to the consultation of the laity. In contrast, the topics of *religiosidad popular*, *pastoral de conjunto*, *comunidades eclesiales de base*, and *conscientización* all found support in the CTA’s resolutions.<sup>186</sup> The CTA delegates could have avoided these issues in favor of spotlighting the Church’s unity; however, as O’Brien has noted, “only through frank and open discussion and debate can the American Catholic community at once sustain its unity, build trust among its many peoples, [and] move forward in creative efforts to become ever more fully what it has always wanted to be, the presence of Christ in the American world.”<sup>187</sup>

### *The Bishops’ Response to CTA*

The U.S. bishops, meeting in Chicago on 3-5 May 1977, formulated a response to the CTA resolutions. As president of the NCCB, Bernardin opened the discussion:

In candor we must acknowledge that our bicentennial program has become controversial. In particular, the Call to Action conference—which was just a part of our bicentennial consultation—has tended to increase polarization and factionalism in certain quarters of the church.<sup>188</sup>

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<sup>184</sup> “A Call to Action — World Justice: Humankind,” *Origins* 6 (11 Nov 1976): 328.

<sup>185</sup> The first eight themes of Table 4.3 relate to the topics of Table 4.4.

<sup>186</sup> Even the Latino/a struggle for identity and integration, though not emphasized in Detroit, could find support in all seven of CTA’s ecclesiological themes.

<sup>187</sup> O’Brien, *A Call to Action*, 4.

<sup>188</sup> “U.S. Bishops Meet: A Response to the Call to Action,” *Origins* 6 (19 May 1977): marginal note on p. 761; hereafter cited: “Response.”

A news analysis of this NCCB meeting noted that the bishops' response "disappointed" CTA's proponents while simultaneously offering "one great hope": the bishops rejected their own task force's recommendations on how to implement the Detroit resolutions. In fact, the bishops voiced an "unequivocal reiteration of their teaching authority . . . in response to the many controversial 'Call to Action' recommendations."<sup>189</sup>

Four parts of the bishops' response to CTA were positive. First, the prelates reaffirmed their "commitment to the principle of shared responsibility in the contemporary church" and their "intention to improve consultation with [their] people in the future."<sup>190</sup> The bishops also expressed their desire to continue fostering parish and diocesan pastoral councils as "forums for this dialogue to take place."<sup>191</sup> Second, the bishops acknowledged the need to address intra-ecclesial divisions: "The church is called to engage in continuing self-examination in order to make its own structures and procedures more effective instruments of and witness to . . . divine justice."<sup>192</sup> Their commitment was tempered with the caveat that the Church, unlike other institutions, is a "unique reality" essentially designed by Christ; accordingly, one must "not draw too heavily" from parallels with merely human organizations. Third, the bishops expressed their support for "the thrust of [those] recommendations [calling for] continued efforts to eradicate racial and ethnic discrimination . . . in both the church and society; . . . [and] to carry forward

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<sup>189</sup> "Bishops Vote," 1.

<sup>190</sup> "Response," 759.

<sup>191</sup> *Ibid.*, 760.

<sup>192</sup> *Ibid.*

the practice of financial accountability.”<sup>193</sup> Fourth, the bishops noted that “Hispanic, Black and Indian Catholics deserve continued support in their efforts to articulate their needs, as do the many other ethnic groups which demonstrate the values of cultural diversity and pluralism within the church and society.”<sup>194</sup> The bishops also acknowledged “the value of new forms of training for ministry, responsive to cultural diversity, and of efforts to foster appropriate multicultural expression within the church, especially in relation to worship, pastoral planning and education.”<sup>195</sup>

Aside from controversial issues, such as the ordination of women and married men, all of the bishops’ other comments were in line with their understanding of the Church’s uniqueness.<sup>196</sup> Although the bishops expressed their support for “cultural diversity and pluralism,” they pointed out that efforts promoting diversity “must be consistent with the essential unity of the community of faith.”<sup>197</sup> Echoing the position that Dearden presented at the NCCB Administrative Committee in February 1977, the bishops stated that

[t]he image of the church as the people of God affirms that all of us derive our dignity from the same source: the free love of God . . . . At this most fundamental level of the life of the church, there are no distinctions among us.<sup>198</sup>

The bishops then pointed out that the hierarchical ministry had been ordered by God to serve this

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<sup>193</sup> Ibid. Gender inequality within the Church was not mentioned.

<sup>194</sup> Ibid.

<sup>195</sup> Ibid.

<sup>196</sup> Although the bishops did not accept the recommendation to ordain women to the priesthood, they did call for the further study of this issue in order to “allay some of the anguish felt by many whose love for the church is unquestioned” (“Response,” 761).

<sup>197</sup> “Response,” 760.

<sup>198</sup> Ibid., 759.

divine plan. The bishops, as “pastors who can listen and teachers who can speak,”<sup>199</sup> indicated their responsibility to

exercise the charism of judgments and discernment in the church in a special way. For bishops are “authentic teachers, that is teachers endowed with the authority of Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct.”<sup>200</sup>

Finally, the bishops insisted that a consultative process “cannot be the sole factor in determining the pastoral agenda for the church.” As the Church’s authentic teachers, the bishops considered it their “task to assess those proposals in the context of God’s plan as revealed in and through Christ.”<sup>201</sup>

#### 4.4 Ecclesiological Themes: CTA and the First *Encuentro*

Table 4.5 below indicates seven ecclesiological themes shared by the CTA and the First *Encuentro*.

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<sup>199</sup> Ibid.

<sup>200</sup> Ibid. 759. The citation is from *Lumen Gentium* § 25.

<sup>201</sup> “Response,” 759. Missing from the bishops’ response to CTA was the question whether the *absence* of pluralism can impair the Church’s unity. Although there was a similar silence in the bishops’ response to the First *Encuentro*, none of the critical comments about CTA were raised by the bishops in their official response to the First *Encuentro*, which noted:

Regional *Encuentros* de Pastoral are valuable expressions of concern and they provide concrete plans for pastoral life in the regions. Again, the Committee sees the principal organizational thrust for these regional meetings as originating from the regions themselves. . . . It is hoped that, in the future, more bishops will be able to attend.

See “Report of the National Conference of Catholic Bishops Ad Hoc Committee for the Spanish Speaking on the Conclusions of the Primer Encuentro Hispano de Pastoral, May, 1973,” in *Proceedings of the Primer Encuentro*, J2.3.



| <b>Table 4.5 CTA and the First <i>Encuentro</i>: Shared Ecclesiological Themes</b> |   |
|--|---|
| <b>1</b>   | Addressing intra-ecclesial divisions.   |
| <b>2</b>   | Proportional representation of minority groups at every level of the Church's hierarchical structure.           |
| <b>3</b>   | Collegiality, shared responsibility, and dialogue (such as <i>pastoral de conjunto</i> ).                       |
| <b>4</b>   | Importance of unity-in-diversity in areas such as education and worship—including <i>religiosidad popular</i> . |
| <b>5</b>   | Formation of small intentional communities or CEBs to promote community and <i>conscientización</i> .           |
| <b>6</b>   | The ordination of married men to the priesthood.  |
| <b>7</b>   | The role of women in the Church, including their ordination to the diaconate.                                   |

Simultaneously, there were four significant ecclesiological differences between CTA and the First *Encuentro*: first, although a number of CTA's documents mentioned the importance of unity-in-diversity, the Church's unity was never a basis for other recommendations, as was the case at the First *Encuentro*. Although Pablo Sedillo at the San Antonio Hearing emphasized the importance Latinos/as place on avoiding ecclesial separatisms and parallelisms, his observation was not included in later CTA documents.

Second, unlike CTA, the First *Encuentro* did not identify the present role of women in the Church as the main obstacle to community nor did it make gender inequality the basis for urging not only their ordination to the diaconate but also to the priesthood.<sup>202</sup>

Third, unlike their response to the First *Encuentro*, the U.S. bishops in response to CTA

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<sup>202</sup> The First *Encuentro* would probably not have endorsed CTA's statement on women pursuing ordination to sacred orders *independently* of the Church.

felt compelled to insist that the Church is not merely a human institution, that their episcopal role includes not only listening but also judging and teaching, that ecclesial pluralism must not impair the Church's essential unity, and that consultation of the faithful cannot be the sole factor in decision-making. Mario Paredes, then executive director of the Northeast Catholic Pastoral Center for Hispanics in New York City, has commented on this contrast:

In Call to Action there was definitely a strong emphasis on giving the Church a new heading. . . . This was nurtured, orchestrated, and inspired by participants . . . who were concerned with conjunctural issues in theology and ecclesiology. . . . [I]n so far as the *Encuentros* had an ecclesiology, it was an ecclesiology of belonging to the Church. . . . The greatest contrast [between the two] was that the *Encuentros* were like the axiom of St. Ignatius, *sentire cum ecclesia*, while Call to Action was a denouncing of the Church.<sup>203</sup>

Fourth, CTA prompted the establishment of an organization of laity, priests, and religious to promote a follow-up to the Detroit gathering. The group, which first met in October 1978 with the name Chicago Call to Action, considered “itself as a legitimate follow-up to the Detroit conference.”<sup>204</sup> In 1990, Chicago CTA became a national organization with regional chapters in various states. In 2009, CTA claimed a national membership of about 25,000, with 53 local chapters, and a national office operating budget of over a million dollars.<sup>205</sup> According to Pogorelc, CTA's relationship with the U.S. bishops has fluctuated from cooperative to

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<sup>203</sup> Interview of Mario Paredes by the author, 15 June 2009. All citations from this interview are my translation of the Spanish original. Cf. section 3.1.2 above.

<sup>204</sup> Pogorelc, 74. For a succinct description of the CTA spinoff, see Bernard J. Cooke, “Call to Action: Engine of Lay Ministry,” in *What's Left? Liberal American Catholics*, ed. Mary Jo Weaver (Bloomington, IN: Indiana University Press, 1999), 147-154.

<sup>205</sup> See <<http://www.cta-usa.org/chapters/>>, <[http://cta-usa.org/annualreport/cta-2009\\_annual\\_report-web\\_brochure.pdf](http://cta-usa.org/annualreport/cta-2009_annual_report-web_brochure.pdf)>, and <<http://www.cta-usa.org/about/faq/>> (all accessed: 19 November 2010). See also: <<http://americancatholiccouncil.org/links>> (accessed 24 November 2010).

oppositional.<sup>206</sup>

In contrast, no comparable organization emerged after the three *Encuentros*. One possible explanation is PADRES and Las Hermanas were performing a representative function vis-à-vis the U.S. bishops. According to Fr. Juan Romero, Executive Director of PADRES (1972-1976) and the National Coordinator of the Third *Encuentro*,

We [PADRES and Las Hermanas] had already done it [the work of representation]. . . . I mean, there were still a lot of complaints. We had done it at the macro level, as it were. There were still a lot of things to work out on the micro level. Things of particular parishes in which there were no Masses in Spanish or the [fact that the] priest couldn't speak Spanish. But in terms of the larger issues, they had been addressed by then: in terms of leadership formation, a national seminary, and other things.<sup>207</sup>

#### 4.5 Summary

In terms of their origins, goals, and sponsorship by the U.S. bishops, there were many historical and ecclesiological similarities between the Call to Action Conference and the *Encuentros*. The resolutions approved at the First *Encuentro* and the CTA Conference shared many ecclesiological themes, such as addressing intra-ecclesial divisions, proportional representation for minority groups within the Church, coresponsibility, *pastoral de conjunto*, CEBs, and the ordination of married men to the priesthood and of women to the diaconate. The main differences between CTA and the First *Encuentro* were ecclesiological: the First *Encuentro* relied on an ecclesiology that respected unity-with-diversity; the CTA Conference focused on correcting gender inequality within the Church even if this led to ecclesial separatisms. In

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<sup>206</sup> For a summary of his findings, see Pogorelc, x. The ecclesologically significant aspect of CTA's spinoff is the fact that this organization, sociologically classified as a social movement organization within the Church, surfaced at all.

<sup>207</sup> Interview with Fr. Juan Romero on 24 June 2009.

contrast to the Frist *Encuentro*, the CTA Conference elicited a different response from the U.S. bishops, who felt compelled to remind the nation's Catholics of the Church's divine uniqueness.

## Chapter 5

### **Second *Encuentro*: Antecedents, Planning, and the National Meeting**

In early 1975, the Secretariat for Hispanic Affairs communicated to the Ad Hoc Committee for the Spanish Speaking of the National Conference of Catholic Bishops (NCCB) its desire to convene a Second *Encuentro* in 1976. The Secretariat perceived “the need for a more concrete pastoral orientation” following the First *Encuentro*.<sup>1</sup> Before submitting the request to the NCCB, the Ad Hoc Committee re-scheduled the Second *Encuentro*’s proposed date from 1976 to 1977, because the Call to Action (CTA) Conference and the International Eucharistic Congress were already planned for 1976. The NCCB approved the proposal at its meeting in November 1975. The Second *Encuentro*’s National Coordinating Committee met on five separate occasions in 1977. Coinciding with the coordinating committee’s work were such events as the grassroots consultation of Catholic Hispanics at the International Eucharistic Congress, the publication of the 1977 progress report about the implementation of the First *Encuentro*, a meeting of the U.S. Latino bishops in January 1977 and a meeting of the directors of diocesan Hispanic apostolates a month later.

#### **5.1 The International Eucharistic Congress (1976)**

The International Eucharist Congress in Philadelphia began on Sunday, 1 August 1976, and ended a week later. The Secretariat was involved in the preparations for this Congress, the

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<sup>1</sup> “Introduction: History and Development,” in *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 64; hereafter cited: “History and Development.” An excerpt of this document is available in “Planning the Second National Hispano Pastoral Encounter, 1977,” in *Prophets Denied Honor: An Anthology on the Hispanic Church in the United States*, ed. Antonio M. Stevens Arroyo (Maryknoll, NY: Orbis Books, 1980), 316-321.

forty-first of its kind. Pablo Sedillo, then director of the Secretariat, was appointed to the board organizing the Congress.<sup>2</sup> The Congress was important for the preparatory process of the Second *Encuentro* for three reasons: (1) the participation of Hispanic youth at the national level; (2) its grassroots consultation; and (3) its Hispanic Mass.

Two years before the Eucharistic Congress, a dozen or so college-age Puerto Ricans founded a youth group called Naborí in the Bronx, New York.<sup>3</sup> In the fall of 1974, this group participated in the Northeast regional *encuentro* that was organized as a result of the First *Encuentro*.<sup>4</sup> At the regional *encuentro*, Naborí recognized the need for a youth panel at the upcoming Second *Encuentro* and inspired the affiliation of different local youth organizations into the *Consejo Pastoral Juvenil* (the Youth Pastoral Council). The CPJ, as it came to be known, attended the planning session convened by the Secretariat in San Antonio, Texas; the CPJ's input at the planning session in San Antonio "helped assure a significant youth

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<sup>2</sup> See Maria Teresa Gastón Witchger, "Envisioning a New Church: The Process and Plan for Hispanic Ministry in the United States," (master's thesis, Southeast Pastoral Institute and Barry University, 1988), 204-205. Cf. María Teresa Gastón Witchger, "Recent History of Hispanic Ministry in the United States," in *Visión Profética / Prophetic Vision: Reflexiones Pastorales sobre el Plan Pastoral para el Ministerio Hispano / Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry*, eds. Soledad Galerón, Rosa María Icaza, and Rosendo Urrabazo (Kansas City, MO: Sheed & Ward, 1992), 190-191. Sedillo traveled around the country meeting with "key people of the Spanish community" in June 1975 to obtain their help organizing the Latino/a participation at the International Eucharistic Congress. Cf. letter Pablo Sedillo to Most Rev. Juan Arzube, 2 May 1975, I *Encuentro* Collection, USCCB Archives, Washington, DC. See also: "Invitación a los Hispanos," *El Espíritu del Congreso* 2 (Julio 1975): 4, I *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>3</sup> See Ana María Díaz-Stevens, "Latino Youth and the Church," in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 292-296.

<sup>4</sup> See section 3.3 above on the regional *encuentros* that followed the First *Encuentro*.

representation from regions where Cubans and Mexicans predominated.”<sup>5</sup> The Eucharistic Congress itself “provided the opportunity for the [CPJ] . . . to introduce the issue of a youth panel at the forthcoming Second National Pastoral Encounter.”<sup>6</sup> The proposal was accepted and led to the creation of a National Youth Task Force during the Second *Encuentro*.<sup>7</sup>

Another antecedent stemmed from May 1976, when, during the NCCB’s meeting in Chicago, the five U.S. Latino bishops discussed the idea of preparing a pastoral letter for the country’s Catholic Hispanics.<sup>8</sup> In order to “ensure as wide a consultation as possible,” the bishops invited some thirty Hispanic leaders to use the Eucharistic Congress as an opportunity to discuss the results of a nationwide grassroots survey that had been designed to identify ministry priorities among Catholic Latinos/as.<sup>9</sup> The Hispanic leadership was “composed of the regional directors of the Hispanic apostolate, national directors of apostolic movements and the national secretariat . . . .”<sup>10</sup> During their meeting in Philadelphia, 3-5 August 1976, the Latino bishops and Hispanic leaders discussed the proposed pastoral letter as well as the upcoming Second

<sup>5</sup> Díaz-Stevens, “Latino Youth and the Church,” 295.

<sup>6</sup> Ibid.

<sup>7</sup> See sections 6.1 and 6.3 below which discuss the youth as a ministerial priority of the Church.

<sup>8</sup> The idea for such a letter surfaced during a pastoral week coordinated by the Secretariat in NCCB Region XI (Far West) about a year earlier. See “Carta Pastoral Nacional Hispana: Reunión en Albuquerque, 26 enero 1977,” II *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Carta Pastoral.” All English citations of this document are my translation of the Spanish original. Sections 5.3 and 6.5 below discuss this two-part pastoral letter.

<sup>9</sup> Letter from Pablo Sedillo to Mario Paredes, 28 June 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL; hereafter cited: Sedillo to Paredes. Cf. “Citan a Líderes Hispanos para Buscar Prioridades,” *El Visitante Dominical* (13 June 1976): 1 and 9.

<sup>10</sup> “History and Development,” 64. Perhaps due to the tensions around Puerto Rican independence, none of the Puerto Rican prelates present in Philadelphia for the Congress was invited to this meeting: see Stevens Arroyo (ed.), *Prophets Denied Honor*, 288.

*Encuentro* in light of over 4,000 survey responses.<sup>11</sup>

Three national priorities surfaced: (1) unity in pluralism; (2) integral education within cultural unity and pluralism; and (3) social change and respect for Latinos/as.<sup>12</sup> The Hispanic leaders described unity in pluralism by stressing the Church's pilgrim character, the need to judge and act on the signs of the times, the importance of grassroots input, shared responsibility, and communion ecclesiology:

We understand UNITY IN PLURALISM to be the communion of the whole Church in a joint ACTION [*UNA ACCION conjunta*], toward COMMON GOALS taken from revelation that are faithful to our present situation, using COMMON basic CRITERIA. . . . Unity is not uniformity nor is pluralism divisionism. . . . The Church is essentially COMMUNION. The Church must move within history and respond to its challenges in communion. . . . In communion, the Church must contemplate its own interior mystery as well as its mission in the world: to ponder events, to scrutinize the signs [of the times], to establish objectives, to prioritize and gradually achieve its goals, and to coordinate its action.<sup>13</sup>

The Latino/a leaders, appealing to their "communion vocation," identified "pastoral fragmentation" as a key and detrimental characteristic of the U.S. Church at the time. Pastoral fragmentation was seen as stemming from frictions among Hispanic leaders, opposing conceptions of the Church and its mission, cultural discrimination within the faith community, the absence of dialogue, programs that were cut off from each other, exaggerated nationalisms,

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<sup>11</sup> Sedillo to Paredes; see also: "History and Development," 64.

<sup>12</sup> See "Prioridades Nacionales Hispanas: Filadelfia de 3-5 Agosto 1976," II *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Prioridades Nacionales." Unfortunately, no records exist of the names of those who were present at this three-day meeting. All English translations of this Spanish-original text are mine.

<sup>13</sup> "Prioridades Nacionales," 1; capitalization in the original.



and the paternalism and clericalism of Church leaders.<sup>14</sup> In order to face the challenges posed by pastoral fragmentation, the Latino/a leaders called for the Church's renewal, beginning at "the base" in order to develop a pastoral approach of unity in pluralism with a common goal, vision, and action. Such a renewal would require the appropriate formation of Latino/a leaders at every level of the Church, sufficient channels of communication, and a vigorous *pastoral de conjunto*.<sup>15</sup>

As its second national priority, the group called for "integral education" within cultural unity and plurality.<sup>16</sup> Integral education was envisioned as transforming and renewing Latinos/as and their social milieu by facilitating their *concientización* through the see-judge-act approach.<sup>17</sup> The specific objectives of integral education were described as promoting Hispanic cultural values, community organizing, human rights, and the pre-evangelization and evangelization of Hispanics. The desired goal was to change social structures and to defend Latinos/as and their cultural values against the discrimination and injustice which silenced their voice and impeded their participation. Integral education called for "joint action" as well as a "unity of vision and goals." The Hispanic leaders suggested the creation of more pastoral-cultural centers of formation, mobile pastoral teams and greater coordination among Church offices for Spanish

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<sup>14</sup> Ibid., 2.

<sup>15</sup> Ibid.

<sup>16</sup> As far as can be determined, this is the first appearance of the phrase "integral education" in the *Encuentro* process; although the term was absent from the First *Encuentro* and its planning, its implications were evident in the First *Encuentro*'s emphasis on formation.

<sup>17</sup> See "Prioridades Nacionales," 3-4. This document incorporated the first explicit mention of the see-judge-act approach of the *Encuentro* process. Planning for the Third *Encuentro* led to the first explicit and *extensive* use of the see-judge-act method in the *Encuentro* process; see section 7.3 below.

speakers at the national, regional, and diocesan levels. Two groups were singled out in regard to integral education: Hispanic youth and women. One of the proposed strategies was “to recognize and use the POWER and value of Hispanic Women.”<sup>18</sup>

As the third national priority, the Hispanic leaders emphasized changing

social structures while emphasizing the dignity of the Latino person. . . . We as a people demand specifically not only that our culture be respected but that our values also become prophetic ferment contributing to the creation of a more just society.<sup>19</sup>

The leaders suggested that each diocese, parish, and Church group organize workshops “to promote a social change that would permit the Hispanic people to develop their integral potential.”<sup>20</sup> Such an effort would require coordination at the national level through an appropriate Church agency. Like the second priority, this one stressed the status of Latinas:

In the civil-political process the faith community must initiate, it is important that the Church rely on the contribution of Hispanic women, not as one more element, but as a fundamental force in the process toward the creation of a better world. In order to obtain women’s participation as agents of social change, it is necessary that our own Church change its attitude toward women and wholly recognize in them their human dignity as persons, daughters of God, bastions of the family and, along with men, creators of society at every level.<sup>21</sup>

Such a forceful emphasis on women was not present at the First *Encuentro*.<sup>22</sup> The influence of the CTA process, well underway by August 1976, may partly explain its appearance here.<sup>23</sup>

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<sup>18</sup> “Prioridades Nacionales,” 4; capitalization in original.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid., 5.

<sup>21</sup> Ibid.

<sup>22</sup> Although the First *Encuentro*’s recommendation 35 brought up the ordination of women to the diaconate and, during the workshops, both Bissonnette and Trujillo mentioned the role of women at least in passing, no comparable example surfaced like the one cited.

<sup>23</sup> This emphasis on Latinas stopped short of identifying the role of women in the Church as the

The Latino/a leaders decided that the Second *Encuentro* would be held in the summer of 1977 in Chicago and discussed the creation of a National Coordinating Committee to oversee the necessary planning. The Secretariat and its regional offices would contribute to the committee's membership; Pablo Sedillo, as director of the Secretariat, became the committee's chair.<sup>24</sup>

### *The Spanish Mass at the Eucharistic Congress*

A Mass in Spanish was celebrated at the International Eucharistic Congress on Saturday, August 7, 1976. In order to accommodate the thousands of people who attended the Congress, the organizers used JFK Stadium, The Spectrum, and Veterans Stadium.<sup>25</sup> According to the Congress' authorized history, the total number of participants was between 1,000,000 and 1,500,000.<sup>26</sup>

Special participants included 44 Cardinals, 219 Bishops from outside the United States, and 198 Bishops from the United States. Each of the liturgies was concelebrated by several hundred priests and bishops, with over 2,500 priests and nearly 200 bishops concelebrating in the special liturgy for Clergy and Religious on Wednesday, August 4. The liturgies themselves required the use of 54 ceramic chalices, 500 complete sets of vestments, 1,500 albs, 1,500 holy water buckets, 1,600 ciboria, 6,000 quarts of altar wine, 750,000 Mass booklets, and 1,750,000 hosts for Holy Communion.<sup>27</sup>

The monumental proportions of the Congress obviously required careful preparation. In

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most important obstacle to community as did the CTA consultations. See NCCB Committee for the Bicentennial, *Church: A Call to Action* (Washington, DC: NCCB, 1976), 8.

<sup>24</sup> The National Coordinating Committee was later enlarged to include "the directors of the national Catholic Hispanic organizations." See "History and Development," 64.

<sup>25</sup> Philadelphia's JFK Stadium, The Spectrum, and Veterans Stadium have since been demolished.

<sup>26</sup> See John B. DeMayo and Joseph J. Casino, *The Forty-First International Eucharistic Congress, August 1-8, 1976: A History* (Pennsauken, NJ: DeVlieger Associates, 1978), 144; hereafter cited: *Eucharistic Congress*.

<sup>27</sup> *Eucharistic Congress*, 144.

a 1988 phone interview, Pablo Sedillo mentioned that during the planning for the Eucharistic Congress, his request to reserve Philadelphia's JFK Stadium for the Spanish Mass was initially turned down: "you will be embarrassed, you will never be able to fill it."<sup>28</sup>

Nevertheless, Sedillo challenged Monsignor Conway, the executive director of the Congress, to travel with him to see for himself the importance and potential of Hispanic participation. After visiting communities as far away as Yakima, Washington and traveling a total of one hundred and twenty thousand miles together, Sedillo said Monsignor Conway was "in tears and totally convinced that if the Eucharistic Congress was to be successful, the Hispanic presence was a must."<sup>29</sup>

On Saturday, 7 August 1976, over twenty liturgies took place at the Congress—each celebrated for a different ethnic group—with a combined attendance of about 150,350.<sup>30</sup> Five of these Masses accounted for the bulk (82%) of the turnout: Irish-heritage (40,000), Spanish (30,000),<sup>31</sup> Polish (25,000), Eastern Rite (15,000), and Italian (13,500). The liturgy for Spanish speakers took place at Philadelphia's JFK Stadium and managed to attract the second largest group or approximately 20% of the total number of people who attended ethnic liturgies that day.<sup>32</sup> The significance of this fact did not go unnoticed by some of the U.S. bishops. Due to frictions between Mexican Americans and Puerto Ricans, James Cardinal Knox, the papal legate, was asked to be the principal celebrant of the Mass, which was concelebrated with Cardinal

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<sup>28</sup> Phone interview of Pablo Sedillo by Maria Teresa Gastón Witchger; cited in Gastón Witchger, "Envisioning a New Church," 204. Philadelphia's JFK Stadium could sit approximately 90,000; see Jack Lloyd and Robert J. Terry, "Lots of Fun, Few Arrests," *The Philadelphia Inquirer* (21 June 1981): A1.

<sup>29</sup> Gastón Witchger, "Envisioning a New Church," 204; the citation is from Gastón Witchger's phone interview of Sedillo.

<sup>30</sup> This is my count of the information contained in *Eucharistic Congress*, 123-125.

<sup>31</sup> In an interview with Fr. Vicente López by the author, 17 May 2009, he claimed that the number of Hispanics at this Mass was 45,000; hereafter cited: López interview.

<sup>32</sup> The significance of this attendance did not go unnoticed by some of the U.S. bishops.

Aponte Martínez of San Juan, Puerto Rico.<sup>33</sup> Fr. Vicente López, a delegate at the First *Encuentro* and an organizer of the next two, believed that the Congress' Spanish liturgy expressed vividly—in contrast to the Northeast's dominance at the First *Encuentro*—that Catholic Latinos/as were among the country's most diverse and numerous populations:

I happened to be in the initial planning [of the Second *Encuentro*] that took place after the Eucharistic Congress in Philadelphia in 1976. During the Congress a 45,000 representative group appeared at the stadium and people were shocked to see so many Hispanics from all over the Northeast. The pressure was: "My gosh! It's not just New York and it's not just Philadelphia and it's not just Puerto Ricans!" They converged on Philadelphia, 45,000, for a stadium Mass very conscious of their Catholic identity.<sup>34</sup>

Olga Villa-Parra of the Midwest Regional Office of the Secretariat for the Spanish-speaking, who participated at the Congress' Hispanic Mass, agreed with López's assessment: in spite of the lack of financial resources for Hispanics to go to Philadelphia, "we managed to fill half that stadium with brown faces!"<sup>35</sup>

As executive director of the Northeast Catholic Pastoral Center for Hispanics, Mario Paredes carried a great deal of the responsibility of organizing the Spanish Mass. Once a Eucharist in Spanish was approved, Paredes found "total support" from the bishops. According to Paredes, the Spanish Mass at the Congress

was clearly a great symbol and a landmark event. For the first time, the U.S.

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<sup>33</sup> See *Eucharistic Congress*, 124. The frictions are described in Stevens Arroyo (ed.), *Prophets Denied Honor*, 288-289.

<sup>34</sup> López interview. María Teresa Gastón Witchger has estimated that the total number of Latinos/as at the Mass was 48,000; see her "Recent History of Hispanic Ministry in the United States," 191. If López and Gastón Witchger are correct, the Spanish Mass was the largest mass attendance on Saturday 7 August 1976.

<sup>35</sup> Interview of Olga Villa-Parra by the author, 26 May 2009; hereafter cited: Villa-Parra interview.

bishops saw the American Latino population in large numbers; the bishops saw that Hispanics were capable of organizing themselves; the bishops saw that Latinos were able to establish a presence and were in solidarity with the Church. This is what allowed the Congress to serve as a springboard that supported, legitimated, and encouraged the bishops to become more conscious of the need for a Hispanic ministry.<sup>36</sup>

## 5.2 First *Encuentro* Progress Report (1977)

In 1977, Mary T. Mahony, an education specialist at the Secretariat for Hispanic Affairs, prepared a thirteen-page progress report about the implementation of the First *Encuentro*. As summarized in Table 5.1 below, Mahony classified the recommendations into three categories: accomplished, begun, and no action.<sup>37</sup>

| Table 5.1 The 1977 Progress Report of the First <i>Encuentro</i> 's Implementation |          |                       |    |    |    |    |    |    |   |
|--|----------|-----------------------|----|----|----|----|----|----|---|
| Title  |          | Recommendation Number |    |    |    |    |    |    |   |
| Church: National & Diocesan  |          |                       |    |    |    |    |    |    |   |
|  | National | 1                     | 2  | 3  | 4  | 5  | 6  | 7  | 8 |
|  | Regional | 9                     | 10 | 11 |    |    |    |    |   |
|  | Diocesan | 12                    | 13 | 14 | 15 | 16 | 17 | 18 |   |

<sup>36</sup> Interview of Mario Paredes by the author, 15 June 2009; hereafter cited: Paredes interview. All citations from this interview are my translation of the Spanish original.

<sup>37</sup> See Mary Mahony, "Conclusions from the Primer Encuentro Hispano de Pastoral 1972-1977: A Report on the Implementation of the Conclusions on the National Level," (Washington, DC: NCCB/USCC Secretariat for Hispanic Affairs, 1977 unpublished report), I *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Implementation." Unfortunately, Mahony did not assess 40 (over half) of the recommendations. In addition, the implementation of the First *Encuentro*'s resolutions depended on the influence of Hispanics in a particular region; as Ana María Díaz-Stevens and Anthony M. Stevens-Arroyo have observed: "[t]he 'presence of many other ethnic groups . . . affects the church response to Latinos. If the bishop fears that acceding to Latino demands will open the door for groups of Haitians, Poles, Italians, French Canadians, and so forth to demand equal status in programs, offices, and clerical attention, the diocese is less likely to follow the encounter recommendations than if Latinos are the only significantly large ethnic group" (Ana María Díaz-Stevens and Anthony M. Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion: The Emmaus Paradigm* [Boulder, CO: Westview Press, 1998], 174).

| Table 5.1 The 1977 Progress Report of the First <i>Encuentro</i> 's Implementation – Continued |  |                       |    |    |           |    |    |              |    |    |  |
|--|--|-----------------------|----|----|-----------|----|----|--------------|----|----|--|
| Title  |  | Recommendation Number |    |    |           |    |    |              |    |    |  |
| CEBs   |  | 19                    | 20 | 21 | 22        |    |    |              |    |    |  |
| Ministry   |  |                       |    |    |           |    |    |              |    |    |  |
|  |  | Bishops               | 23 |    |           |    |    |              |    |    |  |
|  |  | Priests               | 24 | 25 | 26        | 27 | 28 | 29           |    |    |  |
|  |  | Deacons               | 30 | 31 | 32        | 33 | 34 | 35           | 36 | 37 |  |
|  |  | Religious             | 38 | 39 | 40        |    |    |              |    |    |  |
| Church Personnel   |  | 41                    | 42 | 43 | 44        | 45 | 46 |              |    |    |  |
| Lay Apostolate   |  | 47                    | 48 |    |           |    |    |              |    |    |  |
| Liturgy  |  | 49                    | 50 | 51 | 52        | 53 | 54 |              |    |    |  |
| Religious Ed. & Catechetics  |  | 55                    | 56 | 57 | 58        | 59 |    |              |    |    |  |
| Catholic Schools   |  | 60                    | 61 | 62 | 63        | 64 | 65 | 66           | 67 | 68 |  |
| Socio-Economic Challenges  |  | 69                    | 70 | 71 | 72        | 73 | 74 |              |    |    |  |
| Accomplished   |  | Begun                 |    |    | No Action |    |    | Not Examined |    |    |  |

Although determining the impact of the First *Encuentro* is difficult, Mahony's report indicated that the implementation of the recommendations, while promising, was nonetheless feeble. Only 24 of the 34 recommendations that Mahony considered (about 71% of the resolutions evaluated or 32% of the total number) received a positive or somewhat encouraging assessment; of these, most were classified as "begun" (15 of the 24) rather than "accomplished" (the remaining 9). In contrast, a few months later, during the Second *Encuentro*, John Cardinal Krol claimed that 60% of the First *Encuentro*'s 78 recommendations had been implemented "due to the sympathetic response by bishops and the zealous work of the Spanish speaking Apostolate."<sup>38</sup>

In regard to the 15 resolutions classified "begun," at least two of them were still in the

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<sup>38</sup> See Rudy García, "The Catholic Church Looks for a New Latino Way," *Nuestro* 1 (December 1977): 60-62, at 60. Although Krol's assessment was clearly not accurate, apparently none of the delegates at the Second *Encuentro* challenged his observation.

earliest stages: in late 1977, there were only eight Hispanic bishops in the country (six auxiliaries and two ordinaries) in contrast to recommendations 4 and 5, which called for their appointment and—in the case of resolution 5—appealed to the principle of proportional representation. Five of the eight Latino bishops in 1977 had been ordained following the First *Encuentro*: two in 1974, one in 1976, and two in 1977. In addition, Bishop René Gracida, who had been an auxiliary bishop of Miami prior to the First *Encuentro*, was appointed as the ordinary of Pensacola-Tallahassee in 1975.<sup>39</sup>

Although the rate of ordination of Latinos to the episcopacy by the end of 1977 averaged one per year, the total number—eight bishops out of a total of 261 active prelates—was still proportionately low: 3.1%, when the estimated U.S. Hispanic Catholic population was 27%.<sup>40</sup>

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<sup>39</sup> See “Implementation,” 2-3. In her report, Mahony did not indicate that Bishop René Gracida was an auxiliary bishop of Miami prior to the First *Encuentro*. Mahony also stated that by 1977 there were only seven Latino bishops rather than eight; the discrepancy in the number of bishops is due to the fact that her report was probably completed in May 1977, before Francisco Garmendia Ayestarán was ordained a bishop in June. Cf. “Prophetic Voices: Document on the Process of the III Encuentro Nacional Hispano de Pastoral,” in *Hispanic Ministry: Three Major Documents*, eds. Secretariat for Hispanic Affairs and the NCCB (Washington, DC: USCC, 1995), 29; hereafter cited: PV. The five new Latino prelates were: Bishop Gilbert Chávez, auxiliary of San Diego, CA, who was ordained in June 1974; Archbishop Roberto Sánchez of Santa Fe, NM, who was ordained in July 1974; Bishop Raymundo Peña, auxiliary of San Antonio, TX, who was ordained in December 1976; Bishop Manuel Moreno, auxiliary of Los Angeles, CA, who was ordained in February 1977; and Bishop Francisco Garmendia Ayestarán, auxiliary of New York, NY, who was ordained in June 1977. See <<http://www.catholic-hierarchy.org/>> for more information on these bishops (accessed: 30 November 2010).

<sup>40</sup> The number of active prelates excluded the retired archbishops and bishops in the United States as well as the four prelates in Puerto Rico. These figures are derived from the data for 1 January 1978 in *The Official Catholic Directory: Anno Domini 1978* (New York, NY: P.J. Kenedy & Sons, 1978), 8-12; although Bishop Peña is not listed in the 1978 directory, he has been included in the calculation. A report published by the *National Catholic Reporter* in May 1977 stated that Latinos/as accounted for 27% of the U.S. Catholic population but had only 2% of the bishops (7 Latino bishops out of 322 prelates); however, this figure did not include



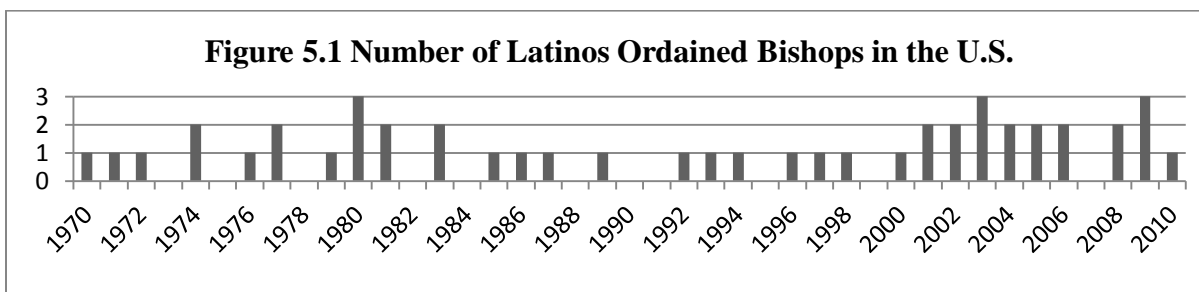
The rate of ordination of Latinos to the episcopacy just prior to the First *Encuentro* was also one per year;<sup>41</sup> however, these statistics are for a relatively short period of time.<sup>42</sup> Figure 5.1 below charts the number of Hispanics ordained to the episcopacy in the United States over four decades (1970-2010).

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Francisco Garmendia Ayestarán, who was ordained a bishop the following month and seems to have counted retired bishops in the total. See Grace Halsell, “Study: ‘Loyalty to Church Weakening Among All Ages,’” *National Catholic Reporter* (20 May 1977): 1, 10-11.

<sup>41</sup> At the start of the First *Encuentro*, there were three Latino bishops in the United States: Bishop Patricio Flores, auxiliary of San Antonio, TX, had been ordained in May 1970; Bishop Juan Arzube, auxiliary of Los Angeles, CA, had been ordained in March 1971; and Bishop René Gracida, auxiliary of Miami, FL, had been ordained in January 1972.

<sup>42</sup> Between 1970 and 2010, a total of 46 Hispanics became bishops: for 17 of those years, one Hispanic was ordained every year; for 10 of those years, two were ordained every year; for 3, three were ordained every year; and for 11 of those years no Latinos were ordained to the episcopacy. Nonetheless, the proportion of Hispanic bishops in early 2009, although increased almost fourfold to 11% from 1977, had still not caught up to the estimated 32% Latino/a contribution to the U.S. Catholic population. The 32% estimate was reported in the fall of 2011 by William V. D’Antonio, “Persistence and Change: Survey Offers Portrait of US Catholics in the Second Decade of the 21<sup>st</sup> Century,” *National Catholic Reporter* (28 Oct-10 Nov 2011): 1A-28A, at 3A. Other estimates of the percentage of Catholics who are Hispanic are higher; for example, the webpage of the USCCB’s Subcommittee on Hispanic Affairs noted: “Hispanics/Latinos(as) compose more than 35% of all Catholics in the United States,” <<http://www.usccb.org/hispanicaffairs/demo.shtml>> (accessed: 11 January 2011). In 2002, the USCCB’s Secretariat for Hispanic Affairs published a media kit, “Hispanic Ministry in the United States;” under “Hispanic Ministry at a Glance,” the kit noted that 39% of U.S. Catholics were Hispanic, but admitted that the actual figure could be higher. Professor Orlando Espín of the University of San Diego has claimed that the actual percentage may be as high as 43%: email from Espín to the author, 26 March 2007. The episcopal representation of Latinos in 2009 is my estimate based on the data available in *The Official Catholic Directory: Anno Domini 2009* (New York, NY: P.J. Kenedy & Sons, 2009), A30-A33. On 1 January 2009, there were 28 active Hispanic bishops out of a total of 262 active prelates in the United States. Cf. <<http://www.usccb.org/hispanicaffairs/bishops.shtml>> (accessed: 3 December 2010).



Mahony gave her most positive assessment to those resolutions dealing with the Church at the national level and those calling for the Church to address socio-economic challenges. Another positive note in Mahony's report was the fact that two of the four recommendations the bishops had designated for further research had been "begun." Resolution 8, which called for a National Seminary for Spanish-speaking seminarians, had been addressed in 1974 by members of the NCCB's Committee for the Spanish Speaking and its Committee for Priestly Formation, which met at the direction of John Cardinal Krol, the outgoing president of the NCCB/USCC, to discuss the establishment of a National Seminary for Latinos. After incorporating "representatives of seminarians and newly ordained Hispanic priests," this group decided in 1976 to take an "alternative direction" that in the end did not include establishing such a seminary.<sup>43</sup> In regard to Recommendation 25, which called for the bilingual and bicultural formation of Spanish-speaking candidates to the priesthood, Mahony noted that such programs had been established in the Archdioceses of Miami, Santa Fe, Chicago, New York, Los Angeles, and San Antonio.<sup>44</sup> Mahony gave her lowest evaluation to the diocesan resolutions and to those addressing *Comunidades Eclesiales de Base* (CEBs). Of these recommendations, only two

<sup>43</sup> "Implementation," 4. Cf. Richard Edward Martínez, *PADRES: The National Chicano Priest Movement* (Austin, TX: University of Texas Press, 2005), 118-120.

<sup>44</sup> "Implementation," 4. The Mexican American Cultural Center (MACC) was established in San Antonio.

resolutions—one from each set—were evaluated and both classified as “no action.”<sup>45</sup>

In sum, the progress report on the First *Encuentro*, despite its limitations, made one fact clear: more needed to be done. This conclusion was corroborated by the publication of a survey conducted by Lupe Anguiano of the Southwest Regional Office in November 1975:

while a number of parishes [in Santa Fe] have initiated Spanish masses, others—where the population is overwhelmingly Spanish-speaking—have no Spanish masses at all. In some parishes which do have a Spanish liturgy, the people say it is not offered in “prime time.” . . . Even the historic St. Francis Cathedral in Santa Fe, which has a congregation 85 percent Spanish-speaking, has no Spanish mass.<sup>46</sup>

This lack of services in Spanish was due in part to the fact that in 1977, only 1% of all priests in the United States (585 of about 56,000) were Hispanic; of these, 185 were native-born Latinos, while the rest came from Spain or Latin America.<sup>47</sup> Not surprisingly, many Hispanics felt “put down,” “ignored,” and “neglected.”<sup>48</sup> As Fr. Roberto Peña, then president of PADRES, observed with “cool anger,” the Spanish-speaking were still “second class citizens” in the Church.<sup>49</sup> In a more positive tone, Archbishop Joseph Bernardin of Cincinnati wrote as NCCB president that he convoked the Second *Encuentro* because the recommendations of the First had

<sup>45</sup> The lack of action may have been due to the fact that the implementation of the seven Diocesan recommendations depended on the local ordinaries, while the implementation of the recommendations concerning CEBs depended on local pastors.

<sup>46</sup> Moises Sandoval, “Santa Fe Survey: English Dominates Hispanic Mass,” *National Catholic Reporter* (21 November 1975): 17. According to Anguiano, her survey “caused a great deal of controversy and problems to Pablo Sedillo;” email from Lupe Anguiano to the author, 19 February 2011. However, Bishop Roberto Sánchez noted at the time that not all Hispanics were enthusiastic about having Mass in Spanish; see the same summary of Anguiano’s survey.

<sup>47</sup> In other words, only 0.3% of priests in the United States at the time were native-born Hispanics; see Halsell, “Study: ‘Loyalty to Church Weakening Among All Ages,’” 11.

<sup>48</sup> *Ibid.*, 1.

<sup>49</sup> Rick Casey, “Head of PADRES: ‘We’re Still 2<sup>nd</sup> Class in Church,’” *National Catholic Reporter* (13 May 1977): 1 and 5.

already

proven a valuable instrument for the Church in responding to the pastoral needs of our Spanish Speaking people. There is great need to continue this dialogue and reflection on our experiences.<sup>50</sup>

### 5.3 Planning the Second *Encuentro*

The Second *Encuentro* was officially endorsed and its National Coordinating Committee approved by the bishops' Ad Hoc Committee for the Spanish Speaking on 13 January 1977. The National Coordinating Committee of the Second *Encuentro* met five times in 1977: January 20, February 4, March 10, May 3, and July 5-6. Two additional organization meetings took place in early 1977: on January 26, most of the U.S. Latino bishops met with representative Hispanics in Albuquerque, New Mexico and on February 21-24, over eighty directors of diocesan Hispanic apostolates met in Tolentine, Illinois.<sup>51</sup> Dioceses also helped organized a nationwide consultation of "small grass-roots communities" that included over 100,000 people.<sup>52</sup>

As a follow-up to their discussion at the Eucharistic Congress, five of the six U.S. Latino bishops met on 26 January 1977 in Albuquerque, New Mexico. Fr. Edgard Beltrán of the Secretariat attended in place of Pablo Sedillo.<sup>53</sup> Although their main focus was the planned pastoral letter of the U.S. Latino bishops, all agreed that the letter's process of formulation was an integral part of the Second *Encuentro*'s preparation.<sup>54</sup> The pastoral letter was envisioned as

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<sup>50</sup> Form letter from the Most Reverend Joseph L. Bernardin, 25 February 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL.

<sup>51</sup> See "History and Development," 64-65.

<sup>52</sup> "History and Development," 65.

<sup>53</sup> Only Bishop René Gracida of Pensacola-Tallahassee was not present due to a previous engagement. See "Carta Pastoral," 1.

<sup>54</sup> "Carta Pastoral," 3.

an expression of the hopes and yearnings of the whole Spanish-speaking community that would

[c]ontribute to the Hispanic people's Unity: A call to leadership, A shedding of light upon these problems through faith and the Gospel. All of this revealed IN PARTICIPATION: with all of the different Latino groups—with those bishops who are in charge of dioceses with many Hispanics—from the base [*desde la base*].<sup>55</sup>

To assist in drafting the pastoral letter, which was envisioned as an expression of the *sensus fidei* of Hispanics, a number of consultants were identified.<sup>56</sup>

At the Albuquerque meeting, the bishops decided that the content of the pastoral letter would be taken from the following sources: the national priorities identified at the Eucharistic Congress; the resolutions of the CTA Conference; the recommendations of the Second *Encuentro*; the contributions of PADRES and Las Hermanas; and the input of regional and local workshops. Thus, the process of writing the letter was envisioned as a joint project of shared responsibility and participation. The five Latino bishops decided to divide the letter into two parts: a prologue which was to appear around the time of the Second *Encuentro* and its main body which would be published afterwards. In fact, the prologue was issued on 22 August 1977,

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<sup>55</sup> “Carta Pastoral,” 1; capitalization in the original.

<sup>56</sup> See “Carta Pastoral,” 2. The consultants were Fr. Mario Vizcaíno, Sr. María de Jesús Ybarra, Sr. Dominga Zapata, Sr. María Iglesias, Fr. Ramón Aragón, Fr. Luciano Hendren, and Fr. David García. They all received a copy of the national priorities identified at the Eucharistic Congress, of the CTA recommendations, of the regional pastoral letter on Appalachia, and of the minutes of the Albuquerque meeting. On the Appalachia letter, see: “Regional Pastoral Letter: Powerlessness in Appalachia,” *Origins* 4 (13 Feb 1975): 529, 531-543. In this letter, the twenty-five bishops of the Appalachian region denounced the poverty and exploitation which stood in “judgment upon us all,” reiterated that the “maximization of profit” had often become an idolatrous power, recalled that the Lord “is the God of the poor,” and stressed that for the Church to apply its own social-justice teachings it must never stop listening to the people, “especially the poor.” Although the pastoral letter’s primary focus was the peoples of the Appalachian region, it did not forget other groups such as the Spanish speaking.

a day after the Second *Encuentro* ended, while the core of the letter appeared five years later.<sup>57</sup>

Accordingly, the prologue can be seen as the Latino bishops' hopes for the Second *Encuentro* and the 1982 pastoral letter as their follow-up.<sup>58</sup>

### *National Coordinating Committee*

When Sedillo met with the Ad Hoc Committee on 13 January 1977 to request their endorsement of the Second *Encuentro*, planned for 18-21 August 1977 in Chicago, he suggested that they approve the National Coordinating Committee which had been discussed during the Eucharistic Congress. Sedillo proposed that this coordinating committee be composed of at least seven members: Mario Paredes, executive director of the Northeast Catholic Pastoral Center for Hispanics; Rogelio Manrique, director of the Spanish Speaking Catholic Commission of the NCCB's Regions VI and VII (Midwest); Lupe Anguiano, director of the Southwest Regional Office; Msgr. Agustín Román, Vicar for the Spanish Speaking of Miami; Fr. Pedro García, secretary to the NCCB's Region XI Commission for the Spanish Speaking (Far West); Fr. Robert Saenz, Vicar for the Spanish Speaking of the Diocese of Yakima (Northwest); and himself as the committee's chair. In addition, Sedillo wanted the Secretariat's staff to be considered *ex officio* members. The Ad Hoc Committee accepted Sedillo's entire proposal.<sup>59</sup>

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<sup>57</sup> The prologue was published as "Somos Hispanos: Message of the U.S. Spanish-Speaking Bishops," *Origins* 7 (1 Sept 1977): 171-172; hereafter cited: "Somos Hispanos." The main body of the pastoral letter was issued by the now fourteen U.S. Hispanic bishops in 1982: "Pastoral Message of U.S. Hispanic Bishops," *Origins* 12 (12 Aug 1982): 145, 147-152; hereafter cited: "Pastoral Message."

<sup>58</sup> See *Hopes of the U.S. Latino Bishops* below for a discussion of this prologue; section 6.5 below discusses their 1982 pastoral letter.

<sup>59</sup> See "Proposed Guidelines for the Segundo Encuentro Nacional Hispano de Pastoral," n.d., II *Encuentro* Collection, USCCB Archives, Washington, DC, 1-2; hereafter cited: "Proposed

The National Coordinating Committee met for the first time on 20 January 1977 in Chicago with Pablo Sedillo, Mario Paredes, Rogelio Manrique, and Fr. Pedro García in attendance.<sup>60</sup> The committee noted that “many had petitioned” the Secretariat to organize a Second *Encuentro* and that the new *Encuentro*’s purpose was: (1) to encourage “a participatory unity in pluralism” in the Church; (2) to analyze the current state of Latinos/as in the U.S.; and (3) to respond to the priorities that had been identified at the International Eucharistic Congress and the CTA Conference in 1976, as well as at the Synod of Bishops on evangelization (1974) and in Paul VI’s *Evangelii Nuntiandi* (1975).<sup>61</sup>

The committee *explicitly* identified “mutual, solidaristic, and joint coresponsibility” as a desired goal of the planning process; such shared responsibility was to characterize the anticipated interactions between the Secretariat and its regional offices.<sup>62</sup> In addition, the committee identified the upcoming February meeting of diocesan directors of Hispanic apostolates as an important component of the Second *Encuentro*’s planning; these directors were recognized as “coresponsible” for the national gathering.<sup>63</sup> Sedillo had already obtained

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Guidelines.”

<sup>60</sup> See “II Encuentro Nacional Hispano de Pastoral: Reunión Preparatoria del Secretariado con los Directores Regionales. Chicago Enero 20 de 1977,” II *Encuentro* Collection, USCCB Archives, Washington, DC, 1; hereafter cited: “Primera Reunión.” All English citations from this document are my translation of the Spanish original.

<sup>61</sup> See “Primera Reunión,” 2. On the synod, see *Synod of Bishops—1974: Rome, September 27-October 26, 1974* (Washington, DC: USCC, 1975).

<sup>62</sup> “Primera Reunión,” 3. A vigorous exchange took place between Sedillo and some of the regional directors. Cf. letter from Mario Vizcaíno to Pablo Sedillo, n.d., ca. May 1977; letter from Pablo Sedillo to Mario Vizcaíno, 19 May 1977; letter from Mario Paredes to Pablo Sedillo, 16 June 1977; letter from Mario Paredes to Pablo Sedillo, 30 June 1977; all in Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL.

<sup>63</sup> “Primera Reunión,” 2.

approval from the Ad Hoc Committee for the meeting of diocesan directors in order “to benefit from their experience” and to encourage them

to return to their Dioceses and plan parochial and ultimately a diocesan *Encuentro* with the general guidelines for the National *Encuentro*. We will further encourage, during the course of the [next] six months, that they have inter-diocesan or regional *Encuentros* in preparation for the National *Encuentro*.<sup>64</sup>

Among the issues left unresolved were the *Encuentro*’s slogan, the specific issues to be addressed, and the criteria for selecting its participants.<sup>65</sup>

The National Coordinating Committee’s second meeting took place in Washington, D.C. on 4 February 1977 where it discussed the upcoming meeting of diocesan directors of Hispanic apostolates in conjunction with its preparations for the Second *Encuentro*.<sup>66</sup> The committee still hoped that the dioceses would play an important part in bringing about a nationwide process of coresponsibility. Figure 5.2 below illustrates the model of participation and communication sketched in Washington, DC.

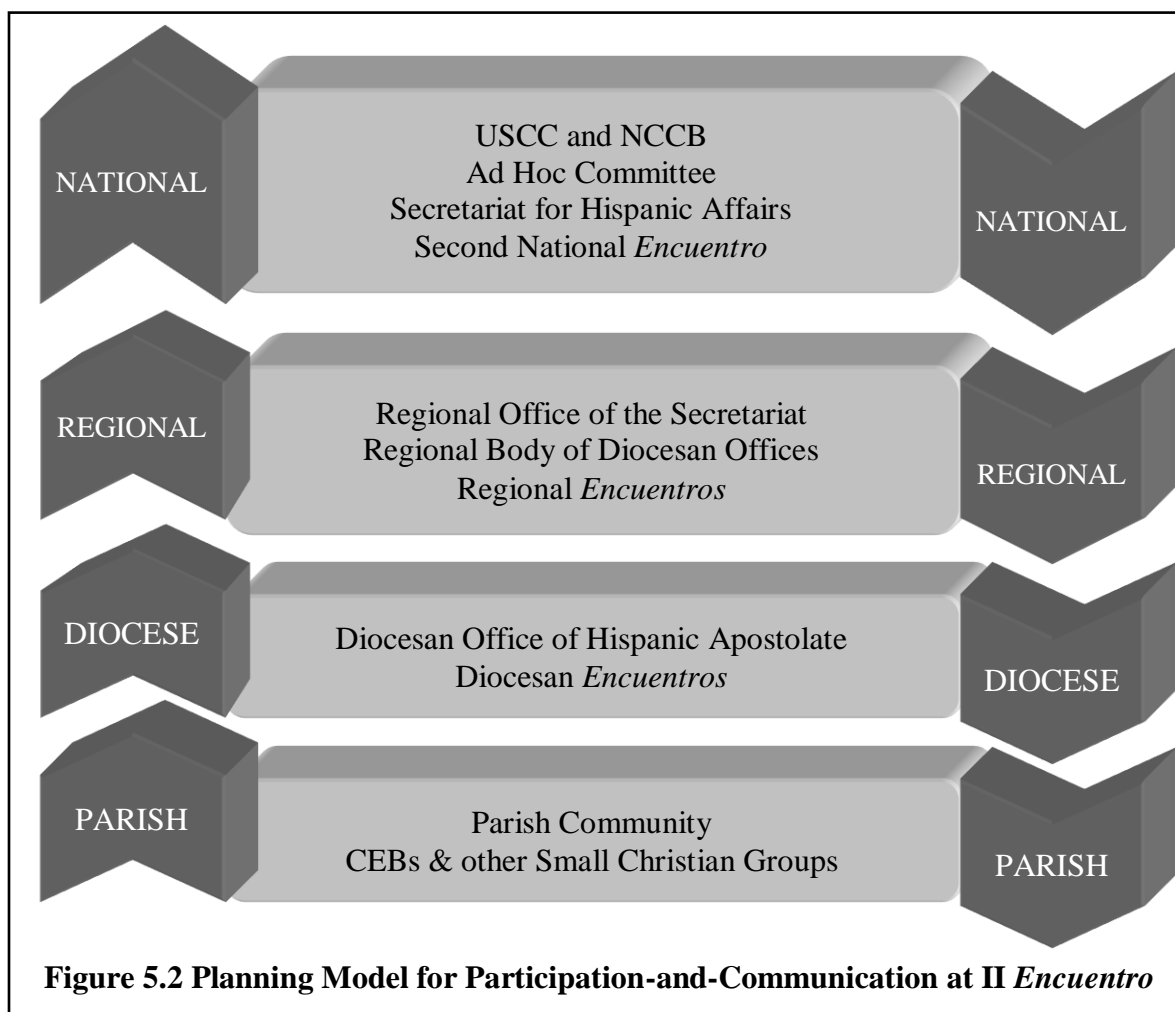
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<sup>64</sup> “Proposed Guidelines,” 3.

<sup>65</sup> See “Primera Reunión,” 3. The selection of the Second *Encuentro*’s participants led to one of its controversies, addressed in section 5.4 below.

<sup>66</sup> See “Segundo Encuentro Nacional Hispano de Pastoral: Segunda Reunión Preparatoria del Secretariado Nacional con los Directores Regionales,” II *Encuentro* Collection, USCCB Archives, Washington, DC, 1; hereafter cited: “Segunda Reunión.” All English citations from this document are my translation of the Spanish original.





The process began to be envisioned as a hermeneutical circle; i.e., as part of a process of inculturation that would need follow-up and could become a permanent fixture of the U.S. Church.<sup>67</sup>

The participation that exists beginning with those groups at the base [*desde la base*] must work its way up to every other level. . . . It is best to work in small groups, ideally with many of them, with those that already exist and with many more yet to be formed. . . . The whole process and the [Second] *Encuentro* itself

<sup>67</sup> The process of the Third *Encuentro* was designed as a hermeneutical circle. See Figure 7.1 below. For an introduction to the pastoral or hermeneutical circle, see Peter Schineller, S.J., *A Handbook on Inculturation* (Mahwah, NJ: Paulist Press, 1990), 61-73.

must [thus] be the result of coresponsibility at every level . . . A diocesan pro-*Encuentro* committee can also efficiently bring about the participation of many small reflection groups as well as enable their mutual interaction and communication with the national level.<sup>68</sup>

Once the process emerged from the local level and arrived at the national, it would trickle back down to reach the smallest of groups at the base.<sup>69</sup> The coordinating committee also decided that the general theme of the Second *Encuentro* would address the type of Church desired by Latinos/as and identified seven specific themes as indicated in Table 5.2 below.

| <b>Table 5.2 Themes of the Second <i>Encuentro</i></b> |  |
|--|--|
| <b>Specific Theme</b>                                  | <b>Source and/or Explanation</b>   |
| Evangelization   | <i>Evangelii Nuntiandi</i> ; priority at Eucharistic Congress.   |
| Unity and Pluralism                                    | Priority identified at the Eucharistic Congress.   |
| Small Communities                                      | <i>Evangelii Nuntiandi</i> ; Archbishop Jean Jadot's presentation to the U.S. bishops (1976); <sup>70</sup> First <i>Encuentro</i> 's resolutions. |
| Ministries   |  |
| Education  | Priority identified at the Eucharistic Congress.   |

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<sup>68</sup> "Segunda Reunión," 2. In Stevens-Arroyo's opinion, the Second *Encuentro* focused on people at the grassroots "to minimize the frictions between pastoralists and liberationists . . ." See Stevens Arroyo (ed.), *Prophets Denied Honor*, 315. See also section 5.4 below.

<sup>69</sup> Compare the participation and communication model of the Second *Encuentro* with the hermeneutical circle devised for the Third *Encuentro*: see section 7.1 below.

<sup>70</sup> See Archbishop Jean Jadot, "Signs of the Times/Pastoral Problems," *Origins* 6 (18 November 1976): 355-356. As Apostolic Delegate, Jadot gave a presentation to the U.S. bishops following the CTA Conference in which he identified three urgent signs of the times: (1) the diminishing number of priests; (2) the need to create smaller Christian communities in line with the 1974 Synod of Bishops' recommendation and *Evangelii Nuntiandi*; and (3) the pastoral care of racial and ethnic minorities, which involved giving "pastoral care to those who do not feel at home with our white, western European ways of public worship and community living, to those who have not adapted and do not want to adapt to what we call our American way of doing things . . ." and it meant fostering the unity of "the one, holy, catholic and apostolic church while at the same time preserving the diversity that is one of the riches of this great country . . ." (Jadot, 356).

| Table 5.2 Themes of the Second <i>Encuentro</i> – Continued |  |
|---|--|
| Specific Theme  | Source and/or Explanation  |
| Political Responsibility                                    | Statement of the USCC Administrative Board (1976). <sup>71</sup> |
| Human Rights  | Plight of migrant workers and the undocumented.                  |

These themes, which would become the focus of the Second *Encuentro*, were chosen from a number of recent events and documents relevant to Catholic Latinos/as in the United States.<sup>72</sup> However, only six of the seven themes were discussed at the Second *Encuentro*: CEBs were eliminated as a separate topic and incorporated into the others. In addition, the committee decided that the Second *Encuentro* would have both delegates and observers: delegates were to be nominated by their diocese and had to have participated in a CEB during the whole preparatory phase; observers, who were also required to participate in a CEB, could register at the start of the Second *Encuentro*. In Anthony Stevens-Arroyo's appraisal, "The [second] Encounter organizers insisted on diocesan recognition for delegates and regulated the participation of observers sedulously" to avoid the radical image established a few months earlier by CTA.<sup>73</sup>

In regard to the migrant farm workers (included under the theme of human rights), the

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<sup>71</sup> See USCC Administrative Board, "The Church's Role in the '76 Elections," *Origins* 5 (26 Feb 1976): 565-570. This document stressed that the country needed "a committed, informed and involved citizenry to revitalize our political life, to require accountability from our political leaders and government institutions and to achieve the common good." The text then stated that, as Jesus came to bring good news to the poor (Lk 4:18), the Church has a "long tradition to promote and defend human rights and human dignity" in a way that includes "understanding and action upon the broader dimensions of poverty, hunger and injustice which necessarily involve the institutions and structures of economy, society and politics" (USCC Administrative Board, 567).

<sup>72</sup> See "Segunda Reunión," 3.

<sup>73</sup> Stevens Arroyo (ed.), *Prophets Denied Honor*, 314. Although this is a plausible scenario, I have found no solid evidence to corroborate Stevens-Arroyo's contention.

Secretariat's concern for this particular group had grown steadily from the time of the First *Encuentro*.<sup>74</sup> For example, in June 1974, the Secretariat commissioned a study that urged all 161 dioceses in the United States to complete a survey, which eventually concluded that migrant farm workers faced

[p]roblems of transportation, lack of acceptance in the community, long work hours even on Sundays [that] provide barriers to greater church participation . . . But to fail to mention the lack of personnel—religious, lay, clergy—and suitable materials would be paramount. Although there are dedicated persons in the migrant apostolate, centers of formation and training for this type of work are practically non-existent.<sup>75</sup>

The coordinating committee also decided to ask Pope Paul VI for a taped welcoming message for the first day of the Second *Encuentro* and to secure the participation of Archbishop Jean Jadot, the Apostolic Delegate, as well as of President Jimmy Carter. Finally, the committee voted to move the site of the Second *Encuentro* from Chicago to Washington, DC; the date remained the same: 18-21 August 1977.

#### *Meeting of Diocesan Directors in Tolentine, Illinois*

Eighty-two diocesan directors of Hispanic apostolates met with the National Coordinating Committee in Tolentine, Illinois, 21-24 February 1977 to continue planning the Second *Encuentro* in a “participatory” manner.<sup>76</sup> This four-day meeting was divided into two

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<sup>74</sup> See section 3.2.4 above.

<sup>75</sup> Stephen Solis, “American Dioceses and the Migrant Worker,” *Origins* 4 (27 March 1975): 640.

<sup>76</sup> At the time, there were about 100 such directors in the country; see “Proposed Guidelines,” 2. See also: “Reporte de la Reunión Nacional de Directores Diocesanos del Apostolado Hispano con Representación de Movimientos Apostólicos y Organizaciones, Tolentine, febrero 21-24 1977,” II *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Directores Diocesanos.” All English citations of this text are my translation of the Spanish original.

parts: the first was a time of reflection and dialogue and the second addressed various logistical aspects of the Second *Encuentro*, including its themes, participation, and other related matters.<sup>77</sup> The primary text for this discussion was the minutes of the National Coordinating Committee's second meeting in Washington, DC.

Evangelization, which was chosen as the central theme of the Second *Encuentro*, was to be related to unity in pluralism, integral education, the "Hispanic Church" (identified with CEBs and ministries), human rights, and political responsibility.<sup>78</sup> Regarding participation at the Second *Encuentro*, the diocesan directors reiterated the model proposed at the National Coordinating Committee's second meeting. The directors also committed themselves to forming diocesan pro-*Encuentro* committees to ensure smooth communication among, and ample participation of, all Catholic Latinos/as interested in the Second *Encuentro*. The pro-*Encuentro* committees were to include staff from the diocesan office as well as people from the base (*de la base*) and be responsible for the election of a diocese's Second *Encuentro* delegates; the delegates, who were to be representative of the diocese's Latino/a population, were expected to participate in the small-group reflections.<sup>79</sup> The diocesan directors repeated the need to promote

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<sup>77</sup> The first part of the gathering included four presentations: Dr. Enrique Dussel offered a historical-theological vision of society and the Church; Dr. Lucy Cohen spoke on unity in pluralism; Dr. Raúl Yzaguirre talked about Latinos/as and politics; and Moises Sandoval outlined the challenges Latinos/as faced in the country.

<sup>78</sup> "Directores Diocesanos," 3. Unlike the First *Encuentro*, the Second was not as concerned with the possible separatist connotations of the phrase "Hispanic Church." This phrase also made an appearance in the guidebooks; see *Guidebooks of the Second Encuentro* below.

<sup>79</sup> "Directores Diocesanos," 6. By "representative of the diocese's Hispanic population," the directors meant that the delegates would include youth, women, men, the elderly, the undocumented, and the various cultures of the Spanish-speaking community; see "Directores Diocesanos," 5.

reflection among these *grupos de base* because they were “the key to the whole process.”<sup>80</sup> As the introduction to the Second *Encuentro*’s resolutions stated, this process “would serve as a historic move from a Church of the masses to a Church of basic Christian communities.”<sup>81</sup>

The selection criteria for the Second *Encuentro*’s delegates and observers were again discussed. Delegates were to be chosen by the local community and had to participate in the Second *Encuentro*’s reflection process from the beginning.<sup>82</sup> Groups like PADRES, Las Hermanas, *Cursillo*, *Encuentro Conyugal*, and the Mexican American Cultural Center (MACC) would each have two delegates. The diocesan directors also set aside thirty delegate spots for representatives of migrant farm workers. The diocesan directors decided that publishing a series of simple guidebooks would help the small groups in their reflection and promote wider participation. The directors also thought it wise to train a number of facilitators who could guide the process from the ground up. Finally, the directors expressed their hope that the Second *Encuentro* would be characterized by “deep unity and fraternity.”<sup>83</sup>

#### *National Coordinating Committee: Third Meeting*

By the time the National Coordinating Committee had its third meeting on 10 March 1977 in San Antonio, Texas, its membership had expanded to include representatives from MACC, PADRES, and Las Hermanas;<sup>84</sup> Bishops Patricio Flores and Raymundo Peña, both

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<sup>80</sup> “Directores Diocesanos,” 4.

<sup>81</sup> “History and Development,” 65.

<sup>82</sup> Dioceses with less than 50,000 Latinos/as would have 2 delegates, those with up to 200,000 would have 3, those with up to 500,000 would have 4, and those having more than 500,000 Hispanics would have 7 delegates. See “Directores Diocesanos,” 5.

<sup>83</sup> “Directores Diocesanos,” 7.

<sup>84</sup> Representing MACC was Ricardo Ramírez; representing PADRES were Fr. Roberto Peña and

auxiliaries of San Antonio, were also present. The meeting began with Flores' brief update from the Ad Hoc Committee; PADRES, Las Hermanas, MACC, and the six regional offices of the Secretariat all subsequently reported on their work organizing the Second *Encuentro*.<sup>85</sup> Flores reiterated the Ad Hoc Committee's complete confidence in the planning guidelines proposed by the Secretariat two months earlier and its enthusiasm for its preparatory work, designed to begin at the base (*desde la base*) and then move to the diocesan, regional, and national levels.

The six regional offices of the Secretariat, in spite of uneven progress, reported that the proposal of a Second *Encuentro* had been received very positively by their respective local communities. For example, Rogelio Manrique of the Midwest office noted that almost all the dioceses of his region had attended the gathering in Tolentine; those dioceses not at the meeting had since responded to the proposal and even offered financial assistance.<sup>86</sup> Similarly, Bishop Peña stated that the prelates of the Southwest were committed to the process of the Second *Encuentro*. In addition, the Second *Encuentro* was the primary topic at a regional meeting of Las Hermanas and a steering committee meeting of PADRES.<sup>87</sup>

In an effort to distribute responsibility as much as possible, the coordinating committee formed six subcommittees to oversee the guidebooks, financial matters, housing and

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Fr. Manuel Martínez; representing Las Hermanas was Sr. Mario Barrón. See "Acta de la Tercera Reunión de la Oficina Nacional y de los Directores Regionales sobre el Segundo Encuentro Nacional Hispano de Pastoral, Marzo 10, 1977 – San Antonio," II *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Tercera Reunión." All English citations of this text are my translation of the Spanish original.

<sup>85</sup> The six regions were the Northeast, Southeast, Midwest, Southwest, Far West, and Northwest.

<sup>86</sup> "Tercera Reunión," 3.

<sup>87</sup> See "Tercera Reunión," 4-5. Las Hermanas became instrumental in organizing the regional *encuentros*.

transportation, the press, the liturgies, and the day-to-day schedule.<sup>88</sup> The success of the Second *Encuentro* process was seen to depend especially on the subcommittee responsible for creating the guidebooks for the small groups since these booklets had to present basic material in a way that set the main points for reflection and also facilitated deeper discernment. Accordingly, the small base groups (*de la base*) were asked not merely to learn the contents of the guidebooks, but also to use these booklets to identify their own options and arrive at their own decisions:

This is what will characterize the Second *Encuentro*. The VOICE of the base in the *Encuentro* depends upon [these guidebooks and the reflections they spur]. . . . These views will emerge from the base and be gathered later at the diocesan and national levels. Thus will [this] VOICE arrive at the national level.<sup>89</sup>

A diverse group of twenty-two people worked “around the clock” in South Bend, Indiana, to produce the Spanish edition of the guidebooks which were then distributed to all the dioceses.<sup>90</sup> By the end of March, the small *grupos de base* had begun meeting weekly throughout the country to read, discuss, and react to the guidebooks.<sup>91</sup> The coordinating committee was confident that the subcommittee responsible for the guidebooks—which were written in a way

<sup>88</sup> Rogelio Manrique (Midwest) was in charge of drafting the guidebooks, Pablo Sedillo of the Second *Encuentro*’s financial matters and its day-to-day schedule, Mario Paredes (Northeast) of housing and transportation, Fr. Mario Vizcaíno (Southeast) of the press, and Pedro García (Far West) of the liturgies. The introduction to the Second *Encuentro*’s resolutions listed only five subcommittees because it included financial matters and the *Encuentro*’s day-to-day schedule under an “overall coordination” subcommittee chaired by Sedillo: “History and Development,” 65.

<sup>89</sup> “Tercera Reunión,” 6; capitalization in the original.

<sup>90</sup> The group included Cubans, Puerto Ricans, Mexican Americans, Latin Americans, and others from the Caribbean. See “Pueblo de Dios en Marcha, boletín #1,” n.d., ca. 30 June 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL; and “Pueblo de Dios en Marcha, boletín #2,” n.d., ca. 20 July 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL. Hereafter cited: “Boletín #1” and “Boletín #2,” respectively.

<sup>91</sup> See Pablo Sedillo, “The Process of the Segundo Encuentro, 6 April 1978, Washington, DC,” unpublished follow-up report, II *Encuentro* Collection, USCCB Archives, Washington, DC.



adaptable to local customs, cultures, and situations—would ensure that “the one HISPANIC VOICE will arrive at the diocesan, the regional, and, in August, the national levels.”<sup>92</sup>

From June to August 1977, the Secretariat published five bulletins which outlined the progress of the Second *Encuentro*’s planning; these bulletins were mailed to every diocese in the country. The first bulletin noted that the Second *Encuentro* challenged Latinos/as

to be equal to this commitment, to be an alert people who is conscious, faith filled and very united. A people truly of God and on the move. . . . The Christian knows how to dialogue, how to listen to the other, tries to understand him . . . desires to learn from the other . . . [and] jointly find with all involved what is best. . . . No one and nothing can separate us from Christ’s charity or from the unity of our people. . . . Let us make of our Second *Encuentro* a festival of unity and a voice of integral salvation for all.<sup>93</sup>

The members of the coordinating committee chose *Somos un Pueblo que Camina* by Emilio Vicente Mateu as the official song of the Second *Encuentro* and *Pueblo de Dios en Marcha* as its slogan.<sup>94</sup> The song speaks of a people on a difficult—seemingly unending—

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<sup>92</sup> “Tercera Reunión,” 6; capitalization in the original. In light of the intra-Latino/a tensions at that time, the committee’s confidence in the Hispanic community’s sense of unity was surprising; for example, frictions arose between the leaders of the Puerto Rican community of the Northeast and the Chicano priest assigned by the Secretariat to organize the Hispanic participation at the 1976 Eucharistic Congress because of the heavy emphasis he placed on the Mexican American experience to the exclusion of others: see Stevens Arroyo (ed.), *Prophets Denied Honor*, 288-289; Díaz-Stevens and Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion*, 174. According to Sr. Veronica Mendez of Las Hermanas, a member of the Secretariat’s National Advisory Committee from 1981 until 1985, has characterized many of its meetings as prone to infighting; interview of Sr. Veronica Mendez by the author, 11 June 2009; hereafter cited: Mendez interview.

<sup>93</sup> “Boletín #1.” In the second bulletin, Sedillo confidently wrote that the Second *Encuentro*’s participants would arrive in Washington, DC prepared to dialogue and to be the “spectacle of unity that we will give to all Hispanics.” See “Boletín #2.” Both citations are my translation of the Spanish originals.

<sup>94</sup> The song’s title can be translated as *We are a People on the Move* and the slogan as *The People of God on the Move*. Appendix 8 below contains the song’s Spanish lyrics.

journey to find an eternal city free of suffering and sadness. The people of the song link their identity to their journey—they are a pilgrim people—and, despite hardships, experience a hope that promises a more complete unity in the future. The song captured Catholic Latinos/as’ festive character, longing for greater unity, sense of hopefulness, familiarity with hardship, and desire for a just integration in society and the Church. The people of the song yearn for integration precisely because they experience themselves as *errantes peregrinos* (wandering pilgrims). This sense of pilgrimage contained in both the song and the slogan coincided with the feeling of many Hispanics in the United States of living in two different worlds; the title of another popular song aptly describes this feeling: *no soy de aquí, ni soy de allá* (I’m neither from here, nor from there).<sup>95</sup>

The coordinating committee’s emphasis on unity, however, did not diminish their recognition of the diversity characteristic of Catholic Hispanics in the United States. The subcommittee in charge of the Second *Encuentro*’s liturgies was reminded that they ought to “represent all of the country’s cultural elements”: “The principal Mass and other liturgies must represent the country’s plurality.”<sup>96</sup> The coordinating committee reiterated its desire to invite President Carter to the Second *Encuentro* and to request Pope Paul VI to deliver a taped welcoming address. The committee likewise decided to invite Archbishop Roberto Sánchez of Santa Fe to deliver the Second *Encuentro*’s keynote address. In regard to logistics, the committee decided: (1) in the plenary sessions, each of the six regions would have ten minutes to

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<sup>95</sup> See Eduardo C. Fernández, S.J., *Mexican-American Catholics* (Mahwah, NJ: Paulist Press, 2007), 21-51.

<sup>96</sup> “Tercera Reunión,” 8.

discuss their views of the selected topics on evangelization; (2) these presentations would provide the material for discussions in small mixed groups. Finally, the coordinating committee outlined the steps that would ensure the participation of migrant farm workers at the Second *Encuentro*.<sup>97</sup>

#### *Fourth Meeting of the National Coordinating Committee*

The National Coordinating Committee held its fourth meeting on 3 May 1977 in Chicago.<sup>98</sup> Present for the first time was Fr. Frank Ponce of San Diego who had been hired by the Secretariat as the special coordinator of the Second *Encuentro*.<sup>99</sup> With a few exceptions, all six regions reported that the Second *Encuentro* was generating enthusiasm and interest.<sup>100</sup> The Far West, Southeast, and Midwest regions had already or were in the process of organizing pro-*Encuentro* committees in every diocese as well as youth *encuentros*; the Northwest had scheduled a regional *encuentro* for June 26.<sup>101</sup> Rogelio Manrique of the Midwest added that most of the guidebooks had been distributed directly to the dioceses and that on May 22 an English edition would be available.

The coordinating committee also discussed the Second *Encuentro*'s budget, daily schedule, workshops, voting rules, publicity, presiding prelates, and official language. The

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<sup>97</sup> At the time, more than 20,000 migrant families were earning the lowest wages of any labor group in the United States: as little as 10 cents an hour. See Nick Kill, "Migrant: The Church's Changing Ministry," *National Catholic Reporter* (13 Aug 1976): 9.

<sup>98</sup> Sr. María Iglesias of Las Hermanas was unable to attend. See "Acta de la Cuarta Reunión del Comité Coordinador para el Segundo Encuentro, Chicago, Mayo 3, 1977," II *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Cuarta Reunión." All English citations of this text are my translation of the Spanish original.

<sup>99</sup> See "History and Development," 65.

<sup>100</sup> The exceptions included Saint Augustine, FL, Portland, OR, and the bishop of Seattle, WA.

<sup>101</sup> Footnote 141 below summarizes all the regional *encuentros*.

committee expressed its hope that migrant farm workers would be able to attend the Second *Encuentro* and set aside \$5,000 for that purpose. In regard to the daily program, the committee decided that a rules committee and a credentials committee needed to be established. The committee also decided that, unlike the First *Encuentro*, Spanish would be the official language of the Second *Encuentro*, but in a manner that would

always respect the different ways of speaking Spanish and those who can only express themselves in English. Simultaneous translation will be available only at the plenary sessions.<sup>102</sup>

Moises Sandoval has claimed that to curtail conflicts the Second *Encuentro* made three changes from its predecessor: (1) its delegates were not recognized Hispanic leaders but from the grassroots; (2) no formal speeches were given other than the introductory remarks by Archbishop Roberto Sánchez; and (3) Spanish was the meeting's official language.<sup>103</sup> Consequently,

many of the Cubans and Puerto Ricans who spoke Spanish well dominated the meeting, diminishing the influence of some of the most radical participants—the Chicanos . . . [who] had tried to no avail to make the documents bilingual. . . .

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<sup>102</sup> “Cuarta Reunión,” 5. During the Second *Encuentro*'s plenary sessions, English was spoken on only two occasions; see “History and Development,” 66. The minutes of the fifth meeting of the National Coordinating Committee, however, indicate that arrangements were made to have translators at all of the Second *Encuentro*'s workshops. See “Acta del Comité Coordinador del Segundo Encuentro en su Quinta Reunión del 5 y 6 de Julio en Trinity College, Washington, DC,” II *Encuentro* Collection, USCCB Archives, Washington, DC, 1-2; hereafter cited: “Quinta Reunión.” All English citations of this text are my translation of the Spanish original.

<sup>103</sup> See Moises Sandoval, “The Organization of a Hispanic Church,” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 143-144; Moises Sandoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 2006 revised second edition), 103-104; Roberto R. Treviño, *The Church in the Barrio: Mexican American Ethno-Catholicism in Houston* (Chapel Hill, NC: The University of North Carolina Press, 2006), 210-211; and Díaz-Stevens and Stevens-Arroyo, *Recognizing the Latino Resurgence in U.S. Religion*, 175-176.

What all this meant was that the institutional Church had appropriated the process of the *encuentro*; it could no longer be considered part of the *movimiento*, coming from and controlled by the people.<sup>104</sup>

Sandoval has also been blunter in his evaluation:

Not all Hispanic leaders are enthusiastic about the accomplishments of the *encuentros*. They suspect the bishops have embraced the movement because it provides high profile events that do not require a radical change in priorities. At a cost of \$1 million every five to ten years, Hispanics can be pacified.<sup>105</sup>

Although there may have been some grounds for such an opinion, there are four reasons for questioning Sandoval's assessment. First, although by 1977 the implementation of the First *Encuentro*'s recommendations was meager, the bishops seriously considered its resolutions.<sup>106</sup> Second, every person interviewed for this study who participated in the Second *Encuentro* and chose to comment on the issue of the use of Spanish disagreed with Sandoval's judgment.<sup>107</sup> For

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<sup>104</sup> Sandoval, "The Organization of a Hispanic Church," 144.

<sup>105</sup> Sandoval, *On the Move*, 104.

<sup>106</sup> See section 3.3 above.

<sup>107</sup> These include Lupe Anguiano, Ronaldo Cruz, Fr. Vicente López, Sr. Veronica Mendez, Mario Paredes, Fr. Juan Romero, Pablo Sedillo, Olga Villa-Parra, and Fr. Mario Vizcaíno. Sr. Margarita Castañeda, who was present at the Second *Encuentro*, did not comment on this matter. During her interview for this study, Lupe Anguiano was very sympathetic to Sandoval's assessment; in a follow-up email, however, she clarified her position (email from Lupe Anguiano to the author, 16 April 2011):

I did not mean to give the impression that using Spanish in the [Second] *Encuentro* was a deliberate effort to avoid dealing with the Chicano Catholic Voice, which is English and Spanish, bilingual. Obviously language is the means of communication—failing to acknowledge the need for English and Spanish, [for] a bilingual *Encuentro* will in fact keep Chicanos from participating . . . The issue is that Chicanos, like myself, can speak Spanish, but I can't read or write it . . . because we were forbidden to use [it] in school. . . . I [and] Chicanos wanted both English and Spanish . . . used throughout the [Second] *Encuentro* deliberations. . . . Spanish was the language understood by our Catholic brothers and sisters from Puerto Rico and Cuba—I nor anyone had any problem with that. The main issue was that Chicanos are bilingual and our U.S. Catholic reality is the

example, Mario Paredes strongly doubted that a deliberate effort was made to marginalize Chicanos at the Second and Third *Encuentros* by making Spanish their official language:

The fact that we used Spanish very broadly at the *Encuentros* was more an attempt to affirm the Hispanic identity, to defend the Hispanic presence. . . . There was a group among the Chicanos that was more radical in its views, more intransigent with respect to the hierarchy, but it did not represent the majority of Chicanos [so] . . . there was no need to create a strategy to block them. We did know, though, that there were Chicanos who, because of their experiences, were hurting.<sup>108</sup>

Fr. Mario Vizcaíno, regional coordinator for the Second *Encuentro* in the Southeast at the time, stated that while there were inter-Hispanic tensions at the Second *Encuentro*, Sandoval's view

is a perspective that is akin to having a chip on the shoulder. This [idea of impeding Chicanos through the use of Spanish] never even crossed our minds. . . . There were tensions with those Chicanos who had suffered more consciously the limitations of the Hispanic people's emergence and who were severely discriminated against. That experience seems to have existed more in Texas than in California.<sup>109</sup>

The Secretariat's director at the time, Pablo Sedillo, likewise denied that such a strategy was ever in effect:

I disagree with that. . . . Yes, there was the tension of the Spanish speakers whose dominant language was Spanish, [but] to say that [this] would neutralize the activity [of Mexican Americans] . . . that is not true. I was involved in [this process] and I know what the effort was.<sup>110</sup>

However, Sedillo has recognized that during the Second and Third *Encuentros* he traveled extensively throughout the United States to help members of the small *Encuentro* groups

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Southwest, Mexico, and Latin American based [sic]; much different from Puerto Rican and Cuban reality.

<sup>108</sup> Paredes interview.

<sup>109</sup> Interview of Fr. Mario Vizcaíno by the author, 1-2 June 2009; hereafter cited: Vizcaíno interview. English translation of Spanish original mine.

<sup>110</sup> Interview of Pablo Sedillo by the author, 21 May 2009; hereafter cited: Sedillo interview.

understand what certain Latin American terms meant.

I had to sit down and explain to people [the terms] *concientización*, *comunidades eclesiales de base*, etc. That was foreign to the majority of the Hispanic community in this country. . . . In parts where there were Mexican Americans, [such as] in Fresno and even in Los Angeles, they were using the word “awareness” to describe *concientización*. . . . I had people on my staff who were South American, like Edgar Beltrán, who could not really translate into English the rich vocabulary and rich experience they had. And I used to say to them: “No! We have to talk about the reality of our community. We are not going to import what’s going on in Peru, in South America. We have got to talk about what Paolo Freire says: *ver, juzgar y actuar* [see, judge, and act]. Let’s look at that in our community.” Of course this was a big challenge . . .<sup>111</sup>

The third reason for doubting Sandoval’s conclusion regarding the use of Spanish at the *Encuentros* has been voiced by Fr. Juan Romero, who became the national coordinator of the Third *Encuentro*:

I would differ with that in the sense that certainly the *Encuentro* was not just one big fat national meeting. It was a process that took place with workbooks and suggestions at the diocesan level, on a broad, broad base in every diocese whether they had an office for the Spanish speaking or not. They were all invited and urged from the highest levels of the U.S. episcopacy to be involved in the process. Certainly at the base level Spanish was used. But then there were regional *Encuentros* where it wasn’t. . . . I would not agree [that there was a calculated effort to marginalize Chicanos]. By the time it got to the actual meeting it was IAF [Industrial Areas Foundation] style; i.e., the principles of community organization going back to Saul Alinsky in Chicago: a meeting is to “ratify an action.”<sup>112</sup>

Juan Romero has also highlighted the complexities of the Second and Third *Encuentros*’ organization:

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<sup>111</sup> Sedillo interview.

<sup>112</sup> Interview of Fr. Juan Romero by the author, 24 June 2009; hereafter cited: Romero interview. The preparation for the Second *Encuentro* included a six-month process of communication and participation from *la base* that allowed a large number of people to share responsibility for the process.

Now, what is true and maybe this is what Moises [Sandoval] is thinking about: in the general meetings the Cuban Americans were . . . in general much better in Spanish than Mexican Americans tended to be; most of us had to re-learn our Spanish in on-the-job training since we had been de-culturalized [sic] in our seminary. . . . I could understand Spanish but at the time of my ordination I was not that fluent. . . . Cuban Americans could speak circles in Spanish around us because we were in general less articulate in Spanish. . . . So they tended to dominate the conversation at the public meetings that were held in Spanish that had to do with the *Encuentro*. However, as Chicanos we were much better at the organizational aspect of it: we knew the institution better; we knew the American system better, how the hierarchy worked here . . . and we could run circles around that. So we were the technocrats in a certain sense and yet they had the voice. However, we kind of recognized this and it was an O.K. partnership as far as I'm concerned. . . . [During the Third *Encuentro* planning] a tension arose with the people in the Northeast . . . and we had a huddle in Pablo's office. And in that huddle were a Mexican American nun from San Antonio, Vicente López, Pablo Sedillo, and myself; in an act of self-consciousness Pablo said: "well, look who's in this room . . . at who's really running [the *Encuentro*]." And we were all Mexican Americans! . . . [The Third *Encuentro* process] was an example of collective leadership, it was not that isolated. But when you really break it down, we [Mexican Americans] were the technocrats who felt more at home in the U.S. because we have a longer history—Texas, Arizona, and New Mexico—we were there and we were the main wheels [of the process].<sup>113</sup>

Last but not least, a journalist at the Second *Encuentro* reported that the "Puerto Ricans from the Northeast complained bitterly of Chicano dominance and indifference to their concerns."<sup>114</sup> Similarly, after the Second *Encuentro*, the Southeast Regional Office of Hispanic Ministry reported that one of the shortcomings of the guidebooks was that they spoke to the Mexican American situation to the detriment of others.<sup>115</sup> In short, Sandoval's analysis does not seem to account for these complexities.

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<sup>113</sup> Romero interview.

<sup>114</sup> García, "The Catholic Church Looks for a New Latino Way," 62.

<sup>115</sup> "Hispanic Apostolate Southeast Region – Evaluación del II Encuentro Nacional Hispano de Pastoral," n.d., Box R.O. Folders 1977 II ENC, SEPI Archives, Miami, FL; hereafter cited: "Southeast - Evaluación."



*Fifth Meeting of the National Coordinating Committee*

The fifth meeting of the National Coordinating Committee was held on 5-6 July 1977 at Trinity College in Washington, DC. The committee took care to ensure that a sufficient number of translators would be on hand to facilitate the twenty-one workshops.<sup>116</sup> Each of the six regions was responsible for naming its own facilitator, secretary, and translator. Each regional director was also asked to identify additional personnel for the workshops because the twelve workshops on evangelization would need twenty-four secretaries and a similar number of translators.<sup>117</sup> Each workshop would be headed by a Hispanic bishop or by a bishop chosen by the Secretariat. Training for the facilitators, secretaries, and translators would start at 9:00 a.m. on the first day of the Second *Encuentro* as others arrived and registered.

The coordinating committee also added the finishing touches to the rules, credentials, liturgy, press, and hospitality committees. The rules committee was charged with drafting the parliamentary procedures for the plenary sessions.<sup>118</sup> The coordinating committee decided that delegates would have both voice and vote in the plenary sessions and in the workshops while observers would only have voice in the workshops. The coordinating committee indicated that a location with a minimum capacity of 800 people would be needed for the plenary sessions.<sup>119</sup>

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<sup>116</sup> The minutes of this meeting included conflicting information regarding the planned total number of workshops. However, the minutes' author did write that a total of 75 translators would be needed at the Second *Encuentro* if each workshop had one translator, and 96 if each had two translators; thus, the difference between the two, 21, must be the total number of workshops. See "Quinta Reunión," 1-2. In the end, a total of 28 workshops were actually conducted.

<sup>117</sup> See "Quinta Reunión," 1-2.

<sup>118</sup> These procedures gave rise to some frictions during the Second *Encuentro* as explained in section 5.4 below.

<sup>119</sup> See "Quinta Reunión," 5.

The Secretariat took responsibility for providing information about the Second *Encuentro* to the representatives of migrant workers.<sup>120</sup> In terms of attendance, the coordinating committee still did not know whether President Carter would come.<sup>121</sup> Finally, the coordinating committee made provisions to meet prior to the Second *Encuentro*, on August 16, and then again after it ended, on August 22, for a review session.

### *Guidebooks of the Second Encuentro*

In his third bulletin on preparations for the Second *Encuentro*, Sedillo reported that by mid-July over 60,000 people had participated in more than 5,000 *grupos de base*.<sup>122</sup> The schedule devised by the coordinating committee called for the *grupos de base* to forward the results of their discussions to each diocese's Hispanic office or *Encuentro* committee by late June or early July. The dioceses, in turn, were supposed to condense the information sent by the CEBs or hold their own *mini-encuentro* and forward those results to the regional offices by mid-July; the regional offices could then schedule their own *encuentros* before the end of July and send the resulting summaries to the Secretariat.<sup>123</sup> In early August, Sedillo reported that the first three stages of the overall process—the *grupos de base*, diocesan *mini-encuentros*, and regional

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<sup>120</sup> See "Boletín #1." About a month earlier, on 11-12 June, the regional coordinators of migrants met to facilitate the presence of farm workers at the Second *Encuentro*; Esteban Solís of the Secretariat became the liaison between the coordinators of migrants and the planning of the Second *Encuentro*.

<sup>121</sup> The week of the Second *Encuentro*, President Carter and his family were on vacation; see "Carter Family Attends Services," *The Washington Post* (22 Aug 1977): A6.

<sup>122</sup> See "Pueblo de Dios en Marcha, boletín #3," n.d., ca. 28 July 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL; hereafter cited: "Boletín #3."

<sup>123</sup> See "Boletín #1."

*encuentros*—had been completed successfully.<sup>124</sup>

A key component of the Second *Encuentro*'s initial stages was the production of the guidebooks and their subsequent use by *grupos de base* throughout the country. The subcommittee headed by Rogelio Manrique produced seven different booklets: an eight-page introductory pamphlet (*guía de orientación*) and six additional guidebooks covering each of the Second *Encuentro*'s themes: evangelization, ministries, human rights, integral education, political responsibility, and unity in pluralism.<sup>125</sup> The seven guidebooks presented key concepts using simple drawings with references from *Evangelii Nuntiandi* (EN), the CTA recommendations, the Universal Declaration of Human Rights, the 1976 statement on political responsibility from the USCC Administrative Board, and the Medellín Conference.

The guidebooks sketched the characteristics of what some Second *Encuentro* organizers considered the U.S. Hispanic Church desired by Christ. Specifically, the Church was identified with all who believe in Christ—in contrast to understanding the church as limited to clerics and religious. Those who believe in Christ must be willing to commit themselves to Christ's evangelizing mission and be open to their own constant need for conversion.<sup>126</sup> Other traits

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<sup>124</sup> See "Pueblo de Dios en Marcha, boletín #5," n.d., ca. 12 August 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL; hereafter cited: "Boletín #5."

<sup>125</sup> English citations are my translations of the original Spanish-language booklets. The seven guidebooks were obtained from Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL, and are hereafter cited by their Spanish titles: "Guía de Orientación," "Evangelización," "Ministerios," "Derechos Humanos," "Educación Integral," "Responsabilidad Política," and "Unidad en Pluralismo." Except for the Evangelization Guidebook, which is twenty pages long, the rest are eight pages each.

<sup>126</sup> See "Evangelización," which quoted EN § 18: "The purpose of evangelization is . . . [an] interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert . . ." All citations of EN are from

desired for the Hispanic Church included: (1) the voice of the voiceless; (2) the leaven of the Kingdom of God that denounces and defeats injustice; (3) liberation; (4) preferential option for the poor; (5) ecumenism; (6) a community of the laity that, prompted by the Holy Spirit, knows how to pray and celebrate; (7) CEBs that are welcoming, small, personal, and fraternal, and enable all the faithful to form a true community where their views are taken into consideration; (8) universality insofar as CEBs are joined to their local parish and Church; (9) unity in pluralism; (10) a mission of service; (11) a community without privileges or the privileged since before God all are equal; (12) a defender of an integral education that forms Latinos/as who are not ashamed of their cultural heritage and so opposes any educational system that promotes the “domestication” of Hispanics by categorizing their heritage and language as inferior; (13) a Church that pays attention to its youth; (14) commitment to forming and inspiring politically-motivated and -aware Christians; and (15) a community that rejects the “melting-pot” image in favor of a “mosaic of peoples.”

