



Raíces y Alas 2022

Pastoral Juvenil: Protagonists of Hope

INTRODUCTION

“Were not our hearts burning within us?” After the V Encuentro, the National Catholic Network de Pastoral Juvenil Hispana (LaRED) “set out at once” (Lk 24: 32-33) to proclaim a **Decade for Pastoral Juvenil 2020-2030** to revitalize the action of the Church with Hispanic/Latino young people in the United States.

Like the disciples on the road to Emmaus, participants in the V Encuentro — at the local, diocesan, regional and national events — experienced transformative encounters with Jesus Christ and with one another that affirmed their call to be missionary disciples, to go out and evangelize. LaRED was honored to be invited by the National Catholic Council for Hispanic Ministry (NCCMH) to contribute with a Call-to-Action document to be presented at the 2022 Raíces y Alas Congress to help reactivate ministry and develop the section on *Pastoral Juvenil* in the upcoming National Pastoral Plan for Hispanic/Latino Ministry to be published by the USCCB.

This document, with its recommendation of many actions from various perspectives, also serves LaRED as a guide for its **Decade for Pastoral Juvenil 2020-2030**. It presents a summary of important conclusions from the V Encuentro to renew the evangelization with Hispanic/Latino youth and young adults* as well as contributions from other sources consulted to identify intersecting recommendations that may impact efforts to grow an organic, comprehensive *Pastoral Juvenil*.¹

LaRED defines *Pastoral Juvenil* as follows:

Pastoral Juvenil consists of Hispanic ministry with youth and young adults,
including campus ministry and lay ecclesial movements.

All ecclesial documents on ministry with young Catholics present various goals to orient the pastoral practice. Those goals are very similar, but each document presents unique ways to work with the young Church. The new National Pastoral Plan for Hispanic/Latino Ministry should state its own goals regarding *Pastoral Juvenil* inspired by this document as the Conclusions of the V Encuentro were used as main source (2018). The publications on the National Colloquium on Ministry with Hispanic Youth and Young Adults (2016), and the *Conclusions of the First National Encuentro for Pastoral Juvenil* (PENPJH, for its acronym in Spanish) (2006) were consulted given their specific focus on Hispanic/Latino youth and young adults in the United States. Pope Francis’ post-synodal exhortation *Christus vivit* to young people is also considered due to its valuable recommendations on the topic at hand. The Notes and the references are located on page 20.

* Young adult is a concept developed in the United States that refers to people ages 18-39 regardless of their marital status and family reality. It is used as a translation of *jóvenes*, which refers to a sociological group worldwide recognized as people ages 16-29, although in the U.S. it covers until 35 years old. A larger explanation about this topic is given in Part 3, Section 3.1.

The document consists of four parts:

1. Opportunities, new horizons, and challenges for *Pastoral Juvenil*
 2. Organizing for action: preparing the field, responding to prophetic young voices, and suggested top activities
 3. Recommendations for various dimensions of *Pastoral Juvenil*
 4. Propositions for the new Pastoral Plan for Hispanic Ministry
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PART 1

OPPORTUNITIES, NEW HORIZONS, AND CHALLENGES FOR PASTORAL JUVENIL

Young people are protagonists of evangelization!² Declaring a clear and unapologetic **preferential option for young people** will encourage the Church in the United States to nurture welcoming faith communities of diverse type, where young people may become peer ministers as well as reach out to peers that are not participating in the Church. Some of these communities may gather only youth or young adults, or young people may participate in intergenerational communities. Some small communities may be Hispanic/Latino; others, multicultural. The goal is that they are transformative, where youth and young adults thrive through significant relationships, witnessing and sharing the gift of faith with others.

1.1 Greatest opportunities

There are many ways to move forward the V Encuentro key recommendations. Urgent action is needed in the following areas:

1. *Young people*. Connect with and serve young people as they move across transitions in life, education, and work.
2. *Youth/adolescents*. Increase the pastoral care of Latino youth, recognizing their gifts as a native generation of Hispanics in the U.S., their familiarity with the digital continent, and their ability to speak in English and relate with young people of other cultural families.
3. *Missionary discipleship*. Reach out to young people where they live, study, play, and work; proclaim the Gospel to them by word and witnessing; invite them to participate in a faith community; and welcome them with warm hospitality.
4. *Hospitality*. Create a welcoming environment with warm reception, friendliness towards newcomers, and kindness among community members. Young people value to be acknowledged, greeted, and personally integrated into the faith community. With intentional gestures of inclusion, faith communities can accommodate youth and young adults with special needs.
5. *Culture of vocation*. Long-term process by which each and all young people may discover the call and be empowered by the call to build the Reign of God as members of the Body of Christ.

6. *College and university students.* Renew commitment to pastoral care of Hispanics in Catholic universities, particularly at Hispanic Serving Institutions (H.S.I.)³ to yield a greater number of co-workers for the vineyard.

7. *Social justice and solidarity.* Prepare and equip young Catholics to participate in social justice and solidarity projects, together with adults and people of other faiths and of good will.

8. *Small communities of young adults.* Promote small Christian communities to better serve young adults who need their own space to figure things out for life in connection with the Church.

9. *Discernment and support.* Provide suitable processes and an environment conducive to discernment about life decisions, inclusive of the support needed at each stage of the young person's life.

10. *Mentoring and accompaniment.* Equip Hispanic adults to mentor and accompany young people, promote their human development, nurture their spirit, and nourish their outreach to as many settings as possible, such as parishes, schools and universities campus, apostolic movements, family life.

1.2 Expanded horizons for *Pastoral Juvenil*

In 2006, the First National Encuentro for Hispanic Youth and Young Adult Ministry (abbreviated PENPJH in Spanish) offered recommendations for this ministry made by young people. Since then, new developments coming from the V Encuentro, the post-synodal exhortation *Christus vivit*, and national ecclesial processes in the U.S. Catholic Church have expanded the horizons, particularly in the next four areas:

Meeting Hispanic youth and young adults where they are – The PENPJH conclusions emphasized parish and diocesan dynamics, as starting points for Hispanic youth and young adults to edify the Church. The V Encuentro also highlighted the call to make the Church present in other environments where young Hispanics study, work, serve, and relate with others.

New ways to leverage regional and national structures – At the PENPJH, participants emphasized the role of Episcopal Regions assisting dioceses to build up a comprehensive ministry with Hispanic youth and young adults, highlighting best practices offered by specific institutions. At the V Encuentro, a two-fold question emerged: how to connect existing formation opportunities at the diocesan and regional levels while at the same time developing programs for leadership formation among young Latinos that follow national standards? Ecclesial collaboration is necessary to bring together educational institutions, ecclesial movements, Catholic organizations, and campus ministry to offer complementary leadership training to support formation offered at the parish, diocesan, and regional levels.

