THE EFFECT OF MULTIGENERATIONAL FAMILIES ON

WORSHIP, EDUCATION, AND OUTREACH IN HISPANIC MINISTRY

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ABSTRACT

Hispanic ministry is not a new topic. Our synod recognizes the need to reach a growing demographic in our country, and it has for decades. However, as this demographic has been growing in our country for several decades, Hispanic communities are no longer made up primarily of first-generation (foreign-born) Latinos but second- and third-generation Latinos have begun to dominate this demographic. As it is true within our nation's communities so it is becoming evident within our synod's congregations. Pastors serving in Hispanic congregations are witnessing the blessings of serving multiple generations with the gospel. With this blessing of multigenerational Hispanic families also come some apparent linguistic and cultural challenges. The former paradigm of carrying out Hispanic ministry entirely in Spanish has become ineffective in reaching every member of a Hispanic congregation as English is becoming the dominant language of many second- and third-generation Hispanics. The purpose of this thesis is to recognize and address the challenges faced when evangelizing and ministering to multigenerational and multilingual families within Hispanic congregations and the surrounding community. As both congregation and community evolve and multigenerational families develop, each Hispanic ministry must reevaluate its methods of worship, education, and outreach.

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INTRODUCTION

Paul said, "Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air" (1 Cor 14:9).[1] He was talking about the spiritual gift of speaking in tongues but you get his point: "If no one knows what you are saying what good is it?" Martin Luther understood this point well during the Reformation as Mass was conducted in Latin, flying over the heads of the average layman. Unless intelligible words are spoken, how will anyone understand? So Luther's solution: preach God's Word in the vernacular. Just about a century ago our synod faced a similar challenge. German, the heritage language of our founding fathers, was used almost exclusively in synod publications and in worship but it eventually gave way to English, the dominant language. Today, you would be hard pressed to find a WELS congregation that still offers regular German services. Unless intelligible words are spoken, how will anyone understand?

At the turn of the twenty-first century we find ourselves in a time far different from Luther's and in an America more diverse than that of our synod's forefathers. However, Paul's statement still holds true for us today—unless intelligible words are spoken, how will anyone understand? As a pastor finds himself in the cultural melting pot of a diverse community, the challenge to speak intelligible words becomes a lot more complex. The words spoken in an English-speaking congregation may be perfectly intelligible to the Christians in worship on Sunday morning. Those same words may not be so intelligible to the Korean immigrants down the street from church. The message that brought comfort to the hearts in the pews will likely sound like gibberish to the man who just moved from Mexico and now lives across from the church parking lot. Unless intelligible words are spoken, how will they understand?

Clearly there is a language gap between the English-speaking congregation and the non-English speaking immigrants in the community, but what is the solution? You preach in English to the English congregation. You speak in Korean to the Korean congregation. You speak Spanish to the Hispanic congregation. And then everyone is happy! Well, not exactly. Not only are there linguistic differences between an Anglo, Korean, and Hispanic congregation but there are also cultural differences. It is not a profound observation; most people will recognize that reality. However, take it one step further: not only are there cultural and linguistic differences

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[1] All Scripture quotations in this thesis are taken from *The Holy Bible: New International Version*, Grand Rapids, MI: Zondervan, 2011.

that exist between an ethnic[2] congregation and its Anglo counterpart, but the same challenges may very well exist within that ethnic congregation itself.

If a congregation is entirely Korean, Hmong, or Hispanic, how could there possibly be a cultural and linguistic barrier within the congregation? The barrier arises as a result of multiple generations within an ethnic congregation. As first-generation[3] immigrants put down roots in the US and raise their families, second and third generations are born and assimilate into North American culture and language to various degrees. This dynamic might look something like this in a Hispanic congregation: *Los abuelos prefieren puro español* (grandparents prefer Spanish), *mamá y papá* could go either way, and the third-generation US-born grandchildren have a very limited understanding of Spanish, if they know any at all.

The example given above is rather simplistic and not always true for every multigenerational Hispanic family. At the same time, it does represent a trend that occurs regularly in the Latino community in second and subsequent generations. In such a scenario it can be very difficult to communicate the gospel in a way that can be understood by many. To highlight the words of Paul again, "Unless you speak intelligible words with your tongue, how will anyone know what you are saying?" The challenge is really more complex when you find yourself in a congregation where common ethnic heritage does not necessarily mean common language. Words that are intelligible to *abuelito* (grandpa) may not be intelligible to his granddaughter. The issue becomes even more complex when we consider assimilation and acculturation as it occurs from generation to generation. In short, it is not just a matter of translation but it is also a question of cultural preference and perspective.

