

MINA

**Manual For
Church Planting
Among
Hispanic Americans**

By

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Dear MNA Friends,

It is a joy for me to support and affirm Dr. David L. Moran's work with Hispanic Americans and this manual for church planting among the most rapidly growing ethnic minority in the United States.

I have known Dr. Moran personally and his work in the inner city of Houston, Texas, since 1987. I watched him lead a PCA church, Oaklawn Presbyterian, in a transition community to fully embrace the growing majority population who were primarily Mexican Americans.

I have served with him on several South Texas Presbytery committees, as well as participated with him in his vision to plant more Hispanic PCA congregations in the greater Houston area.

This manual is the product of "hands-on" ministry and the fruit of a labor of love for him and his family. After 20 years of ministry as senior pastor of Oaklawn Presbyterian, a bilingual, bicongregational church, Dr. Moran was called to the Key Biscayne Presbyterian Church in south Florida to apply the lessons learned in Houston to a multinational community.

If we are to reach our nation for Jesus Christ in obedience to the Great Commission, then we must reach the ever-growing Hispanic population who has become our neighbor. A study of the principles and practices in this manual will help us become more effective in expanding the Kingdom.

Sincerely in Christ,

A handwritten signature in black ink that reads "Jim Bland". The signature is written in a cursive, slightly slanted style.

James C. Bland III
MNA Coordinator

**Dedicated to the Congregation of
Oaklawn Presbyterian Church
Whom I Love With the
Affection of Christ**

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Part I

Introduction

Acknowledgements

To everybody I will forget by attempting to thank some

To my parents for instilling in me their passion for world evangelism

To the gracious people of Houston's east-end barrio for making *su casa nuestra casa* and allowing our family to drink deeply of Mexican culture for 20 years

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To Legree Finch for helping me to contextualize my observations for the PCA

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To Tim McKeown and Jim Bland for their friendship and I Chronicles 12:32 leadership

To Michael, Leah, Nathan, Andrew, and Miriam Moran who are my joy and letter

To Ann my *ayuda idónea suprema*, the most incarnational person I know

To the Lord of the Nations and King of the World

Foreword

Good grief, this manual is loaded up with a lot of stuff. Most of the stuff might be considered sociological. And sociological stuff must not supplant our confidence in the power of the gospel (Romans 1:16). If it does, please toss it.

However, sociological observations often are helpful in solving the problem of wineskins, creating effective ministries. Specifically, as we open our eyes and gaze (John 4:35) on a ripe Hispanic-American harvest, some of this stuff could help us to gain a strategic impression.

However, the further one goes down this road of trying to identify characteristics and tendencies of another culture, the greater is the level of discomfort. Latin author Ed Morales admits that his own search to identify the Hispanic-American has no end. He summarizes the borders between Latins as generational, national, and regional.

In this manual I am self-consciously **generational** in my categories of cultural characteristics and have neglected the other borders. I believe it is helpful for church development to consider the evolution of culture from the perspective of the first generation immigrant as it changes, detours, and reshapes itself in succeeding generations. There are many terms used by journalists, sociologists, and others to label this process: biculturalism, syncretism, synthesis, assimilation, mainstreaming, Americanizing, hybrid, etc., to name a few. All of them contain truth; none of them is adequate. Each of them in some context will offend.

My view is that Hispanic-American culture is not best described as bicultural or synthesis, but rather as an extremely dynamic culture, not static, which has been forged and continues to be forged by its reaction to other cultures and its own migratory history. As such, Hispanic cultures in the United States possess their own unique identity.

May God help us to “pitch our tent” among our Hispanic neighbors as Christ did among us and create the appropriate wineskin to receive the new wine of an abundant multinational harvest in our Mission to North America.

Preface

The burden of this manual is to begin a conversation about the challenges of making disciples of the Hispanic-American nations that reside in the USA. The conversation will seem a bit complex, because not only is there a variety of cultures under the umbrella called “Hispanic,” but also because we are addressing a moving target, in the sense of cultural evolution, and addressing it from differing perspectives. The particular cultural target in mind and the evangelist’s point of reference will determine particular strategy.

For example, first generation Latin church planters will probably use the Spanish language, and then seek to maintain relevancy with the culture and language of their children. Established English-speaking churches, on the other hand, will reach a short distance cross-culturally to contact English-speaking Hispanic-Americans (about 73% of all residents) and/or reach back against the flow to first generation Spanish speakers.

Keeping a broad multi-generational perspective will be helpful to both the established church and the church planter. For the first generation immigrant church to be most effective, it will endeavor to provide English ministries for the second and third generations that are evolving linguistically and culturally. On the other hand, as second generation congregations are established in English, many will desire that the Spanish language be included, in some fashion, to maintain that sense of “I feel at home here.” Of course, those churches that address the big picture and are able to provide all of these needs of multi-generations will do well. There are, of course, many methods and approaches, each depending upon the aspirations and the characteristics of the group targeted.

The question is often raised as to which major target should be prioritized – first generation Spanish-speakers or second generation and beyond who are more proficient in English. The answer is **both**. The emphasis of a particular church or church planting situation

will depend upon context, calling, gifts, and resources available. Both groups present themselves as compelling harvest fields. The first generation, from a church-growth perspective, is uprooted, rapidly growing, more religious, and open. Also the children of this group will provide much potential leadership for succeeding generations. The second generation and beyond are more numerous, more accessible to established churches that speak English, and also afford much potential bilingual leadership.

Of course, to reach the first generation, competent Spanish-speaking church planters or lay evangelists must be identified. Reaching English-speaking Hispanics allows for much creativity in approach. Monolingual teaching elders, for example, can mentor bilingual Hispanics who, in turn, can minister across a broad spectrum, fulfilling a variety of leadership roles. Each church and each individual must obey Christ's call to be sent to this largest of ethnic minorities.

The strategies suggested in this manual bear no specific burden of priority. There are a variety of gifts and many ministries. All are needed for this exciting enterprise. Our desire is to be all things to all men and, by all possible means, to win some.

Disclaimers

- This manual expresses no view regarding the *English only* political movement in this country. The evangelist's concern is to identify with the person hearing the gospel. He himself (the evangelist) must make any adjustment necessary to make the unchanging content of the gospel understandable, including speaking the heart language of the recipient.
- This manual expresses no view regarding the political discussion of *bilingual public school education*. In the **church**, every effort should be made to communicate heart-to-heart in the disciple making process. It would be unthinkable to ask people to become proficient in English as a qualification for following Christ.
- This manual offers no political view of any issue related to *immigration*. It simply responds to what God has already done providentially in bringing new immigrants to live next door to the Presbyterian Church in America. The comments contained in this manual presume a desire on the part of a denomination, founded on a commitment to the Great Commission, to be witnesses in Samaria (among our near-ethnic neighbors).
- This manual, while characterizing some Hispanic Americans as *progressive* who are mainstreaming, is making no value statement culturally with that terminology. This manual does not assume that becoming more American is valued superior to remaining more culturally Latin nor vice versa. However, cultures are not value neutral in the sense expressed by modern multi-culturalism, but neither do they judge each other. The judge of all cultures is the King of the supra-cultural kingdom of God.

Purpose of this Manual

**To provide church planting agencies with a primer for understanding
some of the issues of Hispanic-American church
planting and development in the United States.**

Vision

We see the planting of hundreds of bilingual Hispanic-American churches that will be English-proficient or Spanish-proficient.

We also see established congregations enfoldng English-proficient Hispanic Americans or establishing Spanish-language congregations on their campuses, utilizing a variety of methods and ministry models to reach as many as possible.

Biblical Foundations

Rationale for Establishing *Multi-ethnic and Culturally Relevant *Multi-cultural *Churches

1. We are called to live in unity with people from diverse backgrounds through the Body of Christ. *"The mystery of Christ...is that through the gospel the Gentiles are heirs together with Israel, members together of one body..."* Ephesians 3:6. Multi-cultural and multi-ethnic churches provide opportunities to celebrate unity with diversity.
2. A multi-ethnic church is the consistent eschatological call of the Scriptures. *"And many peoples and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat Him,"* Zechariah 8:22. *"Nations will come to your light,"* Isaiah 60:3. *"All [nations] assemble and come to you..."* Isaiah 60:45, also Revelations 15:4.
3. Multi-ethnic churches provide opportunities for profound spiritual fellowship and for experiencing the deep love of Christ, Ephesians 2:11-18; 3:18.
4. Multi-cultural and multi-ethnic churches help us to broaden our perspective of God's concerns. In these multi-cultural churches, it is impossible to see God siding with one cultural group. Because Antioch was a church of both Jews and Greeks, even the "mature" leadership was stretched beyond ethnocentricity, Galatians 2:11-14.
5. The Great Commission makes it imperative that we make disciples of our near ethnic neighbors. The Samaritans must not be overlooked in favor of "world nations," Matthew 28:19,20, *"Therefore go and make disciples of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age."* Acts 1:8, *"But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and **Samaria***, and to the ends of the earth."*

Jesus was under divine compulsion to obey this mandate and to model His obedience for His disciples. John 4:4, *"Now He (Jesus) had to go through **Samaria**."*

*Dr. Jesse Miranda of AZUSA University has written extensively on Samaria as a paradigm for evangelizing ethnic groups that live alongside a primary culture.

It is also noteworthy that Jesus' comment about "ripe fields" was made in the context of cross-cultural evangelism of a near-ethnic neighbor. John 4:35, "...*open your eyes and look at the fields. They are ripe for harvest.*"

6. Multi-ethnic churches enhance the effectiveness of mission. We need each other (I Corinthians 12) to fill out service and to see the truth more objectively and to carry out the Great Commission more effectively. Antioch, the first church to purposefully evangelize Greeks, became the home base for worldwide missionary endeavor.
7. Multi-ethnic churches give us great freedom in relationships. We can invite all of our friends to church from all strata of society without fearing that they will feel like an outsider because of the homogeneity of the group.

*Church refers to both the regional and the local church.

*Multi-cultural – Several cultures fellowshiping together. These cultures may be of the same ethnicity or of different ethnicities.

*Multi-ethnic – Several groups of diverse national origins fellowshiping together. These groups may or may not use a common language.

Homogeneity vs. Heterogeneity

Some, no doubt, will be uncomfortable with the categories of people suggested in the following pages. “Why can’t we just treat people as people?” is the frequent retort. “Aren’t we one in Christ?” “Well, yes,” I answer, but most Christians are not acting upon that conviction, and non-Christians usually need a certain affinity for the agent of the gospel message in order to respond to the message. This affinity includes the language and culture of the messenger, as well as the evangelistic method used and the structure (institution, group, etc.) to which the recipient of the message is called.

To state the question in sociological terms, heterogeneous unity in the Body of Christ is the goal, but homogeneous contact may, in some cases, be the means to reach that end. Unity, though an objective spiritual reality, is also an experiential goal. A non-Christian may prefer to be introduced to Christ by someone close to his language and culture. But as he matures, he will become increasingly comfortable fellowshiping across linguistic and cultural lines.

At a recent session meeting at Oaklawn, our elders, who represent several different Hispanic cultures as well as Anglo, “enjoyed” a frank exchange among ourselves admitting, with some discomfort, our cultural and perceptual differences. “People” groups do view one another with preconceptions and often possess different cultural aspirations. Maturity, effort, and “faith working through love” are needed to “maintain the unity of the Spirit (in a diverse body) through the bond of peace.”

It is my hope that the following materials can facilitate a discussion about evangelizing a near-ethnic neighbor and stimulate us to greater action to increase our borders in the Presbyterian Church in America.

Let us be all things to all men (creating new wineskins for the new wine of the Spirit), so that by all possible means, we might win some.

Part II

**Cultural Profile
of
Hispanic Americans**

Introduction to Cultural Profile

What the following section on cultural profile attempts to show is that particular characteristics of the entity called “Hispanic” will differ, depending upon:

1. **Country of origin.**
2. **Age of immigration.** The younger the child at immigration, the more adaptable he or she will be to English and mainstream culture.
3. **Generation.** Hispanics who are born as children or grandchildren of immigrants will usually differ in language ability and certain cultural traits from a first generation immigrant.
4. **Goals.** Cultural aspiration is a third factor shaping a cultural profile. Some immigrants, due to intense loyalty to their country of origin, or perhaps because of negative experiences with mainstream culture in the United States, will consciously retain Latin culture and/or continue to live in a predominantly Hispanic neighborhood. Others will move quickly to participate in the dominant culture, while also retaining much from the culture of origin.