Regarding the Hispanic Church’s liberating character and preferential option for the poor, the guidebook on evangelization cited *Evangelii Nuntiandi* (§§ 30, 33) that “salvation means liberation” and that the Church must be poor, with little pomp and circumstance “to move more quickly” to redress social wrongs.<sup>127</sup> “In society the poor must serve the rich [but] in the Church the rich must serve the poor if they wish to be Christian.”<sup>128</sup> The guidebook also admonished the

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David J. O’Brien and Thomas A. Shannon (eds.), *Catholic Social Thought: The Documentary Heritage* (Maryknoll, NY: Orbis Books, 1992).

<sup>127</sup> The guidebook should have said that “salvation includes liberation” in order to be in line with *Evangelii Nuntiandi* as a whole, especially § 35.

<sup>128</sup> “Evangelización.”

Church “not to cover its mouth” in the face of divisions:

Like Jesus Christ, the community must denounce all of society’s injustices and errors. When a Christian remains silent, it is God’s mouth that is thereby covered because He wants to speak through us.<sup>129</sup>

Among the suggested reflection questions was: “do your parish’s Sunday homilies help you question social injustices?”<sup>130</sup>

Fr. Mario Vizcaíno, who was born in Cuba, has noted that these guidebooks were very controversial among some Hispanics, particularly those of Cuban descent, because of what was perceived as an uncritical use of Liberation Theology.

We were then in a period of time that failed to distinguish between an orthodox liberation theology and one with Marxist hues. Hence, there was always a bit of tension. For example, if you analyze the material of the Second *Encuentro* you’ll find some documents that are extremely critical of capitalism. I opposed such criticism. . . . That is why SEPI [Southeastern Pastoral Institute] took responsibility for producing the preparatory materials for the Third *Encuentro*: because I had difficulty with my community [during the Second *Encuentro*] due to the people’s pronounced sensitivity toward the Marxist question.<sup>131</sup>

In a similar critique, Mario Paredes has written that part of the planning process of the

Second *Encuentro*, especially its guidebooks, became a “straight jacket” that affected the

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<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

<sup>131</sup> Vizcaíno interview. The Southeast Regional Office’s evaluation of the Second *Encuentro* noted that the content of the guidebooks “was polarized in favor of a critique of the right and not toward a critique of the left.” See “Southeast - Evaluación.”

The first Vatican reaction to Liberation Theology did not appear until after the Second *Encuentro*; in September 1977 the International Theological Commission published its study of Liberation Theology. See Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology* (Maryknoll, NY: Orbis Books, 1987), 76. See also: John Muthig, “Papal Unity Warns of Liberation Theology,” *Catholic Standard* (15 September 1977): 1. The report was published in English as International Theological Commission, “Human Development and Christian Salvation,” *Origins* 7 (3 November 1977): 305, 307-313. Although two years earlier, *Evangelii Nuntiandi* (§§ 25-39) discussed the relationship between liberation and salvation, it did not include a prolonged critical analysis of Liberation Theology *per se*.

grassroots consultations and made it difficult to avoid repeating concepts borrowed from the more radical liberation theologians. For example, the planning process differentiated between a Church “of the masses” and a “popular” Church and considered CEBs to be the only legitimate post-conciliar expression of the Catholic Church.<sup>132</sup> The guidebooks also raised questions about Latino/a perceptions of the Church; for example, one reflection question asked:

When have I felt that my human rights were violated in the Church? What caused this situation? What other people or groups were similarly affected? Who was ultimately responsible for this violation? What can be done to recover these rights?<sup>133</sup>

Notably absent from the guidebooks was any explicit mention of the condition of Hispanic women or of women in general. This absence is in contrast to the emphasis the CTA Conference gave to gender inequality and the national priorities identified by Catholic Hispanic leaders at the Eucharistic Congress.

#### *Hopes of the U.S. Latino Bishops*

On 22 August 1977, a day after the Second *Encuentro* ended, the U.S. Latino bishops issued the prologue to their pastoral letter, which can be read as an expression of their hopes for the Second *Encuentro*. When their pastoral was issued, Bishops Roberto Sánchez, Gilbert Chávez, and Raymundo Peña gave a press conference in which they expressed their hopes for Catholic Latinos/as: “It is our hope to fully integrate Hispanics in the life of the church in the United States, and thus help in the overall work of evangelization while contributing our own

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<sup>132</sup> See Mario J. Paredes, “Segundo Encuentro Nacional Hispano de Pastoral (18-21 de Agosto de 1977), Trinity College, Washington, DC,” in “Historia de los Encuentros Nacionales” (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996), II.47-48.

<sup>133</sup> “Derechos Humanos.”

values.”<sup>134</sup> The text described Latinos/as on a pilgrimage “better to discover Christ revealed more fully in ourselves and in each other”—a pilgrimage that strengthens the Church’s unity by facing extra- and intra-ecclesial injustices:

[Spanish-speaking Catholics must lend their] voices to the voiceless in order to announce the gospel and to denounce the many injustices which continue to afflict our people: institutional and personal racism both from within and from without the church . . . . In expressing our cultural values we do not intend to disparage those of other peoples. Rather we invite them to be enriched by our culture, in the same way that other cultures have enriched our own. Thus we manifest God’s design: a human family created in one image, yet expressing that oneness in a rich diversity.<sup>135</sup>

The U.S. Latino bishops cited *Evangelii Enuntiandi* (§ 63) as a caution against an inculturated pluralism capable of threatening the unity underpinning the Church’s universality.<sup>136</sup> In this respect, the Latino bishops seemingly shared some of the wariness of their episcopal brethren vis-à-vis diversity in the U.S. Catholic Church.

### *Ecclesiological Themes*

Important elements of communion ecclesiology were apparent during the planning process of the Second *Encuentro*; for example, the guidebook on “Unity in Pluralism” emphasized the Church’s unity:

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<sup>134</sup> “Somos Hispanos,” 171, marginal note.

<sup>135</sup> Ibid., 171-172.

<sup>136</sup> See “Somos Hispanos,” 172. EN § 63 stated that evangelization risks losing its power and disappearing altogether if one empties or adulterates its content under the pretext of translating it; in other words, one sacrifices this reality and destroys the unity without which there is no universality, out of a wish to adapt a universal reality to a local situation. Now, only a church which preserves the awareness of her universality, and shows that she is in fact universal, is capable of having a message which can be heard by all, regardless of regional frontiers.

We walk in communion with our brothers in the Church of the United States and with our brothers of the Universal Church. Together we are brothers, members of Christ's Catholic Church.<sup>137</sup>

Pablo Sedillo provided an excellent explanation of "unity with differences":

God the Father created us to be united. It was Cain who disseminated divisions among peoples, but Christ, our Liberator, came to gather us all again as brothers. Christ did not come to erase our differences. No. He came to enrich our differences with unity and our unity with differences. This same Christ has remained with His Church to continue building this type of unity.<sup>138</sup>

The logo chosen for the Second *Encuentro* (Figure 5.3 below)<sup>139</sup> illustrates this ecclesiological idea: the tree on the right side represents the Hispanic people's growing awareness of their own strength and cultural values; the different faces, representing various age groups, illustrate the Hispanic people's communal journey to discover and embrace their identity. Most of the faces are looking forward, aware that they are making history, a people on the move building a new society. Christ appears in the midst of his people as God-with-us. The Latino/a community is accompanied, guided, and defended by the Church, depicted in the background.<sup>140</sup>

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<sup>137</sup> "Unidad en Pluralismo."

<sup>138</sup> See "Pueblo de Dios en Marcha, boletín #4," n.d., ca. early August 1977, Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL; hereafter cited: "Boletín #4." My translation of the Spanish original.

<sup>139</sup> The same logo was used for the Third *Encuentro*.

<sup>140</sup> See "Boletín #5."





**Figure 5.3 Logo of the Second *Encuentro***

Except for the Southwest, every region had held its *encuentro* by the end of July 1977. In lieu of a regional *encuentro*, the Southwest coordinator collected and summarized the results of each area's *mini-encuentros*.<sup>141</sup> Sedillo, who attended almost every regional *encuentro*, was gratified by the enthusiasm the process was generating among Latinos/as.

I have been pleased to hear that the [Second] *Encuentro* is talked about throughout the country. Even those who have not been close to the Church are showing much interest in it.<sup>142</sup>

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<sup>141</sup> "Boletín, #3." The regional *encuentros* met as follows: Northwest (26 June); Far West (9 July); Midwest (14-16 July); Northeast (23 July); Southeast (30-31 July).

<sup>142</sup> "Boletín #5." My translation of the Spanish original. The Northeast regional *encuentro*, for example, had 250 participants from 28 dioceses (cf. "Boletín #4).

Las Hermanas played an important role bringing together these regional *encuentros*. Indeed, their participation “helped organize Las Hermanas as a truly national organization.”<sup>143</sup>

The ecclesiological themes that surfaced during the Second *Encuentro*’s planning were similar to those that emerged at the First *Encuentro*. The planning process emphasized elements of a communion ecclesiology such as the Church’s pilgrim character, its dialogical nature, shared responsibility, the *sensus fidelium*, and the Holy Spirit’s abiding presence. Regarding specifically Hispanic traits, the planning process underscored *concientización*, the preferential option for the poor, the centrality of CEBs joined to their local parishes, the bi-cultural and bilingual formation needed to prepare future Church leaders, the festive dimension of the community of faith, and the adoption of an integrating approach incorporating Hispanics into society and the Church rather than a melting-pot strategy.

Several documents produced by the planning process underlined the Church’s call to embody a “unity in pluralism” and its mission to denounce and redress both internal and external divisions. A few months after the close of the CTA Conference and as the Second *Encuentro* was being planned, Pope Paul VI denounced an “equivocal interpretation” of pluralism that was “causing splits in the church” similar to the schisms of the Reformation. Some people, he charged, were using the term pluralism to “authorize doubts about truths and doctrines . . . guaranteed by the inviolable protection of faith and authoritative church magisterium.”<sup>144</sup>

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<sup>143</sup> Ana María Díaz-Stevens, “Latinas and the Church,” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 264.

<sup>144</sup> “Pluralism Ideas Hurting Church, Pope Says,” *National Catholic Reporter* (22 Oct 1976): 6. Cf. section 7.2 below.

A noteworthy difference between the planning for the First and Second *Encuentros* was that some concepts which were implicit in the first—like shared responsibility and the unfinished nature of the Church—became explicit in the second. The participation and communication model of the Second *Encuentro*, for example, explicitly promoted co-responsibility *desde la base*. Regarding the incomplete character of the Church, Pablo Sedillo noted: “we are contributing to the ongoing creation of the Church of Dialogue, just as Christ founded it.”<sup>145</sup> The organizers of the Second *Encuentro* were much more aware than those of the first that they were inaugurating a “new style of participation *desde la base*” and, ultimately, “a new style of Church.”<sup>146</sup>

This new style of Church envisioned by the Second *Encuentro*’s organizers was in keeping with the ecclesiological impulses of Vatican II. In line with Karl Rahner’s analysis of Vatican II, for example, the organizers’ vision of the Church can be understood as having espoused key implications of the Catholic “Church’s first official self-actualization *as a world Church*” by having recognized the importance of regional churches and their indigenous expressions, the challenge of articulating the unity of faith in the midst of “plural proclamations,” and the necessity of redefining the role of the Holy See since “a world Church simply cannot be ruled with the sort of Roman centralism that was customary in the period of the Piuses.”<sup>147</sup>

#### 5.4 The Second *Encuentro*

The Second *Encuentro*’s delegates and observers began arriving at Trinity College in

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<sup>145</sup> “Boletín #4.” My translation of the Spanish original.

<sup>146</sup> “Boletín #2.” My translation of the Spanish original.

<sup>147</sup> Karl Rahner, S.J., “Towards a Fundamental Theological Interpretation of Vatican II,” *Theological Studies* 40 (1979): 716-727, at 717, 725, and 726, respectively.

Washington, DC on Thursday, 18 August 1977. After registering between 9:00 a.m. and 4:00 p.m., the participants attended the first plenary session, moderated by Sedillo, at 4:30 p.m.<sup>148</sup> Bishop Roberto Sánchez delivered the keynote address the following morning, Friday, August 19, at 9:15 a.m. Shorter addresses were given by Bishop Joseph Bernardin of Cincinnati (President of the NCCB/USCC), Bishop James Rausch of Phoenix (Chair of the Ad Hoc Committee for Hispanic Affairs), and Pablo Sedillo (Director of the Secretariat for Hispanic Affairs). In addition, the proceedings of the Second *Encuentro* included the presentation of Bishop Eduardo Boza Masvidal (Cuban bishop-in-exile), the homily Bishop Patricio Flores of El Paso delivered at the concluding Mass, and the welcoming address of Paul VI.<sup>149</sup> The four days of the Second *Encuentro* were devoted to twenty-eight workshops, six plenary sessions, and to voting on proposed modifications to the nearly one hundred resolutions contained in the working document.<sup>150</sup> Some 34 bishops attended various sessions of the Second *Encuentro*, which concluded with a noon Eucharist at the National Shrine of the Immaculate Conception on Sunday

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<sup>148</sup> Appendix 9 below contains the Second *Encuentro*'s complete program. See "II Encuentro Nacional Hispano de Pastoral—Pueblo de Dios en Marcha: Programa. Agosto 18-21, 1977 / Trinity College, Washington, DC," Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL; hereafter cited: "II Encuentro – Programa."

<sup>149</sup> See *Proceedings of the II Encuentro*, 45-61; "Message from Pope Paul VI to the Second National Hispano Pastoral Encounter, held in Washington, D.C., August 18-21, 1977," in *Prophets Denied Honor*, 322-323. Bishop Eduardo Tomás Boza Masvidal was ordained auxiliary bishop of the Archdiocese of Havana in March 1960, but resigned and went into exile three years later. According to the written evaluation of the Second *Encuentro* by Fr. Agustín Roman, then affiliated with the Southeast Pastoral Institute, Masvidal was unable to give his address due to time constraints; see "Southeast - Evaluación." However, María Luisa Gastón, who helped organize the second and Third *Encuentros*, recalled that Bishop Masvidal did indeed deliver his presentation; interview of María Luisa Gastón by the author, 27 August 2012.

<sup>150</sup> Distributing the approximately 1,200 *Encuentro* participants into the workshops of their choice required "a total of 300 hours" of work by five of the organizers. See "History and Development," 66.

August 21 celebrated by William Cardinal Baum, Archbishop of Washington, and concelebrated by 50 bishops and 70 priests.<sup>151</sup>

Unlike the First and Third *Encuentros*, the Second *Encuentro* was characterized by a great deal of disorder and some controversy. The opening day was especially disorganized because of the unexpectedly large turnout of participants. The organizers had prepared for 400 delegates and 300 observers; on August 18 some 500 delegates and 700 observers arrived—almost double the number that had been anticipated.<sup>152</sup> Sr. Margarita Castañeda, a delegate for the Archdiocese of New York, remembered thirty-two years later the confusion of the Second *Encuentro*'s first day:

The Second *Encuentro* was so disorganized! People came from all over the country with a lot of enthusiasm, with their flags, with their colors . . . The Cubans came up from Florida, the Puerto Ricans came from New York, the Mexicans came from Yakima (Washington) and California, and the migrants came in a migrant stream practically—so much so that Trinity College, where we were supposed to be staying, was just overwhelmed. We took mattresses and put them on the floor, people were sleeping in their vans, people who weren't delegates arrived in Washington . . . they just came out of nowhere! [The organizers] just weren't equipped or ready to handle such a huge response. Delegates were allowed into the conference room which only held about 500 people, non-delegates had to sit outside and they hooked up an internal television

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<sup>151</sup> See Tom Gilroy, "Gains far from Goals, Hispanics tell Church," *National Catholic Reporter* (2 Sept 1977): 1 and 22; Jaime Fonseca, "Encuentro Stresses Hispanic Rights," *Catholic Standard* (25 Aug 1977): 1 and 2.

<sup>152</sup> See "Evangelization Program Discussed at National Spanish Pastoral Meeting," *The Catholic News* (18 Aug 1977): 7; "History and Development," 66; Gilroy, "Gains far from Goals, Hispanics tell Church," 1 and 22. The exact number of delegates and observers is unknown. The introduction to the Second *Encuentro*'s resolutions stated that 1,200 participated, of which 600 were observers and nearly 50 were bishops; see "History and Development," 66. Regardless of the exact number, the Second *Encuentro*, when compared to the First, enjoyed a decidedly larger presence of both bishops and laity not just in terms of those who traveled to Washington, DC—1,200 versus 250—but also in terms of the estimated 100,000 who participated *desde la base* as part of the Second *Encuentro*'s process.

set for them to watch the proceedings. Someone from the organizing committee had asked me to work with [Bishop] Roger Mahony on the parliamentary procedure: the two of us were sitting on stage and I said [to him], “Roger, this is not going to work!” . . . You had very animated *inmigrantes, gente sencilla* [simple folk], speaking at the microphone with all their heart and there is no way you can put a time limit on them.<sup>153</sup>

In addition to the unexpectedly large turnout, two additional factors created disorder: the difficulty of determining the official status of the arrivals and the expectation that the Second *Encuentro* would utilize parliamentary procedures.

Regarding the unforeseen turnout, Sr. Elisa Rodríguez stated that a number of sisters affiliated with Las Hermanas decided to attend the Second *Encuentro* without participating in its required preparatory process. Rodríguez was a student at the Mexican American Cultural Center in San Antonio, Texas, when she was first approached about joining this group of Hermanas.

I had gone to the Mexican American Cultural Center in 1975 and 1976 and at that time I had gotten involved with Las Hermanas. And Las Hermanas at that time was very abrasive, very confrontational. . . . Towards the end of my stay there they were getting ready for the *Segundo Encuentro* and they were encouraging me to go to Washington to participate in this big *Encuentro* that was happening. And I refused to go because . . . I had no history with it, I had no involvement with it other than what was circling around the Mexican American Cultural Center. And I did not feel I had any business just showing up. And many of the Hermanas were going and just showing up and this was also the time when [the] Women’s Ordination Conference was beginning and some of our Hermanas were very involved in that [as well] . . .<sup>154</sup>

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<sup>153</sup> Interview of Sr. Margarita Castañeda by the author, 15 June 2009; hereafter cited: Castañeda interview.

<sup>154</sup> Interview of Sr. Elisa Rodríguez by the author, 19 May 2009; hereafter cited: Rodríguez interview. The Women’s Ordination Conference was officially established at its first national meeting which was held in Detroit on Thanksgiving weekend 1975 and attended by nearly 2,000 people; see <<http://www.womensordination.org/content/view/8/59/>> (accessed: 15 March 2011). In the early 1980s, Sr. Elisa Rodríguez joined the Southwest Regional Office in El Paso, Texas, and participated in planning the Third *Encuentro*.

In his study of the *Encuentros*, David Blanchard found that Las Hermanas contributed to

Similarly, Pablo Sedillo recalled:

Yes, there was chaos because people wanted to participate and we had developed a process of delegates based on population. . . . It wasn't [meant to be] a free-for-all. But people were camping out and they weren't registered delegates. Of course it was chaos! But you have to remember that when an event like that happens at the national level I don't care whether I'm invited or not, if I feel I have something to say I'm going to be there. So I don't attribute that to a lack of organization. I attribute that to just a community that was absolutely hungry to participate and tell [Church leaders] in a public forum how they felt about the Church. I really don't see anything wrong with that. What Elisa [Rodríguez] said is true . . . Elisa's example could be multiplied by hundreds; it wasn't unique to Elisa.<sup>155</sup>

The Second *Encuentro*—even in its organizational disarray—became a means for Catholic Hispanics to take greater ownership of the Church.

Regarding parliamentary procedures, which were a modified version of Robert's Rules of Order, the participants were indeed confused; for example, the Midwest Regional Office's bulletin *Cara a Cara* observed:

The Second National Encounter reflected the failure of society to allow the poor to speak. Parliamentary procedure, which was used throughout the Encounter, is extremely technical. Without previous experience or extensive study, it is quite difficult to understand. Even many of the facilitators were unclear as to the proper procedure. This methodology limited the participation of many of the delegates. We Hispanos must become extremely conscious of the need to develop

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some of the Second *Encuentro*'s disorder (interview of David Blanchard by the author, 20 April 2009):

The sisters—Las Hermanas—had other interests and they had another ecclesiology. . . . Las Hermanas and some dedicated lay folks were in agreement that [the Second *Encuentro*] had to be opened up. . . . [Consequently,] the Second *Encuentro* was a free-for-all. And there was no sense of representation [among the delegates]; and their credentials were lacking because very basic questions were not addressed: who are you, where did you come from, and how did you get here? There was also no control over the agenda. Items were being introduced into the agenda like at CTA.

<sup>155</sup> Sedillo interview.

methodologies which are consistent with our reality and which also allow the most ample participation possible of our people.<sup>156</sup>

Another tension-creating factor at the Second *Encuentro* involved intramural differences among Latinos/as. For example, the late Ada María Isasi-Díaz, an observer at the Second *Encuentro*, remembered that during the discussion about the document on “Unity in Diversity,” on the last day just prior to the noon Mass, a group of Puerto Ricans protested that their flag had not been included among the others placed around the auditorium; this protest was followed by a walkout of some who were complaining.

A young Puerto Rican woman points out to me that the document [on unity in diversity] . . . considers “an enriching element” the diversity of our people—a diversity born of different historical events and cultural heritages. “Right now,” she complains sadly, “I don’t consider diversity an enrichment.”<sup>157</sup>

As the participants strolled toward the National Shrine for Mass following the last plenary session, Isasi-Díaz overheard a young man asking a priest: “How is it possible for us now to go on to celebrate the Eucharist after so many fights, so many hurt feelings?”<sup>158</sup>

Another factor that contributed to the tension at the meeting was the impression among some of the participants that the Church had done too little on their behalf—perhaps deliberately so—since the First *Encuentro*. For example, Fr. Mario Vizcaíno observed to the press that a

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<sup>156</sup> “Editorial: The Second Encounter,” *Cara a Cara* 4 (Sept-Oct 1977); reprinted in *Prophets Denied Honor*, 325-326, at 326. In her account of the Second *Encuentro*, Ada María Isasi-Díaz mentioned the confusion caused by the parliamentary procedure; see “II Encuentro Nacional Hispano de Pastoral—Pueblo de Dios en Marcha: Crónica de Una Historia,” *El Visitante Dominical* (18 Sept 1977): 6, translated into English as “The People of God on the Move—Chronicle of a History,” in *Prophets Denied Honor*, 329-333; hereafter cited in English translation: “Chronicle of a History.”

<sup>157</sup> “Chronicle of a History,” 332. The *Encuentro*’s organizers explained that the flag’s absence had been unintentional. See Stevens Arroyo (ed.), *Prophets Denied Honor*, 314.

<sup>158</sup> “Chronicle of a History,” 332.



great disparity still existed between the Hispanic representation in the U.S. Church's leadership and the percentage of Latinos/as that made up the Catholic population in the country.<sup>159</sup>

According to one news organization, similar statistics circulated "constantly during the four-day conference, reinforcing the feeling, all but universal at the encuentro, that the church had systematically blocked Hispanics from administrative levels within the church."<sup>160</sup> The most dramatic example of this feeling came from a

"rump" group from Denver, Col. Consisting of both Latino priests and lay persons, this group made the long trip to *Encuentro II* without proper credentials for participation. They claimed the true "grass roots" election process for delegates and observers had been aborted in their diocese and that the bishop had instituted a "selection process" in its stead. So the group prepared a "class action" complaint in formal, legal terms, "suing" on behalf of Chicano church members for "reform and a change of heart" by the Roman Catholic Church.<sup>161</sup>

Among their complaints was the Church's failure to allow greater Chicano participation in the decision-making process. According to a news account,

As more and more of the "legitimate" delegates and observers read the document [with the group's complaints], they nodded their heads in assent. None would speak for the record, but clergy and laity from around the country expressed support for most of the changes suggested by the Denver group. Trouble was, no one would go out on a limb and suggest that *Encuentro II* take up the document for discussion—much less vote to ratify it. And the main reason given was that the group had not followed the "protocol" or procedure for getting a resolution before the body of the assembly!<sup>162</sup>

On the other hand, allowing unrecognized groups to present un-vetted resolutions during an

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<sup>159</sup> Vizcaíno said, "Hispanics account for only two per cent of the church's (U.S.) leadership, while they make up 27 per cent of the church's population." See Gilroy, "Gains far from Goals, Hispanics tell Church," 1; cf. section 5.2 above.

<sup>160</sup> Gilroy, "Gains far from Goals, Hispanics tell Church," 1.

<sup>161</sup> García, "The Catholic Church Looks for a New Latino Way," 61. Cf. Stevens Arroyo (ed.), *Prophets Denied Honor*, 315.

<sup>162</sup> García, "The Catholic Church Looks for a New Latino Way," 62.

already busy schedule would have contributed more confusion to an already tangled situation and detracted from the inclusive approach that had produced the Second *Encuentro*'s working document.<sup>163</sup> In fact, the Second *Encuentro*'s final recommendations went through an intricate eight-step process that began at the base, worked its way through the participating dioceses and six regions, before arriving in Washington, DC.<sup>164</sup>

Fr. Mario Vizcaíno recalled his own role at the Second *Encuentro*:

Bishop [René A.] Valero, auxiliary of Brooklyn, has said that I saved the Second *Encuentro*. [Indeed,] a discussion erupted during the first plenary session and things got bogged down. And the approach that we were using made it cumbersome to manage the people in that first session. I was given the task of coordinating the second session. Now, at that time I was very forceful, very sure of myself, but very forceful; I coordinated that second session thus: bam, bam, bam, and bam! And in no time the whole thing was over, it had concluded! . . . Bishop Valero told me that I had saved the Second *Encuentro* because I created a model of how to manage a general assembly and of how such an assembly could arrive at its conclusions. Consequently, the process that followed was very agile and in the Third *Encuentro* we had more experience and were able to organize the gathering differently.<sup>165</sup>

Given the disorder and controversy, it is no wonder that the press described the Second *Encuentro*'s plenary sessions as “spirited and often tense”; the fact that the delegates “voiced an angry impatience with Spanish representation at all levels of the church” gave one journalist the

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<sup>163</sup> One wonders why the Denver group did not raise its concerns much earlier in the Second *Encuentro*'s six-month process?

<sup>164</sup> See “History and Development,” 67.

<sup>165</sup> Vizcaíno interview. According to the official schedule, Vizcaíno was the moderator for the fifth plenary session on Saturday 20 August 1977, when for voting on the “Ministries” document occurred. See “II Encuentro – Programa.” Bishop René Valero was ordained auxiliary bishop of Brooklyn in November 1980. As a priest at the Second *Encuentro*, he was likely a delegate or observer of the Diocese of Brooklyn.

impression that “criticisms of the Church rather than . . . words of praise” were dominant.<sup>166</sup>

Fr. Vicente López of the Secretariat, while acknowledging the disorganization described by Castañeda and others, has given it a more positive interpretation:

Obviously, we were not experienced and we didn't have a staff. Yes, I think we planned for 700 or 900 and 1,300 showed up. We didn't have the rooms ready. We weren't prepared for such an outpouring of interest and such a diverse gathering of people. I remember there was a group of young people saying, “we want [the] youth to be considered and to be heard!” . . . This . . . bespeaks, first of all, the tremendous interest by so many people that ended up coming—more than we expected—and then how to regulate [the gathering]: we couldn't judge who was a delegate, who came in officially, who could vote. There was shouting and yelling in the halls and in the assemblies: “No! You can't speak because you're not an official delegate. . . .” So there was pandemonium. But it was due to the growth and the maturation process. . . . It's part of the excitement, part of the dynamism of giving birth to a process, of giving birth to a voice, and giving birth to an inclusive process that brought people together from all over the United States. For the first time the Hispanic *pueblo* came, was evidenced, was identifiable, and spoke to one another and spoke to the Church! A birthing does not occur without a cry and without pain!<sup>167</sup>

Along similar lines, Isasi-Díaz concluded her chronicle of the Second *Encuentro* by answering the question she overheard the young man raise to the priest:

Yes, we can celebrate Eucharist together in spite of difficulties and differences. Differences, difficulties—they do not divide us. The celebration of the Eucharist makes visible, surfaces what unites us—our value system: friendship, importance of family, sincerity, spontaneity, hospitality, openness, accepting others, and above all, our faith—our common belief. Yes, we are brought together by our faith, a faith we live as we struggle to understand it and which we understand as we live it.

We have not solved differences or difficulties. But we know what we are—a people, the people of God that marches on. Recommendations that will be

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<sup>166</sup> See Marjorie Hyer, “Hispanic Catholics Stress Problems at 4-Day ‘Encuentro,’” *The Washington Post* (22 Aug 1977): A6; Fonseca, “Encuentro Stresses Hispanic Rights,” 1; Gilroy, “Gains far from Goals, Hispanics tell Church,” 1; García, “The Catholic Church Looks for a New Latino Way,” 60.

<sup>167</sup> López interview. Cf. section 2.2 above.

presented to the bishops have been agreed upon.<sup>168</sup>

### *Presentations at the Second Encuentro*

The Second *Encuentro*'s proceedings included the texts of six major plenary-session presentations concerning unity and diversity. Bishops Bernardin and Rausch gave welcoming addresses at the Second *Encuentro*'s first plenary session on Thursday afternoon, August 18. In their presentations, both bishops expressed their hope that the Second *Encuentro* would emphasize the church's unity and oneness while avoiding fragmentation; neither bishop acknowledged the diversity contributed by Hispanics even though diversity was the very *raison d'être* of the Second *Encuentro*. In fact, Bernardin cited the same scripture verse that John Cardinal Krol quoted in his welcoming address at the First *Encuentro*: "There does not exist among you Jew or Greek, slave or freeman, male or female" (Gal 3:28).<sup>169</sup> The apparent intent in both cases was to stress that the American Church enjoyed a basic unity that should not be compromised.<sup>170</sup> Rausch turned the emphasis on unity into an "important plea" to the Second *Encuentro*'s observers and delegates:

It is the will of the Lord that we all be one . . . Let our objective always remain clear—that we work for unity in Christ. . . . Work with all patience to avoid the danger of fragmentation.<sup>171</sup>

The taped message of Pope Paul VI was played after Bernardin and Rausch gave their welcoming comments, just prior to dinner on August 18. In contrast to the two bishops, Paul VI's message referred to the importance of pluralism in the Church, but accented unity over

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<sup>168</sup> "Chronicle of a History," 332-333.

<sup>169</sup> Joseph L. Bernardin, "Convocation," in *Proceedings of the II Encuentro*, 50.

<sup>170</sup> Cf. the discussion in section 2.2 above of Krol's welcoming address at the First *Encuentro*.

<sup>171</sup> James S. Rausch, "Welcome," in *Proceedings of the II Encuentro*, 52.

diversity and cautiously qualified the Church's pluralism:

Your community must always be prompted by faith, love and hope in a warm disposition of openness towards the rest of the Church . . . together with a spirit of close union with your pastors and of brotherly cooperation with the rest of Christ's flock. Such union and cooperation build unity within *legitimate* pluralism . . .<sup>172</sup>

Paul VI encouraged U.S. Catholic Latinos/as not to put aside "the *legitimate* ingredients of popular religiosity which, when *properly guided*, lead to true union with God in Christ."<sup>173</sup>

In his keynote address at the Second *Encuentro*, Bishop Sánchez spoke of three topics "which seem to . . . have surfaced over and over again in all the cities and communities of our country: unity, cultural identity and evangelization."<sup>174</sup> At the beginning of his address, Sánchez characterized the appropriate attitude for discussing these three topics:

we are all here representing the Church of Christ. We know that the Church of Christ is one, as we are one: one people of God sharing one baptism and one Eucharist and ready today to share one dream, one hope for our Church, our people.<sup>175</sup>

Sánchez then emphasized the nature of "cultural diversity":

it is not necessary to surrender the traditions and customs of our people in order to give faithful and valid service and worship to Almighty God. . . . [C]ultural diversity is not an imperfection but rather a greater perfection.<sup>176</sup>

When addressing the topic of evangelization, Sánchez raised the question: "Can the Church

<sup>172</sup> Pope Paul VI, "Salutation," in *Proceedings of the II Encuentro*, 49. Italics added.

<sup>173</sup> Ibid. Italics added.

<sup>174</sup> Robert F. Sánchez, "Evangelization," in *Proceedings of the II Encuentro*, 55, republished as "Spanish-Speaking Catholics / The Difference is a Value," *Origins* 7 (1 September 1977): 173-176.

<sup>175</sup> Ibid., 55.

<sup>176</sup> Ibid.

confess her sins openly and ask the pardon of those who have been offended?”<sup>177</sup> On the whole, Sánchez assigned unity and diversity similar importance during most of his presentation.

Unlike the other presenters at the Second *Encuentro*, Sedillo gave diversity and pluralism equal importance. For example, Sedillo noted that the Second *Encuentro* was a

national call to Hispanics throughout the country . . . to participate in decisions regarding their lives in relation to the Christian faith. . . . We want to help in the construction of a more Christian world where there is unity in the diversity of colors . . .<sup>178</sup>

Similarly, Boza Masvidal made “unity in pluralism” the focus of the address he prepared for the Second *Encuentro*:

God, in His infinite wisdom, did not ordain that each of us be a “standard” type, each cut with the same mold, uniform. . . . I have observed that many Cubans . . . present this dilemma: What must I do: integrate myself into the mainstream or continue to feel Cuban? I believe this “either-or” premise is false; one must do both things. . . . This unity in pluralism must be lived at many different levels. It must exist, first of all, within the Church.<sup>179</sup>

### 5.5 Summary

The planning process of the Second *Encuentro* utilized insights from several sources: the 1976 International Eucharistic Congress in Philadelphia; the progress report of the First *Encuentro*, and the January 1977 meeting sponsored by the U.S. Latino bishops in New Mexico. Compared to the First *Encuentro*, the larger scale of the Second created many challenges for its organizers, especially the unanticipated number of unofficial observers who came to

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<sup>177</sup> Ibid., 56. Sánchez tempered the Church’s need to redress its own sinful divisions later in his address: “At the same time, we must not become discouraged with our own imperfections” (ibid., 57).

<sup>178</sup> Paul Sedillo, “Motivation,” in *Proceedings of the II Encuentro*, 53.

<sup>179</sup> Eduardo Boza Masvidal, “Unity in Pluralism,” in *Proceedings of the II Encuentro*, 58.

Washington, DC for the meeting. Over all, the Second *Encuentro*'s process stressed coresponsibility in the Church *desde la base* as well as an ecclesial understanding that balances unity and diversity.

## Chapter 6

### **Second *Encuentro*: Resolutions, Outcomes, and Ecclesiological Themes**

The Second *Encuentro* concluded with Mass on Sunday, 21 August 1977. The deliberations of the Second *Encuentro* resulted in a series of recommendations that indicated greater ownership of the Church by Latinos/as, a pronounced recognition of the faith community's pilgrim character, a call for the establishment of CEBs and formation centers for Hispanics, and the promotion of greater pastoral concern for migrant farm workers, the family, young people, the undocumented, and women. Similar to the poor implementation of the First *Encuentro*, the outcomes of the Second were rather mixed. For example, a 1978 Gallup study concluded that a majority of Catholic Hispanics were not satisfied with the small number of Latino priests and deacons in the United States and with the general absence of Hispanic culture and traditions in Church services; a third of the respondents wanted greater voice in the Church's affairs.<sup>1</sup> Nonetheless, some bright spots did emerge from the Second *Encuentro*, such as the growing number of pastoral projects designed specifically for Hispanics in the Southeast and Northeast.

#### **6.1 Resolutions and Ecclesiological Themes of the Second *Encuentro***

The Second *Encuentro*'s recommendations, which were discussed in plenary sessions and during the Second *Encuentro*'s twenty-eight workshops,<sup>2</sup> were divided into six separate documents corresponding to its topics of discussion: "Evangelization," "Ministries for

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<sup>1</sup> See Appendix 10.

<sup>2</sup> The consideration of topics was uneven: fifteen of the workshops focused on "evangelization," four on "ministries for evangelization," three on "evangelization and human rights," and two for each of the other themes. See "History and Development," in *Proceedings of the II Encuentro*, 66; hereafter cited: "History and Development."



Evangelization,” “Evangelization and Human Rights,” “Evangelization and Integral Education,” “Evangelization and Political Responsibility,” and “Evangelization and Unity in Pluralism.”<sup>3</sup>

The six documents were divided into forty-five numbered sections, whose content is summarized in Table 6.1 below.<sup>4</sup>

| Table 6.1 Summary of the Recommendations of the Second <i>Encuentro</i> |  |
|---|--|
| Document  | Highlights   |
| <b>Evangelization</b>   | <p>Desired Church: united, poor, communitarian, missionary, and just.</p> <p>Encourage formation of CEBs.</p> <p>Share economic resources, properties, and church buildings.</p> <p>Commit to Hispanic youth and their <i>concientización</i>.</p> <p>Create National Youth Task Force and more Hispanic pastoral centers.</p> <p>Encourage <i>pastoral de conjunto</i> and <i>religiosidad popular</i>.</p> <p>Ordain more Hispanic bishops; allow greater Latino/a lay participation.</p> <p>Create Hispanic pastoral centers to investigate and provide formation.</p> <p>Principle of Proportional Representation at the parish level.</p> <p>Focus of ministry: migrant workers, families, youth, and the poor.</p> |

<sup>3</sup> These six documents were included in *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 68-83; citations of these recommendations are identified by the title of the document and the number of the resolution. With slightly different wording, these recommendations were published in *Origins* 7 (24 November 1977): 353, 355-368. About half of the recommendations on unity in pluralism were published as “Unity in Pluralism: A Statement from the Second National Hispano Pastoral Encounter,” in *Prophets Denied Honor: An Anthology on the Hispanic Church in the United States*, ed. Antonio M. Stevens Arroyo (Maryknoll, NY: Orbis Books, 1980), 323-325. Appendix 2 below reproduces the resolutions approved at the Second *Encuentro*.

<sup>4</sup> It is not entirely accurate to state that the Second *Encuentro* produced forty-five recommendations since each section incorporated multiple and varied subsections; for example, the second section of “Evangelization and Integral Education” was divided into seventeen parts related to the promotion of integral education. See Moises Sandoval, “The Organization of a Hispanic Church,” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 144; Moises Sandoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 2006, revised second edition), 102.

| <b>Table 6.1 Summary of the Recommendations of the Second <i>Encuentro</i> – Continued</b> |   |
|--|---|
| <b>Document</b>  | <b>Highlights</b>   |
| <b>Ministries for Evangelization</b>   | Encourage formation of CEBs.<br>Permanent diaconate without restrictions due to age, sex, and education.<br>Seminaries: bilingual/multicultural and sensitive to different cultures.<br>Consider women for all ministries.<br>Greater liturgical flexibility/creativity: promote <i>religiosidad popular</i> .<br>Ordain more Hispanic bishops; allow more Latino/a leaders at all levels.<br>Create formation centers for Hispanic youth and migrant farm workers.<br>Ensure proper ministry for families and migrant workers. |
| <b>Evangelization and Human Rights</b>   | Defend human rights in Church and society; Church must be prophetic.<br>Focus: migrant workers, minorities, total amnesty for undocumented.<br>Establish regional formation centers for migrant farm workers.<br>Acknowledge intra-ecclesial discrimination.<br>Create courses of <i>concientización</i> around Hispanic culture and needs.<br>Principle of Proportional Representation for bishops, priests, and laity.  |
| <b>Evangelization and Integral Education</b>   | Promote an integral education for freedom and liberation that is bilingual and multicultural.<br>Acknowledge intra-ecclesial discrimination.<br>Affirmative action in schools.<br>Form future Latino/a leaders at Hispanic pastoral centers.<br>Participation of Women in Church decision-making at all levels.<br>Promote Hispanic art, especially with Marian themes.   |
| <b>Evangelization and Political Responsibility</b>   | Hispanics suffer many forms of discrimination.<br>Organize centers at local level to form political consciousness.<br>Affirmative action by Church in favor of Latinos/as.  |
| <b>Evangelization and Unity in Pluralism</b>   | Promote integration, not assimilation; mosaic image, not melting pot.<br>Promote unity in pluralism in society and the Church.<br>Encourage formation of CEBs; promote <i>religiosidad popular</i> .<br>Special focus: the Hispanic family.   |

The press reports at the time highlighted the Second *Encuentro*'s promotion of *comunidades eclesiales de base* (CEBs), its rejection of women's ordination to the priesthood, its call for better ministry to Latinos/as, its support for unity in pluralism, and its promotion of "total amnesty" for the undocumented.<sup>5</sup>

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<sup>5</sup> See Jaime Fonseca, "Encuentro Stresses Hispanic Rights," *Catholic Standard* (25 August 1977): 1 and 2; Tom Gilroy, "Gains far from Goals, Hispanics tell Church," *National Catholic*

Fr. Frank Ponce, the Second *Encuentro*'s special coordinator, organized these resolutions under five headings: (1) the process of reflection and growth in Christ by Catholic Latinos/as must continue, especially through the creation of more CEBs; (2) intra- and extra-ecclesial injustices must be addressed, especially those which harm migrant farm workers and the undocumented; (3) teaching the Catholic faith can no longer ignore the Hispanic culture; (4) the Church must "be poor in spirit . . . seek unity in diversity rather than homogeneity, and . . . help eliminate economic disadvantages;" and (5) the "common thread" of all the documents is "that more lay ministers must be encouraged and recognized by the Church."<sup>6</sup>

The Second *Encuentro*'s recommendations incorporated a number of themes—ecclesiological, social, and liturgical—which appeared repeatedly in its six documents: (1) creating more CEBs to promote wider participation in pastoral decision making; (2) encouraging *religiosidad popular*; (3) promoting pluralistic unity in society and within the Church; (4) focusing the Church's ministry on migrant farm workers, Latino/a youth, the poor, and Hispanic families; (5) encouraging the full participation of women in society and within the Church; (6) respecting the guiding presence of the Holy Spirit in the community of faith;<sup>7</sup> (7) acknowledging the Church's pilgrim character;<sup>8</sup> (8) creating centers that properly form Latinos/as and their

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*Reporter* (2 September 1977): 1 and 22; and Marjorie Hyer, "Hispanic Catholics Stress Problems at 4-Day 'Encuentro,'" *The Washington Post* (22 August 1977): A6.

<sup>6</sup> Sandoval, "The Organization of a Hispanic Church," 144-145; cf. Sandoval, *On the Move*, 102-103. See section 6.4 below for Ponce's follow-up report on the Second *Encuentro*.

<sup>7</sup> This theme, which appeared twice in the recommendations, stressed that the gifts a member of the community of faith has received from the Holy Spirit must be considered in gauging his or her level of participation and service in the Church. See "Evangelization," #2e; "Ministries for Evangelization," #1.

<sup>8</sup> The Church's pilgrim character appeared in the Second *Encuentro*'s first two resolutions which

leaders;<sup>9</sup> and (9) applying the principle of proportional representation and/or affirmative action to achieve greater Hispanic participation at all levels of decision making in society and within the Church.

As far as the Church's ministry to Latino/a young adults was concerned, the "potent" influence of the Second *Encuentro*'s youth participants led to "a structural change . . . to accommodate a special youth evangelization workshop and the inclusion of several specific recommendations on Hispanic youth in . . . [its] final conclusions . . ."<sup>10</sup> Part of the structural change implemented during the Second *Encuentro* was the formation of the National Youth Task Force which was later renamed the *Comité Nacional Hispano de Pastoral Juvenil*.<sup>11</sup>

The Second *Encuentro* also called on the Church to include social and economic matters

pointed out that evangelization is "a continuous lifelong process" and that the Church's unity is part of a process of "ongoing conversion" ("Evangelization," #1 and #2a, respectively). The dialogical nature of the faith community appeared explicitly in the Second *Encuentro*'s description of the Church's communitarian character which must encourage the participation of "all of us . . . with a fraternal dialogue between the ordinary and his people" ("Evangelization," #2c).

<sup>9</sup> By integral education, the Second *Encuentro* meant a pedagogical approach that, by taking "into account the totality of the person and not just those aspects useful to society," could exhibit "a fundamental respect for the culture of the person being educated" ("Evangelization and Integral Education," #1a.) See *The Church and Liberation* in section 6.2 below. Other themes were presumed, such as: (1) the need to read and act upon the signs of the times; (2) the role of the *sensus fidelium* within the community of faith; and (3) the comparable importance of pastoral and socio-economic concerns.

<sup>10</sup> María Teresa Gastón Witchger, "Recent History of Hispanic Ministry in the United States," in *Visión Profética / Prophetic Vision: Reflexiones Pastorales sobre el Plan Pastoral para el Ministerio Hispano / Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry*, eds. Soledad Galerón, Rosa María Icaza, and Rosendo Urrabazo (Kansas City, MO: Sheed & Ward, 1992), 192.

<sup>11</sup> See "Prophetic Voices: Document on the Process of the III Encuentro Nacional Hispano de Pastoral," in *Hispanic Ministry: Three Major Documents*, eds. Secretariat for Hispanic Affairs and the NCCB (Washington, DC: USCC, 1995), 29; hereafter cited: PV. See also the segment on Hispanic youth in section 6.3 below.

in the faith community's mission.<sup>12</sup> In addition, the Second *Encuentro* called on the Church to "exercise her influence in order to acquire federal funds for adequate housing for persons of low income or modest salaries" and to "support the development of full employment . . ."<sup>13</sup> The balance between pastoral, on the one hand, and socio-economic as well as cultural issues, on the other, was evident in the Second *Encuentro*'s resolutions on the situation of migrant farm workers:

We need permanent deacons and other ministers for migrant workers, chosen by and from among their own migrant community, who are aware of their special needs. . . .

We need new ministries which respond to all migrants' needs: cultural, religious, educational, family, legal, political, hygienic, social and folkloric.<sup>14</sup>

The fact that a sense of shared Hispanic identity appeared in the Second *Encuentro*'s recommendations at all was extraordinary given the prevailing intra-Latino/a frictions. Yet, in spite of these differences, the word "we" appeared 197 times in the resolutions; on two occasions as "we Hispanos" and once as "we Hispanics."<sup>15</sup> In comparison, the word "we" appeared only twice in the recommendations of the First *Encuentro*, which were of similar length: first, as part of the third grounding statement in the phrase "we Spanish-speaking American Catholics" and the second in the phrase "in God we trust."<sup>16</sup> A similar sense of shared identity among Hispanics

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<sup>12</sup> For example, the First *Encuentro*'s recommendations used the word "economic" or "economically" a total of six times and the word "social" five times; in contrast, the Second *Encuentro*'s resolutions did so fifteen and twenty-six times, respectively

<sup>13</sup> "Evangelization and Human Rights," #5b and #5c, respectively.

<sup>14</sup> "Ministries for Evangelization," #13b and #13b(1).

<sup>15</sup> The phrase "we Hispanos" appeared in: "Evangelization," #2; "Evangelization and Unity in Pluralism," #4. "We Hispanics" appeared in "Evangelization and Political Responsibility," #3c.

<sup>16</sup> See "Conclusiones del Primer Encuentro Nacional Hispano de Pastoral" in *Proceedings of the Primer Encuentro Hispano de Pastoral, June 1972 Washington, DC*, eds. Division for the

appeared at the Third *Encuentro* where the word “we” was included 155 times in its comparably-long list of recommendations.<sup>17</sup> By implication, the majority of the delegates at all three *Encuentros* realized that their shared sense of being part of the Hispanic community as well as their mutual faith and cultural heritage were far more decisive than any of their disagreements.<sup>18</sup> From an ecclesiological perspective, every time the Second *Encuentro*’s recommendations considered the “unity” of the Church, it was within the context of the faith community’s diversity.<sup>19</sup> In addition, when the “Evangelization” recommendations described the Catholic Church desired by U.S. Hispanics as “communitarian,” it was specified that this community should fully incorporate Latino culture within a context of participation and fraternal dialogue.<sup>20</sup> Finally, the Second *Encuentro*’s last set of recommendations was specifically titled “Evangelization and Unity in Pluralism” and used the phrase “pluralistic unity” to describe the social, ecclesial milieu desired by Latinos/as.<sup>21</sup>

Spanish Speaking and the USCC (Washington, DC: Division for the Spanish Speaking, March 1974), J1.2; hereafter cited: “Conclusiones.” See also section 3.1 above.

<sup>17</sup> See PV, 33-48. The word “our” appeared 11 times in the First *Encuentro*’s recommendations, 116 times in the Second *Encuentro*, 136 times in the Third *Encuentro*.

<sup>18</sup> Ada María Díaz-Stevens has stated: “while there are differences between . . . Latin American women born and raised elsewhere and those who have always been U.S. citizens, no matter the place of origin Latinas as a group have a great deal more in common with each other than with women from other cultural and religious backgrounds” (“Latinas and the Church,” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. [Notre Dame, IN: University of Notre Dame Press, 1994], 254).

<sup>19</sup> Six instances appeared in “Evangelization and Unity in Pluralism,” #2-#4.

<sup>20</sup> “Evangelization,” #2c.

<sup>21</sup> “Evangelization and Unity in Pluralism,” #2c. Medellín’s final document used the expression, “*unidad pluralista*,” to describe the state of the continent and world (Medellín, 4:8; Spanish original at <<http://www.celam.org/nueva/Celam/documentos.php>> [accessed 30 March 2011]; an English translation, is available in: *Second General Conference of Latin American Bishops. The Church in the Present-Day Transformation of Latin America in the Light of the Council*

Along the same lines, when the Second *Encuentro* listed “united” as one of the traits Hispanics wanted in the Church, it was careful to specify that this unity must be “characterized by a genuine *pastoral de conjunto* in the process of ongoing conversion, searching for a continuous and open communication from the grassroots to the highest levels of the Church.”<sup>22</sup> Unlike the First *Encuentro*, the Second explicitly used the term *pastoral de conjunto* twice: once in relation to the final document of Medellín; the second in connection with the Church’s attitude toward Hispanics and their culture:

We ask that in each diocese where the number of Hispanos warrants it, a *pastoral de conjunto* with a Hispanic pastoral center be established to assure the participation of Hispanic clergy and laity in pastoral decisions and their proportionate participation in parish councils. We ask for lay Hispanic participation in all ecclesial structures.<sup>23</sup>

In the Second *Encuentro*’s resolutions, *pastoral de conjunto* was viewed as a collaborative approach to pastoral action in the Church that depends on dialogue, open channels of communication from the grassroots (*desde la base*), ongoing conversion, the creation of pastoral centers, and broad participation in decision-making based on the principle of proportional representation.<sup>24</sup>

Medellín’s final document linked *pastoral de conjunto* to: (1) dialogue, especially in

[Washington, DC: Secretariat for Latin America of the NCCB, 1979)].

<sup>22</sup> “Evangelization,” #2a. See *The Church Desired by U.S. Catholic Latinos/as* in section 6.2 below for a detailed presentation of other traits U.S. Latinos/as want in their Church. *Pastoral de conjunto* is an integrated approach to pastoral work that was proposed in the documents of Medellín in 1968.

<sup>23</sup> Ibid., #4c.

<sup>24</sup> Although used in the planning process, the terms “shared responsibility” and “coresponsibility” were not included in the Second *Encuentro*’s final recommendations.

pastoral councils;<sup>25</sup> (2) the grassroots in the form of CEBs;<sup>26</sup> (3) ongoing personal and structural conversion and renewal;<sup>27</sup> (4) the training of seminarians and the creation of research and study centers;<sup>28</sup> and (5) the shared responsibility characteristic of pastoral councils.<sup>29</sup> Medellín's call for dialogue and shared responsibility were evidenced in the Latin American bishops' recognition that among the factors hampering *pastoral de conjunto* was "a too rigid and authoritarian concept of [its] execution."<sup>30</sup> Unfortunately, the topic of *pastoral de conjunto* has received little theological attention.<sup>31</sup> Medellín's understanding of *pastoral de conjunto* can be linked to four other ecclesiological issues: communion-catholicity, *loci theologici*, *concientización*, and the preferential option for the poor.

Medellín's final document noted that both communion and catholicity must be the guiding principles behind "[a]ll revision of ecclesiastical structures" entailed by a *pastoral de*

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<sup>25</sup> Medellín, 5:14, 11:24, 12:14.28, 15:3.18.35. On the interplay among pastoral councils, the Call to Action Conference, and the *Encuentros*, see section 4.1 above.

<sup>26</sup> Medellín, 15:10.13.

<sup>27</sup> Ibid., 15:5.9.34-35.

<sup>28</sup> Ibid., 5:14, 13:21.

<sup>29</sup> Ibid., 11:24, 12:14.28, 15:3.18.

<sup>30</sup> Ibid., 15:4. The term *corresponsabilidad* appeared three times in the final document: once in reference to marriage and twice in describing the relationship between a bishop and his priests; cf. Medellín, 3:17, 11:15.23.

<sup>31</sup> Ana María Pineda wrote one of the few articles specifically treating *pastoral de conjunto*; her article has been reprinted: (1) "Pastoral de Conjunto," *New Theology Review* 3 (1990):28-34; (2) "Pastoral de Conjunto," in *Perspectivas: Hispanic Ministry*, eds. Allan F. Deck, Yoanda Tarango, and Timothy Matovina (Kansas City, MO: Sheed & Ward, 1995), 118-123; (3) "Pastoral de Conjunto," in *Mestizo Christianity: Theology from the Latino Perspective*, ed. Arturo J. Bañuelas (Maryknoll, NY: Orbis Books, 1995), 126-131. Cf. Sr. Dominga Zapata, "The Being and Doing of the Church: *Pastoral de Conjunto*," in *Visión Profética / Prophetic Vision*, 267-276.



*conjunto*.<sup>32</sup>

In fact, the Church is, above all, a mystery of catholic communion, because, in the heart of its visible community . . . all men [sic] can participate as brothers in the common dignity of the sons of God, and all share also in the responsibility and the work to carry out the common mission of bearing witness to the God Who saved them and made them brothers in Christ. This communion which unites all baptized persons, far from preventing it, requires the existence of a multiplicity of specific functions within the ecclesiastical community because, in order for her to function and be able to accomplish her mission, that same God stirs up within her diverse ministries and other personal charismas . . . .<sup>33</sup>

Accordingly, “ecclesiastical communities” should not be closed in upon themselves; moreover, promoting the Church’s openness demands honest dialogue at all levels:

To assure the fulfillment of this requirement is a task which is incumbent particularly on the hierarchical ministers, and in a very special way on the bishops who, collegially united with their head, the Roman Pontiff, are the principle of catholicity of the Churches. In order that the above-mentioned openness be not purely juridical, there has to be real communication on all levels between the upper and lower echelons.<sup>34</sup>

Associating a *pastoral de conjunto* with the Church as communion suggests that it should be understood in terms of the marks of the Church: unity, holiness, and catholicity.<sup>35</sup>

The bishops at Medellín also considered *pastoral de conjunto* in their discussion of the renewal of religious life and specified that a collaborative approach to ministry enables the Church “to become incarnate” in Latin America.<sup>36</sup> The Latin American bishops implied that the

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<sup>32</sup> Medellín, 15:5.

<sup>33</sup> Ibid., 15:6-7.

<sup>34</sup> Ibid., 15:8.

<sup>35</sup> The taped message of Pope Paul VI to the Second *Encuentro*, however, illustrated the ease with which pluralism was warily qualified. Cf. *Presentations at the Second Encuentro* in section 5.4 above as well as section 7.2 below.

<sup>36</sup> Medellín, 12:7. The English translation poorly renders *encarnarse* as “bring into.”

context of ministry can have theological weight as a *locus theologicus*.<sup>37</sup> Similarly, the Second *Encuentro* emphasized the need for Hispanic leaders to be “incarnated in our culture”<sup>38</sup> and so suggested that Catholic Latinos/as and their cultural expressions are a bona fide *locus theologicus*.<sup>39</sup> For example, in regard to *religiosidad popular*, the Second *Encuentro* stated:

We ask that the popular religiosity, traditions and devotions of Hispanos be recognized and valued, *thus helping to develop the seed of the word which is contained therein*, that the Gospel message be communicated in our language and culture and that it be enriched by our own artistic expressions.<sup>40</sup>

Recognizing the terrible misery caused by the “institutionalized violence” of injustice and poverty, Medellín linked *pastoral de conjunto* with the *concientización* of the people, especially of those most tormented by poverty.<sup>41</sup>

We ought to sharpen the awareness of our duty of solidarity with the poor, to which charity leads us. This solidarity means that we make ours their problems and their struggles . . . . This has to be concretized in criticism of injustice and oppression, in the struggle against the intolerable situation which a poor person often has to tolerate . . . .<sup>42</sup>

Medellín’s and the Second *Encuentro*’s understanding of *pastoral de conjunto* can be

<sup>37</sup> Roberto Goizueta has maintained that, in committing the Latin American Church to becoming a “Church of the Poor,” the bishops at Medellín “radically transformed the traditional Christian understanding of the evangelical command to ‘feed the hungry’ from an ethical imperative to an epistemological and theological criterion of Christian faith;” see Roberto S. Goizueta, “The Preferential Option for the Poor: The CELAM Documents and the NCCB Pastoral Letter on U.S. Hispanics as Sources for Hispanic Theology,” *Journal of Hispanic/Latino Theology* 3 (1995): 65-77, at 65.

<sup>38</sup> See “Evangelization,” #4 and #4d; the Spanish version is “*encarnados en nuestra cultura*”; no comparable phrase exists in the First *Encuentro*’s recommendations.

<sup>39</sup> See sections 2.1, 2.2, the introduction to Chapter 3, and section 3.4 above for examples of others who have proposed using Hispanic culture in the U.S. as a *locus theologicus*.

<sup>40</sup> “Evangelization,” #4e; italics added. Cf. *Ad Gentes* §§ 11, 18, and 22.

<sup>41</sup> See Medellín, 1:17.22-23, 2:16, and 15:2.

<sup>42</sup> *Ibid.*, 14:10. In the process of countering injustice, the Church must become “a catalyst [for change] in the temporal realm in an authentic attitude of service” (*Ibid.*, 1:22)

seen as a Latino/a variant of the concept of shared responsibility; in line with the solidarity entailed by the preferential option for the poor, *pastoral de conjunto* assigned greater coresponsibility to the community of faith. In the case of Latin America, the negativity was extreme poverty; in the case of the Second *Encuentro*, the negativity was primarily cultural; the Second *Encuentro* recommended: “We urgently ask the Church *to take fully into account the Hispanic culture . . .*”<sup>43</sup>

The Second *Encuentro*’s understanding of the phrase *pastoral de conjunto* resonates with the analysis by Fr. Allan Figueroa Deck, S.J. of pastoral planning by Anglo Americans:

The intention behind the analysis of reality . . . is not generally concerned with *transformative* action. There is an unspoken understanding that the *structures* (whether of Church or society) are basically sound. Pastoral planning, therefore, has as its primordial function *making the system work more efficiently*.<sup>44</sup>

In contrast, the Latin American view of *pastoral de conjunto* has a different intentionality:

. . . pastoral planning is viewed as a method of praxis ultimately concerned with bringing about serious, if not radical, change in conformity with a vision, a utopia. The code word for that vision in the Latin American context is the kingdom of God. Pastoral planning leads to *historical praxis*—action geared to the transformation of society.<sup>45</sup>

The Second *Encuentro* called on society and the Church to support and implement integration within our pluralistic reality while rejecting attempts at assimilation.<sup>46</sup> Deck went on to state that even seemingly more radical elements of Anglo American pastoral planning possess a functionalist, conformist intentionality:

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<sup>43</sup> “Evangelization,” #4; italics in the original.

<sup>44</sup> Allan Figueroa Deck, S.J., *The Second Wave: Hispanic Ministry and the Evangelization of Cultures* (Mahwah, NJ: Paulist Press, 1989), 149. Italics in the original.

<sup>45</sup> Deck, *The Second Wave*, 150.

<sup>46</sup> See “Evangelization and Unity in Pluralism,” #1.

. . . the concern for the role of laity in the Church, the question of equality of women in Church and society, the right of theologians to dissent in some way from official Church teachings, and concern for more participative, democratic approaches in Church life and polity are all . . . concerns that flow out of the desire to somehow conform the life of the Church to the existing egalitarian, modern society of the United States with its strong emphasis on *individual* rights and liberties.<sup>47</sup>

The Second *Encuentro*'s recommendations promoted the creation of more CEBs because they simplify the process of identifying future community leaders and coordinators and recognizing the different gifts people can contribute to the transformation of the community.<sup>48</sup> Small ecclesial communities can also serve "the evangelization and the liberating salvation of the whole person" by encouraging an integral education that solidifies the unity of Hispanics.<sup>49</sup> The resolutions stipulated that CEBs must not lose "the universal and unifying vision of the Church."<sup>50</sup> However, the Second *Encuentro* pointed to an ambiguity that also existed at the First *Encuentro*—the relationship between CEBs and the parish.<sup>51</sup> The resolutions called on "ordinaries, pastors and those responsible for the Hispanic apostolate [to] accelerate the formation of these basic Christian communities for the transformation of the parish and that these

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<sup>47</sup> Deck, *The Second Wave*, 150. Deck cited a remark by Gregory Baum: "The question must . . . be asked whether and to what extent American Catholic theology has become part of the liberal ideology that legitimates American society as the land of freedom and offers it as a model to the rest of the world?" See Gregory Baum, "The Social Context of American Catholic Theology," *Proceedings of the Catholic Theological Society of America* 41 (June 1986): 94.

<sup>48</sup> See "Evangelization," #3; "Ministries for Evangelization," #2; "Evangelization and Unity in Pluralism," #3d.

<sup>49</sup> "Evangelization," #3; cf. "Evangelization and Unity in Pluralism," #3d.

<sup>50</sup> "Evangelization," #3a.

<sup>51</sup> The First *Encuentro*'s recommendations dealing with CEBs (19 through 22), did not clarify the relationship between CEBs and the parish; however, resolution 19 did claim that CEBs represent a principle "not . . . of separatism, but of unity." See section 3.2.1 above.

communities be established where they are needed.”<sup>52</sup> Presumably, the link between CEBs and the Church’s parish structure includes a *pastoral de conjunto* that promotes contact, dialogue, and shared responsibility among the faith community;<sup>53</sup> however, the Second *Encuentro*’s resolutions did not explicitly address possible tensions between CEBs and the parish.<sup>54</sup>

The Second *Encuentro*’s resolutions recommended diminishing both extra- and intra-ecclesial divisions. For example, the “Evangelization” recommendations specified that a *just* Church must be “organized as a community in which all are recognized, respected and treated as true members of the people of God . . .”<sup>55</sup> The resolutions also noted that Hispanics “have felt certain oppression and misunderstanding on the part of ecclesiastical hierarchy;” the Church must “avoid all paternalism and maintain a more honest and sincere attitude in its relationships with the migrant farm workers.”<sup>56</sup> The recommendations also called on Church leaders to promote “a pastoral ministry that leads to liberation and the defense of human rights in civil as well as ecclesiastical matters,” and to work actively “in favor of Hispanics.”<sup>57</sup> In sum, U.S.

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<sup>52</sup> “Ministries for Evangelization,” #2.

<sup>53</sup> See “Evangelization,” #4c: “We ask that in each diocese where the number of Hispanics warrants it, a *pastoral de conjunto* with a Hispanic pastoral center be established to assure the participation of Hispanic clergy and laity in pastoral decisions and their proportionate participation in parish councils.”

<sup>54</sup> A related ambiguity is the nature, composition, and purpose of CEBs, especially as they compare to small Christian communities and apostolic movements; see sections 7.5 and 8.4 below for a fuller discussion of this issue. Cf. Timothy Matovina, *Latino Catholicism: Transformation in America’s Largest Church* (Princeton, NJ: Princeton University Press, 2012), 99-102.

<sup>55</sup> “Evangelization,” #2e.

<sup>56</sup> Respectively: “Evangelization and Human Rights,” #7; “Ministries for Evangelization,” #13b(2). Cf. “Evangelization and Integral Education,” #2b.

<sup>57</sup> Respectively: “Evangelization and Human Rights,” #1; “Evangelization and Political Responsibility,” #4.

Latinos/as wanted “a prophetic Church which raises its voice against the violations of essential human rights . . .”<sup>58</sup>

### *Women in Society and in the Church*

The Second *Encuentro* included in its recommendations a concern for women and their role in society and the Church. Nonetheless, the press at the time noted that one of the surprises of the Second *Encuentro* was its refusal to include the ordination of women to the priesthood among its resolutions.<sup>59</sup> According to Fr. Mario Vizcaíno, one such attempt took place while he was moderating a plenary session.

There was a moment during the session that the women [delegates] wanted to raise an issue. So I asked the whole assembly and it did not give them the floor. [Consequently,] I moved on.<sup>60</sup>

Sr. Maria Castañeda recalled her surprise at the strong opposition that surfaced in response to another attempt to raise the same issue:

I remember voting in the cathedral [the National Shrine] of the Immaculate Conception and we were all organized with green, red, and yellow cards for yes, no, or neutral. And some of the issues that came up were very strong, like the ordination of women. [When this issue was raised] . . . a lot of red cards went up because the clergy and a lot of the people were not even ready to consider this, [even] though there was a large number of women pushing for the ordination of women. And I remember [Bishop] Roger Mahony bent over and said [to me], “I can’t believe the number of red cards that appeared!” And I [replied], “I can’t either!” . . . There was a good number of women that were demonstrating outside the cathedral and trying to push for [the] ordination of women.<sup>61</sup>

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<sup>58</sup> “Evangelization and Human Rights,” #4a.

<sup>59</sup> See Hyer, “Hispanic Catholics Stress Problems at 4-Day ‘Encuentro,’” A6.

<sup>60</sup> Interview of Fr. Mario Vizcaíno by the author, 1-2 June 2009; hereafter cited: Vizcaíno interview. All citations from this interview are my translation of the Spanish original.

<sup>61</sup> Interview of Sr. Margarita Castañeda by the author, 15 June 2009; hereafter cited: Castañeda interview. Here, Castañeda may have been confusing the Second and Third *Encuentros*; see section 8.1 below.

However, the Second *Encuentro* did make women the object of multiple recommendations that were incorporated into five of its six final documents.<sup>62</sup> These recommendations urged “that women have the opportunity to develop as persons and to contribute their talents to the Church and society” as well as to have equal participation “in all educational planning and decisions” at every level of the Church.<sup>63</sup> Some recommendations suggested indirectly that women be considered for the diaconate and priesthood; for example, one recommendation pressed for the creation of criteria that do not restrict the selection of candidates to the permanent diaconate on the basis of age, sex, or educational level.<sup>64</sup> The Second *Encuentro* also stipulated that the Church must treat all its members “as true members of the people of God, so that everyone, without distinction of sex, age, civil status, social class or race, participates fully at all Church levels in accordance with the gifts that the Holy Spirit gives each.”<sup>65</sup>

Comparing the ecclesiological themes of the Second *Encuentro*’s recommendations with those that surfaced during its planning process shows considerable similarity. Of the fifteen themes included in the guidebooks, only one was not incorporated explicitly into the recommendations: the eleventh which stressed that the Church must be free of privileges and the

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<sup>62</sup> Only “Evangelization and Unity in Pluralism” did not include a recommendation addressing women.

<sup>63</sup> Respectively: “Evangelization and Human Rights,” #4g; “Evangelization and Integral Education,” #3a(7).

<sup>64</sup> See “Ministries for Evangelization,” #9a(4).

<sup>65</sup> “Evangelization,” #2e.

privileged.<sup>66</sup> The Church's preferential option for the poor was included in the resolutions but not overly stressed. The remaining ecclesiological themes—the Church's pilgrim character, its dialogical nature, the importance of shared responsibility, the *sensus fidelium*, the Holy Spirit's abiding presence, *concientización*, the centrality of CEBs, the appropriate formation of Latinos/as, the emphasis on integration rather than on assimilation—were all included at least implicitly in the Second *Encuentro*'s recommendations.<sup>67</sup>

## 6.2 Distinctive Ecclesiological Themes: I and II *Encuentros*

With the exception of the First *Encuentro*'s explicit reference to the Church as sign or sacrament, every other key ecclesiological theme present in the resolutions of the First *Encuentro* was also present among those of the Second.<sup>68</sup> Nonetheless, there were five significant ecclesiological differences between the First and Second *Encuentros*. First, the resolutions of the Second *Encuentro* explicitly described the Church desired by Catholic Hispanics in the United States. Second, in comparison to the First *Encuentro*, the recommendations of the Second showed an understanding of the Church's unity more consistent with the faith community's pilgrim character. Third, the Second *Encuentro* explicitly called on the Church to focus on the undocumented, youth, migrant farm workers, the poor, the family, and women. Fourth, the Second *Encuentro* called on the Church to contribute to human liberation. Fifth, the Second

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<sup>66</sup> See *Guidebooks of the Second Encuentro* in section 5.3 above.

<sup>67</sup> See *Ecclesiological Themes* in section 5.3 above. Among the differences were: (1) the focus on women reappeared after having been dropped during the planning process; (2) the phrase “shared responsibility” was not explicitly included in the recommendations; and (3) the term *pastoral de conjunto* reappeared in the resolutions after having been dropped during the planning process.

<sup>68</sup> The ecclesiological themes of the First *Encuentro* are summarized in Tables 3.2 and 3.3 above; those of the second appear in Table 6.2 below.



*Encuentro* specified that the preferred methodology for understanding the Church and its mission is not only dialogical, inclusive, integrating, and communal, but also one that emerges *desde la base*.<sup>69</sup>

*The Church Desired by U.S. Catholic Latinos/as*

The Second *Encuentro* was ecclesiological significant because it explicitly described the Church that Hispanics wanted in the United States.<sup>70</sup> According to Fr. Mario Vizcaíno of the Southeast Pastoral Institute (SEPI), the Second *Encuentro*, unlike the First,

began to articulate the model of the Church preferred by Hispanics . . . This made *concientización* necessary because the type of Church we wanted to model and live was one that more closely followed what Jesus himself desired in the Gospels. Jesus wanted . . . a Church that was communitarian, missionary, evangelizing, festive, [and] respectful of persons; [one] in which people could participate—a communion and participatory model of the Church. And all these [ecclesial] traits contrast a bit with a more structured model of the Church that stresses the institution over both community and missionary activities. A degree of critical thinking is needed to know that many different ways of being Church exist and that some of these are closer to the evangelical ideal than others.<sup>71</sup>

The delegates at the Second *Encuentro* explicitly identified their ecclesial preference:

“We want to be a Church that is . . .” united, poor, communitarian, missionary, and just.<sup>72</sup>

Relying on a *pastoral de conjunto*, the desired ecclesial community was to be pluralistic, dialogical, and marked by shared responsibility; simultaneously, the Church needed to redress

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<sup>69</sup> There were some minor differences between the First and Second *Encuentros* in regard to *religiosidad popular*, *concientización*, and Medellín.

<sup>70</sup> Following the Second *Encuentro*’s lead, the Third referred to the communitarian and participatory “model of Church” the *Encuentro* wanted to embody. See section 7.1 below and PV, 29.

<sup>71</sup> Vizcaíno interview. The Second *Encuentro* did not explicitly use the terms “festive” or “model” to describe the Church desired by Catholic Latinos/as; cf. the subsection on the Hispanic family included in section 6.3 below.

<sup>72</sup> “Evangelization,” #2a-2e.

intra-ecclesial divisions detrimental to the full participation of the faithful “at all . . . levels in accordance with the gifts that the Holy Spirit gives to each.”<sup>73</sup> The Church’s poverty should be both spiritual—“signifying our utter dependence on God and on our brothers and sisters”—and material, “using and sharing the means that are *necessary* to achieve the Church’s mission.”<sup>74</sup> The Church should be missionary by “going out in search of those brothers and sisters who need her and preaching a message related both to her liberating mission and to the concrete experience and reality of the people.”<sup>75</sup> The Church’s missionary character prompted the Second *Encuentro* to call for Hispanic leaders to be “incarnated in our culture.”<sup>76</sup> Accordingly, the Church must likewise be incarnational—rooted intimately in Hispanic cultural and religious realities.

The recommendations of the Second *Encuentro* included other traits that the delegates thought the U.S. Church should exemplify. For example, the delegates believed that the Church must be prophetic, rooted in CEBs, and encouraging *religiosidad popular*.<sup>77</sup> In the United States, the Church must protect “the human rights of . . . minorities (in addition to valuing those of the undocumented and migrant farm workers) . . .”<sup>78</sup>

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<sup>73</sup> Ibid., #2e. See section 6.1 for a fuller description of these ecclesial themes.

<sup>74</sup> “Evangelization,” #2b.

<sup>75</sup> Ibid., #2d.

<sup>76</sup> See “Evangelization,” #4 and #4d; cf. “Evangelization,” #4e.

<sup>77</sup> “Evangelization and Human Rights,” #4 and #4a. The discussion of the prophetic nature of the Church occurred in conjunction with the discussion of human rights.

<sup>78</sup> Ibid., #4. *Religiosidad popular* was repeatedly mentioned in the Second *Encuentro*’s recommendations while the creation of more CEBs was encouraged since “the structure of the Church ought to serve the evangelization and the liberating salvation of the whole person” (“Evangelization,” #3). On *religiosidad popular*, see “Evangelization,” #4e; “Ministries for Evangelization,” #12 and #12a-d; “Evangelization and Unity in Pluralism,” #4a and #4c.

*The Church's Unity and its Pilgrim Character*

Although both the First and Second *Encuentros* emphasized the Church's unity and diversity, they did not understand ecclesial unity in the same way. The delegates of the Second *Encuentro* never explicitly mentioned the danger of separatism as did the First *Encuentro* in conjunction with the Church's unity-in-diversity.<sup>79</sup> The Second *Encuentro*, in contrast, understood the Church's unity as including the faith community's pilgrim character and explicitly described the Church's unity as existing within a "process of ongoing conversion"<sup>80</sup> with a concomitant emphasis on plurality and shared responsibility that *promoted* ecclesial unity.<sup>81</sup> Although the First *Encuentro*'s recommendations spoke of the need to promote the Church's unity, they also exhibited an ecclesiological ambiguity with eschatological connotations that stressed the *present completed character* of the Church's unity: "WE SPANISH SPEAKING AMERICAN CATHOLICS, CONVINCED OF THE UNITY OF THE AMERICAN CHURCH . . ."<sup>82</sup> The Second *Encuentro*'s understanding of Church unity seems compatible with magisterial statements that speak of unity not only as something to be preserved but also as something that can increase.<sup>83</sup>

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<sup>79</sup> See the preface to the First *Encuentro*'s recommendations as well as its resolution 19; see also "Conclusiones," J1.1 and J1.6. The Second *Encuentro* called on CEBs not to lose "the universal and unifying vision of the Church;" see "Evangelization," #3a.

<sup>80</sup> "Evangelization," #2a.

<sup>81</sup> Ibid. Cf. *Lumen Gentium* § 8 and *Gaudium et Spes* § 21 on the Church's need for constant renewal and purification.

<sup>82</sup> "Conclusiones," J1.2; capitalization in the original. See section 3.1 above on the First *Encuentro*'s ecclesiological ambiguity. Although this difference in emphasis was nuanced, its impact on the Third *Encuentro*'s ecclesiological themes warrants further exploration; see sections 7.2, 7.3, 7.4, 7.5, 8.1, and 8.3.

<sup>83</sup> For example, Vatican II noted in *Unitatis Redintegratio* § 4 that the unity which Christ

*The Church's Ministerial Priorities*

The third major ecclesiological difference between the resolutions of the two *Encuentros* was that the Second called on the Church many more times than did the First to include among its ministerial priorities the undocumented, young people, migrant farm workers, the poor, the family, and women. Regarding Hispanic youth, for example, Ana María Díaz-Stevens has pointed out that the First *Encuentro* was

historically very important for Latinos in the Catholic Church, but unfortunately . . . did not specifically addressed [sic] the needs of young people. While not neglecting Catholic parochial schools as a valued resource that should be opened up more widely to Latino participation, the [first] encounter documents stressed leadership formation. This term more or less corresponds to what might be called in the secular world adult or continuing education.<sup>84</sup>

The Second *Encuentro*, in contrast, considered itself as forming part of “the emergence of a national awareness of Latino youth.”<sup>85</sup>

Regarding the use of the term “women,” only two of the seven references to women in the recommendations of the First *Encuentro* specifically identified them as native Spanish speakers while those of the second did so in five of the fourteen uses of the word.<sup>86</sup> The

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bestowed on his Church “subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase [*crescere*] until the end of time.” Unless otherwise noted, English translations of the documents of Vatican II are taken from *Vatican II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, O.P. (Northport, NY: Costello Publishing Co., 1988 revised edition).

<sup>84</sup> Ana María Díaz-Stevens, “Latino Youth in the Church,” in *Hispanic Catholic Culture in the U.S.*, 290.

<sup>85</sup> Ibid.

<sup>86</sup> Latinas were the focus of the First *Encuentro*’s introduction to the Religious resolutions (38-40) and of resolution 39. At the Second *Encuentro*, Latinas were the focus in “Ministries for Evangelization,” #8; “Evangelization and Integral Education,” #4g; and “Evangelization and Political Responsibility,” #2g (three references). In both cases, Latinas were the explicit focus of

resolutions of the Second *Encuentro* called on the Church to focus on the pastoral and social needs of the undocumented, young people, the poor, migrant farm workers, and women because they are most at risk of suffering from destitution, exploitation, and discrimination. Addressing these needs means the Church must ensure that the members of these groups receive appropriate formation and leadership training to enable them to participate in the decision-making processes affecting their lives. In the case of Hispanic youth, for example, the Second *Encuentro* noted that they can be victims of drug addiction, imprisonment, unemployment, pornography, and their immigration status.<sup>87</sup>

we urgently commit ourselves to our Hispanic youth, supporting its efforts to organize, conscientize and make itself a participant in the decisions of the Church at the local, parochial, diocesan, regional and national as well as international levels.<sup>88</sup>

Similarly in regard to farm workers, the Second *Encuentro* proposed:

To give migrant farm workers a more integral participation in the Church as members of the mystical body, we propose that centers of formation be organized in areas where the majority of their people live, so that ministers who themselves are migrant farm workers might be formed.<sup>89</sup>

As César Chávez reported in March 1977, addressing the hardships affecting migrant farm workers was necessary not only to counter their sufferings but also that of their children:

The children of our nation's farm workers—hundreds of thousands under the age of 16—are forced to toil in the fields because greedy growers won't pay their parents a living wage. The agricultural industry grows richer and more powerful by using children as cheap labor—a continuing form of slavery.<sup>90</sup>

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the First and Second *Encuentros* only about a third of the time the word “women” appeared in their resolutions.

<sup>87</sup> See “Evangelization,” #6.

<sup>88</sup> “Evangelization,” #3g.

<sup>89</sup> “Ministries for Evangelization,” #3c.

<sup>90</sup> Cited in Moises Sandoval, *Hispanic Challenges to the Church* (Washington, DC: Secretariat

Accordingly, Hispanic families should be the focus of ministry because they are “the future and hope of the Church . . . which is the one that forms our youth.”<sup>91</sup>

It is important to employ all available means so that the Hispano families as the first educators of their children be instructed and made aware of their rights and responsibilities in participating actively in integral education. . . . We ask that in Catholic and public educational centers this active family participation be taken into account in the use of funds and school materials, giving parents a voice and vote in decisions about programs and school activities . . .<sup>92</sup>

In regard to immigrants, the resolutions of the Second *Encuentro* noted that, “[a]s a Church, we commit ourselves to serve the undocumented; we ought to use our power to help solve the problems of immigration.”<sup>93</sup> In the same vein, the recommendations detailed what a genuine ministry to the undocumented entails:

- a. We ask for total amnesty for the undocumented in the United States and in the entire world.
- b. We should denounce unjust, discriminatory laws against the undocumented and instruct them in their rights.
- c. We ask the bishops to support the right of every person to establish residence where favorable conditions for a decent life can be found and to cooperate for the common good with those countries that receive immigrants and undocumented people.
- d. We commit ourselves to help defend at all costs the rights of the undocumented, wherever they may be.<sup>94</sup>

These recommendations paralleled those of the Latin American bishops, who expressed their concern for marginalized people in their resolutions at Medellín (1968) and at Puebla, Mexico

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for Hispanic Affairs of the USCC, 1979), 64; hereafter cited: *Hispanic Challenges to the Church*.

<sup>91</sup> “Evangelization,” #3f.

<sup>92</sup> “Evangelization and Integral Education,” #6 and #6c.

<sup>93</sup> “Evangelization and Human Rights,” #2.

<sup>94</sup> “Evangelization and Human Rights,” #2a-2d.

(1979),<sup>95</sup> especially, the family, the poor, farm workers, the youth, and women.<sup>96</sup>

### *The Church and Liberation*

The First *Encuentro*'s recommendations used the word "liberation" on three occasions; it appeared twice in recommendation 55—one of five resolutions related to religious education and catechetics: "the true liberation and development" of the Spanish-speaking community faces a unique situation stemming from its "tradition of dependence on foreign clergy and . . . passive quality of religious practice . . ." The same recommendation also mentioned that "any true process of Christian liberation" requires religious education programs appropriate to Hispanic

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<sup>95</sup> English citations of Puebla are taken from John Eagleson and Philip Scharper (eds.), *Puebla and Beyond: Documentation and Commentary* (Maryknoll, NY: Orbis Books, 1979). Spanish original at: <<http://www.celam.org/nueva/Celam/documentos.php>> (accessed 30 March 2011). For example, the number of times the words *familia/familias* (family/families), *pobres/pobreza* (the poor/poverty), and *campesino/campesinos* (farm worker/farm workers) appeared at Puebla, when compared to the number of times they were included at Medellín, increased about two-fold for all three sets of terms. The frequency of the word *jóvenes* (the youth) increased slightly from 39 times at Medellín to 44 at Puebla. The most dramatic increase, however, centers on the words *mujer/mujeres* (woman/women) which went from 5 at Medellín to 54 at Puebla. The largest and lowest increase in emphasis between Medellín and Puebla—women and the youth, respectively—are the exact opposite of the First and Second *Encuentros*, where the largest increase revolved around the youth and the smallest around women. However, the emphasis Puebla gave to women was qualitatively different from that of the Second *Encuentro*, which hinted at the possibility of women's ordination to the diaconate and priesthood (see section 6.1 above), while Puebla made explicitly clear that no such prospect was intended (see Puebla, 845; the translation has been slightly modified based on the Spanish original):

With their specific aptitudes, women should make a real contribution to the Church's mission, participating in organisms for pastoral planning, pastoral coordination, catechesis, etc. The possibility of entrusting non-ordained ministries to women will open up new ways for them to participate in the Church's life and mission.

<sup>96</sup> In his opening address at Medellín, Pope Paul VI asked his fellow bishops to give special attention to priests, youth/students, and workers (rural and industrial). Pope John Paul II asked the Latin American bishops at Puebla to do the same for the family, priestly/religious vocations, and the youth. See *Second General Conference of Latin American Bishops*, 16-18; cf. *Puebla and Beyond*, 70.

culture.<sup>97</sup> The third time “liberation” appeared was in the introduction to resolutions 69 through 74—which considered social and economic challenges: “Every concern for the liberation and development of individuals, groups and all human society is a concern of the Church. . . .”<sup>98</sup> The remaining resolutions called on “the hierarchy, clergy, religious and lay leaders of the Church:” (1) to combat discrimination against Hispanics; (2) to promote a ministry to migrant farm workers; (3) to support the struggle for justice such as the United Farm Workers’ campaign to secure living wages for migrant agricultural workers; (4) to eliminate injustices resulting from laws regulating immigration; (5) to undertake a detailed study of the situation of Cuban refugees; and (6) to support the prompt administration of justice to the poor, especially those imprisoned pending trial.<sup>99</sup>

The word “liberation” appeared eight times in the resolutions of the Second *Encuentro*.<sup>100</sup> Five uses of the term appeared in the recommendations on “Evangelization and Integral Education;” for example, the Second *Encuentro* claimed that “education for liberation is the key which will open the doors to a new society where Hispanos can be citizens living in freedom, equality and justice.”<sup>101</sup> The other three uses were concerned with formation, dialogue and

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<sup>97</sup> See “Conclusiones,” J1.11

<sup>98</sup> “Conclusiones,” J1.12. Cf. section 3.2.6 above.

<sup>99</sup> These six points summarize the content of recommendations 69 through 74. Only resolution 74 on the prompt administration to the poor addresses “all members of the Church,” the others address the NCCB, USCC, “all ecclesiastical institutions,” or “the hierarchy, clergy, religious and lay leaders of the Church.”

<sup>100</sup> These include “Evangelization and Human Rights,” #1 and #4b; “Evangelization and Integral Education,” #1b (twice), #2, #4f, and #5; “Evangelization and Political Responsibility,” #2e. See also *Guidebooks of the Second Encuentro* in section 5.3 above on Vatican reactions to Liberation Theology, especially in *Evangelii Nuntiandi* §§ 25-39.

<sup>101</sup> “Evangelization and Integral Education,” #2.



gender. For example, developing a cognizance of gender issues means that the Church and Catholic universities must accentuate “the important role . . . women have in the development of our society” and offer “courses in the theology and liberation of women.”<sup>102</sup>

The Second *Encuentro*’s recommendations on integral education did not include a direct reference to *concientización* as was the case during its planning process. However, the resolutions of the Second *Encuentro*, unlike those of the First, stated explicitly that liberation encompasses “ecclesiastical matters” and cannot ignore intra-ecclesial divisions and injustices.<sup>103</sup>

#### *Methodology: Inculturated and Inductive*

Although the plenary-session and workshop presentations of the First *Encuentro* called for the Church to become incarnated in the reality of U.S. Latinos/as, this insight was not included in its recommendations. Nevertheless, the First *Encuentro* employed an inculturated inductive approach that began with what Francisco Diana termed *lo ordinario* (common everyday situations).<sup>104</sup> Accordingly, the Church and its mission must begin at the grassroots with the most basic experiences of the faithful. In addition, the resolutions of the Second *Encuentro*, like those of the First, were an expression of the *sensus fidelium Hispanorum* in dialogue with the Church’s hierarchy. However, unlike the recommendations of the First

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<sup>102</sup> “Evangelization and Integral Education,” #4f; see also sections 5.1 and 5.3 above.

Coincidentally, Puebla’s final resolutions, approved two years after the Second *Encuentro*, noted that human liberation cannot ignore the plight of women: “Our people’s aspirations for liberation include the human advancement of women as an authentic ‘sign of the times,’ which is supported by the biblical concept of the lordship of the human being, who was created ‘male and female’” (Puebla, 847; the English translation modified to express the Spanish original).

<sup>103</sup> “Evangelization and Human Rights,” #1.

<sup>104</sup> See Francisco Diana, “For a Hispanic Pastoral Catechesis in North America,” in *Proceedings of the Primer Encuentro*, H2.1-17; see section 2.2 above on catechetics and section 3.4 above on the methodology of the First *Encuentro*.

*Encuentro*, those of the Second explicitly called for the Church to be incarnated in Hispanic culture. In addition, the Second *Encuentro*'s planning process developed a model of participation that, although similar to that of the First, was emphasized in the local *encuentros* that paved the way for the Second *Encuentro*.<sup>105</sup> This model of participation was at the heart of the Second *Encuentro*'s planning process and was evident in its *grupos de base*.<sup>106</sup>

In sum, the Second *Encuentro* exhibited fourteen major ecclesiological themes,<sup>107</sup> which can be organized around ten distinct blocks as indicated in Table 6.2 below.

| <b>Table 6.2 The Church Envisioned by the Second <i>Encuentro</i></b> |                                   |   |
|---|-----------------------------------|---|
| <b>1</b>  | <b>Methodology</b>                | The preferred manner of understanding the Church and its mission includes an inculturated inductive approach that begins at <i>la base</i> .  |
| <b>2</b>  | <b>Communion<br/>Unity</b>        | The Church should be united, just, prophetic, communitarian (see below), utilize CEBs, and exhibit pluralistic unity.   |
| <b>3</b>  | <b>Pilgrim and<br/>Dialogical</b> | The Church should be communitarian, dialogical and participatory through CEBs, and recognize that evangelization is a life-long process and that unity involves ongoing conversion. |
| <b>4</b>  | <b>United in<br/>Pluralism</b>    | The Church should encourage pluralistic unity in society and within itself (through CEBs and a <i>pastoral de conjunto</i> ).   |
| <b>5</b>  | <b>Just and<br/>Prophetic</b>     | The Church should evangelize, promote liberation (especially through CEBs), and protect human rights.   |

<sup>105</sup> See section 5.3 and Figure 5.2 above which present the Second *Encuentro*'s communication and participation model.

<sup>106</sup> See "History and Development," 65-67. In order for *la base* to be heard, there must be: (1) evangelization; (2) ongoing conversion; and (3) formation, through *concientización*, that leads to liberation. Table 3.2 and section 3.4 above locate this three-fold awareness in the First *Encuentro*. Sections 7.3 and 7.5 below examine this three-fold awareness and its ecclesiological implications in the Third *Encuentro*.

<sup>107</sup> On the Second *Encuentro*'s ecclesiological themes, see section 6.1 above.

| Table 6.2 The Church Envisioned by the Second <i>Encuentro</i> – Continued |  |  |
|--|--|--|
| 6  | <b>Communitarian</b>                       | The Church should stress integration, respect for Hispanic cultures, and shared responsibility (through proportional representation, <i>pastoral de conjunto</i> , and CEBs).  |
| 7  | <b>Missionary, Poor, and Incarnational</b> | The Church should depend on God, use only those resources <i>necessary</i> for its mission, and be familiar with both the Gospel and the faithful's lived reality, treating the latter as a potential <i>locus theologicus</i> (i.e., incarnated in the Hispanic culture).   |
| 8  | <b>Pneumatological</b>                     | The Church should respect the <i>sensus fidelium</i> , the unique gifts given to each person by the Holy Spirit and should read and act on the signs of the times.   |
| 9  | <b>Formational</b>                         | The Church should promote the establishment of pastoral centers for the formation of the Hispanic community and the preparation of future Latino/a leaders by using an integral education that stresses liberation.  |
| 10   | <b>Specific Ministerial Priorities</b>     | The Church should focus its ministerial efforts on the undocumented, women, youth, the family, poor, migrant farm workers, by creating more CEBs, providing appropriate formation (and <i>concientización</i> ) of Latinos/as, and should assign comparable importance to pastoral as well as socio-economic concerns. |

### 6.3 Outcomes of the Second *Encuentro*

The official text of the Third *Encuentro* listed the establishment of several new regional offices and organizations among the outcomes of the Second *Encuentro*.<sup>108</sup> New regional offices for Hispanic ministry opened in the Southeast (1978), Far West (1979), Northwest (1981), California (1981), North Central (1982), and Mountain (1984).<sup>109</sup> In addition, three new pastoral

<sup>108</sup> See PV, 29.

<sup>109</sup> See Mario Vizcaíno, “Memoria Histórica Común (Proceso Pastoral Hispano en EE.UU.),” (Miami, FL: SEPI, unpublished document, 2004), 32; PV, 29. See “Appendix C: Historical Context of Hispanic Ministry in the Catholic Church in the United States” in *The Hispanic Presence in the New Evangelization in the United States*, NCCB (Washington, DC: USCC, 1996 bilingual edition), 47; hereafter cited: “Historical Context.” In 2011, the United States Catholic Conference of Bishops’ Subcommittee on Hispanic Affairs, which is under its Secretariat of Cultural Diversity in the Church, had eight regional offices:

institutes were founded: the Southeast Pastoral Institute (1979), the Midwest Institute for Hispanic Ministry (1981), and the Northwest Pastoral Institute (1983).<sup>110</sup> The Northeast Catholic Pastoral Center for Hispanics in New York City, which had been established in 1976 just a year before the Second *Encuentro*, was annually training 300 pastoral agents—including clergy, religious, and lay Church employees—by 1978.<sup>111</sup> The Southeast Pastoral Institute (SEPI) was under the direction of Fr. Mario Vizcaíno:

In 1992, its team of Vizcaíno and six laypersons served twenty-six dioceses in eight states. In thirteen years, the staff had logged more than 1 million miles giving courses in ministry, workshops, and retreats and organizing small Christian communities.<sup>112</sup>

In 1996, the U.S. bishops stated that these regional centers had been “a great support to the Hispanic apostolate and continue to be an integral part of Hispanic ministry today.”<sup>113</sup>

Another important outcome of the Second *Encuentro* was the establishment in 1979 of

<<http://www.usccb.org/hispanicaffairs/regional.shtml>> (accessed 11 May 2011).

<sup>110</sup> See Northeast Catholic Pastoral Center for Hispanics, *A Report: The Hispanic Community, the Church and the Northeast Center for Hispanics* (New York, NY: Northeast Catholic Pastoral Center for Hispanics, 1982), 56-59. As of 2011, this pastoral institute operated under the name Northeast Hispanic Catholic Center; see <<http://home.catholicweb.com/NHCC1011/index.cfm>> (accessed 11 May 2011).

<sup>111</sup> The Northeast Regional Pastoral Committee for Hispanics, founded in 1974, established the Northeast Catholic Pastoral Center in 1976. In 1978, the Mexican American Cultural Center (MACC) in San Antonio, Texas, which was founded in 1972, was drawing 1,000 students every year and giving workshops “to an additional 10,000 to 20,000 annually in every section of the country and as far away as Europe;” see *Hispanic Challenges to the Church*, 36. In 2006, only MACC (which became the Mexican American Catholic College in 2008) and the Southeast Pastoral Institute (SEPI) in Miami, Florida were providing “strong, innovative programs;” cf. Sandoval, *On the Move*, 87. On SEPI and MACC, respectively, see <<http://www.sepimiami.org/inicio.html>> and <<http://www.maccsa.org/>> (both accessed 28 April 2011).

<sup>112</sup> Sandoval, “The Organization of a Hispanic Church,” 137.

<sup>113</sup> “Historical Context,” 47.

the *Instituto Nacional Hispano de Liturgia* (National Hispanic Institute for Liturgy), which is currently based at The Catholic University of America in Washington, DC. The *Instituto*'s aim was "to study, reflect and promote authentic celebrations of our Catholic faith from the perspective of our Hispanic religious traditions and in the light of the teachings of the Church such as the documents of Vatican II, Medellín, Puebla, *Encuentros Nacionales Hispanos de Pastoral* and the *National Pastoral Plan for Hispanic Ministry*, and other official pronouncements."<sup>114</sup>

The Second *Encuentro* was instrumental in the further development of CEBs and the creation of an advisory board within the Secretariat for Hispanic Affairs of the USCC/NCCB. Although limited in their scope and effect, these outcomes are important in promoting an inclusive grassroots-based community of faith that values shared responsibility and inculturation. The Second *Encuentro* also called on the Church to give ministerial priority to six groups: the undocumented, youths, the poor, migrant farm workers, the family, and women/Latinas.

### *The Undocumented*

In *Exsul Familia* (1952), which has been considered the Church's Magna Charta for migrants, Pope Pius XII stated that "there never has been a period during which the Church has not been active in behalf of migrants, exiles, and refugees."<sup>115</sup> The Church's position regarding

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<sup>114</sup> "Constitution: *Instituto Nacional Hispano de Liturgia*" (revised and approved in 2006), 2; available at: < <http://liturgia.cua.edu/about/CONSTITUTION%202007.pdf> > (accessed: 21 July 2011). See also Gastón Witchger, "Recent History of Hispanic Ministry in the United States," 193.

<sup>115</sup> Pope Pius XII, *Exsul Familia*, in *People on the Move: A Compendium of Church Documents on the Pastoral Concern for Migrants and Refugees*, eds. Bishops' Committee on Priestly Formation, Bishops' Committee on Migration, and the NCCB (Washington, DC: USCC, 1988),

immigration gradually evolved from a predominantly liturgical concern to an insistence that people have the right to migrate.<sup>116</sup> In stressing that “the sacred ministry can be carried on more effectively among strangers and pilgrims if it is exercised by priests of their own nationality or at least who speak their language,” *Exsul Familia* took a position “diametrically opposed” to the melting-pot’s push for assimilation.<sup>117</sup>

On 11 November 1976, the U.S. bishops approved *The Pastoral Concern of the Church for People on the Move*, which recommended “[t]hat in the light of humanitarian concerns and the preservation of family unity, a generous amnesty procedure be enacted for the undocumented aliens presently residing in the United States.”<sup>118</sup> Shortly before the opening of the Second *Encuentro*, the U.S. bishops—in reaction to a presidential legislative proposal designed to address the problem of “illegal aliens”—pointed out that “[t]he Catholic bishops of the United States have long supported legislation which would grant a meaningful amnesty to undocumented aliens and have opposed any punitive measures against them.”<sup>119</sup>

In 2002, the bishops of Mexico and the United States issued a joint pastoral letter, *Strangers No Longer: Together on the Journey of Hope*, that stated:

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7; hereafter cited: *Exsul Familia*.