In person vs. virtual events and formation opportunities – Back in 2006 nobody imagined a global pandemic upending society as seen in 2020-2021. The PENPJH recommendations are rooted in a ministry built with in-person meetings to nurture the relationships with God, self, others, and the creation. While person to person relationship is the main vehicle of evangelization, new means of communicating and relating over distances have opened new possibilities for reaching out, meeting, and follow up with people. The V Encuentro process and global changes allow us to

explore more options to enrich any person's initial and on-going formation for ministry, spirituality, and leadership. The internet can be a place for evangelization, allowing people to interact and share resources in meaningful ways.

En conjunto to transform lo cotidiano⁴ – The PENPJH conclusions encouraged all faithful to work together to encounter and accompany Hispanic young people in parish life and diocesan programs. *Christus vivit* calls to model those relationships in a spirit of synodality⁵. All Hispanic youth and young adults share similar aspirations, including Dreamers and DACA recipients. The aspiration of a more just world lived out *en lo cotidiano* (in daily life) enables all faithful to be gathered at Sunday Mass to be fortified by the Eucharist and sent forward to continue building the Reign of God. Without young people, the Church would wither away, a strong argument in *Christus vivit*. The National Dialogue and Journeying Together—two recent national processes—offer valuable methodologies to develop new opportunities to foster a “culture of encounter” with young people from different cultural families.

1.3 Challenges to effective pastoral action

The following five themes emerged as challenges for an effective action of the Church with young people. They need to be addressed at all levels, from local communities to the national level:

1. *Parish Life* – many times dull parish life, dominated by a few individuals, families or groups limit the integration of young people into the evangelizing mission of the Church and participation in different ministries, and *Pastoral Juvenil* as a specialized ministry.
2. *Overwhelmed Priests* – oftentimes priests are inaccessible to young people due to multiple administrative tasks, little time to spare, and sometimes reluctant to engage with them.
3. *Deficient Catechesis* – sacramental preparation without a profound evangelization and a personal relationship with Jesus Christ is not enough to keep young people in the Church, particular attention needs to be placed in the preparation for Confirmation so that it moves young people into a deeper commitment with Jesus instead of seen as a “graduation” from Church.
4. *Problems in Family Life* – generational and cultural gaps, difficulties in communication and dysfunctional family dynamics, affect the ability of the family to provide faith formation to Hispanic/Latino youth and to create life-long faith commitments.
5. *Youth Culture* – the youth and digital culture and other activities, such as sports or work, tend to hinder the participation of young people in the Church and the nurturing of their life as Christians.
6. *Secularization* – the dominant secular, and non-religious environment is overly influential on young people, and oftentimes a deterrent to religious engagement.

PART 2

ORGANIZING FOR ACTION: PREPARING THE FIELD, RESPONDING TO PROPHETIC YOUNG VOICES, AND SUGGESTED TOP ACTIVITIES

In his video message to delegates at the National V Encuentro, Pope Francis stated a goal that we need to assume as Church. He said:

I hope that, after the V National Encuentro takes place, it continues to bear fruit and that the Church in all its settings, continues to accompany this process with its own reflection and pastoral discernment. In other words, that the Church, the local churches continue to accompany this whole process. In particular, I ask you to consider how your local churches can better respond to the growing presence, gifts, and potential of Hispanic young people and families, and of other cultures.⁶

2.1 Preparing the field for a sound *Pastoral Juvenil*

It is the hope of LaRED that this document provides valuable insights that help our bishops to discern the priorities and goals to be considered in a preferential option for young people as protagonists of evangelization. Content for a new pastoral plan needs to be practical, not too long, and user friendly, in order to assist all Church settings to promote consistent actions that could be sustainable over time. Through a comprehensive approach to mobilize Hispanic/Latino youth and young adults, together with young people of all cultural families, *Pastoral Juvenil* will nurture the present and future of the Church.

Many people see *Pastoral Juvenil* as ‘another group’ in a parish and are not aware of the ‘pastoral actions’ done by young Latinos as members of the Body of Christ, which nourish souls, work for justice and peace, and care for all creation. *Pastoral Juvenil* is crucial to engage with over half of Catholics under 30 years old, who are Hispanic. Its unique methodologies and approaches help to prepare our young people to live and thrive in a Church that is more multicultural and interconnected than ever before.

After the V Encuentro, we were ready to organize for action - an important part of the pastoral circle.⁷ The impact of the 2020-2021 pandemic upended recommendations and realities in ministry with young people. One deleterious effect is the decimated ranks of full-time paid ministers working with Hispanic youth and young adults. The suspension of volunteer projects by committed young adults and DACA participants, and the sudden stop of funding for youth, young adults and Hispanic ministries are also of great concern and should be addressed to secure that young Latinos are evangelized and evangelizers, as well as empowered as leaders for the Church and society.

2.2 Responding to prophetic young voices

The voices of Latino young people resound through many documents, sometimes as direct quotes. In both the V Encuentro and PENPJH processes the voices of young people were a crucial component. The consultation with young people for the Synod on Young People and Vocational Discernment as well as the National Dialogue in the U.S., provided valuable insights into their ideals and concerns.

To form young missionary disciples, communities of faith will do best when paying attention to:

1. *Jesus, Mary and the Saints* – encourage celebrations and prayer experiences that intersect identity, heritage, faith, language, culture and popular religiosity to inspire young Hispanics to live closer to God.

2. *Identity, Community and Purpose* – these three aspects are key to attract young people to any human group in the first place, as they explore their place and role in the world. When Christian anthropology is considered and direct invitation is made to be part of a community in mission, young people discover who they are and feel welcome into a wide spiritual family that includes multiple cultural families.

3. *Engagement* – welcome youth and young adults into parish-based activities and ministries through intentional relationships, attentive to their complex realities. A gradual approach for listening, onboarding and development will help those who are not used to active participation in the Church.

4. *Participation* – encourage as wide a participation as possible of young adults including post-graduates to attend meetings, events, and opportunities as they need and would like to be there, without imposing quotas, quorums, etc. Emphasize the free and voluntary nature of being part of the Church while pointing to and the life they receive from Jesus Christ and the help of the community to face and overcome obstacles that everyone deals with on a regular basis.

5. *Initial Reluctance* – invite young people to participate, but keep in mind that any invitation perceived as a first step towards a larger commitment may be met with initial reluctance. The same applies to follow up actions, as many young people will not accept direct phone calls, texts, emails or messaging through social media unless they trust the source.

6. *Attention* – invest time and effort in paying attention to young people in the broader community, not just those who attend Church, to establish genuine intergenerational communication open to evangelization, mentorship, and accompaniment.

7. *Growth* – challenge young people to gradually but steadily become better persons. Many times, they lack self-confidence, think they do not have the skills needed or feel that they are not trustworthy to be at the Lord's service.

8. *Leadership Development* – after attending some ministry meetings and events, many young people feel they need appropriate formation for leadership. Invite young people to participate in formation programs that will equip them to serve as peer minister as well as in parish councils, ministries, community organizing, among other opportunities. Communicate reasonable expectations, process, and timeline for completion of the programs.