Some of these folks (though only a minority) can be found speaking Spanish as their first language and maintaining more prominent Latin characteristics up to the fifth generation or beyond. In the Southwest, some of these people never immigrated. Their lands were acquired by the United States in the early 1800’s. Some of them have, as a primary cultural goal, the preservation of their heritage.

5. **Reason for immigration.**

The implications of the cultural profile for church planting are significant. Obviously, the way one strategizes to reach third generation English-proficient Hispanic professionals will be different from the way one strategizes to reach first generation Spanish-dominant Hispanics who are strongly Latin in culture.

This section includes:

- **Mira Hispanos (a marketing firm) Typological Flow Chart* of Hispanic-American Cultures in Transition**
- **Generational Flow Chart Summarizing Cultural Transition**
- **Cultural Characteristics of Hispanic Americans**

*I do not necessarily share all categories or terminology of Mira Hispanos, but find the concept of cultural evolution helpful.

HISPANIC TYPOLOGIES FLOWCHART

Prepared by MIRA/HISPANOS

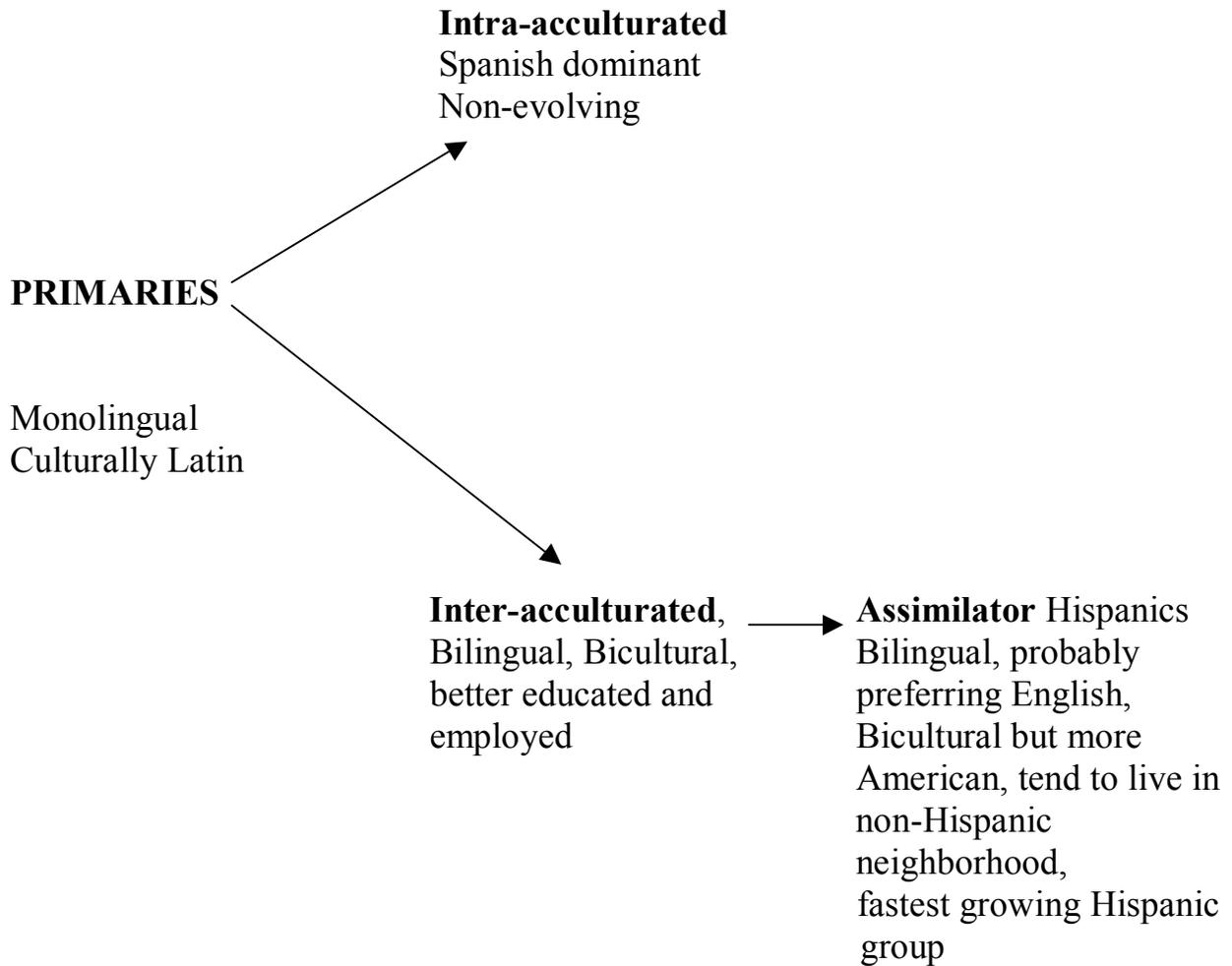
Primary Hispanics	<ul style="list-style-type: none"> - First generation Hispanics - First and only language Spanish - Undocumented workers - Lack formal education - Manual labor usual employment - Only information source Spanish electronic media - Decision making influenced by mixed-generation homes
Participator Hispanics	<ul style="list-style-type: none"> - Second generation Hispanics - Profoundly influenced by world view of Primaries - Will follow either Intra-Acculturated or Inter-Acculturated
Intra-Acculturated Hispanics	<ul style="list-style-type: none"> - Directed away from English-speaking world by parents' low comfort level - Home life Spanish-language dominated - Speak English as necessity demands - Entertainment by Spanish electronic media - Information via English-speaking media - Mistrust/suspicion of persons outside their culture
Inter-Acculturated Hispanics	<ul style="list-style-type: none"> - Motivated to achieve by Primaries' positive experiences - Cultural comfort with English-speaking world - Bilingual - Obtain higher education/better employment - Retain cultural imperatives of parents (family, language, religion)
Assimilator Hispanics	<ul style="list-style-type: none"> - Offspring of Inter-Acculturated Hispanics - Retain strong emphasis on cultural imperatives - Retain ability to speak Spanish - Acceptance of and into English-speaking world - Strong English thought processes/language patterns - Entertainment/information sources in English - Live in non-Hispanic neighborhoods - Respond to advertising messages delivered in English by Hispanics - Defy stereotyping - Represent 15% of entire Hispanic population - One of fastest-growing Hispanic groups in U.S.
Culturally Integrated Hispanics	<ul style="list-style-type: none"> - Rare and very narrow group - Part of Inter-Acculturated subclass - Completely bilingual and bicultural - Highly educated - Produce political leaders - At ease in any environment - Walk tightrope between the two cultures on issues - Consciously self-prepared for political arena - Weigh both Anglo and Hispanic factors in decisions - Cultural imperatives important but not essential
Surname Assimilator Hispanics	<ul style="list-style-type: none"> - Evolution of Inter-Acculturated group - See themselves as Americans - Cultural imperatives not retained - Perceive cultural heritage as disadvantage - See speaking Spanish as a negative - Lack identity - Dwindling in number
Societally Conscious Hispanics	<ul style="list-style-type: none"> - Reasserted pride in Hispanic heritage - Very societally aware - Make social impact
Participator Too Hispanics	<ul style="list-style-type: none"> - No future - Circle of poverty - Rely on welfare/public housing - High rate of crime/substance abuse - Speak blend of English and Spanish simultaneously - Low education level - Low emphasis on cultural imperatives

OVERVIEW CULTURAL CONTINUUM

**FIRST
GENERATION**

**SECOND
GENERATION**

**THIRD
GENERATION**



Profile of Hispanic Americans and its Implications for Church Planting

La Familia (The Family)

The family is the centerpiece of Hispanic culture. Whether small or large, including many extended family members and generations, the Hispanic family should be viewed as a unit thinking and acting together. Often individuals will place the needs of the family above personal needs.

Extended family gatherings at *cumpleaños*, *bodas*, *quinceañeros* and *fiestas* for any occasion occupy prime time for Hispanic social life. Family members of all ages gather for the cuisine, music, and dances. Only close personal friends, guests of honor, or *compadres* find their way freely into this intimate network. The church planter will find *la familia* an essential and potentially very fruitful network for personal evangelism. Ideally he will become a de facto *compadre* who is welcome at the *fiestas* of several extended family networks. He should tirelessly and prayerfully work to develop relationships in those systems, seeking converts to Christ.

Hospitality is another attractive family characteristic. As he conducts evangelistic and pastoral visitation among the families of these networks, the church planter will find himself warmly welcomed and well fed. He will soon learn not to eat before he goes. Hispanic families welcome guests who show up at mealtime. They just toss a few more *frijoles* into the pot and heat up a few more *tortillas*. No big deal!

These family units have a leader. It may be an elderly parent or the most successful son, or a woman (e.g., a prominent widow or a natural leader, especially if she is bilingual and socially adapted and her husband is not). In any case, the church planter will do well to honor the system, seeking group decisions for Christ under the direction of the extended family leaders. Even if the leader is a man, the church planter must not leave the wife out of the process. Latin family structure rests on the mediatorial role of *Mariology*, making the woman the emotional and spiritual center of the home. Working with the couple together holds the greatest promise for a transition into discipleship. If the extended family leader couple is won to Christ, four or five family units could follow.

Personalismo (Personalism)

Closely related to the Hispanic-American concept of *la familia* is *personalismo*. The personalistic aspect of the Hispanic culture requires Hispanics to relate to individuals or groups with a familiar identity. Life is a network of personal relationships. Hispanics trust people they know—a brother, cousin, or *compadre* (godparent). Intimacy, even in casual relationships, is reserved for the person with whom the Hispanic is well acquainted. In business, clients spend hours getting acquainted before they will do business. This also holds true for regional church business.

In evangelism, the Hispanic will want to know the representative of Christ well before being introduced to Christ. Therefore, the most effective kind of evangelism in the Hispanic community is personal evangelism. Remember also the network structure. Evangelistic Home Bible Studies within this network are very effective.

The church planter, to Hispanics, must be a “people person.” Hispanics find high satisfaction in interaction with others, and so must the church planter, holding to a value of “persons” orientation. The church planter must strive to create a community with a Latin feel of *cariño* (affection). Of course, the church planter’s “task” is to build a church, which is critical. However, he must balance this necessary goal with much energy directed to developing personal relationships of the highest quality, especially with his key leaders. The church planter must raise up disciple-making leaders who totally trust their pastor as one of their closest personal friends.

Tiempo (Time)

Of course, personalism requires time—lots of it. The church planter will give large doses of time to cultivating personal relationships. It must be understood that Hispanics are event oriented rather than time efficiency oriented. Usually one event per day is scheduled—not several packed in efficient succession. Efficiency leaves Hispanics cold. Time for the event to unfold, along with the warming up of relationships, is desired. Lingenfelter observes that Latin Americans and Koreans tend to favor completing events, regardless of time restraints. This may mean a 2½-hour worship service that gives those sharing testimonies all the time they need, or in some cases, a 3-hour installation service for a new pastor, followed by a meal. Also, an invitation to a barbecue at 3:00 p.m. means come sometime in late afternoon, probably between 4:00 p.m. and 8:00 p.m. If you go at 3:00 p.m., you will probably have to go buy the lighter fluid. In my research of Hispanic churches, 88% of the respondents indicated a sensitivity to event orientation rather than efficiency.

Planning scope is a time issue. In Hispanic churches, there is overwhelming preference for short-term planning. This does not mean that long-term planning (2-5 years) cannot be done, but it needs to be followed up with 3-month detailed checks and adjustments. Without Biblical training, there may be an aversion to planning in some groups who prefer complete spontaneity. Adjusting to include both perspectives is not difficult. The church planter must learn to adjust to the perspective of his context, while developing the group according to Biblical stewardship.

Liderazgo (Leadership)

Montoya’s term for leadership style in the Hispanic-American context is *caudillo*. The *caudillo* was the large landowner of Latin America. His word was law and his will was carried out. The *caudillo* was not only considered the leader, but a friend who engendered loyalty, and for whom sacrifices were made. In return, he was expected to provide protection and solution to problems. Also, the concept of *respeto* (respect) prevents a young person from contradicting an older person.

Both of the ideas can result in dignity being rendered to the office of pastor, especially if the pastor serves in the sense of I Peter 5:1-3, solving problems, caring, and protecting. God's people then will love and respect him. However, the church planter must move beyond this model and the individualism associated with it, if his church is to grow and multiply. His challenge will be to develop men and women who share leadership (learning a more participatory style) and who do not lord their authority over others.