<sup>116</sup> See *Exsul Familia*, §§ 13-14. In his encyclical *Pacem in Terris* (§ 25) in 1963, Pope John XXIII echoed Paul VI’s recognition of this right.

<sup>117</sup> *Exsul Familia*, § 7. In 1980, during a workshop for the U.S. bishops, Fr. Frank Ponce observed that *Exsul Familia* took a stand “diametrically opposed” to the melting-pot theory. See Frank Ponce, “The U.S. Church’s Hispanic Catholics,” *Origins* 10 (11 September 1980): 193, 195-201, at 198; hereafter cited: “The U.S. Church’s Hispanic Catholics.”

<sup>118</sup> NCCB, “Pastoral Resolution / U.S. Bishops: The Problems of Immigrants,” *Origins* 6 (2 December 1976): 376-377, at 377.

<sup>119</sup> USCC, “USCC Reacts to Immigration Proposal,” *Origins* 7 (25 August 1977): 156. The legislation was proposed to Congress by President Jimmy Carter on 4 August 1977; see Jimmy Carter, “President Carter’s Immigration Plan,” *Origins* 7 (25 August 1977): 152-155.

A broad legalization program of the undocumented would benefit not only the migrants but also both nations. Making legal the large number of undocumented workers from many nations who are in the United States would help to stabilize the labor market in the United States, to preserve family unity, and to improve the standard of living in immigrant communities.<sup>120</sup>

### *Youth*

According to Maria Teresa Gastón Witchger, the Second *Encuentro's* National Youth Task Force met in January 1978 in Phoenix, Arizona “to advise the bishops on the pastoral needs and reality of Hispanic youth in the United States.”<sup>121</sup> In November 1978, the task force gathered in Washington, DC for its second meeting. Archbishop Roberto Sánchez of Santa Fe, New Mexico presided at both meetings along with Bishops John J. Snyder, auxiliary of Brooklyn, New York, and Patricio Flores, then Bishop of El Paso, Texas. Pablo Sedillo, director of the Secretariat for Hispanic Affairs, and Fr. Frank Ponce, special coordinator of the Second *Encuentro* and member of the Secretariat staff, also attended these two meetings.<sup>122</sup> The youth delegates in Phoenix and Washington, DC were elected to represent six regions (Far West, Midwest, Northeast, Southeast, Southwest, and Northwest).<sup>123</sup> This task force, which became the *Comité Nacional Hispano de Pastoral Juvenil* in 1982, during the next four years, “contributed . . . to raising consciousness concerning the need for Hispanic youth pastoral ministry throughout the nation.”<sup>124</sup> One result of the *Comité* was the large number of Latino/a

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<sup>120</sup> Catholic Bishops of Mexico and the United States, *Strangers No Longer: Together on the Journey of Hope* (Washington, DC: USCCB, 2003), 35 (§ 69).

<sup>121</sup> See Gastón Witchger, “Recent History of Hispanic Ministry in the United States,” 193.

<sup>122</sup> See Mario Vizcaíno, “Breve Sinopsis de la Pastoral Juvenil Hispana en Estados Unidos,” (unpublished draft, 2006).

<sup>123</sup> Maria Teresa Gastón was a youth delegate representing the Midwest at both meetings.

<sup>124</sup> PV, 29.

young people present at the Third *Encuentro* in 1985.<sup>125</sup> A year later, the *Comité* was dissolved because the Bishops' Conference transferred responsibility for youth and young-adult ministry to its Department of Education.<sup>126</sup>

The Cuban community in Miami has been particularly active in their ministry to young people. For example, the Youth Encounter Movement was one of twelve apostolic movements developed to meet various needs of the Catholic population in the city.<sup>127</sup> In 1994, an official set of guidelines for ministry to Hispanic youth was approved at the XIII Regional Youth *Encuentro* in St. Augustine, Florida; these guidelines stipulated that each diocese should organize an annual "Youth Day" while SEPI would organize a biennial regional youth *encuentro*.<sup>128</sup>

Coincidentally, the Puebla Conference declared young people to be one of the Church's ministerial priorities; in effect, the Latin American bishops committed the Church to "a preferential option for young people."<sup>129</sup>

### *The Poor*

At the time of the Third *Encuentro*, the U.S. bishops were drafting a pastoral letter on the economy; the final text of "Economic Justice for All: Catholic Social Teaching and the U.S.

<sup>125</sup> See "Pastoral Juvenil Hispana and Its Contexts," in *Primer Encuentro Nacional de Pastoral Juvenil Hispana PENPJH: Conclusiones*, USCCB Publication No. C2893 (Washington, DC: National Catholic Network de Pastoral Juvenil Hispana – La Red, 2008), 19-23. See section 8.1 below for more details on the youth participation at the Third *Encuentro*.

<sup>126</sup> See "Pastoral Juvenil Hispana and Its Contexts," 21; "Historical Context," 41.

<sup>127</sup> See *Hispanic Challenges to the Church*, 51-54.

<sup>128</sup> SEPI, "Propuesta de Pastoral Juvenil de los Jóvenes Hispanos del Sureste de los Estados Unidos," n.d. (ca. 2001); available at: <<http://www.sepimiami.org/pdf/PrincipiosPJ.pdf>> (accessed: 2 August 2011).

<sup>129</sup> Puebla, 1186. Puebla's preferential option for young people was an extension of Medellín's desire to adopt "a frankly receptive attitude toward [the] youth" and its "sincere willingness to join in dialogue with" them (Medellín, 5:13).



Economy” was released in 1986 and included the phrase “the preferential option for the poor.”<sup>130</sup>

This phrase had been used for the first time by the U.S. bishops three years earlier in their pastoral letter “The Hispanic Presence: Challenge and Commitment” (1983) in conjunction with the Church’s ministry to Hispanics in the United States.<sup>131</sup>

In 1982, the Church’s commitment to the poor was described as “the most reassuring development” by a group of almost seventy Hispanic leaders met in San Antonio, Texas, for the celebration of the tenth anniversary of the Mexican American Cultural Center (MACC).<sup>132</sup> In summarizing the view of the group, Moises Sandoval noted that

[t]here can be no retreating to the days when inaction was the lame excuse used, coupled with the claim that the Church’s mission is mainly spiritual (“other world”). There is no question now, as there was in the 1960s, whether clergy and religious should walk alongside striking farm workers in the vineyards. The 1974 Synod of Bishops left no doubt when it stated that action seeking justice is a constituent part of preaching the gospel. Their Latin American brother bishops’ call to make “an option for the poor” has Hispanics expecting clergy and religious

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<sup>130</sup> In 1991, the USCC Campaign for Human Development mistakenly stated that the bishops’ letter on the economy was the first time the phrase “preferential option for the poor” was used by the U.S. bishops. See *Principles, Prophecy and a Pastoral Response: An Overview of Modern Catholic Social Teaching* (Washington, DC: USCC, 1991), 8; available at: <http://usccb.org/cchd/ppprexcerpt.shtml> (accessed 17 June 2011). See NCCB, “Final Text of the U.S. Bishops’ Economy Pastoral: Economic Justice for All: Catholic Social Teaching and the U.S. Economy,” *Origins* 16 (27 November 1986): 412-455. The phrase “preferential option for the poor” appeared nine times in the text (§§ 52, 170, 186, 252, 260, 267, 274, 291, and 362) while “preferential respect due the poor” appeared once (§ 87). In describing the hardships endured by the poor in countries that were required to enact austerity measures, the bishops stated that their “commitment to the preferential option for the poor does not permit us to remain silent . . .” (§ 274).

<sup>131</sup> See “The Hispanic Presence: Challenge and Commitment,” in National Conference of Catholic Bishops, *Hispanic Ministry: Three Major Documents* (Washington, DC: USCC, 1995 bilingual edition), § 15. See also section 7.2 below.

<sup>132</sup> Moises Sandoval (ed.), *The Mexican American Experience in the Church: Reflections on Identity and Mission* (New York, NY: William H. Sadlier, 1983), 94; hereafter cited: *The Mexican American Experience*.

to be with them in their journey and continuing struggle.<sup>133</sup>

### *Migrant Farm Workers*

A group of migrant farm workers of the Southeast asked Fr. Mario Vizcaíno, then director of the Southeast Regional office for Hispanic Affairs, and a group of women religious from Orlando to help organize a meeting with their representatives; the meeting, which took place on 2-3 December 1977 in Lake Wales, Florida, was attended by about 110 farm workers.<sup>134</sup> According to Vizcaíno,

[t]he enthusiasm and response were tremendous, but we also realized that the need existed to translate the conclusions [of the Second *Encuentro*] into a language more appropriate to the reality of farm workers if they [the conclusions] were to be understood and implemented.<sup>135</sup>

A second meeting took place 3-4 March 1978, with 130 migrant farm workers who were divided into fifteen groups—including five groups of young people. The results of their study of the Second *Encuentro*'s resolutions were published as *Guía Campesina*, whose style was similar to that of the Second *Encuentro*'s guidebooks.<sup>136</sup>

During a workshop for the U.S. bishops on Hispanics in the spring of 1980, Fr. Frank Ponce stated that the Church had “begun to provide pastoral and social services for migrant farm

<sup>133</sup> The Mexican American Experience, 94.

<sup>134</sup> See “Resurrección de un Pueblo en Marcha: Ecos del Segundo Encuentro,” *El Visitante Dominical* (26 March 1978): 7; hereafter cited: “Resurrección de un Pueblo en Marcha.”

<sup>135</sup> Mario Vizcaíno, “Presentación,” in *Guía Campesina: Documentos del Segundo Encuentro Nacional Hispano de Pastoral* (Miami, FL: Southeast Region, 1978); my translation of the Spanish original; text available at: <<http://www.sepimiami.org/pdf/GuiaCampesina.pdf>> (accessed 2 May 2011).

<sup>136</sup> See the Catholic Migrant Farmworker Network <<http://www.cmfnn.org/index.html>> (accessed 13 May 2011).

workers, and to be an advocate for their just causes.”<sup>137</sup> “The Second *Encuentro*,” he continued, “was a milestone in including significant numbers of farm workers in its consultation.”<sup>138</sup> In 1980, the Department of Education of the USCC was authorized to work on a catechism for migrant workers which was published two years later as *En Marcha Hacia el Señor / Journeying Together Toward the Lord*. The foreword to the 1993 revised edition noted that *En Marcha* had “been widely used in the migrant farmworker ministry”<sup>139</sup> and the *Encuentros* were mentioned in its summary about the journey of the Hispanic people in the United States.<sup>140</sup>

### *The Hispanic Family*

In anticipation of the Fifth Ordinary General Assembly of the International Synod of Bishops, whose deliberations were to center on the Christian family,<sup>141</sup> the U.S. Bishops designated 1980 as “The Year of the Family.” On 4-7 February 1980, a think tank convened in Albuquerque, New Mexico, and SEPI published the meeting’s results as *Reflexiones Sobre La Familia (Reflections on the Family)*.<sup>142</sup> SEPI’s report outlined the historical development of the family structure, provided statistics about the situation of the U.S. family, sketched how the

<sup>137</sup> “The U.S. Church’s Hispanic Catholics,” 196.

<sup>138</sup> Ibid.

<sup>139</sup> Foreword, USCC Department of Education, *En Marcha Hacia el Señor / Journeying Together Toward the Lord*, NCCB Publication No. 565-8 (Washington, DC: NCCB, 1993 revised edition).

<sup>140</sup> See *En Marcha Hacia el Señor*, 10-11 and 30.

<sup>141</sup> This Synod met in Rome from September 26 until October 25; Pope John Paul II issued his post-Synodal Apostolic Exhortation *Familiaris Consortio* in November 1981.

<sup>142</sup> The U.S. bishops expressed their hope that the upcoming decade would be dedicated to research on “Christian marriage and family life and a time for the development of outstanding programs in family ministry.” See “Plan of Pastoral Action for Family Ministry: A Vision and a Strategy,” *Origins* 8 (25 May 1978), 1, 3-8, at 4. The SEPI report available at: <<http://www.sepimiami.org/pdf/familia.pdf>> (accessed: 2 May 2011); hereafter cited: *La Familia*.

family is affected by culture, and discussed the family's connection to the Church. In regard to minority-families living in a majority culture, the report cited *Gaudium et Spes, Evangelii*

*Nuntiandi*, and the Second *Encuentro*:

[I]ntegration means participating in the life of the country in which one lives, loving it, feeling its problems, offering it one's best efforts while continuing to be what one is, without losing one's personal identity. . . . [Isolation and assimilation] impede a person's full realization and are contrary to Christianity itself.<sup>143</sup>

In discussing the relationship between the family and the Church, SEPI's report utilized the five models of the Church developed by Fr. Avery Dulles, S.J., to explain how a Christian family's role and self-understanding can be affected by the Church's dominant self-portrait.<sup>144</sup>

For example, an institutional understanding the Church leads to a self-vision of the family as

"docile and requiring indoctrination, direction, and sanctification."<sup>145</sup> In contrast, an

appreciation of the Church as community makes it possible to perceive

[t]he Christian family . . . as a grand family composed of all families, that is to say, as the family of families. Within this model, the ministerial role of the Christian family centers on pastoral care, sharing of responsibility, forming a true sense of community, and the service of others.<sup>146</sup>

The report noted that one's understanding of the Church tends to be a blend of the five models

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<sup>143</sup> *La Familia*, 15; all citations of this text are my English translation of the Spanish original; the other quoted sources are GS §59 and EN §20.

<sup>144</sup> Avery Dulles' *Models of the Church* (New York, NY: Random House, 2002, expanded edition) identified five models of the Church: institution, community, sacrament, herald, and servant. According to Fr. Mario Vizcaíno of SEPI, this work was used extensively to show the *Encuentros*' participants that "it is possible to emphasize a particular understanding of the Church above others and that failure to harmonize the different models of the Church could nullify what we were trying to establish" (Vizcaíno interview). See the use made by Stevens Arroyo of Dulles' five models in *Prophets Denied Honor*, 175-179.

<sup>145</sup> *La Familia*, 22.

<sup>146</sup> *Ibid.*, 22-23.

proposed by Dulles.<sup>147</sup> Utilizing the resolutions of the Second *Encuentro*, the SEPI report then presented eleven characteristics that form the model of the Church: personalizing, poor, pluralistic, ministerial, Marian, festive, communitarian, evangelizing, incarnated, liberating, and in process.<sup>148</sup>

Except for the Marian and festive traits, all the components of the model of the Church identified in SEPI's report were among the *Encuentros*'s ecclesiological themes;<sup>149</sup> SEPI's report also indicated that the Church's personalizing mission implies that the faith community must

pay attention to the human person because that is what is most important. The Church cannot be classist or sexist, nor can it **use** people.<sup>150</sup>

SEPI's report described the liberation the Church should promote as freeing people "from sin, egoism, death, ignorance, [and] oppression."<sup>151</sup>

Absent from SEPI's model of the Church was an explicit mention of the Church's unity in conjunction with its diversity. For example, the faith community's pluralism was taken to

<sup>147</sup> In the most recent edition (2002) of his *Models of the Church* (195-217), Dulles added a sixth model, the Church as community of disciples, as a kind of overarching model.

<sup>148</sup> See *La Familia*, 24-25. The recommendations cited by *La Familia* from the Second *Encuentro* to support this model of the Church are "Evangelization," #1 and #2b-2d.

<sup>149</sup> See Table 6.2 above; SEPI's report specified that "Marian and festive are two characteristics not cited in the Second *Encuentro* but which are very much part of who we [Hispanics] are and which were present in the II *Encuentro*'s celebrations." The Church's poverty and pluralism as well as its ministerial character, communitarian dimension, and incarnational focus appeared explicitly in the ecclesiological themes.

<sup>150</sup> *La Familia*, 24. Emphasis in the original. The personalizing character identified by SEPI appeared in those themes identified in Table 6.2 that stressed the formation of CEBs and the Church's dialogical character, as well as those themes that underlined the Church's formational character because of their grassroots nature and focus on the human person.

<sup>151</sup> *Ibid.*, 25. The Church's unfinished nature—the fact that it is still "in process" was included in Table 6.2 under the faith community's pilgrim character.

mean that

cultural pluralism must be recognized as a richness. . . . There are no foreigners in our Church.<sup>152</sup>

However, the faith community's unity was implicitly present in SEPI's explanation of the Church's communitarian dimension and the binding power of its Eucharistic celebration:

Our Church wants to be . . . [a] Church in which the Eucharist is celebrated as an expression of the fraternal love all experience in community . . .<sup>153</sup>

Two years after the SEPI report was issued, MACC's tenth anniversary commemoration in 1982 included the recognition by a group of Latino/a leaders that Hispanic families were not receiving all the attention they needed:

The role of the Church in the formation of healthy family life was an item of major concern. The question was often asked: 'Is the Church *really* interested in family life or does it just like to issue beautiful statements about it?'<sup>154</sup>

### *Hispanic Women*

Few if any documents or events subsequent to the Second *Encuentro* focused on the situation of Catholic Latinas or their role in society and in the Church.<sup>155</sup> In 1992, Ana María Díaz-Stevens noted the broader societal ramifications of this absence:

Virtually all literature produced by non-Latinas ignores and therefore omits the Latina experience and agenda. . . . *Sociology of Religion* dedicated its Spring 1992

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<sup>152</sup> Ibid., 24.

<sup>153</sup> Ibid., 25.

<sup>154</sup> *The Mexican American Experience*, 42. Italics in the original.

<sup>155</sup> Some groups of Catholic Latinas had been organized prior to the Second *Encuentro*. For example, the Sisters of Divine Providence approved the Missionary Catechists of Divine Providence as a Chicana branch in 1946; Las Hermanas was founded in November 1971 about seven months before the First *Encuentro*; for additional examples, see Marina Herrera, "The Context and Development of Hispanic Ecclesial Leadership," in *Hispanic Catholic Culture in the U.S.*, 187-193.

edition entirely to the question of women in religion. As I scan through it I find not one article, not one quote, not even one cited source on the question of Latinas and their religious experience. In the eyes of certain sectors of the institutional church and of academia, we either simply do not exist or are not interesting enough to be studied.<sup>156</sup>

The same year, however, Marina Herrera claimed that “[l]ooking at the ecclesial landscape at the national and diocesan levels, more than a token number of Hispanic women head important posts.”<sup>157</sup>

As a case in point, MACC’s tenth-anniversary celebration in 1982 called for the participants to be divided into five groups to discuss the following topics: the family, the parish, expressions of faith, apostolic movements, and service to the people of God. However, a crisis emerged on the first day of the meeting when Lupe Anguiano, director of the Southwest Regional Office from 1973 to 1978, led a group of women who asked for the creation of a group to address women’s issues; Anguiano’s motion to create this forum passed by only a single vote. According to Sandoval,

The opposition was not anti-women, judging from the participants’ comments. Rather, most thought that the women’s issues could not be separated from the other areas such as the family or the [apostolic] movements.<sup>158</sup>

In contrast, Anguiano saw the need to address women’s issues separately as part of her ongoing effort to counter the Church’s and society’s inability to see women single parents as “heads of household” and thus eligible for certain federal benefits.<sup>159</sup> In the end, although these Latino/a leaders included Mexican-American women in their list of five priorities, they did not explicitly

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<sup>156</sup> Díaz-Stevens, “Latinas and the Church,” 277.

<sup>157</sup> Herrera, “The Context and Development of Hispanic Ecclesial Leadership,” 188.

<sup>158</sup> The Mexican American Experience, 44.

<sup>159</sup> E-mail from Lupe Anguiano to the author, 5 August 2011.

mention them among their principal actions nor include them among their four “key areas.”<sup>160</sup>

*The 1978 Meeting on CEBs in Des Plains, Illinois*

Gastón Witchger, who participated in the Second *Encuentro*, included the continued development of small Christian communities among the outcomes of the Second *Encuentro*.<sup>161</sup> Fifty-five representatives from throughout the country met in Des Plains, Illinois, in June 1978 to develop guidelines for the establishment of CEBs; the results of their meeting were published in two bilingual texts a few years later.<sup>162</sup> In addition to emphasizing small Christian communities, these publications incorporated three ecclesiological themes comparable to those of the *Encuentros*: an emphasis on communion; a description of the Church desired by Catholic Latinos/as; and a description of the methodology of the faith community’s pastoral mission.

In the bilingual documents published after the Des Plains meeting, “communion” was depicted as a reality present in creation:

God created us distinct but of equal value, one part of another, one for the other, in a COMMON-UNION; he created us different but equal, that is, in COMMUNION. . . . There is intimate union between human beings. . . . [However,] unity does not eliminate . . . difference. No. On the contrary, the unity, the common-union, the communion presupposes the differences. *If there*

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<sup>160</sup> See *The Mexican American Experience*, 54-57, 116-117. The absence of a follow-up to the Second *Encuentro*’s recognition of the situation of Catholic Latinas contrasts with the attention Hispanic women received at the Second *Encuentro*.

<sup>161</sup> See Gastón Witchger, “Recent History of Hispanic Ministry in the United States,” 193.

<sup>162</sup> See Secretariado Nacional y Comunidades Hispanas / National Secretariat and Hispanic Communities, *Comunidades Eclesiales de Base Conclusiones: Experiencia en los Estados Unidos / Basic Ecclesial Communities: An Experience in the United States* (Liguori, MO: Liguori Publications, 1980); hereafter cited: *Basic Ecclesial Communities*; and *Encuentro Nacional Comunidades Eclesiales de Base Conclusiones: Chicago / Guidelines for Establishing Basic Church Communities in the United States* (Liguori, MO: Liguori Publications, 1981); hereafter cited: *Guidelines*; in both books, the English version of the Spanish original is more of a summary than a full translation.



*were no differences there would be no communion.* These differences unite us; they do not separate us.<sup>163</sup>

Common-union and communion stress the importance of both unity and of difference or pluralism. The Des Plains report indicated that communion cannot exist without a difference—the *absence* of pluralism is detrimental. Accordingly, communion’s ultimate foundation lies in the Trinitarian image of God-communion.

Being a communion, God communicates communion. He creates unity. Therefore all creation has that unity, that communion.<sup>164</sup>

The Des Plains meeting outlined the ecclesiological implications of “common-union” and “communion”:

The CEB embodies . . . a fraternal conception of the Church as the *Church-Communion*, the Body of Christ in whom all are equal *as far as fundamental rights* of human beings are concerned. . . .

Jesus’ community is neither a monarchy nor a democracy. It transcends these categories. The Church is COMMUNION. Communion means sharing; and the members of the community of Jesus share one vision (faith), one purpose (salvation, liberation), and one united activity (apostolate). It is Jesus himself, by his person and his work, who unites the community.<sup>165</sup>

Given the importance of unity in the Church-communion, each CEB resides within

the parish itself and not something opposed or parallel to the parish. . . .

It remains firmly rooted to the diocese to which it is attached. It stays in communion with the pastors that Christ has given his Church and to the Magisterium entrusted to them by the Spirit of Christ.<sup>166</sup>

Without diminishing the hierarchical structure of the Church, the report pointed out that the

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<sup>163</sup> *Basic Ecclesial Communities*, 121-122. Capitalization in the original; italics mine.

<sup>164</sup> *Ibid.*, 124.

<sup>165</sup> *Ibid.*, 155 and 156. Italics and capitalization in the original. The English translation has been modified at *ibid.*, 107 and 108.

<sup>166</sup> *Guidelines*, 158-159. See also *Basic Ecclesial Communities*, 73.

hierarchy exists “for the sake of Jesus and his community” and should be in communion with these small Christian communities.<sup>167</sup> The Spanish original observed that CEBs are among the Lord’s great gifts for renewing the Church-communion, enabling it to exemplify fraternity, community, and coresponsibility.<sup>168</sup>

In line with the ecclesiological themes of the Second *Encuentro*, the representatives in Des Plains described the Church desired by U.S. Hispanic Catholics as providing Hispanics the opportunity to express their identity festively in a faith community that is small, personalizing, formational, evangelizing, prophetic, poor, incarnated, communal, plural, united, Marian, and liberating.<sup>169</sup>

[W]e want to build a . . . Church that forms persons; a true basic community, a community that proclaims the communion kingdom of God; a prophetic community for this country; a community that is poor and incarnated in the reality of the United States . . . a plural community open to all cultures; a community of ministries where all work toward God’s kingdom; a community united with Mary, who plays such a large role in our traditions and who is the prime example of Jesus’ saving liberation; and a community characterized by the festive joy of those who know that the kingdom of God ever unfolds.<sup>170</sup>

This “new vision of the Church” pointed to a faith community that

celebrates a liturgy not of anonymous masses of people but of small groups of brothers and sisters who know and love each other. It is not a sacramentalist [sic] liturgy but an evangelizing liturgy that is the expression of an integral Christian life. It is a celebration that takes place not just with the priest but with the priest as part of the group—together reflecting the priestly ministry of Christ.<sup>171</sup>

The participants at Des Plains hoped that this new vision of the Church would address the

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<sup>167</sup> See *Basic Ecclesial Communities*, 156.

<sup>168</sup> See *ibid.*, 108-109.

<sup>169</sup> See *ibid.*, 82.

<sup>170</sup> *Basic Ecclesial Communities*, 145. The English translation has been modified at *ibid.*, 83.

<sup>171</sup> *Guidelines*, 134. The English translation has been modified at *ibid.*, 57-58.

crisis affecting parishes insofar as they were no longer functioning as the core community for Christian and human development:

No longer a center of life and unity for the believer, [the parish] has also ceased to act as a leaven in society; and its Christ-entrusted mission has been reduced to mere compliance with the law. It is clear that our parishes do not transform the society in which we live.<sup>172</sup>

The negative impact on Latinos/as was even more pronounced since the “immense majority” of Hispanics did not have a parish where they could feel at home.<sup>173</sup>

Renewing the parish and reversing its deterioration would involve transforming it into a community of small communities.<sup>174</sup> Such a transformation would enhance the parish’s ability to embody a dialogical, participatory Church that cherishes the shared responsibility characteristic of an authentic *pastoral de conjunto*:

it is impossible . . . to work in a small community without working in a true joint pastoral ministry [*pastoral de conjunto de comunión*]. These terms imply each other mutually and automatically.<sup>175</sup>

In line with its emphasis on co-responsibility, this understanding of the parish reimages the pastor’s role so that it no longer centers on a single individual but on

a small Christian community that, as a group, performs pastoral duties. As the pastoral team of the parish, this special community would include—besides priests and religious—the lay persons who have full-time commitments to the ministry of the parish. The pastoral team constantly evaluates its ministry and duties in the service of the Church, the People of God. . . . The team will have to commit itself to acquire the necessary pastoral training through courses and other means that would prepare its members for joint ministry.<sup>176</sup>

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<sup>172</sup> Ibid., 157. See also *ibid.*, 158.

<sup>173</sup> Ibid., 126.

<sup>174</sup> See *Guidelines*, 136; *Basic Ecclesial Communities*, 111.

<sup>175</sup> *Guidelines*, 111. The Spanish original at *ibid.*, 19.

<sup>176</sup> Ibid., 159.

CEBs were also envisioned as finding sustenance in a *religiosidad popular* that could become a *locus theologicus* for Catholic Latinos/as. Borrowing a page from *Ad Gentes* of Vatican II, the Des Plains document urged CEBs to discover “the seeds of the Word” within *religiosidad popular*, thereby turning popular devotions into a bona fide source for faith-based reflection and action.<sup>177</sup> Since *religiosidad popular* has sometimes taken “incorrect forms,” Des Plains, while clearly acknowledging its benefits, recommended taking a critical view “from the standpoint of the people performing [*religiosidad popular*] and not from foreign, intellectual, and disrespectful attitudes.”<sup>178</sup>

The Des Plains meeting also pointed to a methodology for CEBs in renewing the Church’s mission:<sup>179</sup> First,

The methodology of the CEB is based on the people themselves and the CEB as a group. It is made up of ACTION – REFLECTION – PRAYER – REFLECTED ACTION – in a spirit of FRATERNITY – and OPEN to and INCARNATED in REALITY, in the HERE-AND-NOW.<sup>180</sup>

Second, the Church’s liberating mission should impel CEBs to be prophetic, becoming agents of change via the *concientización* of their members.<sup>181</sup> Appealing to *Evangelii Nuntiandi*, the representatives in Des Plains noted that the Church’s liberating mission is directly linked to the faith community’s mission to cooperate with the unfolding of the Kingdom of God.

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<sup>177</sup> See *Guidelines*, 138. See also *Ad Gentes* § 11.

<sup>178</sup> *Guidelines*, 138. Regarding “incorrect forms” of *religiosidad popular*, the Spanish original points to its occasional syncretistic tendency: *ibid.*, 60.

<sup>179</sup> This four-part list is this author’s summary of the methodology envisioned at Des Plains.

<sup>180</sup> *Basic Ecclesial Communities*, 147. Capitalization in the original. The English translation has been improved using the Spanish original at *ibid.*, 95.

<sup>181</sup> See *Basic Ecclesial Communities*, 117-119; *Guidelines*, 18 and 21.

The world (especially all men and women and their institutions, and relationships between individuals) is the arena in which the kingdom of God will be accomplished. Although this kingdom will not be completely realized in our world, it can be realized partially. Human beings are responsible, because they were created and gifted by the grace of God, to continue the historic work of creation. . . . [E]vangelization is a message of liberation and struggle to overcome all things that condemn persons to be left outside the mainstream of life.<sup>182</sup>

The Church's liberating mission and the process of *concientización* cannot ignore the sinfulness that lies behind the domination of one culture over another:

Among the important changes now underway is the recognition that acting requires the prior understanding of reality. Our previous pastoral ministry did not concern itself with this. Thus, many painful mistakes were made that even today continue to harm us. For example, Hispanics' love of Spanish was a reality ignored by the government of the United States *and by others*. Rather than recognizing Spanish's value, they sought to take it away.<sup>183</sup>

Similarly, the Des Plains meeting observed: "The lack of Hispanic priests in the United States may have a religious cause, but a deeper study could reveal a cultural cause and even some form of racial oppression at work."<sup>184</sup> The representatives in Des Plains agreed that the Church's prophetic mission, which under ordinary circumstances can be difficult and even uncomfortable, was deficient as far as Hispanics were concerned.<sup>185</sup> The Des Plains meeting also called attention to the great need for lay ministries, especially among young people and women. Des Plains cited the Second *Encuentro's* recommendation that women should be considered equally for all ministries within the Church.<sup>186</sup> In contrast to the Second *Encuentro's* indirect call for the

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<sup>182</sup> *Guidelines*, 139 and 140.

<sup>183</sup> *Basic Ecclesial Communities*, 22-23. English translation and italics are mine. See also *ibid.*, 137-138.

<sup>184</sup> *Ibid.*, 29. English translation is mine.

<sup>185</sup> See *Guidelines*, 29.

<sup>186</sup> See *Guidelines*, 155.

ordination of women, Des Plains specified that its call for greater gender equality in the Church's ministries applied only to lay ministries.<sup>187</sup>

The third methodological theme was the incarnation of the Church in reality. The use of the term "incarnation" raises two different issues. First, "incarnated" refers to the *concientización* of the faithful. Second, "incarnated" suggests that reality is not merely the arena in which the Church's mission takes place, but is also a legitimate *locus theologicus* bearing the seeds of the Word.

The Christian community has to be incarnated as Jesus was, in every situation and every age. Each situation and each age demand their own salvation and liberation. To ignore or to misunderstand the here-and-now is to fail in our efforts to save and liberate. . . .

The incarnation of the Christian community in reality ought to be accomplished with gusto and joy. Vatican II urges us to have this attitude: "Let them be familiar with the national and religious traditions (of the people with whom they live), gladly and reverently laying bare the seeds of the Word which lie hidden in them."<sup>188</sup>

The fourth and final methodological element of the Church's mission referred to the fraternity that should characterize its see-judge-act approach, the *pastoral de conjunto* that is inherent to small Christian communities.

#### *The National Advisory Committee*

As a direct result of the Second *Encuentro*, a fifteen-member National Advisory Committee to the Secretariat for Hispanic Affairs was appointed in 1978.<sup>189</sup> Although at least

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<sup>187</sup> See section 6.1 above.

<sup>188</sup> *Basic Ecclesial Communities*, 136-137. The English translation has been modified at *ibid.*, 65-66. The Vatican II citation is from *Ad Gentes* § 11.

<sup>189</sup> See PV, 29; Gastón Witchger, "Recent History of Hispanic Ministry in the United States," 193.

one member of the National Advisory Committee to the Secretariat (NACS) was also a member of the U.S. bishops' National Advisory Council, these two consultative boards were distinct.<sup>190</sup>

In fact, NACS emerged from the collaboration that took place among national Hispanic Catholic organizations during the Second *Encuentro*. The members of these various organizations

saw a need to keep in contact and to continue to collaborate for the purpose of implementing national Hispanic pastoral priorities. As a result of the need to continue meeting, a National Advisory Committee . . . was created by the National Conference of Catholic Bishops . . . to assist the Secretariat for Hispanic Affairs. Its members included the directors and coordinators of the regional offices and organizations, presidents of the pastoral institutes, the presidents of the apostolic movements, and the heads of Hispanic Catholic organizations such as PADRES, HERMANAS, Hispanic Youth, and the National Farmworker Ministry. After the ad hoc committee of bishops was changed to a standing committee in 1987, the [National Advisory Committee] was dissolved in 1990 to adapt to the structure of a NCCB/USCC permanent committee.<sup>191</sup>

A member of NACS in the early 1980s, Sr. Veronica Mendez of Las Hermanas recalled the tensions that frequently accompanied their meetings. The tensions between the different regions seemed to intensify whenever an Anglo bishop was not present.

When we were alone it was . . . forget it! Everybody insulted everyone else. You used all the curse words you knew. In fact, whenever one of the Hispanic bishops was present [in one of our meetings] we tended to conduct ourselves a bit better, but even the poor [Latino] bishop could be dumped on all over. However, when [Bishop Roger] Mahony entered the room [for example,] or one of the other American bishops who could speak Spanish, everything changed. . . . [When an Anglo bishop was present,] you saw a tremendous unity among us, we would not criticize one another, [and] we behaved. There was [the] recognition that we had to hang together or we would get nowhere. So we had to present a united front to the Church that is not Latino while at the same time we [wanted to be] recognized

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<sup>190</sup> The U.S. bishops' National Advisory Council was founded in 1969 and continues in existence; see section 4.1 above. Sr. Veronica Mendez of Las Hermanas was a member of both advisory boards in the early 1980s. Interview of Sr. Veronica Mendez by the author, 11 June 2009; hereafter cited: Mendez interview.

<sup>191</sup> "Historical Context," 47.

as full members of this Church and allowed to be who we are: Latino.<sup>192</sup>

Mendez thought the tension was due primarily to turf wars—the Northeast wanted to gain greater influence over the Secretariat—and to a dimension present in all Hispanic cultures:

In our Latino culture there is a lived contradiction. Consensus is very difficult for us and it's a lived contradiction for us because we value our family, community, [and] the group, but we do not seem to know how to work toward consensus. And fairness is not on the list of values of our culture, it is [however] on the list of values of the U.S.A. culture. And those [NACS] meetings were living proof that we have a hard time reaching consensus.<sup>193</sup>

Mendez also pointed out that one of NACS's most positive contributions was providing a networking venue for representatives of different Catholic Hispanic organizations such as *Instituto Fe y Vida*, SEPI, and the Midwest Hispanic Institute.<sup>194</sup>

Vizcaíno stated that Bishop Raymundo Peña, then Bishop of El Paso, Texas, wrote to each member of NACS on 5 February 1990 to inform them of his decision to disband the committee because of financial considerations and in recognition of the start of “a new era.”<sup>195</sup>

<sup>192</sup> Mendez interview. These excerpts are my translation of the Spanish-English conversation. Sandoval mentioned a comparable difficulty reaching consensus and the prevalence of tensions during MACC's tenth-anniversary gathering of Latino/a leaders; see *The Mexican Experience*, 39, 45, 50, and 61-62.

<sup>193</sup> Mendez interview. Sandoval has similarly speculated that consensus among Mexican Americans is difficult because, as a minority, they tend to be “hypersensitive” even among friends; see *The Mexican American Experience*, 50.

<sup>194</sup> Mendez noted that some NACS members routinely extended their stay by a few days to be part of the *Federación de Institutos Pastorales* or FIP.

<sup>195</sup> Vizcaíno interview. While Archbishop Roberto Sánchez was chair of the Ad Hoc Committee for the Spanish Speaking of the NCCB, no mention was made of closing NACS. After the chairmanship of the Ad Hoc Committee passed from Sánchez to Peña, coinciding with the committee's change in status from ad hoc to permanent in 1990, the termination of NACS became an issue.



No major public outcries followed the announcement of NACS's closing.<sup>196</sup> Bishop Peña went on to write that NACS's members were free to continue meeting as they saw fit, though no longer under the financial auspices of the U.S. bishops. The *Federación de Institutos Pastorales* (FIP) subsequently invited NACS's former members along with other Latino/a leaders to create a new Hispanic organization, the National Catholic Council for Hispanic Ministry (NCCHM), under the direction of Fr. Allan Deck, S.J. The NCCHM was thus established "as a direct result" of NACS's termination.<sup>197</sup> The founding of the NCCHM also led to the creation of the National Catholic Association of Diocesan Directors for Hispanic Ministry (NCADDHM).<sup>198</sup> In the words of Vizcaíno: "we [Latinos/as] began creating national Hispanic institutions" as a response to the closing of NACS.<sup>199</sup>

#### 6.4 Reports about the Second *Encuentro*

Numerous regional and local meetings took place soon after the end of the Second *Encuentro* on 21 August 1977. A two-page report in *El Visitante Dominical* seven months later listed twenty-three such meetings organized throughout the country that ranged in size from 60 to over 200 participants.<sup>200</sup> The Northeast Catholic Pastoral Center for Hispanics under the direction of Mario Paredes produced an eighty-three page collection designed to promote small-group reflections on the conclusions of the Second *Encuentro*.<sup>201</sup> In addition, reports about the

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<sup>196</sup> Mentioned in Vizcaíno interview and Mendez interview.

<sup>197</sup> Mendez interview. On the NCCHM, see <<http://www.ncchm.org/>> (accessed: 20 July 2011).

<sup>198</sup> Vizcaíno interview. On the NCADDHM, see <<http://www.ncaddhm.org/>> (accessed: 20 July 2011).

<sup>199</sup> Vizcaíno interview.

<sup>200</sup> "Resurrección de un Pueblo en Marcha," 6-7.

<sup>201</sup> "Seis Reflexiones para las Comunidades Hispanas: El Pueblo de Dios en Marcha," n.d. (ca.

Second *Encuentro* were prepared by Fr. Frank Ponce, Pablo Sedillo, Moises Sandoval, and the Northeast Catholic Pastoral Center for Hispanics prior to the convening of the Third *Encuentro*. *Our Sunday Visitor* commissioned a Gallup study of Catholic Latinos/as in 1978 that was used by Sandoval in his report and, a few years later, by Bishop Raymundo Peña in his presentation to the U.S. bishops.<sup>202</sup> The Gallup survey indicated several ecclesiological themes and religious tendencies consistent with those that had emerged in the first two *Encuentros*.<sup>203</sup>

As the Second *Encuentro*'s special coordinator, Fr. Frank Ponce prepared a follow-up report three months later that stated that its "most significant accomplishment" was "the process that preceded the *Encuentro*, motivated its deliberations in August, and continues to inform its implementation."<sup>204</sup>

The *Encuentro* process was basically consultative and unique in its insistence that the voice of Hispanic people *desde la base* (from the grassroots) was key at the outset. . . . This process which took place among Hispanics throughout the Church has signalled [sic] a change in their view of Church; from a Church that is silent to one that speaks, from a Church of the masses to one made up of basic Christian communities, from a merely vertical Church to one of dialogue and communion firmly rooted in the Gospel. This process may well be at this moment of history the greatest contribution Hispanics have made to the Church in this country.<sup>205</sup>

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1978), II *Encuentro* Collection, NHCC Archives, New York, NY.

<sup>202</sup> See section 6.5 below on Bishop Peña's presentation.

<sup>203</sup> See Appendix 10. The Gallup poll's results were published as *A Gallup Study of Religious and Social Attitudes of Hispanic Americans* (Princeton, NJ: The Gallup Organization, August 1978, © 1985); hereafter cited: *Gallup Study*.

<sup>204</sup> Frank Ponce, "The Segundo Encuentro: A Challenge to the Church," unpublished report of November 1977, II *Encuentro* Collection, USCCB Archives, Washington, DC, 1; hereafter cited: "The Segundo Encuentro." This report included a five-point summary of the Second *Encuentro*'s resolutions that is similar, but not identical, to the one Ponce provided Sandoval in a later interview; see section 6.1 above.

<sup>205</sup> "The Segundo Encuentro," 1 and 2. The Second *Encuentro*'s official history attributed a global impact to the process developed for the Second *Encuentro*: "This process may well appear in history as the major step taken up to this moment by the Hispanic sector of the Church in the

Ponce ended his report by urging that the conclusions of the Second *Encuentro* be referred to the NCCB's Administrative Committee and "then responded to and upon during the Bishops' General meeting in the spring of 1978."<sup>206</sup>

Pablo Sedillo prepared a report as director of the Secretariat in April 1978.<sup>207</sup> Sedillo's report borrowed heavily from the text Ponce had prepared in November 1977, but included important nuances. Although agreeing with Ponce that the Second *Encuentro*'s "most significant accomplishment" was its process, Sedillo considered that the consultative process' uniqueness centered on "its insistence that absolutely key was to listen to and respect the voice of Hispanic people *desde la base* at every phase of the process."<sup>208</sup> Sedillo also indicated that the implementation of the Second *Encuentro*'s recommendations would follow the same process in reverse: "Implementation would take place by going back to the 'base' groups where the process began, again working through the diocesan directors who would assure the filtering down of communication and material."<sup>209</sup>

In 1978, the Secretariat for Hispanic Affairs asked Moises Sandoval to prepare a report about the Second *Encuentro*; the result, *Hispanic Challenges to the Church*, provided a

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United States before the country and the world" ("History and Development," 65-66).

<sup>206</sup> "The Segundo Encuentro," 5. See section 6.5 below for a summary of the bishops' response to the Second *Encuentro*.

<sup>207</sup> See Pablo Sedillo, "The Process of the Segundo Encuentro, 6 April 1978, Washington, DC," unpublished report, II *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "The Process of the Segundo Encuentro."

<sup>208</sup> "The Process of the Segundo Encuentro," 1.

<sup>209</sup> "Ibid., 4.

decidedly mixed assessment.<sup>210</sup> Sandoval wrote that the Church's response to the needs of Hispanics included only a "few bright spots in the nation."<sup>211</sup> Among the positive developments, Sandoval mentioned that

in areas where the Church responds to the needs of Hispanics, there has been significant progress. In dioceses with Hispanic bishops in Texas, New Mexico and California, Hispanic vocations have increased, attendance at Mass has gone up dramatically and many new structures and programs have been established.

Beyond measurable progress, no spokesman fails to mention a new spirit among the people who have leaders from their own culture. "Religion is such a profound thing with the Hispanics that I can't think we can begin to measure the impact of a Flores, Sánchez or an Arzube have merely because they are our bishops," said Father Virgil Elizondo, president of the Mexican American Cultural Center (MACC) in San Antonio.<sup>212</sup>

Sandoval also included among the bright spots: a greater concern for the bilingual formation of seminarians; the growth of MACC; the establishment of, and projects organized by, the Northeast Pastoral Center for Hispanics; the anti-poverty work sponsored by a federation of Catholic parishes in San Antonio, Texas called the Communities Organized for Public Service (COPS); the creation of CEBs, the organization of youth *encuentros*, and the development of twelve apostolic movements in Miami, Florida; and the publication of survey data about U.S. Latinos/as in the mid- and late-1970s that documented their positive views of the Catholic Church.

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<sup>210</sup> See the preface of *Hispanic Challenges to the Church*. See Mario J. Paredes, "Segundo Encuentro Nacional Hispano de Pastoral (18-21 de Agosto de 1977), Trinity College, Washington, DC," in "Historia de los Encuentros Nacionales" (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996), II.45-46.

<sup>211</sup> *Hispanic Challenges to the Church*, 38.

<sup>212</sup> *Ibid.*, 35.

These surveys indicated the lack of leadership opportunities for Latinos/as both in society and in the Church. According to Sandoval, Hispanics' "relationship with the Church [had] soured in some way."<sup>213</sup> A survey of Catholic Hispanics in San Diego, California, found that significant numbers of Latinos/as agreed that the Church had insufficient Spanish-speaking priests and thought that the Church did not address their everyday concerns and did not allow their voice to be heard adequately in decision making; in addition, those polled felt that many Anglo priests treated them as foreigners and aliens.<sup>214</sup> The 1978 Gallup poll of Catholic Latinos/as arrived at a similar conclusion:

On the whole, Hispanics want more recognition from the Catholic Church in the United States, particularly with respect to representation among the clergy and Hispanic culture.

While half of all respondents feel that Hispanics have enough say in the affairs of the Catholic Church in the U.S., nearly one-third do not think this is true. And the overwhelming majority, 78 percent, would like to see greater efforts to include Hispanic culture and traditions in church services.

Three-quarters of Hispanics (76 percent) would like to see more Hispanic priests in the U.S. and 69 percent would like more Hispanic deacons.<sup>215</sup>

Sandoval also complained that in spite of two *Encuentros*, significant areas of the country with large Hispanic populations had very few Spanish-speaking priests and few if any Masses in Spanish, that Latinos/as enjoyed only "token" leadership in society and within the Church, that Hispanic families of all backgrounds were experiencing a significant income gap in comparison to white wage-earners, that papal teachings on the right-to-immigrate were being ignored, and that opposition to bilingual education was so strong that only about 5% of those who needed this

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<sup>213</sup> *Hispanic Challenges to the Church*, 74.

<sup>214</sup> See Appendix 11.

<sup>215</sup> *Gallup Study*, 8; cf. *Hispanic Challenges to the Church*, 75. See Appendix 10.

type of formation had access to it.<sup>216</sup> Sandoval illustrated the scarcity of Masses in Spanish in the late 1970s by pointing out that Saginaw, Michigan—an area with about 35,000 Hispanics at the time—had only two parishes where the Eucharist was celebrated in Spanish:

There is only one Mexican priest (from Mexico) and he does not work with Latinos. In all, only about five priests in the diocese speak Spanish.<sup>217</sup>

Sandoval summarized the difficulties experienced by Hispanics vis-à-vis the Church by citing a statement made in 1977 by Archbishop Roberto Sánchez of Santa Fe, New Mexico:

I would say [that] at least 80 percent of Hispanos have a good solid faith. They know where they are in relation to God. What they don't know is where they are in relation to the established Church.<sup>218</sup>

Nonetheless, Sandoval recognized that the Second *Encuentro*'s key “imperative” was

a united Church, but one which derives its unity from diversity and not from conformity. They asked for open communication stretching from the grassroots to the highest levels. They called upon the Church to be a true community incorporating rather than attempting to erase Hispanic culture.<sup>219</sup>

Sandoval found a similar ecclesial perspective at the tenth-anniversary celebration of MACC in 1982:

the daily celebration of the Eucharist. As at Medellín and Puebla, it was evident that the tensions and differences which surfaced in the working sessions existed only because we were unquestionably united in that which really counts: faith in Jesus as Lord and love and belief in our Catholic tradition. . . . As a sign of our unity with the total Church, the liturgies were sometimes celebrated by our

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<sup>216</sup> See *Hispanic Challenges to the Church*, 4-5, 9, 16-19, 41, and 66. Sandoval later nuanced his complaint that Hispanics exerted only “token” authority within the Church by stating that their leadership managed to be prophetic; see *The Mexican American Experience*, 33.

<sup>217</sup> *Hispanic Challenges to the Church*, 41. Sandoval reported that in Seattle, Washington only two priests and a religious sister could minister in Spanish to the city's 50,000 Latinos/as; see *The Mexican American Experience*, 30.

<sup>218</sup> Cited in *Hispanic Challenges to the Church*, 73.

<sup>219</sup> *Ibid.*, 25.

ecclesial leaders: Archbishop Sánchez, Archbishop Flores, and Bishop Ramirez.<sup>220</sup>

In 1984, the Northeast Catholic Pastoral Center for Hispanics surveyed delegates of the Second *Encuentro* as well as Catholic Latino/a leaders residing in the region to assess the implementation of the Second *Encuentro* and to prepare for the Third *Encuentro*.<sup>221</sup> Eighty-three people were interviewed for the study: about a third were lay, half were priests, and a third were women.<sup>222</sup> Although the survey reported that “[f]ifty-two percent of the total sample population indicated that the recommendations had been implemented either to some or to a great extent,” the overall results were only modestly positive as is indicated in Figure 6.1 below.<sup>223</sup>

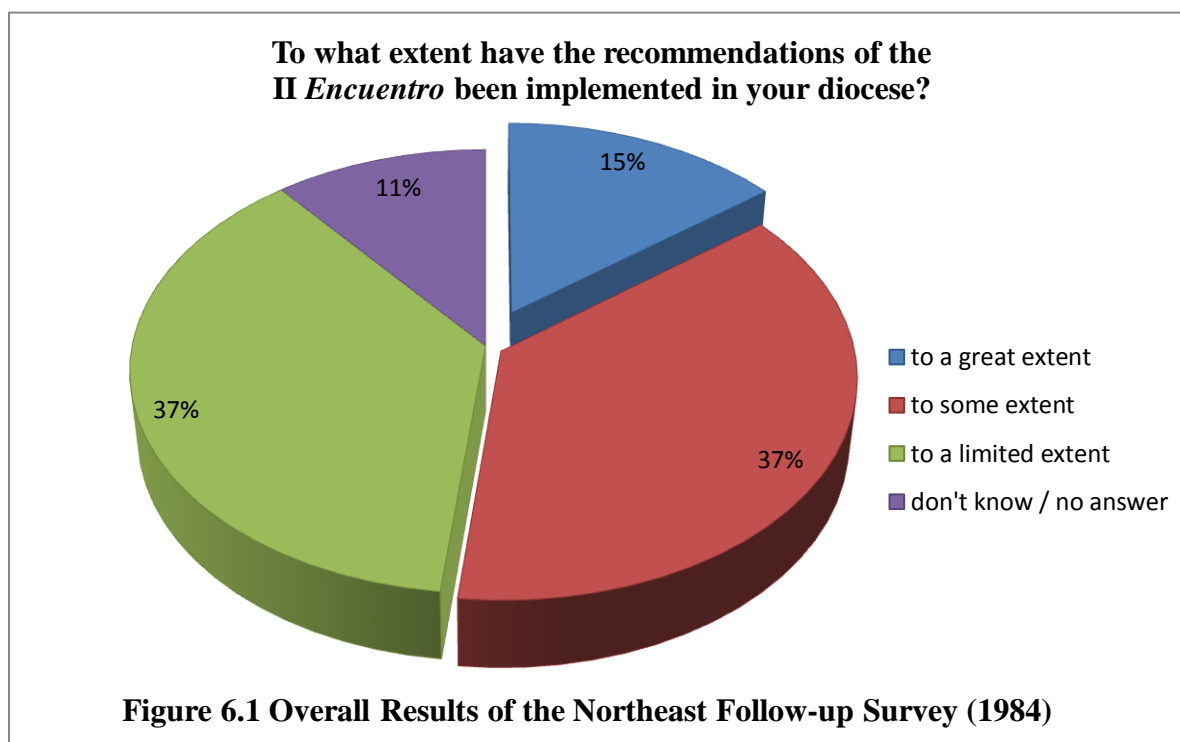
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<sup>220</sup> *The Mexican American Experience*, 41.

<sup>221</sup> Office of Pastoral Research of the Northeast Catholic Pastoral Center for Hispanics, “The Implementation of the II Encuentro in the Northeast: An Evaluation,” January 1984, II *Encuentro* Collection, NHCC Archives, New York, NY; hereafter cited: “Implementation.” This evaluation of the Second *Encuentro* was the second of an eleven-step process devised for the organization and implementation of the Third *Encuentro*; see section 7.1 and Table 7.1 below.

<sup>222</sup> See “Implementation,” 1-3.

<sup>223</sup> “Implementation,” 3. The data for Figure 6.1 is taken from “Implementation,” 31.



The two largest segments of the survey, each equaling 37%, responded that the Second *Encuentro*'s resolutions were implemented either to some extent or to a limited extent. In general, "Lay persons in the sample were more likely than deacons, priests and sisters to answer that the recommendations had been implemented to a limited extent."<sup>224</sup>

The survey also indicated that Marian festivities and other forms of *religiosidad popular* were common among Hispanics in most parishes in the Northeast.<sup>225</sup> The general absence of bilingual education for Latinos/as in the Northeast's Catholic schools was the greatest surprise of the survey. Almost half of the respondents indicated that no bilingual program existed "in any of

<sup>224</sup> "Implementation," 3.

<sup>225</sup> *La Providencia*, *La Caridad del Cobre*, *La Altagracia*, and *La Guadalupe* were among the Marian festivities reported by the survey. See "Implementation," 5, 36-37.



the Catholic schools” in their area while about a quarter were not sure or did not answer the question:<sup>226</sup> “[t]his is a significant finding and one that calls for further investigation into the types of bilingual programs that exist in some of the region’s Catholic schools.”<sup>227</sup>

The survey found that, with the exception of the establishment of CEBs, most of the Second *Encuentro*’s suggestions about ministries for evangelization had at least been “set in motion” as indicated in Figure 6.2 below.<sup>228</sup> In regard to CEBs in the Northeast—64% of the respondents indicated that no new CEBs had been established in their area while 24% said they had; this response is puzzling given the pronounced emphasis CEBs received at the Second *Encuentro*. Finally, the survey explored the topic of unity and pluralism, but limited itself to examining the degree of acceptance Latinos/as received from other ethnic groups in the Northeast and the degree of cooperation among the various Hispanic groups. In general, the survey’s results were modestly positive in both cases since over half of the respondents indicated that they were accepted to a great extent or to some extent by other ethnic groups and that cooperation existed among the various Hispanic groups to a similar degree.<sup>229</sup>

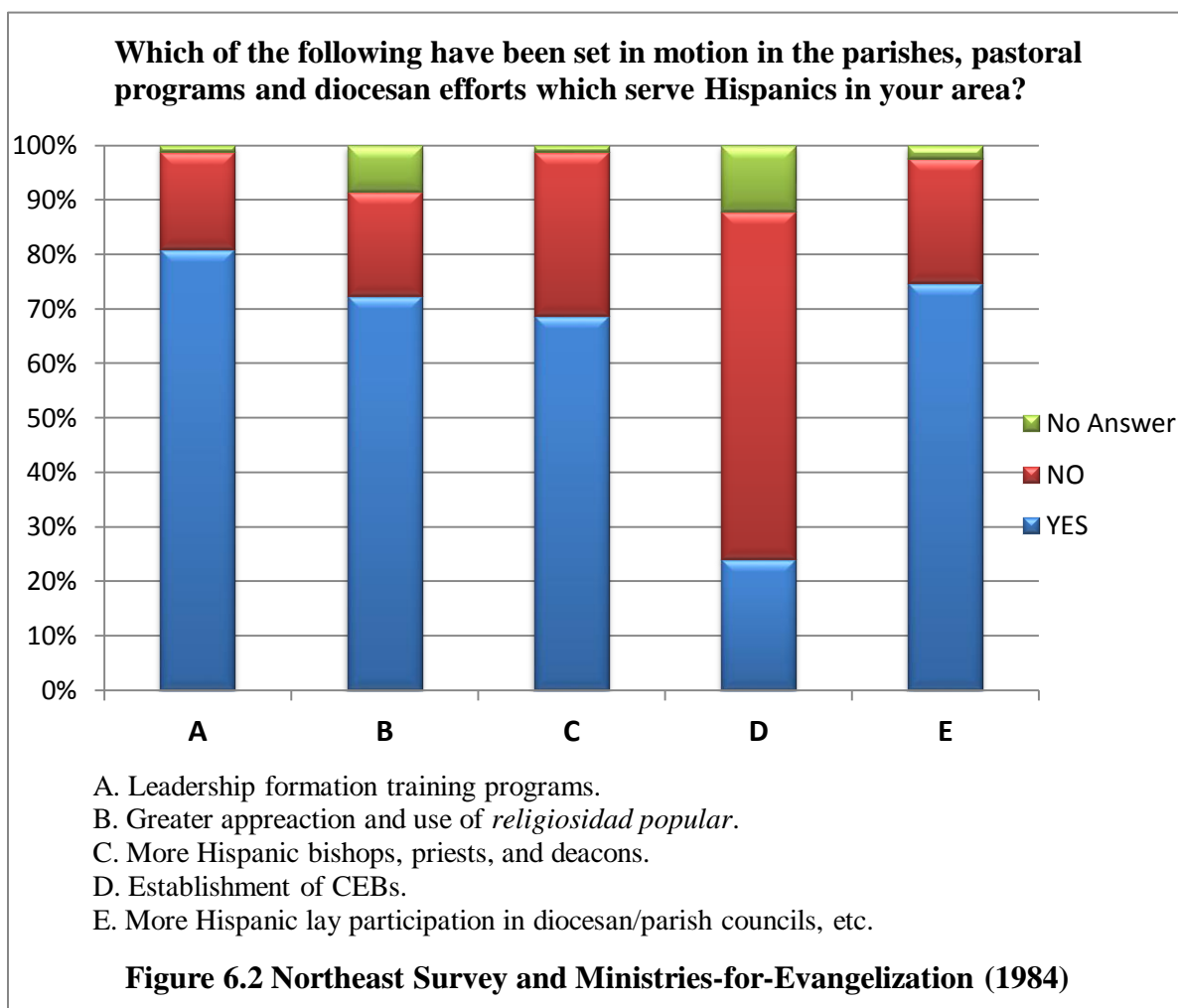
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<sup>226</sup> See *ibid.*, 6 and 39.

<sup>227</sup> *Ibid.*, 6.

<sup>228</sup> “Implementation,” 3-4, 33.

<sup>229</sup> See *ibid.*, 7-8, 41-42.



### 6.5 The U.S. Bishops' Response to the Second *Encuentro*

Unlike the First *Encuentro*, the U.S. bishops did not issue an explicit reply to the resolutions of the Second. However, two official statements issued by the bishops in 1981 suggest that the Second *Encuentro* was positively received.<sup>230</sup> According to a news release issued by the Secretariat in June 1978, the resolutions of the Second *Encuentro* were being

<sup>230</sup> See the discussion below on the U.S. bishops' official response to the melting-pot image and on the pastoral message of the U.S. Hispanic bishops.

considered by the NCCB's offices concerned with Evangelization, Call to Action, Social Development and World Peace, Priestly Formation, Education, and Hispanic Affairs.<sup>231</sup> The same news release described the appointment of a special task force "to elaborate recommendations" as part of "the on-going process to respond" to the issues raised at the Second *Encuentro*. Among the "key areas of implementation" identified by the task force were "the use of regional pastoral centers for training of lay ministers, greater concern for migrant ministry, and basic Christian communities as a model for church renewal."<sup>232</sup>

*Presentation by Bishop Peña*

On behalf of the Ad Hoc Committee on Evangelization, Bishop Raymundo Peña made a presentation to the U.S. bishops during their 13-16 November 1978 meeting in Washington, DC in which he pointed out the alarming rate at which Catholic Latinos/as were joining Protestant communities.<sup>233</sup> Citing the 1978 Gallup poll of Catholic Hispanics, Peña noted that "[a]n astonishing three-quarters—74%—have been approached by evangelicals, Pentecostals or Jehovah's Witnesses in an attempt to convert them to one of these religions."<sup>234</sup> Accordingly, it was no longer advisable for the bishops to feel "secure in the knowledge that the Hispano is Catholic and will remain Catholic."<sup>235</sup> Among the reasons contributing to the growing exodus was the fact that Spanish-speaking Anglo priests were not embracing Hispanic culture or its

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<sup>231</sup> Secretariat for Hispanic Affairs of the NCCB/USCC, "Special Task Force Meets for II Encuentro Follow-up," news release (June 1978), II *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Special Task Force."

<sup>232</sup> Ibid.

<sup>233</sup> Raymond Peña, "The Church and the Hispanics," *Origins* 8 (7 December 1978): 391-393; hereafter cited: "The Church and the Hispanics."

<sup>234</sup> "The Church and the Hispanics," 392; cf. *Gallup Study*, 33.

<sup>235</sup> "The Church and the Hispanics," 391.

values. In addition, the 1978 Gallup survey found that Catholic Hispanics longed for additional religious training which they were not receiving within the Church; for example, 54% of them were interested in studying the Bible.<sup>236</sup> Peña emphasized:

I would now say that the Hispano is Catholic and wants to remain Catholic. But he does not want to be Catholic simply because he has been baptized. He wants to be . . . a full partner in the work of the church.

To achieve this full partnership it is necessary that Hispanos . . . be enriched not only by the grace of the sacraments but also by the grace of God's word. . . . Consequently, while continuing to encourage the reception of the sacraments, we must also encourage the study of God's word, the study of sacred scripture, [and] evangelization.<sup>237</sup>

Peña concluded by noting that the ecclesial issues raised by the statistical data could be addressed more completely by the Church if four concerns of the Second *Encuentro* were faced: (1) funding more regional centers for the evangelization and leadership training of Latinos/as; (2) promoting more Hispanic lay leaders; (3) acknowledging the "acute" shortage of Latino priests; and (4) ensuring that all seminarians study Spanish and Hispanic cultures.<sup>238</sup>

#### *The U.S. Bishops' 1980 Workshop on Hispanics in the Church*

During their spring meeting in Chicago in 1980, the U.S. bishops invited Fathers Frank Ponce and Virgilio Elizondo to speak as part of a special workshop on Hispanics in the Church. The purpose of the workshop was

to make all of the bishops more aware of the needs of the Hispanics and where the Hispanics were [going]. . . . [The bishops' workshop is] usually two days of conferences that's more of a summer, prayerful, relaxation-type of gathering. It is not an agenda-prone [gathering]. . . . There is no summary, no feedback, [and] no

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<sup>236</sup> See "The Church and the Hispanics," 392; cf. *Gallup Study*, 6.

<sup>237</sup> "The Church and the Hispanics," 392-393.

<sup>238</sup> See *ibid.*, 393.

decisions [are] made. It's simply a social-occasion workshop. It doesn't produce any documents at all. It is more of a sharing.<sup>239</sup>

When asked if such a workshop was ever organized again for the U.S. bishops on the subject of Catholic Hispanics in the United States, a commentator replied:

No. It was just that year that they focused on Hispanic ministry. The other years they usually have two or three or four topics to discuss. . . . Every summer they have a different workshop and the bishops gather in small groups and discuss this and discuss that. It's just a leisure[ly] sharing. One year [ca. 1989 or 1992] in California they had a workshop on Hispanic evangelization; those [bishops] who wanted to, could attend.<sup>240</sup>

Elizondo began his presentation by recognizing that “millions of Hispanic Catholics throughout the United States rejoice that you, our bishops, are finding time within your crowded agenda to address the ecclesial meaning of our presence among you.”<sup>241</sup> However, the bishops' interest did not lead to immediate results for Catholic Hispanics, especially in regard to their desire for a greater voice in the Church and the ordination of more Latino priests and deacons. As Archbishop Flores reminded his brother prelates, they had, in the recent past, considered Latinos/as a problem in the Church rather than a source of joy and enriching diversity.<sup>242</sup> Ponce, Elizondo, and Flores said that the U.S. bishops needed to express their openness to Latino-friendly diversity within the Church.<sup>243</sup>

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<sup>239</sup> Interview by the author of an *Encuentro* organizer and/or participant who chose not to be named, fall of 2011; hereafter cited: Confidential Interview B.

<sup>240</sup> Confidential Interview B.

<sup>241</sup> Virgilio Elizondo, “The Treasure of Hispanic Faith,” *Origins* 10 (11 September 1980): 203-208, at 203-204; hereafter cited: “The Treasure of Hispanic Faith.”

<sup>242</sup> See the discussion below of the homily of Flores during the workshop's Mass.

<sup>243</sup> Bishop Francisco Garmendia (Archdiocese of New York), René Valero (Diocese of Brooklyn), and Archbishop Edward A. McCarthy of Miami issued local pastoral letters calling for an end to all forms of discrimination against Hispanics, for greater solidarity of the Church

*Presentation by Ponce*

In his presentation to the bishops, Fr. Frank Ponce identified some progress since the Second *Encuentro*; for example, regarding the undocumented, he pointed to a few “hopeful signs”:

The National Federation of Priests Councils, the National Conference of Catholic Bishops-U.S. Catholic Conference Secretariat for Hispanic Affairs and others have held two convocations to study the situation pastorally. And 12 bishops from both sides of the border met last March to discuss ways of ministering to the pastoral needs of undocumented Mexican workers.<sup>244</sup>

But Ponce also raised a series of questions that cast doubt on the extent of the Second *Encuentro*’s impact:

Has the church neglected the needs of Hispanics? Has it been sensitive enough to their culture and language, or merely “in a purely decorative” way? Do we as a church truly believe that Hispanics and other ethnic, racial and cultural groups have “the right to their own culture?” Do priests and religious treat poor Mexican undocumented workers and recently arrived Nicaraguans or Dominicans as “illegal aliens,” or are they welcomed into our parishes and into the “domestic church?” And the really key question: Has the church, perhaps reflecting society’s xenophobic tendencies, inadvertently functioned as an “Americanizer” rather than as an evangelizer? That is, does the Gospel merely conform to or is it a critic of contemporary culture?<sup>245</sup>

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with Latinos/as, and for the promotion of integration rather than assimilation. See Bishop Francisco Garmendia and Bishop René Valero, *Nuestra Herencia Hispana: Un Don a América y un Desafío a Nuestra Fe* (New York, NY: Northeast Catholic Center for Hispanics, 1982 bilingual edition); Archbishop Edward A. McCarthy, “Discovering the Lord: A Pastoral Letter to the Spanish Speaking of Our Community on the Anniversary of the Discovery of America (12 October 1983)” in *Pastoral Letters of the Most Reverend Archbishop Edward A. McCarthy – Archbishop of Miami 1977-1993* (Miami, FL: Archdiocese of Miami, 1993), 96-103. See also María Teresa Gastón Witchger, “Envisioning a New Church: The Process and Plan for Hispanic Ministry in the United States,” (master’s thesis, Southeast Pastoral Institute and Barry University, 1988), 223.

<sup>244</sup> “The U.S. Church’s Hispanic Catholics,” 195.

<sup>245</sup> “The U.S. Church’s Hispanic Catholics,” 198.

The fact that Hispanics sometimes experienced the Church as more interested in Americanizing than in evangelizing was at odds with the position of Pope Pius XII in *Exsul Familia* (1952) that was “diametrically opposed to the melting-pot theory.”<sup>246</sup> In addition, Ponce was particularly concerned with the lack of bilingual education, claiming that the Church’s “presence here should be much greater still.”<sup>247</sup>

Ponce concluded his presentation by summarizing three points he thought Latinos/as wanted the bishops to hear: (1) Catholic Hispanics “desperately” need to be welcomed in the Church, “to be made to feel at home, *en su casa*”; (2) they are “yearning for nothing more than equal access to the fullness of life in a church” they call “*nuestra madre*, our mother”; and (3) they wish “to pray to our Father” in their language and long for the day when they could hold all the faithful in “an *abrazo* [embrace] that will crumble our divisions and release the power of a new Pentecost.”<sup>248</sup>

#### *Presentation by Elizondo*

In his presentation to the bishops, Fr. Virgilio Elizondo acknowledged the “many signs of growth, expansion and development” that had emerged in the last decade.

Today we have nine Hispanic bishops and three ordinaries. Many seminaries are making a serious effort to respond to the needs of Hispanics. A very significant percentage of the ordained deacons of our country are Hispanic. There is a powerful Hispanic seminarian association. Regional Hispanic pastoral centers are increasing and literally thousands of people are taking advantage of the programs. Several thousand students have participated in courses at the Mexican American Cultural Center . . . Hispanics have gathered with their bishops for two national

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<sup>246</sup> Ibid.

<sup>247</sup> “The U.S. Church’s Hispanic Catholics,” 197.

<sup>248</sup> Ibid., 201.

pastoral conferences which we call *encuentros*.<sup>249</sup>

Simultaneously, Elizondo recognized that Latinos/as were “painfully aware” of how much more still needed to be done.

There is still a certain tendency among some people to look upon the Hispano as an unavoidable problem within the church and society. Some take a very negative view of the popular expressions of our Catholic faith that come out of our Latin American tradition and historical journey. Others, confusing acculturation with evangelization, want to Americanize us in the name of the Gospel.

There are those who would even say that we were never really evangelized and, therefore, were not really Christian. Those who still confuse unity with uniformity feel that by speaking Spanish and insisting on our traditions of faith—on the *sensus fidelium* of our particular church—we are being divisive.<sup>250</sup>

Elizondo stressed that the greatest drawback of such a problem-oriented mentality is precisely that what is a God-given opportunity for growth, development, and new life is seen as just another nuisance.

Elizondo asked the bishops to offer Latinos/as “the greatest contribution” they could make—“a fundamental change of attitude”: “Do not see or fear us as an unsurmountable [sic] problem, but rejoice and appreciate us in our worldly lowliness as God’s life-bearing gift, not only for the enrichment but even for the salvation of our church and our world.”<sup>251</sup> Elizondo urged the bishops to welcome and not merely tolerate the traditional *religiosidad popular* of Catholic Hispanics and to remember that growth in the understanding of tradition “clearly begins” with the entire Church.<sup>252</sup>

Elizondo also advised the bishops not to neglect the formation required by Catholic

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<sup>249</sup> “The Treasure of Hispanic Faith,” 204.

<sup>250</sup> Ibid.

<sup>251</sup> Ibid.

<sup>252</sup> Ibid., 205. Cf. *Dei Verbum* § 8.



Lainos/as:

The majority of our people are poor and cannot afford to finance the necessary institutions and programs that will benefit our people and the entire church. Our people have not had the benefits of Catholic education. . . . We need universities, centers and institutions where our own can prepare our own and others for ministry, professions and life. We need scholarships [sic] and grants to prepare experts from among our ranks to reflect critically on the reality and challenge of our people.<sup>253</sup>

In a way similar to Ponce, Elizondo emphasized that

we need the fellowship of the entire church. The Hispanic communities do not want to form a separate church, but we do want to help create a new expression of the church that will be more catholic, a church that will not only accept but welcome differences, because the greater the diversity of the ones that come together joyfully in the unity of the Fatherhood of God, the more will the local church reflect the image of the final community wherein all the nations of the world will be assembled together in understanding and in peace.<sup>254</sup>

*Homily of Archbishop Flores*

During the workshop's Mass, Archbishop Patricio Flores rhetorically asked if U.S. Catholic Latinos/as were like the Antiochian gentiles described in the Acts of the Apostles (chapter 11). At first, the apostles considered these gentiles "a problem and even an obstacle to the spread of the faith as the apostles envisioned it."<sup>255</sup> Similarly, Hispanics had been deemed a problem and obstacle by the bishops.<sup>256</sup> Faced with clear evidence of God's favor (Acts 11:22-23), the apostles came to see the Antiochian gentiles in an entirely new light: "What was [once]

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<sup>253</sup> "The Treasure of Hispanic Faith," 207.

<sup>254</sup> Ibid.

<sup>255</sup> Patricio Flores, "The Opportunity Hispanics Provide for the Church," *Origins* 10 (11 September 1980): 201-203, at 201; hereafter cited: "The Opportunity Hispanics Provide."

<sup>256</sup> Flores stated: "*We too in the past have so often seen the Hispanic in our church as a problem and even an obstacle*" (italics added). See "The Opportunity Hispanics Provide," 201.

considered a problem became a great moment of growth for the church.”<sup>257</sup> Flores urged his brother bishops to emulate this very same attitude:

The Hispanic Catholics of our country are not a problem to be solved; they are a people, a people to be loved and a people to be respected. The challenge before us is to regard ministry to the Hispanic as an opportunity for growth and for learning.<sup>258</sup>

Flores then asked the bishops for a triple commitment: (1) identify with “our people” and be one with Hispanics; (2) be willing to learn from Latinos/as—including openness to their *religiosidad popular*—and be willing to serve rather than dominate them; and (3) call Hispanics Catholics “to get involved with us in all the activities of the church.”<sup>259</sup> Flores concluded by saying that Catholic Latinos/as were ready for active leadership: “We must be willing to let their energy, creativity and vitality fire our own efforts to evangelize.”<sup>260</sup>

### *The U.S. Bishops and the Melting-Pot Image*

On 4 January 1981, the Administrative Board of the USCC approved the release of a statement prepared by the U.S. bishops’ Committee for Social Development and World Peace that discussed cultural pluralism and the melting-pot image.<sup>261</sup> Although the committee stated that it was responding to the 1976 Call to Action Conference in Detroit to give greater attention to the ethnic richness and diversity of cultures characteristic of the United States, the topic was

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<sup>257</sup> “The Opportunity Hispanics Provide,” 202.

<sup>258</sup> Ibid.

<sup>259</sup> Ibid.

<sup>260</sup> Ibid., 203.

<sup>261</sup> See U.S. Bishops’ Committee for Social Development and World Peace, “Beyond the Melting Pot: Cultural Pluralism in the United States,” *Origins* 10 (15 January 1981): 481, 483-489; hereafter cited: “Beyond the Melting Pot.” Cf. Gastón Witchger, “Envisioning a New Church,” 224.

equally relevant to the *Encuentros*' emphasis on ecclesial unity through diversity. In reflecting on cultural pluralism, the U.S. bishops rejected the melting-pot theory and embraced integration rather than assimilation.

For many years we were taken up with the concept that described the nation as the "the melting pot." . . . Attractive as this might appear at first glance, any measure of reflection would indicate that this would not, and indeed should not, be the future of America. The total homogenization of peoples *within* a nation is no less disastrous, as history shows, than that same process *among* nations. . . . All ethnic groups are part of the mainstream of American life, and any attempt to discourage or reject their presence, subtly or overtly, is an unacceptable return to "nativism" and "ethno-centrism."<sup>262</sup>

The bishops recognized the ecclesial implications of the melting-pot theory:

we must emphasize the principle of "unity in diversity," so precious in the history of our faith. . . .

In theory and in practice the church has insisted on the freedom of all peoples to remain faithful to their cultural heritage, their particular language and their traditions. At the same time, recognizing the reality that culture is ever subject to development, that it is not something static but dynamic, the church has favored the normal process of integration of cultures—sometimes described as acculturation—as distinguished from assimilation and from the extreme of exaggerated nationalism.<sup>263</sup>

Emphasizing an ecclesial unity-in-diversity has concomitant liturgical and formational ramifications:

Liturgical life . . . should reflect the Catholic traditions of the whole human family helping to promote the community of all. The feast of Pentecost itself might appropriately suggest both liturgy and celebration acknowledging and rejoicing in the variety of ethnic riches.

Seminaries must take special care to include the history of ethnic communities and their cultures in the training of young men for the ministries, as already directed by the conference of bishops. Moreover, the seminary environment itself must be such as to include broad ethnic appreciation. . . . [W]e

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<sup>262</sup> "Beyond the Melting Pot," 484.

<sup>263</sup> *Ibid.*, 485 and 486.

encourage a wider public expression of church life in all its forms, with a special emphasis on pluralism within the church as it manifests itself in the arts, literature and devotional practice.<sup>264</sup>

Among the scriptural images the bishops used to illustrate their repudiation of the melting-pot image was the example, on the one hand, of the confusion of speech at the Tower of Babel representing differences that really “separate us from one another” and, on the other hand, the example of Pentecost in which diversity “far from being a threat, sees each contributing to that universal blessing which is God’s message to his people.”<sup>265</sup>

The church embraces peoples of varying races, languages and cultures. The church is indeed Catholic and universal in name and in fact.<sup>266</sup>

Although the bishops rejected the melting-pot image with its implicit reduction of unity to uniformity, their statement on cultural pluralism twice underlined the fact that the Church’s unity *transcends* any and all expressions of its diversity. Citing the speech of Pope John Paul II in Chicago two years earlier, the U.S. bishops stated that

we are all bound together, as the people of God, the body of Christ, in a unity that transcends the diversity of our origin, culture, education and personality—in a unity that does not exclude a rich diversity.<sup>267</sup>

This statement reflected the positions at the First *Encuentro* of both Bishop Joseph Bernardin and John Cardinal Krol, who emphasized the Church’s *present* unity in a way that seemed to minimize existing intra-ecclesial divisions and the absence of diversity.<sup>268</sup>

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<sup>264</sup> Ibid., 488.

<sup>265</sup> Ibid., 483. See Genesis 11:1-9 and Acts 2:1-13.

<sup>266</sup> “Beyond the Melting Pot,” 483.

<sup>267</sup> Ibid., 486. John Paul II gave his Chicago address in 1979. See *Pilgrim of Peace* (Washington, DC: USCC, 1979), 125-126.

<sup>268</sup> See section 2.2 above.

*The Pastoral Message of the U.S. Hispanic Bishops*

The fourteen U.S. Hispanic bishops issued the preamble to their future pastoral letter on 22 August 1977 and four years later, on 9 December 1981, on the occasion of the 450<sup>th</sup> anniversary of the apparition of Our Lady of Guadalupe, released their pastoral letter, “The Bishops Speak with the Virgin.”<sup>269</sup> In their letter, the bishops identified many recent gains by Catholic Latinos/as in the United States, including: the first two *Encuentros*; improved working conditions for migrant farm workers; the ordination of fourteen Latinos to the episcopacy; the creation of pastoral centers “dedicated to research, theological reflection, the production of materials and the formation of pastoral leaders;”<sup>270</sup> and the establishment of national and regional offices to serve Hispanics throughout the country:

Our people are beginning to count in society. Their voice is now being heard. Each day they are becoming more responsible for the religious and social structures that shape their life.<sup>271</sup>

However, the Hispanic bishops were “conscious of the oppression and exploitation of our people.”<sup>272</sup> Those most at risk were the family, the elderly, children, young people, the undocumented, the imprisoned, and those discriminated against for any reason, but especially

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<sup>269</sup> See U.S. Hispanic Bishops, “Pastoral Message of U.S. Hispanic Bishops,” *Origins* 12 (12 August 1982): 145, 147-152; hereafter cited: “Pastoral Message.” Cf. *Hopes of the U.S. Latino Bishops* in section 5.3 above. According to Moises Sandoval, this pastoral letter was a great collective achievement for the U.S. Hispanic bishops because, “[a]s Spaniards, Mexican, Cubans, and Latin Americans, they did not think alike on many issues.” See Moises Sandoval, “The Organization of a Hispanic Church,” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 152.

<sup>270</sup> “Pastoral Message,” 149.

<sup>271</sup> *Ibid.*

<sup>272</sup> *Ibid.*

because of racism.<sup>273</sup> The bishops also expressed concern for various detrimental effects of American culture: its materialism, consumerism, social climbing, the desire for continuous pleasure and immediate gratification, and the erosion of Christian unity that results from the aggressive proselytizing of various fundamentalist, anti-Catholic groups.<sup>274</sup> The U.S. Latino bishops hoped that the “true rebirth of the Hispanic American *mestizo* church” would effectively face these remaining challenges;<sup>275</sup> the bishops highlighted the increasing participation of Latinos/as in parish life, the establishment of *comunidades eclesiales de base*, popular expressions of faith, liturgies in Spanish, Hispanic-friendly catechesis, and the formation of Spanish-speaking leaders, both ordained and lay. The bishops enjoined the emerging American mestizo Church to raise its voice: “Just as [Christ] opened up new horizons for us, so too must we raise up the farm worker, the migrant and the laborer.”<sup>276</sup> The bishops recognized that Catholic Latinos/as, like other groups within the Church, have

the privilege and obligation to respond to Jesus’ question to Peter: “And who do you say that I am?” (Mt. 16:15). The particular response of other local churches enriches us, but at the same time inspires and encourages us to search for our own response. Who is this Jesus who lives and speaks in our Christian people? *Together we must search, formulate and proclaim our answer to this question.*<sup>277</sup>

Within the context of the larger Church, the Latino bishops wanted to search alongside their people for truly Hispanic responses to the abiding presence of the living Christ in their midst.

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<sup>273</sup> The pastoral did not explicitly mention the hardships faced by Latinas in the United States.

<sup>274</sup> “Pastoral Message,” 149.

<sup>275</sup> *Ibid.*, 150.

<sup>276</sup> *Ibid.*, 151.

<sup>277</sup> *Ibid.* Italics mine.

## 6.6 Summary

In line with the ecclesiological themes of its predecessor, the Second *Encuentro*'s recommendations emphasized that the Church should be characterized by a pluralistic unity that included the creation of more CEBs, concern for socio-economic as well as pastoral issues, the need to minister to groups such as migrant farm workers, the importance of establishing centers which can provide Latinos/as with appropriate formation, and the use of an inductive, inculturated approach. Unlike the First *Encuentro*, the Second specifically stated that U.S. Hispanics desire a Church in which the faith community's unity is part of its pilgrim character and in which Latinos/as have greater ownership of their Church. A series of follow-up presentations and surveys showed that the Second *Encuentro*'s effectiveness was rather mixed. Regarding the response of the bishops, their most positive reaction was arguably contained in their 1981 official rejection of the melting-pot theory.

## Chapter 7

### Planning for the Third *Encuentro*

During his homily at the concluding Mass of the Second *Encuentro* on Sunday, 21 August 1977, Bishop Patricio Flores, then auxiliary bishop of San Antonio, Texas, compared the struggle of U.S. Hispanics against the “melting pot philosophy” to the experience of the disciples in the midst of high winds and powerful waves in the Sea of Galilee; Jesus walked toward them saying, “Courage, do not be afraid; it is I” (Matt 14:27):<sup>1</sup>

we have been working together [at this Second *Encuentro*] to combat the strong winds which hinder the march toward self-development . . . [T]oday the sun begins to break through the black clouds which cover the sky. A ray of light appears on the horizon, bringing with it the hope of a brighter day . . . When this first ray of light appears, it does not mean that all of the darkness has disappeared. . . . This community, which has been oppressed, excluded and discriminated against, harbors no ill will. It is eager to contribute even though that demands a great deal of sacrifice.<sup>2</sup>

After listing the many achievements of Latinos/as, Flores reminded the delegates that these were just the beginning:

We are happy about what has been accomplished, but we are not satisfied! . . . This tiny ray of light on the horizon begins to brighten the sky like a great fire so that we begin to see the whole sun. For that reason, Lord, we are a people filled with hope. Amen.<sup>3</sup>

Flores was convinced that, in spite of the resolutions of two *Encuentros* and the efforts of groups

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<sup>1</sup> Patrick Flores, “Closing Address: A People Filled with Hope,” in *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 60-61.

<sup>2</sup> *Ibid.*, 60.

<sup>3</sup> *Ibid.*, 61. Flores listed public accomplishments like more Hispanic state governors and the improvement of wages among Spanish-speaking farm workers and ecclesiastical advances, such as the ordination of eight Latino bishops and the establishment of the National Secretariat for Hispanic Affairs with its regional offices.



such as PADRES and Las Hermanas, much more work remained to be done for and by U.S. Hispanic Catholics to facilitate their full participation in the life of the Church and in American society.

Preparations began in 1982 to organize the Third *Encuentro*, a process that would span three years.<sup>4</sup> The Third *Encuentro* met in August 1985 in Washington, DC and its effects culminated two years later with the U.S. bishops' approval of the "National Pastoral Plan for Hispanic Ministry" (NPPHM). The preparatory process for this *Encuentro* included the preparation of many documents and meetings; as the organizers of the Third *Encuentro* recognized:

The diocesan and regional conclusions, facilitators' manuals for the diocesan and regional encuentros, the diocesan and regional syntheses of the grass-roots consultations, the materials for reflection, as well as the explanatory manuals of the process form the complete framework that inspired our journey.<sup>5</sup>

The various manuals and guidebooks used during the preparations for the Third *Encuentro* were part of a carefully-planned process that was envisioned as an eleven-step pastoral circle that would lead to the drafting of a U.S. pastoral plan for Hispanic ministry.<sup>6</sup>

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<sup>4</sup> The manner of convoking the Third *Encuentro* was unique: the U.S. bishops *as a whole* called on the country's Catholic Latino/a population to come to the Third *Encuentro*; see section 7.2 below. Las Hermanas criticized the convoking of a Third *Encuentro* because the recommendations of the Second *Encuentro* had not yet been implemented. See Lara Medina, *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Philadelphia, PA: Temple University Press, 2005), 104; hereafter cited: Medina.

<sup>5</sup> "Prophetic Voices: Document on the Process of the III *Encuentro* Nacional Hispano de Pastoral," in *Hispanic Ministry: Three Major Documents*, eds. Secretariat for Hispanic Affairs and the NCCB (Washington, DC: USCC, 1995), 28; hereafter cited: PV.

<sup>6</sup> A pastoral (hermeneutical) circle can become a spiral: after every step has been completed, the whole process begins anew; see Peter Schineller, S.J., *A Handbook on Inculturation* (Mahwah, NJ: Paulist Press, 1990), 61-73. The Third *Encuentro*'s pastoral circle was probably not

### 7.1 Designing the Process of the Third *Encuentro*

The National Advisory Committee to the Secretariat (NACS), at its meeting in Santa Fe, New Mexico, in June 1982, recommended the convocation of a Third *Encuentro* to the Secretariat for Hispanic Affairs of the USCC/NCCB.<sup>7</sup> NACS justified its proposal by listing the recent “lights” and “shadows” of the Church’s ministry to U.S. Hispanics. Among the “lights,” NACS noted the “growing awareness” among many bishops of the Hispanic dimension of the Catholic faith, the “beginnings” of concrete pastoral responses to the needs of Latinos/as, and the “first steps” toward the inculturation of the liturgy in line with Vatican II.<sup>8</sup> The “shadows” included: (1) “the lack of a consistent and broadly directed outreach to . . . unchurched Hispanics,” especially those attracted to Protestant churches; (2) “the realization that a broad-based Hispanic Catholic leadership [had] not yet emerged;” (3) the fact that *religiosidad popular* had not gained the acceptance it deserved but was precipitating a “pastoral crisis;” (4) the fact that Spanish-speaking Catholics remained “invisible” as far as the Church’s more important structures were concerned; and (5) the presence of cultural barriers within the Church that made

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originally envisioned as a *spiral*; cf. section 8.4 below.

<sup>7</sup> The meeting took place June 8-11, 1982. See NACS, “III Encuentro: A Proposal by the National Advisory Committee to the Secretariat for Hispanic Affairs,” June 1982, Box *Enc III A*, SEPI Archives, Miami, FL; hereafter cited: “NACS Proposal.” See Mario J. Paredes, “Tercer Encuentro Nacional Hispano de Pastoral (15-18 de Agosto de 1985), Universidad Católica, Washington, DC,” in “Historia de los Encuentros Nacionales” (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996), III.4-5; hereafter cited: Paredes. See also: Maria Teresa Gastón Witchger, “Envisioning a New Church: The Process and Plan for Hispanic Ministry in the United States” (master’s thesis, Southeast Pastoral Institute and Barry University, 1988), 228-230. On NACS, see section 6.3 above.

<sup>8</sup> “NACS Proposal,” 1.

it difficult and even impossible for Latinos/as to contribute meaningfully to the life of the community of faith.<sup>9</sup>

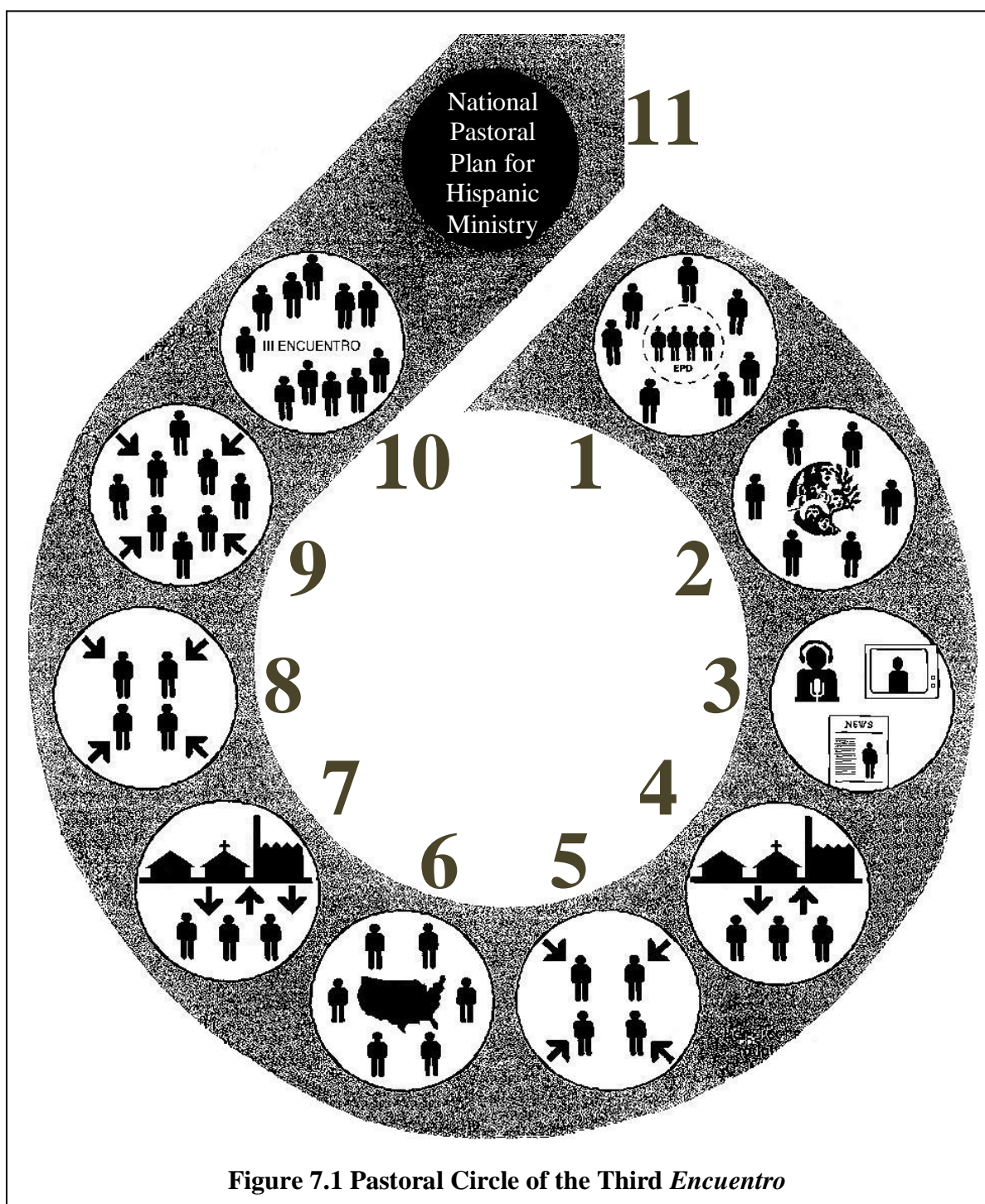
During this meeting, Fr. Mario Vizcaíno, then director of the Southeast Pastoral Institute (SEPI), designed the eleven-step process that became the Third *Encuentro*'s hallmark. This process envisioned two grassroots consultations intended to reach at least 30% of all U.S. Catholic Latinos/as, a systematic evaluation of the Second *Encuentro*, and the participation of as many Hispanics as possible at and across ecclesial levels (CEBs, diocesan, regional, and national).<sup>10</sup> Figure 7.1 below reproduces the diagram used to organize the Third *Encuentro*'s eleven steps into a pastoral circle; the details of each step are summarized in Table 7.1.<sup>11</sup>

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<sup>9</sup> Ibid. Cf. Paredes, III.5.

<sup>10</sup> Vizcaíno's eleventh step, which originally stipulated that an evaluation would take place at every stage of the process, became connected to the drafting of the National Pastoral Plan for Hispanic Ministry as a result of the U.S. bishops' 1984 pastoral letter "Hispanic Presence: Challenge and Commitment;" see section 7.2 below. Cf. "NACS Proposal," 3-4; Gastón Witchger, "Envisioning a New Church," 228-230; section 5.3 and Figure 5.2 above.

<sup>11</sup> Figure 7.1 is a modified version of the graph appearing in PV, 30. For a more detailed explanation of the eleven steps, see Instituto Pastoral del Sureste, "Pueblo de Dios en Marcha: Fines y Pasos del III Encuentro—Para la Formación de los Equipos Promotores Diocesanos," n.d. (early 1983), Box *Enc III B*, SEPI Archives, Miami, FL; hereafter cited: "Fines y Pasos." Unless otherwise noted, all English translations of the Spanish original are mine.



| Table 7.1 The Eleven Steps of the Third <i>Encuentro</i> 's Pastoral Circle |                   |   |
|---|-------------------|---|
| Step  | Date              | Main Goals  |
| 1   | May-Oct 1983      | Form Diocesan Promoting Teams (EPDs) and Mobile Teams.  |
| 2   | May-Oct 1983      | Each EPD reviews and evaluates the implementation of the Second <i>Encuentro</i> in its diocese.  |
| 3   | Oct 1983-Apr 1984 | EPDs promote the Third <i>Encuentro</i> in the mass media.  |
| 4   | Oct 1983-Apr 1984 | Each EPD coordinates the first grassroots consultation using the questionnaire prepared for this purpose.   |
| 5   | Oct 1983-Apr 1984 | EPDs organize diocesan <i>encuentros</i> or workshops to select the most prominent priorities identified in step 4.   |
| 6   | 4-7 Apr 1984      | Diocesan Directors, EPD delegates, and representatives of the youth and migrant farm workers from each region gather in Rosemont, Illinois, to select the main themes of the Third <i>Encuentro</i> . |
| 7   | Apr-Dec 1984      | EPDs organize the second grassroots consultation to reflect on the national themes identified in Rosemont.  |
| 8   | Apr-Dec 1984      | EPDs coordinate a second set of diocesan <i>encuentros</i> or reflection workshops to synthesize the results of step 7.   |
| 9   | Jan-May 1985      | Regional <i>encuentros</i> discuss the results of the diocesan workshops to take these to the national <i>Encuentro</i> .   |
| 10  | 15-18 Aug 1985    | Third National <i>Encuentro</i> in Washington, DC.  |
| 11  | Aug 1985-Nov 1986 | Develop a National Pastoral Plan for Hispanic Ministry and present it for the bishops' approval.  |

The Third *Encuentro*'s process was intended to achieve five objectives:

1. Evangelize Hispanics, especially those fallen away from the Church.
2. Form future leaders.

3. Develop programs from the grassroots level.
4. Emphasize diocesan and regional participation.
5. Draft the basis for a future National Pastoral Plan for Hispanic Ministry.<sup>12</sup>

The guiding values of the Third *Encuentro*'s process were synodality, consultation, outreach, the missionary aim of evangelization, broad participation and coresponsibility. At its June 1982 meeting, NACS summarized the proposed process:

The method will consist of a process of outreach that is aimed to touch the mass of the Hispanic unchurched. By seeking the broadest participation possible, the process of the [Third] Encuentro is meant to reflect a model of Church that is missionary and participatory.<sup>13</sup>

At the end of the Third *Encuentro* in 1985, its process was described in similar terms:

The methodology taking form through these [three] Encuentros and especially in the process of the III Encuentro projects a model of Church that is one of communion and participation. We are consulted, and we can all participate.<sup>14</sup>

As was the case at the Second *Encuentro*, the organizers of the Third were well aware of the *Encuentros*' ecclesiological ramifications.<sup>15</sup>

When Fr. Juan Romero, who was named National Coordinator of the Third *Encuentro*'s Executive Committee, was asked to compare the Third *Encuentro* to the previous two, he stressed the organizational improvements that had taken place:

The First *Encuentro*, by all accounts, was still beset by . . . [people] shouting and [by a] not very good organization; [for example,] the whole idea of people camping out. [It was] like a kind of catharsis. The second one was still like that, but less so. The third one was a charm. The third one was oiled and greased. And

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<sup>12</sup> See "NACS Proposal," 2; PV, 31; "Fines y Pasos."

<sup>13</sup> "NACS Proposal," 2.

<sup>14</sup> PV, 29.