9. *Transformational Resources and Relationships* – when approaching the Church, young people expect to be in contact with other people who can lead them to grow in their faith as well as in the personal development, e.g. interpersonal relations; finances; work; coping with stress, mental health and problems; where to go and who to ask when a crisis arises. They know that the Church is there for significant life moments, like marriage, baptisms, and funerals, but they also want to connect faith and daily life for their own benefit and to assist in the transformation of society.

2.3 Top 10 activities suggested with Hispanic youth and young adults

The V Encuentro and the PENPJH conclusions coincide in key activities described as effective to engage Hispanic youth and young adults at the parishes, and at the diocesan and regional levels. It is encouraging to see these initiatives align with *Christus vivit* practical suggestions for young people around the globe. These activities include:

1. *Spiritual Retreats* – Organize retreats that convene young people to pray, reflect and commit to a deeper Christian life, discernment and vocational decisions. One-day and evening experiences are practical, while overnight and weekends are more expensive and complicated to implement. The key is that the retreat be an integral part of an evangelization process that reaffirms and helps young people grow in their relationship with Jesus Christ.
2. *Prayer* – Youth and young adults value opportunities to explore diverse ways of personal, communal, and liturgical forms of prayer. Most are eager to lead prayer moments and assist with traditional and new experiences for spiritual growth and communal life.
3. *Formation* – Many young Latinos show a thirst for sacramental and faith enrichment, spiritual practices, learning about the Word of God, and an understanding of how the Church works as well as how to connect faith with everyday life and in times of crisis. Young people recognize and appreciate quality short talks, panels, group discussions, reading challenges, among other methods to deepen their encounter with Jesus.
4. *Mentoring and Accompaniment* – Ministry leaders supervise, work with and accompany young persons, but a mentoring relationship is key to further their development and become professionals, teachers, and ministers. Mentors help young people grow in self-confidence and learn how to apply skills gained at different trainings and leadership formation to be an effective voice at the table and have agency in various activities. Equally as vital are individuals whose main role is to accompany, which unlike the mentors, establish a relationship of mutual learning and growth.
5. *Missionary Discipleship* – Look for opportunities in which Jesus may encounter young people as he did with the disciples on the road to Emmaus, engaging them in meaningful conversations, interactions and a process of on-going formation as well giving to them a reason to witness their faith and raise the hope of their peers where they feel lonely and despaired.
6. *Communities in Mission* – Called, gathered, and sent, young Latinos thrive in gregarious environments that offer them strong experiences of God and community. These activities intentionally need to be interconnected with university campus ministry, parish and academic opportunities as well as with entities that assist youth and young adults in their faith development and in their educational, social and general well-being.
7. *Service and Solidarity* - Young people seek to transform the world through community service, civic engagement, and other ways of reaching out to people in the peripheries. Service inspired by the Word of God and followed up with prayerful reflection is vital in any kind of ministry with young people.
8. *Heritage* – Cultural traditions that engage young people in meaningful religious activities like altars for Day of the Dead, *Las Posadas* and *Aguinaldos*, celebrations in Marian feast days, enactment of the *Via crucis*, among many others, enrich faith life and are a source of honor and

remembrance. Opportunities to learn, understand and apply cultural expressions and regional diversity in relation with spiritual growth are important to celebrate our rich Hispanic heritage.

9. *Special Events* – The constant request for diocesan and regional gatherings is a healthy sign of hope among young people eager to meet others who are also invested in the Church. Fostering a culture of encounter⁸ through music, arts, festivals, fellowship, and other events animates the exchange and networking between young people beyond their local communities. Learning to do a variety of fundraising activities to participate in these events is essential to cover their expense and in leadership formation.

10. *Online Evangelization* – Young people live as much in the virtual world as in real life. Creative, attractive, and respectful messages model good behavior and meaningful interaction in social media. Catholic content already exists online but young people enjoy more creating it anew based on their own faith experience; these are opportunities where theology, marketing, writing, graphics, literature, spirituality and ministry meet to share the Good News.

PART 3

RECOMMENDATIONS FOR VARIOUS DIMENSIONS OF *PASTORAL JUVENIL*

Ministry with Hispanic/Latino youth and young adults encompass different environments and age segments. Recommendations from the 28 Ministerial Areas at the V Encuentro were cross-referenced with available publications to provide a more complete picture of the most pressing needs. The abbreviations after each recommendation correspond to those documents, which are listed in page 20. In this part, the most recent publications are listed first.

3.1 Youth and Young Adults

Identity – Usually Latino youth and young adults live, study and work in multicultural environments where oftentimes their cultural identity is challenged. The Church needs to explore, accept and embrace who they are: being Hispanic in the United States should not be a shameful experience, rather an enriching experience that nourishes and reflects the whole Body of Christ present in this country. (CV, NC, PENPJH, EM, RTV, NPPHM)

Age Categories – Different cultures categorize young people in different ways. Pastoral programs in U.S. distinguish youth (13-17 years old) and young adults (18-39 years old regardless of if they are single, married, with children or without children). The Synod of 2018 focused on single young people ages 16-29. In the U.S., *Pastoral Juvenil* encompass two specializations: youth ministry or *pastoral con adolescentes* (ages 13-17) and *pastoral de jóvenes*, peer ministry among single young adults ages 18-35. One goal of *Pastoral Juvenil* is to foster the transition from youth ministry to a *pastoral de jóvenes*, where they are the protagonists of pastoral action, and to do both ministries in a spirit of *pastoral de conjunto* with other ministries in the Church. From a different perspective, Hispanic ministry needs to do a better job to engage young adults in various ways of life. (CV, ND, NC, PENPJH, SDL)

Role Models – Hispanic professors in higher education motivate more Hispanic young people in their careers; Latino priests and religious show others it is possible to live the vows and be an

ordained Hispanic minister in the Church; Hispanic married couples preparing young Latinos for marriage, mentor young couples allay normal fears and trepidation during the first years of marriage in particular when becoming parents. Hispanic elected and public officials, entrepreneurs and professionals in higher level positions that have integrity are also good role models to young people. Highlighting Latino role models in society will yield more youth with greater self-confidence and motivation to tackle new challenges and offer additional contributions to our society. (CV, ND, NPM, CCMA, NQ, NS, NC, EM, NPPHM)

Vocational Discernment – Accompaniment of young Hispanics is a high priority for all involved in vocation ministry. We need to approach this *en conjunto* to invite and engage youth and young adults in discernment processes about their vocation and life plan, considering consecrated life and ordained ministry along with much needed solid preparation for marriage and family life, and the value of single life. (CV, NC, EM, NPPHM)

Latinas – The National Pastoral Plan for Hispanic Ministry (1988) presented goals to advance women in the Church, and the V Encuentro process expanded on the support and accompaniment of Hispanic young women to attain more educational and work goals, thus enriching their crucial contributions in the Church and society. (NC, NPPHM)