Relevancia (Relevancy)

While Hispanic Americans show a strong affinity for Latin cultural characteristics, there appears to be an innate desire and ability to adjust, to grow, to eliminate potential handicaps, and to acquire the advantageous features of a new context. For example, research shows that Hispanic churches retain most of their Hispanic cultural characteristics in the second and third generation, even after English is introduced. However, depending upon other contextual factors, many mainstream characteristics will also appear.

In other words, Hispanic Americans value *preservation* and *adaptation*. For the church planter to be effective, he must discern the cultural goals of his target and, to a degree, embody them. Part of the church planter's role will be to direct or shape the cultural evolution of his flock, or risk irrelevancy.

The dynamic nature of evolving Hispanic cultures must always be factored into one's observations of a particular context or even when conversing with a Hispanic individual. What generation is the person? What has been his experience in this country—positive or negative? What are his cultural goals? Demographers observe that Hispanics are slower to assimilate, taking up to six generations. The *familia* network is a strong influence vying for Latin loyalties.

My personal observation is that many, if not most Hispanics, astutely take the best of both worlds, clinging affectionately to the warm affinities of their culture, yet proficiently utilizing their marketplace skills in the church. In my formal dissertation, I observed that five out of eight Hispanic cultural characteristics studied remain a high priority in the second and succeeding generations of Hispanics.

Pasionado (Passionate)

Hispanics are passionate people—people of the *corazón*. For the church planter, this means passionate preaching in the concrete reality, while not neglecting the conceptual. Latin worship should be honored for its rhythm, *alegría* (happiness), and emotion! The church planter should study his target and, with the help of his leaders, study different styles of Hispanic worship, to determine which features most closely reflect the heart of his particular people group.

Religioso (Religious)

Hispanic Americans are very open to spirituality and speak easily of the spirit world in casual conversation. While nominally Catholic (80% of Hispanic-Americans are Catholic; 90% of the eighty are non-participating), *espiritismo* and *animismo* dominate their worldview. Various expressions of voodoo, *brujeria* (witchcraft), and fatalism are very prominent. Life's negative experiences flow from a variety of superstitious sources. However, there exists a general respect for the Bible and church authority. The church planter should freely refer to the authority of Scripture in his evangelizing. Home Bible Studies may be one of his most attractive draws for the unchurched. Actually, opening and reading the Bible for one's self is an attractive novelty for those not ever having known the privilege.

Bibliography

Montoya, Alex. Hispanic Ministry in North America, Grand Rapids: Zondervan, 1987. This is a book that combines insight into Hispanic culture in North America and a perspective on ministry to Hispanics. It arises out of the author's own realization earlier in his life that he, a Hispanic pastor, had become a stranger and outsider in the Hispanic community. "I became Anglicized...and lost the understanding and feelings toward my people." Montoya writes in order to help both Hispanics and Anglos to appreciate Hispanic culture and the challenges for ministry among Hispanics.

Moran, David. A Study of Bilingual Bicultural Hispanic Churches. Reformed Theological Seminary Doctor of Ministry Thesis, 1995. The study was designed to measure the importance of English, Hispanic culture, and Latin worship style in Hispanic churches in the southwestern United States. The implications of this research are that aggressive church planting must be done among the 63% of Hispanic Americans who are more comfortable speaking English, as well as among the first generation predominately Spanish speakers.

Ortiz, Manuel. One New People: Models for Developing a Multiethnic Church. Intervarsity Press, Downers Grove, 1996. Manuel Ortiz (D. Min., Westminster) is a professor of ministry and mission and director of the Urban Program at Westminster Theological Seminary. For fourteen years he ministered to Hispanics in Chicago, founding four churches, two elementary schools, and an extension school for theological education. He has continued in community ministry by planting a multi-ethnic church in Philadelphia and serves as a consultant and speaker on urban and multi-ethnic churches in Philadelphia. He is also the author of The Hispanic Challenge.

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Intervarsity Press, Downers Grove, 1993.

Fernandez, Albert. Implementing Network Evangelism as a Church Growth Strategy Among Anglo and Hispanic Professionals in East El Paso. Doctor of Ministry Thesis written as a Report of the Professional Project for Southwestern Theological Seminary, 1994. Albert Fernandez is a church planter among English-speaking Hispanics and Anglos in El Paso, Texas. Fernandez is a consultant and competent analyst of dynamic Anglo and Hispanic-American cultures.

Sanchez, Daniel, Ph.D. An Interdisciplinary Approach to Theological Contextualization With Special Reference to Hispanic Americans. A Doctoral Dissertation prepared for Oxford Center of Mission Studies, 1991. Ann Arbor UMI, 1992. Dr. Sanchez, born and raised in the southwestern United States, has been a missionary in Central America. He currently serves as professor of missiology and administrator at the Scarborough Institute of Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has authored several books on Hispanic-American ministry.

Van Dalen, Geraldo. The Rock: A Model for the Cultural Progression of Second Generation Hispanic Christians into the American Culture. Doctor of Ministry thesis, 2001. This watershed project documents the development of the church, which Van Dalen pastors, from a monolingual cultural Latin congregation to a church of three congregations: (1) First generation; Spanish, traditional worship, (2) One point five (1.5) generation; youth who immigrated late. (The worship is contemporary and in Spanish), and (3) Second generation; contemporary style in English.

Part III

Demographics

This section includes:

General Demographic Data

Changing the Face

Language Ability

Survey Resources

CENSUS DATA

STATES WITH THE MOST HISPANICS

State	1990 Census	2000 Census	Difference	Increase
California	7,687,938	10,966,556	3,278,618	42.65 %
Texas	4,339,905	6,669,666	2,329,761	53.68 %
New York	2,214,026	2,867,583	653,557	29.52 %
Florida	1,574,143	2,682,715	1,108,572	70.42 %
Illinois	904,446	1,530,262	625,816	69.19 %

SOUTHEASTERN STATES

State	1990 Census	2000 Census	Difference	Increase
Virginia	160,288	329,540	169,252	105.59 %
Georgia	108,922	435,227	326,305	299.58 %
N. Carolina	76,726	387,963	311,237	405.65 %
Tennessee	32,741	123,838	91,097	278.24 %
S. Carolina	30,551	95,076	64,525	211.20 %
Alabama	24,629	75,830	51,201	207.89 %
Mississippi	15,931	39,569	23,638	148.38 %
Louisiana	93,044	107,738	14,694	15.79%

KEY CITIES

City	1990 Census	2000 Census	Difference	Increase
New York	1,783,511	2,160,554	377,043	21.14 %
Los Angeles	1,391,411	1,719,073	327,662	23.55 %
Chicago	545,852	753,644	207,792	38.07 %
Houston	450,483	730,865	280,382	62.24 %
Miami	223,964	238,351	14,387	6.42 %
Dallas	210,240	422,587	212,347	101.00 %
San Francisco	100,717	109,504	8,787	8.72 %
Washington, DC	32,710	44,953	12,243	37.43 %
Atlanta	7,525	18,720	11,195	148.77 %

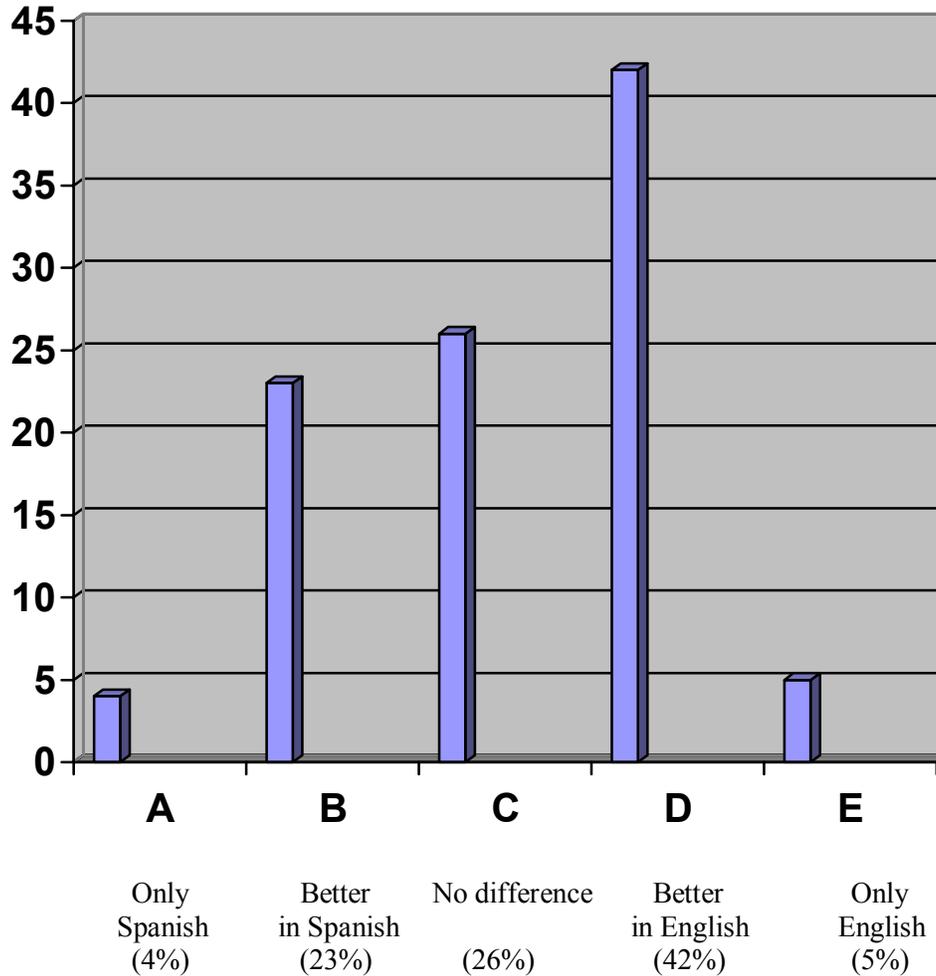
Hispanics Changing the Face of the United States

Where is the Mission Field? It is in the Changing Face of the United States!

Prepared by Tim McKeown

- 63% of U.S. Hispanics are of Mexican origin, about 14% of Puerto Rican origin, 6% of Cuban origin, and about 12% of Central and South American origin.
- Hispanics now account for about 11% of the U.S. population. There are now more Hispanics in America than any country--except for Mexico and Spain.
- There are now more Cubans in Miami than in Havana.
- In a few years, there will be more Hispanics in the U.S. than the total population of Canada.
- Between 1990 and 2000 the Hispanic population was dispersed out of the traditional southwest and West and urban concentrations in Miami, New York, and Chicago to smaller cities and even rural areas in the Midwest, South, and Northeast. For example, the Hispanic population increased in Charlotte, North Carolina, by 614%, in Nashville, Tennessee, by 456%, in Indianapolis, Indiana, by 299%, and in Birmingham, Alabama, by 263%. Many cities would have lost population had it not been for the Hispanic population increase.
- Currently 4.3 million strong, Hispanic youth ages 12 to 19 account for more than 14 per cent of the total Hispanic population of the United States, and 13.6 percent of all teens.
- By the year 2020, the number of Hispanic teens will grow by 62 percent, according to Census Bureau projections, to 7 million, compared with a 10 percent growth in the number of teens overall.
- By 2005 Hispanic youth will be the largest ethnic youth population in the country.
- Anglo kids these days are much accepting of multicultural ethnic groups. In a recent survey, 53 percent of teens said they have at least one close friend who is of a different race or ethnic group.
- One of the reasons Latin culture is crossing over (into acceptance into the Anglo teen culture) is because it is based on family values. This is what the country is hungry for. What it is dying for.
- Hispanic kids are not hanging out in front of the television. They are not at home. They are playing ball or are outside hanging out.
- Hispanics as a group are starting business at a faster rate than any other minority group. Between 1987 and 1997, according to the U.S. Small Business Administration, the number of Hispanic-owned businesses grew 232 percent.
- The largest numbers of first graders in the Southwest are now Hispanic children.