<sup>15</sup> See section 6.2 above.

it spun like a top even though it was a lot more people, a lot more complex . . . ! We had learned how to be really well organized on every level.<sup>16</sup>

Sr. Veronica Mendez of Las Hermanas, a member of NACS at the time and a participant at the Third *Encuentro*, suggested that a significant though unstated reason why the Mexican American Cultural Center (MACC), the Secretariat, and NACS all embraced the idea of a Third *Encuentro* was to prove to the U.S. bishops that Latinos/as did indeed possess the needed skills to organize a well-run national meeting:

I was at a meeting of NACS and Pablo Sedillo, [then director of the Secretariat,] said that we needed another *Encuentro*. I asked him, “why do we need to exert so much effort and money if, after such an event, nothing really changes?” . . . I did not know a single Hispanic in the Northeast who either knew about the previous *Encuentros* or, much less, was calling for a third one. . . . My suspicion is that the [Hispanic] leadership at the time (Pablo Sedillo and MACC) wanted a Third *Encuentro* to prove to the bishops that we could do something organized [given that] the Second *Encuentro* [had been] so messy. . . . So then we went, in our usual exaggerated manner as Latinos, to the other extreme: if you hadn’t been there since day one, you could not go to the Third *Encuentro*!<sup>17</sup>

According to Fr. David Blanchard, Mendez’s remark is right insofar as about 90% of the Third *Encuentro*’s delegates were faithful to the process from the beginning.<sup>18</sup> However,

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<sup>16</sup> Interview of Fr. Juan Romero by the author, 24 June 2009; hereafter cited: Romero interview. Romero might have mistakenly attributed the confusion at the Second *Encuentro* to the First; see section 5.4 above.

<sup>17</sup> Interview of Sr. Veronica Mendez by the author, 11 June 2009; hereafter cited: Mendez interview. This interview has been translated into English from its original mix of Spanish and English. Since Mendez was a member of NACS from 1981 until 1985, she was likely recalling a NACS meeting that took place in 1981 or in early 1982, prior to the June 1982 meeting in Santa Fe.

<sup>18</sup> See David Blanchard, “The *III Encuentro*: A Theological Reflection on a Classic Church Event,” in *Visión Profética / Prophetic Vision: Reflexiones Pastorales sobre el Plan Pastoral para el Ministerio Hispano / Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry*, eds. Soledad Galerón, Rosa María Icaza, and Rosendo Urrabazo (Kansas City, MO: Sheed & Ward, 1992), 207. See section 8.4 below for a discussion of Blanchard’s report.

regarding the motivation behind the Third *Encuentro*, Pablo Sedillo later claimed that “the *Encuentros* began in 1972 as a process of consultation from the base intended to deepen our understanding of the Catholic faith of our Hispanic people and to try to raise the consciousness [*concientizar*] of the rest of the North American Church to the presence and needs of our Hispanic people.” “In a similar manner,” he concluded, “the Third Encuentro will help further deepen the process of the Second Encuentro.”<sup>19</sup>

A crucial initial component of the Third *Encuentro*’s process was the formation of *Equipos Promotores Diocesanos* (EPDs or Diocesan Promoting Teams). Approximately 177 EPDs were organized around the country to facilitate participation at the grassroots level as well as to coordinate the Third *Encuentro* at the diocesan level.<sup>20</sup> NACS’s 1982 proposal also included the provision that it would begin functioning as the national coordinating committee of the Third *Encuentro*.<sup>21</sup> Other committees were created later: both the *Equipo Promotor Nacional* (EPN or National Promoting Team) and the III *Encuentro* Executive Committee were established in 1984. Fr. Juan Romero of California, who had been executive director of PADRES, and Sr. Consuelo Tovar of Las Hermanas were named the Executive Committee’s National Coordinator and Chairperson, respectively.<sup>22</sup> These committees along with the Secretariat, the Southeast

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<sup>19</sup> “El Perspectivo Histórico del III Encuentro,” n.d. (ca. 1984), Box *Enc III A*, SEPI Archives, Miami, FL. English translation of Spanish original mine.

<sup>20</sup> See Paredes, III.16-17. See section 7.3 below for a discussion of the intended role of the EPDs. As indicated in Table 7.1 above, the EPDs were expected to help coordinate steps two through eight; see Paredes, III.5-7. Unfortunately, no records exist that reliably document the overall effectiveness of these EPDs.

<sup>21</sup> See “NACS Proposal,” 2.

<sup>22</sup> After Pablo Sedillo’s first choice, Fr. J. Sabine Griego of Albuquerque, NM, withdrew his name from consideration, Fr. Juan Romero was named National Coordinator of the Third



Pastoral Institute (SEPI), and the National Catholic Conference of Bishops' (NCCB) Ad Hoc Committee for Hispanic Affairs became the central planners of the Third *Encuentro*.<sup>23</sup> In late 1983, the U.S. bishops approved a pastoral letter that officially called for a Third *Encuentro* to meet in Washington, DC in August 1985.

## 7.2 Convocation of the Third *Encuentro*

During their annual meeting in November 1982, the U.S. bishops participated in a forum on ministry to the Spanish speaking in which Archbishop Roberto Sánchez of Santa Fe, New Mexico, called on the NCCB to prepare a pastoral letter on Hispanic ministry in the United States.<sup>24</sup> This letter, which was unanimously approved a year later by the bishops and published in January 1984 as "The Hispanic Presence: Challenge and Commitment," was written by a

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*Encuentro's* Executive Committee in October 1984. See letter from Fr. J. Sabine Griego to Pablo Sedillo, 15 May 1984, III *Encuentro* Collection, USCCB Archives, Washington, DC; "Minutes of the Ad Hoc Committee for Hispanic Affairs Meeting, North Scituate, Mass., June 27-28, 1984," 3, III *Encuentro* Collection, USCCB Archives, Washington, DC. See also: Juan Romero, "Progress Report and Future Plans for the III Encuentro," Secretariat memorandum to *Equipo Promotor Nacional* and *Facilitadores*, 30 November 1984, III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Progress Report." For a list of the members of each of these committees, see PV, 54-55. For a copy of a printed interview of Sr. Consuelo Tovar while she was National Chair of the Third *Encuentro*, see Tim McCarthy, "Nun Embodies Encuentro Promise for her People: Consuelo Tovar brings *Encuentro* Process to Bear on Hispanic Experience," *National Catholic Reporter* (14 December 1984): 21; hereafter cited: McCarthy.

<sup>23</sup> Given its opposition to the gathering, the members of Las Hermanas who participated in the Third *Encuentro* "did so as individuals and not as representatives of the organization" (Medina, 104).

<sup>24</sup> See the second marginal note in *Origins* 12 (23 December 1982): 449; Secretariat for Hispanic Affairs of the NCCB/USCC, "Número Especial Sobre Pastoral," *¡En Marcha!* 69 (9 December 1983), Box *Enc III A*, SEPI Archives, Miami, FL. See also: Cecilio Morales, "The Bishops' Pastoral on Hispanic Ministry," *America* (2 July 1983): 7-9; hereafter cited: Morales, "The Bishops' Pastoral."

drafting committee assisted by SEPI and the Secretariat.<sup>25</sup> In December 1982, the Secretariat mailed a short questionnaire to the country's 390 bishops requesting their suggestions on the pastoral letter's style and content. Cecilio Morales, who at the time worked for the Secretariat, wrote in *America* that only 47 bishops (12%) responded to the questionnaire.<sup>26</sup> However, those who did respond sent comments that showed that some of "[t]he bishops of the United States [were] serious about responding to the presence of Hispanic Catholics."<sup>27</sup> For example, a number of bishops said that their respective diocesan offices of Hispanic ministry needed "to apply the criteria of affirmative action to achieve representative hiring" to respond better to the needs of Catholic Latinos/as.<sup>28</sup> Similarly, the responses of some bishops "made it patently clear that [they viewed] social justice, in this case as it affect[ed] Hispanics, as an integral element of the evangelizing mission of the church."<sup>29</sup> The Secretariat summarized the main themes identified by these bishops and sent the information to Bishop Roger Mahony and the three other

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<sup>25</sup> The text of the pastoral letter is available in *Origins* 13 (19 January 1984): 529, 531-541. In 1995, "The Hispanic Presence" was re-issued together with the proceedings of the Third *Encuentro* and the National Pastoral Plan for Hispanic Ministry by the National Conference of Catholic Bishops as *Hispanic Ministry: Three Major Documents* (Washington, DC: USCC, 1995 bilingual edition). All citations of "The Hispanic Presence" are taken from the 1995 publication, hereafter cited: HP followed by the paragraph number.

<sup>26</sup> See Morales, "The Bishops' Pastoral," 7-9. The low response rate may have been due to the fact that the questionnaire was sent out during Christmas and the New Year. Floyd J. Fowler, *Survey Research Methods* (Thousand Oaks, CA: Sage Publications, 2002 third edition), 41-42, has written: "one occasionally will see reports of mail surveys in which 5% to 20% of the sample responded. In such instances, the final sample has little relationship to the original sampling process; those responding essentially are self-selected. It is very unlikely that such procedures will provide any credible statistics about the characteristics of the population as a whole."

<sup>27</sup> Morales, "The Bishops' Pastoral," 8.

<sup>28</sup> Ibid. See also Tables 3.2 and 6.1 above.

<sup>29</sup> See section 6.1 above.

bishops who comprised the pastoral letter's drafting committee.<sup>30</sup> Around the same time the U.S. bishops endorsed the preparation of their pastoral letter on Hispanics, Mahony issued his own pastoral letter to the Latinos/as of his diocese of Stockton, California; sections of the U.S. bishops' "The Hispanic Presence" were taken directly from Mahony's pastoral letter.<sup>31</sup>

Mahony decided to write his own pastoral letter after reading the 1981 message of the U.S. Latino bishops, "The Bishops Speak with the Virgin."<sup>32</sup> Mahony began by stating:

If today there is a crisis of unity in the church and in society, perhaps it results from *an insufficient pluralism*, which makes it difficult for some to express and live their faith within their own culture. With a tenacious, enduring love which characterizes their faith, Hispanics are challenging us *to be more fully "catholic,"* that is, a church with open arms which welcomes joyfully different expressions of our "one Lord, one faith, one baptism, and one God who is Father of all," while it does all it can "to preserve the unity of the Spirit."<sup>33</sup>

In contrast to previous episcopal statements about U.S. Catholic Latinos/as, which had mostly ignored the lack of diversity in the Church,<sup>34</sup> Mahony emphasized that "insufficient pluralism"

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<sup>30</sup> The drafting committee's other members were Archbishop Roberto Sánchez, Bishop Ricardo Ramírez, and Bishop René Valero. See Morales, "The Bishops' Pastoral," 9.

<sup>31</sup> See Roger Mahony, "A Local Church's Ministry to Its Hispanic People," *Origins* 12 (23 December 1982): 447-454; hereafter cited: Mahony. Among the paragraphs borrowed by the writers of "The Hispanic Presence" from Mahony's pastoral letter are the following: the comment on how the Spanish language links Latinos/as (HP § 6; Mahony, 449) and the comment on the theological grounding of the Church's respect for culture (HP § 5; Mahony, 451). Mahony's pastoral letter was not explicitly cited in "The Hispanic Presence." According to Maria Luisa Gastón, who at the time was Executive Secretary of SEPI, she and Sr. Soledad Galerón, in conjunction with Mario Vizcaíno, wrote most of the bishops' pastoral letter; interview of Maria Luisa Gastón by the author, 27 August 2012; hereafter cited: Gastón interview.

<sup>32</sup> See section 6.5 above on the pastoral letter of the U.S. Latino bishops.

<sup>33</sup> Mahony, 448-449; italics mine. The two citations are from Ephesians 4:5-6 and Ephesians 4:3, respectively.

<sup>34</sup> See the discussion of John Cardinal Krol's First *Encuentro* address in section 2.2 above as well as sections 4.3, 5.3, and 6.5 above.

was promoting a crisis in the U.S. Church and linked the need for greater pluralism in the faith community to the challenge of embodying the catholicity of the Church more fully.<sup>35</sup>

Bishop G. Emmett Carter of Canada had voiced a comparable fear almost a decade earlier during the 1974 Synod in Rome.<sup>36</sup> Carter referred to the comment by Pope Paul VI on the separatist and even schismatic dangers inherent in equivocal interpretations of pluralism.<sup>37</sup> After rejecting any understanding of Church unity as uniformity, Carter outlined two challenges facing the contemporary community of faith:

She requires first, a strong central authority with leadership capable of orchestrating the creative energies of the people of God immersed in the global family of mankind and leading it towards total unity. . . . But secondly, *the church must simultaneously strengthen the other pole in this dynamic relationship by respecting the pluralism, initiative and legitimate autonomy of the local churches.* They need the freedom to proclaim the one gospel in a language comprehensible to each different culture.<sup>38</sup>

Mahony's second major point emphasized the pneumatological character of humankind's unity and its ensuing ecclesiological implications: "Only the Holy Spirit can fulfill that deepest human aspiration which humankind finds impossible to achieve—*genuine* unity within the most widespread diversity."<sup>39</sup> From an ecclesiological perspective, "*genuine* unity occurs only when it has been preceded by a healthy exercise of diversity."<sup>40</sup> Although in the past magisterial

<sup>35</sup> See the brief remarks on the Church's catholicity included in the discussion of *pastoral de conjunto* in section 6.1 above.

<sup>36</sup> See G. Emmett Carter, "The Dynamics of Pluralism in the Church," *Origins* 4 (31 October 1974): 289, 291-293; hereafter cited: Carter.

<sup>37</sup> See Carter, 291. See "Pluralism Ideas Hurting Church, Pope Says," *National Catholic Reporter* (22 October 1976): 6; see also *Ecclesiological Themes* in section 5.3 above.

<sup>38</sup> Carter, 292; italics mine.

<sup>39</sup> Mahony, 451; italics mine.

<sup>40</sup> *Ibid.*, 448; italics mine.

pronouncements had refused to reduce Church unity to uniformity, none appears to have taken the logical step of considering “genuine unity” as including legitimate diversity or genuine pluralism.<sup>41</sup> Thus, Mahony’s phrase “genuine unity” was rather unusual.<sup>42</sup>

In contrast, the First *Encuentro*, in the introduction to its resolutions on the liturgy (49-54), stated that

[i]t is axiomatic that the unity of the Church is a unity amid diversity. . . . Just as the universal Church is a unity amid diversity, so then too must the local Church reflect a unity and a diversity if it is to be an effective and authentic sign of the Church of Christ.<sup>43</sup>

The First *Encuentro* indicated that the mutual interaction of *both* unity and diversity enable a local Church to be an effective and authentic sign of the Church of Christ. Unlike *Ut Unum Sint*, the Second *Encuentro* did not speak of a “unity in *legitimate* diversity,” but spoke on seven different occasions of “unity in pluralism.”<sup>44</sup>

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<sup>41</sup> In section 6.1 above, see the discussion of *pastoral de conjunto*.

<sup>42</sup> Only a few Vatican II texts and magisterial documents have qualified their references to the Church’s unity, while many have referred to “genuine” or “legitimate” Church pluralism or diversity. For example, *Gaudium et Spes* § 92 stated that the Church’s mission requires it “first of all to create in the Church itself mutual esteem, reverence and harmony, and acknowledge all *legitimate* diversity;”<sup>42</sup> John Paul II in *Ut Unum Sint* wrote about “unity in *legitimate* diversity” on three separate occasions; *Lumen Gentium* §§ 8 and 13 and *Ut Unum Sint* §§ 7 and 10 referred to the Church’s *catholic* unity or to the *Trinitarian* character of its unity.

<sup>43</sup> “Conclusiones del Primer Encuentro Nacional Hispano de Pastoral,” in *Proceedings of the Primer Encuentro Hispano de Pastoral, June 1972 Washington, DC*, eds. Division for the Spanish Speaking and the USCC (Washington, DC: Division for the Spanish Speaking, March 1974), J1.1-15, at J1.10.

<sup>44</sup> The resolutions of the Second *Encuentro* were divided into six sections and published as *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 68-83; citations of these recommendations are identified by the title of the document and the number of the resolution. All instances of “unity in pluralism” appear in the section “Evangelization and Unity in Pluralism”: the title, #2 (twice), #2d, #2e, #3, and #3g.

In contrast to Mahony's observation about the ill effects produced by insufficient diversity in the Church, the pastoral letter of the U.S. bishops in January 1984 pointed to the need for more diversity and catholicity, but did not mention the inadequate level of pluralism in the faith community. At the beginning of their pastoral letter, the bishops wrote that the Hispanic presence in the United States "challenges us all to be more *catholic*, more open to diversity of religious expression."<sup>45</sup> In their concluding remarks, the bishops committed themselves "to engage in a thorough, conscientious, and continuing pastoral effort to enhance the catholicity of the Church and the dignity of all its members."<sup>46</sup> In effect, the bishops did not follow Mahony's example by mentioning the harm produced by an insufficient level of pluralism in the U.S. Church, though they did acknowledge the need for greater catholicity and diversity.

In regard to Mahony's second remark, the U.S. bishops did not use the phrase "genuine unity" when referring to the Church. The bishops wrote that "pluralism, not assimilation and uniformity, [should be] the guiding principle in the life of communities in both the ecclesial and secular societies"<sup>47</sup> and stressed that the Church's universal character "involves both pluralism and unity";<sup>48</sup> they added that "the Church transcends all limits of time and race."<sup>49</sup> In contrast,

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<sup>45</sup> HP § 1; italics in the original. See also HP § 5.

<sup>46</sup> HP § 20.

<sup>47</sup> HP § 5.

<sup>48</sup> HP § 14.

<sup>49</sup> Ibid. See the addresses of Bishop Joseph Bernardin and John Cardinal Krol at the First *Encuentro* and those of Bishops James Rausch and Joseph Bernardin at the Second *Encuentro*. See also the statement approved by the U.S. bishops on the melting-pot image. See sections 2.2, 5.4, and 6.5 above.

Mahony's 1982 pastoral letter ascribed a "transcultural" quality not directly to the Church or to its unity but to the Gospel and to the faith it elicits.<sup>50</sup>

In any case, the U.S. bishops' 1984 pastoral letter was groundbreaking: (1) it twice called Hispanics a "special gift" whose "prophetic presence" was encouraged by the U.S. Church and contributed "a valuable service;"<sup>51</sup> (2) it acknowledged that Hispanics had been "severely underrepresented at decision-making levels in Church and society,"<sup>52</sup> and recognized that they were "needed in the offices of the National Conference of Catholic Bishops [NCCB] and the United States Catholic Conference [USCC], in our regional and diocesan offices, our schools, our hospitals, and in the many other agencies of the Church;"<sup>53</sup> (3) it referred to the third conference of the Latin American bishops in Puebla, Mexico (1979), and used the phrase "preferential option for the poor" for the first time;<sup>54</sup> (4) it committed the bishops to "secure the

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<sup>50</sup> See Mahony, 451 and 454. None of the resolutions of the *Encuentros* attributed transcendence to the Church or to its unity; the process of the Third *Encuentro* produced a guidebook which identified the world and the Kingdom of God as realities that "transcend" the Church. See also "Pueblo de Dios en Marcha: Manual Guía para la Formación de los Equipos Promotores Diocesanos [EPDs]," n.d. (ca. early 1983), Box *Enc III B*, SEPI Archives, Miami, FL, 6; hereafter cited: "Formación de los EPDs."

<sup>51</sup> See HP §§ 1 and 16. In his pastoral letter, Mahony wrote that Hispanics "stand ready to offer their gifts of culture and religiosity to their church and society;" see Mahony, 451. According to Moises Sandoval, "[i]n the past, the bishops, singly and collectively, had looked upon Hispanics as the cause of many problems; now they saw them in a completely different light"; Moises Sandoval, "The Organization of a Hispanic Church," in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 152.

<sup>52</sup> HP § 7; italics mine.

<sup>53</sup> HP § 17. The bishops never appealed to the principle of proportional representation; see sections 2.1, 2.2, 4.3, and 6.1 above as well as the introduction to Chapter 3.

<sup>54</sup> See HP § 15. A 1991 document published by the USCC and its Campaign for Human Development mistakenly claimed that the bishops' 1986 letter on the economy was the first time U.S. prelates used the phrase "preferential option for the poor." See *Principles, Prophecy and a*

financial and material resources” needed to reach the goals stipulated by a suitable ministry to Hispanics in the United States;<sup>55</sup> (5) it listed seventeen ministerial priorities in line with those identified by the first two *Encuentros*;<sup>56</sup> (6) it used the term *pastoral de conjunto* for the first time and attempted to clarify its meaning;<sup>57</sup> and (7) it called Latinos/as “to raise their prophetic voices to us once again . . . in a *III Encuentro Nacional Hispano de Pastoral*”<sup>58</sup> in order to draft a “National Pastoral Plan for Hispanic Ministry.”<sup>59</sup>

Most of the seventeen ministerial priorities mentioned by the U.S. bishops had been previously identified by the First or the Second *Encuentro*:<sup>60</sup> (1) provisions for Spanish and bilingual liturgies; (2) the renewal of preaching in the hearers’ language, culture, and real-life situation; (3) the renewal of catechesis; (4) the vocation and formation of Hispanic lay ministers; (5) encouraging more Hispanic vocations to priestly and religious ministries by introducing changes in formation and seminary training; (6) adapting Catholic education to promote greater participation of Latinos/as; (7) improving communications to Latinos/as by training and hiring talented Hispanic journalists; (8) initiating a more effective ecumenism that addressed the

*Pastoral Response: An Overview of Modern Catholic Social Teaching* (Washington, DC: USCC, 1991), 8; cf. <<http://usccb.org/cchd/ppprexcerpt.shtml>> (accessed 17 June 2011).

<sup>55</sup> HP § 17. Bishop Ricardo Ramírez of Las Cruces, New Mexico, reiterated later that this meant that the U.S. bishops had committed themselves “to use every means at our disposal toward the enhancement of Hispanic ministry by the Catholic Church in this country;” cited in “U.S. Bishops Committed to Hispanic Ministry, Teleconference Told,” *National Catholic News Service* (4 October 1984): 1 and 2, at 1. When the U.S. bishops approved the National Pastoral Plan for Hispanic Ministry in 1987, they did not provide the financial resources needed: see sections 8.4 and 8.5 below.

<sup>56</sup> See HP §§ 12*a* through 12*q*.

<sup>57</sup> HP § 11.

<sup>58</sup> HP § 18.

<sup>59</sup> See HP § 19. The NPPHM was approved by the U.S. bishops in 1987; see section 8.4 below.

<sup>60</sup> The seventeen ministerial priorities are outlined in HP §§ 12*a* through 12*q*.



Protestant proselytizing among Latinos/as; (9) making Hispanic youth a priority; (10) caring for the needs of families; (11) helping migrant farm workers; (12) promoting an integral evangelization that includes social justice and social action; (13) denouncing prejudice and racism; (14) encouraging greater ties with Latin America; (15) encouraging appropriate forms of popular Catholicism; (16) “highly” encouraging the formation of more CEBs;<sup>61</sup> and (17) promoting other ministries, for example, for Hispanics who are in the military or imprisoned.

The one priority cited by the U.S. bishops that had not previously been identified by one of the *Encuentros*—though NACS hinted at it in 1982—was the development of an effective ecumenism capable of countering the Protestant proselytizing of Hispanics. According to a contributor to this study, the U.S. bishops came to consider as

a big problem the large, significant number of Hispanics that [had] left the Church . . . because of a lack of pastoral attention. And this will continue to be a problem for the American Church and also for the Hispanic community: the people are not getting fed or they don’t understand what the priests are saying or doing; so the competition [with Protestants] is always there.<sup>62</sup>

On the other hand, the one pastoral priority mentioned by the first two *Encuentros* absent from the U.S. bishops’ list addressed the situation of women in general and Latinas in particular.<sup>63</sup>

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<sup>61</sup> Six years later, the U.S. bishops distanced themselves from the phrase *comunidades eclesiales de base* in favor of “small Christian communities.” See the follow up to the National Pastoral Plan for Hispanic Ministry in section 8.4 below.

<sup>62</sup> Interview by the author of an *Encuentro* organizer/participant who has chosen not to be named, fall of 2011; hereafter cited: Confidential Interview B. See also Morales, “The Bishops’ Pastoral,” 9. Similarly, George Sánchez has concluded that “[o]nly fear of Protestant proselytizing prompted the Church to reach out” to Mexican immigrants in the twentieth century; see his *Becoming Mexican American: Ethnicity, Culture and Identity in Chicano Los Angeles, 1900-1945* (New York, NY: Oxford University Press, 1993), 157.

<sup>63</sup> During the same session that approved the pastoral letter on Hispanics, the bishops decided to prepare a pastoral letter addressing women’s concerns. See NCCB Ad Hoc Drafting Committee

In their pastoral letter, “The Hispanic Presence,” the U.S. bishops used the phrase *pastoral de conjunto* for the first time and described it as “an integral or ‘holistic’ vision of faith and pastoral activity . . .” that arises “from shared reflection among the agents of evangelization.”<sup>64</sup> For the U.S. bishops, a *pastoral de conjunto* recognizes

that both the sense of the faithful [*sensus fidelium*] and hierarchical teaching are essential elements in the articulation of faith. This pastoral approach also recognizes that the Church’s essential mission is best exercised in a spirit of concord and in a group apostolate.<sup>65</sup>

The bishops added that the integral evangelization promoted by a *pastoral de conjunto* would “be incomplete without an active component of social doctrine and action.”<sup>66</sup> “As it engages in social teaching, the Church embraces the quest for justice as an eminently religious task.”<sup>67</sup> In sum, the U.S. bishops linked a *pastoral de conjunto* to three other ecclesiological questions: the *sensus fidelium*, hierarchical teaching, and social justice/action.<sup>68</sup>

on Women’s Concerns, “Partners in the Mystery of Redemption: A Pastoral Response to Women’s Concerns for Church and Society,” *Origins* 17 (21 April 1988): 757, 759-788, especially 759. After considering four drafts of a pastoral on women, the bishops rejected the final version in 1992. See NCCB Ad Hoc Committee on Women’s Concerns, “One in Christ Jesus,” *Origins* 22 (31 December 1992): 489, 491-508, especially 489.

<sup>64</sup> HP § 11.

<sup>65</sup> Ibid.

<sup>66</sup> HP § 12*l*.

<sup>67</sup> Ibid.

<sup>68</sup> The second meeting of the Latin American bishops in Medellín, Colombia (1968) as well as the third meeting in Puebla, Mexico, also addressed the concept of *pastoral de conjunto* and linked it to the *sensus fidelium* and the Church’s hierarchical teaching; see section 6.1 above; Puebla, 648-657 and 781. The Spanish originals of Medellín and Puebla are available at: <<http://www.celam.org/nueva/Celam/documentos.php>> (accessed 30 March 2011). For an English translation of Medellín, see: *Second General Conference of Latin American Bishops. The Church in the Present-Day Transformation of Latin America in the Light of the Council* (Washington, DC: Secretariat for Latin America of the NCCB, 1979). For an English translation of Puebla, see: John Eagleson and Philip Scharper (eds.), *Puebla and Beyond: Documentation*

Finally, the bishops' pastoral letter asked Catholic Latinos/as to organize another *Encuentro*—the first time such a gathering was convoked by the bishops *as a whole*. In so doing, the bishops hoped that the Third *Encuentro*'s process would begin “from *comunidades eclesiales de base* and parishes, to dioceses and regions, and to the national level, culminating in a meeting in Washington, D.C., in August 1985.”<sup>69</sup> The bishops committed themselves “to reviewing the conclusions of the III Encuentro as a basis for drafting a National Pastoral Plan for Hispanic Ministry to be considered in our general meeting at the earliest possible date after the *Encuentro*.”<sup>70</sup> In light of this endorsement by the bishops, at the January 1985 meeting of the Ad Hoc Committee for Hispanic Affairs of the NCCB, Fr. Vicente López of the Secretariat reported that the bishops' pastoral letter on Hispanics had become a “best seller” that needed to be published in a popular version made available to as many Latinos/as as possible.<sup>71</sup>

### 7.3 Selection of Five Themes for the Third *Encuentro*

The main themes of the Third *Encuentro* were announced after a meeting in Rosemont, Illinois, in April 1984, that reviewed the results of a survey that was part of the first of two grassroots consultations spearheaded by the EPDs. This first consultation relied on a questionnaire, which had been prepared in early 1983 and partially revised a few months later at

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*and Commentary* (Maryknoll, NY: Orbis Books, 1979). Medellín also connected *pastoral de conjunto* to the *concientización* of the poor; see: Medellín, 1:17.22-23, 2:16, and 15:2.

<sup>69</sup> HP § 18.

<sup>70</sup> HP § 19.

<sup>71</sup> See “Minutes of the Ad Hoc Committee for Hispanic Affairs Meeting, Malibu, California, January 23-25, 1985,” 7, III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Minutes of the Ad Hoc Committee, Malibu.” Cf. Fr. Juan Díaz Vilar, S.J., *Somos Una Sola Iglesia: 10 Temas de Reflexión Sobre la Carta Pastoral de Los Obispos de Los EE.UU. “Presencia Hispana: Esperanza y Compromiso”* (New York, NY: Centro Católico Pastoral para Hispanos del Nordeste, 1984 bilingual edition).

a joint meeting of the Secretariat and representatives of the country's Hispanic pastoral institutes, including the Mexican American Cultural Center (MACC) of San Antonio, Texas and the Southeast Pastoral Institute (SEPI) of Miami, Florida.<sup>72</sup> The questionnaire was designed to help the participants apply the see-judge-act approach to their present situation. Table 7.2 below provides a sample of the questions used in this survey.<sup>73</sup>

| <b>Table 7.2 Sample Questions Used in the first Grassroots Consultation</b> |   |
|---|---|
| <b>GENERAL</b>  | 1. What are the most urgent and important social needs affecting Hispanics in the United States today? Please indicate three.<br>2. Is the present situation of Hispanics in harmony with God's plan?<br>3. How can we all unite to change the reality now affecting us?  |
| <b>SEE</b>  | 4. After analyzing the reality of our Hispanic people, please summarize how you see the situation of Latinos/as in the following areas: religious, cultural, economic, and political.<br>5. Referring to the areas above, what is your diagnostic of the current situation in your diocese? Please write down causes and effects. |
| <b>JUDGE</b>  | 6. Please summarize your judgment of the present situation of Hispanics in the following areas: religious, cultural, economic, and political.<br>7. How is your judgment of this situation related to God's plan?   |
| <b>ACT</b>  | 8. What concrete response does God want from the Church and the Hispanic people to change this reality and bring it closer to the model proposed in God's plan?   |

The 1983 joint meeting also produced a guidebook, "Pueblo de Dios en Marcha: Manual Guía para la Formación de los Equipos Promotores Diocesanos," that outlined the role of the

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<sup>72</sup> In addition to MACC and SEPI, the pastoral institutes of the Midwest (Notre Dame, IN), the Northeast (New York, NY), and the Northwest (Yakima, WA) were represented at this meeting, as well as the Mobile Evangelization Team (California Catholic Conference) and the *Instituto de Liturgia Hispana* (Miami, FL). See "Formación de los EPDs," 1.

<sup>73</sup> A version of the questionnaire is available in "Formación de los EPD," 12-16.

*Equipos Promotores*—both at the diocesan and parish level—as well as summarized the procedure to be followed in the consultation. Around the same time, SEPI issued a similar though shorter text, “Fines y Pasos del III Encuentro,” that described the Third *Encuentro*’s eleven steps and sketched the EPDs’ structure and function. These EPDs were to have between seven and twenty-five members, depending on the size of the diocese, and were charged with organizing a sufficient number of Mobile Teams to reach about 30% of Catholic Latinos/as in the United States. The Mobile Teams were to consist of two people, whose duties included visiting Hispanics—especially those who had fallen away from the Church—in their homes and places of work to discuss the questionnaire.<sup>74</sup> The guidebook stipulated that the EPDs and Mobile Teams were not to impose their views on those being surveyed, but were to assist them in the see-judge-act approach. As Sr. Elisa Rodríguez, then director of the Southwest Regional Office for Hispanic Affairs in San Antonio, Texas, remarked,

What we call the *base* is very important because they will be giving us the material that we will develop for reflection groups for the Tercer Encuentro. We’re not coming to the Tercer Encuentro with predetermined themes. We want to glean that from the reflection of what people are doing, from what their felt needs are.<sup>75</sup>

The extended reference to the see-judge-act method included in the guidebook was a first for the *Encuentros* since, during the First *Encuentro*, the see-judge-act approach appeared only implicitly while at the Second its appearance was not very extensive.<sup>76</sup> In learning the see-judge-

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<sup>74</sup> See “Fines y Pasos”; and “Formación de los EPD,” 3-5.

<sup>75</sup> Cited by Barbara Luviano, “MACC to Play Major Role in 1985 Tercer Encuentro,” *Visión* 10 (Spring 1984): 1, Box *Enc III A*, SEPI Archives, Miami, FL.

<sup>76</sup> The first explicit reference to the see-judge-act method was in the Second *Encuentro*’s review of the 1976 consultation of U.S. Latinos/as; that reference was not as extensive as the one in the

act process, the participants in the survey were called to commit themselves to a *pastoral de conjunto* that was intended to transform society and to help bring about the Kingdom of God. This *pastoral de conjunto* was related to evangelization, coresponsibility, *concientización*, and consensus-building based on dialogue, consultation, and participation.<sup>77</sup>

We have entered a period in our history in which many of us believe that our people can achieve liberation, overcoming those inhuman conditions plaguing our society and producing poverty and oppression. . . . This means that the Hispanic people currently live in society A while believing in a more just society B. We are attempting to create this better society B, which is closer to the Kingdom of God, and we want to be agents of this process of change.<sup>78</sup>

In sketching the see-judge-act method, the guidebook noted that seeing and analyzing reality reaches “its fundamental meaning when, in the process of reflection, it identifies the CAUSES that originate these facts, the root of the matter, and the who and the what inciting the current situation . . .”<sup>79</sup> Evangelization was to include “a concrete commitment in which men and women, as followers of Jesus, pledge themselves to the transformation of the world.”<sup>80</sup> In regard to evangelization, the Third *Encuentro*’s first consultation was not intended to be a mere

1983 EPD guidebook. On the 1976 consultation, see section 5.1 above; see: sections 2.2 and 6.3 as well as the introduction to Chapter 3 above for other implicit and explicit references to the see-judge-act approach during the previous two *Encuentros*.

<sup>77</sup> Although the word *concientización* did not appear in the guidebook, its primary tenet—that those whose consciousness is being raised can determine the root causes of their suffering and become active agents of their own liberation—was present. The guidebook used some variant of *participación* (participation) 30 times, *evangelización* (evangelization) 17 times, *compromiso* (commitment) 11 times, *reino de Dios* (Kingdom of God) 9 times, *liberación* (liberation) 5 times, *diálogo* (dialogue) 4 times, and *corresponsable* (coresponsible) and *consulta* (consultation) 3 times each. Also see Leonardo Boff and Clodovis Boff, *Introducing Liberation Theology* (Maryknoll, NY: Orbis Books, 1990), 5 and 27.

<sup>78</sup> “Formación de los EPD,” 6.

<sup>79</sup> Ibid., 8; capitalization in original.

<sup>80</sup> Ibid., 7.

survey; instead, it was envisioned as “a process of pre-evangelization in which the consultors [would] endeavor to project the image of a personalizing and missionary Church.”<sup>81</sup> In the words of the Third *Encuentro*’s organizers,

When we say that Content = Method = Evangelization, we mean that approaching someone who has fallen away from the Church to fill out the questionnaire—which is the method we are using—personifies a message of love, which is the content of our evangelization. Hence, when a member of a Mobile Team approaches a Hispanic who is no longer active in the Church, he must do so with a spirit similar to Christ’s, who left the ninety-nine sheep to look for the lost one. This spirit must stress understanding, not quarreling over religion. Our aim is not to bring that Hispanic back to the Church but to befriend him.<sup>82</sup>

The 1983 meeting insisted that the consultation should promote “fraternal dialogue and participation of all” in order to create “consensus or common accord on a particular issue . . .”<sup>83</sup> This initial emphasis on consensus building became one of the Third *Encuentro*’s hallmarks, but with a certain degree of controversy. According to Maria Teresa Gastón Witchger, who became involved in Hispanic ministry as a result of the Second *Encuentro*, some critics of the process claimed this emphasis meant each proposal had to pass through too many groups during the Third *Encuentro*’s national meeting, thereby watering down suggested resolutions “to the level of generalizations with a consequent reduction of their prophetic potential;” others, however, saw the process as avoiding “demagoguery, the manipulations of persons with private agendas, . . . allowing the voice and values of the simple people to be heard.”<sup>84</sup>

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<sup>81</sup> “NACS Proposal,” 3.

<sup>82</sup> “Fines y Pasos.”

<sup>83</sup> “Formación de los EPD,” 17.

<sup>84</sup> Gastón Witchger, “Envisioning a New Church,” 246-247. See the introduction to Chapter 4 above for a discussion of the connection between the Call to Action Conference and the *Encuentros*. Maria Teresa Gastón Witchger should not be confused with her older sister, Maria

Similar to the previous two *Encuentros*, the first grassroots consultation of the Third *Encuentro* considered *la base* as needing conversion, evangelization, and a liberating formation that could enable *concientización*.<sup>85</sup> For example, the guidebook stated that “it is important and urgent to participate in the III Encuentro with an attitude of CONVERSION.”<sup>86</sup> This three-fold awareness of *la base* intensified during the Third *Encuentro*’s process and was eventually incorporated into its working document and final recommendations.<sup>87</sup>

By March 1984, the first five steps of the Third *Encuentro*’s process were either well underway or had already been completed in some parts of the country.<sup>88</sup> For example, EPDs from across the United States reported that they had received thousands of survey responses, including 800 in Chicago and 2,800 in Phoenix.

The greatest concerns in Miami—where more than 11,000 homes were contacted—were the family and language learning. Bishop Agustin Román, Auxiliary Bishop of Miami, was impressed with the responses. “The process went extremely well,” he said. . . . In completing the survey, people were contacted where they live, work, and play. Survey forms were taken to parks where young

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Luisa Gastón, who was the Executive Secretary of SEPI at this time and also a member of the *Equipo Facilitador Nacional* (National Facilitating Team) of the Third *Encuentro*; cf. PV, 55.

<sup>85</sup> See section 6.2 above on the three-fold awareness of *la base*: the need for ongoing conversion, evangelization, and formation/*concientización*/liberation.

<sup>86</sup> “Formación de los EPD,” 22; capitalization in the original. See also *ibid.*, 7 and 21.

<sup>87</sup> On the formation and evangelization of U.S. Catholic Hispanics, see sections 7.5 and 8.3 below. The seeds of *Encuentro* 2000 surfaced during this preparatory stage of the Third *Encuentro*. As discussed in the next chapter, *Encuentro* 2000 invited other ethnic groups to participate. This outreach to other groups was mentioned in the 1983 guidebook: “This is a propitious time to strengthen and extend our relations with other groups, families, parishes, dioceses, [and] regions . . .” (“Formación de los EPD,” 19; cf. *ibid.*, 21). On *Encuentro* 2000, see section 8.5 below.

<sup>88</sup> NCCB/USCC Secretariat for Hispanic Affairs, “Press Release of 30 March 1984,” III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “March 1984 Press Release.”



people play Sunday football (soccer). Farmworkers were contacted in their homes as well as in the fields.<sup>89</sup>

However, all was not well, since some reports indicated confusion about how to summarize the results of the questionnaire and identify the main themes of the Third *Encuentro*.

A hindrance in the process was the failure of local EPDs to get the summaries of the local consultation . . . to their regional offices by the March 7 deadline. As a result, several regions were not able to come prepared for the national consultative meeting (step 6). This encumbered the process of arriving at national priorities, but the National Promotion [sic] Team successfully facilitated a process to achieve this. The schedule was adjusted so that regions had time to meet, listen to diocesan reports, and discern regional priorities to propose as themes for national reflection.<sup>90</sup>

The meeting to identify the main themes of the Third *Encuentro*—step six of the overall process—took place in Rosemont, Illinois, on 4-7 April 1984, with the participation of some 350 people from across the country.<sup>91</sup> The program stipulated that six delegates from each region be divided equally among youth and migrant representatives.<sup>92</sup> In addition to members of the Secretariat and the NCCB Ad Hoc Committee for Hispanic Affairs, representatives of various pastoral institutes and the National Committee for Hispanic Youth Ministry were expected to participate in this meeting.

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<sup>89</sup> “March 1984 Press Release,” 2.

<sup>90</sup> Gastón Witchger, “Envisioning a New Church,” 236-37.

<sup>91</sup> According to the official minutes of the Rosemont consultation, there were 348 participants; however, a press release dated 6 April 1984 mentioned 375 delegates. See “Summary of the National Consultation Meeting – Rosemont, Illinois – April 4-7, 1984,” 1, Box *Enc III A*, SEPI Archives, Miami, FL; hereafter cited: “Summary of Rosemont.” See also: “Press Release of 6 April 1984,” Box *Enc III A*, SEPI Archives, Miami, FL.

<sup>92</sup> Secretariat for Hispanic Affairs and the NCCB/USCC, “Program of the National consultation Meeting / Programa de la Reunión de Consulta Nacional — Rosemont, Illinois, April 4-7, 1984,” 17, Box *Enc III B*, SEPI Archives, Miami, FL.

Using the information obtained from the first grassroots consultation, the delegates in Rosemont selected five “burning issues” that would define the remaining steps of the Third *Encuentro*’s process: Evangelization, Integral Education, Social Justice, Youth, and Leadership Formation.<sup>93</sup> Integral Education, a term from the Second *Encuentro*, referred to a type of formation that, in light of Pope Paul VI’s *Populorum Progressio* (1967), promotes the good of every person and the good of the whole person.<sup>94</sup> Accordingly, an integral education is capable of solidifying the unity of Hispanics, respects the culture of Latinos/as, promotes *concientización*, and can lead to liberation.<sup>95</sup> As summarized in Table 7.3 below, the delegates identified twelve themes and gave priority to the top five.<sup>96</sup>

| <b>Table 7.3 Votes at Rosemont on the Twelve Themes</b> |                        |
|---|------------------------|
| <b>Theme</b>  | <b>Number of Votes</b> |
| 1. Evangelization                                       | 227                    |
| 2. Integral Education                                   | 199                    |
| 3. Social Justice                                       | 189                    |
| 4. Youth  | 188                    |
| 5. Leadership Formation                                 | 160                    |
| 6. Migrants   | 86                     |
| 7. <i>Pastoral de Conjunto</i>                          | 49                     |
| 8. Family   | 23                     |
| 9. The Undocumented                                     | 13                     |
| 10. Refugees  | 4                      |

<sup>93</sup> See Steve Gorecki, “Evangelization Tops List as Hispanics Plan Third *Encuentro*,” *National Catholic News Service* (10 April 1984): 16; hereafter cited: Gorecki.

<sup>94</sup> See *Populorum Progressio* § 14.

<sup>95</sup> In regard to “integral education” at the Second *Encuentro*, see section 5.1 and Table 6.1 above.

<sup>96</sup> See “Summary of Rosemont,” 2.

| Table 7.3 Votes at Rosemont on the Twelve Themes – Continued |                 |
|--|-----------------|
| Theme  | Number of Votes |
| 11. Communication  | 2               |
| 12. The Poor and Imprisoned                                  | 1               |

Maria Teresa Gastón Witchger has pointed out that “consensus was not pursued” at this stage of the process and so the themes that garnered the most votes were selected; no attempt was made to formulate five themes that would have satisfied nearly everyone.<sup>97</sup> As was the case with the U.S. bishops’ 1984 pastoral letter on Hispanic ministry, the delegates selected ministerial priorities from the previous two *Encuentros*. Given the controversy generated by the question of women’s ordination during the Third *Encuentro*, the list of themes was likely a reflection of the survey and the delicate nature of this subject matter.<sup>98</sup>

The Rosemont delegates integrated the see-judge-act approach into their understanding of all five selected themes. For example, Evangelization was seen as a process of looking at reality, evaluating it, and developing a “plan of action” that would further the prophetic voice of Latinos/as.<sup>99</sup> Evangelization was also seen to possess a clear ecclesiological dimension: “we

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<sup>97</sup> Gastón Witchger, “Envisioning a New Church,” 237. At the Third *Encuentro*, consensus apparently meant an approval of at least 90% with a disapproval no larger than 5%; the remaining 5% of delegates could express doubts about the proposed resolution, but not reject it. The high approval rate required for consensus at the Third *Encuentro* became a point of contention in the voting on the role of women in the Church; see section 8.1 below. The exact numerical definition of consensus was never specified.

<sup>98</sup> On the controversy over women’s ordination at the Third *Encuentro*, see section 8.1 below.

<sup>99</sup> See “Summary of the Five Priorities,” III *Encuentro* Collection, USCCB Archives, Washington, DC.

must examine the means of communication and the models of Church which we use.”<sup>100</sup>

Similarly, Social Justice and Integral Education involved the critical examination of the educational, socio-political, and cultural realities affecting Hispanics in order to pursue a preferential option for the poor and foster an attitude of change and conversion. Ministry to youth was interpreted as empowering young people through a bilingual, cultural formation that would “develop their leadership in order to become a positive force in the Church.”<sup>101</sup>

Leadership Formation was considered a process of transforming “present church structures so that they can adequately serve the pastoral needs of Hispanics at all levels.”<sup>102</sup>

The delegates at Rosemont selected the Third *Encuentro*’s title—*Pueblo Hispano: Voz Profética*—in light of the bishops’ 1984 pastoral letter on Hispanics; the delegates also named the members of its *Equipo Promotor Nacional* (EPN) and chose its Executive Committee. The EPN decided at its first meeting, which took place at Rosemont on 8 April 1984 after the departure of the other delegates, to augment its responsibilities to ensure the full participation in the Third *Encuentro*’s process of Hispanic youth, migrants, the undocumented, refugees, and those considered “isolated” from the Church.<sup>103</sup> The members of the EPN were selected from NACS—and so included members of various pastoral institutes, youth, migrants, PADRES, and Las Hermanas—as well as from the diocesan offices of Hispanic apostolate from every region of the country.

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<sup>100</sup> Ibid.

<sup>101</sup> Ibid.

<sup>102</sup> Ibid.

<sup>103</sup> See “Equipo Promotor Nacional – 1<sup>st</sup> Meeting – 8 April 1984, Rosemont, Ill.,” Box *Enc III A*, SEPI Archives, Miami, FL.

Prior to the EPN's first meeting, all of the Rosemont delegates listened to a presentation by Archbishop Roberto Sánchez of Santa Fe, New Mexico, who urged the delegates to be

faithful to our mother church. We can recognize that these days there is an institutional church and another church—equally valid, holy, Catholic and apostolic: this church of the people. It is a popular church . . . . Not a church separate from our holy mother church, but another face of our own expression of faith—the expression of our traditions, of our devotions. It is an expression our Hispanics can identify themselves with as church—a church of community.<sup>104</sup>

Along similar lines, Pablo Sedillo, then director of the Secretariat for Hispanic Affairs, stated that Latinos/as desired “to develop an integrated church, universal in character and not separate.”<sup>105</sup> Given their international experience in promoting CEBs, establishing *pastorales de conjunto*, and facilitating similar events, the EPN employed Fr. José Marins and Sr. Teolide Marie Trevisan, both from Brazil, as well as Sr. Carolee Chanona from Belize as advisory members of the Third *Encuentro's Equipo Facilitador Nacional* (National Facilitating Team).<sup>106</sup> Marins was considered an expert in “process” because he had played a similar consultative role during the 1979 meeting of Latin American bishops in Puebla.<sup>107</sup>

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<sup>104</sup> Gorecki, 16.

<sup>105</sup> Ibid. Neither the Third *Encuentro's* working document nor its resolutions incorporated explicit statements about the need to avoid ecclesial separatisms while implementing the desires of Catholic Hispanics for their Church. See sections 7.5 and 8.3 below.

<sup>106</sup> See Ceclio J. Morales, “Hispanics Back Women Priests; ‘Process’ Intervenes,” *National Catholic Reporter* (20 August 1985): 5; hereafter cited: Morales, “Hispanics Back Women Priests.” See also: PV, 55; and José Marins, Carolee Chanona, and Teolide Trevisan, *The Church from the Roots: Basic Ecclesial Communities* (Quezon City, Philippines: Claretian Publications, 1997 third printing). On Marins’ promotion of CEBs, see <http://www.cebs.ws/spanish/spanish.htm> (accessed: 4 July 2012).

<sup>107</sup> See Sandoval, “The Organization of a Hispanic Church,” 145.

### 7.4 Guidebooks and Regional *Encuentros*

Once the five themes were identified in Rosemont, the Third *Encuentro*'s organizers promptly integrated them into a series of guidebooks that, by the end of 1984, were being broadly used in the second grassroots consultation and in the second round of diocesan reflection workshops (steps seven and eight, respectively). In early 1985, the grassroots' reflection on the five themes quickly gave way to the regional *encuentros*.

As National Coordinator of the Third *Encuentro*'s Executive Committee, Fr. Juan Romero reported at the end of November 1984 that a bilingual guidebook—"Guías para los *Encuentros* Diocesanos y Regionales"—written by members of the Secretariat and the Third *Encuentro*'s Materials Committee had been widely distributed across the country.<sup>108</sup> This guidebook was designed to help organize the diocesan and regional *encuentros* (steps eight and nine, respectively). As summarized in Table 7.4 below, all of the regional *encuentros* took place between March and June 1985.<sup>109</sup>

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<sup>108</sup> "Progress Report," 3. See also: the report from Fr. Juan Romero to NCCB Ad Hoc Committee on Hispanic Affairs, 11 January 1985, 2, III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Romero to Ad Hoc Committee." My copy of this 57-page bilingual guidebook was compiled from two different archives. The section in Spanish from "Guías para los *Encuentros* Diocesanos y Regionales," Box *Enc III B*, SEPI Archives, Miami, FL; hereafter cited: "Guías." The section in English from "Guides for Regional and Diocesan *Encuentros*," III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: "Guides."

<sup>109</sup> The dates of the regional *encuentros* are in "Progress Report," 4-5.

**Table 7.4 Dates of the Regional *Encuentros* in 1985**

| Region          | Location                   | Date            |
|-----------------|----------------------------|-----------------|
| Southeast       | Atlanta, Georgia           | 21-24 March     |
| North Central   | Kansas City, Kansas        | 26-28 April     |
| Southwest       | San Antonio, Texas         | 26-28 April     |
| Northwest       | Ellensburg, Washington     | 3-5 May         |
| Mountain States | Salt Lake City, Utah       | 16-19 May       |
| Midwest         | South Bend, Indiana        | 24-26 May       |
| Far West        | Fresno, California         | 24-27 May       |
| Northeast       | Philadelphia, Pennsylvania | 30 May – 2 June |

By the opening of the Third *Encuentro*, over 25,000 people had participated in the diocesan and regional *encuentros* and more than 600,000 had been contacted—making the Third *Encuentro* the most extensive consultation of U.S. Hispanics ever.<sup>110</sup> The Southeast regional

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<sup>110</sup> Numbers cited in “Delegates Asked to Announce ‘The Hope of Salvation,’” *National Catholic News Service* (16 August 1985): 22-23; and in Moises Sandoval, “Hispanic Catholics: Encuentro Involves Hundreds of Thousands,” *National Catholic News Service* (12 July 1985): 10-11. Most of the latter was also published by Moises Sandoval, “Encuentro Develops Leaders Among Hispanics,” *The Catholic Review* (18 September 1985): A1. Even if a million Hispanics had participated in the process, however, the participation rate of Latino/as was 9 or 5.7%, depending on whether the total U.S. Hispanic population was 16 or 25 million (at the time, the press cited both figures) and on the estimate that 70% of Hispanics were Catholic. In any case, the number of Catholic Latinos/as who were contacted was still well below the 30% hoped for by the Third *Encuentro*’s organizers. On the total U.S. Hispanic population at the time, see: Gorecki, 16; Vincent F.A. Golphin, “At Encuentro, Vision, Debate Mold Future,” *National Catholic Reporter* (30 August 1985): 1 and 4; and Moises Sandoval, “Ministering to the Vast Hispanic Church,” *The Catholic Review* (28 August 1985): A1 and A5. On the percentage of U.S. Latinos/as who were Catholic at the time, the 2007 Pew Research Center study “Changing Faiths: Latinos and the Transformation of American Religion” estimated that it was 68% in 2006; the 2008 “American Religious Identification Survey” found that the percentage of Hispanic adults who self-identified as Catholics has been steadily declining since 1990; see <<http://www.pewhispanic.org/files/reports/75.pdf>> and <[http://b27.cc.trincoll.edu/weblogs/AmericanReligionSurvey-ARIS/reports/ARIS\\_Report\\_2008.pdf](http://b27.cc.trincoll.edu/weblogs/AmericanReligionSurvey-ARIS/reports/ARIS_Report_2008.pdf)> (both accessed: 3

*encuentro* in Atlanta included 70 facilitators and 253 delegates from 18 different dioceses.<sup>111</sup>

The director of SEPI, Fr. Mario Vizcaíno, wrote to Bishop Roberto Sánchez of Santa Fe, New Mexico, with “great joy in [his] heart”:

We have achieved at this regional *encuentro* an ecclesial experience of communion and participation, of a Church that is missionary and poor. And when I refer to this experience, I am not speaking metaphorically. The community of Atlanta shared their homes, food, and cars with us. All opinions were respected. We shared, dialogued, prayed, and celebrated. For me what is most important is what was experienced. The Kingdom of God is being born among us; it is being born, it is growing, and it is multiplying.<sup>112</sup>

Fr. José Marins, who was present with his team at the Atlanta *encuentro*, remarked that the ultimate goal of the *Encuentros* was slowly to build a new style of Church that fostered people’s participation.

We presently have a Church that is too clerical, where the bishops and priests have all the say. . . . This leads to a Body of Christ that is just a head, in which the body is paralyzed. . . . What is truly prophetic [about this part of the process of the Third *Encuentro*] is that simple folk have the opportunity to see themselves as the Church and to speak about it with others, doing so on an equal footing and out of the same sense of commitment.<sup>113</sup>

As Lara Medina claimed in her analysis of the involvement of Las Hermanas in the Third *Encuentro*,

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August 2012).

<sup>111</sup> See “Representadas Muchas Naciones,” *La Voz* (29 March 1985): 15, Box *Enc III B*, SEPI Archives, Miami, FL; “Atlanta *Encuentro* Part of Prophetic Process, Coordinator Says,” *National Catholic News Service* (29 March 1985): 4-5. See “Resumen de las Propuestas Diocesanas – Documento de Trabajo: *Encuentro* Regional del S.E.,” March 1985, Box *Enc III B*, SEPI Archives, Miami, FL.

<sup>112</sup> Letter from Mario Vizcaíno to Roberto F. Sánchez, 8 April 1985, Box *Enc III B*, SEPI Archives, Miami, FL; English translation of Spanish original mine.

<sup>113</sup> Araceli M. Cantero, “Surge un Nuevo Modelo de Iglesia,” *La Voz* (29 March 1985): 7, Box *Enc III B*, SEPI Archives, Miami, FL; English translation of Spanish original mine.



the *encuentro* process modeled a participatory and egalitarian Church, characteristics marking a unique contribution of Latinos/as to the wider Church. Influenced by the *comunidades eclesiales de base* of Latin America but contextualized for U.S. Latino realities, small grassroots networks developed to transform a hierarchical model of church.

Sr. Consuelo Tovar of Las Hermanas, National Chairperson of the III *Encuentro* Executive Committee, observed that although the *Encuentro*

does give rise to a different model of church, . . . it doesn't have to threaten the structure of the church in any way. It calls for shared leadership and shared ministry and shared wisdom.<sup>114</sup>

The regional *encuentro* of the Far West in Fresno, California, was preceded by thirteen diocesan *encuentros*, starting with Sacramento (November 1984) and ending with Los Angeles (April 1985). The region's bishops expected over 300 delegates to attend the regional *encuentro* in Fresno.<sup>115</sup> At the diocesan *encuentro* in Riverside in November 1984, which lasted four days, 250 leaders wrote a set of proposals for the regional *encuentro* in Fresno.

They included the need to promote more base communities among marginalized Hispanics, ministry schools in parishes, more programs to help Hispanic youth and a more clear-cut church commitment to social justice among Hispanic working people.<sup>116</sup>

Among the complaints voiced by Hispanic leaders in Riverside were the small amount of encouragement they received from area priests and the lack of concern for the poor.<sup>117</sup> On 1

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<sup>114</sup> Cited in McCarthy, 21. Tovar's observation was in line with the views voiced by Archbishop Sánchez and Pablo Sedillo during the 1984 Rosemont meeting. See section 7.3 above.

<sup>115</sup> See Commission of the Spanish Speaking of Region XI, "Hacia el *Encuentro* Regional," *Noticias* 5 (March 1985), III *Encuentro* Collection, NHCC Archives, New York, NY. See "Encuentro Regional Hispano de Pastoral – Region XI," May 1985, Box *Enc III B*, SEPI Archives, Miami, FL.

<sup>116</sup> Mark R. Day, "San Bernardino Hispanic Meeting Latest Step in *Encuentro* Process," *National Catholic Reporter* (14 December 1984): 1 and 20, at 20.

<sup>117</sup> See Mark R. Day, "Lay Ministers Molding New Model of Church," *National Catholic*

September 1984, prior to the first diocesan *encuentro* of the Far West in Sacramento, the twenty-seven bishops of California and Nevada issued a pastoral letter, “Raise Your Prophetic Voices,” which officially convoked the Third *Encuentro*’s process in their region and contained their pledge “to listen attentively to the ‘prophetic voice’ [of] our Hispanic brothers and sisters . . .”<sup>118</sup>

The regional *encuentro* in Philadelphia, which was organized by the Northeast Catholic Pastoral Center for Hispanics, was attended by nearly 300 delegates.<sup>119</sup> According to one participant, the Church’s unity through diversity was especially evident at the closing dinner when all the delegates spontaneously began singing *De Colores* while waving their red and yellow napkins, as if to represent “unity, diversity, joy, and—in the midst of so many difficulties—hope!”<sup>120</sup> As groundwork for the *encuentro* in Philadelphia, the Northeast Catholic Pastoral Center for Hispanics prepared a working document containing over 260 proposals that had surfaced in the region’s diocesan *encuentros*.<sup>121</sup>

The success of these diocesan and regional *encuentros*, however, depended heavily on the effectiveness of the second nationwide grassroots consultation (step seven) that had been organized to reflect on the five themes identified in Rosemont. In order to facilitate this step, SEPI collaborated in the preparation of a guidebook in mid-1984 with the title “Temática

*Reporter* (14 December 1984): 20.

<sup>118</sup> Catholic Bishops of California and Nevada, “Raise Your Prophetic Voices,” 1 September 1984, Box *Enc III A*, SEPI Archives, Miami, FL.

<sup>119</sup> J. Juan Díaz Vilar, S.J., “El *Encuentro* Regional,” *Comunidades Evangelizadoras* 1 (July-August 1985): 1, Box *Enc III B*, SEPI Archives, Miami, FL. See also “Programa II Encuentro Regional del Nordeste: Philadelphia, PA,” May-June 1985, Box *Enc III B*, SEPI Archives, Miami, FL.

<sup>120</sup> “El *Encuentro* Regional,” 1.

<sup>121</sup> See Centro Católico Hispano del Nordeste, “II Encuentro Regional: Documento de Trabajo – Parte 1,” III *Encuentro* Collection, NHCC Archives, New York, NY.

Nacional: Manual de los E.P.D. y Grupos Móviles;” this guidebook was later adapted by other regions to fit their needs.<sup>122</sup> For example, in the fall of 1984, the Northwest Regional Office for Hispanic Affairs issued eight small guidebooks that utilized the see-judge-act approach and presented key concepts using simple drawings similar to those prepared for the Second *Encuentro*.<sup>123</sup> The Northwest Regional Office expected its grassroots consultations to require around four months since its CEBs were asked to meet sixteen times for about an hour and a half each.<sup>124</sup> Every CEB was also expected to produce at least three concrete recommendations for each of the Third *Encuentro*’s five themes.

In the two primary guidebooks prepared for this part of the Third *Encuentro*’s process—“Temática Nacional: Manual de los E.P.D. y Grupos Móviles” (step seven) and “Guías para los *Encuentros* Diocesanos y Regionales” (steps eight and nine)—an emphasis on the process itself and a concern for the overall spiritual vision of the Third *Encuentro* emerged. The emphasis on

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<sup>122</sup> See “Temática Nacional: Manual de Los E.P.D. y Grupos Móviles – Paso No. 7 – Estudio y Reflexión de la Base,” III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Temática Nacional.” This guidebook included five four-page flyers summarizing each of the Third *Encuentro*’s themes as well as a fifth five-page handout in which the small group participants could write down their reflections and recommendations. The version used in this study is the slightly modified edition prepared by the Southwest Regional Office for Hispanic Affairs in San Antonio, Texas.

<sup>123</sup> Copies of these guidebooks are in Box *Enc III B*, SEPI Archives, Miami, FL. Four of these twelve-page guidebooks covered Integral Education, Social Justice, Youth, and Leadership Formation, while the rest focused on four subtopics related to Evangelization: (1) Faith and Culture; (2) The Kingdom of God: The Mission of Jesus and of the Church; (3) The Church as Community; and (4) Pastoral Planning. On the Second *Encuentro*’s guidebooks, see section 5.3 above. Another example of an adaptation of this guidebook is California Catholic Conference, “Manual Guía – Equipos Promotores Diocesanos: Prioridades de la Reunión de Consulta Nacional,” n.d. (ca. mid-1984), Box *Enc III B*, SEPI Archives, Miami, FL.

<sup>124</sup> See “Presentación del Material Adaptado por el Instituto Pastoral del Noroeste,” n.d. (ca. August 1984), Box *Enc III B*, SEPI Archives, Miami, FL.

the process centered on the see-judge-act approach and was carefully delineated in the first guidebook as a “common frame of reference;” the second guidebook followed this approach without mentioning it explicitly.<sup>125</sup>

As proposed by the Third *Encuentro*’s organizers, *seeing* began with the U.S. Hispanic cultural reality and attempted to identify the primary causes underlying a particular situation. Thus, the participants of the Third *Encuentro* were required not only to have contributed to the process from the beginning, but were also supposed to be committed to their people and have “knowledge of the reality of the Hispanics in the area.”<sup>126</sup> Thus, involvement in the process from the beginning entailed participation in grassroots groups such as CEBs in a manner intended to prompt the emergence of the “voice of the people.”<sup>127</sup>

*Judging* was understood to create “a sense of continuity with the Church” by recommending the use of sources such as the documents of Vatican II, Medellín, Puebla, the Second *Encuentro*, documents of the U.S. bishops (especially their 1984 pastoral on Hispanics), and Paul VI’s *Evangelii Nuntiandi*.<sup>128</sup> These sources plus the Scriptures, coupled with the faith experience of the Christian community, comprised the twofold basis of *judging*:

Our reality . . . must be compared and confronted and JUDGED in light of the Gospel, (through the words and actions of Jesus) and in light of the faith of our Christian experience. . . . The ultimate judge of our reality is the Word of God and the living faith of the Church. We must let God’s Word judge so that it can convert it and modify it. We must also let our reality be judged by the Church,

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<sup>125</sup> See “Temática Nacional,” 6.

<sup>126</sup> “Guides,” 38.

<sup>127</sup> Ibid., 36.

<sup>128</sup> “Temática Nacional,” 8; cf. “Guides,” 27, 33-34, and 39. Unlike the preparations for the Second *Encuentro*, the process of the Third never referred to the statements of the 1976 Call to Action Conference in Detroit.

especialy as she expresses herself in such documents as Vatican II, Medellín, Puebla, USCC/NCCB, II Encuentro, [and] the Pastoral Letter on Hispanic Ministry.<sup>129</sup>

This perspective includes a contextualization of the theologizing process. As Stephen Bevans has emphasized:

doing theology contextually means doing theology in a way that takes into account two things. First, it takes into account the faith experience of the *past* that is recorded in scriptures and kept alive, preserved, defended—and perhaps even neglected or suppressed—in tradition. . . . Second, contextual theology takes into account the experience of the present, the *context*.<sup>130</sup>

Similarly, judging's twofold point of departure in the Gospel and in the Christian experience of people points to a concern for both past and present. The Third *Encuentro*'s grassroots foundation relied on an inductive, contextualized approach that respected both past and present, thereby creating a sense of continuity with the Church.

These regional and diocesan *encuentros* were also supposed to devise an *action* consistent with what the grassroots had seen and judged. This action was to entail personal

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<sup>129</sup> "Temática Nacional," 8 and 10. Capitalization and underlining in the original.

<sup>130</sup> Stephen Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 2003 revised and expanded edition), 5. For Bevans, context includes culture, social location, social change, and personal as well as communal experience. Bevans has identified six different models of contextual theologizing by varying the relative weight given to each pole of the past-present duo. For example, his countercultural model stresses the past over the present by radically distrusting the latter's "sanctity and revelational power." The countercultural model's polar opposite, the anthropological model, emphasizes "cultural identity and its relevance for theology more than scripture or tradition, which it considers important but a product of contextually relative theologies that have been hammered out in very particular contexts." Bevans located three of his remaining models somewhere in the middle, respecting both past and present, though not to the same degree: the praxis model gives a slight edge to the present, the synthetic model gives equal emphasis to both, and the translation model gives a slight edge to the past. Bevans' sixth model, the transcendental model, cannot be located on the past-present plane since it does not focus on the content to be articulated but on the subject who is doing the articulating (*ibid.*, 32).

conversion with a conspicuous communal implication: the changing of social structures. Such action needed to be connected with *concientización*, evangelization, liberation, a preferential option for the poor, and the building of the Kingdom of God. The see-judge-act approach was succinctly summarized by the Third *Encuentro*'s organizers:

Departing from our cultural reality (SEE) [in order] to raise our prophetic voice (JUDGE) [and] . . . make a preferential option for those alienated and margined [sic] from Church and Society (ACT).<sup>131</sup>

The process of the Third *Encuentro* and its potential outcomes were considered an integral part of the intended action:

We want to emphasize the importance of the process above the event in Washington, D.C. Every diocese [sic] is invited to respond to the call of our bishops (descendants [sic] of the apostles) and to participate in this historical process . . . [which will lead to] concrete propositions that will affect diocesan/regional structures.<sup>132</sup>

The Third *Encuentro*'s efforts—especially those designed to change social and ecclesial structures—were to be viewed within the theological framework of continuing “to walk together towards the building up of the Kingdom of God.”<sup>133</sup> Accordingly, another important topic in the guidebooks was the spiritual vision of the process, which the organizers termed its *mística* (mysticism). The Third *Encuentro*'s *mística* was expressed in sessions devoted to sharing, prayer, missionary awareness (particularly with respect to fallen-away Catholics), and Eucharistic celebrations.<sup>134</sup> Commenting on this aspect of the Third *Encuentro*'s process, Fr.

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<sup>131</sup> “Temática Nacional,” 6.

<sup>132</sup> “Guides,” 28.

<sup>133</sup> *Ibid.*, 27.

<sup>134</sup> See *ibid.*, 37-38. Since the Eucharist was considered a significant part of the regional and diocesan *encuentros*, encouragement was given to make use of symbols significant to the various assembled groups: *ibid.*, 34-35.

Mario Vizcaíno emphasized that the Church's pastoral activity should always include three elements: action, serious theological reflection (which relies on seeing as well as judging), and *mística*.

Action without reflection and in the absence of *mística* is empty activism. [In other words,] actions are taken but without knowing why. Reflection that lacks action and *mística* is mere ideology. . . . And a *mística* sans reflection that also does not lead to action is a good-for-nothing angelic spiritualism.<sup>135</sup>

These guidebooks helped direct the Third *Encuentro*'s process through to step nine and so prepared the way for the Third *Encuentro* in August 1985 in Washington, DC. The regional *encuentros* elected the delegates who were to attend the national *encuentro* and forwarded the Secretariat their reflections on the Third *Encuentro*'s five themes. The members of the Secretariat used this information to prepare the Third *Encuentro*'s working document and mailed it to all the delegates prior to the national *encuentro* in Washington.

### 7.5 Ecclesiological Themes of the Working Document

The working document of the Third *Encuentro* was a bilingual text divided into five sections corresponding to the *Encuentro*'s major themes.<sup>136</sup> Each section contained three subheadings that listed relevant proposals, discussed pertinent situations, and ended with a theological reflection. The working document was meant to convey the hopes, fears, and reactions of the tens of thousands of Catholic Hispanics who participated in the first nine steps of the Third *Encuentro*'s process that culminated in the eight regional *encuentros*. The working

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<sup>135</sup> Interview of Fr. Mario Vizcaíno by the author, 1-2 June 2009; hereafter cited: Vizcaíno interview. English translation of Spanish original mine.

<sup>136</sup> Cf. Secretariat for Hispanic Affairs, "III Encuentro Nacional Hispano de Pastoral – Pueblo Hispano, Voz Profética: Documento de Trabajo—Edición Bilingüe" (Washington, DC: NCCB/USCC, 1985); hereafter cited: "Documento de Trabajo." Unless otherwise noted, all citations of this document are from the English section.

document included four significant ecclesiological themes: (1) references related to communion ecclesiology; (2) the Hispanic community's need for further formation and evangelization; (3) the model of Church desired by U.S. Hispanics; and (4) a list of groups that should be at the center of the Church's ministerial priorities.

### *Communion Ecclesiology*

Similar to its two predecessors, the Third *Encuentro*'s working document pointed to a concern for the Church's unity and an emphasis on its diversity. The working document outlined the importance of the Church's unity by recognizing the positive value of supporting the faith community's bishops and priests. For example, in speaking about integral education, the document stated: "We propose that we, the Church, with total support and direction of the hierarchy, form and execute integral education programs for rural areas as well as urban areas . . ."<sup>137</sup> In addition to inviting bishops to become "heralds of our voices,"<sup>138</sup> the document stated that: Hispanics "should . . . eliminate or avoid every type of segregation—religious, educational, or sociological;" the Church should be "without division and racism;" and Latinos/as should "embrace the truth, grow in charity united to Christ, and work as members of one body at the service of the community."<sup>139</sup> These references to religious segregation and ecclesial division were the closest that the document came to expressing a caution against creating a separate or parallel Church while implementing the ecclesial changes desired by Catholic Hispanics.<sup>140</sup>

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<sup>137</sup> "Documento de Trabajo," 39. Cf. *ibid.*, 118: "We want to prepare ourselves in union with the clergy and count on their moral and economic support in this formation."

<sup>138</sup> *Ibid.*, 76.

<sup>139</sup> *Ibid.*, 45, 65, and 121, respectively.

<sup>140</sup> On the absence of such a concern at the Second *Encuentro*, see the discussion of the pilgrim



Such an emphasis on unity did not imply the absence of an equally forceful call for greater diversity in the Church and for the elimination of obstacles hampering the development of a Hispanic-friendly space within the Church. The working document pointed to a *pastoral de conjunto*, liturgical celebrations in Spanish, *comunidades eclesiales de base* (CEBs), and bicultural/bilingual programs of formation as corner stones of the Church's evangelizing mission and as vehicles for ensuring its diversity.<sup>141</sup> The working document described the Church as being "cold" due to its "lack of fraternal love and the absence of a communitarian dimension in the living of the faith."<sup>142</sup> Such an absence meant "[t]he reality of the Hispanic people [was] not taken into consideration in the [Church's] planning."<sup>143</sup> One of the country's eight regions noted that the conclusions of the previous two *Encuentros*

inspire us to date, but at the same time they discourage us because we find now, eight years later that our recommendations [at this Third Encuentro] are a repetition of the Segundo Encuentro. This happens precisely because in many areas those conclusions and recommendations have not been seriously implemented . . . with the vision of a joint pastoral plan. We are also encouraged by the Bishops' Pastoral Letter [on Hispanics], but we fear that it will stay as a promise.<sup>144</sup>

In so far as the Church's diversity is integral to, or even constitutive of, its unity, the document's call for greater diversity was a recognition of the pilgrim character of the faith community's

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character of ecclesial unity in section 6.2 above.

<sup>141</sup> Cf. "Documento de Trabajo," 12-17.

<sup>142</sup> *Ibid.*, 18.

<sup>143</sup> *Ibid.*

<sup>144</sup> *Ibid.*, 20.

unity.<sup>145</sup> The document referred to the Church's unity as still a hope and stated that parishes and small Christian communities can generate and not just nourish the faith community's unity.<sup>146</sup>

The suggestions of the working document did not shy away from criticizing clergy who obstructed the cultural space needed by Latinos/as within the Church. For example, in discussing three of the Third *Encuentro*'s five themes, the participants at the regional *encuentros* labeled the lack of Hispanic lay leaders, priests, and religious—and so the absence of Latino/a voices in the Church's planning and decision making—a very serious problem.<sup>147</sup> The document claimed that it is “urgent and necessary that the Hispanics in the Church participate at all levels in the discernment and planning processes, decision making and execution.”<sup>148</sup> The document approvingly noted that the U.S. bishops had recognized this issue in their pastoral letter:

“Hispanics are *severely* underrepresented at decision-making levels in Church and society.”<sup>149</sup>

However, the document was blunt in blaming Church leaders for the problem:

One of the causes for this absence of leaders is the lack of recognition accorded to Hispanics by Church authorities. Hispanics thus feel isolated, not taken into account, in spite of the two previous National *Encuentros*. Within the Church, we have not been recognized or allowed to function, though some of us have made efforts to prepare ourselves for ministerial roles.<sup>150</sup>

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<sup>145</sup> On the distinction between “integral” and “constitutive,” see Charles Murphy’s discussion of the final document of the 1971 Synod of Bishops in his “Action for Justice as Constitutive of the Preaching of the Gospel: What Did the 1971 Synod Mean?” *Theological Studies* 44 (1983): 298-311.

<sup>146</sup> See “Documento de Trabajo,” 12, 14, and 69.

<sup>147</sup> The lack of Hispanic leaders was discussed under three themes: Evangelization, Integral Education, and Leadership Formation. The need for greater Hispanic participation in the Church’s planning and decision making was included under Integral Education, Social Justice, and Leadership Formation.

<sup>148</sup> “Documento de Trabajo,” 72.

<sup>149</sup> Cited in *ibid.*, 123. The citation is from HP § 7.

<sup>150</sup> “Documento de Trabajo,” 123.

Conspicuously missing from this discussion of the need for greater coresponsibility was any reference to one of the hallmarks of the previous two *Encuentros*: the *proportional* representation of Hispanics at all levels of Church decision making.<sup>151</sup> In fact, neither the conclusions of the Third *Encuentro* nor the “National Pastoral Plan for Hispanic Ministry” (NPPHM) referred to proportional representation, though Archbishop Patricio Flores did allude to it in his homily at the Third *Encuentro*’s closing liturgy.<sup>152</sup>

### *Formation and Evangelization of Hispanics*

The working documents recognized that U.S. Catholic Latinos/as needed further formation and training.<sup>153</sup> The need for further training—which was considered so vital that it was explicitly included under all five themes of the working document—appeared as a call for more centers of bilingual/bicultural formation, for catechesis and “self-evangelization,” and for discussion of integral education’s advantages; this issue also seems to have been a core concern at all of the regional *encuentros*. Given the fact that some Hispanics, such as migrant farm workers, found it difficult to get to bilingual pastoral centers of formation, the document also called for the establishment of mobile formation teams.<sup>154</sup>

In an essay about the Third *Encuentro*, Moises Sandoval discussed the “Latinization” of the Church in the United States which was a result of the growing number of Hispanics; Sandoval noted that there had been

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<sup>151</sup> On the bishops’ reaction to the principle of proportional representation, see section 3.3 above.

<sup>152</sup> See section 8.2 below.

<sup>153</sup> The fact that *all* those ministering to and with Hispanics, regardless of their ethnicity, needed bilingual training was not ignored; see, for example, “Documento de Trabajo,” 41.

<sup>154</sup> Cf. “Documento de Trabajo,” 12, 15, 16, 39, 70, 96, 98, 118, and 119.

little Latinization of leadership in the U.S. church. Archbishop Roberto Sanchez of Santa Fe and Patricio F. Flores of San Antonio head powerful committees in the National Conference of Catholic Bishops. Jesuit Father Raymundo Rodriguez heads a Jesuit province. Father Raul del Valle has been named chancellor of the Archdiocese of New York. But, in general, Hispanics are not in leadership positions.<sup>155</sup>

Appropriate formation required knowledge of the Bible, sacraments, and Church doctrine and history. A typical example was mentioned in the working document's first section which listed the following needs for the renewal of the Church's evangelizing mission: "Catechesis for adults, youth, and children, discussion and reflection groups, Bible study groups, lectures on the social doctrine of the Church and the history, life and doctrine of the Church."<sup>156</sup> A more detailed description of this need surfaced in the document's calls for the establishment of bilingual pastoral centers of formation:

It is urgent to create diocesan, regional and national bilingual pastoral centers, where the work of information, formation, unification and coordination for the evangelization of the people can be carried out. The function of these centers is the following:

- a. Assist all men, women, young and adults, the complete family, refugees marginalized and undocumented, according to their needs, culture, and language to help them grow in their faith and give witness to it in their lives.
- b. Make groups of evangelizers who as a group would visit neighbors alienated from the Church.
- c. Develop and offer ongoing programs for the integral preparation of Hispanic leaders, programs on liturgy, scripture, sacraments, culture and ministries.
- d. Assist parishes with Hispanic personnel to plan and implement programs and provide them with resources and materials (books, videos, etc.).<sup>157</sup>

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<sup>155</sup> Moses Sandoval, "The Latinization of the American Church," *The Catholic Review* (4 September 1985): A1.

<sup>156</sup> "Documento de Trabajo," 12.

<sup>157</sup> *Ibid.*, 15. Similar calls for the creation of centers of formation can be found in: *ibid.*, 38-40, 68-69, 74-75, 97-98, 119, 121, and 124.

The goal of this formation was not merely the acquisition of more information and knowledge about the Catholic faith and Church, but included at least six other requisites: (1) to stimulate the evangelization of Catholic Latinos/as (both as agents and subjects of the process);<sup>158</sup> (2) to “maintain and nourish cultural and religious values of Hispanics;”<sup>159</sup> (3) to promote the “greater participation of Hispanics in all the Church’s programs”<sup>160</sup> as well as in society and help Latinos/as overcome obstacles preventing their socio-ecclesial participation, “such as discrimination, youth unemployment, need for Hispanic clergy, [and] poverty;”<sup>161</sup> (4) to support unity in the Church and among Latinos/as;<sup>162</sup> (5) to aid the struggle for social justice;<sup>163</sup> and (6) to facilitate the *concientización* of Hispanics and their, as well as the world’s, liberation.<sup>164</sup> The document called for the creation of bilingual/bicultural youth centers that could provide “an integral education which will empower him/her to carry out a critical analysis of reality and will form him/her as an agent of change, with a commitment to struggle for a more just society and for a Church which will fully manifest the teachings of Christ.”<sup>165</sup>

The formation needed for nourishing Hispanic cultural and religious values required immersion in what the Third *Encuentro* described as *mística*. Latinos/as recognized that part of their formation had to include “programs on liturgy, scripture, sacraments, culture and

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<sup>158</sup> Cf. *ibid.*, 12-13.

<sup>159</sup> *Ibid.*, 119.

<sup>160</sup> *Ibid.*

<sup>161</sup> *Ibid.*, 40.

<sup>162</sup> Cf. *ibid.*, 74-75.

<sup>163</sup> Cf. *ibid.*, 68-69.

<sup>164</sup> Cf. *ibid.*, 40, 46, 65, and 67-68.

<sup>165</sup> *Ibid.*, 98.

ministries.”<sup>166</sup> Hispanics saw themselves not only as students, but also as teachers: “Let us contribute with our joy and our enthusiasm to the liturgical style of the ecclesial communities in the U.S.”<sup>167</sup> This concern for *mística*, which appeared on numerous occasions during the various planning stages,<sup>168</sup> was exemplified by the use of the Pilgrimage Cross and the Third *Encuentro*’s liturgies.<sup>169</sup>

Fr. Juan Romero, the Third *Encuentro*’s National Coordinator, suggested transporting the Pilgrimage Cross to every regional *encuentro* in the country and then to Washington, DC, for the national meeting, where each participant would receive a small replica of it. The Pilgrimage Cross had been given to Bishop Theodore E. McCarrick of Metuchen, New Jersey, by Pope John Paul II in Santo Domingo, Dominican Republic, on 12 October 1984, to mark the start of the novena that would culminate with the 500<sup>th</sup> anniversary celebration of Christopher Columbus’ arrival in the New World. The central idea behind Romero’s proposal was to highlight that the Third *Encuentro*’s “process [was] a process which point[ed] towards the coming of the kingdom

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<sup>166</sup> Ibid., 15.

<sup>167</sup> Ibid., 105. Practically missing from the discussion of the liturgical dimension of Latinos/as were references to Mary and Marian devotions; the working document referred to the latter on only one occasion (ibid., 41). On the general absence of Marian themes at the *Encuentros*, see section 8.2 below.

<sup>168</sup> For example, “Minutes of the Ad Hoc Committee, Malibu,” 10; and “Romero to Ad Hoc Committee,” 3. See also “III Encuentro Nacional Hispano de Pastoral,” *¡En Marcha!* 3 (August 1985): 2, Box *Enc III B*, SEPI Archives, Miami, FL; hereafter cited: “III Encuentro.”

<sup>169</sup> The Third *Encuentro*’s liturgical planning, as part of its *mística*, is discussed in section 8.2 below.

through Evangelization to the ends of the Earth.”<sup>170</sup> Romero’s proposal was approved unanimously.<sup>171</sup>

In line with the three-fold self-awareness of *la base* from the two previous *Encuentros*, the working document not only recorded the participants’ need for ongoing evangelization and further formation, it also documented their recognition of the third element: “[w]e experience a great need for *conversion* and formation in order to better carry out our evangelizing mission.”<sup>172</sup>

### *The Church Desired by U.S. Hispanics*

Although the conclusions of the Second *Encuentro* delineated the characteristics of the Church desired by U.S. Hispanics, the Third *Encuentro*’s working document expanded its ecclesiology by using the phrases “model of Church” and “type of Church.”<sup>173</sup> The document stated that U.S. Catholic Latinos/as “announce a *model of Church* that is open to the people’s needs, placing its buildings at the disposal of the people and recognizing the reality of Hispanics as a poor community.”<sup>174</sup> The document also commented on formation programs for Spanish-speaking Catholics:

We have found in many dioceses a lack of adequate formation programs to train lay Hispanic leaders. In some communities there are no opportunities for formation, while in others the available programs do not respond to the *type of Church* which Hispanics seek. They take no account of our language, culture or

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<sup>170</sup> “Romero to Ad Hoc Committee,” 3.

<sup>171</sup> See “III Encuentro,” 11.

<sup>172</sup> Ibid., 18; italics mine. As mentioned previously, the evangelizing mission of Latinos/as included the need for “self-evangelization” (ibid., 12). On the three-fold awareness of *la base*, see section 7.3 above.

<sup>173</sup> On the Second *Encuentro*’s view of the Church desired by U.S. Latinos/as, see section 6.2 above.

<sup>174</sup> “Documento de Trabajo,” 125; italics mine.

values. We need preparation in the areas such as the Bible, history of the Church, Church documents, psychological notions and group dynamics.<sup>175</sup>

In spite of the popularity of Avery Dulles' *Models of the Church* (1974),<sup>176</sup> the U.S. bishops and Vatican pronouncements have made little use of the "model(s) of the Church."<sup>177</sup> The only extended use of "model of the Church" by the U.S. bishops appeared in the "National Pastoral Plan for Hispanic Ministry" (NPPHM) in 1987. Three years later, the NCCB's Committee for Hispanic Affairs commented in a way that gave the impression of downplaying its appearance.<sup>178</sup> While the terms "type" or "model" of the Church were present in the working document as well as in the NPPHM, they were not included in the Third *Encuentro*'s conclusions.

The model of Church desired by U.S. Hispanics in the working document included characteristics mentioned at the previous two *Encuentros*: missionary; evangelizing; prophetic; servant; communitarian; committed to greater participation of Hispanics (via shared responsibility); concerned for social justice; organized along the lines of a *pastoral de conjunto*; structured around the family as well as CEBs; consciously aware of its eschatological relationship vis-à-vis the Kingdom of God; and focused on the difficulties of specific groups,

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<sup>175</sup> Ibid., 121; italics mine.

<sup>176</sup> See Avery Dulles, S.J., *Models of the Church* (New York, NY: Random House, 2002 expanded edition).

<sup>177</sup> Since 1974 a handful of references both to Mary as *the* model of the Church, and to the Trinity, as well as to the family, have appeared in Vatican documents and in texts of the U.S. bishops. For example, see: Congregation for Religious and for Secular Institutes, "Contemplative Dimension of Religious Life," *Origins* 10 (12 February 1981): 550-555; U.S. Bishops, "Called and Gifted: Catholic 1980," *Origins* 10 (27 November 1980): 369, 371-373; and U.S. Bishops' Committee on Doctrine, "Report: An Ongoing Discussion of Magisterium," *Origins* 9 (7 February 1980): 541, 543-551.

<sup>178</sup> See the follow up to the NPPHM discussed in section 8.4 below.



such as the youth.<sup>179</sup> The document provided descriptions of eight of these ten ecclesial traits. First, the *missionary* dimension demands that the Church seek, welcome, and evangelize immigrants, refugees, the undocumented, the poor/marginalized, and those separated from the faith community;<sup>180</sup> in addition, a missionary Church would emphasize “family ministry as the educating nucleus” of its own faith.<sup>181</sup> Second, the Church’s *evangelizing* task, considered its “essential mission” since the Church exists in order to evangelize, begins with the person (EN § 20) and remembers that every person is incarnated in a certain culture in a particular time and place; thus, the Church must continuously evaluate and reflect upon evangelization so that it responds to the real needs of the people it is trying to reach.<sup>182</sup> This evangelizing Church, “embracing the Hispanic family as one of its priorities,”<sup>183</sup> will ask the “full body of the people of God and each member” to participate in its essential mission.<sup>184</sup>

Third, a *prophetic* Church will faithfully look to divine revelation to proclaim the Gospel, to denounce injustice, and to participate “in the construction of a just society which corresponds with the Reign of God.”<sup>185</sup> The document also voiced the hope that such a Church would raise the prophetic voice of the Gospel by

creating centers of Social Justice, making common cause with the victims of racism and discrimination in housing, employment and education. We [also] recommend that the Church hierarchy raise their prophetic voice to defend the

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<sup>179</sup> Most of these characteristics appeared under the theme of Evangelization. References to the Kingdom of God appeared throughout the working document.

<sup>180</sup> See “Documento de Trabajo,” 12 and 18.

<sup>181</sup> Ibid., 16.

<sup>182</sup> See *ibid.*, 21.

<sup>183</sup> Ibid.

<sup>184</sup> Cf. *ibid.*, 50.

<sup>185</sup> Ibid., 50.

Hispanic people, and that the Bishops open offices, providing resources and personnel for services of social justice and human rights.<sup>186</sup>

The working document pointed out that the Church's prophetic commitment to catholicity included cooperating and promoting "good relationships with other ethnic groups."<sup>187</sup>

Fourth, "[i]t is urgent and necessary that the Hispanics in the Church *participate* at all levels in the discernment and planning processes, decision making and execution."<sup>188</sup> The working document mentioned Latino/a involvement in the decision-making process and implementation of ecclesial proposals, and called for Hispanic lay leaders to occupy "positions of responsibility within the Church at all levels (national, regional, parish and diocesan councils, etc.) in order [for] the Church [to] take into account not only the needs of the people and their culture, but also the values and gifts which Hispanics can contribute to the mission of the Church."<sup>189</sup> The lack of Hispanic participation in the Church was considered reversible through integral education—which could concurrently combat discrimination—by providing Hispanics with appropriate training for positions of leadership in the Church.<sup>190</sup>

Fifth, the *pastoral de conjunto* that should structure the whole Church revolves around diocesan pastoral councils—composed of priests, religious, and lay people, who represent the diocese's various communities and movements—that "promote . . . dialogue and cooperation

<sup>186</sup> Ibid., 68. In a manner similar to the 1983 guidebook "Pueblo de Dios en Marcha: Manual Guía para la Formación de los Equipos Promotores Diocesanos," inklings of *Encuentro* 2000 were evident; cf. section 7.3 above as well as section 8.5 below on *Encuentro* 2000.

<sup>187</sup> "Documento de Trabajo," 125.

<sup>188</sup> Ibid., 72; italics mine.

<sup>189</sup> Ibid., 120; see also *ibid.*, 66. On the distinction between participation and shared responsibility, see section 2.2 above.

<sup>190</sup> See "Documento de Trabajo," 44.

among the different groups of the community (parishes, CEB, Apostolic movements) . . .”<sup>191</sup>

Encouraging the proper formation of Catholic Latinos/as should be a primary responsibility.

Sixth, organizing the Church around *comunidades eclesiales de base* entails coordination with their parishes as well as with apostolic movements. This coordination would be the responsibility of newly established diocesan pastoral councils and an expression of *pastoral de conjunto*. The document concluded that, “[i]n general, the traditional parish model does not reach many of the Hispanics;”<sup>192</sup> indeed, undocumented immigrants reported that they felt afraid of U.S. Catholic parishes. However, when the document described the ideal Church as a “community of communities,” it did not stress the impact of CEBs but pointed to the family instead.

We ought to view the family as the natural group that motivates unity in action. In this way we form our conscience of community and are able to achieve that our Church be a community of communities.<sup>193</sup>

The reference to the family in this context is an example of the failure—present in the previous two *Encuentros*—to define the exact purpose of CEBs and their relationship to the parish and apostolic movements, especially since CEBs have been described by some Latin American theologians as the Church’s center.<sup>194</sup> For example, Brazilian Fr. José Marins, who had an advisory role at the Third *Encuentro*, described CEBs as “the Church in microcosm” and

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<sup>191</sup> Ibid., 16.

<sup>192</sup> Ibid., 74.

<sup>193</sup> Ibid., 21; cf. *ibid.*, 19.

<sup>194</sup> Cf. the discussion of CEBs in section 6.1 above.

as “the basic expression of the Church at the grassroots level.”<sup>195</sup> A short guide prepared for the

Third *Encuentro* described a CEB as

a group of people of one or more natural communities that emerges and grows among the poorest sectors of society and that discovers itself to be the Church’s cell. Its members strive to live a communion of faith, prayer, and mutual commitment, actualizing the Church’s prophetic mission and service to the world.<sup>196</sup>

This description contrasts with the depiction of the *parish* as a “kind of cell” of the diocese and of the family as the “vital cell of society” in *Apostolicam Actuositatem* (§ 10 and § 11, respectively). A similar ambiguity regarding the family and CEBs surfaced in the Second *Encuentro*’s recommendations, though not in those of the first.<sup>197</sup> In the opinion of Timothy Matovina,

The *Encuentros*’ strong emphasis on basic communities did not encompass a substantive analysis about how these small communities relate to parishes and apostolic movements. It is not even clear whether various passages in the *Encuentro* documents about basic communities were intended to include the growing number of small groups for prayer, faith formation, and apostolic endeavors like those of the Catholic Charismatic Renewal. Latin American theologians and pastoral leaders were emphatic that basic ecclesial communities are not another apostolic movement, but a structural unit of ecclesial life on par with the prevalent status of the parish in U.S. Catholicism.<sup>198</sup>

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<sup>195</sup> Marins, *The Church from the Roots*, 16 and 17, respectively.

<sup>196</sup> Sr. Dolorita Martínez et al., “III Encuentro Nacional Hispano de Pastoral: Vocabulario de Teología – Pastoral Hispanoamericana” (San Bernardino, CA: Librería Pueblo, n.d.), 2, III *Encuentro* Collection, USCCB Archives, Washington, DC. English translation of Spanish original mine.

<sup>197</sup> For example, the Second *Encuentro*’s resolution #3 under “Evangelization” about basic Christian communities stressed the importance of the family without indicating how the two are related; cf. section 6.1 above on CEBs in the Second *Encuentro*.

<sup>198</sup> Timothy Matovina, *Latino Catholicism: Transformation in America’s Largest Church* (Princeton, NJ: Princeton University Press, 2012), 99; hereafter cited: Matovina.

As with the phrase “model of the Church,” the NCCB’s Committee for Hispanic Affairs, in its follow-up to the NPPHM, abandoned the term “basic ecclesial community” in favor of “small Christian community” (SCC) seemingly to reaffirm the centrality and *basic* nature of the parish structure.<sup>199</sup> Regardless of this ambiguity, Hispanics in the United States seem to have answered the call to join CEBs and other small Christian groups.<sup>200</sup>

Seventh, the Third *Encuentro*’s working document, more than any previous statement produced by Catholic Hispanics, included twenty-one references to the *Kingdom of God*:<sup>201</sup> “[t]he mission of the Church is to build the Kingdom of God here on Earth”; Hispanics are called to assume leadership positions in the faith community precisely to build “God’s Kingdom of Justice and Peace.”<sup>202</sup>

The eighth and final ecclesial trait described in the working document identified the people who should receive attention from the Church. The resulting list of *ministerial priority groups* resembled those of the previous two *Encuentros*.

<sup>199</sup> This is discussed further in section 8.4 below.

<sup>200</sup> The latest available data (2011) suggest that about 28% of all SCCs in the United States are wholly comprised of Latinos/as, up from 20% in 1998. See William D’Antonio, “American Catholics Today: Some Major Findings” (Lecture, Institute for Policy Research and Catholic Studies at The Catholic University of America, Washington, DC, 10 November 2011). Some results of this study were published: William D’Antonio, “Persistence and Change: Survey Offers Portrait of US Catholics in the Second Decade of the 21<sup>st</sup> Century,” *National Catholic Reporter* (28 October–10 November 2011): 1a-28a. On the 1998 data, see Bernard J. Lee, SM, William V. D’Antonio, et al., *The Catholic Experience of Small Christian Communities* (Mahwah, NJ: Paulist Press, 2000), 34-35 and 170-171; cf. Matovina, 101-102.

<sup>201</sup> See “Documento de Trabajo,” 12, 21, 50, 73, 76, 77, 102, 105, 106, and 125. The conclusions of the First and Second *Encuentros* incorporated only two references to the Kingdom of God; see Tables 3.1 and 3.4 above, the introduction to Chapter 3 as well as section 3.2 above, and the discussion of CEBs in section 6.1 above.

<sup>202</sup> “Documento de Trabajo,” 125 and 77, respectively.

## 7.6 Summary

The first nine steps of the Third *Encuentro*'s process took slightly over two years—May 1983-July 1985—to complete. This process, leading to the *Encuentro*, was approved by the U.S. bishops in their pastoral letter, “The Hispanic Presence: Challenge and Commitment” (1983). The nine steps included two grassroots consultations, the first of which helped identify this *Encuentro*'s five main themes: Evangelization, Integral Education, Social Justice, Youth, and Leadership Formation. The second grassroots consultation, completed in December 1984, was the basis for the diocesan and regional *encuentros* and resulted in the Third *Encuentro*'s working document; four ecclesiological themes stand out: (1) the Church's diversity and unity; (2) the need of Latinos/as for further formation and evangelization; (3) the phrase “model of Church” and its characteristics, such as evangelizing, prophetic, servant, communitarian, coresponsible, involving a *pastoral de conjunto*, promoting CEBs, and conscious of its own eschatological relativity; and (4) ministerial priority groups similar to those mentioned by the previous *Encuentros*: youths, family, poor/marginalized, farm workers, undocumented, and women.

The Third *Encuentro* was the most complex and well-organized event ever spearheaded by the Secretariat for Hispanic Affairs. Completing this *Encuentro*'s first nine steps included contacting the largest number of Catholic Hispanics in the history of the U.S. Church—some 600,000 by one estimate—in order to incorporate their views into what became the working document for the Third *Encuentro* at Washington, DC, in August 1985.

## Chapter 8

### **The Third *Encuentro***

Prior to the arrival of over 1,100 delegates at the Third *Encuentro* in Washington, DC on 15 August 1985,<sup>1</sup> there was a series of consultations, starting at the grassroots and continuing at the diocesan and regional levels. These *encuentros* provided the information used by the Secretariat for Hispanic Affairs of the National Catholic Conference of Bishops (NCCB) and of the United States Catholic Conference (USCC) to prepare the working document for the Third *Encuentro*; a copy of this document was sent to each delegate about a month prior to their arrival in Washington. The goal of the Third *Encuentro* was to write a “National Pastoral Plan for Hispanic Ministry.”<sup>2</sup>

On the eve of the Third *Encuentro*, Fr. Juan Romero, then National Coordinator of its Executive Committee, hoped that the delegates would deepen U.S. Hispanics’ consciousness of the Church and discuss the realities most affecting Latinos/as.<sup>3</sup> In the end, the Third *Encuentro*’s participants endorsed nine pastoral guidelines expressing their commitments as representatives of U.S. Catholic Hispanics; these commitments promoted the pastoral ministry Latinos/as needed and described the Church Hispanics desired. The resolutions of the Third *Encuentro* were regarded by Archbishop Pio Laghi, then Apostolic Pro Nuncio to the United States, as the “flesh and blood” of ministry to Latinos/as.<sup>4</sup>

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<sup>1</sup> See Table 7.1 for the eleven-step process of the Third *Encuentro*.

