REACHING
HISPANIC-AMERICANS

“I will build my church.”

2003 MNA Hispanic Ministries Convocation
September 25 – 27, 2003
David Moran
LANGUAGE ABILITY OF U.S. HISPANICS
(by percentage)

Only   Better in      No   Better in   Only
Spanish  Spanish  difference  English    English
(4%)    (23%)  (26%)   (42%)    (5%)

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

Chart©HABBM News Service

Hispanic Association of Bilingual Bicultural Ministries (HABBM)
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PH: 818-398-7558 E-mail: HABBM@aol.com
Luis Madrigal, Executive Director
### COMPREHENSIVE RESULTS REGARDING IMPORTANCE OF ENGLISH

### STATEMENT RESPONSES:

<table>
<thead>
<tr>
<th>In our church we:</th>
<th>Always or Frequently</th>
</tr>
</thead>
<tbody>
<tr>
<td>think that it is important for young people to be proficient in English.</td>
<td>84%</td>
</tr>
<tr>
<td>think that it is very important to provide services in English to 2\textsuperscript{nd} generation Hispanics and beyond.</td>
<td>82%</td>
</tr>
</tbody>
</table>
# IMPORTANCE OF ENGLISH FOR SPANISH DOMINANT CHURCHES

(N = 4)

## STATEMENT RESPONSES

<table>
<thead>
<tr>
<th>In Our Church We:</th>
<th>Always</th>
<th>Frequently</th>
<th>Sometimes</th>
<th>Seldom</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 think that it is important for young people to be proficient in English.</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>25%</td>
<td>50%</td>
<td>25%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 think it is very important to provide services in English to 2\textsuperscript{nd} generation Hispanics and beyond.</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>50%</td>
<td>25%</td>
<td>25%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 conduct bilingual services in which both languages are used, and all speakers are interpreted from Spanish to English &amp;/or from English to Spanish.</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>25%</td>
<td>25%</td>
<td>50%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19 believe it is important to allow people to pray and praise God in their heart language although they may speak more than one language.</td>
<td>2</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>50%</td>
<td>50%</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comment: This table shows that even the Spanish dominant churches provided English for the second generation and thought it was important for them to be proficient in English. Even the church that responded “seldom” to statement four cooperated with a sister church to provide an English youth group.
OVERVIEW OF CULTURAL CONTINUUM

FIRST GENERATION
Intra-acculturated
Spanish Dominant
Non-evolving

SECOND GENERATION
Inter-acculturated,
Bilingual, Bicultural,
Better educated and
employed

THIRD GENERATION
Assimilator Hispanics
Bilingual, probably
preferring English,
Bicultural but
more American,
tend to live in
non-Hispanic
neighborhood,
fastest growing
Hispanic group

PRIMARIES
Spanish Proficient
Latin Culture
SUMMARY OF RESPONSES TO QUESTIONS ON CULTURE

1. A very high affinity for and desire to preserve Hispanic culture was exhibited by all the churches, irrespective of generation or participation in an English dominant ministry model.

2. Instead of rejecting Latin culture in the second and subsequent generations, commitment to accommodating both cultures (Hispanic and American) was exhibited by Hispanics.

3. The overwhelming majority of the pastors surveyed indicated that culturally Hispanic churches were necessary, regardless of language preference or selection of ministry model.

4. Movement culturally toward mainstream America or fellowship with other cultures appeared to heighten rather than to diminish the desire for preserving Hispanic cultural identity.
COMPREHENSIVE RESULTS REGARDING IMPORTANCE OF HISPANIC CULTURE

STATEMENT RESPONSES:

<table>
<thead>
<tr>
<th>In our church:</th>
<th>Seldom or Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 We feel that commitment to the traditions of our countries of origin is more important than assimilation into mainstream America.</td>
<td>59%</td>
</tr>
<tr>
<td>16 Most of our people feel that we are American and need to forget Latin traditions.</td>
<td>76%</td>
</tr>
</tbody>
</table>
STRATEGY GREEN

PLANTING CHURCHES AMONG SPANISH-PROFICIENT HISPANIC AMERICANS
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 Latinos who are immigrating to U.S. urban areas.
TARGET GROUP
SPANISH-PROFICIENT HISPANICS

RATIONALE FOR STRATEGY GREEN:

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. Source for second generation church planters.
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 MODEL
### SPANISH PROFICIENT

| Spanish Worship | Earphones for youth who need translation into English  
or Bilingual service  
or Youth separate for preaching |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Spanish Sunday School</td>
<td></td>
</tr>
<tr>
<td>Youth Bilingual and English-Speaking</td>
<td></td>
</tr>
</tbody>
</table>

- 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 page 15)
MINISTRY MODEL
(BB)