**LANGUAGE ABILITY OF U.S. HISPANICS
(by percentage)**



1995 U.S. HISPANIC POPULATION – 27,000,000

47% report being better in English than Spanish – Approx. 12.7 million

27% report being better in Spanish than English – Approx. 7.3 million

26% report no difference between their Spanish and English – Approx. 7 million

SOURCE: LATINO VOICE: THE NATIONAL LATINO POLITICAL SURVEY (1992)

Chart©HABBM News Service

Hispanic Association of Bilingual Bicultural Ministries (HABBM)

P. O. Box 92045 Pasadena, CA 91109

PH: 818-398-7558 E-mail: HABBM@aol.com

Luis Madrigal, Executive Director

Know Your Target Area

Prepared by Tim McKeown

1. What kind of church are you going to plant and/or pastor? A biblically healthy congruent indigenous church!
2. How?
 - a. Know everything possible about the geography of the area.
 - i. Look for boundaries, both natural and man-made, over which people naturally feel resistance to crossing.
 - ii. Do “windshield” surveys, driving around and getting a feel for the area.
 - b. Know everything possible about the inhabitants.
(Demographics and Ethnographies below)
 - c. Know everything possible about the cultural, linguistic, historical context of the area. (Demographics and Ethnographies below)
3. We begin to appreciate the people of ‘ethne’ around us by doing a **demographic survey** of the area with a special focus on the ‘ethne.’
 - a. Key questions to answer and data to look for in your demographic survey
 - i. Current population figures by ethnicity
 - ii. Population growth projections
 - iii. Socio-cultural composition and locations of socio-cultural groups
 1. Age distribution
 2. Language, usage, proficiencies
 3. Birth rate
 4. Country of birth
 5. Concentration in tracts
 6. Socio-economic levels and distributions
 7. Education levels
 8. Employment
 9. Income
 10. Urban/rural
 11. Religious heritage
 12. Family size
 13. Etc.
 - iv. Traffic patterns
 - v. Housing patterns
 - vi. Immigration patterns
 - vii. Internal migration patterns
 - viii. Community profile/needs assessment
 - b. Resource that you can use to accomplish your demographic survey
 - i. Internet web sites. (Some of these may charge you a fee, but you MAY be able to get a “freebie” for one zip code!)
 1. www.laguna.natdecsys.com/lifequiz.html Psychographics
 2. www.cyp.com/egis/10011/ndsspec.dll National Decision Systems
 3. www.perceptnet.com Percept Demographics
 4. www.us.net/btmedia/main.html Petagram Marketing Brochures

- | | | |
|--|--|------------------------------|
| | 5. www.churchdirect.com/index.html | Manlove Advertising |
| | 6. www.census.gov/cgi-bin/gazetteer | Zip code demographics |
| | 7. www.churchad.com | Church Ads |
| | 8. www.americandemographics.com | |
| | 9. www.virtualrelocatin.com/relosmart/ | Relocation materials |
| | 10. www.fedstats.gov/ | Federal government materials |
| | 11. www.dol.gov/dol/asp/public/futurework | Future Projections |
| | 12. www.easidedemographics.com/cgi-bin/regusers | EASI demographics |
- ii. Some of my favorites:
1. www.ethnicarvest.org What people groups are represented in your community? Click on – Who lives in your state? You can find some helpful information on multi-cultural ministry.
 2. www.barna.org Barna Research on line
 3. www.TheARDA.com American Religion Data Archive
- iii. Some of my favorite Search Engines:
1. <http://www.google.com>
 2. <http://www.dogpile.com>
 3. <http://www.search.com>
- iv. MNA services – for a very reasonable cost, MNA will help you obtain demographics from a commercial company with whom we have an agreement. (Percepts)
- v. You may find a tremendous amount of valuable demographic and ethnographic information in:
1. City/County planning commissions
 2. School boards and districts
 3. Public utilities and telephone companies
 4. University sociology departments
 5. Lending institutions
 6. Marketing reports
 7. Newspapers, magazines, their marketing / research departments
 8. Chamber of commerce
 9. Secular media
 10. Public libraries
 11. Ethnic associations and media

c. [These following three sections (c, d, and e) are quoted from a personal letter from Dr. Allen Thompson]. More importantly, understanding the local context requires the effective church planter to go deeper than surface numbers taken from the last census. What is needed is technically called ethnography, or qualitative research (as opposed to quantitative). The goal is to understand the people, their situation, and develop a deep passion and love for the community. Ethnography is carried on through intentional conversation with ordinary people, parents, and leaders. Four areas are investigated.

- i. Interior life profile: what are their hopes, aspirations, pleasures? What are their greatest fears? Problems?
 - ii. Contextual life profile: what types of jobs, transportation, homes, schools, crime, security, etc.
 - iii. World-view profile: what aspects of biblical truth do they have some grasp on through common grace? What aspects do they deny or miss?
 - iv. Religious life profile: what are their beliefs, doubts, and intellectual questions?
- d. Once you intentionally talk on these subjects to a sizeable sample of the population, as you listen, analyze, and evaluate, you should be able to draw some conclusions as to the shape of

- ministry for that particular context. That will be the basis for your philosophy of ministry (POM) for the community.
- e. The POM or ministry design will focus on several key items:
 - i. How to link to the community (inside-out model through small groups; or outside-in model through a store front and public meeting focus);
 - ii. How to link the message of the gospel to the heart (type of preaching and teaching)
 - iii. How to link individuals to the church (assimilation and church life); and then how to link the church to the community (mercy and justice ministries).
 - iv. But you really cannot design these specifics until you know the community both cognitively (hard facts) and affectively (loving relationships). (End of quotation from Dr. Allen Thompson).
 - f. Use your newfound information to do “prayer walks” and “prayer drives” through the geographic area on ‘ethne’ that God is showing to you in your demographic survey!

SOME OTHER GOOD INTERNET RESOURCES FOR CHURCH PLANTERS:

Some great search engines:

<http://www.google.com>

<http://www.dogpile.com>

<http://www.search.com>

Piper is always good. Check out his sermon manuscripts at:

www.desiringgod.org

A helpful site if you can wade through all the goofy extras:

<http://www.church-planting.org>

An excellent site which will link you to several additional church planting sites:

www.newchurches.com/top/links.htm

Again, an excellent site that will link you to several additional church planting sites – including CMTC:

[www.pastornet.com/links/church planting.htm](http://www.pastornet.com/links/church%20planting.htm)

Discover your city is a great vision-casting site for reaching your city.

www.sisqtel.net/~bwaymire

While demographics are not the answer, it is helpful to have a grasp of your community. Some excellent sites are:

www.census.gov US Census Bureau (a treasure of information)

www.TheARDA.com American Religion Data Archive

www.barna.org Barna Research Online

To grasp the generational communication challenge, check out: www.youth.co.za

What people groups are represented in your community? Click on – “Who lives in your state?”

You can find some helpful information on multicultural ministry. www.thnicharvest.org

Part IV
Strategy Blue

Planting Churches Among
English-Proficient
Hispanic Americans

Strategy Blue

Introduction

Reaching English-Proficient Hispanic Americans

This section consolidates some of the characteristics of second to fifth generation Hispanics who are progressive-minded culturally. It offers a rationale as to why the Presbyterian Church in America could make this group a legitimate target, with minor adjustments to existing PCA/MNA church planting methodologies. Included also is a suggested profile of the church planter suitable to the group. The section concludes with a diagram of workable models based upon this strategy.

Strategy Blue

Target Group – English-Proficient Hispanics Cultural Profile

- Bilingual preferring English
- Second to sixth generation
- Bicultural – Strong Hispanic affinity, but appreciate both cultures
- At home in Hispanic or multi-ethnic neighborhoods
- Educationally progressive
- Occupation – White collar or upper blue collar
- Defy stereotyping
- Largest group – makes up 63% to 75% of Hispanics
- Fastest growing group
- Found in many Anglo churches

Strategy Blue

Target Group – English-Proficient Hispanics

Rationale for Strategy Blue

1. English-speaking Hispanics are the largest and fastest-growing group. The second generation typically identifies English as their language of choice. Approximately 65% of Hispanics nationally prefer to use the English language.
2. This large target historically has not been a priority for denominations planting churches among Hispanics, resulting in attrition of the second generation from Spanish-language churches.
3. Proficiency in English and appreciation for some aspects of American culture make this group more accessible to current PCA church planting strategies, and to established churches seeking to be relevant in their communities.

Challenges

- ◆ Identifying and honoring Latin leadership.
- ◆ The group is unchurched and becoming increasingly more unchurched. Seed families are scarce.
- ◆ As this group mainstreams, it is becoming increasingly secular.
- ◆ Church planters for this group are scarce. There are few second generation Hispanics studying in our seminaries. Culturally sensitive pastors should be considered for church planting cross-culturally among this group. They could then identify and train other candidates from the target group for church planting and the pastorate.

Strategy Blue

Church Planter's Profile*

English-Proficient Hispanic Plant

- ◆ **Cultural Identity** – At least second generation Hispanic, or if first generation, possesses high ability to contextualize (i.e., adapt quickly and efficiently to the Hispanic-American context).
- ◆ **Discerning** – Ability to recognize and appreciate dynamic, evolving Hispanic cultures.
- ◆ **Bilingual with excellent facility in English** – Ability to communicate in Spanish would be an asset. English proficiency is essential.
- ◆ **Bicultural** – Ability to weigh mainstream and Hispanic cultural factors in communication and decision-making.
- ◆ **Culturally Attractive** – Should embody cultural aspirations and goals of his target. Non-Hispanic culturally sensitive leadership may qualify.
- ◆ **Passion** – For Hispanic Americans to know Christ. This passion and cultural sensitivity are imperative.

*This profile primarily addresses sociological factors and is not descriptive of comprehensive competencies for the church planter.

Strategy Blue

Church Model¹

English Proficient

75% Hispanic-American	25% Anglo-American or Multi-Ethnic
One Budget One Session One Congregation	

- ◆ English outreach and worship.
- ◆ Some Spanish used in Fellowship and Pastoral care.
- ◆ Culturally Hispanic/Anglo.
- ◆ Some Latin style, rhythm, cultural features, etc.
- ◆ Anglos understand and support purpose of the church.
- ◆ Most features of Anglo church planting apply.
- ◆ Highly relational.
- ◆ May require 3-5 years to establish.

Strategy Blue

Church Model²

English Proficient

Jubilee

Miami, Florida

Hispanic-American Church Multinational Latin-English Proficient

**One Congregation
Hispanic-American Pastor
Bilingual
Perfect English**

**Worship in English
Contemporary Music
Some Choruses in Spanish**

**Preaching in English
Spanish Words Thrown in for Congruence**

**Fellowship Formally in English
Much Spanish Used
Conversationally 2nd – 5th Generation Hispanic
Fast-Growing Church**

Comments:

This type of church should be very effective in large cities where Hispanics have been for at least two generations, especially in growing suburbs like N.W. Houston, S.W. Broward County, and Orlando.

Part V
Strategy Green

Planting Churches Among
Spanish-Proficient
Hispanic Americans

Strategy Green

Introduction

Reaching Spanish-Proficient Hispanic Americans

This section targets first-generation Hispanics who are traditional Latin in culture. It offers the rationale as to why this group should not be neglected in church planting strategies. Included also is a suggested profile of the church planter suitable to this group. The section continues with a simple model¹ that is widely used to reach the first generation. Model², which follows, creatively accommodates 3 culturally distinct targets. Note that the Spanish-dominant model accommodates the youth who will grow up preferring English. This point, often neglected by church planting strategies, is critical to the ongoing viability of the church. At the end of this section, an action plan from the Laredo Presbyterian Church in America plant is added.

Strategy Green

Target – Spanish-Proficient Hispanics Cultural Profile

- Predominantly Spanish-speaking with differing levels of English proficiency
- First generation
- Culturally Latin
- Some evolving culturally, some static
- Predominant neighborhood – Hispanic
- Lower educational levels*
- Occupation – blue collar, hard-working*
- A significant group, making up approximately 20% to 30% of Hispanic Americans
- Will remain a large group, as long as immigration remains high from Latin America

*Obviously this profile does not attempt a characterization of middle class and upper class Latins who are immigrating to U.S. urban areas.

Strategy Green

Target Group – Spanish-Proficient Hispanics

Rationale for Strategy Two

1. Immigration remains high, resulting in a steady influx of Spanish speakers.
2. Relative openness to the gospel. Uprooted experimenting freedom from traditional loyalties.
3. Openness of some Latin American leaders to consider this challenge.
4. Reaching the first generation not only adds to the kingdom, but fertilizes the soil for God to raise up second generation church planters. Sponsoring churches could be utilized to help disciple the second generation of Spanish-dominant churches in English, bringing them to maturity and prayerfully laying the challenge before them for leadership in the Hispanic context. Some will consider the call to look behind them to minister to the first generation.

Challenges

- ◆ First generation churches historically have struggled with economic dependency, struggling to become fully self-supporting.
- ◆ Language presents a challenge. The monolingual Spanish speaking pastors struggle for full integration into Presbytery and the American context.
- ◆ Culturally, there is a farther reach to this group from the mainstream.
- ◆ Bilingual and culturally sensitive church planters are ideal because the children of this group will be largely English speaking.