<sup>2</sup> The U.S. bishops approved “National Pastoral Plan for Hispanic Ministry” in 1987.

<sup>3</sup> “Encuentro Opens Today at CUA,” *Catholic Standard* (15 August 1985): 10.

<sup>4</sup> “On File,” *Origins* 15 (29 August 1985): 162.

### 8.1 The Meeting of the Third *Encuentro*

In May 1984, a little over a year before the Third *Encuentro*, Pablo Sedillo and Fr. Vicente López of the Secretariat met with Msgr. William Kerr, then Director of Diocesan Relations at The Catholic University of America (CUA) in Washington, DC, to discuss the facilities needed: five large assembly halls for about 250 people each; conference rooms for about 50 people each; a press room; chapels for mediation and personal prayer; living accommodations; dining rooms and food services; liturgical resources such as musicians; and the participation of the staff of the (now Basilica of the) National Shrine of the Immaculate Conception.<sup>5</sup> The logistics were formidable: an official told the university's president: "[the Third *Encuentro*] was really too big an event for our facilities and personnel, but everyone pulled together and made it happen."<sup>6</sup> The Third *Encuentro*'s organizers were able to make arrangements for over 1,100 participants.

Similar to its predecessor, the Third *Encuentro* did not schedule plenary-session presentations, but relied on small-group discussions followed by voting of the whole body at the National Shrine or in the CUA gymnasium. Using large assembly halls,<sup>7</sup> the participants were

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<sup>5</sup> See letter from Msgr. William A. Kerr to Fr. William Byron, S.J., et al., 23 May 1984, Box 53 "Encuentro III," President Collection, The American Catholic History Research Center at CUA, Washington, DC.

<sup>6</sup> Letter from Vincent Walter to Fr. William Byron, S.J., 22 August 1985, Box 53 "Encuentro III," President Collection, The American Catholic History Research Center at CUA, Washington, DC. Pablo Sedillo had a non-fatal heart attack following the Third *Encuentro*. See Archbishop Roberto Sánchez, "Report to General Meeting of Bishops, 11 November 1985, Washington, DC," III *Encuentro* Collection, USCCB Archives, Washington, DC. Fr. Vicente López of the Secretariat assumed the responsibility for coordinating the writing of the NPPHM while Sedillo was recovering his health.

<sup>7</sup> The five assembly halls were Maloney, Caldwell, Ward, Gowan, and Theological College.



divided into five groups of 225—called *mini-plenarios*; the results of these *mini-plenarios* came to be known as “*las conclusiones de los halls*” (the conclusions of the halls). To formulate conclusions, the participants in each hall were divided into five groups of 45 each; these, in turn, were subdivided into three groups of fifteen people to maximize participation. Each of the five *mini-plenarios* had two rapporteurs, who summarized the conclusions voiced at the assembly halls and met with the Third *Encuentro*’s editing committee to compose the resolutions that were presented to the general assembly for a vote.<sup>8</sup> To gauge the thinking of the *mini-plenarios* and of the plenary assembly, each delegate was given three large color-coded cards: the green card signified the participant’s total acceptance of the proposed resolution; the red card indicated complete rejection; and the yellow card meant a delegate was not yet prepared to vote because he or she had questions and wanted to discuss the proposal further.<sup>9</sup> The procedures devised by the organizers stressed the need to dialogue as much as possible prior to voting in the *mini-plenarios* so that the general assemblies gave almost unanimous endorsement to each proposed resolution.

The Third *Encuentro*’s participants registered and received their dorm-room assignments starting at 3:00 p.m. on Thursday August 15 in CUA’s Monroe Hall.<sup>10</sup> The 1,112 attendees from 133 dioceses<sup>11</sup> gathered near the National Shrine at 7:30 p.m. for the opening liturgy presided by

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<sup>8</sup> See “Pueblo Hispano—Voz Profética: III Encuentro Nacional Hispano de Pastoral,” VHS documentary (Miami, FL: SEPI-TV, 1985); hereafter cited: “III Encuentro Documentary.” See also: “Prophetic Voices: Document on the Process of the III Encuentro Nacional Hispano de Pastoral,” in *Hispanic Ministry: Three Major Documents*, eds. Secretariat for Hispanic Affairs and the NCCB (Washington, DC: USCC, 1995), 31; hereafter cited: PV.

<sup>9</sup> See “III Encuentro Documentary.”

<sup>10</sup> The program of the Third *Encuentro* is available in Appendix 12. Monroe Hall has since been torn down.

<sup>11</sup> According to Moises Sandoval, about 75% of the U.S. dioceses participated in the Third

Archbishop Roberto Sánchez of Santa Fe, New Mexico. According to Fr. David Blanchard, 18% of the participants were priests, nearly 16% religious, about 5.6% bishops<sup>12</sup> and 54.7% were lay; the proportion of lay participants at the Third *Encuentro* was the largest to date.<sup>13</sup> The Third *Encuentro*'s delegates were also much more representative in terms of their home region; for example, only 28% came from the Northeast compared to 68% at the First *Encuentro*.<sup>14</sup>

*Encuentro*; see his "The Latinization of the American Church," *The Catholic Review* (4 September 1985): A1.

<sup>12</sup> See David Scott Blanchard, *An Evaluation: III Encuentro Nacional Hispano de Pastoral* (Washington, DC: NCCB/USCCB Secretariat for Hispanic Affairs, 1986), 7 and Table 7 of Part 5, n. p.; hereafter cited: Blanchard, *Evaluation*. If the percentage was 5.6, then some sixty bishops attended; however, a press report stated that the number of bishops in attendance was 46; see Julio Barreto, "Delegates to Encuentro Asked to Announce 'The Hope of Salvation,'" *National Catholic News Service* (16 August 1985): 22-23.

<sup>13</sup> Blanchard, *Evaluation*, 7 and Table 7 of Part 5, n. p. The tables of this report, which contained the raw data from Blanchard's questionnaire, were included in Part 5, whose pages were not numbered. These results were published by David Blanchard, "The *III Encuentro*: A Theological Reflection on a Classic Church Event," in *Visión Profética / Prophetic Vision: Reflexiones Pastorales sobre el Plan Pastoral para el Ministerio Hispano / Pastoral Reflections on the National Pastoral Plan for Hispanic Ministry*, eds. Soledad Galerón, Rosa María Icaza, and Rosendo Urrabazo (Kansas City, MO: Sheed & Ward, 1992), 207; hereafter cited: Blanchard, "A Theological Reflection." In comparison, only 23% of the delegates at the First *Encuentro* were lay; a reliable figure for the Second is not available; see sections 2.2 and 5.4.

According to Stephenie Overman, "Encuentro Achieved Goals, Archbishop Sanchez Reports," *National Catholic News Service* (12 November 1985): 78, the total number of attendees was 1,148 and not 1,112 as stated in Blanchard's report. The introduction to the Third *Encuentro*'s resolutions stated that a total of 1,148 people from 134 dioceses attended the *Encuentro*: 56 bishops and major superiors, 168 priests, 125 religious men and women, and 799 laity. Among the participants were 545 women, 153 youth, and 47 migrant farm workers (PV, 31).

<sup>14</sup> The other regions were represented as follows: Midwest (18.8%), Southeast (15.8), Southwest (12.3), North Central (5.1), Far West (8.1), and Northwest (6.0). See Blanchard, *Evaluation*, 37 and Table 6, n. p.; see also section 2.2. These figures are similar to those contained in "Encuentro Profile Shows Diversity," *National Catholic News Service* (20 August 1985): 9.

The participants identified themselves as Mexican or Mexican-American (40.9%), Puerto Rican (15.2%), and Cuban (9%).<sup>15</sup> Except for the Mexican and Mexican-American population, who together accounted for about 60% of U.S. Latinos/as at the time, the ethnic composition of the Third *Encuentro* seemingly mirrored the national Hispanic population in 1984 as reported by the Ford Foundation demographic study, *Hispanics: Challenges and Opportunities*.<sup>16</sup> According to Blanchard, the discrepancy concerning the number of Mexicans and Mexican Americans may have been due to the fact

that many Hispanics in the Southwest who are treated as Mexican-Americans by the national census do not consider themselves as such and so respond to surveys such as this as “other.” I suspect that this problem of interpretation and self identification accounts for part of the discrepancy between the representation of Mexicans and Mexican-Americans at the III *Encuentro* and their representation in the national Hispanic population as reported in the Ford Foundation study. The Puerto Rican population of the *Encuentro* was very close to the national norm (15.2% as compared to 14%) as was the Cuban population (9% as compared to 6%). Spanish, Central and South Americans comprised 15.5% of the *Encuentro* population as compared to 20% nationally.<sup>17</sup>

Blanchard’s survey found that 91% of the Third *Encuentro*’s attendees classified themselves as bilingual, 6.9% only spoke Spanish, and 2.1% only understood English. The Secretariat reported that 96% of the questionnaires they received as part of Blanchard’s evaluation were in Spanish.<sup>18</sup> Spanish was the official language of the Third *Encuentro*—though

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<sup>15</sup> See Blanchard, *Evaluation*, Table 5, n. p.; Blanchard, “A Theological Reflection,” 206.

<sup>16</sup> See Blanchard, *Evaluation*, 17-18. See also *Hispanics: Challenges and Opportunities – A Working Paper from the Ford Foundation* (New York, NY: Ford Foundation, 1984 publication #435); hereafter cited: *Ford Foundation*. “Encuentro Profile Shows Diversity,” 9, described a similar distribution: Mexican or Mexican American (47%), Puerto Rican (12%), and Cuban (6.4%).

<sup>17</sup> Blanchard, *Evaluation*, 18.

<sup>18</sup> See *ibid.*, 16.

bilingual texts and simultaneous translators were provided to the participants; the use of Spanish during the Second *Encuentro* had been a source of controversy.<sup>19</sup>

According to Blanchard, 2.3% of the Third *Encuentro*'s delegates were farm workers; 8.7% were youths (ages 18 to 25); and nearly half (46.7%) were women.<sup>20</sup> Although only a small percentage of the participants self-identified as farm workers, another 6.1% were laborers of some type and an additional 8.4% were unemployed.

Thus, 17% of the participants were taken from economically margined sectors of society . . . Farmworkers, laborers and unemployed men and women generally have difficulty participating in long and involved processes such as the III *Encuentro*. Seventeen percent participation by this group in the *Encuentro* is a mark of the success of the *Encuentro* planners in ensuring that the economically margined had a voice in the process.<sup>21</sup>

Blanchard's data for the youths did not agree with the preliminary survey at the Third *Encuentro*, which indicated that 16.7% of the delegates were between the ages of 18 and 29.<sup>22</sup> In any event, Blanchard concluded that

[t]he most striking conclusion that can be drawn from . . . the representation of youth at the [third] National *Encuentro* is that more organized effort must be made to actively involve young Hispanics in providing future direction to the Church. . . . The overall results of this evaluation indicate that Hispanic youths, like their elders, will stay in the Church if they are provided with effective

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<sup>19</sup> On the controversy about the use of Spanish during the Second *Encuentro*, see the description of the fourth meeting of the National Coordinating Committee in section 5.3. The information in the Third *Encuentro* binder given to each delegate indicated that "[s]imultaneous English translation is available at Caldwell and Maloney Halls during the Mini and General Assemblies for those who pre-registered and indicated such a need."

<sup>20</sup> See Blanchard, *Evaluation*, 14-15.

<sup>21</sup> *Ibid.*, 15.

<sup>22</sup> See *ibid.*, 14. Blanchard speculated that part "of the discrepancy between these figures may be attributed to a failure on the part of the younger members to respond to the second [Blanchard's] survey and the fact that first survey included a [sic] four additional years in the youth category."

responsibility. The *Encuentro* process is one such opportunity that needs to be opened to Hispanic youth.<sup>23</sup>

According to Blanchard's data, around 500 of the participants at the Third *Encuentro* were women; in addition, those who attended the Third *Encuentro* gained a sense of purpose precisely as representing U.S. Hispanic Catholics:

This one woman delegate from the Mountain States told me [that] you could look across the gym [during the plenary sessions] and you could see the face of everybody who was there and you knew they were there because they were chosen to be there; they didn't come on a bus because they heard there was a good thing going down in Washington. . . . You could look around the room and had a sense of purpose and the purpose was connected to something bigger than your desire to do something. . . . Participants in the Third *Encuentro* who were present in the Second *Encuentro* also reported that they had a greater sense of Church purpose. . . . They recognized that their purpose was being legitimized because they had gone through a process. . . . There was some concern expressed by the participants before they went to the [Third] *Encuentro* that it was going to be the same old crowd doing the same old thing. . . . They didn't report this following the Third *Encuentro* because . . . people came out of a process that was much more discerning and representational [than had been the case at the Second *Encuentro*].<sup>24</sup>

### *Controversy about Women's Ordination*

In spite of the orderliness that generally characterized the Third *Encuentro*, the question of women's ordination generated the one instance of controversy. On Friday, 16 August 1985,

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<sup>23</sup> Ibid., 17-18. Blanchard's comments about the low youth turnout at the Third *Encuentro* seems to have been addressed; for example, over 40,000 young Latinos/as participated in the "First National Encounter for Hispanic Youth and Young Adult Ministry," 8-11 June 2006, at the University of Notre Dame. See *Conclusions: First National Encounter for Hispanic Youth and Young Adult Ministry* (Washington, DC: USCCB, 2006). See <http://www.nfcym.org/programs/encuentro/index.htm> and <http://www.laredpjh.org/go/index.cfm?load=page&page=158> (both accessed 2 May 2011).

<sup>24</sup> Interview of David Blanchard by the author, 20 April 2009; hereafter cited: Blanchard interview. See section 5.4 on the attitude of some members of Las Hermanas regarding the Second *Encuentro*.

the delegates in their *mini-plenarios* were asked to identify the most important and prophetic issues facing U.S. Hispanics, in light of the Third *Encuentro*'s process. The working document's introductory letter, signed by Sr. Consuelo Tovar as Chair of the Third *Encuentro*'s Executive Committee, had asked all the participants to reflect on the following questions prior to their arrival in Washington, DC:

- a) What appears to be most important (most prophetic) in the process and in the recommendations?
- b) What prophetic lines do the recommendations have in common?
- c) To what concrete commitments in the Church and in society are we being called to by the Prophetic Voice of our People?<sup>25</sup>

Before supper, the ten rapporteurs (from the five assembly halls) met with the Third *Encuentro*'s editing committee to draft the nine *líneas pastorales* (pastoral guidelines) which were presented to the general assembly that evening.<sup>26</sup>

Table 8.1 below, which contains the wording of the nine original pastoral guidelines and their corresponding votes, is based on a video recording produced by the Southeast Pastoral Institute (SEPI) which captured the remarks of Fr. George Crespín, the moderator of this first plenary session.<sup>27</sup>

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<sup>25</sup> Secretariat for Hispanic Affairs, "III Encuentro Nacional Hispano de Pastoral – Pueblo Hispano, Voz Profética: Documento de Trabajo—Edición Bilingüe" (Washington, DC: NCCB/USCC, 1985), introductory letter, n. p.; hereafter cited: "Documento de Trabajo." Unless otherwise noted, all citations of this document are from its English section.

<sup>26</sup> As recorded by SEPI's video, the general assembly on the evening of August 16 met at the National Shrine rather than at the gym, as originally planned. See "III Encuentro Documentary," and Appendix 12 below. See "III Encuentro Time-Motion," 7, in the Third *Encuentro* binder given to all the participants; hereafter cited: "Time-Motion."

<sup>27</sup> Fr. George Crespín, a Mexican-American priest of the diocese of Oakland, was a member of the Third *Encuentro*'s *Equipo Facilitador Nacional*; see also PV, 55. Table 8.1 is limited to what Crespín said during the voting; in many cases he only estimated the percentage of green

| <b>Table 8.1 Original Nine Prophetic Pastoral Guidelines of the Third <i>Encuentro</i></b> |   |   |
|--|---|---|
| <b>#</b>   | <b>Pastoral Guideline</b>   | <b>Voting Results</b>                       |
| <b>1</b>   | We, as Hispanic people, choose the family in all its expressions as the core of our pastoral ministry.                                  | Green: 99%                                  |
| <b>2</b>   | We, as Hispanic people, make a preferential option for and in solidarity with the poor and marginalized.                                | Green: 97%<br>Yellow: 3%                    |
| <b>3</b>   | We, as Hispanic people, make a preferential option for Hispanic youth so that they will participate at all levels of pastoral ministry. | Green: 98.5%                                |
| <b>4</b>   | We, as Hispanic people, want to develop and follow a <i>pastoral de conjunto</i> that responds to our reality.                          | Green: 90%<br>Yellow: 5%<br>Red: 5%         |
| <b>5</b>   | We, as Hispanic people, want to follow the pastoral approach of an evangelizing and missionary Church.                                  | Green: 99%                                  |
| <b>6</b>   | We, as Hispanic people, want to follow the pastoral approach of promoting Hispanic leadership that is incarnated and committed.         | Green: 98%<br>Yellow: 2%                    |
| <b>7</b>   | We, as Hispanic people, want to follow a line of integral education sensitive to our cultural identity.                                 | Green: 98.5%<br>Yellow: 1.5%                |
| <b>8</b>   | We, as Hispanic people, want to follow the line of a Church that promotes and exemplifies justice.                                      | Green: 99.5%<br>Yellow: 0.25%<br>Red: 0.25% |
| <b>9</b>   | We, as Hispanic people, wish to follow an approach of valuing and promoting women at all levels in the Church and society.              | No Consensus                                |

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cards (“yes”) and did not mention the number of red (“no”) and yellow (request for clarification and/or further time). See “III Encuentro Documentary.” The formulation of the ninth pastoral guideline in Table 8.1 is my translation of the Spanish original. See Lara Medina, *Las Hermanas: Chicana/Latina Religious-Political Activism in the U.S. Catholic Church* (Philadelphia, PA: Temple University Press, 2005), 107; hereafter cited: Medina.

SEPI's video shows that the voting on the first eight pastoral guidelines proceeded without incident and was accompanied by applause. The second and third guidelines contained the first explicit use by an *Encuentro* of the phrase "preferential option for . . ." <sup>28</sup> The fourth guideline, which received the lowest percentage of green cards (90% approval and 5% disapproval), was apparently the lowest vote that the moderators were willing to consider as a consensus. <sup>29</sup> Maria Luisa Gastón of the Third *Encuentro's Equipo Facilitador Nacional* [National Facilitating Team], however, has said that by estimating the distribution of the color-coded cards, Crespín departed from what the organizers had intended.

I am sorry to say that George Crespín was the one who presented most of [the resolutions and the pastoral guidelines] and he kept talking about percentages. When we [the organizers] had talked among ourselves [about this matter] we had said, "it's not a question of percentages, it's a question of consensus." So [the issue was whether] you could see an evident consensus or not . . . [But] he didn't use that language enough. . . . <sup>30</sup>

Things changed dramatically when Crespín read the ninth pastoral guideline: there was an immediate uproar that led a few of the delegates to stand. The issue was the interpretation of the ninth guideline which could be read to endorse the ordination of women to the diaconate and priesthood. <sup>31</sup> As indicated in Table 8.2, this was not the first time that the topic had been discussed at an *Encuentro*. <sup>32</sup>

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<sup>28</sup> While the previous two *Encuentros* embraced the concept, they did not use the phrase explicitly.

<sup>29</sup> Perhaps some of the delegates were still not sure of the meaning of *pastoral de conjunto*. SEPI's video shows that this vote was taken in an orderly fashion and was greeted by applause once the "counting" was completed.

<sup>30</sup> Interview of Maria Luisa Gastón by the author, 27 August 2012; hereafter cited: Gastón interview.

<sup>31</sup> See Ceclio J. Morales, "Hispanics Back Women Priests; 'Process' Intervenes," *National*



| Table 8.2 The Ordination of Women                              |   |
|--|---|
| Reference  | Resolution or Statement   |
| <b>I Encuentro</b><br>resolution 35                            | Canon law should be changed: to re-duce the minimum age for ordination [of permanent deacons] to thirty, to permit widowed deacons to remarry, to permit single deacons to marry, to facilitate moving from diocese to diocese, to allow deacons to serve as ministers of the sacraments of penance and the anointing of the sick, and to allow the ordination of women as deacons. |
| <b>II Encuentro</b><br>“Evangelization,” #2e                   | We want to be a Church that is: . . . <i>Just</i> — organized as a community in which all are recognized, respected and treated as true members of the people of God, so that everyone, without distinction of sex, age, civil status, social class or race, participates fully at all Church levels in accordance with the gifts that the Holy Spirit gives to each.               |
| <b>II Encuentro</b><br>“Ministries for Evangelization,” #9a(4) | . . . candidates for the permanent diaconate and for other ministries . . . be admitted without restrictions of age, sex, or educational level.   |
| <b>III Encuentro</b><br>Working Document <sup>33</sup>         | Since women have been the primary transmitters of the faith from generation to generation, we suggest . . . full participation in all pastoral activities in the Church be given to her [sic].  |
| <b>III Encuentro</b><br>Original Pastoral Guideline # 9        | We, as Hispanic people, wish to follow an approach of valuing and promoting women at all levels in the Church and society.  |

According to SEPI’s video and a press report, the ninth guideline obtained a majority vote on the first round—70% to 80% of the delegates raised their green cards—but the organizers deemed this insufficient for a consensus.<sup>34</sup> At the time, Sr. Carolee Chanona, a

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*Catholic Reporter* (20 August 1985): 5; hereafter cited: Morales, “Hispanics Back Women Priests.”

<sup>32</sup> See sections 3.2 and 6.1.

<sup>33</sup> See “Documento de Trabajo,” 70.

<sup>34</sup> According to the only detailed press report of this incident, the ninth pastoral guideline may have obtained as much as 90% approval on the first round of voting; see Morales, “Hispanics

member of Fr. José Marins' advisory team and of the Third *Encuentro's Equipo Facilitador Nacional*, said that Marins had originally suggested that

a 60 percent approval could be regarded as consensus. However, she said, the EPN [*Equipo Promotor Nacional* or National Promoting Team] had insisted on a higher figure she could not recall. The higher percentage was applied to plenary votes, not to proposals drafted by any one of five groups of delegates [i.e., the *mini-plenarios*] . . .<sup>35</sup>

Crespín then instructed the participants to talk among themselves about the guideline, a process called *cuchicheo*, prior to voting a second time. The delegates were also instructed to use only their red and green cards on the second vote; the second vote, which apparently was taken in the midst of “pandemonium,” yielded 90% approval, i.e., 10% of the participants still rejected the guideline—which was judged less than consensus.<sup>36</sup>

According to a press report, the participants cited a “bewildering array of reasons” to explain their vote: from the imprecise formulation of the ninth guideline to the fact that some men took the vote as a joke.<sup>37</sup> A member of the EPN, Carmen Villegas, claimed that some of the bishops and priests at the Third *Encuentro* were “frightening the delegates” into changing the

Back Women Priests,” 5. See also Medina, 107-109.

<sup>35</sup> Morales, “Hispanics Back Women Priests,” 5.

<sup>36</sup> See Morales, “Hispanics Back Women Priests,” 5; Medina, 108. In an interview, Maria Luisa Gastón confirmed that, during the second round of voting, more red cards were raised by the delegates in opposition to the ninth pastoral guideline.

<sup>37</sup> See Morales, “Hispanics Back Women Priests,” 5. In an interview, Maria Luisa Gastón recalled that the delegates were very tired by the time the ninth pastoral guideline was proposed and that this might have affected the voting. The Spanish theologian, Casiano Floristán, who was present at the Third *Encuentro*, noted that control was never lost during the proceedings, even when “the ‘feminists’ protested with much justification;” see Casiano Floristán, “Pueblo Hispano, Voz Profética: La Iglesia Hispana en los Estados Unidos—Balance Pastoral con Ocasión del III *Encuentro* de Hispanos,” *Vida Nueva* (11 January 1986): 75-82, at 81-82.

motion.<sup>38</sup> In fact, some delegates came to believe that discussion at the Third *Encuentro* was curtailed “by the preset boundaries of the bishops’ view of the Hispanic reality.”<sup>39</sup>

Unfortunately, the only major news articles reporting this event, both published by the *National Catholic Reporter*, reported that the Hispanic Catholic leaders of the Third *Encuentro* had met “[u]nder the watchful eyes of dozens of U.S. bishops;” that the organizers had “suppressed further debate” on the ninth guideline; and that the EPN had “controlled” the rapporteurs of the *mini-plenarios*.<sup>40</sup> On the following day, Saturday, August 17, around 200 of the women delegates staged a protest by praying the rosary in front of the National Shrine.<sup>41</sup> The protesting

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<sup>38</sup> See Morales, “Hispanics Back Women Priest,” 5. Afterwards, some bishops who had been present at the Third *Encuentro* complained that “the women’s issue brought on negative feelings among th[os]e present” and said that they did not know if they were supposed to vote or not. See “Minutes Ad Hoc Committee Meeting, Tucson, Arizona, January 20-22, 1986,” 2 and 3, III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Minutes of the Ad Hoc Committee, Tucson.”

<sup>39</sup> Vincent F.A. Golphin, “At Encuentro, Vision, Debate Mold Future,” *National Catholic Reporter* (30 August 1985): 1 and 4, here at 4.

<sup>40</sup> The first two references are from Golphin, “At Encuentro, Vision, Debate Mold Future,” 1 and 4, respectively. The comment on the rapporteurs is from Morales, “Hispanics Back Women Priests,” 5. During their January 1986 meeting in Tucson, Arizona, some bishops of the Ad Hoc Committee for Hispanic Affairs complained that the *National Catholic Reporter* “had been rather unfair” in its articles on the Third *Encuentro*; see “Minutes of the Ad Hoc Committee, Tucson,” 2.

<sup>41</sup> Lara Medina estimated that 500 women participated in this demonstration; however, in a footnote, she noted that another estimate put the number closer to 200: Medina, 108 and 186 (endnote 96). If Medina’s higher estimate is correct, every woman present at the Third *Encuentro* would have participated in the protest, a scenario that seems improbable. Sr. Margarita Castañeda, who was present at the Third *Encuentro*, has commented: “Ada María Isasi-Díaz, Yolanda Tarango, and Carmen Villegas . . . organized [the protest]. . . . It was respectfully done. . . . I think it did raise consciousness for some of the people there. . . . I’d say there were about 100 women who did participate” (interview with Sr. Margarita Castañeda by the author, 15 June 2009; hereafter cited: Castañeda interview). Sr. Elisa Rodríguez, a member of the III *Encuentro* Executive Committee, added that “a number of women walked out, but not because they did not like what was going on in the system, in the *Encuentro* itself. It was because there was going to

women eventually rejoined the other delegates to revise the wording of the ninth guideline and voted on it in plenary session later that day.

Contrary to the reports of the *National Catholic Reporter*: the rapporteurs were chosen by the delegates, not by the EPN;<sup>42</sup> the organizers unsuccessfully attempted to reach consensus about the wording of the ninth guideline by asking the delegates to vote a second time; and the organizers achieved consensus the following day. On Saturday, August 17, Maria Luisa Gastón moderated another vote on the ninth guideline, this time presented in a less ambiguous form: “We, as Hispanic people, wish to follow an approach of valuing and promoting women, recognizing their equality and dignity and their role in the Church, the family, and society.” SEPI’s video shows that Gastón declared in the midst of applause that “near total consensus” had been reached—with 99% or more of the participants raising their green cards.<sup>43</sup>

Fr. Mario Vizcaíno, director of SEPI and a member of the III *Encuentro* Executive Committee, has acknowledged that he was the one who decided to present the ninth pastoral guideline to the general assembly:

I was in charge of the rapporteurs of the *mini-plenarios*. We had agreed that only those pastoral guidelines that emerged from all five *mini-plenarios* would be referred to the general assembly. The pastoral guideline on women was an implicit call for the ordination of women; this proposal, however, had surfaced in only two of the *mini-plenarios*. Because this pastoral guideline touched on a very delicate topic concerning women I nevertheless decided, rather arbitrarily, to let it

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be a demonstration in front of the Basilica regarding ordination of women. And those who felt very strongly about it got up and walked out and went over there. It wasn’t that there was a big confrontation of any kind. . . .” (interview with Sr. Elisa Rodríguez by the author, 19 May 2009; hereafter cited: Rodríguez interview).

<sup>42</sup> See “Time-Motion,” 7.

<sup>43</sup> In spite of the consensus, the delegates felt that the role of women was the topic addressed least effectively at the Third *Encuentro*; see section 8.4 below.

go on to the general assembly, ignoring the rule we had established for this part of the process . . . When this statement was read at the plenary session, [the delegates who had participated in] three of the *mini-plenarios* did not recognize it as one of their guidelines because they had never discussed it. . . . This is why this particular vote came out so skewed when compared to the earlier ones. . . . This incident gave witness to two facts: first, it highlighted my own inconsistency [because I did not follow the pre-established rule on how to present guidelines to the plenary session] and, second, it demonstrated that the process really did work because we did not experience problems while voting on the other pastoral guidelines—everyone recognized that the work done by the rapporteurs was reliable. . . . I felt responsible for the commotion caused by this pastoral guideline.<sup>44</sup>

What is surprising is that the ninth guideline generated such controversy, since the first two *Encuentros* and the Third's working document included very similar statements.<sup>45</sup> The statement on women was part of a set of pastoral guidelines that were intended to identify *the most important and most prophetic* issues facing U.S. Hispanics.<sup>46</sup> The nine pastoral guidelines

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<sup>44</sup> Interview of Fr. Mario Vizcaíno by the author, 1-2 June 2009; hereafter cited: Vizcaíno interview. English translation of Spanish original mine. The comments made by rapporteurs of three of the *mini-plenarios* as recorded in SEPI's video recording suggest that the ninth pastoral guideline emerged in Ward and Gowan Halls; see also "III Encuentro Documentary."

<sup>45</sup> See Table 8.2.

<sup>46</sup> Although some of the delegates might have felt intimidated because of the presence of about fifty bishops, the Second *Encuentro* had approved two similar statements on women in the presence of a number of bishops. For example, Bishop Ricardo Ramírez of Las Cruces, New Mexico, in voting on the ninth pastoral guideline, chose the yellow card because he wanted to discuss the matter further (see Morales, "Hispanics Back Women Priests," 5). Sr. Margarita Castañeda, a delegate at the Second and Third *Encuentros*, left the Third *Encuentro* with the impression that more bishops had been present at the Second than at the Third (Castañeda interview). According to Fr. David Blanchard, "There was a good participation of bishops at the Third *Encuentro*. And they didn't take the high ground. They were in line dishing their food in the cafeteria like everybody else. People spoke about that. They didn't congregate at the same table. There was a sense, because of the legitimacy of the membership, that when you sat down at lunch or you had coffee in the breaks, that you really were talking with people of purpose and you were being taken seriously because of the purpose. That you really didn't just represent yourself . . . There wasn't a sense of interest groups. The interest wasn't [your own] sector, it was the Church in the United States" (Blanchard interview). At least one bishop complained that

approved by the Third *Encuentro* were intended to ground all of the recommendations of this *Encuentro*.<sup>47</sup> These guidelines were to define

the fundamental direction of our pastoral action. They indicate how we are to make our way and [they] serve as points of reference needed in our pastoral work.<sup>48</sup>

As indicated in the “National Pastoral Plan for Hispanic Ministry” (NPPHM), the U.S. bishops stated that the whole

plan’s general objective is a synthesis of the prophetic pastoral guidelines approved at the III Encuentro. It provides the vision and orientation for all pastoral activity.<sup>49</sup>

prelates “should not [have] been asked to wait in line when going into the dining halls” (“Minutes of the Ad Hoc Committee, Tucson,” 3).

The videotaped message of Pope John Paul II to the Third *Encuentro* on Friday 16 August 1985 received a standing ovation: “The process of this *Encuentro* . . . opens up an entire horizon of demands, promises, and challenges to which you are called, in union with the [Church’s] pastors, to respond in a manner consistent with the Gospel and your condition as faithful sons [sic] of the Church” (“Address of John Paul II, 16 August 1985,” III *Encuentro* Collection, USCCB Archives, Washington, DC; English translation mine.) On the delegates’ reaction to John Paul II’s address, see Julio Barreto, “Church Seen More Responsive to Hispanics: ‘We have a lot to Offer,’” *National Catholic News Service* (20 August 1985): 7-8. The Third *Encuentro*’s creed professed by all the delegates stated, “[w]e believe in the leadership of our pastors . . .” (PV, 47).

<sup>47</sup> On the First *Encuentro*’s three grounding statements, see section 3.1. According to Maria Luisa Gastón, the nine pastoral guidelines are best interpreted as grounding statements for the resolutions approved at the Third *Encuentro* (Gastón interview).

<sup>48</sup> PV, 33. For example, CEBs were not mentioned among the pastoral guidelines, but the family, integral education, the promotion of justice, and the preferential option for the poor and for the youth were.

<sup>49</sup> NCCB/USCC, “National Pastoral Plan for Hispanic Ministry” (NPPHM), in *Hispanic Ministry: Three Major Documents*, eds. Secretariat for Hispanic Affairs and the NCCB (Washington, DC: USCC, 1995), 66 or §5; hereafter cited: “National Pastoral Plan.” The NPPHM was published in *Origins* 17 (10 December 1987): 449, 451-463. Citations of NPPHM refer to the paragraph; the above excerpt is from NPPHM §5. See NPPHM §16: “Hispanic Catholics [have] revealed their spirituality through the nine prophetic pastoral guidelines of the III Encuentro, which have been summarized in the *General Objective* and *Specific Dimensions* of this plan. The pastoral plan is thus not only a series of goals and objectives but also a

Although the approval of the ninth guideline was a positive development, women and Latinas were not designated a preferential option of the Church or “the core” of its pastoral ministry, as were the poor, the youth, and the family in the guidelines. In any case, more than a third of the *Encuentro*’s time was spent on the ninth pastoral guideline.<sup>50</sup>

## 8.2 Third *Encuentro*: Presentations and Creed

Although much of their time was spent in *mini-plenarios*, the Third *Encuentro*’s participants gathered in general assembly to hear a number of presentations: Bishop James Malone of Youngstown, Ohio, then president of the NCCB; Bernard Cardinal Law of Boston, Massachusetts; Pope John Paul II via a videotaped message; and Archbishop Patricio Flores of San Antonio, Texas, who gave the closing homily. As was the case in the previous two *Encuentros*, the remarks of one bishop seemed to have caused apprehension among a few delegates and the presentation of another bishop exemplified an ecclesiological orientation different from that of the Third *Encuentro*.

Bishop Malone told the delegates that he hoped the Third *Encuentro* would “create and foster in [them] a deeper sense not only of belonging to the church but of being the church”; he also asked that they proceed “from the perspective of Catholic teaching”—a remark that

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contribution to the development, growth, and fruition of the people’s life of faith as discerned in the Spirit of God and incarnated in our time.”

In contrast, the 1976 Call to Action conference in Detroit, though producing resolutions similar to those of the *Encuentros*, approved a statement that interpreted redressing intra-ecclesial gender inequalities as a priority akin to a grounding statement (see sections 4.3 and 4.4).

<sup>50</sup> See Morales, “Hispanics Back Women Priests,” 5. The remaining time was used to discuss and vote on the resolutions, to pray and to celebrate the Eucharist, to profess a creed specifically written for the Third *Encuentro*, to hear presentations in plenary session, and to enjoy each other’s company.

apparently caused some of the participants to see the meeting as predetermined by the bishops' view of Hispanics.<sup>51</sup> Cardinal Law noted movingly that the U.S. Church could no longer speak of "we" and "you," but instead had to talk of "us"—yet in a way that seemingly embodied the status quo:

We are experiencing here the depth of the mystery of the Church which is a mystery of unity . . . We are not trying to find a Church, we are not going to build the Church, because we are the Church. . . . There isn't two Churches, there isn't three. We are together.<sup>52</sup>

In his concluding homily on Sunday, 18 August 1985, Archbishop Patricio Flores gave the impression to anyone who remembered his concluding homily at the Second *Encuentro* that little had improved in the interim. After claiming that since the First *Encuentro* "many things [were] much better," Flores insisted that there remained "*much, much more for* [Hispanics] *to do*."<sup>53</sup> He pointed to the poor, the family, the youth, and women as groups that still needed the Church's attention. In contrast to Cardinal Law, Flores noted that U.S. Hispanics were called to build a Church still in the making.

We are called to build Church. . . . I am talking about a Church of men and women who accept Christ and live with Him. . . . Many of our people do not know God very well and much less the teachings of the Church. . . . Many, disillusioned have drifted away from the Catholic Church . . . All of us, as builders of the Church have to daily go out of our comfortable homes to invite our brothers to "Come back home to your home, the Catholic Church." . . . We want

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<sup>51</sup> Barreto, "Delegates to Encuentro Asked to Announce 'The Hope of Salvation,'" 23; and Golphin, "At Encuentro, Vision, Debate Mold Future," 4.

<sup>52</sup> "Address of his Eminence Bernard Cardinal Law to III Encuentro Participants, August 18, 1986 [sic]," III *Encuentro* Collection, USCCB Archives, Washington, DC.

<sup>53</sup> "Address of Archbishop Patrick Flores during the Closing Liturgy of the III Encuentro Nacional Hispano de Pastoral, 18 August 1985," III *Encuentro* Collection, USCCB Archives, Washington, DC; emphasis in the original.



action in the building up of a Church that is stronger, more alive, and more operative.<sup>54</sup>

Flores reminded the delegates that Christ did not want to see them divided or creating more divisions. Finally, referring indirectly to a point not mentioned by the Third *Encuentro*'s working document and resolutions, Flores lamented that "[t]he total number of bishops, priests, deacons and Hispanic religious is disproportionate throughout the country, very low;" he added, "The participation of Hispanics in agencies, offices and diocesan and national positions practically does not exist."<sup>55</sup>

A few hours prior to Archbishop Flores' concluding homily, the delegates had gathered in *mini-plenarios* to profess the Third *Encuentro*'s Credo.<sup>56</sup> The participants stressed their belief in the Church's unity, diversity, and its pilgrim-character by pointing to the rainbow as expressing their shared experiences at the Third *Encuentro*. The delegates said that the "mosaic of the Catholic Church in the United States" was being renewed by the "enthusiasm, missionary spirit, and prophetic voice of the Catholic Hispanic people."<sup>57</sup> The Church's unity was inextricably linked to its diversity: "We believe in our Catholicity, in the unity of the diverse races and cultures that share the richness of their values and talents."<sup>58</sup> As in the previous *Encuentros*, the delegates articulated a three-fold awareness of their need for "continuous personal conversion," further "study," and for being "continuously evangelized."<sup>59</sup>

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<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

<sup>56</sup> See "Time-Motion," 13; a copy of the creed in PV, 47-48.

<sup>57</sup> PV, 48.

<sup>58</sup> Ibid., 47.

<sup>59</sup> Ibid.

The Credo acknowledged Mary as the Mother of U.S. Latinos/as, who protects their culture and continues to intercede for them. This creedal reference to the Virgin Mary was one of only two included in the Third *Encuentro*'s conclusions—a lacuna shared with the previous two *Encuentros*.<sup>60</sup> In fact, only the Second *Encuentro* referred to Mary explicitly, by calling for the promotion of religious art, especially with Marian themes.<sup>61</sup> Although the Third *Encuentro*, like its predecessors, did not incorporate many references to the Blessed Mother in its conclusions, it did include her in its *mística*.

### *Third Encuentro: Mística*

Among the publications of the Third *Encuentro* was *Mística*, which contained prayers and litanies expressing “the values and feelings that enlighten, motivate, and move” Latinos/as in their journey “as disciples of Jesus and as members of the Church through history.”<sup>62</sup> These prayers expressed: gratitude for the Hispanic heritage; *religiosidad popular*; the spirit of unity in diversity; the preferential option for the poor; “the spirit of prayer, joy, and celebration . . . expressed in *fiesta* as a manifestation of the resurrection,”<sup>63</sup> and devotion to the Mother of Jesus.

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<sup>60</sup> The introduction to the Third *Encuentro*'s resolutions on young people included the following statement [PV, 41]: “We want our religious celebrations (Our Lady of Guadalupe, *posadas*, *quinceañeras*, baptism, etc.) to retain their original Christian meaning and not degenerate into mere worldly festivities.” The Third *Encuentro*'s working document contained three references that called on Latinos/as and the mass media to give witness to the Hispanic love for Mary; see “Documento de Trabajo,” 14, 41, and 76.

<sup>61</sup> See “Evangelization and Integral Education,” §5d, in *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 78; citations of the Second *Encuentro*'s recommendations are identified by the title of the document and the number of the resolution.

<sup>62</sup> PV, 52.

<sup>63</sup> Ibid.

In a similar manner, the prayers and songs used during the Third *Encuentro* contained a number of Marian themes, including the celebration of the Assumption on Thursday, 15 August 1985.<sup>64</sup>

Fr. Juan Sosa, president of the *Instituto de Liturgia Hispana*, was asked to prepare the Third *Encuentro*'s songbook and to coordinate its liturgical celebrations; he prepared liturgies for the Third *Encuentro* that included both the Church's official prayers and expressions of *religiosidad popular*.<sup>65</sup> The people chosen to organize these celebrations were "to be representative of all the groups planning the *Encuentro* . . . [and had] to know and have experience preparing liturgies."<sup>66</sup> Sosa also provided a list of Marian titles and the dates of Marian feasts celebrated in Latin America. According to Sosa, "the role of Mary surfaced sporadically as the symbol of the pilgrim Church, but it was highlighted in . . . the liturgies, particularly at the Opening Mass on the feast of the Assumption, August 15, and on Saturday [August 17]."<sup>67</sup>

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<sup>64</sup> A twenty-five page songbook was included in the Third *Encuentro* binder given to each delegate. See "Liturgias: *Encuentro* Nacional, Washington, DC" (Miami, FL: Instituto de Liturgia Hispana, n.d., ca. August 1985).

<sup>65</sup> Memorandum from Fr. Juan J. Sosa to Fr. Juan Romero and EPN members, 19 March 1985, III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: Sosa memorandum. The *Instituto de Liturgia Hispana* eventually changed its name to *Instituto Nacional Hispano de Liturgia* and moved its office from Miami to Washington, DC; see <<http://liturgia.cua.edu/>> (accessed: 13 August 2012).

<sup>66</sup> Sosa memorandum.

<sup>67</sup> Email from Juan Sosa to the author, 16 August 2012. The participants gave generally favorable marks to a series of questions about the Third *Encuentro*'s *mística*, as indicated in the following table:

Fr. Vicente López, then a member of the Secretariat, commented on the *Encuentros*'

Marian dimension:

Without a doubt, the *Encuentros* were Marian, largely under the banner of [Our Lady of] Guadalupe. However, because the *Encuentros* developed support for popular religiosity, *Caridad del Cobre*, *Aparecida*, *la Providencia*, *Altagracia*, and all the [other] devotions of the Latin Americans to Mary were also welcomed and celebrated. . . . not just Mary was celebrated, but likewise all the brother and sister saints of the family. So the Peruvians brought in *san Martín de Porres* and *Rosa de Lima*, the Ecuadorians brought Brother Miguel, etc. . . . To be Catholic is to be Marian and is to have devotion to the saints and [the *Encuentros*' delegates] brought their saints and Mary with them.<sup>68</sup>

As in the previous two *Encuentros*, the Third made references to a *religiosidad popular* encompassing Marian themes; for example, the First *Encuentro*'s resolution 52 called for latitude “to develop forms of liturgical expression appropriate to the reality of our diverse Spanish speaking peoples.”<sup>69</sup> The Second *Encuentro* called on the U.S. bishops and liturgical

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| <b>Evaluation of the Third <i>Encuentro</i>'s <i>Mística</i></b> |                   |
|--|-------------------|
| <b>How well did the III <i>Encuentro</i> . . .</b>               | <b>Mean Score</b> |
| Enhance one's experience of God?                                 | 3.30              |
| Enhance one's experience of community?                           | 3.37              |
| Enhance Maturity of the Hispanic community?                      | 3.14              |
| Help to Clarify Religious Values?                                | 3.16              |
| Enhance Experience of Christ and Church?                         | 3.43              |
| 1.00 = Poor    2.00 = Fair    3.00 = Good    4.00 = Excellent    |                   |

See Blanchard, *Evaluation*, 33.

<sup>68</sup> Interview with Fr. Vicente López by the author, 17 May 2009; hereafter cited: López interview.

<sup>69</sup> “Conclusiones del Primer Encuentro Nacional Hispano de Pastoral,” in *Proceedings of the Primer Encuentro Hispano de Pastoral, June 1972 Washington, DC*, eds. Division for the Spanish Speaking and the USCC (Washington, DC: Division for the Spanish Speaking, March

commissions to allow for greater flexibility and creativity in liturgical celebrations for the Spanish speaking so that these could become authentic expressions of Hispanic cultural values.<sup>70</sup> The Third *Encuentro* included two statements that stressed the importance of popular religiosity in the life and formation of Hispanics.<sup>71</sup> Nonetheless, the *Encuentros* gave greater emphasis to celebrating Mary rather than writing about Marian devotions.

### **8.3 Third *Encuentro*: Resolutions and Ecclesiological Themes**

The Third *Encuentro* approved 68 resolutions (Appendix 3) organized under five themes: Evangelization, Integral Education, Social Justice, Youth, and Leadership Formation—plus two headings added at the meeting itself: Prophetic Pastoral Guidelines and Follow-Up, as indicated in Table 8.3:<sup>72</sup>

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1974), J1.10; hereafter cited: “Conclusiones.”

<sup>70</sup> See “Ministries for Evangelization,” §12a-12b.

<sup>71</sup> See PV, 37 and 41.

<sup>72</sup> See PV, 33-46. Half of the resolutions of the Third *Encuentro*—numbers 10 through 44—were written as commitments by the delegates on behalf of all U.S. Catholic Hispanics, rather than as suggestions for the U.S. bishops. The official version of the Third *Encuentro*’s conclusions was prepared by an editing committee composed of members of the National Advisory Committee to the Secretariat, Archbishop Roberto Sánchez, and Bishops Paul Donovan, Roger Mahony, and Ricardo Ramirez. See “Minutes of the Ad Hoc Committee for Hispanic Affairs Meeting, Malibu, California, January 23-25, 1985,” 5, III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Minutes of the Ad Hoc Committee, Malibu.”

| Table 8.3 Summary of the Recommendations of the Third <i>Encuentro</i> |   |
|--|---|
| Section  | Highlights  |
| <b>Prophetic Pastoral Guidelines: 1-9</b>                              | Intro: Hispanics will become agents of their own history through “integral education.”<br>Four priorities: family, poor/marginalized, Hispanic youth, and women.<br>Preferential options: poor/marginalized and Hispanic youth.<br>Endorse <i>pastoral de conjunto</i> , integral education, leadership formation.<br>Church should be evangelizing, missionary, and just.  |
| <b>Evangelization: 10-17</b>   | Intro on Church’s faults: cold, insensitive, and in need of conversion; Hispanics ignored and leaving; women’s role not recognized; lack of priests and religious who know Hispanic culture.<br>Promote CEBs, <i>pastoral de conjunto</i> , and offices of Hispanic ministry.<br>Church: prophetic, evangelizing, communitarian, and missionary.  |
| <b>Integral Education: 18-22</b>                                       | Intro: Integral education contributes to total conversion, helps to see-judge-act, and leads to a sense of responsibility for history.<br>Intro on Church’s faults: lack of commitment to and full awareness of responsibility toward Hispanics.<br>Priorities: family, CEBs, youth, women, poor and marginalized.<br><i>Concientización</i> of pastoral leaders on the importance of Spanish, Hispanic culture, and <i>religiosidad popular</i> .<br>Form bilingual/bicultural centers and mobile teams.<br>Become involved in Catholic and public educational system. |
| <b>Social Justice: 23-29</b>   | Intro links social justice to sinful structures and personal conversion; describes economic injustices; indicates Church’s faults: Hispanics feel like outsiders; Church has done too little in education and for immigrants.<br>Stress human rights, esp. for farm workers, migrants, and refugees.<br><i>Concientización</i> regarding injustices that oppress Hispanics.<br>Church should set an example in practicing its own social doctrine.<br>Renew traditional parish structure.   |
| <b>Youth: 30-38</b>  | Intro: Hispanic youth feel marginalized and overlooked.<br>Intro denounces the melting-pot theory.<br>National office for the ministry and <i>concientización</i> of Hispanic youth.  |
| <b>Leadership Formation: 39-44</b>                                     | Intro: Hispanics are far from Church’s decision-making centers.<br>Intro: shortage of Hispanic lay leaders, priests, and religious.<br>Encourage greater participation in the Church.<br>Promote leaders and vocations to the priesthood, & formation centers.<br><i>Concientización</i> of civic leaders.  |
| <b>Follow-Up 45-68</b>   | Maintain EPDs and develop diocesan plans for Hispanic ministry.<br>Form more CEBs and encourage exchange with other ethnic groups.<br>Evaluate the implementation of the Third <i>Encuentro</i> .<br>Have regional <i>encuentros</i> every 2 years and a national one every 5.  |

A reporter, Laurie Hansen, saw these recommendations as Hispanics accepting greater “ownership” of the Church:

The long list of “commitment” guidelines . . . defines “Church ownership.” Each guideline begins with the words, “We the Hispanic people,” and is a task to be completed by the people rather than a demand directed toward the clergy or Church hierarchy.<sup>73</sup>

According to Archbishop Patricio Flores of San Antonio, Texas, the *Encuentro* process had

given all the participants a personal experience of being Church. We become owners of the Church. We want to take care of our Church, *nuestra iglesia*. We want to be responsible for our Church.<sup>74</sup>

Similarly, Bishop Ricardo Ramírez of Las Cruces, New Mexico, said,

It’s a mistake to plead and beg. I think this should be our effort for our own evangelization. We need to take responsibility for ourselves. It has to be a total effort.<sup>75</sup>

In effect, a strong sense of Church ownership—as well as of Hispanic identity—was an important ecclesiological characteristic of the Third *Encuentro*’s resolutions. As Sr. Dominga Zapata, director of the Midwest Pastoral Institute, said: “The goal is to change the model of the church from a place where you go to get certain packages to one that is a community where I belong, participate.”<sup>76</sup>

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<sup>73</sup> Laurie Hansen, “Accept ‘Ownership of Church,’ Hispanics hear at III Encuentro,” *Catholic Standard* (22 August 1985): 8.

<sup>74</sup> Cited in *ibid*.

<sup>75</sup> Cited by Moises Sandoval, “Hispanic Catholics: Encuentro Involves Hundreds of Thousands,” *National Catholic News Service* (12 July 1985): 11; see also Moises Sandoval, “Encuentro Develops Leaders Among Hispanics,” *The Catholic Review* (18 September 1985): A1.

<sup>76</sup> Cited by Sandoval, “Hispanic Catholics: Encuentro Involves Hundreds of Thousands,” 11; see also Sandoval, “Encuentro Develops Leaders Among Hispanics,” A1.

### *Communion Ecclesiology*

Four additional themes—present in the working document—also emerged: communion ecclesiology, the need for further formation and evangelization, the Church desired by Latinos/as, and ministerial priority groups.

Communion ecclesiology was exemplified in both the Third *Encuentro*'s creed and its view of the Church's catholicity as rooted in unity through diversity.<sup>77</sup> Similarly, in the introductory comments of those recommendations under the first and third of the Third *Encuentro*'s five themes was another aspect of communion: opposition to all that hinders the faith community's pluralism.<sup>78</sup> Most of these comments described ecclesial faults of the hierarchy, such as ignoring Latinos/as, not recognizing the role of women, the insufficient number of priests and religious familiar with Latino culture, and Hispanics' lack of access to the Church's decision-making. In sum, the Third *Encuentro* criticized

a “cold” Church, without fraternal love or a communitarian dimension, in great need of conversion and formation if it is to realize its evangelizing mission. . . . There is lack of unity and identity in our people as well as of religious responsibility, brought about by the dearth of attention the hierarchical Church has given to the formation of our people in the faith. Pastoral attention is lacking. Our reality has not been taken into account in the process of pastoral planning.<sup>79</sup>

The introduction to the Third *Encuentro*'s Social Justice resolutions (23 through 29) recounted Hispanics' Church-building efforts:

During the last fifteen years, in the I, II, and III *Encuentros* and in the regional and diocesan encuentros, Hispanic Catholics across the country have been treating

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<sup>77</sup> See section 8.2.

<sup>78</sup> See Table 8.3 above.

<sup>79</sup> PV, 34. This statement is almost identical to one found in the Third *Encuentro*'s working document; see “Documento de Trabajo,” 18.



[social justice] as a constant because of their own social condition and because of an authentically Christian desire to build a new society and a Church that is an advocate and example of justice.<sup>80</sup>

The delegates viewed the Church's pilgrim character as extended equally to its unity since they understood their prophetic voice as a God-given gift capable of "promoting the unity and love that are necessary for the building of the Kingdom."<sup>81</sup>

Similar to the Second *Encuentro*, the Third *Encuentro* described *pastoral de conjunto* as an approach to pastoral ministry that: (1) includes and harmoniously integrates all existing pastoral efforts to achieve the objectives and priorities highlighted by the nine pastoral guidelines; (2) takes into consideration the reality of Hispanics, especially their culture, language, and customs; (3) promotes and coordinates dialogue and shared responsibility among bishops, priests, and laity; and (4) encourages appropriate formation for all pastoral agents.<sup>82</sup> However, the greater ecclesial participation of Latinos/as called for in the Third *Encuentro*'s recommendations, unlike those of the Second, was not focused on the principle of proportional representation.<sup>83</sup> Finally, three of the pastoral guidelines pointed to elements consistent with communion ecclesiology: the third guideline called for the greater participation of youth at all levels of pastoral ministry; the sixth and seventh called for the promotion of an "incarnated and committed" Latino/a leadership and an integral education sensitive to Hispanic cultural identity.

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<sup>80</sup> PV, 38.

<sup>81</sup> PV, 48.

<sup>82</sup> See PV, 33, 34, 35, 41, and 42.

<sup>83</sup> See, for example, resolution 40 under Leadership Formation [PV, 43]: "[w]e, as Hispanic people, commit ourselves to participate in planning and decision making and in assuming positions of responsibility in the Church at all levels (national, regional, diocesan, parochial)."

*Formation and Evangelization of Hispanics*

The Third *Encuentro* stressed the formation of Hispanics in general and of their leaders in particular. Two pastoral guidelines (6 and 7) as well as two sections (Leadership Formation and Integral Education) emphasized the continuing need for bicultural, bilingual formation and called for the establishment of more pastoral centers.<sup>84</sup> In addition to forming future leaders, such training was to utilize the see-judge-act approach in promoting justice in the world and within the Church: “Integral education will prepare the person to observe, judge, and act with the mind of Christ, in the heart of the Church, for the promotion of the peace, justice, love, and truth of the Kingdom of God.”<sup>85</sup> Such formation was to foster the *concientización* of Hispanics to oppose oppression.<sup>86</sup> The delegates hoped that integral education would “allow” Hispanics to become “agents of their own history . . .”<sup>87</sup>

Integral education is a global formation in the economic, political, social, cultural, family, and church aspects of life, which leads to maturity of faith and a sense of responsibility for history. Given the marginalized situation of our people, this form of education takes on a great importance in the process of liberation.<sup>88</sup>

In line with the two previous *Encuentros*, the delegates at the Third recognized the Hispanic community’s need not only for a consciousness-raising formation, but also that “integral education must be for us an evangelizing education that contributes to the total conversion of the person.”<sup>89</sup>

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<sup>84</sup> See PV, 37 and 44.

<sup>85</sup> Ibid., 36.

<sup>86</sup> See *ibid.*, 39.

<sup>87</sup> Ibid., 33.

<sup>88</sup> Ibid., 36.

<sup>89</sup> Ibid., 36; see also *ibid.*, 34, 38, and 47.

The proposed pastoral centers were not only to provide this formation, but also to encourage the creation of CEBs.<sup>90</sup> The few references to CEBs at the Third *Encuentro* were not included among its pastoral guidelines nor were these small communities ever identified as a *unique* priority, but were listed with other ministerial priorities; for example, recommendation 18 stipulated that integral education “will give priority to the family—the primary educator—CEB (*Comunidades Eclesiales de Base*), youth, women, the poor and marginalized (farm workers, urban workers, prisoners, the undocumented, refugees, migrants . . .).”<sup>91</sup>

### *The Church Desired by U.S. Hispanics*

The Third *Encuentro*’s recommendations listed specific characteristics that U.S. Hispanic Catholics wanted their Church to embody: evangelizing, prophetic, missionary, communitarian, formational, just, dialogical or synodal, and participative (made possible by properly forming Hispanics and structuring the Church around a *pastoral de conjunto*). The delegates’ emphasis on *religiosidad popular*, on an “incarnated and committed” Hispanic leadership, and on a *pastoral de conjunto* collectively pointed to an inculturated and incarnated Church.<sup>92</sup> Similarly,

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<sup>90</sup> See recommendation 20 under Integral Education (PV, 37).

<sup>91</sup> PV, 37. The Third *Encuentro*, following the example of its predecessors, pointed to the significance of CEBs, albeit rather vaguely. see *ibid.*, 37 and 43.

<sup>92</sup> The sixth pastoral guideline called for an “incarnated and committed” Hispanic leadership; see PV, 33. The introduction to the Evangelization recommendations [PV, 34] stated that an “evangelization incarnated in a given culture is essential for all peoples, but is especially important for the Hispanic people in this country. The temptation to cultural assimilation is constantly present, and in many cases it ceases to be only a temptation and becomes reality. This is not only contrary to the rights of the person, but also an affront to the Gospel itself. Evangelization is true to itself and reaches down to the deepest roots of the person when it is incarnated in a culture.”

the Third *Encuentro*'s *mística* emphasized a Marian Church reflecting *religiosidad popular* and *fiesta*.

The Church's justice, identified by the Third *Encuentro* as one of the pastoral guidelines of Hispanic ministry, requires it to denounce socio-economic wrongs, promote peace in the world, and exemplify its own social doctrine, including attention to priority groups.<sup>93</sup> In particular, the resolutions included thirteen references to the Kingdom of God—some of these, however, seemingly relativized the Church by subordinating it to the mission of Kingdom building.<sup>94</sup> For example, the Third *Encuentro*'s creed stated, "We believe in the oneness of our goal, in our journeying together as a pilgrim Church, continuously led and guided by God for the building of the Kingdom."<sup>95</sup> The delegates were aware that the mission of Kingdom building demanded certain sacrifices:

We believe that, if we are to build the Kingdom, we need to know Christ better and to live a process of continuous personal conversion. We recognize the need for study, for developing communications media in our communities, and for dedication and commitment to action within our parishes.<sup>96</sup>

#### *Priority Groups and Implementation*

The Third *Encuentro* identified four groups for special ministerial attention: the family, the poor/marginalized, the youth, and women. Ministry to the poor/marginalized and the youth was considered a preferential option, while the family was considered "the core of [Hispanic]

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<sup>93</sup> See *ibid.*, 33, 36, 38-40, 41, 42, and 47.

<sup>94</sup> See *ibid.*, 33, 34, 36, 41, 47, and 48.

<sup>95</sup> *Ibid.*, 47.

<sup>96</sup> *Ibid.*

pastoral ministry.”<sup>97</sup> Although included among the four priority groups, women were neither considered a “preferential option” nor “the core” of Hispanic pastoral ministry. In Lara Medina’s estimation, the pastoral guideline on women

satisfied those fearful of women’s ordination. It also alludes to prescribed gender roles and assumes a woman’s place in the home.<sup>98</sup>

In contrast, Mario Paredes, then director of the Northeast Catholic Pastoral Center for Hispanics, noted that the Third *Encuentro*’s pastoral guideline on women

suggests that feminism may yet become more of a factor in the Hispanic Catholic community in the future. . . . For now, women’s progress has another meaning for Hispanics than it has in middle-class America. The place, role, and value of women in family and in church differ among Hispanics. Not everything in Hispanic tradition is negative regarding women . . . Yet, progress in dignity and in justice for women in the Hispanic community has to happen on its own terms and not according to the terms of the American feminist movement.<sup>99</sup>

In addition to these ecclesiological themes, the Third *Encuentro*’s conclusions also mentioned: the Church’s pneumatological dimension;<sup>100</sup> responding to the signs of the times; the *sensus fidelium*; and an inculturated ecclesiology based on a grassroots conscious of the ongoing need for evangelization, conversion, formation, and liberation. For example, Fr. Juan Romero hoped that the Third *Encuentro* would become “an experience which creates and deepens a [Hispanic] consciousness of Church, [and becomes] a study and reflection upon our reality.”<sup>101</sup>

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<sup>97</sup> First pastoral guideline of the Third *Encuentro*: PV, 33.

<sup>98</sup> Medina, 108. See the discussion in section 8.4 about how the NPPHM understood women as one of the Church’s ministerial priority groups.

<sup>99</sup> Mario Paredes, “The Third Encuentro: Resolutions & Reflections,” *Church 2* (Spring 1986): 42-47, at 47.

<sup>100</sup> See the Third *Encuentro*’s creed: PV, 47-48.

<sup>101</sup> Cited by Julio Barreto, “Hispanic Catholics to Draft Plan for Pastoral Ministry at Encuentro,” *Catholic Standard* (8 August 1985): 8. Mario Paredes has reduced the principal emphases of the

This hope was concretized in a Follow-Up section that specified the continued implementation of the *Encuentro* process at the diocesan, regional, and national levels. The Third *Encuentro*'s last resolution (68), called for the *Fourth Encuentro* to take place in 1992, "bearing in mind the commemoration of the 'Fifth Centennial of the Evangelization of the New World.'"<sup>102</sup>

In its ecclesiological perspective, the Third *Encuentro* shared a great deal with its two predecessors in regard to: (1) a communion ecclesiology; (2) the importance of *concientización*; (3) the *sensus fidelium* (*Hispanorum*); (4) recognition of the signs of the times; (5) an inculturated and incarnated Church; (6) a greater Hispanic voice in the Church's decision-making; (7) a vision of a Church that is formational, missionary, pilgrim, and pneumatological; (8) a Church that is structured around a *pastoral de conjunto*; (9) a Church concerned with cultural and justice issues; (10) a Church that promotes integration rather than assimilation; (11) a Church composed of CEBs and open to expressions of *religiosidad popular*; (12) a Church focused on the family, the poor/marginalized, the youth, farm workers, the undocumented, and women; and (13) a balance between the Church's unity and its diversity.

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Third *Encuentro* to eight:

1. Greater participation of Latinos/as in society and within the Church.
2. Recognition of the cultural-religious identity particular to Hispanics.
3. A preoccupation with American cultural values and disvalues.
4. The Church's missionary dimension that reaches out to fallen-away Hispanics.
5. The evangelization of Hispanics themselves.
6. The full integration of U.S. Catholic Hispanics within the Church and in society.
7. Forming Hispanics in the Church's social doctrine.
8. Forming Hispanic Church leaders.

See Paredes, "The Third Encuentro: Resolutions & Reflections," 44.

<sup>102</sup> PV, 46. The Fourth *Encuentro* did not take place until 2000; see section 8.5 below.

All three *Encuentros* recognized that U.S. Catholic Latinos/as needed a type of formation enabling their liberation and aiding their *concientización*.<sup>103</sup> For example, in their 1983 pastoral letters on Hispanics, the U.S. bishops noted the establishment of *Escuelas Ministeriales* (Schools of Ministry) for training lay people in dioceses across the country:

Although they vary from place to place, these Schools of Ministries generally provide a core program of catechetics, basic biblical study, ecclesiology, and adult education in social sciences and humanities. In addition, they train students in a variety of specialized ministries according to aptitude and preference of the student and the needs of the diocese. The essential goal of the schools is to promote talented and committed individuals as leaders at the service of their communities. Those who complete the programs and show growth in the desire to serve are then commissioned to serve as lay movement leaders, catechists, lectors, extraordinary ministers of the Eucharist, and small community and study group leaders.<sup>104</sup>

Although an emphasis on promoting the Church's unity and diversity repeatedly appeared in the recommendations of all three *Encuentros*, an explicit emphasis on avoiding ecclesial separations appeared only in the First *Encuentro*'s resolutions; the Second's pointed to it more indirectly.<sup>105</sup> No comparable mention was included in the Third's recommendations, though Archbishop Flores mentioned it in his homily at the closing Mass.<sup>106</sup>

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<sup>103</sup> On the calls for formation and the three-fold awareness in all three *Encuentros*, see sections 3.2, 3.4, 6.2, 8.2.

<sup>104</sup> National Conference of Catholic Bishops, "The Hispanic Presence: Challenge and Commitment," in *Hispanic Ministry: Three Major Documents* (Washington, DC: USCC, 1995 bilingual edition), 20, endnote 8.

<sup>105</sup> See the First *Encuentro*'s second and third grounding statements and its recommendation 19; see sections 3.1 and 3.2. Cf. the Second *Encuentro*'s "Evangelization," #3; see also section 6.2.

<sup>106</sup> Cf. section 8.2.

In comparison with its two predecessors, three ecclesiological themes appear distinctive to the Third *Encuentro*.<sup>107</sup> Unlike the Second *Encuentro*, the Third specified that the Church must extend a preferential option to the poor but did not necessarily have to be poor itself;<sup>108</sup> the closest the Third *Encuentro* came to endorsing poverty for the Church occurred in its introduction to the recommendations about young people: “we . . . feel ourselves called to struggle for peace in the world, to live a more simple lifestyle in solidarity with our poor brothers and sisters, and to reach out beyond our nationalities, races, languages, and socioeconomic levels so as to be really one Catholic family.”<sup>109</sup>

Regarding the Church’s relationship to the Kingdom of God, both the Third *Encuentro*’s working document and its recommendations contained references that seemingly relativized the Church by subordinating it to the Reign of God.<sup>110</sup> On the one hand, the Second *Encuentro* only made two passing references to the Kingdom of God, the first of which suggested that the Church is involved in the Kingdom’s extension;<sup>111</sup> on the other hand, the First *Encuentro* included two references to the Kingdom of God: the first explicitly linked the Church not only to

<sup>107</sup> See section 6.2 for a comparison of the ecclesiological themes at the First and Second *Encuentros*.

<sup>108</sup> On the Second *Encuentro* and the Church’s poverty, see section 6.2 and Table 6.2.

<sup>109</sup> PV, 41.

<sup>110</sup> The Third *Encuentro*’s references to the Kingdom of God, both in its working document and recommendations, are discussed in section 7.5.

<sup>111</sup> The Second *Encuentro*’s resolutions mentioned the Kingdom of God on two occasions: “Evangelization,” §3; and “Evangelization and Integral Education,” §1c. The former hinted at the Church’s eschatological relativity: “We affirm that the structure of the Church ought to serve the evangelization and the liberating salvation of the whole person. To this end it should foster the formation of basic Christian communities. The kingdom of God ought to be initiated in small ecclesial communities.” The 1978 meeting on CEBs in Des Plaines, Illinois, after the Second *Encuentro*, made extensive references to the Kingdom of God in a manner that relativized the Church; see section 6.3.



the mission of celebrating the Kingdom's presence, "but also to witness[ing] to that Reign and to seek[ing] to extend it to all human society."<sup>112</sup> In contrast, the Third *Encuentro*'s resolutions referred to the Kingdom of God on thirteen separate occasions while its working document did so on twenty-two.

The second distinctive ecclesiological theme of the Third *Encuentro* highlighted the Church's mission to the poor, young people, women, and human liberation. Although the previous two *Encuentros* embraced a "preferential option for the poor," neither used the phrase explicitly as did the Third *Encuentro* in its second pastoral guideline. Regarding women, the Third *Encuentro*'s ninth pastoral guideline called for an increased awareness of their situation. In regard to human liberation, the First *Encuentro*'s resolutions mentioned liberation on three occasions, those of the Second on eight, and those of the Third only twice.<sup>113</sup> These two references, although relating liberation to integral education as had the Second *Encuentro*, did not make as direct a link with social-justice issues. The first mention of liberation in the Third *Encuentro*'s conclusions stated that, "[g]iven the marginalized situation of our people, this form of [integral] education takes on a great importance in the process of liberation."<sup>114</sup> The text then specified that integral education

". . . should radically orient human beings to genuine Christian freedom, which opens them to full participation in the mystery of the risen Christ: i.e., to filial communion with the Father and to fraternal communion with all their fellow beings." Integral education will prepare the person to observe, judge, and act with

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<sup>112</sup> Introduction to the First *Encuentro*'s resolutions 69-74 in "Conclusiones," J1.12. See also the introduction to Chapter 3, section 3.1, and Table 3.1.

<sup>113</sup> See section 6.2. The Third *Encuentro* mentioned "liberation" twice: in its introduction to Integral Education (PV 36) and in its Credo (PV 47).

<sup>114</sup> PV, 36.

the mind of Christ, in the heart of the Church, for the promotion of the peace, justice, love, and truth of the Kingdom of God.<sup>115</sup>

Thus, the Third *Encuentro* centered its attention on integral education rather than on the nature of “liberation.”<sup>116</sup> Similarly, the terms “human rights” and “rights” did not appear in the First *Encuentro*’s conclusions; they were used 44 times in the Second *Encuentro*’s, 48 in the Third’s working document, but only 7 times in its conclusions; the NPPHM referred to “rights” on only 3 occasions. The pair “justice/injustice” was mentioned 3 times in the First *Encuentro*’s resolutions, 11 times in the Second’s; 91 times in the Third’s working document and 31 times in its recommendations, but only 20 times in the NPPHM.<sup>117</sup> At any rate, Roberto Treviño’s complaint about the overshadowing of social-justice issues seems to have some merit:

The church hierarchy’s control of the *encuentro* process and the primacy of pastoral over social justice concerns became even clearer when Washington, D.C., hosted the Third National *Encuentro* . . . In an atmosphere in which minority demands for equality were increasingly labeled “reverse discrimination,” the resolutions of the Third *Encuentro* focused not on social justice but at finally developing a national pastoral plan for Hispanics.<sup>118</sup>

Treviño’s claim that the hierarchy controlled the *Encuentros*, however, is another matter. Although Maria Luisa Gastón of the Third *Encuentro*’s *Equipo Facilitador Nacional* has

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<sup>115</sup> Ibid. The first part of the excerpt is citing Puebla, 1026.

<sup>116</sup> The NPPHM did not use the word “liberation,” though it did refer to integral education and the importance of personal conversion as well as the need to eradicate oppressive structures and other forms of injustice. See section 8.4 below.

<sup>117</sup> In 1986, the U.S. bishops published “Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy.” Also, see Mary Ann Glendon, *Rights Talk: The Impoverishment of Political Discourse* (New York, NY: The Free Press, 1991). See also section 8.4 (the ecclesiological themes of the NPPHM) below.

<sup>118</sup> Roberto R. Treviño, *The Church in the Barrio: Mexican American Ethno-Catholicism in Houston* (Chapel Hill, NC: University of North Carolina Press, 2006), 211.

complained that the bishops made substantial changes to the NPPHM's preliminary draft, to contend that the bishops controlled the *Encuentro* process is, in her estimation, mistaken:

To say that the *Segundo Encuentro* or the *Tercer Encuentro* was taken over by the bishops . . . I don't know where he gets that! . . . There was no Church hierarchy control of the *Encuentros*: definitely *not* in the *Segundo Encuentro* and *definitely not* in the *Tercer Encuentro*. It was a grassroots process. If anyone controlled it, it was *us* in these national organizations and committees: NACS, the *Encuentro* planning committee, the National Facilitating Team. But we were all at the service of the grassroots. It was a very conscious process in that respect.<sup>119</sup>

The third distinctive ecclesiological theme of the Third *Encuentro* was its inductive methodology and its see-judge-act-*mística* approach. Although the Second *Encuentro* was characterized by a clear emphasis on beginning *desde la base* (from the base), the Third *Encuentro* intensified this inductive methodology not so much by describing it as by implementing it on a grand scale: the Second *Encuentro* included the participation of around 100,000 Hispanics, the third contacted some 600,000.<sup>120</sup>

The First *Encuentro* was only leaders. . . . it was not a grassroots process at all. It's the *Segundo Encuentro* that begins this grassroots process: it's small groups and then dioceses and then the national level. And the Third *Encuentro* increased this much more! . . . It was a very conscientious process from the grassroots up.<sup>121</sup>

Finally, although the Third *Encuentro*'s predecessors utilized the see-judge-act method, they certainly did not extensively discuss such an approach during their preparatory stages or their meetings in Washington.<sup>122</sup> Similarly in regard to the *mística* of the *Encuentros*: if the First

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<sup>119</sup> Gastón interview; emphasis in original.

<sup>120</sup> On the Second *Encuentro*'s stress of *la base*, see section 5.3. On the number of Latinos/as contacted by these two *Encuentros*, see sections 5.3 and 7.4.

<sup>121</sup> Gastón interview.

<sup>122</sup> On the see-judge-act approach, see section 7.3.

and Second modeled it, the Third explicitly wrote about *mística* as a crucial dimension of its overall methodology.<sup>123</sup>

#### 8.4 Third *Encuentro*: Outcomes

A follow-up to the Third *Encuentro*'s meeting in Washington, DC came two months later at a gathering of 35 Hispanic leaders from across the country in Seattle, Washington on 1-4 October 1985; this meeting was followed by a meeting of the NCCB's Ad Hoc Committee for Hispanic Affairs in Tucson, Arizona on 21-22 January 1986.<sup>124</sup> These two gatherings produced a theological-pastoral reflection on the Third *Encuentro* that underscored the dialogical and inculturated nature of the Church, the preferential option for the poor, the identification of ministerial priority groups (the marginalized, women, migrants, young people, the unborn, farm workers, the undocumented, refugees, and prisoners), and the importance of ongoing conversion and evangelization.<sup>125</sup> These two meetings also pointed to the Kingdom of God in a way that relativized the Church: "[t]he Kingdom also challenges us to continue to develop and support freely and creatively models that are compatible with gospel values, both in society and in the Church."<sup>126</sup>

This follow-up reflection used the phrase "model of the Church" to emphasize that the *Encuentro* process had modeled a Church—the expression "a new style of Church" was also used—in which the prophetic dimension stood out. There was no doubt that the Church's

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<sup>123</sup> See sections 7.4, 7.5, and 8.2. See also the discussion about the Second *Encuentro*'s Marian and festive characters in section 6.3.

<sup>124</sup> See PV, 49.

<sup>125</sup> The text of the theological-pastoral reflection was included in PV, 49-51.

<sup>126</sup> Ibid., 50.

evangelizing mission included what the Third *Encuentro*'s working document termed self-evangelization: "This evangelization is thought of in a circular and open way: agents and communities in the process of evangelizing are at the same time evangelizers and evangelized."<sup>127</sup> Moreover, the Church was always to incarnate itself communally, looking to "a variety of communitarian expressions: the family, promotional teams, mobile teams, CEBs, small communities, pastoral teams, and others, making real intensively and extensively the experience of a *pastoral de conjunto*."<sup>128</sup> The emphasis on unity and diversity characteristic was evident in the theological reflection at these two meetings:

Throughout the process and the event, there has been evident a profound desire and, even at times, an anxiousness for integration and unity within the Catholic Church in the United States. The total experience promotes unity and participation. Yes, the Hispanic people want to enjoy full participation as members of the Church but not at the price of renouncing their culture and manner of expressing their faith.<sup>129</sup>

As was the case at the Third *Encuentro*, this follow-up reflection valued other ethnic groups in a manner suggestive of what would later become *Encuentro 2000*: "a valuing of their culture, language, forms and style of life, of their organization, and customs has created in our Hispanic people a greater sensitivity to and solidarity with other minority groups . . ."<sup>130</sup>

These two follow-up meetings comprised the first stage of a process that would culminate in the approval by the U.S. bishops of the NPPHM in 1987. As part of the process of writing a preliminary draft of the NPPHM, the Secretariat wanted information about the Third *Encuentro*'s

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<sup>127</sup> Ibid., 51.

<sup>128</sup> Ibid., 50.

<sup>129</sup> Ibid., 51.

<sup>130</sup> Ibid., 49.

delegates. To that end, in August 1985, the Secretariat hired Fr. David Blanchard, a Ph.D. in cultural anthropology who at the time taught missiology at the Washington Theological Union, to write an extensive study of the Third *Encuentro*.

*Report of Fr. David Blanchard*

Soon after the Third *Encuentro*, Fr. David Blanchard began working on a report, *An Evaluation: III Encuentro Nacional Hispano de Pastoral*, which he completed in June 1986.

Blanchard's project was meant to clarify the background and representation of the delegates who had gathered for the Third *Encuentro* in Washington, DC. When interviewed for this study, Blanchard noted that, at the time, he was interested in the ecclesial gatherings:

My principal interest was in base communities in Latin America, not the Church in the United States. . . . [Fr.] Vicente López of the Secretariat asked me if I would go down to his office and have a brain-storming session with Pablo Sedillo [and others] . . . to talk about [the Third *Encuentro*]. . . . These *Encuentros* went ahead so quickly and they [had] had such an interest in getting something done that there wasn't a lot of attention given to the nature of the relationship of all the speakers. . . . Who were these people speaking with each other? And what are the rules and what are the interests affecting the way they speak with each other? There wasn't a lot of forethought given to [these questions] in the three *Encuentros*. By the time the Third *Encuentro* was done, the question was, what authority does this [whole process] have? Who are these people [who participated in the Third *Encuentro*]? How do we know that there wasn't some conspiracy to bring certain people together to say certain things? . . . What is this voice that we are hearing? And this word *voice* is so important: *voice* of the poor, *voice* of the Hispanic, *voice* of . . .<sup>131</sup>

Blanchard told Sedillo, then the director of the Secretariat, that in order to answer these questions the Secretariat needed to underwrite an ethnographic study of the Third *Encuentro*—a proposal

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<sup>131</sup> Blanchard interview. Cf. Blanchard, *Evaluation*, 13: "One concern that the Secretariat . . . had in the planning of the III Encuentro was for the convocation to be representative of the Hispanic Church."

accepted almost immediately by Sedillo. Blanchard's proposal appears to have involved not only an ethnographic analysis, which he concluded in less than a year, but also the suggestion to write a volume on the Third *Encuentro* with contributions from such people as Paulo Freire, Gustavo Gutiérrez, José Marins, Jon Sobrino, and Virgilio Elizondo; unfortunately, this second part of his proposal was never completed.<sup>132</sup>

Blanchard's ethnographic study of the Third *Encuentro* was conducted in four stages with two surveys:<sup>133</sup> (1) the data contained in the questionnaires filled out by all the delegates in Washington—the study's first survey—was examined; (2) on-site visits were conducted in Los Angeles, Chicago, and Miami with: Hispanic participants in the Third *Encuentro*, Catholic Latinos/as who chose not to participate, and non-Hispanic ministers who were “outsiders”; (3) a second survey: using insights from these two stages, a new questionnaire was prepared and mailed in February 1986 to the Third *Encuentro*'s 1,112 participants; and (4) the 435 questionnaires returned to the Secretariat were analyzed and cross-tabulated.<sup>134</sup> Blanchard found that the Third *Encuentro*'s participants were representative of U.S. Catholic Hispanics at the time and that most had been faithful to the process from the beginning, thereby giving legitimacy and purpose to their presence in Washington, DC. In fact, 95% of the delegates who participated in the second survey were of the opinion

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<sup>132</sup> See letter from Fr. David Blanchard to Fr. Arturo Carillo, 26 February 1986, III *Encuentro* Collection, USCCB Archives, Washington, DC. See also Mario J. Paredes, “Tercer Encuentro Nacional Hispano de Pastoral (15-18 de Agosto de 1985), Universidad Católica, Washington, DC,” in “Historia de los Encuentros Nacionales” (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996), III.51-52; hereafter cited: Paredes. Appendix 13 below reproduces the table of contents of this proposed book-long study of the Third *Encuentro*.

<sup>133</sup> Cf. Blanchard, *Evaluation*, 4-12.

<sup>134</sup> This corresponds to a response rate of 39%.

that for the [Third] *Encuentro* to have validity, the participants must [have] experience[d] each successive stage of the process. Persons who entered the process at the national level without having participated in the local, diocesan and regional gatherings were considered lacking a mandate from their regions and as disruptive.

An analysis of the attendance at the local, diocesan and regional *Encuentros* shows that the vast majority of the participants at the national meeting did in fact participate in the whole process. Seventy-seven percent of the participants were active in their local communities as organizers. Ninety-one percent of the participants at the national meeting attended their diocesan *Encuentros*; 89% also attended the regional *Encuentros*. Thirty-eight percent of these were active as organizers at the regional level. Fifty-six percent of the participants at the national meeting held active roles as organizers at their diocesan *Encuentros*. Finally, approximately [sic] 90% of the participants at the National *Encuentro* were faithful to the process throughout.<sup>135</sup>

Blanchard also found that an overwhelming 93% of the delegates rated the Third *Encuentro* good or excellent, 6.3% said it was fair, and only 0.7% considered it poor; out of a possible maximum of 4.00, the Third *Encuentro*'s delegates gave it a mean score of 3.39.<sup>136</sup> When asked to assess how well they were treated, able to express themselves, and participate—in their groups, sub-groups, and halls—the delegates gave the Third *Encuentro* rather high marks.<sup>137</sup>

Regarding the level of education of the Third *Encuentro*'s participants, Blanchard found that they had a few more years of schooling than most Hispanics in the United States at the

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<sup>135</sup> Blanchard, *Evaluation*, 25.

<sup>136</sup> Ibid., 35 and Tables 56 and 140, n. p. According to Table 128, n.p., 93% of the men rated the Third *Encuentro* good or excellent, 6.1% fair, and 0.87% poor; 93% of the women rated the Third *Encuentro* good or excellent, 6.4% fair, and 0.5% poor.

<sup>137</sup> According to Blanchard, *Evaluation*, Tables 28 through 33, n. p., the responses had the following mean scores out of a possible 4.00:

|  |   |      |
|--|---|------|
| Did you have an opportunity to express yourself?         | — | 3.10 |
| How well were you able to participate in the sub-groups? | — | 3.18 |
| How well were you able to participate in the groups?     | — | 3.00 |
| How well were you able to participate in the halls?      | — | 2.86 |
| Were you treated fairly throughout the process?          | — | 3.10 |
| Was your opinion respected throughout this process?      | — | 3.15 |



time.<sup>138</sup> This fact suggested “that over the [previous] thirteen years the Hispanic community [had] been developing a core leadership of lay and religious men and women who remain[ed] faithful to the process [of the *Encuentros*], despite setbacks and frustrations.”<sup>139</sup> Similarly, everyone interviewed as part of this doctoral project identified the ability to recognize and form hundreds of U.S. Hispanic Catholics, establishing a large pool of Latino/a leaders along the way, as the clearest legacy of these three gatherings.<sup>140</sup>

As regards the grassroots impact of CEBs and small Christian communities (SCCs), Blanchard’s survey found that 58% of the Third *Encuentro*’s delegates belonged to such groups.<sup>141</sup> Although the vast majority of the delegates rated the Third *Encuentro* very highly, those who were members of a CEB or SCC gave it higher ratings, indicating that “participation in these groups clearly enhanced the process for their members.”<sup>142</sup>

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<sup>138</sup> Among religious and clerical delegates, 11% had a High School education or less, 20% college, and 69% graduate school. Among the lay delegates, 39% had a High School education or less, 36% college, and 24% graduate school. See Blanchard, *Evaluation*, Table 8, n. p. In contrast, the 1984 Ford Foundation study of U.S. Hispanics found that 28.6% did not have a High School education and that only 17% of those ages 17 to 24 were enrolled in college; cf. *Ford Foundation*, 28-30.

<sup>139</sup> Blanchard, *Evaluation*, 23.

<sup>140</sup> See section 8.4 below.

<sup>141</sup> Blanchard found that South and Central Americans, Mexicans, and Mexican-Americans preferred the term “Base Christian community,” while Cubans and Puerto Ricans used the term “small Christian community.” About a third of the Third *Encuentro*’s delegates considered these two terms synonymous. See Blanchard, *Evaluation*, 25-26.

<sup>142</sup> Blanchard, *Evaluation*, 27.

| <b>Table 8.4 Third <i>Encuentro</i>: Evaluation of Its Effectiveness</b>  |              |
|---|--------------|
| <b>How Effective was the III <i>Encuentro</i> in Addressing the . . .</b> | <b>Score</b> |
| Problem of Evangelization in Hispanic Society?                            | 3.26         |
| Problems of Youth in Hispanic Society?                                    | 3.09         |
| Modern Family in Hispanic Society?  | 2.97         |
| Problems of the Poor in Hispanic Society?                                 | 2.86         |
| Problems of Women in Hispanic Society?                                    | 2.67         |
| 1.00 = Poor    2.00 = Fair    3.00 = Good    4.00 = Excellent             |              |

The delegates also gave the Third *Encuentro*'s effectiveness high marks; however, as Table 8.4 above shows, the topic of women in Hispanic society received the lowest score, suggesting that the participants perceived that Latinas had received less attention at the Third *Encuentro* than had the youth, the family, and the poor.<sup>143</sup>

In regard to the Third *Encuentro*'s implementation and influence, the delegates were much more critical.<sup>144</sup> As Table 8.5 below indicates, the participants were somewhat skeptical about the ability and willingness of the Church to implement the process begun by the Third *Encuentro*.

| <b>Table 8.5 Third <i>Encuentro</i>: Evaluation of Anticipated Implementation</b>                              |              |
|--|--------------|
| <b>Issue</b>   | <b>Score</b> |
| How effective was the III <i>Encuentro</i> in contributing to a new direction for your local Church community? | 2.86         |
| Have the III <i>Encuentro</i> 's resolutions begun to influence your life or the life of your community?       | 2.76         |

<sup>143</sup> See *ibid.*, 34 and Tables 41 through 45, n. p.

<sup>144</sup> See *ibid.*, 34-35 and Tables 34, 35, 46, and 52 through 55, n. p.

| <b>Table 8.5 Third Encuentro: Evaluation of Anticipated Implementation – Continued</b>  |              |
|---|--------------|
| <b>Issue</b>  | <b>Score</b> |
| How great an influence will the III <i>Encuentro</i> have on your local Church community?   | 2.68         |
| If you have non-Hispanics in your parish or diocese, to what extent do you believe that they would benefit from the lessons of the III <i>Encuentro</i> ? | 2.60         |
| To what extent has the momentum of the III <i>Encuentro</i> been matched in terms of implementing a pastoral plan in your diocese?                        | 2.49         |
| To what extent have you and others communicated the lessons of the III <i>Encuentro</i> process to non-Hispanics?   | 2.48         |
| To what extent has the momentum of the III <i>Encuentro</i> been matched in terms of implementing a pastoral plan in your parish?                         | 2.26         |
| 1.00 = Poor    2.00 = Fair    3.00 = Good    4.00 = Excellent   |              |

In this regard, Blanchard commented that

[m]any participants who were interviewed regard the [Third] *Encuentro* as a gift of the Hispanic community to the Church at large. Many participants held that more effort needs to be devoted to articulating the *Encuentro* process in classical, theological terms to the Church at large.<sup>145</sup>

Blanchard included this particular desire among the Third *Encuentro*'s five major trends, which are summarized in Table 8.6 below.<sup>146</sup>

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<sup>145</sup> Ibid., 54. The latter desire was an impetus for *Encuentro* 2000.

<sup>146</sup> See *ibid.*, 57-63.

**Table 8.6 Third *Encuentro*: Major Trends (Blanchard)**

|   |
|---|
| 1. The <i>Encuentro</i> and Hispanic Youth                            |
| 2. The Communication of the <i>Encuentro</i> Process to Non-Hispanics |
| 3. Grassroots Organization for the <i>Encuentro</i>                   |
| 4. The Leadership of the Bishops in the <i>Encuentro</i> Process      |
| 5. Wholistic Evangelization of the Hispanic Community                 |

In regard to the first trend, Blanchard found that the Third *Encuentro* was only “somewhat successful” in inviting Hispanic youths to the national meeting: many young people “expressed a sense of being outside of the process.”<sup>147</sup> Accordingly, Blanchard called on the Secretariat to “make a greater effort at actively involving Hispanic youth in the *Encuentro* process.”<sup>148</sup> In addition, Blanchard felt that communicating the *Encuentro* process to non-Hispanics could both alleviate the concerns of those priests who felt threatened by the process and enhance Hispanics’ own understanding of what had taken place. Blanchard described three ways for such communication: (1) presenting the Third *Encuentro*’s process as a pedagogical model of the Church that “preserves and respects the teaching authority of the bishops while it structures a method for dialogue between all the people of God;”<sup>149</sup> (2) showing how the Third *Encuentro* supported “an ecclesiology that was prophetic, missionary, and [that stood] . . . for the

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<sup>147</sup> Ibid., 57.

<sup>148</sup> Ibid. Given the controversy about women’s ordination and the findings summarized in Table 8.4, the fact that Blanchard did not include Latinas’ issues among the Third *Encuentro*’s trends is puzzling.

<sup>149</sup> Ibid., 59.

marginated [sic];” and (3) publicizing the stories of the Third *Encuentro*’s participants to illustrate how it modeled a Church on pilgrimage.

In regard to grassroots organization for the Third *Encuentro*, Blanchard pointed out the process’ strong dependence on the local involvement it could elicit within the Church.

Without the support of pastors and their staff, the *Encuentro* process will not reach the vast majority of Hispanic Catholics. Pastors who were interviewed in this evaluation expressed concern that the national, regional and diocesan offices for Hispanic affairs were often insensitive to the work load already pressing on their staffs. . . . *Encuentro* organizers articulated the frustration they experienced due to the lack of response from pastors. . . . Clearly, more effort has to be made on both sides to involve this level of the local Church in the *Encuentro* process.<sup>150</sup>

Collaterally, Blanchard understood the Third *Encuentro* as modeling a process that did not seek to replace the role of the bishop as pastor and teacher, but to enhance that role. Such a process is only as successful as the willingness of the bishops to receive input from the Church’s members:

In those dioceses where the bishop failed to communicate enthusiastic support for the [Third] *Encuentro*, the people approached the process with lukewarm enthusiasm. In those dioceses where the bishop made it very clear that he supported the process and respected the input of the people in pastoral planning, support among the people for the [Third] *Encuentro* was enthusiastic. One respondent interviewed during the course of this evaluation expressed this relationship well: “The *Encuentro* takes a lot of work. At its best it is a consultative process with the bishop. If the people believe that the bishop wants their voices heard, they will make the effort demanded by the *Encuentro* and give it support. But if people think that the bishop is only giving the *Encuentro* token support, they’ll stay at home and watch T.V.”<sup>151</sup>

In regard to the Hispanic community’s need for an ongoing evangelization that considered their circumstances and experience, Blanchard pointed out that future *Encuentros* need to announce

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<sup>150</sup> Ibid., 61.

<sup>151</sup> Ibid., 61-62.

the gospel “through liturgy, storytelling, festivals, and celebrations” appealing to Hispanics, especially in light of the illiteracy plaguing Latinos/as.<sup>152</sup>

*The Bishops’ Response: National Pastoral Plan for Hispanic Ministry*

The stated purpose of the Third *Encuentro* was to draft a “National Pastoral Plan for Hispanic Ministry” (NPPHM). An editing committee was established soon after the end of the Third *Encuentro* for writing such a plan. The editing committee, which was chaired by Fr. Mario Vizcaíno, then director of SEPI, met on at least three occasions with the Ad Hoc Committee for Hispanic Affairs’ drafting subcommittee comprised of Bishops Ricardo Ramirez (Chair) and Peter Rosazza as well as Archbishops Roberto Sánchez and Roger Mahony.<sup>153</sup> Once a draft of the NPPHM was produced by the editing committee, the NCCB made only minor changes before approving it unanimously on 18 November 1987.<sup>154</sup> Vizcaíno, commenting on

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<sup>152</sup> Ibid., 62.

<sup>153</sup> The members of the drafting subcommittee were listed in “Minutes of the Ad Hoc Committee, Tucson,” 6. In addition to Mario Vizcaíno, the editing committee included Ms. Rosalva Castañeda, Fr. Ricardo Chaney, Fr. Juan Díaz Vilar, Sr. Soledad Galerón, Sr. Dolorita Martínez, and Sr. Dominga Zapata. The editing committee’s consultants included: Sr. Carolee Chanona, Ms. Maria Luisa Gastón, Fr. Sabine Griego, Fr. José Marins, Fr. Domingo Rodriguez, and Sr. Teolide Trevisan. Cf. Michael Connors, “The National Pastoral Plan for Hispanic Ministry as a Strategy for Inculturation Among Mexican Americans” (PhD diss., Regis College and the University of Toronto, 1997), 233; hereafter cited: Connors. A portion of this dissertation was published as Michael Connors, *Inculturated Pastoral Planning: The U.S. Hispanic Experience* (Rome: Editrice Pontificia Università Gregoriana, 2001). Maria Luisa Gastón disagreed with Connors’ information about the composition of the NPPHM’s editing committee; she recalled that the document was initially divided into four parts, each of which was given to only one person; Gastón was responsible for the section on Evangelization; cf. Gastón interview.

<sup>154</sup> Cf. Vizcaíno interview. See also “Presentación y Debate del Plan Pastoral Nacional,” VHS documentary (Miami, FL: SEPI-TV, April 1992); hereafter cited: “Presentación y Debate Documentary.” Cf. “National Pastoral Plan for Hispanic Ministry,” VHS documentary (Miami, FL: SEPI-TV, n.d., ca. 1988); hereafter cited: “NPPHM Documentary.”

the revisions introduced by the bishops to the working draft of the NPPHM, indicated that the editing process had proceeded smoothly.

A few amendments were approved, but these represented only minor items. The NPPHM went before the NCCB on only two occasions. The second time the bishops added minutia to the text, but the [more substantial] amendments were rejected by the [Ad Hoc Committee for Hispanic Affairs's] drafting subcommittee. . . . [Consequently,] the approved plan is basically the same text written by the editing committee.<sup>155</sup>

In contrast, Maria Luisa Gastón, then Executive Secretary of SEPI, remembered that four people, herself included, divided up the responsibility for writing the NPPHM and that the draft of the pastoral plan examined by the NCCB did not emerge without controversy.

I was very involved in writing the pastoral plan. . . . My piece was the Evangelization [section] . . . . But, and this is one of my controversial things, . . . once the pastoral plan was all written . . . the bishops took it over and changed it! . . . I remember that in my section . . . they made quite a few changes . . . [For example,] they added all this stuff about vocations and evangelization, [and] they took out a lot of the small Christian communities theses so that the pastoral plan, the way it has come out, has some pieces that have nothing to do with the [Third] *Encuentro*. So when I was given [the amended draft] and told to translate it back into Spanish I refused; I said, “no, this is not our pastoral plan!” [Consequently,] I remember I kind of separated myself from the process. To me this is one of the controversies: who writes this stuff? . . . And who is the Church? . . . They didn’t consult with us when they made those changes. All of a sudden these changes appeared in the pastoral plan.

Michael Connor’s study of the NPPHM claimed that, in spite of the U.S. bishops’ unanimous approval of the plan in 1987, a few bishops had “some hesitations about the encuentro process and the construction of [such] a plan.”<sup>156</sup> David Blanchard was convinced that these hesitations revolved around the Third *Encuentro*’s dialogical process:

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<sup>155</sup> Vizcaíno interview.

<sup>156</sup> Connors, 234.