Assessment – A critical aspect in ministry include the regular review and evaluation of programs, events, and services for Hispanic/Latino youth and young adults. Using different tools to assess their effectiveness at various moments through the year, ministry leaders will be able to fine tune their efforts and determine changes to improve their service to our young people. Listening to their ideals and needs is critical to discern priorities at each level. Many plans get published but periodic evaluations and reports are also needed. Tools to track quantitative and qualitative data help measure results, setbacks, and progress in order to make adjustments, as well as inform fundraising and stewardship of resources. As an integral part of pastoral planning, evaluation and assessment are holistic, not just technical. (ND, PENPJH, NPPHM)

Bilingualism– In a social milieu where monolingualism is still too often the norm (one of many aspects in the “melting pot” vision denounced at the III Encuentro in 1985), Hispanic ministry builds on bilingualism as an asset that strengthens the social fabric. Hispanic ministry needs to update expectations and procedures to take into consideration the growing number of Hispanic young people who only speak English, while also serving most Hispanic young people for whom Spanish is their first prayer language but manage English in their day-to-day life, study and work, and recent immigrants who only speak Spanish. Being *gente puente* (bridge-builders) with our own and others open us to bilingualism across the country allowing us to have a greater impact on younger generations who oftentimes feel not welcomed or on ‘the wrong side’ depending on the ministry leaders’ personal preferences or long held convictions on language matters. (ND, NC, PENPJH, EM, BICM, NPPHM)

Biculturalism – Hispanic ministry is challenged by the need to welcome Hispanics who are not fully aware of their heritage. The range of causes include upbringing, educational practices and even local Church conditions that *de facto* suppress any type of Hispanic heritage in liturgy, prayer life or other markers of Catholicity. Ministry leaders are well positioned to form young people who yearn for identity, community and sense of purpose stemming from their origins, from recent migrants to third generation and beyond, to honor their heritage in the United States. (VE, NC, PENPJH, BICM, NPPHM)

3.2 Youth Ministry

Personal Growth in Community – Young people make decisions that no one else can make for them, regardless of their parents’ desires and ideals. This is true around the globe: how we accompany our youth in making life-giving decisions is critical to any society in order to thrive, and the Church in the United States is no different from any other in this regard. In addition to the sacrament of Confirmation, *quinceañera* retreats and rite of passage is another opportunity to foster faith growth and help young people in a life transition, (CV, ND, NC, EBS, SDL)

Personal Agency/Protagonism – When ministry is considered ‘with’ instead of ‘for’, young people experience hands-on leadership development and formation to rise to the challenges that each generation gets to face. The level of trust we have in young people correlates with the level of responsibility they assume and the increase in their growth into leadership roles, which in turn will determine the quality of community and pastoral action the Church will have in the next half century. (ND, NC, PENPJH, EM, RTV, EBS)

Digital Natives – Young people born after 2000 in the U.S. grow up immersed in constant interaction with digital technologies designed to catch attention and foster interaction of all users. During the pandemic, these new communication technologies proved useful, yet their application on behalf of the mission of the Church still needs to evolve. Many young people express clear preferences for applications that will make it easier to learn, connect and keep updated with Church life, and they are able and willing to assist in this challenge. (CV, NFCYM, ND, NQ)

Educational Attainment – Everyone wants more well-prepared leaders in the Church, particularly committed religious men and women as well as priests, yet there is less consensus on the best ways to advance the educational goals of young people needed to exercise these vocations. One common fear in Hispanic parents is the young person losing their faith and forgetting their roots and family while in college, reasons why they may discourage higher education. On the other side, it is well documented that most parents make sacrifices for their sons and daughters to become respected members of society through educational and employment success. *Pastoral Juvenil* needs to promote the inherent value of higher education, including vocational and trade educational opportunities: we need to advocate for more Hispanic educational leaders as well as lay and ordained ministers. This is a challenge not just for our young people but also for adults and current leaders. (ND, NC, EM, NPPHM)

3.3 Young Adult Ministry

Pluralistic Society – Living in the U.S. is different than living in other countries, as the social fabric includes people of many cultural families and religious creeds kept together or in conflict through laws, public institutions and events. The unique place of the Catholic Church and the diversity of its members are a source of both, pride and tensions. Ministry leaders who can model acceptance of others in a broad way will be the ones whom young people will follow more closely. There are also young Hispanics with ethnocentric and exclusionary perspectives, a phenomenon that is also observed in other cultural families. (ND, NC, SDL, RTV, EM, BICM, NFCYM)

Formation Initiatives and Approaches – Parishes and lay ecclesial movements can offer avenues for developing practical skills and guide young adults in navigating complex aspects of living today. Creating spaces for conversation and theological reflection stimulate personal decisions for long term thriving. Liturgical formation assists young people in a meaningful experience of the

sacraments, liturgies, devotions, Marian celebrations, and other forms of prayer that nurture their faith. Ecumenical formation equips young adults to work with other Christians in a pluralistic religious society. Reflections in small groups or faith communities respond better to young adults' schedules and focus more on key experiences that allow them to deepen their faith in action. This array of formation opportunities is quite different from youth ministry multitude of activities back when they were adolescents and pastoral leaders usually led them from one thing to the next.

Welcomed at Planning and Decision-Making Boards – Parishes, dioceses and other Catholic institutions can explore different ways to invite, include, and integrate young adults in pastoral planning and decision-making bodies. Their participation in councils, core teams, and advisory boards bring their voice to those settings and help young adults grow and mature. Catholic organizations are also called to integrate young adults in their governance, overall operations, and membership.

Mentoring and Accompaniment - There is a considerable need for adult leaders who can model healthy spirituality and vocational discernment as married couples, priests, religious, missionaries, teachers, etc. orienting young adults to grow in their vocation living in communion with other active Catholics. Young adults themselves are then able to accompany younger generations of Hispanic/Latino students, parishioners or members of lay ecclesial movements. The Church benefits from the numerous trainings and formative experiences young people go through when growing up.

3.4 Campus Ministry

Catholic Campus Ministry - The main challenges beyond enrollment in any higher education institution are: retention, perseverance and graduation rates. All are still dismal for Hispanics when compared with other ethnic populations. *Pastoral Juvenil* leaders can connect with Catholic campus ministers to accompany Hispanic students challenged by cultural shock moving into a university campus, prayer life in English when Spanish is their main prayer language, lack of visibility of Hispanic cultural symbols or presence (flags can go a long way to make someone feel proud and welcomed!) as well as a 'one size fits all' approach to ministry which assumes that since all students speak English for their classes there is no need to accommodate or cater to Spanish speakers, even though Spanish is by far the largest language spoken at home in the country after English. (ND, NC, MTA, CCMA, EBS, SDL, RTV, NS, NQ)

Outreach to Community Colleges – More than half of Hispanic/Latino students complete their degrees at community colleges, where the presence of the Church is less palpable. There is only one campus minister per 60 community colleges⁹. To accompany over 1.5 million Hispanic students attending community colleges, parishes, dioceses, and Catholic organizations need to discuss and commit to this urgent outreach to be part of the solution.