Church Planter's Profile for Spanish-Proficient

- ◆ **Cultural Identity** – Strong affinity to Latin culture.
- ◆ **Discernment** – Ability to recognize and appreciate the dynamics of evolving Hispanic cultures. This ability is even more important for this planter than for the English-dominant planter.
- ◆ **Bilingual with excellent facility in Spanish** – Ability to communicate to the second generation in English is also important. If he cannot communicate proficiently in English, the church planter must collaborate with someone who can.
- ◆ **Bicultural** – Actually, he must understand the dynamics of three cultures: Latino, Hispanic-American and Anglo, since he will be moving in all three.
- ◆ **Culturally Attractive** – He should be viewed as progressive-minded, especially to the second generation, embodying some of their cultural aspirations.
- ◆ **Culturally Sensitive** – Non-Hispanics with trans-cultural gifts can qualify.

Church Model¹ Spanish Proficient

Spanish Worship	Earphones for youth who need translation into English
Spanish Sunday School	or Bilingual service
Youth Bilingual and English-Speaking	or Youth separate for preaching

- ◆ Aggressively Evangelizes First Generation.
- ◆ Accommodates Second Generation in English.
- ◆ May plant a Second-Generation Church.
- ◆ May evolve into fully Bilingual/Bicongregational Model.
- ◆ May evolve into a tri-congregational Model (see next page).

Strategy Green

Church Model²

Spanish Proficient

**The Rock
Miami, Florida**

Multilingual Multicultural – one church, three congregations

Spanish Service 1.5 Generation Contemporary

- * Youth who migrated later
- * Contemporary Style
- * Worship in Spanish language
- * Preaching in Spanish

Spanish Service First Generation Traditional

- * Traditional Style & Attitudes
- * Preaching in Spanish
- * Worship in Spanish
- * Culturally Latin resisting mainstream
- * Growing through targeting first generation

English Service Second Generation Contemporary

- * Contemporary Style
Rock Music
Salsa
- * Everything in English
- * Bursting in Growth

Observations

- Follows natural cultural evolution from first generation to succeeding generations
- Pastoral leadership-Visionary; Effective
- Leadership Team Competent and in tune with needs of each congregation
- Avant-garde creativity and very impressive
- Spanish 1.5 generation worship started at request of the 1.5's who wanted contemporary style but in Spanish.

Strategy Green

Sample Action Plan

Laredo Church Plant PCA
Carlos Ireta, Church Planter

June 30, 1998

Notes from taped interview
conducted by Glen Laffitte
at David Moran's request

Before Going to the Field

Assessment Center – Atlanta

Ireta's Assessment of Type of Profile Needed for Church Planter:

- Spiritual gifts different from those of pastor.
- Wife's calling and commitment to church planting and involvement in evangelism essential.
- Passionately evangelistic: "If we are not working to win people, we are not working."

Ireta's Key Principles for Church Planter:

- (1) The church is the Lord's. God will bless that which is His will.
- (2) The church planter must pray about everything constantly.
- (3) The church planter must fast and pray to know God's will.
- (4) Pray for discernment in establishing a chain of contacts to network.
- (5) Gain friendship first. Invite the contacts to your home or other social events designed to expose them to the gospel. Pray that the Holy Spirit will interest them in church.
- (6) Bible study is the key. Bible ignorance is the need. Teach the gospel. This is the most attractive feature.

Demographic Study – Laredo

- 90% Hispanic.
- Second-fastest growing city in nation.
- No PCA church.
- Weak evangelical witness.

Ten-Day Visit in August 1997 to Laredo

- Wide-open field.
- North Laredo looks attractive.
- God opened doors on south side – less professional, everything bathed in prayer, greatest need.

Strategic Sequence for the First Eight Months

- (1) Preparation.
- (2) Moved to field – September 1997.
- (3) Beginning to network immediately through socials, crafts, Home Bible Studies, children's clubs. Vacation Bible Schools later, following network lines of key families identified.
- (4) Holding up to eight evangelistic events in a week. Tirelessly teaching gospel in home groups.
- (5) Praying and seeing the Lord provide property and building beyond anyone's expectations and ahead of schedule.
- (6) Building dedication – June 1998.

Future Strategies – Short-Term Plans from June 1997

1. In six months, see the congregation expand to 90 members.
2. July 1998 – Conduct Vacation Bible School in the community called Los Presidentes.
3. September 1998 – Participate in the Luis Palau crusade in Laredo.
4. Fall of 1998 – For six months, personal evangelism and follow-up of contacts generated by the crusade.
5. Disciple the church in financial stewardship.

Laffitee's Summary of Interview

INTRODUCTION – Rev. Carlos Ireta and his family moved to Laredo, Texas, on August 25, 1997, with the vision of planting a PCA church. A little over nine months later, dedication services were held. Over 50 people attended in the church's newly-constructed facilities, on June 6, 1998.

PREPARING

WHO – There were several key players (apart from the mighty working of God), who fall mainly into three groups, that appeared to be necessary for such a work to be established in such a short time.

1. There were groups of people in Laredo who felt the need of a Reformed work in the city, who prayed together to that end, and made overtures to the PCA for such a work. I will mention only two people who were in a position to be uniquely helpful to Carlos and his family.
 - a David Zuniga, who is from this culture, English-dominant, highly educated, articulate and well connected in this city. Scholarly, Reformed by conviction based on personal study, and in close correspondence with other Reformed evangelicals all over the country.
 - b Glen Laffitte, a missionary for seventeen years (in Laredo for almost ten years). Member of First Presbyterian Church (PCA) of Augusta, Georgia, since 1976. Manager of the local Spanish Christian radio station.
2. There was a group of influential people in the PCA who recognized Carlos Ireta's gifts and took a personal interest in him and his family. Among them are: J. Allen Thompson, Jim Bland, and Jon Green. There undoubtedly are others.

3. Carlos and Adela Ireta have a proven track record of evangelistic zeal, organizational ability, and experience with guiding the revival of “dead” churches and planting new ones in northern Mexico.

WHAT – Several weeks before the Iretas first visited Laredo, John Green met with interested folks in Laredo (Group 1 referred to above). The feasibility of a church plant was discussed. Laredo has some interesting demographic characteristics. It is the most Hispanic city in the USA (over 90% first-language Spanish speakers, approximately 50% Spanish monolinguals). It is called the most unchurched city in the USA, according to a survey conducted by the Southern Baptists in the mid-1980’s. It is the second-fastest growing metropolitan area in the USA. Carlos Ireta is much more fluent in Spanish than English, whereas his wife is bilingual. It was felt that a Spanish church plant was the most feasible.

WHEN – All the parties mentioned above felt that the factors were coming together to push for moving quickly. The Iretas came in early August for a survey-type visit.

WHERE – The Iretas chose to settle in a rapidly growing suburban area on the south side of Laredo, where new homes are being constructed for middle-income families who work in the trades and lower-paying professions. It is a Spanish-dominant area of largely unchurched families. There are only a Catholic and Seventh Day Adventist Church in a one-mile radius of the area.

WHY – The area they chose was a prosperous and rapidly growing area that was not being reached by any other evangelical group.

HOW – The “how” of preparing is contained in the above areas. The whole matter was bathed in prayer and submitted to the guidance of the Holy Spirit.

STARTING

WHO – The Iretas knocked on dozens of doors, getting to know their neighbors, socializing with them at school events and parks, inviting them to Bible studies (as opposed to church services), inviting them to Christmas and birthday parties for their girls, and using the occasion to share spiritual truths. Adela hosted craft classes for women. Within days of their arrival, they were holding their first Bible study, and within a few weeks, they had one or more meetings going every day of the week.

IMPORTANT POINT – Adela Ireta is as committed and active in the church planting effort as Carlos is. Carlos continued to meet with the core group who had invited him for accountability and counsel. Because of making friends so rapidly, it was no time until Carlos was meeting people in the world of finance, construction, radio, and other communications, health care, others in ministry, civic organizations and government, repairmen and mechanics, etc. Within about three months, they were able to move out of a rented apartment and into a brand new home that they had built in their target community.

WHAT – This is somewhat covered above. The Iretas were immediately active in getting out and befriending people and getting them into Bible study and other activities.

WHEN – Things moved very quickly as indicated above.

WHERE – They have stuck mainly to their target community.

WHY – Carlos has found that Spanish-dominant, unchurched, culturally Catholic Hispanics are very interested in knowing what God’s Word has to say and studying it as long as there is no initial pressure to join or attend a specific church. As time went by and the individual Bible study groups matured, the need was felt to not delay in getting all the groups together at one time under the same roof.

HOW – As the weeks went by, some eight Bible study groups of five to ten people each became more stable in their makeup and attendance. Four key people (including those mentioned at the beginning of this report) were asked to serve as trustees for the purpose of handling mission finances, dealing with the business sector, and otherwise providing a liaison from the church plant to the community. Duly impressed with the Ireta’s efforts in serving the community, a local construction firm was motivated to provide about \$110,000 worth of property (building and land) at a cost of \$80,000, before any money was available from the church. The church is a converted model of a house, which can easily be converted back into a house for resale. David Zuniga was instrumental in getting the support of this company.

Part VI
Strategy Red

**Reaching Hispanic Americans Through
Culturally-Relevant Established Churches**

Strategy Red

Introduction

Established Churches Reaching Hispanic Americans Cross-Culturally From Existing Congregations

This strategy breaks the mold a bit, because technically it is not church planting. Yet, it is added, because it may represent a very effective way to reach Hispanic Americans and to raise up church planters. A pastoral profile and three models are included. The first model, simply through friendship and intentional congruence, assimilates English-speaking Hispanic neighbors.

The other models are included to represent how an Anglo church can add a Spanish-speaking **congregation** to its ministry. A church can function as a unit with one or more congregations. Other models allow for the development of a Spanish-language **church** sponsored by the established church.

There are almost limitless possibilities in terms of how to structure multi-ethnic, multi-lingual churches. Some churches accommodate up to five or more language groups (See Moran's dissertation [pages 122-127, especially page 125]).

Strategy Red

Established Churches Reaching Cross-Culturally

Individual PCA churches responding to the challenge of cross-cultural ministry to Hispanics.
Reaching Target Blue and/or Target Green cross-culturally from existing PCA churches.

Rationale

- Hispanic Americans are multiplying rapidly and immigrating to areas where there is a high concentration of PCA churches. If even a few are reached, God may be pleased to raise up mighty Hispanic leaders from the effort of conscientious Anglo disciple makers.
- The whole church is a “sent church.” One of the peoples to whom Christ sent the church is our near ethnic neighbor, (e.g., Samaritans, Acts 1:8). Evangelization of near ethnic neighbors is, in some sense, the responsibility of the whole church.
- Pragmatism – It works. Many congregations (including PCA) have already enfolded dozens of English-speaking Hispanic Americans.

Challenges

- **Discomfort** can turn to joy as our neighbors are loved by faith.
- **Protectionism** can be converted into a mighty kingdom expansion (via supra cultural values) as the mandate to preach the gospel to all nations is boldly obeyed by faith.
- **Paternalism** can be overcome as the gospel teaches us to honor all brothers and sisters as equals, giving them full dignity and honor in established churches. In other words, expect God to raise up powerful Antiochene leaders from this group who will exemplify gospel reconciliation.

Strategy Red

Pastoral Profile

- **Culturally Sensitive.** Should seek to understand Hispanic culture as much as possible.
- **Love.** Love covers a multitude of sins. If the Hispanics, that the established church is seeking to reach, know the pastor loves them, they will regard him with grace and respect.
- **Language.** Working knowledge of Spanish is helpful and shows interest in the Hispanic-American, but is not absolutely imperative to the pastor's effectiveness, especially if he is concentrating on the majority target who are English proficient.
- **Conciliatory.** No group (Hispanic or Anglo) can have everything their way in the multicultural church.
- **Realistic.** Some Anglo members will remain unconvinced and unhappy about the new direction of the church. Not everybody will make the trip.
- **Disciple-making.** Established pastors discipling/mentoring potential Hispanic leadership could raise up much needed leadership for the Hispanic-American context.

Strategy Red

Church Model¹

Established Churches Reaching English-Speaking Hispanics

**Anglo Congregation
or
Multi-Ethnic**

**Enfold
English-Speaking
Hispanics**

- Be a good neighbor.
- Use common sense. A gracious spirit and good manners go a long way.
- This could be the most fruitful and cost-effective model.
- Disciple and move Hispanics into leadership in all areas and levels, including Senior Pastor.