As the Hispanic population continues to increase in the US, many congregations find themselves in a diverse Latino community where ministering to multiple generations is a reality. The goal of this paper is to become aware of that reality and all its implications in order to maintain our overarching goal of sharing the gospel with all people. Therefore, we will consider the implications of both shepherding the souls within a congregation as well as reaching out to individuals in the surrounding community who are either foreign- or native-born Latinos.

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[2] The word "ethnic" is used since this topic can apply to not only Hispanic ministries but to various cross-cultural ministries in the US. However, the primary focus will be on Hispanic ministry.

[3] In this paper, "first-generation" refers to a foreign-born individual or family that has immigrated to the United States. "1.5 Generation" is used to refer to those who are foreign-born but have lived in the US from a young age. "Second-generation" refers to US-born Latinos, the children of foreign-born Latinos, and so on.

As both congregation and community evolve and multigenerational families become more prevalent, each Hispanic ministry must reevaluate its methods of worship, education, and outreach.

LITERATURE REVIEW

We live in a country that has a rich history of immigration so linguistic and cultural phenomena that occur within multigenerational families of many ethnicities in America have been observed over the 19th and 20th centuries. Therefore, it should be no surprise that there is an abundance of literature in regards to cultural and linguistic shifts that occur within multigenerational families. The first part of this study will highlight research in the realm of bilingualism in America among many different ethnicities, and also specifically among the Hispanic community.

Sarah Shin's *Bilingualism in Schools and Society* sheds a lot of light on challenges and pressures of society on bilingual individuals and families. Shin touches on many aspects of bilingualism, some of which are not pertinent to this thesis. However, I found her work especially helpful in debunking various myths concerning bilinguals and how those myths and common misconceptions affect the development and loss of a second language in the second-generation. Chapter 5 has especially benefited my research as it deals with bilingualism and identity. This gave me a better understanding of how the second and third generation struggle with cultural identity and how it is linked to heritage language. Shin provides good food for thought on bilingualism and its cultural impact in terms of societal and secular matters rather than in ecclesiastical matters. For example, she probes the phenomena of bilingualism (or lack thereof) only as it pertains to the classroom or corporate world. I have applied to Hispanic ministry Shin's observations concerning linguistic and cultural shift experienced by bilinguals.

Bilingualism in the USA: The Case of the Chicano-Latino Community, as you can tell from the title, is more specific to the Latino community. In this work, Fredric Field compares and contrasts the Latino community to other immigrant communities that have assimilated into American culture in the past. Field also gets under the surface of linguistic considerations and reveals the cultural implications of bilingual and multigenerational Hispanic families. It is a valuable source in understanding the issue and laying the groundwork for this thesis, but it still

does not address the implications that bilingualism and multigenerational families have on ministry as this thesis intends to do.

Other books and articles were helpful in gaining cultural and religious perspectives of Latino families and individuals from various generations (see bibliography), yet none addressed the topic as directly as this thesis aims to do.

A valuable source that does specifically address ministry implications in light of the multigenerational Latino community in America is *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* by Daniel A. Rodríguez. While Rodríguez's work greatly parallels my thesis, he argues from the perspective of a US-born Latino who has experienced isolation from both his heritage culture and the American culture into which he was born. I am obviously approaching this study from a different perspective— from the "outside looking in," so to speak. The purpose of my study is not to argue that second and third generations must be served by offering a separate ministry for that demographic. Rather, I wish to address the needs of various generations within a congregation and how the pastor can meet the needs of all his members of various generations.

Also, many churches in Rodríguez's study are ones that originally started as Spanish-only congregations. The situation in the WELS is often quite different. Many congregations with a Hispanic ministry began as predominately Anglo, English-speaking (and even German-speaking) congregations. The congregations considered in Rodríguez's study also boast attendance as high as 5,000 on a given Sunday. I am not aware of a Hispanic congregation of that size in the WELS. Simply put, what works in the congregations highlighted in Rodríguez's study will not necessarily work in every congregation. Finally, while he brings very practical insight into the discussion, Rodríguez approaches the topic from an Evangelical theological perspective. You might pick up hints of social gospel theology in his writing. For example, he says, "This reality highlights the desperate need for churches that not only the preach the good news, but that are also committed to good works, especially relief, development and social justice… The gospel not only saves us for eternal life; it saves us to live an abundant life on earth."[4] He does not exclude the gospel but he does include something the gospel does not guarantee: an abundant life on earth. It might even seem that he puts spiritual needs on the same level as social needs. To state

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[4] Daniel A. Rodríguez, *A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations* (Downers Grove: Inter Varsity Press Academic, 2011), 109.

the obvious, we approach this topic from a Lutheran perspective where we define the gospel as the message of full and free forgiveness won for us by Christ.