What would you be afraid of or concerned about regarding the National Pastoral Plan for Hispanic Ministry? It was the fact that it was legitimizing the process [of the *Encuentros*]. These three *Encuentros* had a purpose of creating a plan. Now, there's a pastoral plan on the economy, on peace, on nuclear disarmament, and on everything you can imagine, but they didn't [go through] this process. They had a bunch of theologians who got together, they were *periti*. But this pastoral plan [for Hispanics] also legitimized a certain process. . . . What if they [the bishops] used a similar process in everything? [After all,] it's just an action plan, a pastoral plan for a nation that has a growing Hispanic population. What's to be afraid of? What's to be afraid of is the process that created the plan; and legitimizing the plan legitimizes the process and that's what they were afraid of.<sup>157</sup>

According to Bradford Hinze, the U.S. bishops shifted away from the open consultative process they used to draft their 1980s pastoral letters on war and peace, the economy, and the role of women in the Church; for example, the U.S. bishops' inability to approve their pastoral letter on women was "in large part a direct result of questions and criticisms raised by Roman curial officials who remained committed to a traditional hierarchical style of pastoral leadership, one that allows only a restricted role for consultation and collaboration with the laity, theologians, and other experts."<sup>158</sup> In tandem with these criticisms was the *motu proprio* of Pope John Paul II, *Apostolos suos* (1998), which stated that episcopal conferences do not exercise an authoritative magisterium unless their pronouncements are made unanimously or are recognized by the Apostolic See.<sup>159</sup>

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<sup>157</sup> Blanchard interview.

<sup>158</sup> Bradford Hinze, "Whatever Happened to the Way the U.S. Bishops Prepared *The Challenge of Peace*?" *New Theology Review* 21 (2008): 16-25, at 17; hereafter cited: Hinze, "Whatever Happened." See also Bradford Hinze, *Practices of Dialogue in the Roman Catholic Church: Aims and Obstacles, Lessons and Laments* (New York, NY: Continuum, 2006), 90-111; and section 8.5 below.

<sup>159</sup> John Paul II, "The Theological and Juridical Nature of Episcopal Conferences," *Origins* 28 (30 July 1998): 152-158, especially §22 on 156-157. See John Wilkins, "Bishops or Branch Managers? Collegiality after the Council," *Commonweal* (12 October 2012): 16-21. In any event,



Michael Connors discovered a lingering suspicion “in many quarters that it took some form of pressure from the Vatican to finally get the plan completed and approved.”<sup>160</sup> However, Pablo Sedillo, the Secretariat’s director at the time, denied that such pressure existed during the NPPHM’s editing process.

That [rumor] is not accurate. In [writing] the pastoral plan . . . we had Bishop [Ricardo] Ramirez assisting with its language, while [Bishop Patricio] Flores and [Archbishop Roberto] Sánchez also played a big role in it. [During the NCCB’s meeting,] Sánchez and I were going to the bishops’ rooms late at night and early in the morning asking them to make a motion to approve the pastoral plan. We had Cardinal [Timothy] Manning of Los Angeles make the motion [to approve the plan] and had Cardinal [Bernard] Law from Boston second the motion. We also got certain bishops from the Midwest to help. . . . [Consequently,] that [view] is wrong.<sup>161</sup>

*Report of Archbishop Roberto Sánchez*

On Monday, 11 November 1985, Archbishop Roberto Sánchez spoke during the NCCB’s annual meeting in Washington, DC about the Third *Encuentro* and the NPPHM.<sup>162</sup> Sánchez stressed the importance of *mística*, especially its Marian manifestations, by noting that the first day of the Third *Encuentro* was scheduled to coincide with the feast of the Assumption precisely because of “the deep love and devotion the Hispanic Catholic has to Our Lady.”<sup>163</sup> Sánchez then emphasized the *Encuentro*’s “new experience of Church.”

The Holy Mass and the liturgical hour of prayer was [sic] the highlight each day. The people coming together in song and celebration being so well prepared gave

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the bishops approved NPPHM unanimously.

<sup>160</sup> Connors, 235.

<sup>161</sup> Interview of Pablo Sedillo by the author, 21 May 2009; hereafter cited: Sedillo interview.

<sup>162</sup> Cf. Archbishop Roberto Sánchez, “Report to General Meeting of Bishops, November 11, 1985, Washington, DC,” III *Encuentro* Collection, USCCB Archives, Washington, DC; hereafter cited: “Report to General Meeting of Bishops.”

<sup>163</sup> “Report to General Meeting of Bishops,” 1.

them a sense of pride, a sense of growth, a sense of belonging. . . . Each day was like a special “fiesta” celebration with the people. A “fiesta” of prayer.<sup>164</sup>

The ecclesial characteristics that the Third *Encuentro* was “trying to create” were: communal, missionary, evangelizing, and capable of forming united and mature leaders.<sup>165</sup> In particular, the Church’s evangelizing could promote a missionary effort in which all Catholic Hispanics would be “equal and co-partners with” their bishops.<sup>166</sup> Sánchez was particularly pleased by the transformation of Hispanics “from being pastoral recipients to becoming pastoral agents.” Sánchez then used a diagram—“Pastoral Planning Process”—to explain how the Third *Encuentro* was not an isolated event (Figure 8.1).<sup>167</sup>

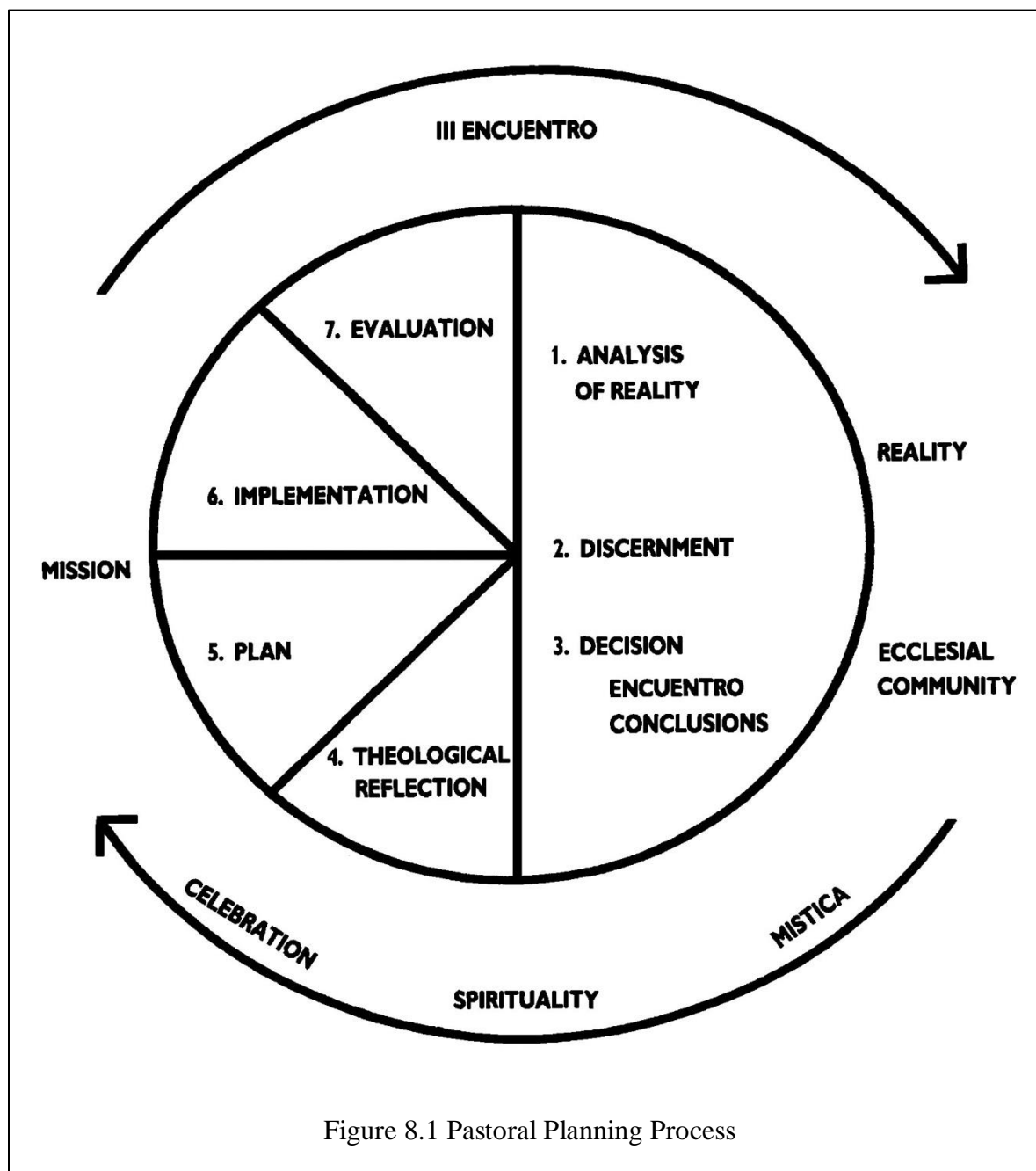
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<sup>164</sup> Ibid., 2.

<sup>165</sup> See *ibid.*, 3-4.

<sup>166</sup> See *ibid.*, 4.

<sup>167</sup> Figure 8.1 reproduces the diagram as it appears in “National Pastoral Plan,” 67.



As indicated in this diagram, the Third *Encuentro* was designed as a pastoral circle that relied on a *mística* approach of see-judge-act and culminated in the implementation of the

NPPHM. This diagram presents a “spiral” where, after each step has been completed, the process can begin anew.

In this way movement around the pastoral circle becomes an ongoing learning process, with ever-new interpretations of the Christian message being brought to bear on contexts that are themselves changing as well as being seen with new insight.<sup>168</sup>

Following Sánchez’s presentation, Bishop Michael Sheehan of Lubbock, Texas, asked how the pastoral plan would address “the effects of proselytism [by fundamentalist Christian groups] on our Hispanic communities.”<sup>169</sup> Sánchez replied that the pastoral plan would certainly address this matter and that this was precisely why evangelization was chosen as one of the Third *Encuentro*’s main themes. In fact, the Third *Encuentro*’s working document mentioned this issue only once: “We, as Hispanic people, need to become deeply aware and motivated, being fully conscious so that we may become stronger in the face of the proselitizing [sic] efforts of other sects and religious denominations.”<sup>170</sup> The working document blamed the exodus of Hispanics from the Catholic Church not on proselytism by other Christian groups but because Hispanics’ hunger for God and for a sense of mission in life were not being met; they were “disillusioned by the way” Church leaders and priests treated them and by the “lack of leadership to instruct and orient them spiritually.”<sup>171</sup>

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<sup>168</sup> Peter Schineller, S.J., *A Handbook on Inculturation* (Mahwah, NJ: Paulist Press, 1990), 71. On the Third *Encuentro*’s pastoral circle, see Figure 7.1. This view was shared by the interviewees for this dissertation who stressed that the impact of an *Encuentro* was to be found not in a high profile national event but in its process and the changes it elicited—particularly, the identification of future ecclesial leaders, the further formation of Catholic Latinos/as, and the analysis of the reality of U.S. Hispanics.

<sup>169</sup> “Report to General Meeting of Bishops,” 8.

<sup>170</sup> “Documento de Trabajo,” 49.

<sup>171</sup> *Ibid.*, 18 and 121, respectively.

The Third *Encuentro*'s resolutions never mentioned the problem of proselytism, but did blame the Catholic Church for the growing departure of Latinos/as:

There is a shortage of priests and religious who know and understand the language and culture of Hispanics. This lack of pastoral agents makes it uncertain whether the Catholicity of the Hispanic people can survive, since so many are already going over to other Churches to satisfy their hunger for God. Others are alienated because of the attitude of some pastors and leaders.<sup>172</sup>

By the time that the NPPHM reached its final version, proselytism had become an important issue—the word appeared eight times—and the exodus of Latinos/as from the U.S. Catholic Church was recognized as an intra-ecclesial problem.<sup>173</sup>

#### *Ecclesiological Themes of the National Pastoral Plan*

The National Pastoral Plan for Hispanic Ministry, which was approved unanimously by the U.S. bishops in 1987, was divided into 101 paragraphs and included five significant ecclesiological themes.<sup>174</sup> First, the bishops recognized the diversity within the Church:

Since the Church is the guardian of the mission of Jesus Christ, it must forever accommodate the changing populations and shifting cultures of mankind. To the extent the Church is impregnated with cultural norms, to that extent it divides and separates; to the extent it replaces cultural norms with the primacy of love, *it unites the many into the Body of Christ without dissolving difference or destroying identity.*<sup>175</sup>

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<sup>172</sup> PV, 34.

<sup>173</sup> The final version of the pastoral plan stated that “the renewal of . . . parish structures, [the] active participation by pastors and administrators, and [the] renewed missionary attitude at all levels of [the] Church” it sponsored were partly endorsed as “a response to the proselytism of the sects” (NPPHM §5). See also NPPHM §§4, 39, and 44.

<sup>174</sup> See Michael Connors’ thorough study of the NPPHM (footnote 153 above).

<sup>175</sup> NPPHM §9; italics mine.

Accordingly, the Pastoral Plan envisioned a Church structured around a *pastoral de conjunto* that was open both “to the needs of the people and to the universality of the Church.”<sup>176</sup> The bishops pointed out that a *pastoral de conjunto* “is not only a methodology but the expression of the essence and mission of the Church, which is to be and to make communion.”<sup>177</sup>

Second, the pastoral plan included a brief reference to the Eucharist as “the source of our unity”—a perspective that did not appear in the resolutions of the Second and Third *Encuentros* but which did appear in those of the First.<sup>178</sup> However, unlike the First *Encuentro*, the NPPHM did not refer to the Eucharist as a source of unity *amid diversity*; for example, the introduction to the First *Encuentro*’s resolutions on the liturgy stated that

[i]t is axiomatic that the unity of the Church is a unity amid diversity. The bond of unity of each diverse local or diocesan Church with the universal Church is in the eucharist [sic] presided over by the bishop. By extension, the parish or particular local community celebration of the eucharist [sic] is also a sign and sacrament of the local or diocesan Church as well as of the universal Church. Just as the universal Church is a unity amid diversity, so then too must the local Church reflect a unity and a diversity if it is to be an effective and authentic sign of the Church of Christ.<sup>179</sup>

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<sup>176</sup> NPPHM §19. The NPPHM stated that the “Pastoral Plan” was “at the service of the *Pastoral de Conjunto* enabling each person with his/her own charismas and ministries to act within a common plan”; see “National Pastoral Plan,” 97.

<sup>177</sup> “National Pastoral Plan,” 97; however, the Bishops’ Committee for Hispanic Affairs of the NCCB, in its official report about the NPPHM, gave a slight edge to the Church’s unity over its diversity; see the discussion below.

<sup>178</sup> NPPHM §99. On the First *Encuentro*’s discussion of the Church’s unity and the Eucharist, see the introduction to its resolutions on the liturgy, 49 to 54, in “Conclusiones,” J1.10; see also section 3.2.

<sup>179</sup> “Conclusiones,” J1.10. The NPPHM did not include the critique of the First *Encuentro* that Eucharistic celebrations in the United States lacked “true universality or catholicity” which impeded the action of the Holy Spirit “in our Spanish speaking peoples” (ibid.).

Third, the Pastoral Plan stated that Catholic Latinos/as along with the whole U.S. Church aimed

TO LIVE AND PROMOTE . . . by means of a *Pastoral de Conjunto* a MODEL of CHURCH that is: communitarian, evangelizing, and missionary, incarnate in the reality of the Hispanic people and open to the diversity of cultures, a promoter and example of justice . . . that develops leadership through integral education . . . [and] THAT IS LEAVEN FOR THE KINGDOM OF GOD IN SOCIETY.<sup>180</sup>

The Pastoral Plan detailed four “specific dimensions” that were intended to spearhead the emergence of this desired model of Church: *pastoral de conjunto* (from fragmentation to coordination); evangelization (from a place to a home); missionary option (from pews to shoes); and formation (from goodwill to skills).<sup>181</sup> The skills endorsed by the Pastoral Plan followed the three-fold awareness of needs identified at the *Encuentros*: further formation, *concientización*, and ongoing conversion.<sup>182</sup> Much like the *Encuentros*, the NPPHM called not only for the *concientización* of Catholic Hispanics but also for education that would enable “a more profound understanding of their . . . faith.”<sup>183</sup> Although the word “liberation” did not appear in the Pastoral Plan, the bishops’ stipulation that faith must be integrated to “the transformation of unjust social structures” resonated with the *Encuentros*’ call for the Church to give more attention to social and pastoral matters.<sup>184</sup>

Like the *Encuentros*, the NPPHM described the Church desired by Hispanics as rooted in small ecclesial communities, so that each parish should become a true community of

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<sup>180</sup> NPPHM §17; capitalization in the original.

<sup>181</sup> See NPPHM §17.

<sup>182</sup> See NPPHM §§48, 50, 56, 84, and 85.

<sup>183</sup> NPPHM §84.

<sup>184</sup> NPPHM §50. NPPHM §96 stated that the spirituality of Hispanics “can . . . inspire a struggle for freedom, justice, and peace.”

communities.<sup>185</sup> However, instead of the phrase *comunidad eclesial de base*, the NPPHM used “small ecclesial community.”<sup>186</sup> According to Maria Luisa Gastón, the avoidance of *comunidad eclesial de base* and “liberation” may have been prompted by the growing wariness among U.S. bishops in the mid-1980s about “Liberation Theology.”<sup>187</sup> Even so, the NPPHM used expressions like “the preferential option for the poor” and “conscientization.” According to Timothy Matovina,

While the bishops never explicitly state[d] the reason for this shift from the term “*basic ecclesial communities*” employed in their earlier pastoral letter [“The Hispanic Presence: Challenge and Commitment” in 1983], the change in language reflected concerns in the Vatican and elsewhere that these communities not be perceived as ecclesial expressions independent of or superseding hierarchical authority and parish and diocesan structures, nor as groups formed predominantly to foment political change through organizing exclusively the marginal persons from the “base” of society.<sup>188</sup>

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<sup>185</sup> For example, see NPPHM §47.

<sup>186</sup> The Ad Hoc Committee for Hispanic Affairs’ drafting subcommittee decided in early 1986 not to include the phrase *comunidad eclesial de base* or “basic ecclesial community” in the NPPHM; see “Minutes of the Ad Hoc Committee, Tucson,” 6.

<sup>187</sup> Gastón interview. The transition away from the term “basic ecclesial community” happened quickly. Pope John Paul II used the term as late as 1980, just six years before the Ad Hoc Committee for Hispanic Affairs’ drafting subcommittee decided to avoid using it in the NPPHM. Subsequently, the Hispanic Affairs Committee has consistently used the term “small Church community” or “small Christian community.” See John Paul II, “Message for Basic Christian Communities,” *Origins* 10 (31 July 1980): 140-141; and Hispanic Affairs Committee of the NCCB, “Communion and Mission: A Guide on Small Church Communities,” *Origins* 25 (25 January 1996): 513, 515-522. In *Evangelii Nuntiandi* (EN), Pope Paul VI referred to “small communities” [*parvis communitatibus*], but recognized that they are also “known as from the base” [*a basi appellatas*]. See EN §58; Latin text at [http://www.vatican.va/holy\\_father/paul\\_vi/apost\\_exhortations/documents/hf\\_p-vi\\_exh\\_19751208\\_evangelii-nuntiandi\\_lt.html](http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_lt.html) [accessed: 20 Oct 2012]. Cf. EN §73.

<sup>188</sup> Timothy Matovina, *Latino Catholicism: Transformation in America’s Largest Church* (Princeton, NJ: Princeton University Press, 2012), 100. On the 1983 pastoral letter, see section 7.2.



The fourth significant ecclesiological theme of the Pastoral Plan was its identification of ministerial priority groups. Like the *Encuentros*, the NPPHM identified four groups deserving the Church's special attention: the family, the poor/marginalized, young people, and women.<sup>189</sup> Like the Third *Encuentro*, the NPPHM specified a "preferential option" both for the poor/marginalized and for youth.<sup>190</sup> Some commentators felt that the NPPHM shortchanged women by devoting less than a page to women in its section on the family. For example, according to Lara Medina, "Clearly, the bishops were most comfortable with women remaining at home."<sup>191</sup> However, such an assessment ignores the fact that the bishops in the NPPHM voiced a preferential option not just for the poor/marginalized and young people, but also for the family and for women:

Throughout the process of the III Encuentro, the Hispanic people made a preferential missionary option for the poor and marginalized, the family, women, and youth. These priority groups are not only the recipients but also the subjects of the Hispanic pastoral ministry.<sup>192</sup>

In line with the Third *Encuentro*, the NPPHM also acknowledged discrimination against women whose "importance in the preservation of faith" had not been taken into account and who had not

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<sup>189</sup> See the summary of the priority groups in "National Pastoral Plan," 97.

<sup>190</sup> See NPPHM §§14, 51, 54, and 63-64.

<sup>191</sup> Medina, 109.

<sup>192</sup> NPPHM §51. In two pastoral letters, the U.S. bishops committed themselves "to enhancing the participation of women in every possible aspect of church life." See NCCB Committee on Women in Society and in the Church, "Strengthening the Bonds of Peace," *Origins* 24 (1 December 1994): 417, 419-422, at 419. Also see NCCB Ad Hoc Committee on Women's Concerns, "One in Christ Jesus," *Origins* 22 (31 December 1992): 489, 491-508. The 1999 Special Assembly for Europe of the Synod of Bishops urged Pope John Paul II to proclaim a preferential option for the family. See "Message to the People of Europe," *Origins* 29 (4 November 1999): 334-337, especially the marginal note on 335.

been “involved in decision-making, yet [bear] the burden for pastoral ministry.”<sup>193</sup> The NPPHM also called on the Church to correct this situation by providing “forums for women who offer different services or ministries in Hispanic pastoral ministry in order to . . . identify a model of Church that nourishes and fosters ministries by women.”<sup>194</sup>

The NPPHM’s fifth ecclesiological theme was the relationship between the Church and the Kingdom of God:

The mission of the Church is the continuation of Jesus’ work: to announce the Kingdom of God and the means for entering it. . . . The Kingdom which Jesus proclaims and initiates is so important that, in relation to it, all else is relative.<sup>195</sup>

Last but not least, the bishops expressed their concern about the ongoing evaluation of the implementation of the National Pastoral Plan for Hispanic Ministry.<sup>196</sup>

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<sup>193</sup> NPPHM §54. The Third *Encuentro* stated that the “role that women exercise in the work of the evangelization of our people is not recognized” [PV, 35]. The Third *Encuentro*’s creed stated: “We believe in the role that women have in the Church” [PV, 47]. Cf. section 8.3.

<sup>194</sup> NPPHM §63. On the controversy surrounding the Third *Encuentro*’s ninth pastoral guideline, see section 8.1.

<sup>195</sup> NPPHM §13; cf. *ibid.*, §§6 and 85. See section 8.3 on the explicit appearance of this theme in the Third *Encuentro*.

<sup>196</sup> See NPPHM §§85-92. A number of presentations sought to address this subject; see Allan Deck, S.J., “The Pastoral Plan, Window of Opportunity,” *Origins* 19 (17 August 1989): 198-201; Raymond Peña, “Opening the Door to Life in the Church,” *Origins* 19 (17 August 1989): 193, 195-198; and Rosendo Urrabazo, “Putting the Plan Into Action,” *Origins* 19 (17 August 1989): 202-206. During the 1991 National Conference of Catholic Social Justice Leaders, five U.S. bishops were asked to comment on five recent pastoral letters, from the letter on racism (1979) to the NPPHM (1987). Bishop Ricardo Ramírez of Las Curces, New Mexico, commented on the NPPHM. See Ricardo Ramírez, “Revisting Five Bishops’ Pastorals: Hispanic Plan,” *Origins* 20 (14 March 1991): 659-661.

*Implementation of the National Pastoral Plan*

In 1990, the Bishops' Committee for Hispanic Affairs published *Leaven for the Kingdom of God* (LKG), a preliminary evaluation of the pastoral plan.<sup>197</sup> The document attempts to clarify what the NPPHM meant by the phrase "model of Church":<sup>198</sup>

[W]hen the General Objective of the Pastoral Plan talks about "a model of Church," it does not refer primarily to a Church with "Hispanic characteristics," but to the configuration given by the Lord to the one Church. A "model of Church" designates a "way of living the Church," in accordance with the will of the Lord, in the different circumstances and environments in which we live. The Pastoral Plan does not require us to "design" a new model; it requires the Church to be more faithful to its own identity.<sup>199</sup>

After highlighting the oneness of the Church while seemingly downplaying the word "model,"

LKG stressed that the Plan's general objective

will require the cooperation of the entire Church and will enrich the whole Church. Hispanics do not constitute a "Hispanic Church" side by side nor even within the rest of the Church.<sup>200</sup>

LKG also explicitly linked the Eucharist to the Church's oneness and to a *pastoral de conjunto*—an insight completely missed by the *Encuentros*:

[A]ll mission, all ministry, all worship originates in that communion of which the Eucharist is the sacrament. Without incorporation into the Eucharist made possible by the ordained ministry, a *pastoral de conjunto* would not be possible, since there would be no *conjunto*, no gathering together into the one Body of Christ.<sup>201</sup>

<sup>197</sup> See Bishops' Committee for Hispanic Affairs of the NCCB, *Leaven for the Kingdom of God* (Washington, DC: USCC, 1990 bilingual edition), especially §1.6; hereafter cited: LKG followed by the paragraph number.

<sup>198</sup> Cf. section 7.5 on the rare use made in ecclesiastical documents of "model(s) of (the) Church."

<sup>199</sup> LKG §2.3.

<sup>200</sup> LKG §2.2. See sections 2.2, 3.3, 3.4, 4.3, 5.3, 5.4, 6.5, and 8.4.

<sup>201</sup> LKG §3.4.

LKG also specified that the *pastoral de conjunto* embraced by the *Encuentros* and the NPPHM was not to deny the difference between the common ministry of the laity and that of the ordained priesthood, the latter differing from the former in essence and not merely in degree.<sup>202</sup> In a sense, LKG echoed the U.S. bishops' reminders following the 1976 Call to Action Conference concerning the uniqueness of the Church.<sup>203</sup>

Bradford Hinze's analysis of the U.S. Church's shift from a collaborative style of ecclesial leadership to a more hierarchical model pointed to a series of comparable statements issued by the Holy See in the 1980s and 1990s that emphasized that "substantial consensus must be based on doctrine and does not flow from debate."<sup>204</sup> Maria Luisa Gastón has similarly concluded that the *Encuentros* and the NPPHM have not had a greater impact on the U.S. Church because they called for

a different model of Church. The American Church does not function this way. . . . The bishops' conference does not use a grassroots process for its conclusions, writings, and documentation.<sup>205</sup>

Similarly in 1985, Moises Sandoval wondered what would be the results of the Third *Encuentro* and the "National Plan," which was then in the process of preparation:

Does this risk a separate Hispanic Church? The bishops say no, all these efforts are supposed to be temporary. Bishop William Skylstad of Yakima, Wash., said:

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<sup>202</sup> See *ibid.* Cf. LG §10.

<sup>203</sup> See section 4.3.

<sup>204</sup> Hinze, "Whatever Happened," 20. Hinze cited Joseph Ratzinger, "The Bishop as Teacher of the Faith," *Origins* 18 (23 March 1989): 681-682; and Jan Schotte, "Rome Consultation on Peace and Disarmament: A Vatican Synthesis," *Origins* 12 (7 April 1983): 690-696.

<sup>205</sup> Gastón interview.

“I think the day will come when there will be an integration of the Hispanic mentality and we won’t need an Hispanic program. But we are not there yet.”<sup>206</sup>

### 8.5 Legacy and Shortcomings of the *Encuentros*

The *Encuentros* opened new ground in the U.S. Catholic Church in a number of ways. For example, Auxiliary Bishop Paul Waldschmidt of Portland, Oregon commented, “The biggest gain of the encuentro has been the leadership it has developed for our people, for the Hispanics in particular.”<sup>207</sup> Referring to a Latino permanent deacon, Waldschmidt went on to say, “He is one of the pillars of the Church.”<sup>208</sup> Simultaneously, the *Encuentros* had their detractors. For example, Fr. Albert Nevins, former editor of *Our Sunday Visitor*, thought Hispanics should be catechized, not consulted, since they were “no more than cultural Catholics, baptized but with little knowledge and with an untutored faith that does not stand up well when it is attacked.”<sup>209</sup>

As director of the Secretariat and in collaboration with the U.S. Census Bureau, Pablo Sedillo sent letters to some of the country’s bishops following the Third *Encuentro* to ask their help in determining the number of Latinos/as, both legal and undocumented, in their dioceses.

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<sup>206</sup> Moises Sandoval, “Ministering to the Vast Hispanic Church,” *The Catholic Review* (28 August 1985): A1 and A5, here at A1. The bishops interviewed by Sandoval pointed to the transitory nature of the *Encuentro*’s recommendations that were later succeeded by the NPPHM. In an interview on 18 June 2012, Ronaldo Cruz indicated that the temporary nature of the *Encuentros* and their resolutions was regularly mentioned referenced during his tenure as the Secretariat’s director (1992-2007); hereafter cited: Cruz interview.

<sup>207</sup> Cited by Sandoval, “Hispanic Catholics: Encuentro Involves Hundreds of Thousands,” 10.

<sup>208</sup> Ibid.

<sup>209</sup> Cited by Sandoval, “Hispanic Catholics: Encuentro Involves Hundreds of Thousands,” 10; cf. Sandoval, “Encuentro Develops Leaders Among Hispanics,” A1.

According to David Blanchard, one bishop responded: “it is not hard for me to count the Hispanic population,” he wrote, “they are all in jail.”<sup>210</sup> In Blanchard’s opinion,

that was the attitude . . . after the [Third] *Encuentro* on the part of a lot of bishops. . . . I think that . . . from the letter [of the U.S. bishops in 1983] to the [Third] *Encuentro* to the [national] pastoral plan, it is very clear that this was not [just] a plan to facilitate the inculturation of Hispanics, [it was] going to infuse the Church with a new, rich, symbolic life and . . . the big fear was that the Hispanic Catholic Church was going to create a parallel Church.<sup>211</sup>

Other Latinos/as were rather positive, even optimistic, regarding the impact of the *Encuentros*. When asked about the legacy of the *Encuentros*, most of those interviewed for this dissertation pointed to two significant outcomes: the recognition Latinos/as received from the Church and the formation and leadership training they obtained as a result.<sup>212</sup> The recognition Latinos/as received from the Church emerged from the outreach that had been included in the process of the Second and Third *Encuentros*. As Fr. Vicente López, who was a member of the Secretariat at the time, remarked,

by the Third *Encuentro*, a method had been developed—a pedagogy (*ver, juzgar, actuar*)—and a process . . . that included small groups, parish groups, diocesan groups, and regional groups. It was largely lay people who after the *Segundo Encuentro* said, “we want to prepare ourselves . . . What can we do to prepare ourselves? What are the issues?” And so the concerns of the people [surfaced] because of the process. And then finally, at the Third *Encuentro*, they said, “we are now Church, speaking our prophetic voice in a prophetic way to our bishops and to our Church.” There was a maturation [due to] the process in our own sense

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<sup>210</sup> Blanchard interview. In an interview, Pablo Sedillo confirmed this story.

<sup>211</sup> Blanchard interview.

<sup>212</sup> This summary of the legacy and shortcomings of the *Encuentros* is indebted to the interview with: Lupe Anguiano, David Blanchard, Margarita Castañeda, Ronaldo Cruz, Maria Luisa Gastón, Vicente López, Mario Paredes, Elisa Rodríguez, Juan Romero, Pablo Sedillo, Olga Villa-Parra, and Mario Vizcaíno. A similar analysis is given by Kenneth G. Davis, “*De Encuentro a Reconocimiento: The U.S. Hispanic Church Since 1987*,” *Living Light* 31/2 (1994): 17-24.

of who we were as Church, of lay leadership, [and] of the baptized dignity of the delegates. So there was a very positive change. . . . The greatest legacy of the *Encuentro* process, somebody told me recently—a lay deacon said this to me—is, “I now have a sense that I am Church.” So the legacy is that the people of God had an experience of their own baptismal dignity, their own sense of being Church, and they were prepared to articulate their need, to voice their prophetic voice, and to respond in a prophetic way to their need.<sup>213</sup>

According to Sr. Elisa Rodríguez, director of the Southwest Regional Office for Hispanic Affairs at the time and a member of the Third *Encuentro*’s Executive Committee,

All of the *Encuentros* pointed to the institutional Church and said, “we Hispanics are here and we are to be reckoned with!” . . . It is the same thing that happened to us as religious women. People did not count me for much until I had been in the community for over 25 years! My religious community did not really look at us as if we Hispanics had anything to contribute to the congregation. . . . We were still looked at as the little peasant girls from the Southwest even though we had the same education as everybody else did. But it wasn’t until they really saw us doing things with our own people that they began to say, “they are doing things that we can’t do.”<sup>214</sup>

According to Mario Paredes, if the *Encuentros* can be said to have had an ecclesiology, “it was an ecclesiology of belonging to the Church,” of building a greater sense of ecclesial ownership.<sup>215</sup>

Last but not least, in 2007 the Secretariat included in its webpage a diagram (Figure 8.2 below), that depicted the *Encuentros* as embodying the evolution of Hispanic ministry in the United States, from gestation to birth, to infancy, to adolescence, to youth, and to maturity.<sup>216</sup>

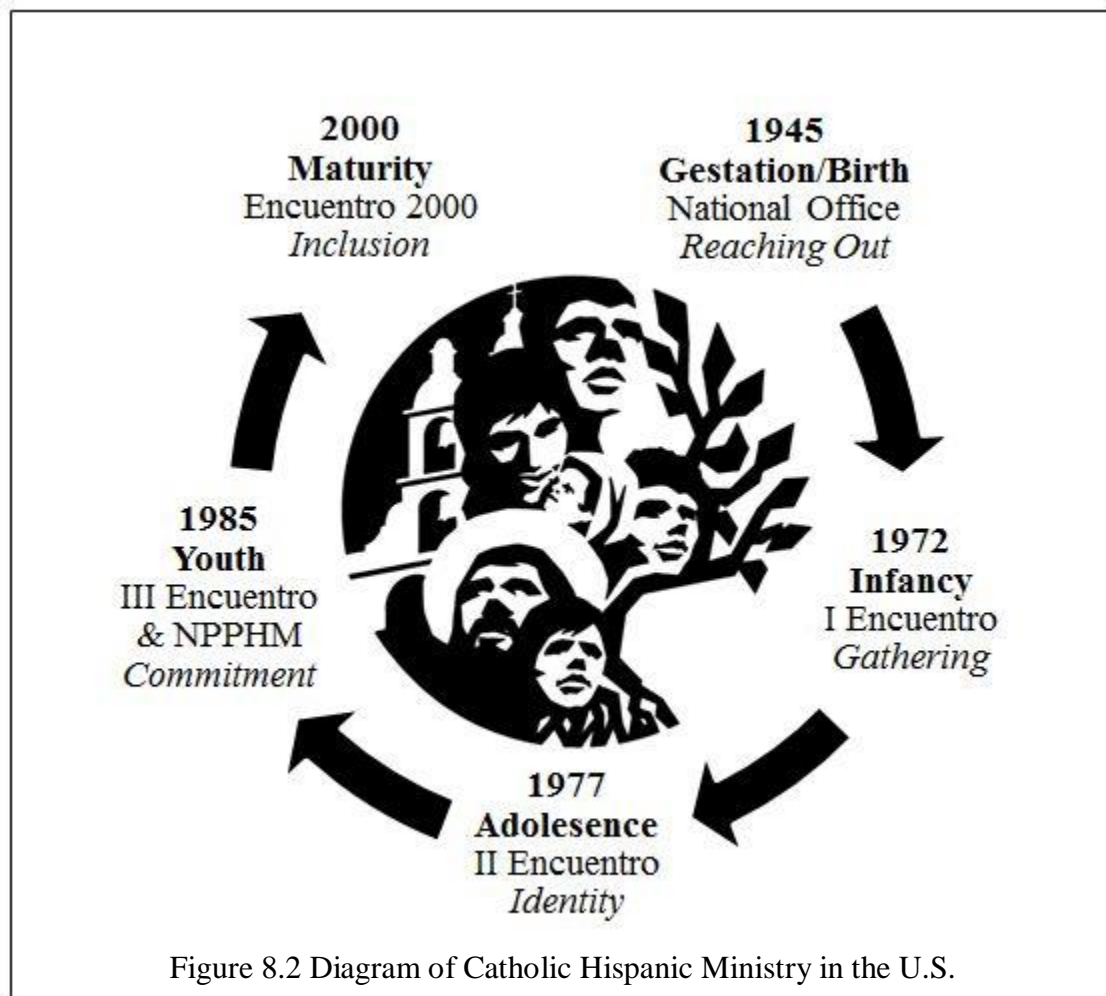
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<sup>213</sup> López interview.

<sup>214</sup> Rodríguez interview.

<sup>215</sup> Interview with Mario Paredes by the author, 15 June 2009. All citations from this interview are my translation from Spanish.

<sup>216</sup> The diagram appeared in <<http://www.usccb.org/hispanicaffairs/rememberingpast.shtml>> (accessed: 3 December 2010). The diagram incorporated all the *Encuentros*, including *Encuentro* 2000, which is discussed briefly below.



The second important legacy of the *Encuentros* was the formation and leadership training they provided Catholic Latinos/as either through the *Encuentro*-process or through centers of formation the *Encuentros* inspired. According to Ronaldo Cruz, the greatest legacy of the *Encuentros* was

the almost universal formation of Latinos. The infrastructure that was established by men and women religious—white and Latino—was incredible. I don't think it will ever be repeated. It was the most incredible mission of the Church in the United States. That legacy of formation opened the doors for us in education: we knew if we could know and learn our faith and our Church, we would see [people] . . . like my godfather, who was a janitor in a public school and had very little



education, reading *Evangelii Nuntiandi*; he became a great catechist and started a radio program to evangelize. We were given the authority to preach, to teach, to share within our families, within our neighborhoods, and within the Church. . . . We were affirmed for the very first time that we were alright; that our faith was God's faith and it was our gift. . . . We were theologians, we were catechists, we were leaders; we were able to feel confident to strive for higher education. . . . It changed us and it continues to this day. *¡Baile bailado nadie te lo quita!* [What we've already accomplished—literally: danced—cannot be taken away from us!].<sup>217</sup>

For Maria Luisa Gastón, the formation proposed by the Third *Encuentro* provided not only an education, but also a sense of empowerment that changed Latinos/as:

training them and giving them the responsibility of carrying out the task at hand . . . these Hispanic men and women—youth and adults of various nationalities, with or without much formal education, from rural and urban communities—could effectively serve as leaders and be forever transformed in so doing it.<sup>218</sup>

Gastón claimed that the lasting legacy of the *Encuentros* is the formation of future leaders:

This kind of process, which guarantees that the participants are able to contribute their insights and ideas in an atmosphere of equality and collaboration, is truly a message of a Church of communion and participation and, as such, can serve as a model for leadership development beyond the *Encuentro* process. . . . The various training manuals, guidebooks, study materials, in addition to a wealth of other materials prepared by the regional offices and the national teams, can serve as models for the ongoing formation and development of new leaders.<sup>219</sup>

Gastón's reference to the vast amount of material produced by the *Encuentros* ironically points to the greatest shortcoming—mentioned by all of the interviewees—the disappointing implementation of the *Encuentros*' resolutions and the NPPHM. A major reason for this shortcoming was the decision of the U.S. bishops in 1987 not to set aside funds for the

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<sup>217</sup> Cruz interview.

<sup>218</sup> María Luisa Gastón, "Leadership Development in the Hispanic Community," in *Faith and Culture: A Multicultural Catechetical Resource*, edited by the Department of Education of the United States Catholic Conference (Washington, DC: USCC, 1987), 36.

<sup>219</sup> *Ibid.*, 36-37.

NPPHM's implementation.<sup>220</sup> According to Fr. Mario Vizcaíno, director of Southeast Pastoral Institute (SEPI) during this time, although approving the NPPHM was a great accomplishment for the whole Church, the whole Church did not respond due to the absence of funding.

The worst shortcoming was that, due to the lack of funding, the follow-up plan was not implemented throughout the whole country. People just did not know how to do this without money. We [at SEPI] sweat blood over this to get it done. . . . The Secretariat became paralyzed with the absence of funding for the plan.<sup>221</sup>

Lupe Anguiano, director of the Southwest Regional Office for Hispanic Affairs during the Second *Encuentro*, succinctly described this paralysis:

Things haven't changed very much. The English-speaking Church has not embraced the Spanish-speaking Church and the Spanish-speaking Church has not evolved into a bilingual Church.<sup>222</sup>

For Vizcaíno, the paralysis resulted in a missed opportunity for the U.S. Catholic Church:

It would have resulted in a universal change of the whole vision behind Hispanic ministry because [the *Encuentros* and the NPPHM] contain a complete anthropology which always considers the human person as an agent of the mission of Jesus Christ. They point to a theology of a God who is inclusive, welcoming and embracing, and who is merciful Father. They contain . . . an incarnated Christology that enters human history in order to transform it. They include an ecclesiology that extends that Christology, turning the Church into "the initial budding forth" of the Kingdom of God [LG §5] . . . And they model a pastoral approach characterized by cooperation and collaboration, one that involves all aspects of the Church, but one in which goodwill is not enough since this pastoral approach entails proper formation: from goodwill to skills.<sup>223</sup>

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<sup>220</sup> See Sandoval, "Hispanic Catholics: Encuentro Involves Hundreds of Thousands," 11.

<sup>221</sup> Vizcaíno interview. In Pablo Sedillo's opinion, the consistent efforts of SEPI have made the Southeast the country's most successful area in implementing the resolutions of the *Encuentros* and the NPPHM: Sedillo interview.

<sup>222</sup> Phone interview with Lupe Anguiano by the author, 12 April 2012.

<sup>223</sup> Vizcaíno interview.

The absence of funding, though, turned out to be the beginning of a larger change in the U.S. Catholic Church which eventually led to the Fourth *Encuentro* in 2000 and to the closing of the Secretariat in 2007. According to Ronaldo Cruz, the larger change in the Church included a variety of factors, such as the great number of immigrants coming from Spanish-speaking countries and the U.S. Church's growing budgetary constraints arising from the sexual-abuse crisis and the economic recession. For example, the Fourth *Encuentro*—envisioned originally for 1992—never materialized because the country's Hispanic landscape changed dramatically in the years following the Third *Encuentro*.<sup>224</sup>

When the *Tercer Encuentro* was held in 1985 we were doing it primarily with a U.S. population of Hispanics and Latinos. . . . The reality is that, almost immediately, everything we were doing was obsolete because we had this huge influx of Central Americans and South Americans. The population changed! And the population of undocumented boomed.<sup>225</sup>

In addition, the Church's mounting budgetary constraints intensified and many bishops seemingly considered the *Encuentros* and the NPPHM as temporary arrangements. In any case, there were major methodological and structural changes that affected Hispanic ministry in the United States; according to Ronaldo Cruz:

Our success worked against us in that we had always said that our goal was that someday we would not need Hispanic ministry. And the bishops decided that the time had come. . . . We became the victims of history, economics, globalization, and the culture of the Church that was secret to us: the sexual abuse crisis and its financial concerns. . . . What came was the goal of the *Encuentros*, but it came a hell of a lot sooner than we ever expected: our own success was used to say, "Ok, enough is enough . . . let's try something different."<sup>226</sup>

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<sup>224</sup> See resolution 68 in PV, 46.

<sup>225</sup> Cruz interview.

<sup>226</sup> Ibid.

A significant example of such a methodological change was *Encuentro* 2000, which convened in Los Angeles on 6-9 July 2000 as the only national celebration of the Jubilee Year sponsored by the National Conference of Catholic Bishops.<sup>227</sup> *Encuentro* 2000 ostensibly became the Fourth *Encuentro* since it was designed around the idea that the Church's Hispanics should festively host the rest of the country's ethnic Catholics. In contrast to the previous *Encuentros*, *Encuentro* 2000 was not preceded by any kind of process nor was it intended to function like a consultative body.<sup>228</sup> *Encuentro* 2000 welcomed approximately 5,000 participants from 150 U.S. dioceses as well as 82 U.S. bishops and several from Latin America.<sup>229</sup> Although primarily festive in nature, *Encuentro* 2000 held a reconciliation service designed to ask forgiveness for the broken state of the body of Christ.<sup>230</sup>

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<sup>227</sup> The official title of the Fourth *Encuentro* was "*Encuentro* 2000: Many Faces in God's House." See Jack Wintz and Pat McCloskey, "*Encuentro* 2000: A Turning Point for the U.S. Church," *St. Anthony Messenger* (November 2000): 24-29. See also: NCCB and USCC, *Encuentro 2000: Many Faces in God's House. A Catholic Vision for the Third Millennium* (Washington, DC: USCC, 1999 parish guide). The program booklet was published as *Encuentro 2000: Many Faces in God's House. July 6-9, 2000, Los Angeles Convention Center—Program* (Washington, DC: NCCB, 2000). For a critique of *Encuentro* 2000, see Carmen Nanko-Fernández, *Theologizing in Espanglish: Context, Community, and Ministry* (Maryknoll, NY: Orbis Books, 2010), 6-12 and 40-43.

<sup>228</sup> According to Bradford Hinze ("Whatever Happened," 24), "[T]here is an ongoing conflict in the church between two different styles of leadership: one that continues to promote widespread consultation and collaboration in the process of pastoral leadership, and another that takes a traditional approach to leadership in the church—centralized, hierarchical, and clerical. This conflict is not only in evidence in how the U.S. episcopal conference does its work, but also in how individual bishops work with their diocesan pastoral councils, presbyteral councils, and in diocesan synods, and priests with their parish councils and communities."

<sup>229</sup> See Jack Wintz and Pat McCloskey, "*Encuentro* 2000: A Turning Point for the U.S. Church," *St. Anthony Messenger* (November 2000): 24-29.

<sup>230</sup> See the articles about "*Encuentro* 2000: Service of Reconciliation," *Origins* 30 (3 August 2000): 145, 147-153.

Following *Encuentro* 2000, structural changes to Hispanic ministry in the United States occurred. In spite of the opposition of some bishops, as part of the restructuring of the United States Conference of Catholic Bishops, the functions of the Secretariat for Hispanic Affairs were subsumed in 2007 under the newly created Secretariat of Cultural Diversity in the Church, whose first director was Fr. Allan Deck, S.J. (2007-2011). The National Catholic Council for Hispanic Ministry worried that such a move would dilute the “unique challenges and opportunities” presented by the rapidly growing Hispanic population which would soon account for “the majority of U.S. Catholics.”<sup>231</sup> The Council also reminded the U.S. bishops that they had approved a pastoral statement in 2002, “*Encuentro* and Mission,” that explicitly recognized the “risks and limitations to the ‘multicultural model’ that consolidates ministry to minority groups under one office.”<sup>232</sup> According to Ronaldo Cruz, prior to these changes,

we had the keys to the door [of the Church], but then they changed the locks. . . . Maybe we became self-confident, we thought we had arrived, we thought we had the keys to the door. And many doors were opened. But there was a process of changing the locks. . . . They used the *Encuentro* process, they used what we did and made us think that we were going to be included: Not so! Not so! . . . I always spoke against multiculturalism [because] there is no such thing as multiculturalism, what there is in the Church is cultural diversity. Each group needs its own spiritual space. I was ignored.<sup>233</sup>

In sum, the budgetary constraints and their ensuing effects could not have come at a worse moment since, as Allan Deck has pointed out, the Church’s “Hispanic ministry

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<sup>231</sup> National Catholic Council for Hispanic Ministry, “Response to the USCCB Reorganization,” *Origins* 37 (10 January 2008): 486-487, at 486.

<sup>232</sup> *Ibid.*, 487. See also United States Conference of Catholic Bishops, “*Encuentro* and Mission: A Renewed Pastoral Framework for Hispanic Ministry,” *Origins* 32 (5 December 2002): 425, 427-439, especially §69 on 437.

<sup>233</sup> Cruz interview.

infrastructure” had not kept pace with the ever growing presence of Catholic Latinos/as in the United States.

My point is that precisely at a time when the Hispanic presence is reaching ever higher levels of critical mass, the structures necessary to sustain and develop the church’s response to these challenges and opportunities are relatively weak and even getting weaker . . . This ought to be a major concern for all those interested in the vigorous evangelization of U.S. Hispanics, the key indicators . . . of the entire U.S. Catholic Church’s future.<sup>234</sup>

### 8.6 Summary

The Third *Encuentro*, which was attended by 1,100 delegates, was the culmination of a well-planned process that contacted some 600,000 Hispanics across the country. During its first full day, the Third *Encuentro* experienced its one and only moment of crisis when the delegates were asked to vote on an ambiguously-worded pastoral guideline about women; the crisis was resolved by rewording the guideline and near total consensus was achieved. The Third *Encuentro* produced 68 resolutions that highlighted the commitment of Hispanics to the Church; these resolutions modeled an inductive pastoral method that relied on a *mística* approach of see-judge-act. The Third *Encuentro* described the model of Church desired by Latinos/as and identified four groups which need the Church’s pastoral attention: young people, the family, the poor/marginalized, and women.

In comparison with its predecessors, the Third *Encuentro* included a few unique ecclesiological themes: subordination of the Church to the mission of building the Kingdom; young people as the subjects of a preferential option; avoidance of the term “liberation” as well

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<sup>234</sup> Allan Deck, S.J., “Hispanic Ministry: New Realities and Choices,” *Origins* 38 (4 December 2008): 405-411, at 408.

as specific references to the Church's poverty. Although the follow-up study of the Third *Encuentro* commissioned by the Secretariat and the National Pastoral Plan for Hispanic Ministry was rather positive, changes occurred in the U.S. Church that resulted in a decidedly mixed legacy. The *Encuentros*' greatest legacy has been the formation and leadership training of Hispanics as well as the recognition accorded Latinos/as by the Church. The most striking shortcoming was the failure to implement effectively the resolutions of the *Encuentros* and of the National Pastoral Plan. The year 2000 witnessed a Fourth *Encuentro* which did not emphasize the evangelizing, formational, and collaborative process characteristic of the previous two *Encuentros*.<sup>235</sup> The end of 2007 saw the melding of the Secretariat for Hispanic Affairs into an umbrella office of cultural diversity.

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<sup>235</sup> At the time of writing, the U.S. Conference of Catholic Bishops is planning a "Fifth *Encuentro*," tentatively scheduled for 2015.

## Chapter 9

### **The *Encuentros*: An Historical and Ecclesiological Summary**

The findings of this dissertation about the three *Encuentros Nacionales Hispanos de Pastoral* (1972, 1977, and 1985) can be considered under three headings: historical, ecclesiological, and evaluative.

#### **9.1 Historical Findings**

From this study of the process, meetings, and resolutions of the three *Encuentros*,<sup>1</sup> one can notice the growing complexity of each *Encuentro*, measured not merely by the total number of delegates, but also by the character and scope of their respective planning stages, consultations, grassroots involvement, episcopal participation, and local as well as regional preparatory *encuentros*.<sup>2</sup> This dissertation also considered the *Encuentros*' effectiveness and impact, their respective legacies and shortcomings.<sup>3</sup> Interviews with seventeen key figures involved in organizing the *Encuentros* documented their recollections, impressions, hopes, and disappointments.<sup>4</sup>

Apropos of the grassroots involvement—which was especially distinctive of the Second and Third *Encuentros*—this dissertation documented the growing concern around the desirability of making the *Encuentros*' recommendations as representative of U.S. Catholic Hispanics as possible.<sup>5</sup> This growing concern emphasized: (a) *comunidades eclesiales de base* (base communities) and their role in the *Encuentros*' consultations and in preparing the delegates for

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<sup>1</sup> For an extended illustration, see the introduction to Chapter 3 above.

<sup>2</sup> See, for example, sections 2.1, 5.1, 5.3, 7.1, 7.3, and 7.4 above.

<sup>3</sup> See sections 3.3, 3.4, 5.2, 6.3, 6.4, 6.5, 8.4, and 8.5 above.

<sup>4</sup> See Appendix 4.

<sup>5</sup> See sections 3.4, 5.3, 6.2, 7.3, 8.3, and 8.4 (report of Fr. David Blanchard).



participating in regional and national *encuentros*;<sup>6</sup> (b) *lo ordinario*, the ordinary life experiences of U.S. Catholic Hispanics as a *locus theologicus*;<sup>7</sup> (c) the formation and evangelization needed by Latinos/as; and (d) the leadership, cultural richness, and liturgical insights Hispanics contribute to the U.S. Catholic Church.<sup>8</sup> Particularly during the Third *Encuentro*, the delegates expressed their desire to reach consensus, not merely majority decisions.<sup>9</sup>

This concern for representation is echoed in contemporary Hispanic/Latino/a theologies. For example, although the late Ada María Isasi-Díaz initially indicated that the women she interviewed in developing her *mujerista* theology did “not claim to be representative,” she later acknowledged that she had made “sure that the group of Hispanic Women chosen for [her] study were [sic] generally representative of the total population.”<sup>10</sup> Similarly, Carmen Nanko-Fernández has claimed that Latino/a theologians must be concerned about their ability to represent faithfully their interlocutors. The ethical requirements of truly representing the Latino/a community—what Nanko-Fernández has termed “ortho-proxy”—entail “guaranteeing agency for another, by speaking as proxy for one whose security and livelihood would be

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<sup>6</sup> In comparison with the other *Encuentros*, the Third *Encuentro* somewhat downplayed the significance of CEBs. See sections 2.2 (Bishop Raúl Zambrano’s address and the workshops on the liturgy and on CEBs), 3.2, 5.3, 6.1 (communion ecclesiology, *pastoral de conjunto*, and CEBs), 6.2, 6.3, 6.4, 7.1, 7.4, 7.5, 8.1, 8.3, and 8.4. See also Figure 5.3 and Tables 6.1, 6.2, and 8.5.

<sup>7</sup> See Table 6.2 and sections 2.2, 3.4, 6.1 (*pastoral de conjunto*), 6.2 (methodology), and 6.3.

<sup>8</sup> See sections 3.4, 6.1, 6.2 (methodology), 7.2, 7.3, and 7.5.

<sup>9</sup> See section 8.1. The Secretariat for Hispanic Affairs of the United States Catholic Conference and National Conference of Catholic Bishops asked Fr. David Blanchard to examine the representational character of the Third *Encuentro*’s delegates (see section 8.4).

<sup>10</sup> Ada María Isasi-Díaz, *En la Lucha / In the Struggle: Elaborating a Mujerista Theology* (Minneapolis, MN: Fortress Press, 1993), 63 and 67, respectively.

compromised if she dared risk speaking for herself.”<sup>11</sup> This dissertation also tracked the U.S. bishops’ response to the *Encuentros* and their recommendations.<sup>12</sup> The bishops’ generally favorable response, however, did not translate into widespread implementation of the recommendations of the *Encuentros* nor of those suggested by the National Pastoral Plan for Hispanic Ministry in 1987.

A number of unexpected findings resulted from the present study. The recommendations of the *Encuentros* did not result in expressions of the Church’s repentance for the harm committed against or at least allowed to affect U.S. Catholic Latinos/as.<sup>13</sup> Contrary to this author’s expectation, the energy expended around the concept of *pastoral de conjunto*, which appeared implicitly or explicitly in all three *Encuentros*, did not translate into a clearer understanding of this crucial concept nor did it seem to spark much interest in academic circles.<sup>14</sup> Among the nine pastoral guidelines approved by the Third *Encuentro*, the one addressing *pastoral de conjunto* received the least amount of enthusiasm.<sup>15</sup>

Another unexpected finding centered on the numerous similarities as well as the subtle but significant differences between the Detroit Call to Action Conference (1976) and the *Encuentros*. Originally, this study’s research plan did not propose a treatment of Call to Action, but subsequent investigation prompted its inclusion.<sup>16</sup> Call to Action and the *Encuentros*—while

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<sup>11</sup> Carmen Nanko-Fernández, *Theologizing in Espanglish: Context, Community, and Ministry* (Maryknoll, NY: Orbis Books, 2010), 39; hereafter cited: Nanko-Fernández.

<sup>12</sup> See sections 4.1, 8.4, and 8.5.

<sup>13</sup> During the First *Encuentro*, Fr. Paul Baca called on the Church to admit its past wrongdoings against Hispanics; see sections 2.2 and 3.2. No similar calls surfaced during the Second and Third *Encuentros*.

<sup>14</sup> See sections 6.1 and 7.2.

<sup>15</sup> See section 8.1.

<sup>16</sup> Cf. Chapter 4, especially the introduction to Chapter 4 and section 4.4.

seeking to address intra-ecclesial divisions and promote greater Church co-responsibility—differed about the way to address gender ministerial inequalities.

Another unanticipated result was the consistent-but-hesitant concern for women and for gender issues in general. In contrast to explicit calls for the ordination of women at the *Encuentros*, the U.S. bishops approved the National Pastoral Plan for Hispanic Ministry (1987) which mentioned women as subjects of the Church's preferential option.<sup>17</sup> For example, in his discussion of the future direction and blind spots of Hispanic theologies, Fr. Eduardo Fernández devoted nearly three pages to “Latino youth” but only a very short paragraph to Latinas.<sup>18</sup> Little has seemingly changed since 1989 when Fr. Allan Deck critiqued Hispanic ministry in the United States:

Important issues have been left out. One of them is the role of Hispanic women in the forging of the new U.S. Catholic. It is hoped that Hispanic women will take the issues and points raised here and critique them from their unique perspectives.<sup>19</sup>

U.S. Latino theologians need to allow Latinas to speak for themselves—not “in their role as ‘subalterns’”<sup>20</sup>—but as voices addressing the most pressing issues facing the Catholic Church today.

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<sup>17</sup> This is not to deny that the Third *Encuentro* seemed to exclude gender equality in the Church's ordained ministry; see section 8.1. On the National Pastoral Plan for Hispanic Ministry and its preferential option for women, see section 8.4. Also see Ada María Isasi-Díaz and Yolanda Tarango, *Hispanic Women / Mujer Hispana: Prophetic Voice in the Church / Voz Profética en la Iglesia* (Scranton, PA: Scranton University Press, 1988); hereafter cited: *Hispanic Women*.

<sup>18</sup> Cf. Eduardo C. Fernández, *La Cosecha: Harvesting Contemporary United States Hispanic Theology (1972-1998)* (Collegeville, MN: Liturgical Press, 2000), 164-168; hereafter cited: Fernández, *La Cosecha*.

<sup>19</sup> Allan Figueroa Deck, S.J., *The Second Wave: Hispanic Ministry and the Evangelization of Cultures* (Mahwah, NJ: Paulist Press, 1989), 157. Deck included a section on youth ministry, but not on Latinas (144-147).

<sup>20</sup> Nanko-Fernández, 46.

In researching this dissertation, the author learned that a complete audio tape had been made of the First *Encuentro* and a video recording had been made of the Second; but regrettably, neither of these resources could be located; these recordings may be in personal collections or undiscovered in archives. In regard to the archives utilized by this author, there were a number of deficiencies—ranging from a lack of adequate cataloguing to documents stored in unmarked boxes; funding is needed to catalogue and preserve the documentary legacy of these *Encuentros*. One important file this author was unable to locate was a copy of the Second *Encuentro*'s working document, which summarized the 1977 consultation of tens of thousands of Hispanics across the country.<sup>21</sup>

Among the projects for future historical research is a closer examination of the U.S. bishops' reaction to the *Encuentros*; such a study would require access to the personal papers of the prelates involved. Another topic for investigation is the link between the *Encuentros* and the prelates' interest in ecclesial coresponsibility.<sup>22</sup> Future research could also investigate the continuing impact of the *Encuentros*, especially the many successes the Southeastern Pastoral Institute has had not only implementing their recommendations, but also those of the National Pastoral Plan for Hispanic Ministry. In the opinion of Pablo Sedillo, the Southeast of the United States under the leadership of the Southeastern Pastoral Institute is the only region that has "truly

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<sup>21</sup> In an interview on 27 August 2012, Maria Luisa Gastón recalled her work in preparing the Second *Encuentro*'s working document; however, the author of this dissertation has been unable to locate a copy; a summary of its content can be found in: Mario J. Paredes, "Tercer Encuentro Nacional Hispano de Pastoral (15-18 de Agosto de 1977), Universidad Católica, Washington, DC," in "Historia de los Encuentros Nacionales" (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996), III.19-32.

<sup>22</sup> Cf. Bradford Hinze, "Whatever Happened to the Way the U.S. Bishops Prepared *The Challenge of Peace*?" *New Theology Review* 21 (2008): 16-25. See also sections 4.1, 8.4, and 8.5.

implemented the *Encuentros* and the pastoral plan.”<sup>23</sup> Still another area for investigation is the impact of the closing of the Secretariat for Hispanic Affairs in 2007 and its replacement by the Secretariat for Cultural Diversity in the Church.<sup>24</sup>

## 9.2 Ecclesiological Findings

This dissertation has highlighted four major ecclesiological themes that emerged at the *Encuentros*: an inductive methodology, communion ecclesiology, ministerial priority groups, and the Catholic Church desired by U.S. Hispanics. In contrast, some U.S. bishops apparently favored an ecclesiology that subtly differed with the theological views espoused by the *Encuentros*.

First, in regard to methodology, the three *Encuentros* consistently found their grounding and direction by looking to *la base* (the base).<sup>25</sup> For example, the First *Encuentro* referred to *lo ordinario* (everyday experiences); the Second employed a participation-and-communication model that revolved around *la base*; and the Third emphasized wide-ranging consultations at the grassroots.<sup>26</sup> The *Encuentros* understood the Church and its mission in terms of the Holy Spirit’s guiding presence and the faith community’s pilgrim character.<sup>27</sup> Although an inductive approach is relatively new to the theological study of the Church, the *Encuentros* stressed that U.S. Catholic Hispanics were aware of their need for ongoing conversion and of their desire for more

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<sup>23</sup> Interview of Pablo Sedillo by the author, 21 May 2009; hereafter cited: Sedillo interview.

<sup>24</sup> See section 8.5 above. Cf. Joan Faraone, *The Evolution of the Secretariat of Hispanic Affairs of NCCB/USCCB and its Contribution to Catechesis for Hispanics/Latinos in the United States* (PhD diss., The Catholic University of America, 2009), 281-293; and Nanko-Fernández, 6-12 and 40-43.

<sup>25</sup> Edgard Beltrán first suggested the idea of having such a gathering; see section 2.1; see section 9.1 for further references.

<sup>26</sup> Cf. section 2.2 (Francisco Diana’s workshop on catechetics), Figures 5.2 and 7.1, and Table 7.1.

<sup>27</sup> See, for example, sections 3.4, 6.2 (methodology), and 8.3.

formation, training, and evangelization.<sup>28</sup>

The formation advocated by the *Encuentros* included the *concientización* of Catholic Latinos/as to enable them to control their own history. The integral education promoted by the Second and Third *Encuentros*, for example, recognized and respected Hispanic cultural identity and background.<sup>29</sup> In other words, the *Encuentros* expressed the *sensus fidelium Hispanorum*, who possess the gift of the *sensus fidei*, while acknowledging the shortcomings of their discipleship.<sup>30</sup> Nonetheless, according to Orlando Espín, concrete expressions of the *sensus fidelium* can potentially “produce doctrinal exaggerations and deviations.”<sup>31</sup> Similarly, Roger Haight has cautioned that human experience “should be appropriated critically and self-

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<sup>28</sup> This desire appeared in all three *Encuentros*. See, for example, Table 3.2 and sections 3.4, 6.2, 7.3, and 7.5. On inductive ecclesiology, see: Paul Lakeland, *Church: Living Communion* (Collegeville, MN: Liturgical Press, 2009), 120-178; hereafter cited: Lakeland; and Roger Haight, *Christian Community in History*, vol. 1, *Historical Ecclesiology* (New York, NY: Continuum, 2004), 17-66; hereafter cited: Haight.

<sup>29</sup> See especially section 6.1.

<sup>30</sup> According to Orlando Espín, the *sensus fidelium*, the “faith-full intuition” of the whole Church, “is never discovered in some pure state,” but “is *always* expressed through symbols, language, and culture of the faithful.” See his “Tradition and Popular Religion: An Understanding of the *Sensus Fidelium*,” in *Mestizo Christianity: Theology from the Latino Perspective*, ed. Arturo J. Bañuelos (Maryknoll, NY: Orbis Books, 1995), 148-174, at 150-151; hereafter cited: Espín, “Tradition and Popular Religion.” Espín’s essay was also published as: (1) “Tradition and Popular Religion: An Understanding of the *Sensus Fidelium*,” in *Frontiers of Hispanic Theology in the United States*, ed. Allan Figueroa Deck (Maryknoll, NY: Orbis Books, 1992), 62-87; and (2) “Tradition and Popular Religion: An Understanding of the *Sensus Fidelium*,” in *The Faith of the People: Theological Reflections on Popular Catholicism*, ed. Orlando O. Espín (Maryknoll, NY: Orbis Books, 1997), 63-90. See also sections 1.1 and 1.3. In contrast, Francis Sullivan has argued that the *sensus fidelium* is properly understood in the objective sense of what the faithful have believed and now believe, while the *sensus fidei* should be understood as the personal supernatural instinct for revealed truth; see his *Magisterium: Teaching Authority in the Catholic Church* (Ramsey, NJ: Paulist Press, 1983), 187-188.

<sup>31</sup> Espín, “Tradition and Popular Religion,” 164; on the next page, Espín questioned the limitations of the Church’s sense of the faith: “Can the people’s *sensus fidelium* or its expression be misled? Why?”

consciously” to avoid what “may be eccentric and idiosyncratic.”<sup>32</sup> Likewise, Bernard Lonergan insisted that contemporary inductive theologies, those most likely to appeal to the *sensus fidei*, have “to distinguish tinsel and silver, gilt and gold.”<sup>33</sup>

The delegates’ recognition of their need for further catechetical formation may be seen as reflecting a creative tension between the *present*—a person’s faith-formed perception of reality—and the *past* as embodied in the Bible and the Church’s creeds, teachings, etc.<sup>34</sup> Such an understanding of the *sensus fidelium* requires the involvement of all the members of the Church precisely because their *sensus fidei* recognizes the limitations inherent to *all* expressions of “faith-full intuition.”<sup>35</sup>

Since the witness of the laity is not a pure reflection of the church’s magisterium, and since the magisterium is not a mere notary for registering the formation of opinion “from below,” there is only one possible conclusion: the process of arriving at truth in the church must take the form of dialogue. . . . [T]he church has itself a dialogistic constitution.<sup>36</sup>

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<sup>32</sup> Haight, 51.

<sup>33</sup> Bernard J. F. Lonergan, “Theology in Its New Context,” in *A Second Collection*, eds. William Ryan and Bernard Tyrrell (Philadelphia, PA: Westminster Press, 1974), 55-67, at 63; hereafter cited: Lonergan.

<sup>34</sup> On the creative tension between past and present, see section 7.4. Popular Catholicism focuses on the past by relying on the memory of its participants; see Orlando O. Espín, “Mexican Religious Practices, Popular Catholicism, and the Development of Doctrine,” in *Horizons of the Sacred: Mexican Traditions in U.S. Catholicism*, eds. Timothy Matovina and Gary Riebel-Estrella (Ithaca, NY: Cornell University Press, 2002), 139-152, especially 141-143.

<sup>35</sup> The phrase “faith-full intuition” is Espín’s (“Tradition and Popular Religion,” 150).

<sup>36</sup> Walter Kasper, *Theology and Church* (New York, NY: Crossroad, 1989), 142-143. *Lumen Gentium* § 12 stated that it is the “whole body of the faithful” who have received the supernatural gift of not erring in matters of belief. Also see the statement of Richard Lennan (ed.), *An Introduction to Catholic Theology* (Mahwah, NJ: Paulist Press, 1998), 92: “The church’s sense of its faith is not . . . something magical; it is not something that operates independently of human efforts to understand the meaning and consequences of God’s self-revelation, which is the foundation of the church. This fact becomes particularly clear when we explore it in relation to the Bible.”

Accordingly, the *Encuentros* called the whole Church to respond to the signs of the times.<sup>37</sup>

The inductive ecclesiology of the *Encuentros* was consciously grounded in the lived experience of *lo ordinario* and *lo cotidiano*.<sup>38</sup> According to Isasi-Díaz, *lo cotidiano*

constitutes the immediate space of our lives, the first horizon in which we have our experiences, experiences that in turn are constitutive elements of our reality. . . . It has to do with the practices and beliefs that we have inherited, with our habitual judgments, including the tactics we use to deal with the everyday. . . . [W]e understand by *lo cotidiano* that which is reproduced or repeated by the majority of people in the world as part of their struggle for survival and liberation. This is why this conscientized *cotidiano* carries with it subversive elements that can help us to question the reality in which we live. . . . *Lo cotidiano* refers to the way we talk, with the impact of class, gender, poverty and work, on our routines and expectations; it has to do with relations within families and among friends and neighbors in a community. It extends to our experience with authority, and our central religious beliefs and celebrations.<sup>39</sup>

What remains unclear is how this emphasis on *lo cotidiano* and liberation can be linked to ongoing conversion, training, and catechesis.<sup>40</sup> In addition, it is difficult to formulate the precise relationship between expressions of *lo cotidiano*—especially those that contribute “to justice, to liberation, to the struggle for fullness of life for grassroots” Latinos/as—and the *sensus fidelium*.<sup>41</sup>

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<sup>37</sup> Cf. Lakeland, 132.

<sup>38</sup> See, for example: Orlando Espín, “Traditioning: Culture, Daily Life and Popular Religion, and Their Impact on Christian Tradition,” in *Futuring Our Past: Explorations in the Theology of Tradition*, eds. Orlando O. Espín and Gary Macy (Maryknoll, NY: Orbis Books, 2006), 1-22, especially 5-6; and Ada María Isasi-Díaz, “*Lo Cotidiano*: A Key Element of *Mujerista* Theology,” *Journal of Hispanic/Latino Theology* 10 (2002): 5-17; hereafter cited: Isasi-Díaz, “*Lo Cotidiano*.”

<sup>39</sup> Isasi-Díaz, “*Lo Cotidiano*,” 8-9.

<sup>40</sup> On “shared experiences” in *lo cotidiano*, see Isasi-Díaz, “*Lo Cotidiano*,” 15.

<sup>41</sup> Isasi-Díaz, “*Lo Cotidiano*,” 14. By focusing on “traditioning” and the development of doctrine, Espín has considered the connections between *lo cotidiano* and other theological concepts such as the *sensus fidelium*. See Espín, “Mexican Religious Practices,” 139-152; and Espín, “Traditioning,” 1-22. See also Ada María Isasi-Díaz, “Creating a Liberating Culture: Latinas’ Subversive Narratives,” in *Converging on Culture: Theologians in Dialogue with*



Finally, the *Encuentros* exemplified a *mística* approach of see-judge-act that not only incorporates faith-filled praxis and reading the signs of the times, but also includes Marian as well as Eucharistic celebrations.<sup>42</sup> However, as Nanko-Fernández has observed, the see-judge-act approach has inherent limitations:

Implicit in the terms of seeing, judging, and acting is a degree of distance and an assumption that there is much time for this process to unwind. One can get the sense of being an objective observer. The risk is that observers too often are disconnected, and it is that lack of being implicated that can and has caused a colonizing, disempowering, and denigrating loss of agency, especially for minoritized communities.<sup>43</sup>

A second important ecclesiological theme was the *Encuentros*' emphasis on community.<sup>44</sup> As it surfaced in the *Encuentros*, this communion ecclesiology accented *both* the Church's diversity *and* its pluralism in order to create an ecclesial space supportive of Hispanic diversities, while rejecting extra- and intra-Church discrimination. Although all three *Encuentros* distinguished between unity and uniformity, only the First *Encuentro* explicitly cautioned against the dangers of creating separatisms and parallelisms.<sup>45</sup>

The *Encuentros*' communion ecclesiology was particularly exemplified by base communities, which provide formation and create a sense of community conducive to

*Cultural Analysis and Criticism*, eds. Delwin Brown, Sheila Greeve Davaney, and Kathryn Tanner (New York, NY: Oxford University Press, 2001), 122-139. Also see: Jorge Presmanes, "Predicamos: Toward a Latino/a Practical Theology of Preaching," abridged in *CTSA Proceedings* 63 (2008): 139-140, at 139.

<sup>42</sup> See especially sections 8.2, 8.3, and 8.4 (Archbishop Roberto Sánchez's report).

<sup>43</sup> Nanko-Fernández, 36. If the see-judge-act approach really implies a degree of distance, could *mística* counter this tendency by highlighting the need to be personally involved?

<sup>44</sup> Cf. sections 2.2 (Bishop Raúl Zambrano's address and the liturgy workshop), 3.4, 5.1, 5.3, 6.2, and 8.3.

<sup>45</sup> The growing sense of shared identity among U.S. Latinos/as has been noted by Gary Riebe-Estrella under the term *pueblo* (people). Gary Riebe-Estrella, "Pueblo and Church," in *From the Heart of Our People*, eds. Orlando O. Espín and Miguel H. Díaz (Maryknoll, NY: Orbis Books, 1999), 172-188; hereafter cited: Riebe-Estrella.

participation, inculturated religious expressions, and ongoing conversion. The *Encuentros*' communion ecclesiology was also evident in its concern about *pastoral de conjunto* and its constitutive co-responsibility; in effect, *pastoral de conjunto* may be understood as the Latino version of ecclesial shared responsibility.<sup>46</sup> The *Encuentros* called for greater numbers of appropriately-trained Spanish-speaking deacons, priests, and bishops to minister to their own people; yet the stress on proportional representation characteristic of the First and Second *Encuentros* was not advocated by the Third—possibly for practical reasons.

As a third ecclesiological theme, one finds that the *Encuentros* consistently pointed to certain groups as needing and deserving a special place in the Church's pastoral ministry.<sup>47</sup> In addition to refugees, migrant farm workers, immigrants, and the undocumented, the *Encuentros* saw four other groups as constituting ministerial priorities: the family, the poor and marginalized, young people, and women.<sup>48</sup> Women were apparently ranked at the bottom of the list since they were neither identified as subjects of an ecclesial preferential option—as young people, the poor, and the marginalized were—nor were they explicitly described as “the core” of the Church's pastoral ministry, as the family was.<sup>49</sup> The National Pastoral Plan for Hispanic Ministry addressed the matter by identifying all four groups as subjects of an ecclesial preferential option—the first time the U.S. bishops directly sanctioned a preferential option for women.<sup>50</sup>

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<sup>46</sup> See, for example, section 6.1.

<sup>47</sup> See section 6.1, 6.2 (ministerial priorities), 6.3, 8.1, and 8.3.

<sup>48</sup> This identification became explicit in the Third *Encuentro*'s pastoral guidelines. See section 8.1.

<sup>49</sup> A commotion erupted among the delegates at the Second and Third *Encuentros* when resolutions involving women came up for a vote; see sections 6.1 and 8.1.

<sup>50</sup> See section 8.4.

The fourth ecclesiological theme was the Catholic Church desired by U.S. Hispanics—which was described in the recommendations of the Second and Third *Encuentros*.<sup>51</sup> At the Third *Encuentro*, the ideal Church was characterized as: evangelizing; missionary; just; communal; promoting ecclesial co-responsibility, dialogue, and synodality through a *pastoral de conjunto*; and concerned about the appropriate formation of Hispanics as well as of groups such as the family, the poor, young people, and women.<sup>52</sup> The Church was seen as still in process and subordinated to the Kingdom of God; however, the Church was not explicitly described as transcendent, and was generally understood to be best expressed in small Christian communities united to their respective parishes.<sup>53</sup>

As Virgilio Elizondo has pointed out, the Kingdom of God

offers a new *basis* for any given society. . . . The followers of Jesus will constitute a new human *group*, not merely another human *structuring*. This recognizable group will function throughout all human structures. It will even help to formulate and introduce new structures, knowing well that new life can never be reduced to any one human structure.<sup>54</sup>

In sum, “Jesus does not proclaim a structureless society, but he does question the deification of any and every human structuring.”<sup>55</sup>

In regard to “small-base Christian communities,” Jeannette Rodríguez has highlighted their formational and community-building potential in the face of oppression as one of the principal ecclesiological contributions of the *Encuentros*.<sup>56</sup> In developing her conclusions,

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<sup>51</sup> This idea was presumed at the First *Encuentro*; see sections 3.2, 3.4, 6.2, 7.5, 8.1, and 8.3.

<sup>52</sup> See especially sections 8.1 and 8.3.

<sup>53</sup> See, for example, section 9.1.

<sup>54</sup> Virgilio Elizondo, *Galilean Journey: The Mexican-American Promise* (Maryknoll, NY: Orbis Books, 2000 revised and expanded), 64; see also *ibid.*, 58.

<sup>55</sup> Elizondo, 66.

<sup>56</sup> Jeannette Rodríguez, “Church: A Roman Catholic Perspective,” in *Handbook of Latina/o*

however, Rodríguez relied heavily on the guidebooks prepared for the process leading to the Second *Encuentro*.<sup>57</sup> These guidebooks were criticized by Cuban Americans for their naive use of Liberation Theology, such as their call for the Church to become materially poor.<sup>58</sup>

The ecclesial characteristic most desired by U.S. Latinos/as was the call by all three *Encuentros* for the Church to balance its unity and diversity in a manner beneficial to Hispanic cultural and religious expressions. As Riebe-Estrella has noted:

In the three *Encuentros* that have constituted our most intentional efforts to reflect on our reality as church, we have tended to focus on our needs as a people. One might say that the ecclesial question we have been asking is: What should the church in the United States do for its Latino members? . . . In a real sense, we need to reverse the terms of the ecclesial question we have been asking. It should read: What does the Latino experience of peoplehood have to say to the way church is lived out by all Catholics in the United States?<sup>59</sup>

Riebe-Estrella, however, may have distorted a major thrust of the *Encuentros*. As Pablo Sedillo has noted, *unidad en la diversidad* (unity in diversity) as articulated in the *Encuentros* did not merely refer to “the diversity within the Hispanic community: we were talking about the diversity of the Church and the unity of the Church.”<sup>60</sup> Similarly, the Hispanic bishops and leaders who met in Philadelphia during the 1976 Eucharistic Congress wrote:

We understand UNITY IN PLURALISM to be the communion of the whole Church in a joint ACTION, toward COMMON GOALS taken from revelation that are faithful to our present situation, using COMMON basic CRITERIA. . . . Unity is not uniformity nor is pluralism divisionism. . . . The Church is essentially COMMUNION. The Church must move within history and respond to its

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*Theologies*, eds. Edwin David Aponte and Miguel A. De La Torre (St. Louis, MO: Chalice Press, 2006), 40-49.

<sup>57</sup> For example, Rodríguez reproduced a number of diagrams taken from these guidebooks. On the controversy surrounding these guidebooks, see section 5.3.

<sup>58</sup> This call for material poverty was not repeated at the Third *Encuentro*; see section 8.3.

<sup>59</sup> Riebe-Estrella, 183 and 184.

<sup>60</sup> Sedillo interview.

challenges in communion.<sup>61</sup>

Similarly, the Second *Encuentro* began its description of the Church desired by Hispanics:

As members of the Church, we Hispanos commit ourselves to issue a call to conversion to all the persons and structures of the Church for a return to the simplicity of the Gospel message. We want to be a Church that is: united . . . poor . . . communitarian . . . missionary . . . just.<sup>62</sup>

Likewise, the preface of the National Pastoral Plan for Hispanic Ministry stated that

[t]his pastoral plan is addressed to the entire Church in the United States. It focuses on the pastoral needs of the Hispanic Catholic, but it challenges all Catholics as members of the Body of Christ.<sup>63</sup>

In other words, behind the *Encuentros* was a more or less clear understanding of what the *whole* Church ought to *be* and not merely to *do*. The universal Church was understood to be present in Hispanics' particularity, especially in light of their marginalization.<sup>64</sup>

Central to the *Encuentros* was a communion ecclesiology which promotes an ecclesial unity-in-diversity that, for the sake of the Gospel, can be expanded in line with the preferential option for the poor to become a liberating principle for the marginalized in other contexts, cultures, and ethnicities.<sup>65</sup> For example, *Encuentro* 2000, in which Catholic Hispanics were

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<sup>61</sup> "Prioridades Nacionales Hispanas: Filadelfia de 3-5 Agosto 1976," II *Encuentro* Collection, USCCB Archives, Washington, DC, 1; capitalization in the original. On the grassroots consultation during the Eucharistic Congress, see section 5.1.

<sup>62</sup> "Evangelization," #2 in *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 68.

<sup>63</sup> NCCB/USCC, "National Pastoral Plan for Hispanic Ministry," in *Hispanic Ministry: Three Major Documents*, eds. Secretariat for Hispanic Affairs and the NCCB (Washington, DC: USCC, 1995), 65.

<sup>64</sup> A comparable claim is presented by Enrique D. Dussel, "Historical and Philosophical Presuppositions for Latin American Theology," in *Frontiers of Theology in Latin America*, ed. Rosino Gibellini (Maryknoll, NY: Orbis Books, 1979), 184-212.

<sup>65</sup> Peter Schineller has described a two-way dynamic in which "theological understandings . . . both have an impact on the culture and are affected by the culture." See Peter Schineller, *A*

asked to host and celebrate the U.S. Church's diverse ethnic and cultural background, can be seen as a natural outgrowth of the *Encuentros*.<sup>66</sup> In contrast, Nanko-Fernández's critique of *Encuentro* 2000, which perceived it as representing the U.S. bishops' attempt to control the growing "critical mass" of Hispanics, may not have taken sufficient account of the fact that the Third *Encuentro* prepared the way for an event like *Encuentro* 2000.<sup>67</sup> The twofold ecclesiological theme, in sum, includes the call to clarify: (1) the organic relationship between unity and diversity in the Church; and (2) the liberating potential of a balanced ecclesial unity-in-diversity appropriate to a preferential option for the marginalized.

In regard to the reaction of the U.S. bishops to the *Encuentros*, their pastoral concern for Hispanics did not lead to an effective financial support and implementation of all the *Encuentros*' recommendations. Among their most positive responses were the prelates' adoption of the phrase "preferential option for the poor," their willingness to describe Hispanics and their cultures as a "gift"—not merely a problem—and their rejection of the melting-pot theory.<sup>68</sup> In

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*Handbook on Inculturation* (Mahwah, NJ: Paulist Press, 1990), 45. On the theme of "variations" in Christian theologizing, see Stephen B. Bevans, *An Introduction to Theology in Global Perspective* (Maryknoll, NY: Orbis Books, 2009), 45-60. On the criteria of orthodoxy in contextual theology, see Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 2002 expanded edition), 22-25. On the contrast between totalizing and universalizing, see Robert J. Schreiter, *The New Catholicity: Theology between the Global and the Local* (Maryknoll, NY: Orbis Books, 1997), 4.

<sup>66</sup> See, for example, sections 8.4 and 8.5 as well as Figure 8.2. A national *encuentro* geared toward youth ministry was held in 2006; see National Catholic Network de Pastoral Juvenil Hispana—La Red, *Primer Encuentro Nacional de Pastoral Juvenil Hispana: Conclusiones* (Washington, DC: USCCB, 2008 publication C2893).

<sup>67</sup> Cf. Nanko-Fernández, 6-12. On the relation of the Third *Encuentro* to *Encuentro* 2000, see sections 7.3 and 8.4. Nanko-Fernández has characterized the restructuring of the USCCB as serving "to homogenize difference and squelch agency" (42).

<sup>68</sup> See sections 6.5 and 7.2. The U.S. bishops' rejection of the melting-pot theory should not be underestimated; see, for example, Allan Figueroa Deck, "Toward a New Narrative for the Latino Presence in U.S. Society and the Church," *Origins* 42 (20 December 2012): 457-464.

his seminal work on the Mexican-American experience, Virgilio Elizondo described Anglo-American melting-pot assimilation as an oppressor dynamic that protected the dominant group's "purity" by eliminating all those threatening "to diminish or destroy the barriers of group separation."<sup>69</sup> The Christian community is called to confront such oppression by utilizing what Elizondo has termed the Jerusalem Principle.<sup>70</sup>

The U.S. bishops likewise accepted, at least in principle, an understanding of ecclesial unity not reducible to uniformity and thus open to ecclesial diversity.<sup>71</sup> However, some bishops embraced a contrasting ecclesiological view that gave greater emphasis to unity by stressing the Church's transcendent character and by highlighting the importance of safeguarding its *present* unity.<sup>72</sup> Such a view of the Church can easily ignore the impact of intra-ecclesial divisions harmful to unity; such an ecclesiological view often speaks of *legitimate* diversity in a manner that seems distrustful of both "basic ecclesial community" and "models of the Church."<sup>73</sup>

### 9.3 An Ecclesiological Evaluation

In spite of many logistical challenges, the *Encuentros* managed to embody a consultative *mística* approach of see-judge-act that reflected the views of the Church's grassroots—an outlook that emerged *desde la base* (from the base).<sup>74</sup> In reference to the *Encuentros* and their grassroots origins, for example, Justo González has noted that these gatherings represented the

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<sup>69</sup> Elizondo, 18; see also *ibid.*, 2, 13, 16, 17, and 26.

<sup>70</sup> Cf. Elizondo, 103-114.

<sup>71</sup> See sections 2.2, 3.4, 5.4, and 7.2.

<sup>72</sup> See sections 2.2, 3.3, 3.4, 4.3, 5.3, 5.4, 6.2, 6.5, and 8.4.

<sup>73</sup> See, for example, sections 6.1, 7.2 and 8.4.

<sup>74</sup> See sections 2.1, 3.4, 5.3, 7.3, 7.4, 8.2, and 8.3. See: Timothy Matovina, *Latino Catholicism: Transformation in America's Largest Church* (Princeton, NJ: Princeton University Press, 2012), 77.

awakening of the underside of the Church:<sup>75</sup>

What is happening in the Hispanic Roman Catholic Church in the United States, is similar to what happened in the Latin American church at Medellín: [The] church of the poor is making itself heard.<sup>76</sup>

In addition to espousing a communion ecclesiology and describing the model of Church desired by Hispanics, the three *Encuentros* recognized that U.S. Hispanics needed not only a liberating *concientización*, but also further evangelization, formation, and ongoing conversion. The *Encuentros*' methodology emphasized the representational character of the delegates as crucial for assuring that the resolutions of the *Encuentros* were bona fide expressions of the *sensus fidelium Hispanorum*.<sup>77</sup>

Ada María Isasi-Díaz and Yolanda Tarango in *Hispanic Women / Mujer Hispana: Prophetic Voice in the Church / Voz Profética en la Iglesia*, described a methodology comparable to the *Encuentros*' *mística* approach of see-judge-act: Latinas must come to know reality—apprehend, take responsibility for, and transform reality—within a hermeneutical spiral that involves sharing stories, analyzing situations, liturgizing, and strategizing.<sup>78</sup> Liturgizing in particular could include celebratory components analogous to *mística*.<sup>79</sup> Isasi-Díaz and Tarango also sought to capture the faith-full intuition of U.S. Latinas for whom “[d]ivine revelation is always happening in the community and through the community.”<sup>80</sup>

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<sup>75</sup> The underside of the Church was mentioned by Justo González in his *Mañana: Christian Theology from a Hispanic Perspective* (Nashville, TN: Abingdon Press, 1990), 56; hereafter cited: González, *Mañana*.

<sup>76</sup> Ibid., 64.

<sup>77</sup> See, for example, section 8.4 on the rationale behind Fr. David Blanchard's study of the Third *Encuentro*.

<sup>78</sup> Cf. *Hispanic Women*, xiv and 83-90.

<sup>79</sup> See *ibid.*, 88-89.

<sup>80</sup> Ibid., xxx.



Isasi-Díaz and Tarango differed with the *Encuentros*, however, on two significant ecclesiological issues. First, Isasi-Díaz and Tarango insisted that the authenticity of their *mujerista* theology centers on

how effectively and truthfully it responds to the interests and needs of Hispanas/Latinas. Such responses cannot be imported. They must emerge from their own context. The best way to ensure the centrality of the interests and needs of Hispanas/Latinas is to allow them to speak for themselves and this is precisely the reason *mujerista* theology opts for them and uses a method that allows their voices to be as present as possible in its elaborations.<sup>81</sup>

Isasi-Díaz and Tarango were initially concerned that the women they included in their study “would not verbalize what they really believe[d] . . .”<sup>82</sup> In the end, Isasi-Díaz and Tarango concluded that their original fears were unfounded because the questions posed in their study employed non-religious language that

helped to bring to the surface the real moral/ethical understandings of the women. It was also helpful that there was no one present who was in a position of authority in the church.<sup>83</sup>

However, Isasi-Díaz and Tarango may not have taken sufficient measures to insure that their dialogue partners were representative of U.S. Latinas, since they rather vaguely wrote of having “spoken intentionally” about their theological views with “*many* Hispanic women.”<sup>84</sup> In addition, the conclusions of Isasi-Díaz and Tarango seem disconnected from the ethnographic summaries included in their work—a disconnection those responsible for drafting the *Encuentros*’ recommendations sought to avoid.<sup>85</sup>

The aspect that most distances Isasi-Díaz and Tarango from the perspective adopted by

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<sup>81</sup> Ibid., xi.

<sup>82</sup> Ibid., 70.

<sup>83</sup> Ibid.

<sup>84</sup> Ibid., xxiv; italics mine.

<sup>85</sup> See, for example, Janet W. May’s review in *Missiology* 17 (1989): 477.

the *Encuentros* was their seeming reluctance to admit what the delegates at the *Encuentros* so readily acknowledged—Latinos/as need further formation and evangelization, not merely a liberating *concientización*. According to Isasi-Díaz and Tarango, “For the articulation of religious understandings, beliefs, and practices to be an act of liberation, it has to be an act of self-determination and not an attempt to comply with what the ‘official’ church says.”<sup>86</sup> Even when Isasi-Díaz and Tarango observed that “a noticeable number of Hispanic women either do not believe that Jesus was divine, or they do not consider him or his divinity something relevant in their lives,”<sup>87</sup> they relegated to an endnote the comment that *mujerista* theology “will necessarily have to develop its own Christology”<sup>88</sup> without explaining how such a Christology would be developed, since the Bible was only “peripherally” recognized by the women they interviewed.<sup>89</sup>

In regard to formation, Nanko-Fernández has opined that “the nagging refrain from too many Anglos working in Hispanic communities about the need for evangelization and catechesis can just as easily betray an ignorance of or even bias against the role of popular religious practice in traditioning the faith.”<sup>90</sup> Such a perspective can ultimately dismiss Latinos/as “as unsophisticated and underprepared to represent themselves.”<sup>91</sup> The chief critics of the *Encuentros*, for example, said that U.S. Catholic Hispanics should be catechized and not consulted.<sup>92</sup> In fact, however, the very people being consulted recognize their need for further

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<sup>86</sup> *Hispanic Women*, 60.

<sup>87</sup> *Ibid.*, 59-60.

<sup>88</sup> *Ibid.*, 110 endnote 21.

<sup>89</sup> *Ibid.*, 58.

<sup>90</sup> Nanko-Fernández, 43.

<sup>91</sup> *Ibid.*, 46.

<sup>92</sup> See section 8.5.

catechesis, evangelization, and ongoing conversion.

This dissertation also detected three important ecclesiological lacunae in the *Encuentros*: first, the nature of and exact role played by the *sensus fidelium* in theology; second, an inadequate understanding of the organic relationship between the Church's unity and diversity; and third, the status of Latinas in the Church as agents of ministry. Some twenty years ago, Orlando Espín pointed to the first lacunae vis-a-vis *religiosidad popular*:

What is the theologically adequate understanding of the relationship between faith intuition and mediation, given the results of the social sciences? . . . And even more importantly, do the Christian people *actually* play a role in today's transmission of tradition, beyond being paid lip service for their "reception" of truth? . . . Do they in fact contribute (what and how) to the ongoing process of deepening the church's understanding of revelation? Obviously, to claim that only the theologians or the bishops really understand revelation and, as a consequence, that only they should speak and express the faith in order to avoid deviations and error is to dismiss the *sensus fidelium* outright, to ignore too many facts in the actual history of the development of doctrine, and especially to come uncomfortably close to disregarding the incarnation of the one who is at the heart of the Christian gospel.<sup>93</sup>

If an arbitrary dismissal of the *sensus fidelium* must be avoided, so too must the opposite extreme which reduces the formulation of doctrine to "a majority opinion" rather than seeing doctrine as developing "out of a consensus that under the guidance of the Holy Spirit embraces both pastors and laity (LG 12)."<sup>94</sup> In the estimation of Avery Dulles,

The general sense of the faithful . . . is to be obtained not simply by counting noses but by weighing opinions. The views of alert and committed Christians should be given more weight than those of indifferent or marginal Christians, but even the doubts of the marginal persons should be attentively considered to see if they do not contain some prophetic message for the Church. The sense of the faithful should be seen not simply as a static index but as a process. If it becomes

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<sup>93</sup> Espín, "Tradition and Popular Religion," 165-166.

<sup>94</sup> Thomas P. Rausch, *Toward a Truly Catholic Church: An Ecclesiology for the Third Millennium* (Collegeville, MN: Liturgical Press, 2005), 127-128. The reference in the citation is to *Lumen Gentium* (LG).

clear that large numbers of generous, intelligent, prayerful, and committed Christians who seriously study a given problem change their views in a certain direction, this may be evidence that the Holy Spirit is so inclining them. But there is need for caution and discernment to avoid mistaking the influences of secular fashion for the inspirations of divine grace.<sup>95</sup>

The issue at hand, then, is twofold: (1) *critically* determining the Spirit-guided consensus of the People of God as an expression of the Church's faith-full intuition; and (2) according this consensus an appropriate theological weight, especially in light of the preferential option for the poor and in dialogue with the wider Church and its living tradition. Although not reducible to a "majority opinion," determining the Spirit-guided *consensus* of the People of God seems partly connected to some kind of social-scientific research, whether formal or informal.<sup>96</sup> In the social and theological endeavor of identifying valid expressions of the *sensus fidelium*, events such as the *Encuentros* should receive greater attention. In addition, questions related to the *sensus fidei* should be at the forefront of U.S. Hispanic/Latino/a theologies; for example, how are the *sensus fidelium* and the preferential option for the poor related?<sup>97</sup> In light of the fact that the preferential

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<sup>95</sup> Avery Dulles, S.J., *The Resilient Church: The Necessity and Limits of Adaptation* (Garden City, NY: Doubleday & Company, 1977), 100. Dulles' comment about "marginal persons," who appear to be synonymous with "indifferent persons," should be contrasted with the understanding Hispanic/Latino/a theologians typically have of their scholarly endeavors: Miguel A. De La Torre, *Doing Christian Ethics from the Margins* (Maryknoll, NY: Orbis Books, 2009); and Roberto S. Goizueta, "Corpus Verum: Toward a Borderland Ecclesiology," in *Building Bridges, Doing Justice: Constructing a Latino/a Ecumenical Theology*, ed. Orlando O. Espín (Maryknoll, NY: Orbis Books, 2009), 143-166.

<sup>96</sup> For example, Pope Pius IX indicated in *Ineffabilis Deus* (1854) that he had inquired about "what the piety and devotion of [the] faithful was in regard to the Immaculate Conception of the Mother of God." The text of *Ineffabilis Deus* is available at:

<<http://www.papalencyclicals.net/Pius09/p9ineff.htm>> (accessed: 9 December 2012). See also: the discussion on the consultative approach that characterized the U.S. bishops' *modus operandi* in section 8.4; Michael G. Lawler, *What Is and What Ought to Be: The Dialectic of Experience, Theology, and Church* (New York, NY: Continuum International, 2005), especially Chapter 6.

<sup>97</sup> See sections 2.2, 3.1, 3.2, 5.1, 5.4, 6.1 (communion ecclesiology and *pastoral de conjunto*), 6.5, 7.2, 7.5, 8.2, 8.3, and 8.4. According to Kenneth G. Davis, U.S. Latinas tend to focus on

option for the poor entails giving priority to one group and its social location over all others, how is Lonergan's admonition "to distinguish tinsel and silver, gilt and gold" applicable to a U.S. Hispanic ecclesiology from below?<sup>98</sup> In addition, there is need for more theological discussion of co-responsibility in the Church, particularly *pastoral de conjunto*.<sup>99</sup>

The *Encuentros* repeatedly called for a balanced consideration of *both* the Church's unity *and* its diversity. What was left unexplained and thus becomes an area for future research among Hispanic theologians are the pastoral and ecclesiological implications for an organic connection between the faith community's unity and diversity. Is the relationship between ecclesial unity and diversity inherently dialectical? Is their perceived tension and even duality merely a "construct of patriarchy" that needs to be rejected?<sup>100</sup> Or are there ways of understanding unity and diversity as constitutive of each other? For example, are Hispanic insights about *mestizaje* and about God as "embodied multiplicity" transferrable to ecclesiology?<sup>101</sup> Could the concepts of an "*ajiao* Christianity" or a "*Funteovejuna* theology," with their participatory implications

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poverty and Latinos on cultural issues: email from Kenneth G. Davis to the author, 14 March 2007. For a discussion of intra-ecclesial divisions in the U.S. Catholic Church as pivoting around economic matters, see Joseph P. Fitzpatrick, "The Poor in a Middle-Class Church," in *Perspectivas: Hispanic Ministry*, eds. Allan Figueroa Deck, Yolanda Tarango, and Timothy Matovina (Kansas City, MO: Sheed & Ward, 1995), 7-12.