Church Model^{2*}

Reaching Hispanics from Established Churches

Established Churches Reaching Spanish-Speaking Hispanics

<p>English-Speaking Established Congregation</p>	<p>Add Spanish-Speaking Hispanic Congregation – one church model or Add Spanish-Speaking Church on Campus or Plant Spanish-Speaking Church off Campus</p>
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- Established church provides some salary.
- Established church may or may not charge rent (in the case of the second option above).
- Established church may provide ongoing sponsorship.
- Established church may provide ministries to English speaking youth if desired.
- Some provision for English-speaking youth in the new congregation or church is essential.

*One-church model or church-planting model

Granada Presbyterian Church Coral Gables, Florida

As reported by Worth Carson

Multi-lingual Multi-cultural – one church, multiple congregations

Granada's Model for Multi-Cultural Ministry

The session discussed, during more than a one-year period, potential models for ministry in Spanish at Granada. After considering various models, the following model was adopted.

Multi-Cultural/Multi-Lingual Church Model – This model assumes that, since the city is multi-cultural, the church should be, as well. This means that the church should have worship, learning, fellowship, and ministry opportunities in Spanish, as well as English (in the same way that one church might have worship services reflecting more than one worship style).

The perspective is that it is the nature of the gospel to be crossing cultural and linguistic barriers. The gospel loves to do this, because it demonstrates its power. Rather than forcing arriving people to conform to the Anglo culture, the gospel becomes incarnate in their culture and language.

This model requires the development of Granada along new lines. It requires Granada to become home to people of various cultures and opens the door to them, by bringing the ministry to them in their native language.

This model envisions/requires/involves:

- A unified multi-cultural leadership team, including pastors, elders, deacons and other leaders that share in leadership at Granada. This means there will be one pastoral staff, one session, and that it will be multi-cultural and lingual.
- A unified vision for ministry in the community.
- A shared understanding of the gospel and the place of culture.
- The continual pursuit of unity of the Body of Christ.

For these things to happen, the leaders must:

- Share this vision together.
- Foster communication and overcome language and cultural barriers.

- Overcome our ethnocentrism and sense that one culture is superior to another.
- Be willing to learn from one another and grow together.
- Share our lives with each other.
- Live in line with the gospel.

Granada Presbyterian Church

As reported by Omar Zaltrón
Multi-Cultural Church Model

The Granada Presbyterian Church was founded over half a century ago in Miami, Florida, when the contextual profile of the city was strikingly different from what it is today. At the beginning of the 80's the church had a membership of over 1,500 people. But as the city was changing, so was Granada. Most of the members started moving to other cities at the same time that the influx of Hispanic immigrants into Miami began increasing.

When Reverend D. Worth Carson accepted the position of Senior Pastor in Granada, back in October 1999, the membership had dropped to 300 people with the numbers going in rapid descent. His ministry focused mostly on Anglos and second generation Hispanic Americans yet he started planting the seed of a vision focused on Granada being a key player in the way God was moving among the new wave of immigrants in the heart of Miami. He believed Granada could not escape the historic reality that was taking place then and now.

On June and July 2000 the Board at Granada took an active stance towards the creation of a Hispanic ministry that would lead them into a multi-cultural church in a city essentially known for its cultural pluralism. The church planned on a two year set up phase, aiming to start the model by June-July 2002.

A year before expected, meaning July 2001, Reverend Worth Carson is introduced to Reverend Omar Zaltrón in Miami, a reformed Presbyterian pastor from Argentina. Shortly after their first interview takes place on July 10th and on July 12th Rev. Carson introduces Rev. Zaltrón to the Elders of his church. Fifteen more meetings were to take place among them yet they sometimes met with the Elders of the church and a couple of times with the Board.

On November 11, 2001, a year before expected and with a limited budget at hand, the first Spanish Sunday School class takes place at the Granada Presbyterian Church, with 50 people attending. A few months later the religious service starts taking shape, first with recorded music, now with musicians that the Lord provided. The second Sunday of each month Holy Communion is celebrated at the Spanish service. The Spanish-speaking group does not meet in the sanctuary but in an adjacent room, nevertheless the meeting is always referred to as the Spanish Service.

Important Aspects of Granada's Vision: (Zaltrón)

- First:** Granada Presbyterian Church follows a multi-cultural path. Is not an Anglo church with a missionary point of view towards the Hispanic church. Anglos and Hispanics make up one church.
- Second:** Hispanic children participate in all activities sponsored by the Granada Presbyterian Church. There is no Sunday School in Spanish for children given they all speak and communicate fluently in English. A Spanish Service is given because Hispanic adults worship, express themselves religiously, and follow the preaching better in Spanish.
- Third:** Reverend Zaltrón will be appointed as the Assistant Pastor at the Granada Presbyterian Church, becoming part of the pastoral body of the church as a whole.
- Fourth:** The following Spanish Ministry Team leads the Spanish Ministry: Leader Rev. Omar Zaltrón (Argentinean). Members: RE Daniel Nieda (Cuban-American), RE Carlos Ruiz de Quevedo (Cuban-American), Deacon Carlos Benzaquen (Peruvian-American), José Ocando (Venezuelan), Rosa Warfel (Guatemalan- American), Beatrice Benzanquen (Uruguayan-American), and Fifi Smith (Cuban-American).
- Fifth:** On Sunday, April 14, 2002, nine Hispanic people became members of the Granada Presbyterian Church (the New Members Course was translated into Spanish and the classes were given in Spanish). There is a new members group getting ready for their membership in July 2002.

Strategy Red

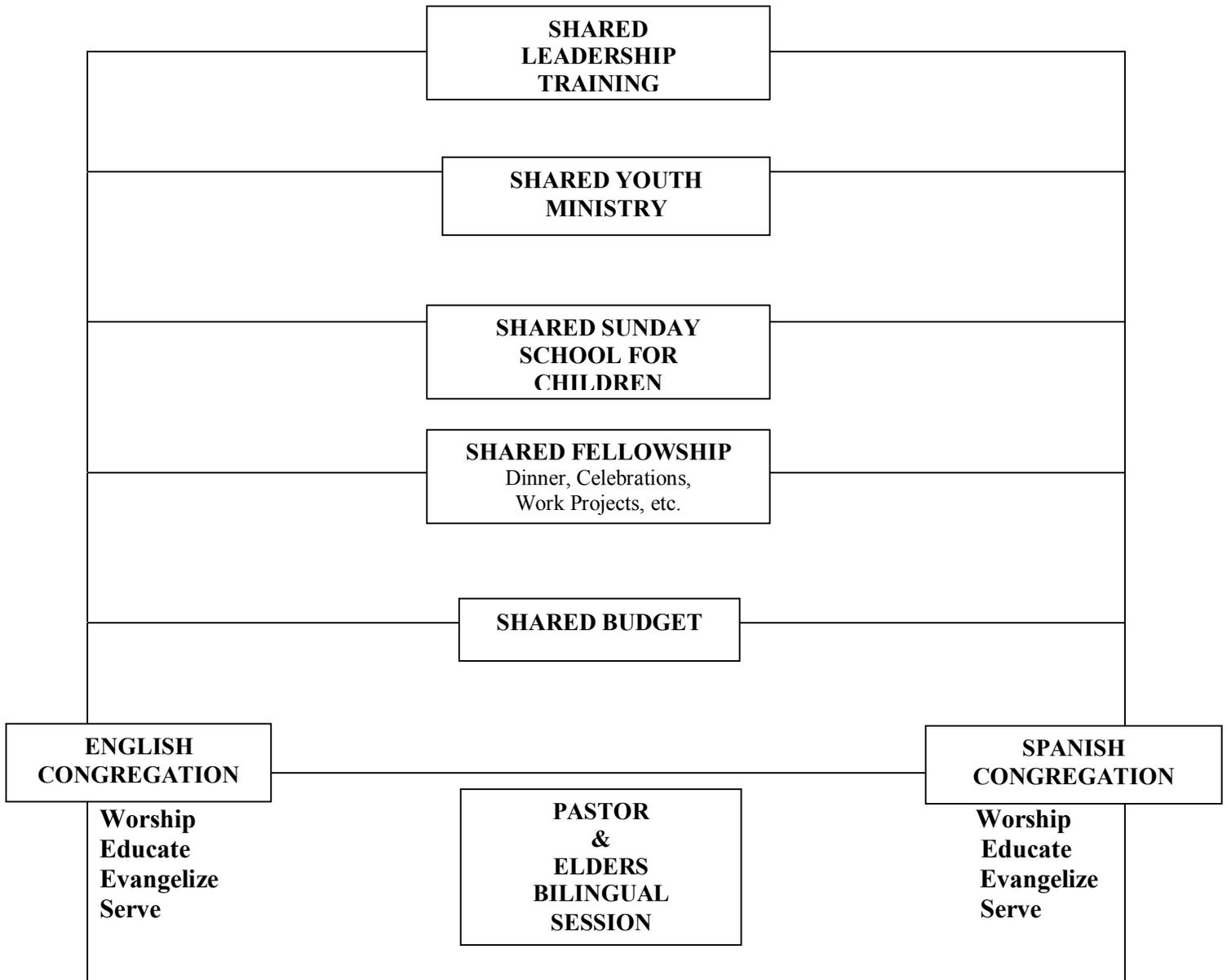
Church Model³

Reaching Hispanics from Established Churches

Oaklawn Presbyterian Church - Houston, Texas

Multi-lingual Multi-cultural – one church, two congregations

Diagram of Structure ~ Bicongregational



One-Church Model

Bicongregational Model Observations Oaklawn Presbyterian Church

- ◆ The pastor and elders (all of whom are bilingual) oversee the entire church, irrespective of language.
- ◆ The church functions financially from one budget, to which both the Spanish and English congregations contribute.
- ◆ The core ministries of each language group (Worship, Adult Sunday School, Bible Study, and Outreach) are conducted separately, according to language preference. Each language group seeks to befriend, win, and disciple those persons that are closest to their own language and culture. Some, due to God's calling and giftedness, will minister across language and culture lines.
- ◆ Respects integrity of Hispanic community.
- ◆ Keeps the family united.
- ◆ Provides opportunities for expressions of generational unity.
- ◆ This model provides for the dynamic cultural evolution and absorbs generations one through six. Youth of the first generation migrate to English or remain in Spanish, as they may desire.
- ◆ Works well when there is a fully bilingual pastor to lead and cast vision, by preaching in both English and Spanish services. However, other structures have proven workable.
- ◆ Pastor should delegate most other leadership positions on both sides.
- ◆ Differs from Model¹ in that the bilingual senior pastor preaches in both worship services.

Strategy Red

Action Plan

Historical Overview of Oaklawn Presbyterian Church Re-plant 1979-1999

1979 Transitional pastor arrives on field and, seeing that community is 87% Hispanic, begins intensive personal study of Roman Catholic theology and Latin American culture.

Throughout 1978 and 1980, wife and pastor do enormous amount of relational evangelism, winning a few unchurched Hispanic neighbors to Christ.

Pastor's wife opens Adult Spanish-language Sunday School Class.

Bilingual Anglo (an inactive ruling elder) comes from Spring Cypress Presbyterian Church to help teach in Spanish.

Throughout 1980, a series of workshops and congregational meetings are conducted to study the direction of the church and evaluate alternatives. Doctors Bill Barton and Dwight Linton are very instrumental in this process.

1981 MNA GA provides \$6,000 for pastor and wife to intensively study Spanish in Edinburg, Texas, for nine months. Retired missionaries (bilingual) fill pulpit, adding a Spanish-language service while maintaining the English.

1982 Pastor begins preaching in Spanish in newly established congregation. He continues preaching in the English service, which gradually enfolds English-speaking Hispanic Americans.

1982-1985 Tireless visitation and relational evangelism is conducted among English and Spanish-speaking Hispanics. A series of home groups is started. Pastor leads three per week.

1987 By this time, attendance is respectable, budget solvent, and elders indigenous. The growth comes from first generation Spanish-proficient Hispanics and English-proficient Hispanics. The Hispanic neighborhood increases to 99%.

1988 Pastor completes training of bilingual Mexican immigrant who is licensed by South Texas Presbytery. Anglo Pastor called to Key Biscayne Presbyterian Church.

2000 Licentiate becomes stated supply, pastoring both Hispanic congregations in English and Spanish. Looking forward to ordination.

APPENDIX A

Identity of Hispanic Americans

Hispanic Americans find themselves in an earnest quest for an identity. Jose Antonio Burciaga states the issue colorfully: “The Chicano experience living either between and sometimes outside two cultures—the damnation and salvation, the celebration of it all” (Burciaga 1992, back binder).