_____________________
BICONGREGATIONAL
BILINGUAL

WORSHIP
Two Services
English
Spanish

SUNDAY SCHOOL
Choice of English or Spanish

• Full program in both Languages

• One Church, Two Congregations,
  One Board

• Periodic Bilingual Services Express Unity
SUGGESTED BILINGUAL, BICULTURAL MINISTRY MODEL

Diagram of Structure

SHARED LEADERSHIP
TRAINING
Bilingual

SHARED YOUTH MINISTRY
English or Two Language Groups

SHARED SUNDAY SCHOOL FOR CHILDREN
Spanish Classes as Needed

SHARED FELLOWSHIP
Dinners, Celebrations, Work Projects, Bilingual Services, etc.

SHARED BUDGET

ENGLISH CONGREGATION
Worship
Educate
Evangelize
Serve

PASTOR & ELDERS
Bilingual Session

SPANISH CONGREGATION
Worship
Educate
Evangelize
Serve
Strategy Green

CHURCH MODEL
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

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.
TRINITY BAPTIST HOUSTON

• Combines the Bicongregational Model with the Bilingual in One Service Model

• Creative Scheduling

____________________________

SUNDAY WORSHIP - 9 a.m.
Hispanic English

SUNDAY WORSHIP - 11 a.m.
Spanish Dominant, Bilingual

SUNDAY EVENING WORSHIP
Fully Bilingual Traditional
Youth Also Participating

SUNDAY SCHOOL
By Language Preference
STRATEGY RED

REACHING HISPANIC AMERICANS THROUGH

CULTURALLY-RELEVANT ESTABLISHED CHURCHES
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 and added Spanish-speaking congregations.
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. Pastors of established churches discipling / mentoring potential Hispanic leadership could raise up much needed leadership for the Hispanic-American context.
CHURCH MODEL

ESTABLISHED CHURCHES REACHING ENGLISH-SPEAKING HISPANICS

<table>
<thead>
<tr>
<th>ANGLO CONGREGATION</th>
<th>ENFOLD ENGLISH-SPEAKING HISPANICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>OR</td>
<td>OR</td>
</tr>
<tr>
<td>MULTI-ETHNIC</td>
<td>MULTI-ETHNIC</td>
</tr>
</tbody>
</table>

- 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.
Strategy Red

CHURCH MODEL
REACHING HISPANICS FROM ESTABLISHED CHURCHES

Established Churches Reaching Spanish-Speaking Hispanics

| English-Speaking Established Congregation | Add Spanish-Speaking Hispanic Congregation – one church model or Add Spanish-Speaking Church on Campus or Plant Spanish-Speaking Church off Campus |

- 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.
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

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 that 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.
MINISTRY MODEL (MB)

Multicultural Bilingual

WORSHIP
Bilingual – Spanish and English

SUNDAY SCHOOL
Spanish
Choice of English or Spanish

• Worship – One Bilingual Service

• Includes First, Second Generations

• Unity of Latin Culture – High Priority
MINISTRY MODEL (MM)

_________________

MULTICULTURAL MULTILINGUAL
Anglo, Hispanic, Asian, etc.

WORSHIP
3-5 Services
According to Language Preference

SUNDAY SCHOOL
By Language Preference

• Shared Facilities, Board, and Budget
• Occasional Multiethnic, Multilingual Celebrations
• Sunday School for Children Primarily in English
STRATEGY BLUE

PLANTING CHURCHES AMONG ENGLISH-PROFICIENT HISPANIC AMERICANS
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.
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.
MINISTRY MODEL
(HME)

HOMOGENEOUS
MONOLINGUAL ENGLISH

WORSHIP
Hispanic Culture
English Dominant

SUNDAY SCHOOL
English

• Culturally Hispanic
• All Ministries in English
• “Trend”
Strategy Blue

CHURCH MODEL
ENGLISH PROFICIENT

Jubilee
Miami, Florida

Hispanic-American Church
Multinational Spanish-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.
### CHURCH MODEL
#### ENGLISH PROFICIENT

<table>
<thead>
<tr>
<th>75%</th>
<th>25%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hispanic-American</td>
<td>Anglo-American or Multi-Ethnic</td>
</tr>
</tbody>
</table>

- 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.
MINISTRY MODEL (MME)

MULTICULTURAL MONOLINGUAL ENGLISH

WORSHIP
English Dominant
(some have simultaneous translation via earphones)
Balance of Cultures and Ethnic Groups

SUNDAY SCHOOL
English
(some have simultaneous translation to Spanish)

• Several Ethnic Groups – One Church
• Use English Predominantly
• Tend to be Progressive Minded and Pro-mainstream while Enjoying Diversity