<sup>98</sup> Lonergan, 63; cf. Goizueta, *Caminemos con Jesús*, 171.

<sup>99</sup> Among the few articles on a *pastoral de conjunto* is Ana María Pineda's "Pastoral de Conjunto," *New Theology Review* 3 (1990):28-34; reprinted in: *Perspectivas: Hispanic Ministry*, eds. Allan F. Deck, Yoanda Tarango, and Timothy Matovina (Kansas City, MO: Sheed & Ward, 1995), 118-123; and in *Mestizo Christianity: Theology from the Latino Perspective*, ed. Arturo J. Bañuelas (Maryknoll, NY: Orbis Books, 1995), 126-131. Cf. Sr. Dominga Zapata, "The Being and Doing of the Church: *Pastoral de Conjunto*," in *Visión Profética / Prophetic Vision*, 267-276.

<sup>100</sup> Cf. *Hispanic Women*, xxvi-xxvii.

<sup>101</sup> Cf. Mayra Rivera, "God and Difference," in *Building Bridges, Doing Justice: Constructing a Latino/a Ecumenical Theology*, ed. Orlando O. Espín (Maryknoll, NY: Orbis Books, 2009), 29-44.

and resistance to melting-pot assimilations, become part of an ecclesial unity-in-diversity?<sup>102</sup>

How can the insights of a theological study of *religiosidad popular* or *pueblo* or *la familia* provide an Hispanic understanding of the Church's unity and pluralism?<sup>103</sup> Similarly, what ecclesiological insights can be derived from an anthropology of *acompañamiento* or from Nanko-Fernández's comments about hybridity and Espanglish?<sup>104</sup>

In contrast, should Hispanic ecclesiology shift its attention away from unity-in-diversity to focus on the Church's catholicity, as a *pastoral de conjunto* might suggest? Justo González, for example, has noted that *katholikos*, meaning "according to the whole,"

implies a unity in which variety is not only embraced but also considered necessary for the whole. . . . The church is "catholic" just as the body is catholic: by having many members, all different, but all making a necessary contribution to the whole, so that if one member is missing the entire body suffers. In short, from a Latino point of view, variety is not only acceptable and good; it is necessary.<sup>105</sup>

Similarly, Avery Dulles described the Church's "catholicity" as including "differentiated unity,"<sup>106</sup> while Joseph Komonchak has observed that when "catholicity is understood to add to unity dimensions of plurality and integration, locality (that is, cultural and historical particularity) is seen to be an inner dimension and requirement of catholicity, which is now understood as 'fullness of unity' and, so far from a denial of unity of the Church, as the most

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<sup>102</sup> Cf. Miguel A. De La Torre, *Ajiaco Christianity: Toward an Exilic Cuban Ethic of Reconciliation* (PhD diss., Temple University, 1999); González, *Mañana*, 28-30.

<sup>103</sup> On *familia* as a lens for understanding the Church's oneness, see Justo González, "In Quest of a Protestant Hispanic Ecclesiology," in *Teología en Conjunto: A Collaborative Hispanic Protestant Theology* (Louisville, KY: Westminster John Knox Press, 1997), 80-97, especially 91-95; hereafter cited: González, "Quest."

<sup>104</sup> Cf. Goizueta, *Caminemos con Jesús*, especially Chapters 2-3; Nanko-Fernández, 17-20.

<sup>105</sup> González, "Quest," 87 and 89.

<sup>106</sup> See Avery Dulles, "Criteria of Catholic Theology," *Communio* 22 (1995): 303-315, especially 309-310. See also: Avery Dulles, *The Catholicity of the Church* (New York, NY: Oxford University Press, 1985), 42-44; and Francis A. Sullivan, *The Church We Believe In: One, Holy, Catholic and Apostolic* (Mahwah, NJ: Paulist Press, 1988), 84-108.

splendid illustration of its concretely universal character.”<sup>107</sup> Given the focus of Hispanic theologies on *lo cotidiano*, is the *Encuentros*’ emphasis on the Church’s unity-in-diversity an unnecessary distraction or a needed complement? Gary Riebe-Estrella has summarized the recent work of Carmen Nanko-Fernández as a critique of all “attempts made to subsume the heart of Latino/a identity in the gray world of ‘diversity’” that concurrently “anchors the issue in *lo cotidiano*, the daily life of Latinos/as.”<sup>108</sup> If the *Encuentros* are to be guides, Hispanic ecclesiology needs to address these and similar questions.

In regard to the status of Latinas in the Church, although the *Encuentros* focused on women to varying degrees, the manner in which this was done, often in the midst of controversy, signals that the status of women in the life and ministry of the Church should become a matter of concern for all Latino/a theologians. If a few years ago the strongest call among Catholic Hispanics was to focus on young people, today there should be an equally strong call to see Latinas as agents of the Church’s life and ministry. It is perhaps not so much a matter of women receiving more attention than the young, but of their receiving comparable consideration.<sup>109</sup>

#### *Concluding Remark*

A decade ago Fr. Eduardo C. Fernández lamented that his study of Hispanic/Latino/a Theology would feature only “professional” theologians; he considered this a clear limitation of his research because it ignored “the grass-roots level of the People of God.”<sup>110</sup> He also remarked that a tremendous amount of catechetical material, particularly about *religiosidad popular*, had

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<sup>107</sup> Joseph Komonchak, “The Local Church and the Church Catholic: The Contemporary Theological Problematic,” *The Jurist* 52 (1992): 416-447, at 445.

<sup>108</sup> Included in Nanko-Fernández, ix.

<sup>109</sup> See section 9.1.

<sup>110</sup> Fernández, *La Cosecha*, xx.

undoubtedly accumulated in parishes all over the United States. He felt that such material was an untapped resource for theological reflection on the grassroots level: “Who knows how much ‘pamphlet theology’ is waiting to be systematized!”<sup>111</sup>

This dissertation about the *Encuentros* has utilized such a “pamphlet theology” approach: first, by studying the historical events and documents related to the *Encuentros*; second, by highlighting the ecclesiological themes—both explicit and implicit—of the *Encuentros*. As an integral part of this study of the history and ecclesiology of the *Encuentros*, seventeen people who were involved in the *Encuentros* were interviewed. The most important consensus of the interviewees was undoubtedly their concern—reflected in the *Encuentros*—for the Church’s unity and plurality. This dissertation will hopefully help others to become aware of the rich historical and theological heritage that thrives among Hispanics in the United States today.

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<sup>111</sup> Ibid., xi.



## Appendix 1

### Recommendations of the First *Encuentro*<sup>1</sup>

#### PREFACE

The conclusions of the first Encuentro Hispano de Pastoral, a national meeting of diocesan bishops and their delegates sponsored by the United States Catholic Conference to begin the elaboration of a pastoral plan for Spanish speaking Catholics in the United States, were extensive and far-reaching.

The conclusions themselves, as here presented, are organized along the lines of the Encuentro. They fairly reflect the degree of development reached in each area during the three day assembly. In most cases they are a starting point for considerable further study and planning.

The logical order of the conclusions obscures the priorities really arrived at by the Encuentro. Certain points were independently arrived at repeatedly by various regional groups and workshops and enthusiastically ratified and supported by the entire assembly:

First, THERE MUST BE GREATER PARTICIPATION OF THE SPANISH SPEAKING IN LEADERSHIP AND DECISION-MAKING ROLES AT ALL LEVELS WITHIN THE AMERICAN CHURCH.

Presently there is a tremendous disproportion between the number of Spanish speaking Catholics in the total American Catholic population and the number of Spanish speaking diocesan ordinaries, auxiliary bishops, pastors, priests, deacons, religious and lay leaders among the total such in the American Church. This is not a racist criterion. It is deeply rooted in the conviction that every people has a right to self-determination and that the most effective instrumentality of development of a people is an indigenous leadership. Also, this criterion is theologically sound. The universal and local churches ought to witness to a deep unity amid a great plurality and diversity.

Second, REGIONAL PASTORAL CENTERS, COORDINATED NATIONALLY, SHOULD BE ESTABLISHED FOR THE PURPOSE OF RESEARCH AND REFLECTION AND THE DEVELOPMENT OF PROGRAMS OF CHRISTIAN LEADERSHIP FORMATION AT ALL LEVELS WITHIN THE AMERICAN CHURCH.

In education and formation, a harmonious and organic development of each person demands a respect for, understanding of, and realization of the potentialities of the culture and society in which he lives and from which he has sprung. The right development of Spanish speaking Christian leadership necessitates appropriate institutional forms. This criterion is not

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<sup>1</sup> Scanned from "Conclusiones del Primer Encuentro Nacional Hispano de Pastoral," in *Proceedings of the Primer Encuentro, June 1972 Washington, DC*, eds. Division for the Spanish Speaking and the USCC (Washington, DC: Division for the Spanish Speaking, March 1974), J1.1-14.

separatist but unifying. True integration is achieved when diverse groups are at positions of relatively equal strength and prestige and have mutual respect. Attempted integration of minorities into majorities prematurely results in an undesirable assimilation, not integration. Such assimilation means cultural absorption or, from the other point of view, cultural domination and replaces the mutual enrichment which is the fruit of true integration. The programs called for stress of linguistic, cultural, and, especially, pastoral formation. They include the formation of Americans who do not speak Spanish as their native language as well as foreign Church personnel who do.

Finally, a word should be said about what was implicit in every step of the Encuentro, and which made it a marvel of positive thinking and unity in a situation so prone to resentment and dissension: WE SPANISH SPEAKING AMERICAN CATHOLICS, CONVINCED OF THE UNITY OF THE AMERICAN CHURCH AND OF THE VALUES OF OUR PROPER HERITAGE, ARE IMPELLED BY THE SPIRIT TO SHARE RESPONSIBILITY FOR THE GROWTH OF THE KINGDOM AMONG OUR PEOPLE AND ALL PEOPLES OF OUR COUNTRY.

## INTRODUCTION

“E pluribus unum” and “In God we trust” mark the spirit of the people of the United States of America and of the Church of Christ. The strength of the unity of our country and our Church is proportionate to the respect for the individual persons, families and ethnic groups that compose them.

According to recent census estimates, five percent of the population of the United States—more than nine million people—are Spanish speaking or of Spanish speaking descent, among them the first and earliest settlers of this land. This figure is commonly contested, and reliable estimates place the Spanish speaking population as high as fifteen million. The Spanish speaking are united among themselves by a common patrimony and cultural tradition, but reflect twenty different nationalities. Commonly, eighty-five percent of the Spanish speaking are considered Roman Catholic.

Depending on total population statistics used, the Spanish speaking constitute as much as one quarter of the Catholic population of the United States and live in every one of the dioceses that compose the American Church. In most of the dioceses of the originally Hispanic sections of our country, as well as in the urban areas of Miami and New York, Spanish speaking peoples constitute the majority of the Catholic population.

In view of the high growth rate; the increasing cultural consciousness; the insistence on maintaining their proper language and traditions; the particular style of Catholicism; the social, educational and economic condition; and the disproportionately small share of decision-making and responsibility in the hierarchy and other leadership of the American Church of Spanish speaking Catholics, there is need at this time for a specific pattern and plan of pastoral attention and development for the Spanish speaking people of the United States on the part of the entire Catholic Church in our country.

A pastoral plan for Spanish speaking Catholics is necessarily concerned with the structures and institutions of the Church at the national, regional, diocesan and local level; with the recruitment, development, and coordination of Christian and apostolic leadership; with the quality of prayer, celebration, formation, and schooling; and with the particular social and economic challenges faced by our Spanish speaking people.

## I. CHURCH: NATIONAL AND DIOCESAN

### National Level

Better to promote the development of the Spanish Church in the United States and the unity of the entire Catholic Church in the United States, there should be a reorganization of the structure of the United States Catholic Conference and of the National Conference of Catholic Bishops and the creation of several new national institutions:

1. The present Division for the Spanish Speaking of the Department of Social Development and World Peace of the United States Catholic Conference should be converted into a special office directly under the General Secretary of the United States Catholic Conference with the mission of assisting him to promote and coordinate attention to Spanish speaking Catholics in all the departments, divisions, programs and institutions of the United States Catholic Conference. (cf. conclusion 9)

2. An immediate goal of every department, division and office of the United States Catholic Conference should be to hire staff, preferably of Spanish speaking origin, who speak English and Spanish and who are familiar with and sympathetic to the values, institutions, and needs of Spanish speaking Catholics. The number of such staff should be in proportion to the concerns of the particular agency and to the total number of Spanish speaking Catholics in the United States Church insofar as possible. (cf. conclusions 56 and 68)

3. There should be a national Episcopal Committee for the Spanish speaking within the structure of the National Conference of Catholic Bishops preferably with a bishop of Spanish speaking origin as its episcopal chairman. The functions of this committee should be to make the entire hierarchy more aware of and concerned with the needs of Spanish speaking Catholics, to advise and collaborate with the special office for Spanish speaking affairs of the United States Catholic Conference, and to advise and support the diocesan directors of the Spanish speaking apostolate throughout the United States.

4. An immediate goal of each of the committees of the National Conference of Catholic Bishops should be to have episcopal membership, preferably of Spanish speaking origin, who speak English and Spanish and who are familiar with and sympathetic to the values, institutions, and needs of Spanish speaking Catholics and to recruit adequate staff endowed with the same qualities, in proportion to the concern and focus of the particular committee. (cf. conclusions 30 and 49)

5. A first priority of the American hierarchy should be the recruitment and ordination of Spanish speaking bishops in such numbers that the percentage of Spanish speaking diocesan

ordinaries in the Catholic Church in the United States is in proportion to the percentage of Spanish speaking Catholics in the American Church. (cf. conclusions 20 and 23)

6. A special and major portion of the funds, facilities and properties of the United States Catholic Conference and the National Conference of Catholic Bishops should be deployed in the service of the Spanish speaking who presently constitute the economically and educationally most disadvantaged group in the American Church.

7. A national Instituto Hispano de Pastoral should be established under the patronage and supervision of the National Conference of Catholic Bishops with the mission of stimulating and coordinating regional centers and programs concerned with pastoral investigation and study; with the linguistic, cultural, and pastoral formation of priests, deacons, religious and lay leaders both Spanish speaking and of non-Spanish speaking origin; and with the diffusion of information concerning pastoral theology, methods, resources and experiences. (cf. conclusions 11, 20, 38, 44, 47, 51, and 57)

8. A national seminary should be established under the patronage and supervision of the National Conference of Catholic Bishops for the training and formation of Spanish speaking candidates for the priesthood in the United States. (cf. conclusion 20)

### Regional Level

In accordance with a principle of subsidiarity and in recognition of the regional and ethnic differences among the Spanish speaking, there should be a strengthening and expansion of the regional and inter-diocesan structures of the American Church.

9. The present Division for the Spanish Speaking of the United States Catholic Conference has three regional offices—in the Midwest, the Southwest, and the West Coast. There should be established immediately an East Coast regional office. Further division of both the East and West Coast regions into Northern and Southern should be considered. With the reorganization of the Division as a special office under the General Secretary of the United States Catholic Conference these same regional offices should be maintained. (cf. conclusion 1)

10. There should be regional Encuentros de Pastoral organized periodically by the regional directors of the special office for Spanish speaking affairs of the United States Catholic Conference with the goal of promoting awareness and concern for the Spanish speaking and of developing and coordinating the personnel and resources of the dioceses of the region on behalf of the Spanish speaking.

11. In addition to the recently established Mexican American Cultural Center in San Antonio, which should be encouraged to develop into an Instituto de Pastoral for the Southwest region, other Institutos de Pastoral should be established in other regions of the United States. The direction of these institutes should be by a mixed equipo including priests, deacons, religious and lay men and women. Traveling formation teams should be developed by each institute to be at the service of each of the dioceses and local communities of the region. The resources of the regional institutes should be shared and their programs coordinated through the national Instituto Hispano de Pastoral. (cf. conclusions 7, 20, 28, 36, 38, 44, and 47)

## Diocesan Level

Better to achieve the growth in unity of the diocesan church presided over by the one diocesan bishop, the special structures in favor of distinct ethnic and linguistic groups provided for by the decrees of the Second Vatican Council and the instructions of Pope Paul VI should be instituted and actualized where necessary in each of the dioceses [sic] of the United States:

12. In every territorial diocese of the United States a diocesan director of the Spanish speaking apostolate should be appointed, directly responsible to the diocesan bishop with the mission of assisting him to promote and coordinate attention to Spanish speaking Catholics in all aspects of the life and institutions of the diocesan church. This diocesan director should be fluent in both English and Spanish, familiar with and sympathetic to the values, institutions, and needs of Spanish speaking Catholics, and, preferably, be native Spanish speaking.

13. The diocesan director of the Spanish speaking apostolate—or the equivalent person with the same function and responsibility, although different title—should be and have the full authority of an episcopal vicar; i.e. he should have vicariously the responsibility and authority of the diocesan bishop for all matters concerning Spanish speaking Catholics in the diocese.

14. In those dioceses of the United States whose Catholic population is more than one-third Spanish speaking, the episcopal vicar for the Spanish speaking should also be an auxiliary bishop of the diocese. (cf. conclusion 23)

15. In every diocese, Spanish speaking priests, deacons, religious and lay leaders should be given the opportunity to present nominations to the diocesan bishop for the vicar for Spanish speaking.

16. In every diocese there should be a collegial group composed of representative priests, deacons, religious and lay leaders to share the responsibility of and collaborate with the vicar for Spanish speaking.

17. In every diocese where there is a notable proportion of Spanish speaking Catholics, each diocesan department, office, agency and institution, should have an adequate number of native Spanish speaking personnel or at least personnel fluent in English and Spanish and familiar with and sympathetic to the values, institutions, and needs of Spanish speaking Catholics. (cf. conclusion 56)

18. In those dioceses where there are diocesan newspapers or other diocesan communications media and where there is a notable proportion of Spanish speaking Catholics, there should be a section in the Spanish language.

## II. COMUNIDADES ECLESIALES DE BASE

The Church is a community of all the sons of God and by her relationship with Christ is a kind of sacrament or sign of intimate union with God and of the unity of all mankind. She is also an instrument for the achievement of such union and unity, and the Church herself is continually in need of reform and renewal. Each member of the Church must be integrated into a local community committed to a human and Christian renewal and development if he is truly to be

such a member. The community of the so many distinct and different local communities provides the power and sign of the rich and harmonious unity amid plurality of the larger Church.

19. In view of the different language, culture, and problems of the Spanish speaking, an immediate pastoral goal should be the formation of comunidades eclesiales de base among them. Such a principle is not one of separatism, but of unity.

20. Church leaders must be recruited from the local church community to serve that community, even if new processes of recruitment and formation need be established. (cf. conclusions 5, 7, 8, 11, 24, 25, 31, and 41)

21. For the present, personal parishes (worshiping communities canonically established not on the basis of a certain territory, but rather on the basis of a certain group of people who have something in common) should be included with traditional national parishes and territorial parishes as recommended forms of local pastoral organization for Spanish speaking. (cf. conclusion 27)

22. The linguistic, cultural, and religious expression of the Spanish speaking should be respected at the local parish level; integration should not be confused with assimilation.

### III. MINISTRY

#### Bishops

23. The number of native Spanish speaking bishops in the United States should be increased so that the proportion of Spanish speaking in the hierarchy is similar to the proportion of Spanish speaking in the total Catholic population. (cf. conclusions 5 and 14)

#### Priests

The priest is a man taken from his community and set apart for the things of God. The process of his selection and formation must be rooted not only in the demands of the Spirit, but also in the characteristics of his culture and community.

24. Alternative patterns of formation of candidates for the priesthood should be developed that allow them to continue to live and do apostolic work in their local communities during the period of formation. Because of the exceptional strength of the extended family among most of the Spanish speaking, total separation from family and community is psychologically extremely difficult and even damaging. (cf. conclusion 20)

25. Programs of formation for Spanish speaking candidates for the priesthood should be bilingual and bicultural and should take into consideration the previous education and formation of the candidate. (cf. conclusion 20)

26. Mature married men should be considered as possible candidates for ordination to the priesthood.

27. Patterns of assignment and work should be developed for priests so that they are ordered more towards the service of the community and less towards the service of the parish institution. (cf. conclusion 21)

28. In a given area or diocese, mixed pastoral teams—i.e. composed of priests, deacons, religious and lay men and women—should be developed to assist and encourage local parish priests in their communities. (cf. conclusions 11, 36, and 38)

29. More positions of responsibility and authority should be given to Spanish speaking priests in local dioceses.

### Deacons

Diaconate, rather than a category of clergy second to priests, ought to be an alternative institution of ministry to the celibate, clerical ministry known as priesthood. In view of the small number of native Spanish speaking priests in the United States, the diaconate offers a special opportunity to develop a proper leadership and ministry for Spanish speaking Catholics.

30. Better to develop and to coordinate training programs for candidates for the diaconate throughout the United States, a national coordinator for diaconate programs for Spanish speaking should be appointed with an advisory committee. This coordinator should be part of the national staff of the Bishop's Committee for the Permanent Diaconate. (cf. conclusion 4)

31. Programs of formation for Spanish speaking candidates for the diaconate should be bilingual and bicultural. (cf. conclusion 20)

32. Programs of formation for Spanish speaking candidates for the diaconate should be conducted, at least in part, by Spanish speaking peoples.

33. Local communities should be given the opportunity and means of deciding upon the specific functions of deacons who work with them.

34. Special qualities to be sought in candidates for the diaconate should include: a spirit of faith, openness to change, ability to adapt, understanding of the fundamental Christian mission, capability of stimulating and developing the community.

35. The present discipline of canon law should be changed: to reduce the minimum age for ordination to thirty, to permit widowed deacons to remarry, to permit single deacons to marry, to facilitate moving from diocese to diocese, to allow the deacon to serve as the minister of the sacraments of penance and the anointing of the sick, and to allow the ordination of women as deacons.

36. Deacons should be encouraged to work in mixed teams—i.e. with priests, religious and lay men and women. (cf. conclusion 28)

37. In areas where there is an insufficient number of priests, deacons should be named pastors of parishes.

### Religious

Native Spanish speaking religious men and women generally are not prepared to work with Spanish speaking of other nationalities than their own, and are minority members of

religious congregations whose spirit and origin is not Spanish speaking. There is a tremendous need both to reinforce and develop the identity of native Spanish speaking religious and to enable them better to serve the Spanish speaking community.

38. A national training center or program should be established to prepare religious to work in multi-faced apostolates among the Spanish speaking. This center should also supply teams to sensitize local religious communities and civic groups to the values, culture, and needs of the Spanish speaking. (cf. conclusions 7, 11, and 28)

39. Religious women wishing to join particular apostolic teams being developed by Las Hermanas should be released for this assignment by their respective congregations.

40. Where needed, local communication centers should be established to facilitate the deployment and coordination of native Spanish speaking religious of different congregations in favor of the Spanish speaking community.

### Non-Indigenous Church Personnel

For the immediate future, the Spanish speaking communities in the United States will continue to need and depend upon the services of non-indigenous clergy and religious—either Americans who are not native Spanish speakers or foreigners. Such clergy and religious must be prepared for and adapt themselves to the communities in which they work and endeavor to develop local leadership to replace themselves.

41. The style of ministry of non-indigenous clergy and religious working with Spanish speaking communities in the United States must be, in the best sense of the word, missionary—i.e. they must familiarize themselves with and adapt to the language, culture, and style of Catholicism of the Spanish speaking; and they must make their first priority the development of a proper or indigenous ecclesiastical and Christian leadership—bishops, priests, deacons, religious and lay leaders. (cf. conclusion 20)

42. Not only American and foreign clergy and religious who are not of Spanish speaking descent, but also foreign clergy and religious who are native Spanish speakers are foreign to the overwhelming majority of the Spanish speaking in the United States. Accordingly programs of formation in Spanish (or English), Hispano American (or American) culture, and pastoral methods are needed for all these clergy and religious.

43. There should be organized programs of recruitment of non-Spanish speaking and foreign born clergy and religious for work with the Spanish speaking in the United States. In the case of Spaniards, existing arrangements and programs for recruiting priests for work in Latin America should be utilized.

44. Regional centers of formation and training for new clergy and religious and of renewal and retraining for old clergy and religious should be established. (cf. conclusions 7 and 11)

45. The status, responsibility, recompense and privileges of all clergy working in a diocese whether incardinated or not should be equal, except as canon law specifies to the contrary.



46. The preparation of all candidates for the priesthood in all dioceses of the United States should include formation in spoken Spanish and Hispano American culture. Such formation should be intensive in those dioceses where there is a notable Spanish speaking population.

#### IV. LAY APOSTOLATES

The human and Christian formation of leaders in the Spanish speaking community is an urgent priority of the whole American Church. The different existing movements and programs of the lay apostolate should focus especially on: leadership formation, the development of persons in and in relation to their communities, and the development of new models and structures of action.

47. National, regional and local training centers for lay leaders should be established that not only offer the ideological formation necessary, but also serve as clearing houses of information and centers of coordination. (cf. conclusions 7 and 11)

48. A first priority at the regional and diocesan level should be assistance and orientation to lay leaders in the development of apostolic programs, especially programs on behalf of families, family life and youth.

#### V. LITURGY

It is axiomatic that the unity of the Church is a unity amid diversity. The bond of unity of each diverse local or diocesan Church with the universal Church is in the eucharist presided over by the bishop. By extension, the parish or particular local community celebration of the eucharist is also a sign and sacrament of the local or diocesan Church as well as of the universal Church. Just as the universal Church is a unity amid diversity, so then too must the local Church reflect a unity and a diversity if it is to be an effective and authentic sign of the Church of Christ.

There exists a tremendous potential for development and maturation in Christ by the action of the Holy Spirit in our Spanish speaking peoples. Regretfully, this work of the Spirit is often impeded, especially in the eucharist, by the lack of true universality or catholicity in the local American Church.

49. Better to develop the liturgy and liturgical life among the Spanish speaking, a national secretariat for the Spanish liturgy with the same responsibility and authority as the existing (English) secretariat should be established under the Bishop's Committee for the Liturgy. (cf. conclusion 4)

50. A central office for the diffusion of information and distribution of liturgical materials should be established. Its functions should include gathering, publishing and circulating liturgical materials and publishing a periodical magazine on Spanish and Hispano American liturgy.

51. A national institute for liturgical formation with expert direction should be established. (cf. conclusion 7)

52. Centers for experimentation should be established in different parts of the country where different culture patterns exist to develop forms of liturgical expression appropriate to the reality of our diverse Spanish speaking peoples.

53. Regional or local commissions for the Spanish liturgy should be established immediately.

54. Since the celebration of the liturgy is the visible sign of the community of faith in the local area, all the faithful should have equal right of access and use of church buildings at convenient and appropriate times; further in bilingual or polylingual local communities, from time to time there should be bilingual or polylingual liturgical celebrations to reflect the brotherhood among all people no matter what their language or culture.

## VI. RELIGIOUS EDUCATION AND CATECHETICS

Faith is a personal response to God manifested by the believer within and through a cultural context. Accordingly the preservation and support of Hispano American culture is necessarily involved in the preservation and support of the faith among the Spanish speaking. In the Spanish speaking community especially, religious values are trans-mitted within the cultural tradition of the family; hence adult and family education is a priority. Spanish speaking youth, caught in a cultural as well as a generation gap, need the Church's help in establishing their cultural identity, and within this they need to find a Christian commitment.

55. Because of the colonial origins of the Church in Latin America and the failure to develop an indigenous structure, there has been a tradition of dependence on foreign clergy and a passive quality in religious practice which poses special problems for the true liberation and development of our Spanish speaking community. There is need to develop sound religious education programs appropriate to this cultural situation and which will be an integral part of any true process of Christian liberation.

56. More Spanish speaking religious educators must be involved in planning and developing religious education and pastoral programs at the national and local levels. (cf. conclusions 2 and 17)

57. There should be a structure for planning religious and pastoral formation and for the coordination of programs at the national level. (cf. conclusion 7)

58. Programs of adult Christian formation should be established and supported at all levels—e.g. pre-Cana, M.F.C., Encuentros Conyugales, and Comunidades Eclesiales de Base.

59. Financial assistance should be provided to young people by their respective dioceses to enable them to participate in existing formation programs such as ALBORADA, TEX, SEARCH, and the like, and to assist them to develop new programs.

## VII. CATHOLIC SCHOOLS

Generally, Spanish speaking Catholics in the United States feel isolated from the official structures and institutions of the Church and recognize a long history of lack of knowledge about and sensitivity toward Spanish speaking traditions on the part of the American Church. Catholic schools are important to the Spanish speaking, but often those schools do not provide a quality education or relevant cultural environment for the Spanish speaking child. In some urban areas the Catholic school is of great service to the Spanish speaking community; in some areas Spanish speaking people feel systematically excluded from Catholic schools and discriminated against.

60. The hierarchy, clergy, religious and lay teachers should be aware of the cultural difference of the Spanish speaking and sensitive to their educational needs.

61. Elementary and secondary schools serving Spanish speaking communities should be encouraged by the local bishops to provide for curriculum development and a total school environment that represents and reflects the contributions and advice of the local Spanish speaking community.

62. Diocesan educational authorities should encourage the local Spanish speaking community to divert the personnel and financial resources from insolvent parochial schools to other more relevant services to the local community.

63. A national policy should be established that provides for low income parishes to be given first priority in the distribution of funds, services, and all other resources.

64. In any school serving the Spanish speaking community there should be an annual evaluation of instruction and facilities by a professional educational team including at least one person of Spanish speaking origin.

65. Since the majority of children of Spanish speaking origin attend public schools, diocesan school authorities should strongly support the placement of the most highly qualified and committed teachers in the economically deprived schools, public as well as non-public.

66. The multi-ethnic nature of the Church makes it necessary to provide an inter-cultural curriculum for all students in Catholic schools. In those schools with an overwhelmingly Spanish speaking student body, the parents and school authorities should be encouraged to design a bilingual, bicultural program.

67. The United States Catholic Conference should urge the formation of private, non-profit corporations which will take advantage of the Ethnic Minorities Amendment that provides federal funds for programs designed to encourage ethnic cultural identity.

68. Someone of Spanish speaking origin should be added to the staff of the Department of Education of the United States Catholic Conference as an Associate Director. (cf. conclusion 2)

## VIII. SOCIAL AND ECONOMIC CHALLENGES

The concern of the Church is not only to celebrate the presence of the Reign of God among men and to deepen its extent in its members, but also to witness to that Reign and to seek

to extend it to all human society. Every concern for the liberation and development of individuals, groups and all human society is a concern of the Church and each Christian conscience.

69. The hierarchy, clergy, religious and lay leaders of the Church should be aware of the discrimination practiced against the Spanish speaking and mobilize every resource to proclaim and demonstrate its falsity and immorality.

70. The National Conference of Catholic Bishops and the United States Catholic Conference should establish a special national office to promote, develop, and coordinate a ministry to migrant farm workers. Such an office should be concerned with investigation and diffusion of information concerning the human and pastoral situation of migrant workers; with recruiting and preparing individuals and teams of priests, deacons, religious and lay men and women for this ministry; and with advising and supporting regional and diocesan programs in favor of migrant workers.

71. All members of the Church should lend their full support to the obtaining of justice by all oppressed persons. In particular, all members of the Church and all ecclesiastical institutions are urged to boycott buying or eating iceberg lettuce—except union labeled—in support of the efforts of the United Farm Workers Organizing Committee, AFL-CIO to obtain living wages for migrant agricultural workers.

72. The United States Catholic Conference, diocesan bishops, and all members of the Church should protest and work to eliminate the hardships and the injustices of present laws regulating immigration to the United States—in particular: to expand, if not eliminate, the quota on immigrants from Latin America; to urge more lenient treatment of individuals and especially families illegally [sic] resident in the United States both as regards to allowing them to stay and as regards to the manner in which they may be deported; to protest the proposed law calling upon employers to check into citizenship and visa status of their employees; and to petition for an extension of the preferential treatment given to Cubans as political refugees to other Spanish speaking nationals as well.

73. The United States Catholic Conference should undertake a detailed and scientific study of the real situation and problems of Cuban refugees in the United States with a view towards developing programs to support and develop their individual and family identity, to deal with an increasing religious apathy, and to strengthen their adaptation and concern for an involvement in the local community.

74. All members of the Church should lend their full support to obtain an equitable and prompt administration of justice to the poor, especially those imprisoned pending trial, or sentencing due to their financial poverty or ignorance of the law.

## IX. CONCLUSIONS

75. The participants of the Encuentro Hispano de Pastoral are deeply grateful to all American Church personnel who, although themselves not of Spanish speaking origin, are committed to working with the Spanish speaking peoples.

76. The participants of the Encuentro Hispano de Pastoral are deeply grateful to the Conference Coordinator, Mrs. Encarnacion P. Armas, and the entire Coordinating and Planning Committees.

77. There should be a personal, written evaluation of this Encuentro Hispano de Pastoral by each participant, facilitated by the Division for the Spanish Speaking, with a view towards improving the next such meeting.

78. The following committee, drawn from different areas of the country and ethnic groups in collaboration with the staff of the Division for the Spanish Speaking should refine and develop the conclusions of the Encuentro Hispano de Pastoral in preparation for submission to the November meeting of the National Conference of Catholic Bishops:

Mr. Bernardo Alvarado  
Rev. Virgilio Elizondo  
Mrs. Isabel Erviti  
Mr. Manuel Ferrales  
Rev. Robert L. Stern  
Rev. Victor Torres-Frias

## Appendix 2

### **Recommendations of the Second *Encuentro*<sup>2</sup>**

The Second *Encuentro*'s resolutions were published in December 1978 divided into six different headings:

Evangelization  
Ministries for Evangelization  
Evangelization and Human Rights  
Evangelization and Integral Education  
Evangelization and Political Responsibility  
Evangelization and Unity in Pluralism

A copy of the recommendations is included below.

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<sup>2</sup> Scanned from *Proceedings of the II Encuentro Nacional Hispano de Pastoral: Pueblo de Dios en Marcha*, eds. Secretariat for Hispanic Affairs and the NCCB/USCC (Washington, DC: Secretariat for Hispanic Affairs and USCC, 1978), 68-83. The copy of the Second *Encuentro*'s resolutions published in *Origins*, which is a very similar though not identical text, was not used in this study; cf., "Segundo Encuentro," *Origins* 7 (24 Nov 1977): 353, 355-368.

# Evangelization

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## 1. Introduction

We understand evangelization to imply a continuous lifelong process in which a Christian makes an ever deepening effort to arrive at a personal and communal encounter with the messenger, Christ, and a total commitment to His message, the Gospel. Who does not live an attitude of daily conversion is not evangelized. Who lives it, personally and communally, proclaims the Gospel with the testimony of a life of service to one's neighbor, as well as by word and in other ways, for the transformation of the world. In this all of us (laity, religious, deacons, priests, bishops) consider ourselves responsible agents of evangelization and commit ourselves to a personal and communal witness in the proclamation of our faith. In this manner, we wish to declare emphatically that we commit ourselves totally to the evangelizing mission of the Church in this country.

## 2. Call to Conversion

As members of the Church, we Hispanos commit ourselves to issue a call to conversion to all the persons and structures of the Church for a return to the simplicity of the Gospel message.

We want to be a Church that is:

a. *United* — characterized by a genuine *pastoral de conjunto* (an integrated approach to pastoral work as explained in the documents of Medellín) in the process of ongoing conversion, searching for a continuous and open communication from the grassroots to the highest levels of the Church.

b. *Poor* — oriented toward being poor spiritually: signifying our utter dependence on God and on our brothers and sisters; and materially: using and sharing the means that are *necessary* to achieve the Church's mission. In this way all of us will be Church.

c. *Communitarian* — developed as a true community, incorporating fully our Hispanic culture and our way of being, with all of us participating in the evangelization process and with a fraternal dialogue between the ordinary and his people.

d. *Missionary* — involved in going out in search of those brothers and sisters who need her and preaching a message related both to her liberating mission and to the concrete experience and reality of the people.

e. *Just* — organized as a community in which all are recognized, respected and treated as true members of the people of God, so that everyone, without distinction of sex, age, civil status, social class or race, participates fully at all Church levels in accordance with the gifts that the Holy Spirit gives to each.

We support bishops who have committed themselves to the concept of Church expressed here and urge those who have not done so to commit themselves, impelled by their love for the faithful.

## 3. Basic Christian Communities

We affirm that the structure of the Church ought to serve the evangelization and the liberating salvation of the whole person. To this end it should foster the formation of basic Christian communities. The kingdom of God ought to be initiated in small ecclesial communities. It is here that future leaders are born and fostered. We especially single out and support the fundamental value of the family in the world and in the Church.

To promote and direct these communities and other groups and organizations toward the same goal of evangelization, we propose:

a. That, without losing the universal and unifying vision of the Church, we support, implement and coordinate in a pastoral plan the values which foster a life of faith in these basic Christian communities, organizations and movements.

b. That we establish interregional and interdiocesan pastoral teams, composed of priests, deacons, religious and laity who are bilingual and multicultural and who are committed to help in the formation of basic Christian communities according to the actual local needs, understanding that responsibility for the formation of these small communities remains at the local level.

c. That we encourage communication among different groups for mutual spiritual support and promote evaluation by qualified persons so that these existing movements and organizations will complement and support one another and unite in one same goal, which is to announce Christ in our surroundings.

d. That, in order to respond better to the needs of Hispanics, we go beyond geographical barriers, be they parochial, diocesan or regional.

e. That the obligation of sharing economic resources, properties, buildings and churches in the spirit of the first Christian community be assumed (Acts 2:44).

f. That the Church urgently analyze and commit itself more to the human and Christian growth of the family, because the future and hope of the Church resides in the family, which is the one that forms our youth.

g. That we urgently commit ourselves to our Hispanic youth, supporting its efforts to organize, conscientize and make itself a participant in the decisions of the Church at the local, parochial, diocesan, regional and national as well as international levels.

h. That we encourage a plan of work at an international level in which all the small Hispanic military communities outside of the United States benefit from these petitions.

## 4. Hispanic Culture

Every Christian has the right to be evangelized and the duty to evangelize in the context of his/her own culture. We urgently ask the Church to *take fully into account the*

*Hispanic culture and the living reality of our people in evangelization*, and to implement plans of action for the formation of youth and adult Hispanic leaders fully incarnated in our culture.

a. We affirm as necessary the creation of Hispanic pastoral centers in those regions where there are none. The task of these centers should be to investigate the situation of Hispanos in their dioceses and to implement adequate solutions to the pastoral problems of the Hispanos. These centers should have the support of the bishops and the financial resources needed to develop plans for pastoral action and their personnel should be bilingual and multicultural.

b. We ask that the formation and preparation of Hispanic leaders, youth and adults, for the process of evangelization be intensified in these regional and diocesan centers and that these leaders be prepared in the mission of the Church in the world, in how to coordinate groups and all other types of leadership training.

(1) To achieve this formation the means of communication must be used: radio, press, television, audio-visuals. The personnel should be well-informed and committed to the Hispanic community. The bilingual and multicultural material used must be appropriate for our people.

(2) We propose the creation of courses for total pastoral renewal in doctrine, scriptures, morality, homiletics and sociology for priests, religious, permanent deacons, seminarians, ministers and lay leaders. These courses should emphasize and promote the evangelization of persons, families and dynamic communities and should be bilingual and multicultural.

c. We ask that in each diocese where the number of Hispanos warrants it, a *pastoral de conjunto* with a Hispanic pastoral center be established to assure the participation of Hispanic clergy and laity in pastoral decisions and their proportionate participation in parish councils. We ask for lay Hispanic participation in all ecclesial structures.

d. We ask for more Hispanic ordinaries, pastors and permanent deacons who are incarnated in our culture; where they exist, that they have a voice and vote in everything which pertains to Hispanos.

e. We ask that the popular religiosity, traditions and devotions of Hispanos be recognized and valued, thus helping to develop the seed of the word which is contained therein, that the Gospel message be communicated in our language and culture and that it be enriched by our own artistic expressions.

f. We find it necessary to create in the non-Hispanic hierarchy, clergy and people an awareness of Hispanic problems and culture. We propose that the dissemination of this Hispanic culture be intensified by means of periodicals, radio, television, seminars, conferences, books, offices of religious education and parochial schools so that non-Hispanics may better understand our culture and take seriously

our problems. In this way divisions and lack of understanding, both of which impede evangelization, may be eliminated.

g. We recommend that those Hispanic apostolic movements which are valid instruments of evangelization among our people be recognized.

h. We recommend that dialogue be promoted between those involved in Hispanic pastoral work in the United States and their counterparts in the CELAM (Conferencia Episcopal de Latino America).

#### 5. The Beneficiaries of Evangelization

In addition to the plans of action for the small communities and the groups already mentioned, who are at once the beneficiaries of and the workers for evangelization, we also propose that plans be formulated and implemented to meet the pastoral needs of the following groups:

##### a. Migrant Workers.

We ask for:

(1) Creation of an episcopal ordinariate (*vicariato episcopal*) on the national level with a mobile evangelization team.

(2) Elaboration of liturgical and religious educational material relevant to the world of the migrant farm worker.

(3) Formation of leaders among migrant farm workers, such as permanent deacons and specialized ministers, who, called by Christ and by the people to serve, come from and return to their communities.

(4) Provision of the necessary resources for a serious pastoral study on the national level of the pastoral needs of migrants.

b. Interparochial groups or areas where the Hispano community is dispersed.

c. The imprisoned, the sick and the elderly.

d. Families, engaged couples, the divorced and the widowed.

e. The military: Hispanos in the armed forces request that their chaplains and military authorities become familiar with these petitions and take immediate action for the benefit of these Hispanos.

f. Intellectuals, professionals and artists.

g. The poor, the disinherited, the undocumented and the oppressed in our society.

##### 6. Youth

We approve and recommend the creation of a National Youth Task Force composed of members representing each of the six regions, elected by and from the youth participants of the Segundo Encuentro, in order to study and recommend to the episcopal conference the needs of Hispano youth in all that refers to evangelization.

Sensitive to the cry of young Hispanics who are drug addicts, convicts, undocumented, unemployed (many times unjustly) and victims of pornography, we ask that the Church, by means of an adequate pastoral ministry, build a bridge enabling youth to cross over to a liberating evangelization.

##### 7. Final Resolution

All of the above should be implemented within a period of three years.



# Ministries for Evangelization

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## 1. Introduction: Our Participation in the Ministries of the Church

We affirm, as baptized Christians and members of the Catholic Church, that to serve is the mission of all the members of the Church. We recognize that each one of us is called to serve our neighbors according to the diversity of gifts and talents given to us by the Holy Spirit (1 Corinthians 12:4-11). Thus expressing our faith in a variety of services, we will be able to carry out the great commandment: love of God and love of neighbor (Matthew 22:37).

We propose the following points as ways of accomplishing a greater participation of all in the ministries of service.

## 2. Basic Christian Communities

Reflecting on the needs of our people at the grass-roots, we see that the formation of basic Christian communities is a priority in order to:

- a. Help to revitalize a Christian life of commitment to Christ and to our Hispanic people, especially to the poor;
- b. Recognize the different gifts that persons possess for the different ministries;
- c. Develop a consciousness of the need for these different ministries which exist or should exist in small Christian communities;
- d. Bring to light the leaders and coordinators who will promote the growth and development of these communities.

We recommend that ordinaries, pastors and those responsible for the Hispanic apostolate accelerate the formation of these basic Christian communities for the transformation of the parish and that these communities be established where they are needed.

## 3. Lay Ministries

In order that the unique vocation of the lay person be rediscovered, accepted, respected and valued:

- a. We call for attempts to discern the ministerial vocation of each member of the Christian community without distinctions of sex, race, age or social status.
- b. We urge that lay ministries begin to function, involving especially those who are already leaders and are committed Christians (such as ministers of the Eucharist, catechists and others).
- c. To give migrant farm workers a more integral participation in the Church as members of the mystical body, we propose that centers of formation be organized in areas where the majority of their people live, so that ministers who themselves are migrant farm workers might be formed.
- d. We need more leaders in local and national Church structures which speak for the Hispanic community.
- e. It is important that parish councils — acting within their areas of competence — be recognized and accepted by pastors.

## 4. Permanent Diaconate

We consider the permanent diaconate, recently re-established in the Church, to be a very important, necessary and urgent ministry; its smooth functioning offers a solution to various problems which affect our Hispanic community. Therefore we recommend:

- a. That the permanent diaconate be established in those dioceses where it does not exist, taking into account the local needs.
- b. That there be Hispanic permanent deacons for each parish and Hispanic community when the community asks for them.
- c. That the permanent deacon be an active presence in local and diocesan pastoral work, thus lending service to the full ecclesial community.
- d. That permanent deacons issue from the grass-roots and that this ministry not be used to create a new clericalism nor become a way of excluding lay persons from parish ministry.
- e. That a formation program for permanent deacons be established for the military, so that taking into consideration the short time spent at one location, military deacons may exercise this ministry wherever assigned.
- f. That an awareness be developed among lay people and pastors that some ministers are called by special charism to a celibate life and others to a married life and that these charisms be respected and the ministers be helped to live them in light of the Gospel.
- g. That economic help for their formation and a fair stipend be given to permanent deacons according to their financial needs.
- h. That the permanent deacon be at the service of the entire diocesan community and not exclusively one parish.

## 5. Contribution of Women

We urge that recognition be given, within the framework of the Church, to the qualities and contributions of women and to their femininity. We ask that women be considered equally for all ministries within the ecclesial community.

## 6. Other Ministries

We need other ministries: of the Eucharist, for catechesis, for the sick, elderly, prisoners, youth, migrant workers, families and still others in order to achieve a greater development of lay persons and their greater identification with an ecclesial community of service.

## 7. Bishops and Priests

We urgently need more:

- a. Hispanic ordinaries in areas where there are none;
- b. Bishops who know and understand our Hispanic people; and

c. Hispanic priests who are actively committed with a permanent residence and permanent work.

#### 8. Hispanic Religious Women

We ask that religious communities give their Hispanic members the options of using their talents and capabilities to work directly with our Hispanic people.

#### 9. Selection of Candidates for Ministries

a. In the selection of candidates for the permanent diaconate and for other ministries, among other things, the following should be taken into consideration:

- (1) That candidates in their lives give good witness as Christians;
- (2) That they identify themselves with their community. We propose that every pastoral minister be a leader, arising from a community, who knows and lives the culture of said community and who creates and unites the community around his ministry;
- (3) That a commitment to their family be a priority, since it is with that commitment and with the help of the family that lay ministers can carry out their ministry more efficiently. This familial collaboration is essential for fulfilling both the needs of the home and those of their ministry;
- (4) That these candidates be admitted without restrictions of age, sex, or educational level.

b. The basic Christian communities should be consulted in recommending candidates for the permanent diaconate and this recommendation should become a part of the decision whether or not to accept the candidate for this ministry.

#### 10. Formation of Ministers

a. We urge that formation of permanent deacons and other ministers be bilingual and multicultural. Such formation should be adapted to the culture of the different groups, the language, the particular needs and the educational level of the Hispanic community to be served. This formation should be practical as well as theoretical and formal, including the social aspect; that is, it should be an integral formation.

b. In order to make this formation a reality, we propose the creation of structures in dioceses where there are none to accomplish these programs. We propose that diocesan and regional pastoral centers be established according to the necessities and possibilities of each area for the promotion and formation of priests, deacons, religious and lay persons, to help them to better respond to the pastoral plan of their dioceses and receive adequate formation for each ministry.

c. It is necessary to create a consciousness of the function of the permanent diaconate and of each one of the various ministries, insisting that one is not superior to the other because all are directed to the same end: the proclamation of the good news.

d. Hispanic seminarians should be grouped in a reasonable number of regional seminaries, so that feeling at home in their environment and offering each other mutual support, bilingual and multicultural programs can be or-

ganized for their adequate formation.

e. Affirmative action should be taken to employ Hispanic personnel as professors and administrators of seminaries.

f. Associations of Hispanic seminarians should be supported.

g. Seminaries and houses of formation should revise their programs to establish an atmosphere that is more favorable to different cultures and socioeconomic levels, more open to theologies that relate to the Hispanic reality and more flexible for a pastoral preparation useful to the Hispanic.

#### 11. Pastoral Ministry for Youth

Since the present and the future of the Church is in the hands of youth, we need for them a better formation and a greater participation in the leadership of our communities. Youth should be recognized and accepted as appropriate peer ministers.

Faced with the reality of an increasing separation of youth because of the institutional Church, we urgently need a pastoral youth ministry at the local, diocesan, regional and national levels, with personnel who are lay and religious, youth and adult to carry it out.

We ask that the National Youth Task Force, recommended by this Segundo Encuentro Nacional Hispano de Pastoral in the conclusion on Evangelization, have the following points among its priorities:

a. That the active participation of youth be promoted in all pastoral youth ministries, preparing them for leadership in this ministry.

b. That the nature and problems of each location be taken into consideration when planning this pastoral youth ministry.

c. That youth also participate in other ministries in the community, thereby promoting understanding and cooperation between youth and adults, allowing the experience of one life style to enrich the other.

d. That the task force help to create an atmosphere of confidence and support for youth programs, letting the young be their own leaders, giving them facilities in parishes for their activities, with the cooperation of families and schools.

e. That a national organization be set up with a formation center for Hispanic youth ministries.

f. That programs be prepared in which the young have an opportunity to grow in Christian life, inserting themselves into the reality of society, as well as making available the means for social interrelationships according to the ideals of Jesus.

g. That Hispanic vocations to the priesthood, to religious life and to other ministries in the Church be encouraged.

#### 12. Liturgy and Popular Religiosity

In the same area of liturgy and popular religiosity we recommend:

a. That the bishops allow for greater flexibility and creativity in Hispanic liturgies so that these be authentic expressions of the cultural values of our Hispanic people.

b. That liturgical commissions allow greater flexibility in the publication and adaptation of liturgical material for

Hispanos.

c. That the basic document on popular religiosity approved at the liturgical meetings of the Southwest and California be adopted.

d. That in presacramental and sacramental pastoral work, the sacrament be seen as the result of a process of evangelization and not simply as a traditional rite (e.g. baptism, marriage).

### 13. Special Ministries and Other Pastoral Areas

Considering the complexity of this country's society, we ask that special ministries be developed in those areas where present-day pastoral work is insufficient or lacking, thereby helping solve the problems of different groups in the light of the Gospel. Along with other groups, we recommend the following:

a. Priority should be given to the Hispanic family, because it faces an increasing disintegration due to a technological society, materialistic values, and economic and cultural problems which threaten it and with which it must contend.

- (1) We need an adequate pastoral ministry for the family, for the formation of responsible parents and youth ministers.
- (2) Family-oriented apostolic movements can provide great help in this area.
- (3) Special attention should be given to broken homes.

b. We need permanent deacons and other ministers for migrant farm workers, chosen by and from among their own migrant community, who are aware of their special needs. Thus the prophetic voice of the migrant will be heard for the sanctification of the whole community.

(1) We need new ministries which respond to all migrants' needs: cultural, religious, educational, family, legal, political, hygienic, social and folkloric.

(2) We propose that the Church avoid all paternalism and maintain a more honest and sincere attitude in its relationships with the migrant farm workers.

(3) We urge that the ministers provide spiritual guidance in helping to recognize their values as persons.

(4) We ask that those who actually work with migrant farm workers have a greater participation in the pastoral and economic decisions affecting the migrant farm workers.

c. We urge the development of a pastoral ministry for Hispanos in the military, taking into account their language, culture and their thirst for evangelization. This ministry should include more Hispanic chaplains, dedicated to providing for the needs of those Hispanos within and outside the United States.

d. Besides those groups already mentioned, we need an adequate pastoral plan, with ministers, to serve the following groups of people: the divorced, students, prostitutes, homosexuals, invalids, drug addicts and alcoholics.

e. In the pastoral work of the diocese, besides the areas already mentioned, greater importance and attention need to be given to:

- (1) The means of social communication;
- (2) The apostolic movements — helping them effectively with economic resources and pastoral guidance.

# Evangelization and Human Rights

## 1. Introduction

We recognize our responsibility and the necessity we have to become educated on human rights and our obligation as a Church to make known to our people the value of these human rights, placing special emphasis on the most significant violations which plague us now. These rights and more urgent violations are explained in the following sections. The Church, and we as a Church, should be present at all levels as we struggle against every type of domination and discrimination and when we defend our human rights.

As Catholic Hispanics gathered in the Segundo Encuentro Nacional Hispano de Pastoral, we wish to express to the National Conference of Catholic Bishops and to the Third General Conference of Latin American Bishops, which will have its next meeting in 1978, our profound concern and desire that they maintain their direction of a pastoral ministry that leads to liberation and the defense of human rights in civil as well as ecclesiastical matters.

## 2. The Undocumented

As a Church, we commit ourselves to serve the undocumented; we ought to use our power to help solve the problems of immigration.

a. We ask for total amnesty for the undocumented in the United States and in the entire world.

b. We should denounce unjust, discriminatory laws against the undocumented and instruct them in their rights.

c. We ask the bishops to support the right of every person to establish residence where favorable conditions for a decent life can be found and to cooperate for the common good with those countries that receive immigrants and undocumented people.

d. We commit ourselves to help defend at all costs the rights of the undocumented, wherever they may be.

e. We want to help the undocumented arrange their documents; we ask that they be treated with due consideration and that the necessary steps be taken to resolve definitively their situation.

f. As a Church we oppose any re-establishment of the bracero program in any form.

g. In particular, we denounce the lack of justice in the release of the men accused of having tortured three undocumented farm workers in Douglas, Ariz., and we demand an investigation by the Department of Justice.

h. As a Church we support the organization of a federal committee to revise completely the immigration system. Such a committee could include a representation of grass-roots organizations that actually work for the protection of the human rights of undocumented workers and should consider:

- (1) The right of the family to remain together;
- (2) The right of undocumented workers to receive the benefits, which other workers reap

(unionization, Social Security, old age benefits, hospitalization and Medicare);

(3) The right to representation and participation in some form in the political system;

(4) Simplifying the process for acquiring citizenship.

## 3. Migrant Farm Workers

As a Church, we must commit ourselves to use our influence to help pass laws on the federal and state levels which protect the rights of migrant farm workers.

a. We ask that the right of farm workers to a just wage worthy of their labor be recognized so that minors under 16 years not have to work to help support the family.

b. We ask that migrant farm workers and their families receive medical attention, better living quarters and better working conditions, with special attention to living quarters and to the enforcement of federal laws such as the Occupational Safety and Health Act which regulate them, and that discrimination in the agricultural sector end.

c. We ask that the right of the migrant farm workers to organize in a farm worker union to negotiate and receive contracts from employers be recognized and respected by the agricultural sector and the large growers. The whole Church ought to support workers and encourage their requests for justice in their work.

We are aware of the support the Church has given to the United Farm Workers of America (UFW) and ask that she continue this support. We ask that the Church also support the Farm Labor Organizing Committee (FLOC) in their campaign for organizing the Midwest, and the Texas Farm Worker Union (TFW), as well as all farm workers in the nation who are making an effort to organize.

d. We ask that migrant farm workers be offered places to rest when they migrate to their jobs and that a national directory with the information about these resting places be prepared.

e. We ask that the migrants' right to practice their religion be respected always and in all places and that migrants not be forced to work on Sundays and holidays.

f. We propose that the Church disseminate more actively its social teachings in the area of human rights for migrant farm workers. This should be implemented through:

- (1) The establishment of justice and peace commissions in each diocese with proportionate Hispanic participation, working in direct contact with the national commission on this matter, which, we are asking, have proportionate Hispanic participation;
- (2) The support of human rights of migrant farm workers through the communications media and active support of those political candidates who defend these rights;

- (3) The guarantee that existing Catholic agencies extend their resources (of personnel, services, experience and funds) to migrant farm workers;
- (4) The establishment of regional centers for the formation of leaders who promote among migrant workers a consciousness of the Church's social doctrines.

#### 4. Human Rights of Other Groups and Minorities

As a prophetic Church within the United States, we as Hispanics commit ourselves to valuing the human rights of other groups and minorities (in addition to valuing those of the undocumented and migrant farm workers) who suffer violations of their rights and to denouncing these violations in this country as well as in other countries.

a. We affirm our desire to be a prophetic Church which raises its voice against the violations of essential human rights by political systems of the right or of the left.

b. We know our responsibility is not limited territorially but embraces, too, the situations of our people in their countries of origin. In its international relations we ask the federal government to condition its economic aid by requesting an evaluation of the situation of human rights in those countries by esteemed international organizations, such as the Red Cross International, the International Commission of Justice of Le Havre, or the Commission on Human Rights of the United Nations.

We denounce the oppression of government agencies in this country which in their international relations sell out and betray the rights of refugees and the exiled to work and struggle for the liberation of their native countries.

c. We denounce the violation of the human rights of all peoples, in particular, those of political prisoners all over the world.

d. We offer our prayers for all political prisoners suffering in jails, and, in a special manner, we extend our moral support to Lolita Lebron, who is a Hispana, migrant, worker, mother and faithful Catholic wife, and who has been in jail for 23 years in the United States for her political connections in defense of Puerto Rico.

e. We denounce the violation of human rights within the United States, especially in the Northeast, by the police. By forceful means they obstruct justice and in some cases have taken the lives of innocent citizens.

f. Aware of the lack of services and Hispano personnel for the imprisoned, we resolve:

- (1) That the Church develop services and religious, educational and rehabilitative programs for the imprisoned.
- (2) That more Hispano personnel be provided, prepared to serve in prisons and minister to ex-convicts, both male and female.

g. We urge that women have the opportunity to develop as persons and to contribute their talents to the Church and society.

h. We urge that the old and disabled be considered persons valued for their long life experience and that more attention be given to their needs.

i. We urge that respect be accorded Hispano chil-

dren and youth, who suffer discrimination in education and are exploited by pornography; we ask that this discrimination and exploitation be corrected.

j. We urge that the rights of those who are denied the right to life by abortion or euthanasia be respected and that the Church denounce any form or plan of sterilization for minorities such as Hispanos, Native Americans and other groups.

k. We urge that the rights of the poor, those with insufficient education, the racial minorities and all other groups of persons who suffer oppression or discrimination be respected.

l. We ask that the National Conference of Catholic Bishops (NCCB) petition the president of the United States and the Congress of this nation to launch a complete investigation on the matter of reclaiming "land grants" in the Southwest and all those properly reclaimed be recognized as such by the United States government.

m. To carry out this serious commitment to defend the rights of the groups mentioned, we propose:

- (1) That the Church exercise and use all her wealth of goods, material resources, influence, means of communication and other means to defend the human rights of those oppressed groups.
- (2) That the official ministers of the Church (bishops, priests, permanent deacons) as well as the religious and the committed laity establish criteria so that service to minorities be a priority, especially service to those who do not know their rights or have no means to defend them, and that those criteria which actually protect the privileged classes and their special interests be changed.

#### 5. Economic and Social Area

In the economic and social area, we propose:

a. That centers and offices for pastoral and social work be established on the regional and diocesan levels in regions where they do not exist:

- (1) With representation of all parishes with Hispanics;
- (2) With programs which coordinate the social action of the diocese with all those public services that foster and guarantee the continuous human and cultural promotion of Hispanics;
- (3) With bilingual and multicultural personnel specialized in legal, social, political and spiritual problems, who by means of workshops and conferences provide self-help training programs: informing, supplying resources and arousing a consciousness in the different communities of their duties and rights, preparing them adequately for the defense of the same, in all this having recourse to the most recent social encyclicals and the recommendations issuing from the Second Vatican Council, the CELAM and the Synod on Justice.



b. That the Church exercise her influence in order to acquire federal funds for adequate housing for persons of low income or modest salaries.

c. That the Church support the development of full employment and exert pressure to ameliorate the problem of unemployment in the United States and other countries of the world.

6. The Right to an Adequate Education

In the area of the right to an adequate education, we ask:

a. That by means of political action, bilingual and multicultural education be promoted in public schools and that the Hispanic people, together with the Catholic Church in the United States, promote the same bilingual and multicultural education in Catholic schools where necessity exists.

b. That the Catholic Church promote adult education, especially among the migrant farm workers of our country. (See Integral Education.)

7. Intra-Ecclesial Area

Hispanic people have felt certain oppression and misunderstanding on the part of the ecclesiastical hierarchy. To correct this, and to act in accordance with the Church's doctrine on basic human rights, we propose:

a. That the evangelization of the Hispanic people be accomplished within the context of their own language and culture and that Hispanic priests and permanent deacons be treated as ministers having equal status with non-Hispanics; that Hispanics no longer be treated indifferently by their pastors for the simple fact of being Hispanics.

b. That all discrimination, especially against women, be eliminated as contrary to the spirit of the Church.

c. That intensive formation programs for bishops, pastors, permanent deacons and laity be established in order to develop among them a consciousness of everything which refers to our Hispanic people.

d. That bishops insist that the social doctrine of the Church be preached, disseminated and taught at all levels of the Church. We recommend that they take the necessary steps to educate preachers, school teachers and catechists in this doctrine: *Rerum Novarum*, *Divini Redemptoris*, *Quadragesimo Anno*, *Pacem in Terris*, *Mater et Magistra*, *Populorum Progressio*, *The Documents of Vatican II*, the Medellín documents and those of the U.S. bishops.

e. That the number of Hispanic bishops, priests and

laity increase proportionately in the national and diocesan Church structures and in all their branches.

f. That with due consultation of Hispanic people an intensive vocational program for Hispanics be established on the local, diocesan, regional and national levels.

g. That courses raising a consciousness of the culture and the needs of Hispanics be implemented in seminaries and convents by 1978.

h. That not silence but an answer be given to the Christian who investigates or asks about injustices in the structures of the Church, as has occurred in correspondence directed to the NCCB/USCC concerning the termination or firing of lay persons from its offices.

i. That the national Secretariat for Hispanic Affairs of the NCCB/USCC include more persons from different Hispano groups and nationalities as members of its staff.

8. Special Declarations

a. The Segundo Encuentro Nacional Hispano de Pastoral, in its role as an important event in the Church in the United States, wishes to take the opportunity to support the International Campaign for Human Rights promoted by the publication, *Servicio Paz y Justicia en America Latina* (originating in Buenos Aires), and to support the campaign's proposal to the United Nations that the General Assembly convene a special meeting in 1978, 30th anniversary of the Universal Declaration of Human Rights, in order to investigate the situation of human rights in all countries.

b. The delegates, observers, and others present at this Segundo Encuentro Nacional Hispano de Pastoral vigorously and unanimously protest the aggression, injustice, cruelty, illegality and anti-Christian spirit and crimes against the bishops, the clergy, the religious congregations and some lay Catholics in Latin American countries on the part of governments, the police, the armed forces and various civilian groups, thus destroying the human rights to express one's faith and to assemble, violating some concordats and taking advantage of these Christians who carry no arms and protest nonviolently. These Christians are defenders of the poor, the oppressed, the imprisoned, the victimized. They are the standard-bearers of liberty, justice, decency and the human rights of Christian societies. We proclaim the Church to be the defender of the honor and the rights of the human person, of the family and of society.

# Evangelization and Integral Education

## 1. Introduction

As Hispanos, we wish to present to this country's educators the challenge posed by an integral education for our people as well as for all other ethnic-cultural groups.

We describe integral education as that which:

a. Takes into account the totality of the person and not just those aspects useful to society. The human person has multiple dimensions, such as the cultural, the religious, the political, the economic and the psychological. We recognize that there must exist a fundamental respect for the culture of the person being educated.

b. Considers the growth of the person as oriented toward the goal of liberation, which implies an authentic human freedom (*Populorum Progressio*, 14). To achieve this, an environment must be created in which persons meet, share and receive from each other, thus attaining the liberation of both and of the community in which they live.

c. Promotes a pedagogy of creativity, that is, forms creative persons who dream new possibilities and struggle to carry them through to fulfillment; forms persons who have their own value system rather than depending on others to impose their manner of thinking and acting.

Finally, we see that in order to achieve an integral education, we must be educated in faith, explicitly evangelized through the person of Christ, through His message, His kingdom; in a word, to evangelize we must first be evangelized.

## 2. Integral Education as a Goal

We are conscious as Hispanics that our goal is the integral education of the whole person for freedom, accomplished bilingually and multiculturally. We seek education (a) Which forms persons free from prejudice, discrimination and oppression; (b) Which inculcates a personal responsibility for recognizing and appreciating other cultures, races and languages in our society; (c) Which prepares us, through a respect for and appreciation of our own cultural values and historical roots, for an authentic commitment to our communities.

We believe that education for liberation is the key which will open the doors to a new society where Hispanos can be citizens living in freedom, equality and justice.

a. In reality, this integral education does not exist today for Hispanos; this is one of the causes for Hispanos dropping out of school. We also recognize that education today does not prepare us for an authentic commitment to our communities. We, therefore, resolve not to be content with what has existed until now, but to support new bilingual and multicultural programs which promote a more complete appreciation of our ethnicity and which lead us to an enriching exchange with other cultures.

b. The Catholic Church in the United States, in its role as educator, is not helping us or our children acquire a

liberating education. We want the Church to support the fight of the Hispanic community for equal opportunity within all educational levels, from primary to university, in vocational schools and those for adults.

The following points present recommendations to the educational systems of this country and of the Church and state their responsibilities and those of our own Hispanic community to achieve an integral education.

## 3. Recommendations for a System of Integral Education

For a truly integral education, we believe that the responsibility of the educational system to Hispanos should include a flexible system of bilingual and multicultural education in areas where Hispanos reside, with the following programs, supervision, qualified personnel and government resources to bring it about. In those areas where they already exist, the quality of the programs should be improved with the following specifications:

### a. Programs

- (1) We ask that public, private, parochial and nursery schools establish bilingual and multicultural programs which guide, orient and guarantee a true integration of Hispano students, which help them to appreciate and esteem their own cultural values and to share them with others and which take into account their historical roots to prevent a loss of identity. We ask that in these programs there be stability and continuity at all educational levels. Concretely, we recommend for all these levels:
  - (a) Bilingual and multicultural education in order to prevent the disastrous situation of children whose cultural identity is not developed dropping altogether out of school;
  - (b) The opportunity for Hispanos to prepare themselves for professional and leadership careers within the community;
  - (c) The availability of scholarships and sufficient openings for Hispanos to permit their entering the professions;
  - (d) Special programs for adults and vocational education which helps develop their potential.
- (2) We ask that bilingual and multicultural schools for migrant farm workers, children, youth, adults and the disabled be established, situated near their work camps; in content and time schedule the school should respect and respond to the migrant's reality and necessities and utilize in all this the Migrant Transfer Records.

- (3) We propose that the National Conference of Catholic Bishops meet with us, the farm workers of this country, so that bishops themselves can become aware of our preoccupations. For what happens is that by the time our statements reach the bishops, points have been taken off or added about which we know nothing.
- (4) We ask that educational and motivational programs be created in the nation's penal institutions.
- (5) Believing that the present system of political education does not help to promote a consciousness in the Hispanic community, we ask for the creation of programs and school activities that assure the political education of the community, preparing it for the future.
- (6) For all these programs, we ask that new educational models be studied, planned and promoted, since existing models have not been very successful.
- (7) We ask that lay persons — men and women — have an equal role in all educational planning and decisions at the local, parochial, diocesan, regional and national levels.
- (8) It is important to specify when these programs are established that they be permanent and not temporary and that these programs also demonstrate "maintenance of effort."

b. Supervision

We recommend that bilingual and multicultural programs in all public and Catholic schools be adequately supervised so that the philosophy and values of these programs not be lost, remaining vehicles, not for assimilation, but for an integral education.

c. Personnel

We insist on having in our public and parochial schools committed, qualified, bilingual teachers who, knowing our culture and values, will have a true vocation to teach them.

For this we recommend:

- (1) That bilingual and multicultural personnel be well-prepared, that is, that teachers, counselors and social workers have a mastery of both languages.
- (2) That education about the diversity of Hispanic culture be promoted among educators; that these educators understand and accept this diversity.
- (3) That Catholic and public institutions employ more Hispanics as counselors, professors and professionals proportionate to the number of Hispanic students and that the programs in these institutions be administered by committed Hispanics.
- (4) That an exchange program be established between teachers from the United States and Latin America.

d. Funds

We recommend:

- (1) That qualified Hispanic students have equal opportunity for scholarships and that these opportunities be advertised through the Hispanic communications media.
- (2) That information about the availability and use of federal funds for these programs be more widely known. We ask for personnel prepared to help Hispanics identify existing federal, state and local resources for their education.
- (3) That parents be informed about their rights in federal and state programs which require their participation in the planning, implementation and evaluation of these programs.
- (4) To insure that integral education for Hispanics reach all those areas in need of it, in public and in Catholic schools, we ask that federal, state and diocesan departments of education guarantee the appropriation of funds needed to increase the number of teachers, administrators, counselors, and social workers prepared to work with Hispanics.

4. Responsibility of the Church in Integral Education

We affirm anew that the Church, in her educational endeavor, has the basic responsibility of providing an integral education for ourselves and for our children, creating and promoting through her departments of education bilingual and multicultural programs at parochial, diocesan, regional and national levels in which all sectors of the Hispanic community can participate actively.

The Hispanic people urge the bishops of the United States (NCCB) and the USCC Department of Education to promote and implement by 1980 the following recommendations:

- a. That Catholic schools establish and support bilingual and multicultural programs, pursuing in them the same recommendations made to public schools regarding programs, supervision, personnel and funds.
- b. That everything possible be done to prevent closing Catholic schools in areas with high Hispanic concentrations.
- c. That the Church continue to lobby for changes in federal, state and municipal laws which would permit primary and secondary schools to receive government funds.
- d. That the Church be responsible for supporting our programs of integral education and that the NCCB commit funds for programs which facilitate the integral education of Hispanics: bilingual and multicultural education; education about social services; the means to communicate information about opportunities and existing resources for these programs; and Hispanic personnel or bilingual and multicultural personnel needed to implement these programs at the diocesan, state, regional and national levels.
- e. That bilingual and multicultural programs for Hispanics be created in Catholic universities such as Georgetown, Fordham, the University of San Diego, Marquette, Notre Dame and others.



f. That the important role which women have in the development of our society be taken into account in the process of integral education and that the Church and Catholic universities offer and promote courses in the theology and the liberation of women.

g. That Hispanic women be given the right to participate in all official planning and decisions in the Church at the parish, diocesan, regional and national levels.

h. That the Church cooperate with migrant farm workers in establishing child day-care centers necessary for the long hours parents must work and that the parents have a role in directing these centers.

i. That the Church give clergy, religious and laity who are to work with Hispanics a bilingual and multicultural education.

For this we recommend:

- (1) That bishops in dioceses with a considerable number of Hispanics send clergy, seminarians, religious and laity who are to work with Hispanics to Hispanic pastoral centers where they can benefit from special programs adequately preparing them for this ministry.
- (2) That in preparing these ministers, a knowledge of and an appreciation for the cultural values of Hispanic people be required in addition to knowing Spanish.
- (3) That affirmative action be taken to employ Hispanic personnel as professors and administrators of seminaries and that the same be done in centers for the formation of Hispanic leaders.
- (4) That dioceses and parishes provide for the formation of priests, permanent deacons and lay persons who are to work with Hispanics.
- (5) That Hispanic seminarians be grouped in a reasonable number of regional seminaries in order to offer mutual support to each other and so that adequate formation programs can be organized.

#### 5. Religious Education for Hispanics

It is important that religious education for the Hispanic Christian be bilingual and multicultural, ordered to liberation and able to respond to the religious, economic and cultural needs of those for whom it is intended. Therefore, we propose:

a. That the NCCB commit itself to providing funds, materials and audio-visual aids for religious education programs for Hispanics, as well as to providing necessary personnel, such as Hispanic religious education coordinators (at the parochial, diocesan, regional and national levels), to carry out these programs.

b. That dioceses and parishes promote in every way (materials, personnel, money, means of communication) the development of religious education in Spanish, adapted in such a way that it reaches the Hispanic family, creating in it an awareness of its mission to educate and enabling parents to participate actively in their children's formation. This religious education should also be adapted to the necessities of

each existing parish or diocesan community.

c. That the National Conference of Catholic Bishops (NCCB) and the USCC Department of Education support and promote the conclusions of the National Conference of Diocesan Directors (NCDD) in all that refers to Hispanic education programs. That these programs begin and a progress report be given at the next NCDD conference in Milwaukee in 1978.

d. That Hispanic religious art, especially with Marian themes, be promoted.

#### 6. Responsibility of Parents in Integral Education

It is important to employ all available means so that the Hispanic families as the first educators of their children be instructed and made aware of their rights and responsibilities in participating actively in integral education.

a. We propose to accept our parental responsibility in integral education, especially in those areas dealing with our Hispanic identity:

- (1) By demonstrating as Hispanics pride in our culture;
- (2) By promoting love, unity and respect in the family;
- (3) By promoting and practicing the customs of our culture;
- (4) By knowing and practicing our religion;
- (5) By inculcating in our own children an appreciation for education;
- (6) By showing respect for the dignity of and the diversity among human beings.

b. We propose that reflection groups and other programs be organized to instruct parents about their essential role in the education of their children, especially in what is mentioned in "a," and that schools provide opportunities to form these reflection and action groups, such as Hispanic clubs, meetings of teachers, parents and students, to accomplish this active participation.

c. We ask that in Catholic and public educational centers this active family participation be taken into account in the use of funds and school materials, giving parents a voice and vote in decisions about programs and school activities and making sure that Parents and Teachers Association (PTA) meetings are conducted in both languages.

d. We in the Hispanic community commit ourselves:

- (1) To recognize our responsibility as persons and as a community for integral education;
- (2) To participate in formulating policies which affect our people;
- (3) To awarding community scholarships to capable students who desire professional careers.

#### 7. Means of Communication

It is a reality that today the communications media have great influence in the education and formation of children, youth and adults in this country, an influence which may or may not be liberating.

Therefore, we resolve:

a. That as a Hispanic community we struggle to achieve a real and influential presence in the media in order

to create a national consciousness about our existence, our culture, our problems and our aspirations.

b. That Hispano coalitions be formed in each region, supported with funds and necessary personnel by the dioceses and the NCCB/USCC; that these coalitions promote the use of the media as vehicles in integral education for the Hispano community.

c. That these programs take into account the needs of the Hispanic community, including the military, and allot time and coverage for these needs in each area.

d. That the communications media promote and accentuate Christian values in the Hispano's language and culture as occurs, for example, in the radio broadcasting schools of Colombia and Honduras.

e. That radio and television stations recognize their responsibility to the Hispano community to promote free bilingual and multicultural programs as well as civil rights programs, in compliance with the rules of the Federal Communications Commission (FCC).

f. That special radio and television programs and a special newspaper be provided for migrant farm workers, since they need them more urgently because they live in isolation and without telephones. These should be a means of education in faith, in culture, in human growth, in migrants' rights and in facts about life today.

g. That Catholic periodicals in the United States include on their editorial boards adequate representation of Hispanos.

# Evangelization and Political Responsibility

## 1. Introduction

Theoretically, democracy in the United States possesses the necessary means for the Hispanic people to be able to participate in the construction of their cultural, political and social destiny. But faced with the reality of cultural, educational, political, economic and social discrimination, the lack of political formation and maturity in this area and the lack of sufficient representative leaders, we see that in reality today's political system in the United States does not favor the participation of Hispanic people. Therefore, we affirm the need for greater political formation and for a greater active participation in the political process by both the Christian Hispanic people and the whole Catholic Church.

## 2. Active Participation of the Christian Community in the Political Process: Action Items for the People

We affirm the obligation and the moral responsibility of the Hispanic Christian community, a responsibility based on religious convictions, of participating in the local, state and national political process and of effecting change and growth within the political system, since faith cannot express itself in action without commitment to a community and since religious principles and values are intimately linked with politics. Thus, the entire community will have a more mature and responsible participation in order to create a freer community which can speak for its members.

In order to carry out this responsibility, we endorse and make our own the words of the Church's magisterium (*Gaudium et Spes*, 75; *Apostolicam Actuositatem*, 7) and recommend the following actions on the part of the Hispanic community for their greater commitment in local and national politics:

### a. Hispano Candidates

- (1) To be aware of our responsibility to know the candidates and representatives proposed by the people and for the people;
- (2) To promote and support competent, honest, responsible Hispano candidates;
- (3) To be united among ourselves in order to elect our candidates and thus be able to defend our civil and constitutional rights and assure ourselves that these candidates will be able to effect changes in the system.

### b. Hispanic and Non-Hispanic Political Figures

To support as a Hispanic Christian community men and women who are qualified and competent and who sincerely live the Gospel in carrying out their official, public functions that affect the community. At the same time, public figures who affect the community negatively should be criticized constructively and/or be opposed.

### c. Citizenship-Voting

To urge Hispanic residents who have established their home in this country to acquire citizenship, to register to

vote and to exercise their right and duty to vote.

### d. Political Blocks

Accepting the pluralism among our people, nevertheless, to unite and create "political blocks," or political pressure groups (lobbies) which exert political pressure in Washington, D.C., in order to denounce unjust laws and combat oppression and discrimination; to propose that the Church support these groups.

### e. Legislation

To promote and support legislation, programs and political reforms which support the reaffirmation of, respect for and liberation of the human person.

### f. Parents of Families

To create groups of families that represent the Hispanic community politically; to ask that families encourage political awareness.

### g. Women's Rights

To urge that the rights of women not continue to be violated but be respected and that women be encouraged to occupy their place in the Church and to assume political responsibility as members of the "political block" so urgently needed in the Hispanic community.

### h. Unions

To urge that the formation of unions be promoted.

### i. Economic Help

To propose that organizations give economic assistance to Hispanic political leaders aspiring to office.

### j. Attitudes

To believe that in coming before any political system, civil or ecclesiastical, our Hispano people must assume an attitude of not allowing themselves to be intimidated by an opposing group, of not accepting a "no" as a final answer and of taking immediate action when necessity requires.

## 3. Political Formation and Education

We recognize our need for a greater political formation and education on all levels and the obligation of the Church to commit itself more in this area. We ask the NCCB to help in the political formation of Hispanics that prepares us to have an active and efficacious influence in our own communities as well as on the local, state, national and international levels concerning those decisions which in one way or other influence the development of our civil, social and cultural life.

For this formation we propose:

a. That centers, community organizations, on the diocesan and parochial levels be organized to inform, orient, form and develop a social and political consciousness among Hispanics of their rights and duties as citizens and that this formation be given in their own language.

b. That the Church's teaching on political formation be promoted at the level of the people.

c. That the Church assist by providing meeting places where we Hispanics can study the political process and existing laws that affect them and where they are able to develop projects and establish group priorities.

d. That existing and new Hispanic organizations offer leadership classes with directors who promote human relations by their own example.

4. Active Participation of the Church in Favor of  
Hispanos

We affirm the Church's responsibility to participate actively in the construction of the social, political and cultural destiny of our Hispanic people, not thwarting our development, but rather contributing to the growth of our community in this country.

For this we propose:

a. The creation of grass-roots, diocesan and national coalitions with the goal of:

- (1) Informing the Catholic hierarchy and the local, regional and national political institutions about our history and culture;
- (2) Presenting our needs before them;
- (3) Demanding an effective commitment to our cause.

We ask that the NCCB support the formation of these coalitions.

b. The establishment and implementation of affirmative action within Church institutions in order that we be guaranteed leaders within the ecclesial community for the development of the whole community. We ask the NCCB to support this action.

c. The promotion, by the NCCB in its Church commissions, of participation by Hispanos who will truly express our sentiments in all structures and levels.

d. The Church's use as an institution of the necessary means, especially the communications media, to promote the political and social advancement of Hispanos.

e. The recognition of what we consider to be an obligation of the whole Church to intervene in society, to exhort governments on moral principles and to act in concrete cases where these principles are violated.

f. The understanding that as Christians it be our political responsibility to protect the interests of migrant farm workers. The NCCB can help establish state commissions which can facilitate:

(1) The coordination of the diocesan directors in these matters;

(2) The promotion, together with other churches (non-Catholic), of the political responsibility of the migrant farm workers and legislation which protects them;

(3) The coordination of efforts with government offices which receive funds for the well-being of migrant farm workers.

g. The collaboration of our people with local, regional and national Hispano organizations which have political and social influence in the community in order to promote those aspects of the system which favor the participation of our Hispano people at all levels.

h. The bishops' support for and recognition of non-Church related organizations which are helping the development of our Hispanic community.

i. The favor and support of this Segundo Encuentro Nacional Hispano de Pastoral for all our undocumented brothers and sisters who are trying to legalize their residence; the denunciation as an abuse of those grand juries which as instruments of repression decide against those who are working to help the undocumented; and the call for the Church to present a united front with other churches and to demand of congressmen and state officials opportune remedies for this situation.

5. The Right to Vote: Change of Laws

Legal residents form a part of this society and pay taxes to maintain a system which does not guarantee their rights.

Therefore, we recommend:

a. That the NCCB present to the Congress of the United States a petition that all legal residents obtain the right to vote in local issues.

b. That educational programs for naturalization be promoted to prepare all those who have completed the residence period required by law and that the educational programs as well as the examination for naturalization be given in the country's language or in the candidate's own language, according to the personal option of the candidate.

c. That the law permitting legal residents to occupy government jobs be re-established, since this will contribute to the progress of the Hispanic minority.

# Evangelization and Unity in Pluralism

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## 1. Introduction

As Hispanos we feel proud of our identity and cultural heritage, as well as of our rich diversity and our participation in the pluralistic reality of this nation.

We affirm and support the concept of integration within our pluralistic society and we reject an assimilation which destroys personal identity, impoverishes our people and does not permit a healthy exchange of values.

## 2. Integration: Unity in Pluralism within the Nation and the Church

To promote this integration and a unity in pluralism which favors the greatest realization of human potential, we propose:

a. That the Church at the grass-roots, diocesan, regional and national levels enforce this concept of *integration*, rather than *assimilation*.

b. That each individual and each Hispanic group have the opportunity to know and develop an individual identity, in the search for a spirit of unity, with an openness to other ethnic groups without losing identity. We ask civil and Church authorities to assist us at the local, diocesan, regional and national levels as we develop our own cultural identity.

c. That we take the responsibility as Hispanos to awaken in our non-Hispanic brothers and sisters a greater interest in Hispanic history and cultural heritage by use of cultural centers, conferences and other means in order to achieve a better mutual understanding and be able to live and work within a pluralistic unity.

d. That we assume the commitment to initiate dialogue and collaborate with national groups and organizations which focus on general cultural pluralism (the Office of Ethnic Affairs, NAACP, Bureau of Indian Affairs and others) to unite forces in *our same message* of unity in pluralism to all the nation.

e. That the Church promote and maintain the unity in pluralism through the means of communication she possesses.

f. That bishops and pastors be conscious of their pastoral obligation to include Hispanos in all diocesan structures according to the proportion of Hispanos in the local Church.

## 3. Unity in Pluralism among Hispanos

We recognize the serious problems which exist among our people due to the diversity of our histories and heritages. Nevertheless, we consider this diversity a richness which we need to know better and we propose to work for a greater unity among the different Hispano groups in order to be mutually enriched, supported and strengthened as a people.

To achieve this we propose:

a. To help develop a consciousness within our own Hispanic people, diocesan pastoral offices, parish schools

and the apostolic movements of our distinct cultures, histories and authentic values.

b. To help our families reaffirm, express and live these values.

c. That when taking to the people her work, orientational and doctrinal statements, the Church keep in mind the sensitivities and historical circumstances of the different communities which compose the Hispanic mosaic in the United States, not focusing on the concrete experience of only one of these groups. This applies to the hierarchy in teaching officially as well as to any member of the Church in doing pastoral work.

d. To promote parish activities and local movements in small groups: small communities which promote an integral education, so that we know who we are and where we come from, with reflection and common action that affirm and solidify the unity which exists among us.

e. To develop at the national level themes which motivate a greater unity at the grassroots.

f. To promote in dioceses, at different levels, creative encounters among Hispano groups. To bring about these encounters, regional and national offices and institutions could offer funding and communications media to the dioceses.

g. To prepare with care and pride an annual, national folk fiesta with the theme of unity in pluralism which shows the Hispano people as a beautiful mosaic and not as a melting pot of races and use the occasion to present a "literary" or "action" award within the context or theme of the festival.

## 4. Hispanic Unity in Faith and Religiosity

We Hispanos are a people transformed and united by our faith. We need nonetheless more unity in faith for mutual help.

a. We have religious traditions such as: devotion to Our Lady, religious services, patronal feasts, the custom of family prayer, other devotions, customs and traditions which are part of an authentic, popular religiosity; respect for adults; reverence for the family as constitutive of the home.

b. We propose to preserve these customs as our common bond, which unites us and distinguishes us from non-Hispanos.

c. With this authentic popular religiosity and these values we wish to contribute to the integral development and life of the Catholic Church in this country.

d. Given the great necessity, we propose that programs be established for the re-evangelization of adults, based on the most recent Church documents, such as *Evangelii Nuntiandi* of Pope Paul VI, and others. This will lead us in a better expression of our Christian faith, without losing those values so rooted in our history. Christian unity is fostered by a consciousness open to change.



e. To carry out our duty and right to evangelize and be evangelized in our own culture and subcultures, in accordance with the doctrines of the Church (*Evangelii Nuntiandi*, 20), we ask:

- (1) For pastoral ministry with Hispanic cultural characteristics that affirms in a positive manner our values and our identity and which allows the ethnic, cultural, political, socio-economic pluralism to be seen;
  - (2) For catechesis, liturgical celebrations and parish activities in Spanish, making use of cultural traditions;
  - (3) For Hispanic vocational ministry. (See Evangelization.)
- f. We propose that programs and materials be provided for Hispano youth to develop in faith and religiosity,

because in many places within the Catholic Church in the United States youth do not find their Hispano culture reflected. Our sons and daughters need to identify themselves with the Catholic Church.

#### 5. The Family

Because for us the family is the source of our deepest values:

a. We wish to foster and develop an education which helps the family and which leads to an integration based on the values of our culture and on what we can contribute to the Church and to society in general.

b. We ask that special consideration be given to this commitment to family in existing or future programs, in accordance with the reality of the Hispano family in society and in the Church.

Recommendations of the Third *Encuentro*<sup>3</sup>

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## PROPHETIC PASTORAL GUIDELINES

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### INTRODUCTION

The "Prophetic Pastoral Guidelines" were the first results of the III Encuentro event in Washington, D.C.

They are meant to be basic guidelines, the fundamental direction for our pastoral action.

They indicate how we are to make our way and serve as points of reference needed in our pastoral work.

Through these pastoral guidelines, a missionary and evangelizing style of living our experience of Church is emphasized, as well as a thrust toward the world, where our promotion and modeling of justice is a fundamental expression of ecclesial living.

The poor, the family in all of its expressions (this includes incomplete families), youth, and women have priority as subjects of our pastoral commitment.

Our pastoral guidelines also indicate a methodology of *pastoral de conjunto*. We want to develop our work by including and integrating harmoniously all the existing pastoral efforts, channeling them toward achieving the objectives and priorities highlighted by these prophetic pastoral guidelines.

Lastly, we want to provide our people with an integral education in every dimension of the human person. It is to be an education that will allow them to be agents of their own history and give our leaders the necessary training to be efficient servants of the Good News at the center of the Church and society.

These guidelines do not represent nine paths, but one way.

We want to journey together as an evangelizing, missionary Church that promotes and exemplifies justice. In this sense, faith and justice intertwine and blend to become the one way that carries us to the Kingdom of God.

### PROPHETIC PASTORAL GUIDELINES

1. We, as Hispanic people, choose the family in all its expressions as the core of our pastoral ministry.
2. We, as Hispanic people, make a preferential option for and in solidarity with the poor and marginalized.
3. We, as Hispanic people, make a preferential option for Hispanic youth so that they will participate at all levels of pastoral ministry.
4. We, as Hispanic people, want to develop and follow a *pastoral de conjunto* that responds to our reality.
5. We, as Hispanic people, want to follow the pastoral approach of an evangelizing and missionary Church.
6. We, as Hispanic people, want to follow the pastoral approach of promoting Hispanic leadership that is incarnated and committed.
7. We, as Hispanic people, want to follow a line of integral education sensitive to our cultural identity.
8. We, as Hispanic people, want to follow the line of a Church that promotes and exemplifies justice.
9. We, as Hispanic people, wish to follow an approach of valuing and promoting women, recognizing their equality and dignity and their role in the Church, the family, and society.

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<sup>3</sup> Scanned from Secretariat for Hispanic Affairs, *Prophetic Voices: The Document on the Process of the III Encuentro Nacional Hispano de Pastoral* (Washington, DC: USCC, 1986), 6-16.

# Commitments

## EVANGELIZATION

### INTRODUCTION

Evangelization is the essential mission of the Church; the Church exists in order to evangelize.

As the proclamation of the Word of God, it leads to the conversion of those who are to accept the Kingdom announced by Jesus.

In this task, one must begin with the human person;<sup>2</sup> every person is incarnated in a particular culture, time, and place.

An evangelization incarnated in a given culture is essential for all peoples, but it is especially important for the Hispanic people in this country. The temptation to cultural assimilation is constantly present, and in many cases it ceases to be only a temptation and becomes reality. This is not only contrary to the rights of the person, but also an affront to the Gospel itself. Evangelization is true to itself and reaches down to the deepest roots of the person when it is incarnated in a culture.

### LOOKING AT OUR REALITY

Throughout the process of the III Encuentro, we have been listening and reflecting at all levels of pastoral ministry. The commitments on evangelization made in Washington, D.C., are a response to the problems uncovered in this area.

The process of reflection highlighted the following situations.

#### An Insensitive Church

One perceives a "cold" Church, without fraternal love or a communitarian dimension, in great need of conversion and formation if it is to realize its evangelizing mission. It is also without a missionary dimension, and that is why it is not reaching the poor, the marginalized, the alienated, those in jails, gang members, and others.

There is lack of unity and identity in our people as well as of religious responsibility, brought about by the dearth of attention the hierarchical Church has given to the formation of our people in the faith. Pastoral attention is lacking.

Our reality has not been taken into account in the process of pastoral planning. There is no communication or coordination among pastoral agents; that is why there

is no continuity in pastoral action, and it is not evaluated in any critical way. A *pastoral de conjunto* is not the normal course.

Local communities do not seem to be the most adequate places for vocational promotion and formation of leaders who will be trained in and committed to an evangelization that leads to the transformation of reality.

One does not find outlets in the structures of the Church for the great desire our people have for participation. Such participation is urgent for the evangelization of the alienated and simple.

This results in Hispanics in the United States not feeling welcomed, accepted, or listened to in the Church.

#### Lack of Resources

There is a shortage of priests and religious who know and understand the language and culture of Hispanics. This lack of pastoral agents makes it uncertain whether the Catholicity of the Hispanic people can survive, since so many are already going over to other Churches to satisfy their hunger for God. Others are alienated because of the attitude of some pastors and leaders.

There are not enough Hispanic catechists. Too often nothing is provided for our children after first communion; still less is anything done for adults.

There are few centers where we can come together, and it is difficult to find meeting places that we can afford.

#### Forgotten Elements

Many areas and groups are ignored in the evangelization of Hispanic people. Let us see some examples:

The family is not taken into account as a natural group, as a means of forming our sense of community, nor does one perceive in evangelization an emphasis or attention to the family. Communications media, the lack of formation of parents, and pressures of all kinds destroy family values.

The role that women exercise in the work of the evangelization of our people is not recognized.

Hardly enough attention is given to the evangelization of youth, nor are they included in a *pastoral de conjunto*.

Practically nonexistent are social communications media in Spanish that would form and inform our people

<sup>2</sup>Pope Paul VI, *Evangelii Nuntiandi* (= EN), apostolic exhortation (On Evangelization in the Modern World) (Washington, D.C.: USCC Office of Publishing and Promotion Services, 1975), no. 20.



in their faith and help them to discover the false values, propaganda, and ideologies that flood television, radio, the press, and others.

Farm workers have been, for the most part, forgotten. There are strong prejudices against them; they are not treated with respect; they are not seen to be part of the community; and the Catholic Church has done little to defend, educate, or evangelize them.

The following commitments were made in the light of this reality.

## COMMITMENTS

The Hispanic people seek to provide through these commitments a response to the most urgent needs.

That is why we must listen, reflect, and evaluate in such a way that our evangelization responds to the real needs of the people to whom it is directed.

10. We, as Hispanic people, commit ourselves to create and maintain small ecclesial communities in order to foster and share the Christian gifts incarnated in the Hispanic culture, developing the ecclesial awareness of our people, promoting a Church that is prophetic, evangelizing, communitarian, and missionary; in order to attract those alienated and separated from the ecclesial structures; in order to continue catechesis in accordance with the needs of our people; and in order to encourage prayer and reflection, sharing our faith, customs, and material and spiritual resources.
11. We, as Hispanic people, commit ourselves to collaborate in the development of a plan of *pastoral de conjunto* that will be adapted to the diocese by the bishop, priests, and laity, based on a study and analysis of the real needs of Hispanics, taking into consideration their culture, language, and customs.
12. We, as Hispanic people, commit ourselves to promote the creation of Pastoral Centers that would include number 8 of the *Working Document*, giving special attention to the formation of the agents of pastoral leadership.<sup>3</sup>
13. We, as Hispanic people, commit ourselves to achieve greater authority and power for the offices of the Hispanic apostolate in order that they be authentic evangelizing instruments of our people.
14. We, as Hispanic people, commit ourselves to develop a style of evangelization that is more personal, oriented toward the formation of small communities, where the integral message of salvation may be lived and proclaimed.
15. We, as Hispanic people, commit ourselves to develop a plan of consciousness raising and analysis of the existing mass communications media controlled for materialistic purposes and without a Christian value system, thus bringing into light its deceitful scale of values.
16. We, as Hispanic people, commit ourselves to create television and radio programs that reflect our religious, cultural, political, and socioeconomic reality, capable of penetrating them with an integral evangelizing dimension that embraces the totality of the person.
17. We, as Hispanic people, commit ourselves to be authentic evangelizers, promoting Christian values that spring from the family, society, and the Church in order to eliminate all abuse and exploitation.

## INTEGRAL EDUCATION

### INTRODUCTION

Education that promotes the insertion of the human person into the historical task of the people is an inalienable right of each human being. This right is guaranteed by the *Declaration of Human Rights* of the United Nations, and the Church has been an advocate for this basic right, especially by means of her encyclicals on social doctrine, the declarations of the popes of this century, and the great ecclesial events of our times, such as the Second Vatican Council, Medellin, and Puebla.

This kind of education includes many distinct areas of human life, such as culture, language, and family, as well as the social, intellectual, emotional, and spiritual formation of the person, including vocational training.

Integral education is a global formation in the economic, political, social, cultural, family, and church aspects of life, which leads to maturity of faith and a sense of responsibility for history. Given the marginalized situation of our people, this form of education takes on a great importance in the process of liberation.

As followers of Christ and members of the Church, we have found our *raison d'être* in the person of Jesus, who is the Way, the Truth, and the Life. As a result, integral education must be for us an evangelizing education that contributes to the total conversion of the person "not just the innermost, individual ego of the person but also that person's peripheral and social ego. It should radically orient human beings to genuine Christian freedom, which

<sup>3</sup>III Encuentro Nacional Hispano de Pastoral, *Working Document* (Washington, D.C., August 1985), no. 8, p. 15.

opens them to full participation in the mystery of the risen Christ: i.e., to filial communion with the Father and to fraternal communion with all their fellow beings.<sup>24</sup>

Integral education will prepare the person to observe, judge, and act with the mind of Christ, in the heart of the Church, for the promotion of the peace, justice, love, and truth of the Kingdom of God.

The commitments made at the III Encuentro are based on this option and on the concrete reality people live.

## LOOKING AT OUR REALITY

### Lack of Education

Our people suffer a great shortage of educational resources and programs that are adequate and respectful of their cultural values, as well as a lack of educational communication. On the other hand, they are victims of a training that educates for inequality and fosters discrimination and racial prejudice.

The situation of exiles, refugees, those in prison, the marginalized, immigrants, and the undocumented urgently demands an integral education that will help them to be integrated into their new reality.

One of the primary factors standing in the way of the education of the Hispanic people is their economic condition.

Basic education is necessary if one is to transform society, move ahead, and organize the community.

Migration by the Hispanic people is constant. The Hispanic people feel that they belong to both Americas.