Attempting to analyze the mosaic Hispanic culture is indeed a difficult assignment. Some look through nationalistic lenses attempting to differentiate Puerto Ricans from Mexicans and Guatemalans from Cubans, etc. Others see the issue of Hispanic identity in terms of a generation gap. Andres Tapia summarizes the thinking of H.O. Espinoza as follows: “The attitudes of some first-generation Hispanic churches toward English-speaking Hispanics often parallel certain chauvinisms in the Anglo church toward Hispanics in general.” Many Puerto Rican churches in New York and New Jersey, for example, have lost a whole generation because of the refusal of the leadership to reach out to younger Hispanics in English,” (Tapia 1991, 21).

The problem of identity, as the Espinoza quote implies, is not only generational, but linguistic and cultural. The Christianity Today article goes on to cite Danny de Leon, president of the Hispanic Association of Bilingual Bicultural Ministries (HABBM), an organization formed to study ministry to English speaking Hispanics. He says that with 65 percent of Hispanics being English speaking, the issue must be addressed. Danny de Leon continues: “As denominations strategize reaching out to Hispanics, they’re focusing on the Spanish speaking Hispanics. Yet, there is a lack of understanding of how to reach out to second-generation Hispanics” (Tapia 1991, 22). Manny Ortiz, who planted churches in Chicago and Philadelphia working primarily among English speakers, adds: “Young Hispanics today feel confused about who they are, not fitting into their parents’ churches, but not quite being accepted into Anglo churches” (Ortiz 1991, 21). Mexican Americans who live in the United States have a culture uniquely their own. Hence the *cancion popular* refrains: “Yo soy Mesicano de aca de este lado. De aca de este lado puro Mexicano...” (Schular et al., 1972, 224). This significant description of Mexican culture in the American context translated is “from here from this side.”

Mexican-American culture is not Mexican; neither is it American; nor is it a synthesis of two. It is an extremely dynamic culture not static (Schular et al., 1972, xxi) which has been forged and continues to be forged by the Mexican-American experience *de este lado*, as well as by its migratory history.

This new culture has already produced an impressive corpus of literary materials which was pioneered by Quinto Sol Publications of Berkeley, California. The literature is characterized by much “experimentation with language” as English and Spanish are mixed and blurred and new words are created. “This new culture and its resultant literary expressions have arisen due to the Mexican-American experience, feeling held aloof by Mexican culture and historical segregation from American culture” (Schular et al., 1972 xxvii).

Espinoza views Mexican-American cultural dynamism not at all in negative terms. He disdains the former attempts of Latin church leaders to Mexicanize Mexican-Americans. He categorizes that practice as being equal with the earlier attempts of Anglo missionaries to Americanize Latins. A much better approach, in his opinion, is not “trying to recreate the past (for Mexicans) in the U.S., rather working with God on the creation of something new” (Tapia 1991, 22).

APPENDIX B

General Cultural Characteristics Of Hispanic Americans

The writer, endeavoring to avoid over generalizing, relies on Mexican and Mexican-American writers as much as possible in exercise of defining Mexican-American culture. This culture is in some respects made up of, but certainly not limited to, characteristics from the following groups: Indian, Iberian, Mestizo Mexican, Chicano, and Anglo.

What makes this task difficult is the unwilling nature of the Mexican or the Mexican American to be introspective or objective about his own culture. In the words of Mexican-American author Myrna Santiago, this concern is eloquently expressed.

“I hate objectivity. I am convinced that it’s a Western, white, male plot to rob the rest of us of our experience by negating our point of view and thus invalidating our being.” (Abalos 1986,1)

Writing of the Mexican’s reluctance to define himself, American author Alan Riding makes this comment:

...[Mexicans] anguish when it comes to explaining themselves. They realize that they are different—not only from Americans and Europeans but also from other Latin Americans—but they seem unsure why. Poets, novelists, philosophers, sociologists, anthropologists and psychologists have been called on to define “Mexicanness”—*Mexicanidad*—but even they become dizzy trying to distinguish the “masks” from the “real” faces of the Mexican personality. (Riding 1984, 3 and 4)

In part, the complex exercise of defining who Mexican-Americans are is the fact that much of their self-defining is expressed in terms of who they are not. They are not Mexican, Indians, Anglo, nor a synthesis of any combination of these three. Many desire to forge a new identity, one that may borrow from the various cultures that comprise their historical experience but that also goes beyond. In this regard, assimilation is not an attractive term. David Abalos expresses his sentiments as follows:

Assimilation is a profound kind of poverty because it forfeits our uniqueness both personal and cultural. We can never be authentically American and Latino but are forced to be either an excluded minority or an assimilated individualist. As Latinos we choose liberation, which means to be both Latino, who we are, and American, the promise of fulfilling the principles upon which this nation is founded. Perhaps our greatest contribution will be to witness to the right of each person to be a self in a community of equals that is committed to each other’s advancement because they love others as themselves. (Abalos 1986, 140)

Citing Mexican author Octavio Paz, Chicano writer José Antonio Burciaga (1993, 50) expresses a slightly different view of his identity and cultural goals. The Mexican does not want to be either an Indian or a Spaniard. Nor does he want to be descended from them. And he does not affirm himself as a mixture but rather as an abstraction.

According to Burciaga the experience of the Chicano in the United States is similar to that of the Caudillos in Mexico. The Caudillos have a Spanish heritage and are despised in Mexico. Similarly the Chicanos have a Mexican heritage but are not fully accepted in the United

States (Burciaga 1993, 46). Concerning the definition of Chicano, “a prominent explanation for the use of the term is that the Aztec pronunciation of Mexicans or Meshekano was shortened to the word *Xicano* pronounced *sekano* which later became *Chicano*” (Sanchez 1981, 229).

Burciaga (1993, 49) says, “a Chicano is both Hispanic and Indian. The term Hispanic alone negates our Indian heritage.” He allows that the term is used provocatively by some others because it connects a class of half-breeds born of Spanish soldiers and indigenous maidens. But Burciaga views the term celebratively as combining most of the cultural threads that comprise the fabric of his identity: Indian, Hispanic, Mexican, and citizen of the United States (Burciaga 1993, 46-50).

When analyzing specific cultural characteristics, it is important to remember that the Hispanic culture in the United States is dynamic. Some Hispanics view the attempt at defining their particular cultural characteristics as actually describing traditional Mexicans and not Hispanic-Americans. Therefore, the following summaries should be considered tentative and evolutionary.

David Abalos in his chapter entitled, “The Search for Latino Identity” seems to philosophically connect the ideas of fiesta, time, and planning. He cites Octavio Paz who reminds Latinos that they are “people of festival, of the celebration of the body, and of the eternal return contained in the present.” Western values such as time efficiency, punctuality, deferring pleasure for capital gain, and economic investment for the future appear as a threat to the revolution of the fiesta. The latter is to be seen as “the victory of love of the body” and a celebration of relationships—communion—frenzy—voluptuousness—and “color” (Abalos 1986, 50 and 51).

According to Alan Riding, Mexicans view the future with “fatalism and as a result the idea of planning seems unnatural.” If the future is already planned, continues the logic, then schedules and plans make little sense (Riding 1984, 6).

Fatalism in its most tragic extremes is elucidated by Mexican-American authors, Tomas Rivera and Silvio Villavicencio. In his short story El Espejo, Villavicencio portrays a pitiful barmaid Elena who is impregnated by her dilettante male companion. Suffering his own vacuous and imprisoned existence, he abuses, beats, and finally murders Elena. Early in the story, upon learning of Elena’s pregnancy, the young man summarizes what could be considered his philosophy of life and that of some Mexican-Americans.

Pensandolo bien, nunca me importo realmente que tuviera un hijo: seque no deben importarme esas cosas tan pequenas... Pero, por otra parte, ¿que significa tener un hijo? ¡Nada! Absolutamente nada. Esto esta bien claro. Y, ademas como no tengo donde elegir, debo dejar que las cosas sigan su marcha. Se supone que asi debe de ser... No, no debo dejarme vencer por mis temores; olvidar, olvidar. (Romano 1960, 4)

In his very provocative book Y No Se Lo Trago La Tierra, conveys among other concepts, tragic fatalism. In chapter two entitled, “Los Niños No Se Aguataron,” translated “The Children Were Victims,” a young migrant worker is shot accidentally to death by the boss because he went for water too frequently. Instead of rebelling in rage, the adults make excuses for the boss, and as the title of the chapter implies, the whole group lived out the philosophy of fatalistic passive resignation in the face of evil oppression.

Rivera’s message does not end with fatalism, however. As the reader moves through this work he sees an exaggerated fear of a fatalistic, punishing god overcome. In chapter six the character curses god while suffering acute adversity instead of submitting “y no se lo trago la tierra,” meaning “and the earth did not part and swallow him up” (Rivera 1971, 46-56). This

revelation allows the character to throw off the oppressive Cristo-pagan fatalist view of god and move toward self-reliance.

In the final chapters of Y No Se Lo Trago La Tierra, Rivera presents his sociological theory of cultural evolution of Mexican-Americans which he expresses as follows:

He had discovered something. To discover and to rediscover and synthesize. To relate this entity with that entity and that entity with still another and finally relating everything with everything else. That was what he had to do, that was all. And he became even happier. (Rivera 1971, 128)

Commenting on the expressions of passion exhibited in Hispanic worship styles, Andres Tapia says:

It is the difference between la iglesia fria (the frigid church) and la iglesia caliente (the hot and spicy church). While worship in most churches is muted, private gatherings in many Hispanic evangelical congregations rock to loud and effusive music—expressions of the Latin spirit of fiesta. (Tapia 1991, 20)

The Hispanic family which appears to be female-dominated internally and male-dominated externally is believed by Eugene Nida to rest structurally on the theological concept of Roman Catholic Mariology. In the same way that Mary serves as a co-redemptrix with Christ in *Latin Catholicism*, the mother functioning as a Mary figure in the home serves as “the intercessor of the children with the less approachable father” (Nida 1957, 17-21). This indirect communication pattern with God via Mary via Jesus (Montoya 1981, 18) is not unlike the general distaste for direct confrontation in Mexican culture. The poet Henestrosa contrasts the communication style of Spaniards and Mexicans: “The Spaniard speaks axiomatically, bossing and ordering, while we are always seeking concord when we discuss—you’re half right and I’m half right” (Riding 1984, 10).

The Hispanic family, and those included in its network such as the *comadre* and *compadre*, is the basic unit of community life. The structure is fairly autocratic when “the influence of the elder is strong enough to affect the lives of the whole clan” (Montoya 1981, 14 and 15). Within the security of the family context, emotions are expressed freely and loyalty is guaranteed (Riding date, 7 and 8). However, this system of order and safety is disrupted by immigration and by linguistic and culture distancing in succeeding generations (Abalos 1986, 64-70).

Leadership in the Hispanic church calls for a *caudillo* type as a cultural expectation. “The caudillo was the large landowner of Latin America... His word was law and his will was carried out” (Montoya 1987, 17). The caudillo was not only considered the leader but a friend who engendered loyalty and for whom sacrifices were made. In return he was expected to provide protection and solutions to problems.

No discussion of culture is complete without an appreciation for the palate. Taste in food as much as any other trait identifies Mexican-Americans. Jose Antonio Burciaga writes: “In Mesoamerican cuisine, nothing compares with the gastronomic ecstasy that a hot jalapeno adds to the enjoyment of Mexican food.” He names several foods that are characteristically Mexican: pico de gallo, chile de arbol, menudo, fajitas, crushed red pepper, chile habanero, tortillas de maiz or harina. Burciaga equips, “chile may have formed me into the kind of person I am, sometimes hot tempered and passionate” (Burciaga 1993, 14 and 15).

Mexican cuisine has undergone its own dynamic evolution however, as fast food chains attempt to imitate Mexican delicacies and indeed produce a Tex-Mex cheapened imitation.

Kentucky Fried Chicken, and to the relief of many, finally gave up trying to include Mexican imitations on their menu, but Taco Bell proceeds to offer their prefabricated crumbling taco shells. At least they are serving los pobres, says Burciaga, because they undersell everybody (Burciaga 1993, 21-25).