Connect College Graduates with Parishes – Young adults will go where the jobs are, so returning home to the same parish is an option that fades when a job is found elsewhere. Feast days, parish festivals, patronal feasts, and community celebrations are all opportunities to invite young people who recently moved to a new parish. Organizers of those events may include an 'outreach team' with parish swag or distinctive outfits to interact with new participants and invite young adults enjoying the parish event to join a community in mission.

3.5 Pastoral de Conjunto

Rooted in Baptism – Renew the baptismal call to holiness and mission. Our baptismal promises are expressed in communal life while contributing as co-creators with God in leading the human family to authentic love and mercy in every cultural setting, people, and place. (CV, NC, EM, EBS, RTV)

Vibrant Parish Life – There is a consistent call to strengthen the connection between family and parish, to leverage the intergenerational reality for growth in the faith among people of all ages. Church programs and activities help integrate faith and culture within families and communities, with a sense of pride in the rich Catholic Hispanic heritage. The whole parish congregation should form and encourage Hispanic youth and young adults to see themselves as missionaries who reach out to evangelize other young people beyond their circles. Parish ministries should invest ‘time, talent and treasure’ to strengthen spiritual practices, theological reflection and Scripture literacy of Hispanic youth and young adults. That investment complement resources and efforts for outreach, liturgy, and retreat experiences to attract young people. (CV, NC, PENPJH, RTV, SDL)

Social Media, Communications, and Technology – The call to create specific content for online evangelization was made more urgent by the pandemic. Catholic TV, newspapers and social media will benefit from inviting more Hispanic young people to write, create content and lead new initiatives. Online collaboration is now more possible than ever, connecting digital ministry outreach from various regions with the U.S. (CV, NC, UM)

Collaboration between National Catholic Organizations – There is great opportunity for active, dynamic and creative collaboration among staff, members and programs of different organizations to put their best minds together and connect resources. Following the model of the V Encuentro and the National Dialogue, collaboration will strengthen the pastoral care of Hispanic/Latino youth and young adults, as well as ministry leaders who grow with ongoing formation. Such collaborations are crucial for next steps. (ND, NFCYM, NPM, CCMA, CV, PENPJH, NPPHM)

Meaningful Work in Ecclesial Structures - The Church benefits when Hispanic young adults join the ranks of staff in various ecclesial structures, in clerical work as well as in ministerial and managerial positions. Parishes, dioceses, Catholic schools, colleges, universities, campus ministries and institutions benefit from hiring capable Hispanic young adults motivated to make a difference in the lives of others, in a similar way that an excellent teacher, staff, counselor, minister or administrator made an impact in the institution and the people they serve. Offering pathways for career development as employees in Catholic institutions go a long way for both, young people and the Church. (ND, NC,)

Catholic Education – The value of Catholic education, both in high school and in college, is revered but not always embraced. Its cost is a deterrent for Hispanic families that are price sensitive, another reason is that public schools have the means to help navigate disabilities and learning challenges. A better outreach of Catholic universities to Hispanic parents, not just the young people, would yield a higher enrollment: while the American educational system considers any 18-year-old as fully capable of making their own decisions, the reality is that Hispanic families have a big say in what, where, and how their children study. Special funds and scholarship programs make possible for Catholic colleges and universities to increase Hispanic/Latino enrollment, retention and graduation. (NC, EBS, RTV)

Ministry Leaders - Hispanic youth and young adults ask for ministry leaders who, without judging or looking down, 'meet people where they are': location, cultural identity, faith journey, personal development. Ministry leaders who can communicate in both languages, English and Spanish, connect with young people who speak both or either, acknowledge and affirm their cultural background while providing intercultural formation. (CV, NC, PENPJH)

Welcoming in Catholic Lay Ecclesial Movements –Retreat oriented ecclesial movements help young people across transitions. There are good examples of special events that become a gateway for active involvement in parish life. Lay movements that have small faith communities help young people mature in their faith. Unfortunately, some Catholic organizations do not offer flexible pathways for high school students, college students, or recent graduates to join their ranks, nor informing young people about key benefits of joining Catholic lay ecclesial movements.

Vocations - Catholic parishes, schools, and lay ecclesial movements may involve its members, affiliates, collaborators, families, and benefactors in supporting the formation of seminarians, religious novices and lay ecclesial ministers of Hispanic heritage. All Catholic institutions should seek opportunities to develop bilingual, intercultural and intergenerational competencies, aware that more than half of today's young Church is Latino. Investing in vocational discernment for life requires time for conversations, to mentor the person going through a self-discovery and exploration of God's call in their life. One of the most impactful opportunities for discerning ordained or consecrated life during college years is spiritual accompaniment by a priest or consecrated religious.

Collaboration for Discernment- Parishes, dioceses and Catholic organizations are called to increase the number of qualified personnel available for discernment and accompaniment of young Latinos in collaboration with youth and young adult ministers. In *Christus vivit* we read about the complementary roles of ordained, religious, and lay ministers that accompany the discernment process of youth and young adults. Religious orders and diocesan seminaries are called to collaborate, offering annual retreat experiences for young adults, college students, recent graduates, and young members of Catholic organizations.

Family Ministry - Marriage preparation and workshops on interpersonal relationships are valued by Hispanic young adults interested in married life. Parishes are the main source for these programs, opening key opportunities to invite also young adults who are not currently active in the Church. Offering liturgical formation about marriage traditions among Hispanic/Latino young people are very attractive to young adults. There is a great need to accompany recently married young couples and single parents who do not fit in *Pastoral Juvenil* by inviting them to faith communities appropriate for their new marital and family reality. Family retreats are also valued, particularly those where all members are included in activities that reinforce interpersonal relationships and intergenerational support, among other urgent aspects of family life today.

Social Ministry / Reaching Out to the Peripheries – Social ministry is an integral expression of the Gospel and Christian commitment as co-creators with God. Hispanic/Latino young people are very interested in taking care of the earth and climate change, and in the transformation of unjust aspects in society. Parishes, dioceses and Catholic organizations do well to invite, engage, and actively recruit them to social ministries, including Dreamers and DACA participants. A key aspect is to root all social ministry efforts in prayer and to do it in collaboration with the parish community, as well as in the schools, colleges, and universities. Parishes that act as cultural centers to enhance life in society help reinforce prevention programs for at-risk youth and young adults. Consistent promotion of civic engagement, including voter registration, are concrete actions valued by Hispanic/Latino young people.

Pastoral Formation - After the V Encuentro, several national organizations, convoked by the USCCB, created a project entitled VEYAHLLI, for developing leaders among Catholic Hispanic/Latino young adults. This program is an alternative and complements others offered by diocesan, regional, and national institutes. It has three branches: (1) formation courses, (2) accompaniment opportunities, and (3) a resource center. In addition to content, it promotes pastoral skills and group experiences that help practice synodality and *pastoral de conjunto*. LaRED supports VEYAHLLI as well as other institutes that offer leadership formation for Hispanic/Latino young adults.