Education in politics is necessary so that it will facilitate full participation in the democratic process of school and government bodies, in the Church and in society.

### Lack of Commitment by the Church

The Church is still lacking full awareness of her responsibility with the Hispanic people insofar as she does not provide enough help or denounce concrete and institutionalized injustices.

Education must help people to be the subjects of history within God's plan of salvation.

Hispanic clergy are needed as a defense against assimilation and a remedy for the lack of integral education.

Many times, the experience in a parish makes the people feel that many pastors and directors of religious education don't know what to do with Hispanics and are even afraid of them.

Hispanic youth need a Catholic formation.

### Some Urgent Needs

Programs especially directed to the education of the family are necessary.

We lack leaders in neighborhoods who can work in the political field, etc.

The creation of centers for evangelization and the formation of lay leaders is urgent.

Greater and better use of communications media is needed.

In the light of this reality, the following commitments were made.

## COMMITMENTS

18. We, as Hispanic people, commit ourselves to promote the creation of a program for integral education that embraces the totality of the person within his or her reality and that includes spiritual, socioeconomic, political, and multicultural formation, etc. This program will give priority to the family—the primary educator—CEB (*Comunidades Eclesiales de Base*), youth, women, the poor and marginalized (farm workers, urban workers, prisoners, the undocumented, refugees, migrants . . .).
19. We, as Hispanic people, commit ourselves to collaborate in order to achieve the personal awareness and consciousness raising of our pastoral leaders—clergy; religious; laity; directors of seminaries, houses and institutions of religious formation, and campus ministries—on the importance that our language, culture, historical reality, and popular religiosity have in our integral formation (religious, social, economic, and political).
20. We, as Hispanic people, commit ourselves to work in order to establish bilingual and bicultural centers and mobile teams at all levels, which are necessary for the promotion and integral education of the Hispanic people, including the formation of CEBs.
21. We, as Hispanic people, commit ourselves to acquire, use, and produce religious and civic mass communications media in order to develop informational and educational programs according to the needs of the Hispanic people, especially of the marginalized.
22. We, as Hispanic people, commit ourselves to become involved in the Catholic and public educational system (PTA, school board, etc.) and to use all our influence and capabilities to advocate:
  - a) bilingual and bicultural programs and materials;
  - b) an educational system that would give Hispanics the opportunity for higher education (high school, college, university);
  - c) orientation and financial aid for students with the greatest need: youth, farm workers, women, the handicapped, the undocumented, urban workers, and others;
  - d) bilingual and bicultural religious education;
  - e) educational programs in the areas of political, social, and human rights;
  - f) special educational programs for migrants.

<sup>24</sup> Secretariat for Latin America, National Conference of Catholic Bishops, *Puebla Conclusions of Third General Conference of Latin American Bishops on "Evangelization at Present and in the Future of Latin America"* (Washington, D.C.: USCC Office of Publishing and Promotion Services, 1979), no. 1026.

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## SOCIAL JUSTICE

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### INTRODUCTION

The theme of "Social Justice" is central to the Christian life. Already, in the Old Testament tradition, we find a constant call to conversion, leading to a change of sinful structures as well as to personal conversion, the lack of which is, many times, the root of social injustice.

Social justice flows from the teachings of Jesus in a special manner. Faithful to her founder, the Church has sought throughout her history to respond to this challenge in different ways. She has established ministries, works of charity, and religious communities dedicated to the care of the less fortunate. In more recent times, she has addressed new areas of controversy, such as the social order, the right to work, a just salary, the foreign debt of nations, international assistance, relations between rich and poor countries, the problem of underdevelopment and development, as well as the models of communism and capitalism as systems that desire to respond to the multiple aspects of the social justice question.

During the last fifteen years, in the I, II, and III Encuentros and in the regional and diocesan encuentros, Hispanic Catholics across the country have been treating this theme as a constant because of their own social condition and because of an authentically Christian desire to build a new society and a Church that is an advocate and example of justice.

### OUR SOCIOECONOMIC REALITY

Many themes and references to social problems have appeared throughout the process of the III Encuentro. We will highlight only a few that seem to be repeated more often in the reflections of different communities.

#### Unjust Situations in Society

We denounce, as the cause of injustice which a large number of persons suffer, the profound differences that exist among our people between the rich and the poor, between owners and workers, and between intellectuals and the illiterate and also the profound disparities between this country and the poor and underdeveloped countries from which many of us come, thus creating an unjust world. We, likewise, denounce every kind of exploitation. The poor die of hunger, while this country produces more weapons.

We consider it an urgent necessity that attention be given to the exiled, refugees, those in prison, the marginalized, immigrants, the undocumented, the handicapped, the elderly, and single-parent families.

Undocumented workers live in constant fear due to abuse by immigration officers and other public officials. Industrial workers suffer abuse by businesses that relocate industries and other production services solely for financial gain. Agricultural workers are exploited, as are their families, by low wages, unhealthy and inhuman working conditions, and rejection of their efforts at union organizing.

The reality in cities is that our people are weighed down by unjust distribution of public services and the exploitation of workers in the world of industry.

There are not enough programs of bilingual education for us to get ahead. For this reason, we can only expect to obtain low-paying jobs (field work, cleaning jobs, or restaurant work); too often, discrimination accounts for the fact non-Hispanics are chosen for better jobs.

Hospitals frequently do not take care of our people who are without money and social security. That health is a right, and not a privilege, is forgotten. On many occasions, police abuse Hispanics and do not respect their human rights.

Social communications media are seldom used to help the people of the United States grow in awareness of these situations.

Money spent for weaponry increases unemployment in this country and causes cutbacks in the budget for social services.

#### Unjust Situations in the Church

All too often there is a divorce between faith and justice. The Gospels are known; the social teaching of the Church is articulated and preached, but it is not always put into practice.

The Church has done little to provide help or education in the area of justice. In some communities, she does not help to prepare leaders among our people, and the leaders we have often overlook the condition of injustice in which others live.

The Church needs to do more in the areas of immigration and social interaction and to fight against discrimination, thus, putting into practice the recognition of rights, responsibility, and equality.

There are also a significant number of parishes that discriminate against Hispanics. In some of them, our people still feel themselves to be "outsiders" and, at times, are even rejected because they are Hispanics.

#### Contributions of the United States to Injustices in Latin America

Thousands of persons have been displaced from their countries because of the situation of extreme poverty in Latin America, caused, among other reasons, by the business practices of the United States.

The United States, at times, even inveighs against the people who are looking for justice in Central America.

With our taxes we collaborate—involuntarily—with the proliferation of arms and the destruction of our own people.

We denounce:

the situation of injustice and oppression that Latin America suffers as a result of the cultural, economic, military, and political intervention of rich nations; the hunger and poverty that these people suffer;

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violence and the arms race;  
and any use whatsoever of nuclear weapons.

The following commitments were made in the light of this reality.

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## COMMITMENTS

23. We, as Hispanic people, commit ourselves to denounce injustices and to struggle for human rights in all their dimensions, especially:
  - a) the inalienable right of the worker to live and work in any place without discrimination;
  - b) the right of each worker—man or woman, farm worker, migrant, with or without documentation, refugees—to receive just wages, housing, and needed social services;
  - c) the right of refuge for all those who suffer persecution of any kind: social, economic, political or religious;
  - d) the right to defend life from its conception and to struggle so that it may always be respected.
24. We, as Hispanic people, commit ourselves to support the statements and policies of our bishops in the United States regarding immigration, as well as their efforts on behalf of the rights of immigrants and the undocumented. We ask that just immigration laws be promulgated, and we reject any Congressional bill that discriminates against Hispanics.
25. We, as Hispanic people, request that the communications media be used to denounce violence and injustice aimed at the family, youth, women, the undocumented, migrants, refugees, farm workers, factory workers, and the imprisoned.
26. We, as Hispanic people, commit ourselves to contribute in the development and implementation of a plan of action for social justice on a national, regional, diocesan, and parochial level. It should include programs of:
  - a) conscientization regarding the injustices that oppress our people;
  - b) a formation for justice according to the social doctrine of the Church;
  - c) information and legal defense;
  - d) literacy and training;
  - e) civil and political formation;
  - f) medical Assistance.
27. We, as Hispanic people, commit ourselves to work so that the Church may set an example in practicing her own social doctrine.
28. We, as Hispanic people, commit ourselves to advocate the renewal of the traditional parish in order that it be open and effectively multicultural.
29. We, as Hispanic people, commit ourselves to become critically aware of oppressive political and economic systems, as well as of the arms race and the interventionist foreign policy of the great powers, following the guidelines of the magisterium of the Church.

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## YOUTH

### INTRODUCTION

Youth are not merely the future of the Church but rather the young community of today's Church.

Nonetheless, it is a frequent experience that they do not always feel this way but, instead, feel marginalized and overlooked.

That is why youth have been one of the priorities throughout the process of the III Encuentro.

### REALITY OF HISPANIC YOUTH

#### Youth Estranged from the Church

Our youth constitute 54% of the Hispanic community, yet 99% are estranged from the Church.

"[Most] of us believe in God but we do not practice our faith nor participate in the life of the Church."<sup>5</sup> Many question its authenticity.

Problems with drugs, abortion, dropping out of school, and other matters are quite frequent among those alienated youth.

The dominant culture continuously tries to tear them away from their cultural roots and, thus, to make them very often feel ashamed of being Hispanic. Lack of cultural identity is one of the most serious problems that Hispanic youth face.

Involved in a materialistic and consumer-oriented society that throws their values into confusion through commercial propaganda, Hispanic youth live in a vast emptiness from which they seek to escape by means of false solutions, sometimes even to the point of suicide.

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<sup>5</sup> *Working Document*, no. 1, p. 101.



### Impoverished Youth

Poverty is another oppressive factor for Hispanic youth, one that keeps them from moving ahead.

Even when they exert themselves in their studies, many young people grow frustrated since they lack financial support or the support of educators for them to pursue their careers.

Among young people who are migrant farm workers, many have to work instead of studying because their families do not have enough money.

This condition of poverty requires the parents to spend long hours away from home, thus weakening family life and causing their children to grow up without the necessary upbringing. Oftentimes, pressures brought on by poverty end up in frustrations that lead to the abuse of minors in the family.

### Youth Hunger for Formation

We are looking for a profound Christian formation; the preparation we receive for first communion is hardly enough.<sup>6</sup>

The Catholic Church lacks formation programs. Other religions attract our youth, offering them programs that are of high quality and sensitive to their situation as youth and Hispanics.

We want our religious celebrations (Our Lady of Guadalupe, *posadas*, *quinceañeras*, baptisms, etc.) to retain their original Christian meaning and not to degenerate into mere worldly festivities.<sup>7</sup>

The Church needs to foster youth leadership. This leadership must not be directed at youth with a pastoral ministry totally closed in on itself; rather, it should project itself toward the world in an authentic commitment that springs from within the people.

Many of us who are involved in the Church see the need of reaching out to the alienated, but we do not find sufficient support nor are we adequately organized to do so.<sup>8</sup>

Vocations to Christian service among youth are many times discouraged by parents. We need to promote vocations in our families.

The Catholic Church does not have enough personnel with preparation and commitment who can attend to the needs of Hispanic youth. Training is needed for youth leaders and adults to serve as moderators.

### Difficulties in Communication

In the Hispanic community, communication between parents and children is complicated due to tensions brought about by different systems of cultural values, language, and a lack of preparation on the part of parents. That is why we need programs of family education.

Another urgency, in due time, will be a national coordination for the promotion of youth pastoral ministry

that takes Hispanic cultural dimensions into account and promotes programs of formation, cultural identity, leadership, and education in all the regions of the country. This national coordination should be an integral part of the *pastoral de conjunto* and included within the *National Pastoral Plan*.

Our youth are called to be bridges between the Hispanic and the North American cultures, thus integrating the good from both cultures.

### Prophetic Youth

Hispanic youth in all the regions of the country have been announcing and denouncing, raising their prophetic voice:

As Hispanic young people, as members of the Catholic Church, we wish to raise our prophetic voice in order to announce the values of the Gospel, to denounce sin, to invite all youth to struggle for the Kingdom of God.

First of all, we announce the option for peace as against violence (Mt 26:51; 2 Cor 5:18); for love as against injustice (Jn 15:17); for good as against evil (Dt 30:15); for the family as a fundamental value through which faith is transmitted (Eph 6:4); and for maintaining one's own culture.

Likewise, we denounce materialism, which leads us to believe that the important thing in life is to have more and more in contrast to the teachings of the Gospel (Mt 6:25-30; PP, no. 19).

We denounce the injustice and oppression that Latin America suffers as a result of the cultural, economic, military, and political intervention of wealthy nations.

We denounce the hunger and poverty that our people, with whom Jesus identifies, suffer (Mt 25:31), the violence (Mt 26:52), and the arms race (*The Challenge of Peace*, no. 204); we are opposed to any use of nuclear weapons (Ibid., no. 215).

We denounce the Melting Pot theory and make an option for learning the culture of this country without forgetting our own (EN, no. 20). We denounce abortion, the abuse of drugs and alcohol, and the negative and manipulative influence of commercial propaganda that creates false needs.

We do not just denounce these injustices, we also feel ourselves called to struggle for peace in the world, to live a more simple life style in solidarity with our poor brothers and sisters, and to reach out beyond our nationalities, races, languages, and socioeconomic levels so as to be really one Catholic family.

Let us, likewise, contribute our joy and enthusiasm to the liturgical style of the ecclesial community of the United States. Let us be aware that we can change the world with our way of life today.<sup>9</sup>

<sup>6</sup>Ibid., no. 7, p. 104.

<sup>7</sup>Ibid.

<sup>8</sup>Ibid., no. 9, p. 105.

<sup>9</sup>Ibid.

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In the light of this reality, the following Commitments were made.

## COMMITMENTS

30. We, as Hispanic people, commit ourselves to create an office that coordinates at the national level the Hispanic youth pastoral ministry on a permanent basis; it should communicate with regional, diocesan, parochial, and grass-roots levels. This coordination should create integral programs of formation, guidance, and conscientization (religious vocations, leadership, human relations, etc.).
31. We, as Hispanic people, commit ourselves to implement, within the *pastoral de conjunto* plan, a Hispanic youth pastoral ministry at the parochial, diocesan, regional, and national levels, through an option and concrete actions in favor of youth, which should include:
  - a) integral formation of youth in rural and urban areas and help in providing necessary funds;
  - b) a full-time coordinator to be in charge of the development of the Hispanic youth pastoral plan.
32. We, as Hispanic youth, commit ourselves to be missionaries to our own youth (peer ministry), expressing our faith with our own youthful spirit and in the light of the Gospel.
33. We, as Hispanic people, commit ourselves to value the importance of a bilingual and bicultural guidance of youth by adults, in an adequate and respectful manner, with frank communication.
34. We, as Hispanic people, commit ourselves to strive to change educational systems in such a way that our Hispanic youth receive the necessary education, which takes into account their culture, in order that they may be integrated into the American society.
35. We, as Hispanic people, commit ourselves to the creation and implementation of leadership training programs for youth so that they can participate with other youth, adolescents, children, elderly, and adults by promoting associations and movements.
36. We, as Hispanic people, commit ourselves to promote activities in order to seek funds that would help provide scholarships and youth programs.
37. We, as Hispanic people, commit ourselves to promote the unity of the Christian family through integral education of both parents and children.
38. We, as Hispanic people, commit ourselves to set an example of practical Christianity to youth and to support their participation and a focus on justice and peace, so that youth may participate in all Church ministries. Thus, we will give a renewing vision of youthful potential.

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## LEADERSHIP FORMATION

### INTRODUCTION

Fulfillment of the Church's mission depends greatly on an active commitment of the baptized. Throughout the process of the III Encuentro, the people's reflections underlined a concrete preoccupation with a need for formation of their leaders. Certain key points appeared as a basis for the conclusions of the III Encuentro Nacional Hispano de Pastoral.

These conclusions are to be situated and understood in the light of the specific reality described by people across the country. The following points seek to capture the nub of this reality.

### Lack of Participation

The Hispanic people very much want to participate, and participation is urgent for the evangelization of those who are distant and simple.

The bishops state in their pastoral letter *The Hispanic Presence: Challenge and Commitment*:

Hispanic political participation is limited by economic and social underdevelopment. Thus Hispanics are severely underrepresented at decision-making levels in Church and society.<sup>10</sup>

In general, we Hispanics are far from the centers of the Church where decisions are made, without the possibility of participating in them whether at the national, diocesan, or parish levels. Our participation is even weaker if we are talking about society and politics.

### Lack of Leaders

In our communities, there is a marked shortage of Hispanic lay leaders, priests, and religious, who are trained for and committed to serving the people in a Christian way.

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<sup>10</sup> HP, no. 7.

With respect to the Church in particular, even when we make the effort at preparing ourselves to serve, we are not always recognized and accepted in our work.

Another problem is a lack of publicity and promotion of different services and opportunities for leadership training in which Hispanic people can participate today in the Church.

There is a great lack of education of our people in urban as well as in rural areas. This keeps us marginalized in the face of the dominant culture and does not allow us to develop as persons.

Most of our leaders do not have the necessary qualities needed to be effective, due to a lack of study and preparation and of sensitivity to present problems.

### **Lack of Formation**

There is evidence in many dioceses of a lack of adequate programs for the formation of Hispanic lay ministers; this is especially true in rural areas.

We need preparation in the Bible, church history, the documents of the Church, culture and values, some notions of psychology, groups dynamics, and others.

We find ourselves without community organizers, nor is there a clear method for working with the people; neither has support been given to the CEBs.

This need is even greater when dealing with marginalized groups. Great distances make it impossible to take advantage of services provided by centers, and it is very difficult for personnel from these centers to go to all the remote areas.

### **Need for Raising Consciousness**

Ninety percent of Hispanics do not participate in the life of the Church as such. Responsible leadership has not been developed among the Hispanic people, and there is no evident support system.

We need to have a greater participation of the laity in the evangelizing mission of the Church. Up to now, our leaders have not been conscious of their role in Church and society.

Our youth need to have a positive experience of what it means to belong.

We want our leaders to be an example to the community and to serve the people they represent.

The injustices that refugees and the undocumented suffer have their root causes in the unjust policies and world economic system controlled by governments that are without respect for human dignity.

In the light of this reality, the following Commitments were made.

### **COMMITMENTS**

39. We, as Hispanic people, commit ourselves to discover, motivate, support, promote, and foster leaders who come from the people, know the people, and live with the people.
40. We, as Hispanic people, commit ourselves to participate in planning and decision making and in assuming positions of responsibility in the Church at all levels (national, regional, diocesan, parochial).<sup>11</sup>
41. We, as Hispanic people, commit ourselves to strive for the creation of centers of integral formation with mobile teams, which should ensure the continuous formation of leaders for all ministries and groups with common interests on diocesan, regional, and national levels.
42. We, as Hispanic people, commit ourselves to assume as our responsibility the promotion of vocations to the priesthood, permanent diaconate, religious life, and lay ministry within the Hispanic people, bearing in mind that the candidates be provided with a formation that responds to the cultural and spiritual needs of our people and permits them to be incarnated in our reality.
43. We, as Hispanic people, commit ourselves to work with our bishops, priests, permanent deacons, and religious so that they will work together with the people and their lay leaders by promoting leadership meetings to unify criteria and bring about mutual support and effective pastoral work.
44. We, as Hispanic people, commit ourselves to raise the consciousness of civic leaders through popular organizations, thus encouraging leadership in our own community.

<sup>11</sup> *Working Document*, no. 7, p. 120.

# The Follow-up

What can be done so that the process of the III Encuentro does not end here?

## GENERAL GUIDELINES

45. Maintain or form a Diocesan Promoting Team
  - a) to promote and implement the different recommendations of the III Encuentro through parochial, youth, and family teams, both urban and rural;
  - b) to coordinate a newsletter for all the participants of the III Encuentro as a means of continued contact, information, and updating after the III Encuentro;
  - c) to encourage and guide the mobile teams to organize local meetings in their parishes to keep the people informed and involved in the ongoing process of the Encuentro;
  - d) to continue at the parochial level the process of contact with the mobile teams of reflection, organizing parochial workshops, using audio-visual, printed, and other means of communication so that the outcome of the III Encuentro may reach every parish community.
46. We propose the development and implementation of a diocesan pastoral plan.<sup>12</sup> This plan should be developed by a diocesan council or commission composed of the bishop, priests, religious, deacons, and laity in charge of carrying out the pastoral plan, evaluating and correcting it, with the authority to demand its implementation.<sup>13</sup>
47. That regional offices and promotional teams
  - a) continue their function as consultants on the diocesan pastoral plans;
  - b) distribute and publicize the materials to the dioceses and convoke regional encuentros every two years;
  - c) inform the community by means of the mass media about the results of the III Encuentro;
  - d) assure the evaluation of the implementation of the III Encuentro.
48. Establish concrete goals in relation to the program of the III Encuentro and periodically evaluate it at the national, regional, and diocesan levels.
49. Begin implementation within the next three to six months.

50. Use the videotape of the pope to give more weight to our work with pastoral agents and the people.
51. Form *Comunidades Eclesiales de Base* for actual implementation of the commitments of the III Encuentro.

## DELEGATES

That the delegates to the III Encuentro, as an effective team:

52. Meet with the Diocesan Promotional Team to keep up-to-date with the developments of the Encuentro. That the first meeting be no later than a month after the III Encuentro, taking the process to the grass roots again.
53. Share, upon returning to their dioceses, their own experience with the leaders of the community, at all levels, and inform them of the results of the III Encuentro.
54. Organize workshops to inform the community and its organizations (parish council, groups of the faithful) about the developments of the III Encuentro. That the Hispanic Apostolate of the diocese and the Promotional Team give them material and technical help, particularly in those places where there is no support from the pastor.

## DIOCESE

How to reach those who have not been involved in the process?

55. That the bishops who are committed with the Hispanic community exercise their good offices so that those bishops who are not yet with us in our efforts will join in the implementation of the III Encuentro commitments in their respective dioceses. For instance, the local Promotional Team of the diocese could organize regular meetings to help the neighboring dioceses that are not yet participating in the process; in the same way, they should bring this information on the III Encuentro to the seminaries and religious houses of formation in their respective dioceses.

<sup>12</sup> Ibid., no. 9, p. 16.

<sup>13</sup> Ibid., no. 9.2, p. 16.



56. Motivate students and professors in Catholic colleges to be informed about and interested in the III Encuentro.
57. Include the thrusts of the "Prophetic Pastoral Guidelines" and the "Commitments" from the III Encuentro in the spiritual renewal programs, RENEW, retreats, Cursillos, etc., profiting from ordinary meetings of existing organizations in the parish.
58. We suggest that the parishes organize an event named "Sunday of the III Encuentro," to make known the Encuentro "Commitments" and contents among the parishioners, emphasizing the participation of those pastoral agents who are not regularly working with Hispanics.
59. We urge the development of a missionary project directed to those who have distanced themselves from the Church, integrating them in small ecclesial communities.

These will permit the efficient use of available leaders. Care must be taken that the printed material to be used is edited into simple, easy to understand language.

The Promotional Teams should foster the formation of small ecclesial communities among migrant farm workers.

On another level, permanent exchanges should be encouraged with the diverse ethnic groups with whom we make up the Church.

## NATIONAL SECRETARIAT

That the National Secretariat for Hispanic Affairs:

60. Publish and distribute the conclusions of the III Encuentro.
61. Promote a campaign at all levels (national, regional, and diocesan) through the mass media—press, tele-

vision, radio, audio-visual materials, pamphlets, posters, etc.—to cover the continuous development after the III Encuentro.

62. Establish a Sunday, in the near future, as the "National Day of the III Encuentro," to be celebrated at all levels (diocesan, regional, and national) as the feast of the prophetic people about the "Prophetic Guidelines" and the "Commitments" made during the III Encuentro.
63. Ensure that the movements within the Church and the national organizations review and plan so that their present and future plans and programs follow the "Prophetic Pastoral Guidelines" and "Commitments" of the III Encuentro.
64. Evaluate the III Encuentro at the national level after three years.
65. Organize a national encuentro every five years.

## BISHOPS

66. Let the bishops meet with the delegates to the III Encuentro to plan the dissemination of the conclusions and also as a token of recognition and support.
67. The bishops should meet in their dioceses with the parish priests, deacons, religious, and pastoral agents to let them know the conclusions of the III Encuentro and ensure their cooperation in implementing the "Commitments."
68. We ask the bishops to convoke workshops to evaluate the III Encuentro. These workshops would be the starting point for the preparation of the IV Encuentro Nacional Hispano de Pastoral in 1992, bearing in mind the commemoration of the "Fifth Centennial of the Evangelization of the New World."

## Appendix 4

### People Interviewed for this Study

**Confidential interview A** of an *Encuentro* organizer and/or participant who has chosen not to be named. Date of interview: summer 2009.

**Confidential interview B** of an *Encuentro* organizer and/or participant who has chosen not to be named. Date of interview: fall 2011.

**Ms. Lupe Anguiano**, director of the Southwest Regional Office for Hispanic Affairs (1973-1977) helped plan the Second *Encuentro*; Anguiano was also involved in the 1976 Call to Action Conference in Detroit as well as the process that preceded it. Date of phone interview: 12 April 2011.

**Fr. David Blanchard, O.Carm.** was commissioned by the Secretariat for Hispanic Affairs in early October 1985 to do a nine-month socio-theological evaluation of the Third *Encuentro*. Date of interview: 20 April 2009.

**Sr. Margarita Castañeda** of Las Hermanas was a delegate of the Northeast region for the Second *Encuentro* and accompanied about fifty participants from New Hampshire to the third. Date of interview: 15 June 2009.

**Mr. Ronaldo Cruz**, associate director of the Secretariat for Hispanic Affairs (1988-1992) and director (1992-2007); during his time as director, Cruz spearheaded the organization of *Encuentro* 2000. Date of interview: 18 June 2012.

**Ms. Maria Luisa Gastón** was employed by the Secretariat for Hispanic Affairs (1977-1979) to help organize the Second *Encuentro*; Gastón was Executive Secretary of the Southeast Pastoral Institute in Miami (1981-1989); she participated in the planning of the Third *Encuentro* as a member of its *Equipo Facilitador Nacional*. Date of phone interview: 27 August 2012.

**Fr. Vicente López** of PADRES, a delegate at the first two *Encuentros*, was involved in the initial planning of the Second *Encuentro*; as a member of the Secretariat for Hispanic Affairs, López helped organize the Third *Encuentro*. Date of interview: 17 May 2009.

**Sr. Veronica Mendez** of Las Hermanas was a member of the National Advisory Council to the USCC/NCCB and of the National Advisory Committee to the Secretariat for Hispanic Affairs (NACS) from 1981 to 1985, and participated in planning the Third *Encuentro*. Date of interview: 11 June 2009.

**Mr. Mario Paredes** participated in the First *Encuentro* as a delegate from Brooklyn and, as executive director of the Northeast Catholic Pastoral Center for Hispanics (1976-2003), helped organize the Second and Third as well as *Encuentro* 2000. Date of interview: 15 June 2009.

**Sr. Elisa Rodríguez, S.L.**, a member of Las Hermanas, was director of the Southwest Regional Office for Hispanic Affairs in San Antonio, Texas during the Third *Encuentro* and a member of the Third *Encuentro*'s Executive Committee. Date of interview: 19 May 2009.

**Fr. Juan Romero** was executive director of PADRES (1972-1976) and National Coordinator of the Third *Encuentro*'s Executive Committee (1984-1985). Date of interview: 24 June 2009.

**Mr. Pablo Sedillo** was National Director of the USCC's Division for the Spanish Speaking (1970-1975) and of the USCC/NCCB's Secretariat for Hispanic Affairs (1975-1992). Sedillo was also involved with the Call to Action Conference in Detroit and the process preceding it. Date of interview: 21 May 2009.

**Mr. Russell Shaw**, the official spokesperson for the USCC/NCCB (1969-1987), attended the 1976 Call to Action Conference in Detroit. Date of interview: 15 July 2009.

**Msgr. Archimandrite Robert Stern**, director of the Hispanic Apostolate Office of the Archdiocese of New York (1969-1973), was involved in organizing and planning the First *Encuentro*. Date of interview: 15 June 2009.

**Ms. Olga Villa-Parra**, who was instrumental in founding the Midwest Pastoral Office in South Bend, Indiana in 1981, was a delegate at the Second *Encuentro* and a member of the *Equipo Promotor Nacional* of the Third. Date of interview: 26 May 2009.

**Fr. Mario Vizcaino, Sch.P.** was coordinator for the Southeast Regional Office for Hispanic Affairs in 1977 and helped plan the Second *Encuentro*. As director (1978-2010) of the newly formed Southeast Pastoral Institute, Vizcaino served on the Executive Committee of the Third *Encuentro*, and was present at *Encuentro* 2000. Date of interview: 1-2 June 2009.

## Appendix 5

### Interview Questions

#### General Questions

- 1- What was your personal involvement, if any, with the *Encuentros*? How many of the *Encuentro* national gatherings did you attend and in what capacity?
- 2- Of the *Encuentros* you attended, what is your recollection of their general tone (i.e., exciting, joyful, confrontational, draining, etc.)?
- 3- In your opinion, what is the greatest legacy of the *Encuentro* process? What is its greatest failure? More specifically, what effect, if any, did the *Encuentro* process have on the promotion of respect for Hispanic culture(s) and *religiosidad popular*, the recognition of the voice of Catholic Latinos and Latinas in the Church, the formation of future Catholic Spanish-speaking leaders, and the creation of Small Christian Communities?

#### The *Encuentros*

- 4- If you participated in any of the *Encuentro* final drafting committees, please briefly explain the process you used to create concluding recommendations that respected the various views voiced during the plenary sessions.
- 5- Do you think it is possible to characterize the overall reaction of the U.S. bishops to the *Encuentro* process? If so, what would it be?
- 6- Please comment on the following assessment made by Moises Sandoval:  
According to Sandoval, the First *Encuentro* was an opportunity for the Catholic Hispanic Latino/a community to confront the Church's hierarchy. In order to curtail this opportunity's permanence, the Second *Encuentro* incorporated changes that, according to Sandoval, "seemed designed to put an end to confrontation;" these changes included the fact that the Second *Encuentro*'s delegates were not recognized Hispanic leaders, that no formal speeches were given as in the First *Encuentro*, and, more importantly, that the gathering's documents were all in Spanish. As a result of the latter, "many of the Cubans and Puerto Ricans who spoke Spanish well dominated the meeting, diminishing the influence of some of the most radical participants—the Chicanos . . . [who] had tried to no avail to make the documents bilingual. . . . What all this

meant was that the institutional Church had appropriated the process of the *encuentro*; it could no longer be considered part of the *movimiento*, coming from and controlled by the people.”<sup>4</sup> Elsewhere, Sandoval has summarized even more drastic findings of his research:

Not all Hispanic leaders are enthusiastic about the accomplishments of the *encuentros*. They suspect the bishops have embraced the movement because it provides high profile events that do not require a radical change in priorities. At a cost of \$1 million every five to ten years, Hispanics can be pacified.<sup>5</sup>

7- Please comment on the following appraisal made by the historian Roberto Treviño:

The church hierarchy’s control of the *encuentro* process and the primacy of pastoral over social justice concerns became even clearer when Washington, D.C., hosted the Third National Encuentro . . . In an atmosphere in which minority demands for equality were increasingly labeled ‘reverse discrimination,’ the resolutions of the Third Encuentro focused not on social justice but at finally developing a national pastoral plan for Hispanics. But even that important achievement reflected a lack of urgency as the Church presented the plan as ‘a beautiful new car without wheels,’ a mandate without funds to implement it.<sup>6</sup>

8- If you were involved in the Second *Encuentro* in some capacity, please react to the following remark:

Fr. David Blanchard, O.Carm., commented recently that the Second *Encuentro*, compared to the first and third, was “wild.” Although the aim was to have an open process, the end result was a gathering in which the assembled delegates had no credentials—that is to say, did not go through a kind of accreditation process—and in which no real control existed over the agenda. In the end, according to Blanchard, the Second *Encuentro* and, hence, the *Encuentro* process *per se*, became equated in the minds of some bishops with the highly controversial 1976 Call to Action Conference in Detroit (see questions 10 and 15 below).<sup>7</sup>

9- Toward the end of the Third *Encuentro*, a number of the women delegates walked out of the proceedings. Do you know what was at issue and how it was resolved?

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<sup>4</sup> Moises Sandoval, “The Organization of a Hispanic Church” in *Hispanic Catholic Culture in the U.S.: Issues and Concerns*, eds. Jay P. Dolan and Allan F. Deck, S.J. (Notre Dame, IN: University of Notre Dame Press, 1994), 143-144.

<sup>5</sup> Moises Sandoval, *On the Move: A History of the Hispanic Church in the United States* (Maryknoll, NY: Orbis Books, 2006 revised second edition), 104.

<sup>6</sup> Roberto R. Treviño, *The Church in the Barrio: Mexican American Ethno-Catholicism in Houston* (Chapel Hill, NC: University of North Carolina Press, 2006), 211. The citation about the wheel-less new car is taken from Sandoval, *On the Move*, 103-104.

<sup>7</sup> Cf., David Blanchard, O.Carm., interview by the author, 20 April 2009.

### **The *Encuentros*, Call to Action, and the National Advisory Committee**

10- Were you involved with or aware of the Call to Action (CTA) parish discussions, the regional hearings, and/or the national conference in Detroit (October 21-23, 1976)? If so and to your knowledge, did the controversial results of CTA in 1976 affect the Second and Third *Encuentros*? Why or why not? How so? (See also question 15 below).

11- If you were involved with the National Advisory Committee of the Secretariat for Hispanic Affairs or know of its work, please comment on how its efforts were received by and affected the Secretariat, the U.S. bishops, and the Third *Encuentro*.<sup>8</sup> What do you think led to its demise following the Third *Encuentro*?

### **The National Pastoral Plan for Hispanic Ministry**

12- The National Pastoral Plan for Hispanic Ministry (NPPHM), approved by the U.S. bishops in November 1987, was inspired by the recommendations of the Third *Encuentro*. If you were involved in or are familiar with the process of formulating the NPPHM, please comment on its nature, how well it respected the recommendations put forth by the Third *Encuentro*, the general mood of the U.S. bishops toward it, and the ease with which the NPPHM was approved. For example, an unconfirmed story speaks of a decisive appeal made by Archbishop Patricio Flores to John Paul II, who in the summer of 1987 was visiting San Antonio, to get the NPPHM back on the NCCB's fall agenda.

13- To your knowledge, did any political repercussions emerge or begin to materialize as a direct result of the *Encuentros* and the subsequent NPPHM? The American anthropologist Clifford Geertz, for example, insightfully insisted that religion is not merely a model *of* society, it is also a model *for* society or, in other words, a model for an alternative social order.<sup>9</sup> More concretely, the foreseen socio-political implications of the NPPHM may have caused unease in the minds of certain politicians at the time.

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<sup>8</sup> The Secretariat's National Advisory Committee took form in 1978 following the second *Encuentro* and went out of existence in 1990. This advisory committee is not to be confused with the National Advisory Council established originally to serve the NCCB/USCC and which now counsels the USCCB.

<sup>9</sup> See Clifford Geertz, "Religion as a Cultural System" in *The Interpretation of Cultures* (New York, NY: Basic Books, 2000), 87-125.

## The Implicit Ecclesiology of the *Encuentros*

14- What kind of Church do you think the *Encuentro* process strove to embody, at least implicitly? What was your hope for the Church during this time period as a result of the *Encuentros*?

15- Please comment on the following:

Fr. David Blanchard, O.Carm. has noted that one of the main differences between the 1976 CTA Detroit conference and the *Encuentros* hinges on the fact that the latter seem to have valued the Church's unity (in the midst of diversity) more than the former. In other words, CTA mostly exhibited a kind of "peripheral prophecy," one characterized by staying at the margins (e.g., Elijah), while the *Encuentros* mostly incarnated a sort of "central prophecy," one characterized by remaining within institutional structures and even the *status quo* (e.g., Isaiah).<sup>10</sup> The latter's radical nature stems from the fact that, by remaining at the core, such a prophetic stance cannot be as easily dismissed by the institution; instead, the Church must wrestle with its own need for conversion (e.g., becoming more attune to the Hispanic culture, *religiosidad popular*, etc.).

16- To your knowledge, how important was the concept of *concientización* during the *Encuentro* process? More specifically, was *concientización* included as a matter of fact in the formation envisioned by the *Encuentros* for future Catholic Hispanic leaders? If so, how successful would you say this emphasis has been? In addition, how would you accommodate *concientización*—and the deference it shows to the perspective of the poor and oppressed—with the teaching authority of the bishops? In other words, *concientización* and the Church's Magisterium appear to point to two different—though not necessarily incompatible—educational and ecclesiological models.

TAMPE

14 May 2009

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<sup>10</sup> Cf., David Blanchard, O.Carm., interview by the author, 20 April 2009. Blanchard's "peripheral prophecy" and "central prophecy" are adapted from Robert Wilson, *Prophecy and Society in Ancient Israel* (Philadelphia, PA: Fortress Press, 1984).

## Appendix 6

### **Interviewee Consent Form**

In order to interview the seventeen participants and/or organizers of the *Encuentros* contacted by this study, an application for human subjects protection review was submitted to the Institutional Review Board of the Catholic University of America in April 2008. The corresponding protocol and consent form were approved shortly thereafter and renewed on multiple occasions until October 2012. Every interviewee of this study was asked to read and sign the three-page consent form, a copy of which is included below.



RESEARCH CONSENT  
FORM

Interviewee Name: \_\_\_\_\_ Date: \_\_\_\_\_

Title of Study: *Encuentro Nacional Hispano de Pastoral (1972-1985): An Historical and Ecclesiological Analysis*

Principal Investigator: LUIS ALBERTO TAMPE FWA00004459 \_\_\_\_\_

I understand that I have been invited by Luis Tampe to share with him in an interview to last one to two hours my personal recollections of my involvement with one or more of the *Encuentros Nacionales Hispanos de Pastoral* (1972, 1977, and 1985). I am also aware that this interview is part of the research Luis Tampe is doing to complete his doctoral dissertation titled, *Encuentro Nacional Hispano de Pastoral (1972-1985): An Historical and Ecclesiological Analysis*, at the Catholic University of America.

I am also aware that Luis Tampe is especially interested in any anecdotal information I may be able to provide him concerning the *Encuentros* not found in any archival or published material related to these gatherings. These anecdotes, I understand, can greatly enhance our general understanding of what took place at the *Encuentros* and of the many challenges the Catholic Latino population faced and perhaps still faces vis-à-vis the Church.

If I am presently employed by the Church or a Church-affiliated organization or for any other reason whatsoever, I also understand that I may request that my identity not be revealed, whether directly or indirectly, in the final resulting dissertation.

I am also aware of the fact that I may freely choose not to answer any of the questions posed to me by Luis Tampe during this interview and that, if I decide to go through with it, I can ask him not to record electronically our conversation. In addition, I can ask him to terminate the interview at any time and not use the information I have shared with him up to that point.

I have also been informed by Luis Tampe that he will transcribe any notes he writes down during the course of this interview onto a password-protected file as soon as possible and shred the original hand-written notes. I am likewise aware that, if this interview will be recorded electronically, he will transfer the voice file onto a password-protected computer that is kept in a locked office as soon as possible. Luis Tampe has also informed me that he will electronically shred the resulting computer files of the interview, both from his hand-written notes and the recording of our conversation if

Interviewee's Initials \_\_\_\_\_ Date \_\_\_\_\_

|                             |
|-----------------------------|
| APPROVED<br>CUA IRB 0000082 |
| Signs OCT 28 2012           |
| Protocol 09-047             |

CUA FORM – December 2002

RESEARCH CONSENT  
FORM

Interviewee Name: \_\_\_\_\_ Date: \_\_\_\_\_

Title of Study: *Encuentro Nacional Hispano de Pastoral (1972-1985): An Historical and Ecclesiological Analysis*

Principal Investigator: LUIS ALBERTO TAMPE FWA00004459 \_\_\_\_\_

applicable, whenever his dissertation is approved (anticipated to be by the Spring or Fall of 2012).

I am also aware that, should I wish my identity to remain confidential, my name will not be attributed to the recollections I share with Luis Tampe and, furthermore, he will only make oblique, very general references to my shared recollections, leaving out any specific names or details that could reveal my identity. Moreover, I know that, should the latter prove insufficient to safeguard the confidentiality of my identity, Luis Tampe will not include any element of, or reference to, that part of what I shared with him. In general, however, should I desire my identity to remain confidential, the pertinent footnotes of Luis Tampe's dissertation will refer to a "personal interview with an *Encuentro* organizer and/or participant who has chosen not to be named."

**RESEARCH INTERVIEWEE RIGHTS:** I have read or have had read to me all of the above. Luis Tampe has explained the study to me and answered all of my questions. I have been told of the risks or discomforts and possible benefits that may result from this interview.

I understand that I do not have to take part in this interview, and my refusal to participate will involve no penalty or loss of rights to which I am entitled. I may withdraw from the interview at any time without penalty or loss of benefits to which I am entitled. Concerning the interview, I have checked my two preferences below:

- ☐ I wish my identity to remain confidential in the resulting dissertation.
- ☐ My identity can be revealed in the resulting dissertation.
- ☐ I agree to have this interview electronically recorded.
- ☐ I do not wish this interview to be electronically recorded.

Interviewee's Initials \_\_\_\_\_ Date \_\_\_\_\_

|                  |             |
|------------------|-------------|
| APPROVED         |             |
| CUA IRB 00000082 |             |
| Date             | OCT 28 2012 |
| Protocol         | 09-097      |

CUA FORM – December 2002

RESEARCH CONSENT  
FORM

Interviewee Name: \_\_\_\_\_ Date: \_\_\_\_\_

Title of Study: *Encuentro Nacional Hispano de Pastoral (1972-1985): An Historical and Ecclesiological Analysis*

Principal Investigator: LUIS ALBERTO TAMPE FWA00004459 \_\_\_\_\_

**NOTE:**

If I have any questions about the conduct of this interview or my rights as an interviewee in this study, I have been told that I may call The Catholic University of America Office of Sponsored Programs at (202) 319-5218.

I understand my rights as a research interviewee, and I voluntarily consent to participate in this interview. I understand what the overall study is about and how and why it is being done. I will receive a signed copy of this consent form.

Interviewee's Signature \_\_\_\_\_

Date \_\_\_\_\_

Signature of Principal Investigator \_\_\_\_\_

Date \_\_\_\_\_

Interviewee's Initials \_\_\_\_\_ Date \_\_\_\_\_

|  |
|--|
| APPROVED<br>CUA IRB 00000082<br>Expires OCT 28 2012<br>Protocol 09-047 |
|--|

CUA FORM - December 2002

## Appendix 7

### **First *Encuentro* Program 19-22 June 1972<sup>11</sup>**

The First *Encuentro* took place at Trinity College in Washington, DC in the summer of 1972. A copy of the program is included below.

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<sup>11</sup> Scanned from “Primer Encuentro Hispano de Pastoral, junio 19-22, 1972, Washington, DC, Programa,” I *Encuentro* Collection, USCCB Archives, Washington, DC, 2-12.

MONDAY, JUNE 19

2:00 p.m.—5:00 p.m.

REGISTRATION

Trinity College  
Michigan and Franklin Avenues, N.E.  
Cuvilly Hall—Lobby  
Washington, D.C. 20017

7:30 p.m.

PLENARY SESSION

O'Connor Auditorium

Chairman

**Mr. Paul Sedillo, Jr.**  
Director of the Division for the Spanish Speaking  
United States Catholic Conference  
Washington, D.C.

**Most Reverend Raymond J. Gallagher**  
Bishop of Lafayette, Indiana  
Chairman Committee of Social Development

Welcome

**Most Reverend Joseph L. Bernardin**  
General Secretary to the National Conference of  
Catholic Bishops  
and to the  
United States Catholic Conference  
Washington, D.C.

Theology of Pastoral Ministry

**Most Reverend Raul Zambrano**  
Bishop of Facatativá, Colombia  
Member of the Episcopal Commission of the Department  
Pastoral de Conjunto del CELAM

9:00 p.m.

RECEPTION FOR OUR HONORED GUESTS . . . . . Social Hall

Host

**Reverend Joaquín Adolfo Bazan**  
Coordinator of the Services for the Spanish Speaking  
Archdiocese of Washington, D.C.

TUESDAY, JUNE 20

9:00 a.m.—10:15 a.m.

PLENARY SESSION

O'Connor  
Auditorium

Chairman

Mr. Paul Sedillo, Jr.

A Pastoral Plan for the Spanish Speaking Church in  
the United States

Reverend Virgil Elizondo  
President of the Mexican-American Cultural Center  
San Antonio, Texas

10:30 a.m.—12:30 p.m.

WORKSHOPS . . . . .

O'Connor  
Auditorium

MINISTRIES

Moderator

Reverend Victor Torres-Frias  
Director of the Spanish Speaking Apostolate  
Diocese of Bridgeport, Connecticut

Presentation

PRIESTS:

Reverend Paul Baca  
Pastor of Queen of Heaven Parish  
Archdiocese of Santa Fe, New Mexico . . . . . Room 236

DEACONS:

Reverend Thomas Bissonnette  
Coordinator of the Spanish Speaking Permanent Diaconate  
of the City of Detroit, Michigan . . . . . Room 244

RELIGIOUS:

Sister Clarita Trujillo, O.L.V.M.  
Pastoral Team of the Parish  
Archdiocese of Los Angeles, California . . . . . Room 240

NON-HISPANIC CHURCH PERSONNEL

Conclusions Coordinator

Reverend Robert L. Stern  
Director of the Spanish Speaking Apostolate  
Archdiocese of New York, New York . . . . . Room 250

## CATECHETICS

### Moderator

**Reverend Gilbert E. Chavez**  
Pastor of Our Lady of Mount Carmel Parish  
Diocese of San Diego, California . . . . . Room 232

### Presentation

**Mr. Francisco Diana**  
C.C.D. Coordinator for the Spanish Diocese of Brooklyn,  
New York

### Conclusions Coordinator

**Monsignor Bryan O. Walsh**  
Episcopal Vicar for the Spanish Speaking Peoples  
Archdiocese of Miami, Florida

## CATHOLIC SCHOOL

### Moderator

**Sister Maria Goretti Ramirez**  
Associate Director of Bilingual Education  
Department of Education  
New York State  
Albany, New York . . . . . Room 230

### Presentation

**Dr. Salvador Alvarez**  
Chicano School of Social Work  
San Jose State College  
San Jose, California

### Conclusions Coordinator

**Sister Gloria Gallardo, S.H.G.**  
President of Las Hermanas  
Houston, Texas

## LITURGY

### Moderator

**Mr. Guillermo P. Romagosa**  
Assistant Professor of Religious Studies  
Manhattan College  
New York, New York . . . . . Room 238

### Presentation

**Reverend Tomas Parra**  
Pastor of St. Paul's Parrish  
Diocese of El Paso, Texas

### Conclusions Coordinator

**Reverend John O'Brien**  
Director of the Spanish Apostolate  
Diocese of Brooklyn, New York

## LAY APOSTOLATE

### Moderators

**Mr. and Mrs. Gustavo Erviti**  
President-Couple  
Movimiento Familiar Cristiano  
Chicago, Illinois . . . . . Room 234

### Presentation

**Mr. Luis Fontanez**  
Vice-President of the Cursillo Movement Secretariat  
Archdiocese of New York, New York

### Conclusions Coordinator

**Miss Marina Mercado**  
Associate Professor at Lehman College  
New York, New York



COMUNIDADES ECLESIALES DE BASE . . . . . Room 242

Moderator

Reverend Daniel Villanueva  
Pastor of Our Lady of Guadalupe Parish  
Diocese of Austin, Texas

Presentation

Reverend Edgard Beltran  
Executive Secretary of the Pastoral Department  
Episcopal Conference for Latin America  
Bogota, Columbia

Conclusions Coordinator

Reverend Edgard Beltran

2:00 p.m.—3:15 p.m.

WORKSHOPS (continued)

3:30 p.m.—4:45 p.m.

WORKSHOPS (continued)

5:00 p.m.

EUCHARIST . . . . . Notre Dame  
Chapel

7:30 p.m.—9:30 p.m.

WORKSHOPS (continued)

WEDNESDAY, JUNE 21

9:00 a.m.—10:30 a.m.

PLENARY SESSION . . . . . O'Connor  
Auditorium

11:00 a.m.—12:30 p.m.

PLENARY SESSION

Chairman

Mr. Robert Reveles  
Executive Secretary for  
Frank Thompson, Jr.  
Congressman from New Jersey  
Washington, D.C.

Reports of Workshops

Mr. and Mrs. Gustavo Erviti  
Sister Maria Goretti Ramirez  
Mr. Guillermo P. Romagosa  
Reverend Daniel Villanueva  
Reverend Gilbert E. Chavez  
Reverend Victor Torres-Frias

Approval of Workshop Conclusions

2:00 p.m.—2:45 p.m.

PLENARY SESSION

Chairman

Mr. Paul Sedillo, Jr. . . . . O'Connor  
Auditorium

The Church: Diocesan and National

Most Reverend Patrick F. Flores  
President of PADRES  
Auxiliary Bishop of San Antonio, Texas

3:00 p.m.—5:00 p.m.

REGIONAL DISCUSSION GROUPS

WEST COAST

Moderator

Mr. Manuel Ferrales  
Diocesan Director for the Spanish Speaking Diocese  
of Sacramento, California . . . . . Room 240

Conclusions Coordinator

Mr. William Espinosa

MIDWEST

Moderator

Mr. Carlos Sevilla  
Director of the Spanish Center  
Archdiocese of Milwaukee, Wisconsin . . . . . Room 230

MIDWEST (continued)

Conclusions Coordinator

**Mr. Ruben R. Alfaro**  
Midwest Regional Director  
Division for the Spanish Speaking  
Lansing, Michigan . . . . . Room 230

NORTHEAST

Moderator

**Reverend Kenneth Smith**  
Director of the Catholic Spanish Apostolate  
Diocese of Worcester, Massachusetts . . . . . Room 238

Conclusions Coordinator

**Mrs. Encarnacion P. Armas**  
Northeast Field Representative  
Division for the Spanish Speaking  
Washington, D.C.

SOUTHWEST

Moderator

**Mr. Ben Reyes**  
State Representative elected  
for District 87  
Houston, Texas . . . . . Room 244

Conclusions Coordinator

**Mr. Rafael Pablo Ciddio y Abeyta**  
Southwest Regional Director  
Division for the Spanish Speaking  
Austin, Texas

WEDNESDAY, JUNE 21st

5:15 p.m.—5:30 p.m. GREETINGS . . . . . Notre Dame Chapel

**His Eminence John Cardinal Krol**  
President of the National Conference of Catholic Bishops  
Archbishop of Philadelphia, Pennsylvania

7:30 p.m.—9:30 p.m. REGIONAL DISCUSSION GROUPS

(continued) . . . . . Rooms (same as above)

THURSDAY, JUNE 22

9:00 a.m.—10:15 a.m.      PLENARY SESSION . . . . . O'Connor Auditorium

10:30 a.m.—11:45 a.m.      PLENARY SESSION

Chairman

Mr. Roberto Reveles

Reports of Regional Discussion Groups

Mr. Ruben R. Alfaro

Mrs. Encarnacion P. Armas

Mr. Rafael Pablo Ciddio y Abeyta

Mr. William Espinosa

Approval of Regional Discussion Group Conclusions

Approval of Final Conclusions

12:00 p.m.      EUCHARIST . . . . . Sister Chapel

1:00 p.m.      LUNCH

2:00 p.m.      SIGHTSEEING TOUR OF WASHINGTON AND ARLINGTON (optional)

Eating Schedule

7:30 a.m.—8:45 a.m.

Breakfast

10:15 a.m.—10:30 a.m.

Coffee break

12:30 p.m.

Lunch

3:15 p.m.

Refreshments

6:00 p.m.

Dinner

## Appendix 8

### *Somos un Pueblo que Camina*

**Somos un pueblo que camina  
y juntos caminando, podremos alcanzar  
otra ciudad que no se acaba  
sin penas ni tristezas, ciudad de eternidad.**

Somos un pueblo que camina,  
que marcha por el mundo,  
buscando otra ciudad;  
somos errantes peregrinos  
en busca de un destino, destino de unidad,  
siempre seremos caminantes,  
pues sólo caminando podremos alcanzar  
otra ciudad que no se acaba,  
sin penas ni tristezas, ciudad de eternidad.

Danos valor siempre constante,  
valor en las tristezas,  
valor en nuestro afán.  
Danos la luz de tu Palabra  
que guía nuestros pasos en este caminar.  
Marcha, Señor, junto a nosotros,  
pues sólo en tu presencia podremos alcanzar  
otra ciudad que no se acaba,  
sin penas ni tristezas, ciudad de eternidad.

Dura se hace nuestra marcha,  
andando entre las sombras  
de tanta oscuridad,  
todos los cuerpos desgastados  
ya sienten el cansancio de tanto caminar.  
Pero tenemos la esperanza  
de que nuestras fatigas al fin alcanzarán,  
otra ciudad que no se acaba,  
sin penas ni tristeza, ciudad de eternidad.

## Appendix 9

### **Second *Encuentro* Program 18-21 August 1977<sup>12</sup>**

The Second *Encuentro* took place at Trinity College in Washington, DC in the fall of 1977. The only detailed copy of its program available to this study, included below, was in Spanish.

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<sup>12</sup> Scanned from “II Encuentro Nacional Hispano de Pastoral—Pueblo de Dios en Marcha: Programa. Agosto 18-21, 1977 / Trinity College, Washington, DC,” Box *R.O. Folders 1977 II ENC*, SEPI Archives, Miami, FL.

## AGENDA

Jueves 18 de agosto, 1977

9:00 AM – 4:00 PM  
9:00 AM – 4:00 PM

Entrenamiento del personal auxiliar  
Recepción de participantes inscritos

## SESION INAUGURAL

|      |                       |   |
|------|-----------------------|---|
| 4:30 | Convocación:          | Segundo Encuentro Nacional Hispano de Pastoral  |
|      | Moderador:            | Pablo Sedillo, Director del Secretariado Nacional Hispano, NCCB/USCC  |
|      | Himno:                | “Un Pueblo que Camina” Cantado por la Asamblea General  |
| 4:45 | Apertura Oficial:     | Arzobispo Joseph L. Bernardin, Presidente del NCCB/USCC   |
| 5:00 | Bienvenida:           | Obispo Thomas Lyons, Auxiliar de Washington, D.C. en nombre de William Cardenal Baum, Arzobispo de Washington, D.C. |
| 5:10 | Saludo:               | Obispo James S. Rausch de Phoenix, Chairman del Comité Episcopal Para la Comunidad Hispana, NCCB                    |
| 5:20 | Motivación:           | Pablo Sedillo, Coordinador General del Segundo Encuentro Nacional Hispano de Pastoral                               |
| 5:30 | Orientación Práctica: | Rev. Frank Ponce, Coordinador Especial del Segundo Encuentro Nacional Hispano de Pastoral                           |
| 6:00 | Descanso              |   |
| 6:20 | Introducción:         | Palabras del Obispo Thomas C. Kelly, O.P., Secretario General, NCCB/USCC  |
|      | Presentación:         | Palabras del Arzobispo Jean Jadot, Delegado del Santo Padre en los Estados Unidos                                   |

## MENSAJE DEL SANTO PADRE

|      |                                      |  |
|------|--------------------------------------|--|
|      | Paraliturgia de la Sesión Inaugural: | “Llamados a Participar”, Preparada por la Región Midwest |
|      | Preside:                             | Obispo Gilberto Chávez, Auxiliar de San Diego            |
| 7:15 | Cena:                                | Alumnae Hall   |
| 8:00 | Convivencia:                         | Preparada por la Región Northeast                        |
| 9:45 | Clausura del Día                     |  |

**Viernes 19 de agosto, 1977**

|                |   |  |
|----------------|---|--|
| 7:00 – 8:15 AM | Desayuno                                  | Alumnae Hall   |
| 8:45           | Segunda Sesión Plenaria:                  | Auditorio  |
|                | Moderador:                                | Rev. Filiberto González, Región Northwest<br>Coordinador Regional Para el Segundo Encuentro  |
|                | Presidente del Día:                       | Terence Cardenal Cooke, Arzobispo de New York  |
|                | Preámbulo:                                | “Del Primer Encuentro Nacional Hispano de Pastoral<br>al Segundo Encuentro”—John Cardenal Krol,<br>Arzobispo de Philadelphia                             |
| 9:05           | Oración:                                  | Preparada por las Regiones Far West, Northwest,<br>Southwest   |
| 9:15           | Tema Central:                             | <i>La Evangelización</i>   |
|                | Orador Principal:                         | Arzobispo Roberto F. Sánchez de Santa Fe   |
| 10:00          | Descanso                                  |  |
| 10:30          | Presentaciones                            | De las Regiones sobre el tema central, <i>Evangelización</i> .<br>Por orden alfabético: Far West, Midwest, Northeast,<br>Northwest, Southeast, Southwest |
| 11:30          | Talleres (14) sobre <i>Evangelización</i> |  |
| 12:30 PM       | Lonche (por turnos):                      | Alumnae Hall   |
| 2:00           | Continuación de los Talleres              |  |
| 4:00           | Descanso                                  | *(Secretarios trabajan las conclusiones. 4:00 - 7:00)  |
| 4:30           | Eucaristía:                               | Capilla  |
|                | Prelado que Preside:                      | Terence Cardenal Cooke, Arzobispo de New York  |
|                | Celebrante Principal:                     | Obispo Juan Arzube, Auxiliar de Los Angeles  |
|                | Homilía:                                  | Obispo Raymundo Peña, Auxiliar de San Antonio  |
|                | Diácono:                                  | Roberto Chávez, Región Southwest   |
| 5:30           | Cena                                      | Alumnae Hall   |
| 7:00           | Tercera Sesión Plenaria:                  | Auditorio  |
|                | Presentación:                             | Conclusiones sobre <i>Evangelización</i> para votación de<br>la Asamblea General   |
|                | Coordinadora:                             | Palmira Perea, O.L.V. M., Región Midwest   |
| 9:00           | Oración                                   |  |

Clausura del Día



**Sábado 20 de agosto, 1977**

|                |                                 |  |
|----------------|---------------------------------|--|
| 7:00 - 8:30 AM | Desayuno                        | Alumnae Hall   |
| 9:00           | Cuarta Sesión Plenaria:         | Auditorio  |
|                | Moderador:                      | Rogelio Manrique, Región Midwest. Director Regional, Comisión Católica de Habla Hispana  |
| 9:05           | Presidente del Día:<br>Oración: | Obispo Raymond J. Gallagher de Lafayette en Indiana<br>Preparada por la Región Southeast   |
| 9:15           | Orientación Práctica:           | Rev. Frank Ponce   |
| 9:30           | Talleres:                       | <i>Ministerios</i> (Azul)<br><i>Derechos Humanos</i> (Morado)<br><i>Educación Integral</i> (Verde)<br><i>Responsabilidad Política</i> (Negro)<br><i>Unidad en el Pluralismo</i> (Anaranjado) |
| 11:00          | Descanso                        |  |
| 11:30          | Continuación de los Talleres    |  |
| 1:00 - 2:30 PM | Lonche (por turnos):            | Alumnae Hall<br>*(Secretarios trabajan las Conclusiones. 1:00 - 3:00)  |
| 3:00           | Quinta Sesión Plenaria:         | Auditorio  |
|                | Presentación:                   | Conclusiones sobre <i>Ministerios</i> para votación de la asamblea   |
|                | Coordinador:                    | Rev. Mario Vizcaino Región Southeast, Coordinador Regional Para el Segundo Encuentro   |
| 4:00           | Presentación:                   | Conclusiones sobre <i>Derechos Humanos</i> para votación de la Asamblea  |
|                | Coordinador:                    | Rev. Edmundo Rodríguez, S.J., Región Southwest   |
| 5:00           | Descanso                        |  |
| 5:30           | Eucaristía:                     | Capilla  |
|                | Prelado que Preside:            | Humberto Cardenal Medeiros, Arzobispo de Boston  |
|                | Celebrante Principal:           | Arzobispo Edward McCarthy de Miami   |
|                | Homilía:                        | Obispo Richard Suriñach, Auxiliar de Ponce, Puerto Rico, en nombre de Luis Cardenal Aponte, Arzobispo de San Juan, Puerto Rico   |
|                | Diácono:                        | Rafael de los Reyes, Región Southeast  |
| 6:30 - 8:00    | Cena                            | Alumnae Hall   |

**Sábado continua**

|      |                |  |
|------|----------------|--|
| 9:00 | Festival:      | "Arco Iris Hispano," en honor de los Obispos del Caribe, México, Centroamérica, y Suramérica   |
|      | Coordinación:  | Mario Paredes, Región Northeast<br>Director Ejecutivo, Centro Regional de Pastoral<br><br>Rev. Sean O'Malley, O.F.M., Cap., Región Northeast<br>Director del Apostolado Hispano, Arquidiócesis de Washington, D.C. |
|      | Primera Parte: | "Nosotros Hispanos"<br>Presentación Audiovisual  |
|      | Segunda Parte: | 1. "Arco Iris Hispano" Palabras del Obispo Eduardo Boza Masvidal, Obispo Cubano en el exilio<br><br>2. Programa - Revista Musical  |

**Clausura del Día**

**Domingo 21 de agosto, 1977**

|                |                        |  |
|----------------|------------------------|--|
| 6:00 - 7:30 AM | Desayuno:              | Alumnae Hall   |
| 8:00           | Sexta Sesión Plenaria: | Auditorio  |
|                | Moderadora:            | Alicia Marill, Región Southeast  |
|                | Presidente del Día:    | Obispo Francis J. Mugavero de Brooklyn   |
| 8:05           | Oración:               | Preparada por la Región Northeast  |
| 8:15           | Presentación:          | Conclusiones sobre <i>Education Integral</i> para votación de la Asamblea          |
|                | Coordinadora:          | Rosa Martha Zárate, Región Far West  |
| 9:15           | Descanso               |  |
| 9:30           | Presentación:          | Conclusiones sobre <i>Responsabilidad Política</i> para votación de la Asamblea    |
|                | Coordinador:           | Leonardo Anguiano, Región Southwest, Mexican American Cultural Center              |
| 10:30          | Presentación:          | Conclusiones sobre <i>Unidad en el Pluralismo</i> para votación de la Asamblea     |
|                | Coordinadora:          | María Iglesias, Equipo Coordinador Nacional de LAS HERMANAS                        |
| 11:30          | Descanso               |  |
| 12:00          | Eucaristía:            | Santuario Nacional de La Inmaculada Concepción (National Shrine)                   |
|                | Prelado que Preside:   | William Cardenal Baum, Arzobispo de Washington, D.C                                |
|                | Celebrante Principal:  | Obispo Patricio Flores, Auxiliar de San Antonio y Primer Obispo Hispano en el País |
|                | Homilia:               | <i>Un Pueblo Lleno de Esperanza</i> —Obispo Patricio Flores                        |
|                | Diácono:               | Aquilino González, Región Northeast  |

**Clausura Final del Segundo Encuentro Nacional Hispano de Pastoral**

## Appendix 10

### The 1978 Gallup Study of U.S. Catholic Hispanics

In 1978, a Gallup poll of Catholic Hispanics found six issues significant to an ecclesiological analysis of the *Encuentros* that were not emphasized by either Sandoval or Peña in their respective commentaries on the survey's results: (1) the perception Latinos/as had of the treatment they received from others in society; (2) the Church's role in addressing social and familial issues; (3) the Church's ministerial priorities; (4) the likes and dislikes of Hispanics in regard to their parish; (5) the Hispanic presence within clerical circles; and (6) the religious practices characteristic of Latinos/as.<sup>13</sup>

The Gallup study found that 53% of Latinos/as felt they were treated as well as other groups within the United States, 36% thought the treatment was worse, and 11% had no opinion.<sup>14</sup> The responses varied considerably depending upon country of origin and region of residence. While 75% of Cubans, residing mostly in the Southeast, thought they were treated as well as other groups, only 38% of Puerto Ricans, generally from the Northeast, had the same opinion.<sup>15</sup> The Gallup study suggested that in responding to discrimination against Latinos/as in society, a one-size-fits-all approach would likely not be as effective as a series of local pastoral

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<sup>13</sup> The Gallup poll's results were published as *A Gallup Study of Religious and Social Attitudes of Hispanic Americans* (Princeton, NJ: The Gallup Organization, August 1978, © 1985); hereafter cited: *Gallup Study*. The Spanish and English questionnaires used in this Gallup poll seem to have used the term "Church" in a confusing way; although many of the questions referred to the Church in a general sense, other questions seem to have the "parish" in mind.

<sup>14</sup> See *Gallup Study*, 10.

<sup>15</sup> *Ibid.*, 12.

initiatives tailor-made to the particular region and particular nationality. Such a conclusion implicitly questions the effectiveness of a national plan for Hispanic ministry unless there is appropriate accommodation for local implementation.<sup>16</sup>

The Gallup survey also suggested that the perceived tensions among Catholic Latinos/as were not as serious as some anticipated. Sixty-seven percent of respondents indicated that the different Spanish-speaking groups generally got along well with each other, 22% thought otherwise, and 11% had no opinion.<sup>17</sup> This finding seems to be in line with the sense of shared identity expressed by the Second *Encuentro*'s delegates in spite of their occasionally tense exchanges.<sup>18</sup>

Regarding the Church's role in addressing social issues, the Gallup study asked: "Who[m] do you generally turn to when you have some personal or family problem or difficulty?"<sup>19</sup> The interviewers were cautioned not to make any suggestions to the respondents that could skew the results. Sixty-five percent of the respondents referred to a spouse or family member as the one they turned to in times of trouble, 8% mentioned a priest, and 7% referred to God. According to the survey's analysts, these responses suggested that "[w]hile Hispanic-Americans appear to be a devout people in many respects, it can be generalized that they see the role of the Church primarily as a place of worship rather than as a source of direct help or

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<sup>16</sup> These were the greatest shortcomings of the National Pastoral Plan for Hispanic Ministry that was approved by the U.S. bishops in 1987. See section 8.4 above.

<sup>17</sup> See *Gallup Study*, 15.

<sup>18</sup> See section 6.1 above.

<sup>19</sup> *Gallup Study*, 17.

comfort with family or community problems.”<sup>20</sup> This conclusion was corroborated by the responses to the next question: “What problems here in this community do you think your church should do more to deal with?”<sup>21</sup> In their response to this question, summarized in Table A10.1 below, more than half (54%) could not think of anything while the rest mentioned an assortment of matters that closely paralleled the ministerial priorities identified at the Second *Encuentro*.

| <b>Table A10.1 The 1978 Gallup Study:<br/>Church’s Ministerial Priorities<sup>22</sup></b> |                |
|--|----------------|
| <b>Problems the Church should Address</b>  | <b>Percent</b> |
| Don’t Know   | 54             |
| Other/Miscellaneous <sup>23</sup>  | 14             |
| Counseling the Youth   | 14             |
| Helping the Poor   | 11             |
| Providing Youth Programs   | 9              |
| Helping the Elderly  | 7              |
| Family and Marriage Counseling   | 7              |
| Helping the Sick   | 6              |
| Addressing Crime and Drug Problems   | 3              |

Catholic Latinos/as identified—in order of preference—the youth, the poor, the elderly, the family, marriages, and the sick as warranting special attention from the Church. Except for a

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<sup>20</sup> Ibid., 4; cf. *ibid.*, 17.

<sup>21</sup> Ibid., 24.

<sup>22</sup> Ibid. The total is more than 100% because of multiple responses. As with the previous question, the interviewers were forbidden from providing any suggestions.

<sup>23</sup> This category includes, among other things, getting people to return to the Church, trying to get everyone together or more involved, helping Hispanics to learn English, and other issues concerning education. See *Gallup Study*, Table 16 (no page number).

concern for the elderly and the sick, the Second *Encuentro* included these same groups in its list of ministerial priorities. Missing from the Gallup study were any significant references to the undocumented, migrant farm workers, women, and the need to form more Hispanic leaders within the community of faith. The most surprising result of the Gallup study was that most Catholic Hispanics did not seem to see the Church as a source of direct help in social and familial matters; this result contrasts decidedly with the call of both the First and Second *Encuentro* for the Church to give attention both to socio-economic considerations and pastoral issues.

In regard to the attitudes of Latinos/as toward their parish, the Gallup study found that U.S. Catholic Hispanics identified some aspects of their Church that they liked: the Mass (19%), the people and feeling of unity (16%), the priest and his sermons (17%), etc.<sup>24</sup> Only 13% of those polled were unable to think of anything and just 6% indicated that there was nothing they liked best about their Church. When the same group was asked what they liked least about their own parish, even fewer negative feelings emerged:

only one-third [of respondents] are able to cite something that they like least about [the Church]. And, of those aspects named, no single feature is mentioned by a significant number.

Equally significant is the fact that one-third of Hispanics (34 percent) say there is nothing they like least about their own church, while the same proportion (32 percent) cannot think of a response.

Of those features mentioned as being least liked about the church, three percent of the sample named each of the following: money/too much emphasis on collections; too many changes in recent years; and the people.

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<sup>24</sup> See *Gallup Study*, 30.

Similarly, only two percent of Hispanics say they least like their priest or the treatment they receive by their priest.<sup>25</sup>

The Gallup survey suggested that most Hispanics in asking for more Latino priests and deacons as well as the inclusion of their culture and traditions in Church services considered these issues important and desirable but not urgent or pressing. A slight majority of Latinos/as (52%) felt they had sufficient voice in the affairs of the U.S. Catholic Church, while another 18% expressed no opinion; however, a significant number indicated they were not satisfied with their say in Church matters (30%). The survey also found some noteworthy variations in regard to age and education: young people—between the ages of 18 and 24—were the most satisfied (65%) with the influence that Hispanics had in the Church.<sup>26</sup> In terms of their education, college-educated Latinos/as were less satisfied (46%) than those with a high-school diploma (54%) or grade-school education (55%). No significant differences were detected in the data when the respondents' gender was considered.<sup>27</sup> The Gallup study also showed that most Latinos/as (59%) did not consider intra-ecclesial discrimination an important factor in regard to the small number of Latino priests in the United States.<sup>28</sup> The 1978 Gallup poll indicated that Catholic Hispanics at the time were more interested in increasing their presence and voice within clerical circles through the ordination of more Latino priests and deacons than they were in improving the level of ecclesial shared responsibility.

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<sup>25</sup> Ibid., 31.

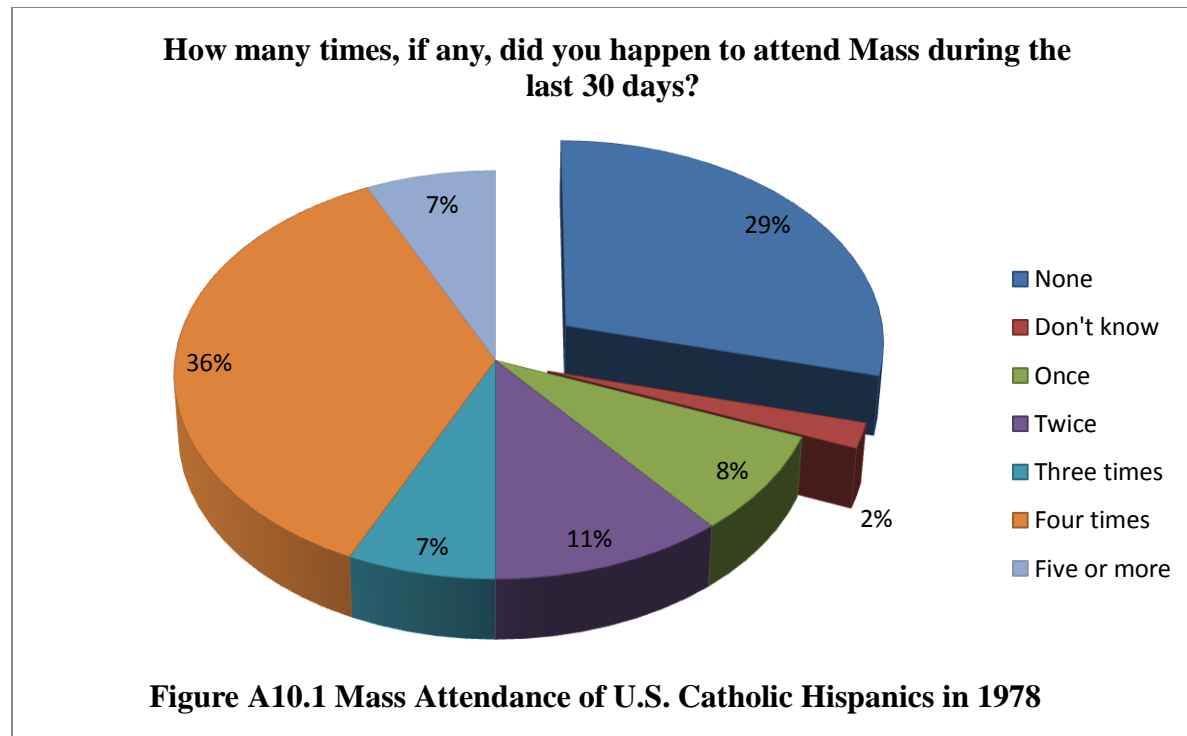
<sup>26</sup> The results for the other age groups were as follows: 25-29 years (46%), 30-49 years (47%), and 50+ years (54%).

<sup>27</sup> See *Gallup Study*, 71-73.

<sup>28</sup> Only 29% thought it did and 12% expressed no opinion on the matter. See *Gallup Study*, 85.



The last ecclesiology-relevant matter in the Gallup survey centered on the religious practices of Catholic Latinos/as in the late 1970s. The survey found a relatively high rate of Mass attendance among Hispanics (summarized in Figure A10.1 below) that was consistent with the Eucharist being the aspect of the Church which they most liked.<sup>29</sup>



<sup>29</sup> The data on Mass attendance in *Gallup Study*, 39. When compared to all U.S. Catholics at the time, Hispanics were likely to attend Mass slightly more frequently: 43% of Hispanics were going to Mass at least once a week while the attendance of all U.S. Catholics in 1978 was 40%. See George H. Gallup, Jr., “Catholics Trail Protestants in Church Attendance,” *Gallup Poll News Service* (16 Dec 2003); downloaded from <<http://www.gallup.com/poll/10138/Catholics-Trail-Protestants-Church-Attendance.aspx?version=print>> (accessed: 19 Aug 2011).

A more recent Gallup poll concluded that Hispanics across all denominations are still “slightly less likely than the overall population to say they seldom or never attend” Church services; see Linda Lyons, “Where Do Hispanic Americans Stand on Religion, Politics?” *Gallup Poll News Service* (19 July 2005); available at: <<http://www.gallup.com/poll/17404/Where-Hispanic-Americans-Stand-Religion-Politics.aspx?version=print>> (accessed: 19 Aug 2011).

The high rate of Mass attendance of Catholic Latinos/as helps explain their desire to have more Hispanic priests and deacons: they wanted their own to preside.

Table A10.2 below summarizes the other religious rites Catholic Hispanics said they had practiced within the last thirty days. When gender and age were factored into the results, the Gallup survey concluded: “Comparisons between men and women reveal the latter are much more inclined to have read the Bible (42% vs. 35% for men), lit a candle (44% vs. 32%), gone to Communion (42% vs. 30%), said the Rosary (43% vs. 27%) and performed some other devotion (40% vs. 29%).”<sup>30</sup>

| <b>Table A10.2 The 1978 Gallup Study:<br/>Religious Practices of U.S. Catholic Hispanics<sup>31</sup></b> |                |
|---|----------------|
| <b>Religious Practice</b>   | <b>Percent</b> |
| Talked About Religion   | 51             |
| Read the Bible  | 39             |
| Lit a Candle  | 38             |
| Received Communion  | 36             |
| Said the Rosary   | 35             |
| Performed Other Devotion  | 35             |
| Visited a Shrine  | 27             |
| Attended a <i>Cursillo</i> Meeting  | 7              |

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<sup>30</sup> *Gallup Study*, 43. Presumably the category of “devotion” included practices of *religiosidad popular*.

<sup>31</sup> See *Gallup Study*, 42-45. The total adds to more than 100% because of multiple responses.

## Appendix 11

### 1975 Survey of Catholic Hispanics in Sand Diego

In 1978, the Secretariat for Hispanic Affairs asked Moises Sandoval to prepare a report about the Second *Encuentro*.<sup>32</sup> In his report, Sandoval utilized the results of both a 1975 doctoral project involving Catholic Hispanics in San Diego County, California and a nationwide 1978 Gallup poll of U.S. Latino/a Catholics prepared for *Our Sunday Visitor*.<sup>33</sup> According to Juan Hurtado, the doctoral project's author, 74.3% of the Hispanics he interviewed felt "close to the Roman Catholic Church" and 71% agreed with the statement, "The Roman Catholic Church plays an important role in my life."<sup>34</sup> The 1978 Gallup poll found similar sentiments among Latinos/as nationwide: 90% indicated that religion was either very important or fairly important in their lives.<sup>35</sup> Figure A11.1 below graphs Hurtado's findings.<sup>36</sup>

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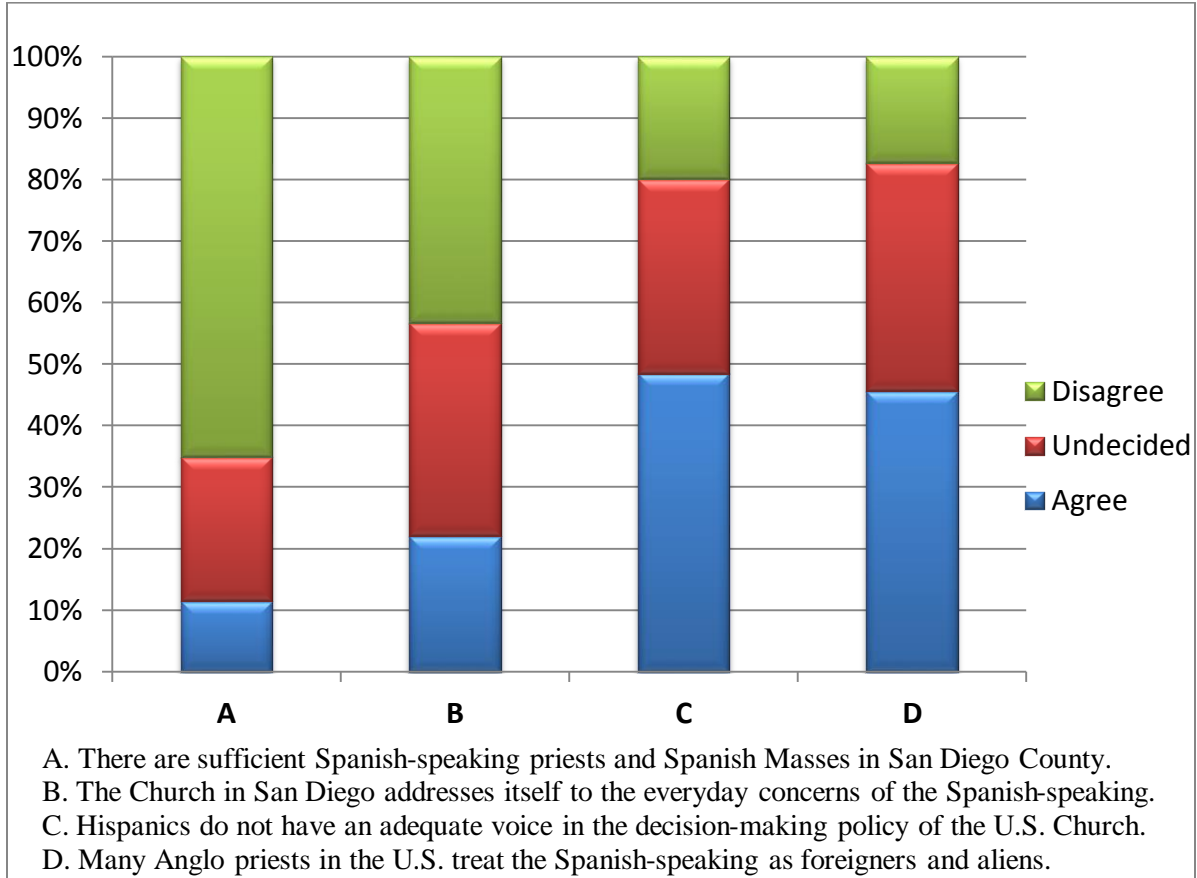
<sup>32</sup> See section 6.4 above. The report was published as *Hispanic Challenges to the Church* (Washington, DC: Secretariat for Hispanic Affairs of the USCC, 1979); hereafter cited: *Hispanic Challenges to the Church*.

<sup>33</sup> *Hispanic Challenges to the Church*, 74-77. See Juan Hurtado, "An Attitudinal Study of Social Distance Between the Mexican American and the Church" (PhD diss., United States International University, 1975); hereafter cited: Hurtado. The Gallup poll's results were published as *A Gallup Study of Religious and Social Attitudes of Hispanic Americans* (Princeton, NJ: The Gallup Organization, August 1978, © 1985); hereafter cited: *Gallup Study*. Ponce cited the Gallup poll's results in his 1980 workshop presentation to the U.S. bishops; see "The U.S. Church's Hispanic Catholics," 198 and 201. Bishop Raymundo Peña referred to the same Gallup poll in his presentation to the U.S. bishops in November 1978; see Bishop Peña's Presentation under section 6.5 above.

<sup>34</sup> Hurtado, 131.

<sup>35</sup> See *Gallup Study*, 6; *Hispanic Challenges to the Church*, 75.

<sup>36</sup> Hurtado, 133-134. Cf. *Hispanic Challenges to the Church*, 75.



**Figure A11.1 Attitude of Catholic Hispanics toward the Church in San Diego (1975)**

## Appendix 12

### **Third *Encuentro* Program 15-18 August 1985<sup>37</sup>**

The Third *Encuentro* took place at the Catholic University of America in Washington, DC in the fall of 1985. A detailed copy of its program, included below, was obtained from the III Encuentro binder still owned by Sr. Elisa Rodriguez, S.L., who not only attended the Third *Encuentro* but was also part of its Executive Committee.

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<sup>37</sup> “III Encuentro Nacional Hispano de Pastoral: Pueblo Hispano, Voz Profética – Washington, DC, 15-18 Agosto de 1985,” 17-21, III *Encuentro* binder of Sr. Elisa Rodriguez, S.L. A copy of some sections of this binder also available in III *Encuentro* Collection, USCCB Archives, Washington, DC.

Thursday, August 15 - Sunday, August 18, 1985

Thursday, August 15

3:00 p.m.-7:00 p.m. REGISTRATION & ROOM ASSIGNMENTS (Monroe Hall)

5:30 p.m. or 6:15 p.m. DINNER (In two shifts at University Center  
and North Dining)

7:30 p.m. GATHER (In Grass Mall for procession to Shrine)

8:00 p.m. OPENING LITURGY - Shrine  
Welcome: Archbishop James A. Hickey  
Convocation: Bishop James Malone  
President of Assembly:  
Archbishop Robert Sanchez

Friday, August 16

7:00 a.m. EUCHARIST (Shrine Crypt- Optional)

7:00 a.m. or 7:45 a.m. BREAKFAST (University Center & North Dining)

8:45 a.m. MORNING PRAYER (Gym)  
Greetings and Blessing of Holy Father John  
Paul II by Archbishop Pio Laghi,  
Apostolic Pro Nuncio

9:15 a.m. ORIENTATION (Gym)  
Sr. Consuelo Tovar, Chairperson of the  
National Coordinating Committee of  
the III Encuentro

9:45 a.m. WORK IN GROUPS AND SUB-GROUPS (Halls)

Task:

- Introduction of each person in the sub-groups
- Shares what the Encuentro process has meant

10:25 a.m. PROPHETIC GUIDELINES

④

Task: Share responses to question.

What is the most important (the most prophetic)  
in what we have lived, we have noted in the  
Process and written in the working document?

11:30 a.m.

EUCCHARIST (Shrine Crypt - Optional)

11:30 a.m. or 12:15 p.m.

LUNCH Two sessions of 45 minutes each at both  
eating centers: University Center &  
North Dining)

2:15 p.m.

MINI ASSEMBLIES (Five Halls)

⑦

Task:

- Listen to reports of the five groups  
- Listen to initial summary  
- Chit-chat to exchange ideas  
- Suggestions, additions, changes to be made  
on summary (1 minute max.) The group  
assembly will show their preference of  
proposed changes by using color-coded  
cards.

4:15 p.m. - 5:00 p.m.

PRAYER (Halls)

5:30 p.m. or 6:15 p.m.

SUPPER (University Center & North Dining)

7:15 p.m.

GENERAL ASSEMBLY (Gym)

⑨

Task:

- Present the general summary of prophetic  
guidelines with converging elements from  
each Hall.  
- Read each guideline; the Assembly shows its  
approval or rejection with color-coded cards.  
- According to the wishes of the Assembly, the  
Editing Committee prepares the final draft  
of the Prophetic Guidelines and it is sent  
to the Secretarial Pool. This material  
should be ready for next day Assembly.

8:15 p.m.

SOCIAL (Gym/St. Thomas Hill)

Saturday, August 17

|                          |  |   |
|--------------------------|--|---|
| 7:00 a.m.                | EUCCHARIST (Shrine Crypt-Optional)   |   |
| 7:00 a.m. or 7:45        | BREAKFAST (University Center & North Dining).  |   |
| 8:45 a.m.                | MORNING PRAYER (Gym)   |   |
| 9:15 a.m.                | GENERAL ORIENTATION (Gym)  | ⑩ |
| 9:45 a.m.                | WORK IN GROUPS AND SUB-GROUPS (Meeting Rooms)  | ⑪ |
|                          | Task:  | ⑫ |
|                          | <div>Elaboration of two prophetic commitments with the following criteria:<ul style="list-style-type: none"><li>- prophetic guidelines approved on Friday.</li><li>- working document</li></ul>With these commitments we express the prophetic voice of the Hispanic in the church and in society.</div> |   |
| 11:00 a.m.               | GROUP MEETING  | ⑬ |
|                          | Task:  |   |
|                          | <div><ul style="list-style-type: none"><li>- Reports given by 3 sub-groups<br/>Groups Reporter prepares a summary of the three reports.</li><li>- Facilitator obtains group's opinion through color-coded cards</li><li>- Arrive to a consensus of the commitments of the group.</li></ul></div>         |   |
| 11:30 a.m.               | EUCCHARIST (Optional - Shrine Crypt)   |   |
| 11:30 a.m. or 12:15 p.m. | LUNCH (University Center & North dining)   |   |
| 1:15 p.m.                | MINI ASSEMBLIES (Halls)  | ⑮ |
|                          | Task:  |   |
|                          | <div>Presentation of the five summaries of the five priorities in order to have a whole vision of the commitments.</div>   |   |



2:25 p.m.

GROUP WORK (Meeting Rooms)

Task:

(16)

- Presentation of Theme summary
- Chit-chat and comments
- Facilitator listens to suggestions, changes, etc. (1 min. max. per person)
- Get approval from group through color-coded cards
- Group reporter takes notes of changes

3:30 p.m.

ORIENTATION FOR FOLLOW-UP IN GROUPS

(18)

3:45 p.m.

FOLLOW-UP WORK IN SUB-GROUPS

(19)

Task: Give suggestions/ideas so that the process, after the event, be continued and that other people be included

Answer two questions:

- What to do so that the process does not end here? (e.i., the missionary dimension of the consultation process, the active participation of the "base," the team work, the prophetic process of the Encuentro, etc.)
- How to reach those not involved in the process?

4:30 p.m.

BREAK (Meet in respective Halls)

5:15 p.m.

GROUP ASSEMBLIES (Halls)

(21)

Task:

Presentation of five reports, preparation of summary with input from the participants

6:45 p.m.

EVENING PRAYER (Shrine)

7:00 p.m.

FIESTA-MEAL (St. Thomas Hill)

8:00 p.m.

DANCE (Gym)

Sunday, August 18

7:00 a.m. or 7:45 a.m.

BREAKFAST (University Center & North Dining)

9:00 a.m.

REFLECTION (Sub Groups)

(23)

Task: Answer this question:

What do I take with me, from this Encuentro, for me and my people?

9:30 a.m.

CREED (Groups)

(24)

Task:

As an outcome of the previous evaluation, prepare a CREED with the group:

"We believe that ..."

"We believe in..."

Those that wish to speak do so, through the Facilitator, and the Reporter takes notes

10:15 a.m.

GENERAL ASSEMBLY (Gym)

(25)

Task:

1. Reading of final Work:

- Prophetic guidelines
- Commitment to each theme
- Follow-Up

2. The Assembly shows their final approval through color-coded cards

Closing Remarks: Msgr. Daniel Hoyer, NCCB, General Secretary

11:20 a.m. or 12:05

LUNCH (University Center & North Dining)

1:30 p.m.

CLOSING LITURGY AND COMMISSIONING (Shrine)

## Appendix 13

### **Fr. David Blanchard's Proposed Study of the Third *Encuentro***<sup>38</sup>

- I. INTRODUCTION (David Blanchard)
- II. ECCLESIOLOGY OF ENCUESTRO (David Blanchard)  
Jon Sobrino (Respondent)
- III. CANON LAW OF ENCUESTRO (Arturo Carillo)  
James Coriden (Respondent)
- IV. ENCUESTRO AS MAGISTERIAL PEDAGOGY (John Rivera and Vicente López)  
Paulo Freire (Respondent)
- V. HISTORY OF ENCUESTRO PROCESS (Pablo Sedillo)  
José Marins (Respondent)
- VI. A SYSTEMATICS OF ENCUESTRO (Virgilio Elizondo)  
Gustavo Gutiérrez (Respondent)
- VII. CONCLUSIONS (Archbishop Roberto Sánchez)

#### CHAPTER I: INTRODUCTION

The introduction to this work should provide a general context for both the Encuentro and the work itself. The increasing importance of the Hispanic Presence in the Church should be addressed, as well as the lack of response to this presence until recently. The book's origin as the reflection from both within and outside of the Encuentro should be discussed and the value of such scholarly treatments emphasized.

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<sup>38</sup> Scanned from the original outline contained in: letter from Fr. David Blanchard to Fr. Arturo Carillo, 26 February 1986, III *Encuentro* Collection, USCCB Archives, Washington, DC. Some of the chapter titles are not consistent in the original. Mario Paredes, executive director of the Northeast Catholic Pastoral Center for Hispanics from 1976 to 2003, adds that Fr. Juan Sosa was asked to include a liturgical analysis of the third Encuentro in this proposed book while Bishop Wilton Gregory of Chicago was to write a section correlating the third Encuentro to the experience of black Catholics in the United States; cf., Mario J. Paredes, "Tercer Encuentro Nacional Hispano de Pastoral (15-18 de Agosto de 1985), Trinity College, Washington, DC," in "Historia de los Encuentros Nacionales" (New York, NY: Centro Hispano Católico del Nordeste, unpublished, 1996), III.51-52.

## CHAPTER II: ENCUESTRO AS ECCLESIOLOGY

- I. Introduction
  - A. Church as sacrament
    - 1. Integration and synthesis of form and experience at Encuentro
    - 2. The “World of the Church”
  - B. Encuentro as Sacrament
    - 1. As a celebration
    - 2. As a rite of passage
- II. Encuentro Text, Encuentro Process
  - A. Text
    - 1. Goals
    - 2. Pastoral Plan
  - B. Process
    - 1. Ecclesiology from “Bottom Up”
    - 2. Shifters and Agendas
    - 3. Dialogue with Magisterium
  - C. Reflections on Encuentro Process
- III. Encuentro Praxis
  - A. Implementation of Pastoral Plan
    - 1. Los Angeles
    - 2. Chicago
  - B. Praxis to Planning
- IV. Encuentro Ecclesiology
  - A. Encuentro as Model of Hispanic Church
  - B. Encuentro as Model for . . .
  - C. Encuentro as already, but not Yet
- V. Conclusions: Additional Considerations
  - A. Canonical Status of Encuentro
  - B. Encuentro and Magisterium
  - C. History
  - D. Systematic structure and individual Experience

## CHAPTER III: CANON LAW OF ENCUESTRO

- I. Introduction
  - A. Encuentro as Council of Church
  - B. Conciliarism as historical and legal problem in the Church
  - C. What is legal status of Encuentro in light of 1983 Code of Canon Law?
- II. Canon 212: Obligation and Rights of People
  - A. #1 On Obedience
  - B. #2 On Freedom to express Needs
  - C. #3 Responsibility to manifest Interests

- III. Canon 127: When Law requires that a superior act through consent, action is invalid if consent not asked, superior must listen, all convened are obliged to contribute.
  - A. Does not address gatherings such as Encuentro, but does exhibit concern in council for dialogue and Praxis
  - B. Question of Law “requiring” Consent
- IV. Canon 759: Cooperation of Laity with Bishop and Priests to exercise ministry of Word
- V. Conclusions
  - A. Seen in relation affect the Encuentro’s canonical Status:
    - 1. As consultative body to NCCB
    - 2. As consultative body to Pastors
  - B. Question of “Juridical” status of Participants
    - 1. Does “Hispanic” exist as juridical Person?
    - 2. Problem in other areas of Ministry
    - 3. Encuentro process as a general consultative Process

#### CHAPTER IV: ENCUESTRO AS MAGISTERIAL PEDAGOGY

- I. Magisterium as Teaching Authority and Responsibility
  - A. What is the Church’s Pedagogy?
  - B. How should the Church’s pedagogy be modified by the Oppressed?
- II. Paulo Freire and the Pedagogy of the Oppressed
  - A. Learning and the Concept of “Interest”
    - 1. Habermas’ critique of tradition as Ideology
    - 2. Conscientization as recognition of operant Interests
    - 3. Identifying interest of “Students”
  - B. Application of interest to Encuentro
- III. Encuentro as Pedagogy
  - A. Surfacing of interests from local Levels
  - B. Expressions of these interests in Pastoral Plan
  - C. Teaching from Bishops to People
- IV. Evaluation of Encuentro
  - A. Church’s Evaluation of Bishops Effectiveness (People’s interests)
  - B. Bishops’ evaluation of their own Interests
- V. Conclusions

#### CHAPTER V: HISTORY OF ENCUESTRO PROCESS

- I. Introduction: Three Contexts
  - A. NCCB/USCC
  - B. Growing Hispanic Presence in U.S.
  - C. Secretariat for Hispanic Affairs

- II. Origins of Encuentro Process
  - A. Original Surfacing of Needs
  - B. Model of Base Communities
    - 1. Influence of Medellín
    - 2. Consultants
  - C. First Organizing Effort
- III. First Encuentro (Narrow Focus)
  - A. Process
  - B. Text
  - C. Critique
  - D. Reflection
- IV. Second Encuentro (Obtuse Focus)
  - A. Opening up of the Process
    - 1. Lack of Representational Accountability
    - 2. Significant Lay Participation
  - B. Pastoral Plan of Action
  - C. Need to Guarantee Participation and Balance
  - D. Mt. Angel Reflection
- V. Third Encuentro
  - A. Controlled and guarantees for Participation
  - B. III Encuentro Goals
  - C. Reflection in Process
- VI. Encuentro as index of Hispanicity

## CHAPTER VI: THE ENCUESTRO AS JOURNEY

- I. Introduction: The Galilean Journey
  - A. The Structure of Jesus Galilean Journey
    - 1. Self Disclosure
    - 2. Crisis
    - 3. Calvary
  - B. Galilean Journey as faith Journey
- II. Biography as Revelation
  - A. An individual's Journey through the Encuentro
  - B. Revelation (self) through the Church (People of God)
  - C. Social (Ecclesial) experience of God by the Individual
- III. Introduction of Subject
- IV. Stages of Encuentro as Self Disclosing
  - A. Discovery of identity in recognition of others' Struggles
  - B. Exchange of ideas and sharing vision in Encuentro Process
  - C. Encuentro as a rite of passage into adulthood in Church

- V. The Encuentro as Crisis
  - A. Ideals and reality of Encuentro
  - B. Dealing with crisis: The women's Issue
- VI. The Encuentro as Calvary
  - A. Pastoral Plan as service to People
  - B. Future Visions
- VII. The Easter experience of Encuentro

## CHAPTER VII: CONCLUSIONS

The concluding chapter should be a synthetic and integrated response to the whole work. This response should: (1) critique the essays in the Book; (2) situate the Encuentro and this work in a post Vatican II vision of the Church; and (3) invite additional critical and scholarly research in this area and pledge assistance and cooperation.

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