APPENDIX C

Dynamic Cultures of Hispanic Americans

In his doctoral dissertation, Daniel Sanchez presents and critiques three different perspectives on selected assimilation. While assimilation, as a theory for analyzing the socio-cultural context of Mexican-Americans, is not entirely adequate, Andrew Greely's model of the assimilation stages, as presented below by Sanchez, does offer insights into the socialization process:

Greely's "mosaic with permeable boundaries" model posits the following stages of assimilation: (1) nuclear ethnic, (2) fellow traveler ethnic, (3) marginal ethnic, and (4) alienated ethnic. By nuclear ethnic, Greely means persons for whom ethnic identity and background is of controlling importance in many areas of their lives. By fellow-traveler ethnic Greely means persons for whom ethnicity is a relatively important part of self-conscious identification but not absolutely important. By marginal ethnic Greely means persons who occasionally think of themselves as ethnics. For these persons ethnicity is normally not an important part of their identity. Alienated ethnics are those who self-consciously exclude themselves from the ethnic collectivity in which they were raised.

A much more elaborate and perhaps a truer way of viewing sociological movement is by seeing people groups on a dynamic cultural transitional continuum as they move (or not move) from first generation Latin culture towards mainstream America. Many, for a variety of reasons, will detour into subcultural groups or create a new cultural group (depending upon their goals and aspirations) along the journey.

Mira/Hispanos, a marketing company that targets the Hispanic community, produced a Hispanic typologies flowchart which identifies nine distinct Hispanic cultural groups in flux. The following is a very abbreviated summary of their descriptions. First there are the *primary Hispanics*, who are first generation and monolingual Spanish speakers. They lack formal education, live together in mixed generations and have strong ties to Catholicism. The *participator Hispanics* are the second generation of the primaries. They, depending upon the influence of their parents, will follow one of two paths: intra-acculturation or inter-acculturation. The *intra-acculturated Hispanics* are directed away from mainstream culture, uncomfortable with English, and suspicious of those outside their culture. They do, however, understand English and receive information from the English media. The *inter-acculturated Hispanics* because of more positive experiences of their parents blend the best of the English culture with their own. They become bilingual, better educated, and better employed. *Assimilator Hispanics*, the offspring of inter-acculturated Hispanics retain their ability to speak Spanish. However, because of their greater acceptance into the English-speaking world, they have English pattern thought processes. They usually live in non-Hispanic neighborhoods and represent the fastest growing Hispanic lifestyle group. *Culturally integrated Hispanics* are completely bilingual and bicultural, have consciously prepared themselves for the political arena, and enjoy equal comfort in Anglo and Hispanic cultures. *Surname assimilator Hispanics* see their heritage as a disadvantage and anglicize the pronunciation of their name. They do not speak Spanish. *Societally conscious Hispanics*, due to a resurgence of pride in Hispanic culture, renew their Hispanic identity and seek influence in their communities through this new identity.

Participator Too Hispanics get caught in a non-progressive pattern. They usually speak a blend of both languages, have low education levels, and rely on government subsidies. They perceive themselves as having no future (Mira/Hispanos 1989).

APPENDIX D

Language of Hispanic Americans

Language is probably only secondary to ideology as a factor determining one's culture. Understanding the changing language pattern of new immigrants and their succeeding generations is important in comprehending the overall process of a dynamic Hispanic culture in evolution.

Manny Ortiz documents from personal experience, as well as from the experiences of others, the struggles of second-generation Hispanic youths caught between two cultures and two languages. He says, "We felt torn between two worlds: the one experienced at home and the one we faced in the streets" (Ortiz 1993, 61). Most newly arriving immigrant children speak only Spanish at home and are confronted with English in the outside world. As the young person inevitably learns English, he will pass through a series of emotionally traumatic experiences. At first he resists English sounds but eventually he speaks well enough to be understood in the classroom. As he becomes more comfortable in English and less in Spanish he begins to answer his parents in English when they speak to him in Spanish. Consequently as he goes through a linguistic change, he experiences a much greater social change (Ortiz 1993, 59-68). Richard Rodriguez says, "The purpose in going through this loss of both language and all it meant in terms of familial intimacy was to ensure his place in the public and the public identity" (Ortiz 1993, 68).

Often in transition between Spanish and English a third language emerges which is a syntactical and morphological mixture of the two. However, first generation parents and other adults who are primarily monocultural and monolingual ridicule this juxtaposition of languages and feel that the youth are betraying their culture (Ortiz 1993, 62 and 63).

As the Hispanic comes through this evolution he also develops, in some cases, a view that speaking Spanish is culturally inferior. He also feels embarrassment at his parents' attempt to learn to speak English (Ortiz 1993, 73-77).

Spanish

In recent years there have been widespread fears in the United States that "the new immigrant wave will erode the primacy of English." New studies show that this anxiety is unfounded (Viglucchi and Casimiro 1993, 1). According to a 1993 demographic study, only 0.6 percent of those of Mexican origin living in the United States said that they only spoke Spanish. The percentages were 7.3 Puerto Ricans and 5.3 for Cubans (de la Garza et al., 1992, 65). In other words, immigrants move into bilingualism and English very quickly. Only the first generation immigrants who come as adults retain Spanish to a high degree.

Spanglish

The study conducted by Latino Voices (de la Garza et al., 1992, 65) indicated that 25.9 percent of Mexicans, 24.9 percent of Puerto Ricans, and 28.2 percent of Cubans considered themselves fluently bilingual. However, as Ortiz has demonstrated, some of these speak an interlingual dialect popularly called Spanglish. Ortiz makes the following points regarding the issue of Spanglish:

First, ...most immigrants blend their native tongue with English. Second, Spanglish is different from “code-switching.” Third, Spanglish does not abandon Spanish structure. Expressions like “esta en el beisman” (he is in the basement)...indicate that Spanish structure still prevails.

Fourth, Spanglish produces a barrier between first and second generation Hispanics...(Ortiz 1992, 85).

Montoya gives the following example of Spanglish: “¡Vengan paca because if you don’t, te voy a pegar!” Other English words made into Spanish are carro (car), brekas (brakes), and parquiar (to park). In his observation Spanglish tends to be the language of the barrio where slang develops among the more illiterate (Montoya 1987, 21).

A recent newspaper article from the *Houston Chronicle* demonstrates that Spanish has broken out of the barrio and is part of a major market appeal, not only to Hispanics but to Anglos as well (Zuñiga 1995, 29). In this article Leonel Castillo, director of Texas Citizenship Education Project, makes the following observation:

...The main mixers of Spanish and English across the United States are assimilated Hispanics exposed to both languages. In one example, a sophisticated Chicano activist referred to as a “high tech Aztec,” would say in Spanglish, “Beepiarme en mi pager.” Spanglish does have its detractors. Some, according to the article, feel that this form of speech reflects a deficiency in one or both languages. Supporters say that code-switching can be made for the sake of richness of speech and emotional nuances (Zuñiga 1995, 30).

English

For the majority of Hispanics living in the United States, English is overwhelmingly the language of choice. According to the Miami Herald, “The acceptance of English is especially marked in South Florida: 81 percent...preferred it to their parents’ native tongue, compared to 65 percent in San Diego (Viglucchi and Casimiro 1993, 1).

The study in Latino Voices indicates that English dominance is the case through the United States among Hispanics. Of Mexicans reporting, 54.9 percent stated they were better in English than Spanish and 7.4 percent said they used English only. For Puerto Ricans, 31.2 percent were better in English, and 2.8 percent spoke English only. For Cubans it was 26.6 percent and 2.2 percent, respectively. The English language is in no danger of extinction among those of Latin origin living in the United States. To the contrary, in the second generation English quickly becomes the language of preference.

In conjunction with the observations about language use, it is important to remember that speaking English is not synonymous with American culture. Alejandro Portes of John Hopkins University offers this warning, “Despite their ease with English, some immigrant children may never assimilate successfully because of racial and economic barriers” (Viglucchi and Casimiro 1993).

Manuel Ortiz also discerns that language is not necessarily to be equated with a particular culture. His comments are as follows:

Those who have not held to the linguistic traditions are still committed to their cultural roots. There is a celebration of self and community focused on historic and distinctive realities. “I am not ashamed,” yells a third-generation Hispanic woman whose friends confront her for not speaking Spanish.

A separate but related issue is that of identity versus assimilation. Hispanics have long occupied the communities of the U.S. without losing their identity. They have not followed the assimilation process of Swedes, Irish, or Italians who have managed to join mainstream America. Hispanics are growing in their value and awareness of self. Few will accept any form of the “melting pot” notion. (Ortiz 1993, 32)

APPENDIX E

Good News for Hispanics

An important consideration in the contextualization process is the message itself-- understanding that the content of the gospel never changes but that its particular emphasis may in a given context. The issue becomes: what should be clarified or stressed when proclaiming the gospel to Hispanic-Americans. An illustration of this principle is Wesley Balda's comment regarding reaching a specific cultural grouping of Hispanics:

For example, if we wanted to reach Hispanics, it is not enough to say let's go preach to Spanish-speaking people. (It obviously hasn't worked in this country just to go preach to English-speaking people!) We need to define the people we want to present Christ to as completely as we can. It might be more helpful to identify Spanish-speaking, second-generation barrio gang members, living in East Los Angeles and attending a certain high school. This gives us a way to shape a gospel message more precisely. If we walked into a gang meeting in a three-piece suit, speaking English and handing out tracts, they might not listen very carefully. If we looked like them, thought like them, and especially if we showed our concern for them in concrete ways, they might be more open. We have to shape our message to fit who they are. (Balda 1984, 28)

In his missionary classic Peace Child, Don Richardson speaks of the redemptive analogy that God has provided in cultures, a secret entry way or stepping stones that assist in the "local application of spiritual truth" (Richardson 1974, 10). Granted, this principle may not apply as clearly to a culture that has already been inculcated with several religious traditions, some of which include counterfeit resemblances of the truth. Nevertheless, there are missiologists and Christian evangelists who recommend certain particular emphases when proclaiming good news to Hispanics.

Addressing the conditions of traditional Latin culture, Eugene Nida believes that "the symbol of the radiantly beautiful Mary," which "brings a reassurance and a sense of well-being" in her role as mediatrix between the worshipper and God," causes people to "shift from Christ to Mary" in worship. Also, the focus on the pitiful dying Christ exhibited on the crucifix may illicit pity and compassion but does not inspire confidence and hope. Nida suggests that what is needed is a substitution of a resurrected "symbol of the victorious living Christ for the defeated dying one." Furthermore, says Nida, the Roman Catholic needs to learn that "the Christ who lived also lives today and by His Spirit walks with man" (Nida and Smalley 1974, 22). Another misunderstanding that Nida cites is that of "faith as a list of doctrines" (Nida and Smalley 1974, 24). Certainly the evangelist needs to both clarify these doctrines and give a fuller definition of biblical faith.

Hispanics in general and Hispanic Americans in particular have a concern for justice and believe that they are often victims of discrimination and oppression as minorities in a society dominated by another culture. Daniel Sanchez in his doctrinal dissertation discusses several models for addressing the particular desire for justice of Hispanics in the North American context.

Jesse Miranda's model in particular encourages the Hispanic to find comfort in Jesus as did the Samaritan women who experienced similar marginalization by the dominant Jewish culture in the Bible (Sanchez 1981, 2 and 4). Pablo Perez, in his doctoral thesis Mision y

Liberacion, warns against the errors of liberation theology and encourages the reader to find true liberty in Christ and not through violence or political means (Perez 1976, 107-109).

In the area of identity, many writers of several disciplines agree that Hispanic Americans are in a state of crisis. Sanchez warns against the temptation of the Hispanic American to lean toward exclusivistic views such as Jose Vasconcelos' "la raza cosmica" but rather to find their identity in biblical election and in sonship of their Abba Father (Sanchez 1981, 230-360).

VITA

In 1979, David Moran became the pastor of Oaklawn Presbyterian Church, located inside the 610 Loop in Houston, Texas. Over the next five years, he led the diminishing Anglo congregation, to replant two Hispanic congregations (one in Spanish, the other in English) and to consolidate them into one bilingual bicongregational church in the same location. During that period to the present, Moran has had the opportunity to study many multi-cultural ministry models, as a personal interest. From 1990, he conducted a formal study of bilingual bicultural churches throughout the southwestern United States, which he completed as a Doctor of Ministry dissertation in 1995.

The research focused on the retention of Hispanic cultural characteristics in the second and succeeding generations, the evolution of language, and worship style in Hispanic-American churches. Many of the opinions expressed in this manual derive from that study, but also from a constant networking of the Hispanic community in Houston for 20 years. In August 1998, Moran began a new challenge, having been called as pastor of the Key Biscayne Presbyterian Church, where his vision is to replant the diminished congregation to reflect its multi-national community. Pray for many miracles of regenerative, restorative, and incarnational grace.