PART 4

PROPOSITIONS FOR THE NEW PASTORAL PLAN FOR HISPANIC MINISTRY

The following propositions are meant to mobilize the Church on behalf of ministry with Latino youth and young adults. They are based on the sources consulted to develop this document and the reflection of the members of LaRED

4.1 National level

1. That the USCCB, as a body of bishops, boldly proclaim that the Church in the United States has a **“preferential option for young people”** and that it will support the study and implementation of the key aspects in Pope Francis’ post- synodal apostolic exhortation *Christus vivit*, the V Encuentro conclusions, and the findings of the National Dialogue which span across the wide-ranging Catholic ministries that engage youth and young adults. This recommitment will help frame new initiatives for the clergy, religious and lay ecclesial ministers to actively engage young people as both evangelized and as evangelizers in the United States.
2. That the USCCB, through its Committees on Cultural Diversity in the Church and Laity, Marriage, Family Life and Youth, express support for the **“Decade for Pastoral Juvenil”** coordinated by the National Catholic Network de Pastoral Juvenil Hispana (LaRED) to revitalize ministry with Hispanic youth and young adults, together with campus ministries, and lay ecclesial movements in the Church. In addition, we propose that these two USCCB Committees (and the appropriate subcommittees and working groups) set aside time on their agenda each year to follow up on any advances made to engage Hispanic young people at all levels of the Church.
3. That national Catholic institutions, organizations, and lay ecclesial movements include, in their regular agenda, as well as annual impact reports, the practices, resources, and personnel that are being dedicated to engaging Hispanic young people in their own mission.
4. That LaRED together with its partner Catholic organizations provide—online and in person—timely guidelines, training, and assistance to assist regions, dioceses and communities that struggle engaging Hispanic young people.

5. That the USCCB Subcommittee on Hispanic Affairs maintain an electronic updated directory of existing and successful formation initiatives, including the V Encuentro Young Adult Hispanic Leadership Initiative (VEYAHLI) to expand leadership formation of Hispanic young adults. This directory should include spiritual, vocational, and learning programs for fruitful ministry in the Church.
6. That the USCCB staff for Hispanic Affairs, Higher Education, and Youth and Young Adult Ministries work together to establish an “Alliance for Hispanic Ministry in Higher Education” with student, faculty, and staff representatives from different episcopal regions, as well as other partner organizations, to coordinate and evaluate *en conjunto* specific initiatives to advance pastoral care, religious engagement and vocational discernment of Catholic Hispanics who study and work in higher education institutions.
7. That the USCCB staff for Hispanic Affairs, Higher Education, and Youth and Young Adult Ministries publish an online annual report on advances to include Hispanic families and young people regarding access, admission, retention, and graduation rates at Catholic schools, colleges and universities. An addendum should report advancements in offering Catholic campus ministry with Hispanic students, faculty, and staff at community colleges, mentioning opportunities for further development in the upcoming year.
8. That the USCCB staff for Hispanic Affairs, Higher Education, Evangelization and Catechesis, and Youth and Young Adult Ministries assess the state of Hispanic ministries with young people and offer support and suggestions for advancing the Catholic engagement and accompaniment of Hispanic young people at all levels and areas of Church life, in collaboration with national organizations.

4.2 Episcopal Regions

9. That institutes for pastoral formation within each region include, in their regular agenda, as well as annual impact reports, what practices, resources, and personnel are dedicated to form ordained, religious and lay ministers equipped to engage with Hispanic young people in Church and society.
10. That episcopal regions share self-assessment practices, including online support and periodic trainings, that are user friendly to assist local communities and organizations with evaluating their level of engagement with Hispanic youth and young adults.
11. That episcopal regions establish annual meetings of representatives from Hispanic ministry youth, young adult and campus ministries, vocation teams, religious communities, and diocesan formation centers, to review, coordinate, and evaluate specific practices and provide feedback and mutual support for improving pastoral care to Hispanic young people.

4.3 Dioceses

12. That diocesan bishops include specific appeals for supporting Hispanic Ministry, Youth Ministry, Campus Ministry and Young Adult Ministry in their funding campaigns, if it is not done already.

13. That dioceses establish annual days to gather young people with their bishop(s) for prayer, mutual listening, and fellowship, following the example of bishops gathering with young people at the V Encuentro national event in 2018.
14. That dioceses establish an annual meeting of diocesan offices of youth ministry, young adult ministry, campus ministry, ethnic and cultural ministries, and other pastoral areas such as evangelization and liturgy to evaluate the state of Church engagement with Hispanic/Latino youth and young adults. This meeting should strengthen the connections and transitions among ministries to secure that there is *pastoral de conjunto* and collaboration among all ministries for the sake of engaging young people in different settings.
15. That dioceses identify, invite, and equip specific parishes to serve as hubs for evangelization and missionary outreach with Hispanic/Latino students attending local community colleges, and with Hispanic/Latino young adults in the working world. That diocesan personnel facilitate resources to train lay ecclesial ministers for young adult and campus ministries as distinct ministries that require specific preparation. That they make available intercultural competencies training offered by Catholic institutions, regional and diocesan programs.
16. That dioceses establish annual 'College Night' at deaneries or parishes organized through youth ministry where Hispanic/Latino college students share with junior and senior high schoolers their best experiences in higher education, key advice preparing for college life, and addressing their personal growth including spiritual development through campus ministry.
17. That dioceses increase their support for parish youth and young adult ministries for Hispanic young people in junior high and high school, and young adults ages 18-35, and encourage existing ministry efforts for these age cohorts in the Hispanic population.
18. That dioceses and parishes facilitate pathways for college graduates to offer their skills and knowledge in offices, parishes, Catholic institutions, and organizations. These pathways should build on existing Catholic volunteer programs to create new initiatives where Hispanic/Latino graduates identify specific needs or issues they can help resolve within local communities.

4.4 Parishes

19. That parishes establish annual celebrations for young people. These could include celebrations around the feasts of St. John Bosco, Patron of Youth, or Bl. Pier Giorgio Frassati, Patron of Young Adults, as well as the annual World Youth Day celebration on Christ the King Sunday, where young people could gather with their pastors for prayer, mutual listening, and fellowship, following the example of bishops gathering with young people at the V Encuentro national event in 2018.
20. That parishes increase use of art, music, drama, film, literature, photography and digital media in pastoral formation, evangelization and mission, and offer formation and support to young people in music ministry to serve the community.

21. That rural deaneries pool resources *en conjunto* to support Hispanic youth and young adults living in the area, including programs for at-risk youth and migrant youth.
22. That parishes coordinate their complementarities in urban deaneries, in a way that they share best practices and resources in the areas that each parish is strong (Hispanic Ministry, youth ministry, young adult ministry, campus ministry outreach, at risk youth outreach, etc.) for the common good.
23. That parishes establish family retreat days that bring together all members of families for one day experiences on communication, interpersonal relationships, intergenerational enrichment, discernment of gifts and talents, among other aspects to strengthen family life. Hispanic youth and young adults help organize key aspects of the program, structured dialogues with peers and younger ones as needed.
24. That parishes organize sessions for parents in which Hispanic undergraduate students share challenges and fruits in their path to college so families can plan, prepare and act in advance. These sessions are meant to encourage the value of higher education, engaging in campus ministry outreach while in college and connecting parishes with college life.
25. That parishes organize special events to welcome recent graduates and connect them with key members in each ministry to accompany Hispanic young adults.

4.5 Catholic Schools, Colleges, Universities, Campus Ministry

26. That Catholic educational institutions facilitate, encourage, and offer training for intercultural skills in ministry for all incoming new staff and faculty, as well as administrators and student leaders.
27. That Catholic school administrators and Hispanic ministry regularly evaluate the state of Hispanic/Latino enrollment, identify successes, challenges, and viable options for change. Furthermore, that they publish joint online annual reports on key findings, challenges, and initiatives for the upcoming academic year.
28. That Catholic colleges and universities reach out to parishes in their admissions cycle, if not done already, to encourage families to consider the value of Catholic higher education. Admission officials can coordinate with Hispanic ministry, youth ministry and high school campus ministry in their target markets, to extend their reach and engage with Hispanic families early in the high school journey.
29. That LaRED and the Catholic Campus Ministry Association (CCMA) assist campus ministers in establishing outreach initiatives with Hispanic/Latino students that respond to local realities. Outreach initiatives should help to adapt and enhance different aspects like liturgy, prayer, faith formation, spiritual development, educating for social justice and formation for Christian leadership. Starting with campus ministers at Hispanic Serving Institutions, both networks should share best practices and ongoing formation for professional ministers, post-graduate campus missionaries and engaged students.

4.6 Catholic Organizations, Lay Ecclesial Movements

30. That leaders in Catholic organizations and lay ecclesial movements include, as part of the regular agenda and annual impact reports, what practices, resources and personnel are dedicated to enhancing the engagement of the Church with Hispanic youth and young adults, in particular young Latinas, college students, Dreamers, DACA participants, and at-risk youth. LaRED should work *en conjunto* with key partner organizations and movements to assist in this endeavor.

Ministry builds on relationships more than programs

CONCLUSION: PROTAGONISTS OF HOPE

“What we have seen and heard, we proclaim” Like the disciples on the road to Emmaus, the participants of the V Encuentro process went back to their hometown to share with others the transformative encounter that affirmed their call to be missionary disciples. In *Christus vivit*, Pope Francis emphasized that the disciples on the road to Emmaus, “they themselves *choose* to resume their journey at once... to return to the community and to share the experience of their encounter with the risen Lord.”

We are called to *choose* to act with hope. This is a crucial aspect of the *mística*¹⁰ in *Pastoral Juvenil*. Before Jesus joined the disciples to Emmaus, they were talking with sadness, perhaps even despair. Talks among ministry leaders can sometimes lead to anxiety due to recurring challenges and threats to pastoral action, and the large number of tasks that need constant attention. There is fear of losing past achievements, of gains undone by changing structures, and of leaders that are not ready to overcome the challenges ahead.

Pope Emeritus Benedict XVI reminds us that, starting with what is already accomplished, “each generation must make its own lasting contribution” (*Spe salvi*, 25). The task for each generation is to keep building up the community of faith, a task that is always renewed and never completed. Our faith in Jesus leads to greater hope and specific acts of love with one another, to go out and share the Good News with others, to engage young people in the mission of the Church.

As LaRED, we reaffirm the overarching goals for *Pastoral Juvenil*¹¹ with the understanding that communities in each parish, school and lay ecclesial movement will adapt and expand them to create specific goals that respond to their unique reality. Our commitment to accompany Hispanic/Latino youth and young adults (also referenced as *jóvenes* in Spanish) is clear and unequivocal:

- To connect *jóvenes* with Jesus Christ through spiritual formation/direction, religious education/formation, and vocational discernment.

- To connect *jóvenes* to the Church through evangelizing outreach, the formation of the faith community, and pastoral care.
- To connect *jóvenes* with the mission of the Church in the world through forming a Christian conscience, educating and developing leaders for the present and future.
- To connect *jóvenes* with a peer community through developing peer leadership and identifying a young adult team for the purpose of forming faith communities of peers.

We are sent to multiply encounters that evangelize our young people. Recounting the historic memory of Hispanic/Latino ministry, at all levels, help us to remember that Jesus Christ walks with us at each step of the way. Just as the Apostles did, we proclaim what we have seen and heard (1 Jn 1: 3) so that others experience the personal encounter with Jesus Christ as the source of abundant life. May we be courageous and firm in our resolve to accompany our young people to fulfill their call: “the young want to be protagonists of change... to build the future, to work for a better world.” (*Christus vivit*, 174)

NOTES

1. See the V Encuentro Proceedings and Conclusions, p. 228 – *Pastoral Juvenil Hispana* - Hispanic/Latino youth and young adult ministry, usually serving single young people between the ages of 16 and 30 in a Spanish or in a bilingual setting.
2. See *Christus Vivit* 174, 203, 210, 219; *Christifideles Laici*, 46; Decree on the Apostolate of the Laity, *Apostolicam Actuositatem*, 12.
3. See Hispanic Association of Colleges and Universities, https://www.hacu.net/hacu/HSI_Definition1.asp
4. See the V Encuentro Proceedings and Conclusions, p. 227 – *Pastoral de Conjunto* – The harmonious coordination of all elements of pastoral ministry and pastoral ministers.
5. “Synodality” describes Church “communion when all her members journey together, gather in assembly, take an active part in her evangelizing mission.” See https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20180302_sinodalita_en.html
6. See the V Encuentro <https://vencuentro.org/wp-content/uploads/2018/09/Message-of-Pope-Francis-for-the-National-V-.pdf>
7. See the V Encuentro Proceedings and Conclusions, p. 227 – Pastoral Circle – In its most basic form, it consists of the “See, Judge, Act” methodology to engage the faithful in a process to deepen their understanding of reality (See), followed by reflection of that reality in light of Scripture and the Catholic faith (Judge), leading to a response to God’s call to transform the reality in accordance with Gospel values (Act).
8. See the V Encuentro Proceedings and Conclusions, p. 222 – Culture of Encounter – This progressive development of a people of fraternity in which individuals are seen first for their dignity as being created in God’s image and likeness.
9. See *A National Study on Catholic Campus Ministry*. United States Conference of Catholic Bishops, 2017. p. 1.
10. See the V Encuentro Proceedings and Conclusions, p. 226 – *Mística* - The motivations, profound values, traditions, prayer, music, art, and methodologies that generate a spirituality that incentivizes faith and ministry.
11. See *Pastoral Juvenil Hispana* in USCCB <https://www.usccb.org/beliefs-and-teachings/who-we-teach/pastoral-juvenil>

ABBREVIATIONS AND REFERENCES

Main Sources

- CV – Post-Synodal Exhortation *Christus vivit*, 2019
- PENPJH – First National Encuentro for Hispanic Youth and Young Adult Ministry. LaRED, 2006.
- VE – V Encuentro Proceedings and Conclusions, United States Conference of Catholic Bishops, 2020.

Additional Sources

- BICM – Building Intercultural Competence for Ministers. United States Conference of Catholic Bishops, 2012.
- CCMA – Catholic Campus Ministry Association Strategic Plan 2020-23 Draft, 2020.
- CP – National Study of Catholic Parishes with Hispanic Ministry. Center for Analysis and Research in the Apostolate, Boston College, 2015.
- CS – National Survey of Catholic Schools Serving Hispanic Families. Boston College, 2016.
- EBS – Empowered by the Spirit: A Pastoral Letter on Campus Ministry. United States Conference of Catholic Bishops, 1986.
- EM – Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry. United States Conference of Catholic Bishops, 2002.
- FD - Final Report of the XV Synod of Bishops on Young People, 2018.
- FV - Perspectives on Hispanic Youth and Young Adult Ministry, #3, #6. Instituto Fe y Vida / Institute for Faith & Life, 2010.
- MTA – Ministering to All: Building a Spiritual Home for Hispanic / Latinx Students. Association of Catholic Colleges and Universities, 2018.
- NC – National Colloquium on Ministry with Hispanic Youth and Young Adults. LaRED, Boston College, 2016. Essays in Ospino, H. (Ed.) *Our Catholic Children: Ministry with Hispanic Youth and Young Adults*. Our Sunday Visitor, 2018.
- ND – National Dialogue Report. National Federation of Catholic Youth Ministry, 2021.
- NFCYM – 2019-20 Annual Report: National Federation of Catholic Youth Ministry, 2020.
- NPM – National Pastoral Musicians Association 2.0 Strategic Plan, 2019.
- NPPHM – National Pastoral Plan for Hispanic Ministry. United States Conference of Catholic Bishops, 1988.
- NQ - A National Qualitative Study on Catholic Campus Ministry. United States Conference of Catholic Bishops, 2018.
- NS - A National Study on Catholic Campus Ministry. United States Conference of Catholic Bishops, 2017.
- PF - National Symposium on Catholic Hispanic Ministry, 2008. Essays in Ospino, H. (Ed.) *Hispanic Ministry in the 21st Century: Present and Future*. Convivium Press, 2010.
- PJH – Decade of Pastoral Juvenil 2020-2030: Proyecto Juvenil Hispano, Draft. LaRED, 2021.
- RTV – Renewing the Vision: A Framework for Catholic Youth Ministry. United States Conference of Catholic Bishops, 1997.
- SDL - Sons and Daughters of the Light: A Pastoral Plan for Ministry with Young Adults. United States Conference of Catholic Bishops, 1996.
- UM - National Symposium on Catholic Hispanic Ministry, 2014. Essays in Ospino, H. (Ed.) *Hispanic Ministry in the 21st Century: Urgent Matters*. Convivium Press, 2017.

Appendix - V ENCUENTRO - PASTORAL JUVENIL FACTS AND FIGURES

Table 1 – All regions reported strategies related to ministry with youth, young adults:

Region	Strategies – Youth (Y)	Strategies - Young Adults (YA)	Strategies – Catholic Education
1	Develop <i>Pastoral Juvenil</i> Plan, training young missionaries, retreats that respond to cultural realities	Involve in liturgy, inter-diocesan events, pastoral care of Young Adults with disabilities	
2	Retreats, Bilingual workshops, formation young missionaries, include voice in decision-making		
3		Voice in decision-making, involve Young Adults in programs, mentoring, formation in leadership, Human development	
4	Formation missionaries, spirituality, transportation, reality of youth		
5	Hire diocesan personnel for <i>Pastoral Juvenil</i> Hispana, network diocesan leaders, training, monthly meetings		Connect nearby parishes, recruit students for pastoral institutes, groups, Theology of the body. Increase outreach Latino families, scholarship funds, invite Hispanic students, share best practices
6	Hire diocesan coordinators for <i>Pastoral Juvenil</i> , create diocesan and regional youth events, promote awareness to create Hispanic youth groups	Hire diocesan minister for Hispanic young adults, awareness of <i>Pastoral Juvenil</i> parish level, support young people independent	
7	Form youth leaders, professional help for at-risk youth, fund-raising, communication parish-dioceses.		Scholarship fund, programs for parents, support for students, collaboration in formation of ministers to reflect Hispanic reality, hire Hispanic staff
8	More resources for retreats, talks, music, events, spiritual programs, pastoral advisors, social action, vocations, at-risk youth, <i>Pastoral Juvenil</i> events		
9	Ministry plans respond to youth reality, religious, Human formation		Promote Catholic schools among parents
10	Voice in decision-making, mentors, more parish and diocesan financial resources, infrastructure	Formation new leaders, training for stewardship, workshop to discern gifts and talents, invest good use of social media	Guidance for parents on school system when immigrants
11	Technology in ministry, peer accompaniment, vocational discernment, catechesis starts from reality, listening to improve ministry, comprehensive plan <i>Pastoral Juvenil</i>		Mentor, scholarships, accompany to complete higher education, campaign academic perseverance, orientation for parents
12	Connect with families, support pastoral leaders. New methods of training, awareness with parish priests, campaign to identify new leaders, spiritual retreats, collaboration diocesan offices		
13	Retreats to motivate stay in the Church, invite youth through new media. Form youth groups, formation Hispanic leaders, peer mission and evangelization, programs respond to realities faced by teens		Multiculturalism, respectful integration of cultures
14		Promote cultural integration of young people, promoting awareness with priests	Training to unite various cultural groups, training for Hispanic Ministry in the seminary

MISSION STATEMENT OF HISPANIC YOUTH AND YOUNG ADULT MINISTRY

We, the Catholic Latino young people
who participate in Hispanic youth and young adult ministry,
feel called and committed to the mission of the Church,
to wholly form and prepare ourselves through pastoral action,
and to lovingly evangelize other young Hispanics
according to their own situation and experience.

We strive to offer immigrants and citizens alike,
the ever new and joyous truth of the Gospel,
highlighting gospel values,
and making an effort to reach
those who need the Good News the most,
who do not know God,
or who have strayed from the way of Jesus.

We propose to carry out this mission
through the testimony of our lives
and our prophetic leadership among our peers,
investing our gifts and talents
in evangelizing and missionary efforts
rooted in the places where they live, work, study, and have fun,
always following the example of Jesus,
and strengthening ourselves in the Eucharist.

—First National Encounter for Hispanic Youth and Young Adult Ministry (PENPJH), 2006