Finally, the dynamic challenge of the multigenerational family in Hispanic ministry is being discussed in our circles. However, to the best of my knowledge, nothing has been published that addresses this specific issue. Pastors serving in WELS Hispanic ministries throughout our country have recognized the challenge and are faithfully addressing it. Therefore, I give thanks to God for such men and that they have taken the time to share their experiences and insights with me through interviews.

PART 1: UNDERSTANDING THE ISSUE
Scriptural Basis

Why is a Lutheran pastor concerned with multiple generations as he carries out his ministry? Because Scripture is! Throughout his Word, God does not speak of his blessings as if they were restricted to one specific generation. He does not proclaim his truth just for one specific period of time. Rather, the truths of Scripture are proclaimed for all generations and for ages to come, and Scripture itself makes that clear.

Throughout the Old Testament, and especially in the Pentateuch, phrases such as "generations to come"[5] and "your children"[6] are used. When the Lord made a covenant with Noah and his family immediately after the flood, he said, "This is the sign of the covenant I am making between me and you and every living creature, a covenant for all *generations to come*" (Gen 9:12). The same phrase is also used when a number of laws and customs are given.

Also, consider the account of the Passover in Exodus Chapter 12. After the Lord has given detailed instructions on how the Passover Feast is to be carried out he adds this: "Obey these instructions as a lasting ordinance for you and your descendants" (Ex 12:24). But that is not all; he also highlights the personal nature of the interaction that would take place between two generations. "And when *your children* ask you, 'What does this ceremony mean to you?' then tell them, 'It's the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians'" (Ex 12:26, 27).

Moses encourages the Israelites in the desert who will cross over into the Promised Land

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[5] The Hebrew expression is typically a combination of דּוֹר and עוֹלָם or תָּמִיד.

[6] In Hebrew either טַף or בֵּן is used in the plural.

to remember and to teach to the generations that followed. "Only be careful, and watch yourselves that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to *your children* and to *their children* after them" (Dt 4:9). The examples have certainly not been exhausted, but the point is clear: the Lord entrusts his people with the task of instructing multiple generations in his Word.

The New Testament also addresses the multigenerational aspect of gospel proclamation. The Apostle Peter in his Pentecost sermon says, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and *your children*" (Acts 2:38f.). The Apostles put this into practice in their ministry where multiple generations were more than likely under one roof. Peter had Cornelius and his family baptized in Acts Chapter 10. Paul and Barnabas proclaimed the truth of the gospel to a troubled jailer at Philippi and his family and the entire household believed and was baptized in Acts Chapter 16. The early church was concerned with multiple generations as it carried out the Great Commission and so are we as we do the same.

Certainly the passages cited in this section have great application for Christian education, especially the Old Testament passages that encourage parents to instruct their children and so on. Nonetheless, the Scripture references above still speak of proclaiming the Word in a multigenerational setting and the Lutheran pastor likely finds himself in such a setting. As a pastor ministers to his flock and teaches and proclaims the Word of God, his encouragement will be the same as Moses': "Do not forget these things" and "Teach them to your children and to their children after them." This is true for the pastor who serves an Anglo congregation, and it is true for the pastor who shepherds a Hispanic congregation. What is unique for the pastor who serves a Latino community is that he finds himself grappling not only with a generational gap but a linguistic and cultural gap as well.

Key Terms

Hispanic/Latino. In tackling a subject that deals with Hispanic ministry, our first task is to define what exactly the term *Hispanic* means. The term was first used in the 1970 US census and later expanded to *Hispanic* or *Latino* in 2000. *Latino* is perhaps a more neutral term.[7] The

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[7] Fredrick Field. *Bilingualism in the USA: The case of the Chicano-Latino community*. (Philadelphia: John Benjamins Publishing Company, 2011), 13-14.

etymology of *Hispanic* could imply the heritage of Spain that is traced back to the Spanish conquest of Latin American countries centuries ago. However, one would hardly say that every Hispanic today would identify with a Spanish (European) heritage because of a great cultural diversity that exists among Latinos according to their country of origin. So, the disadvantage of the term *Hispanic* is that it attempts to lump many different cultures into one big group. For example, a Puerto Rican and a Mexican might both check the *Hispanic/Latino* box on a census form, but you would certainly not identify a Puerto Rican as a Mexican and vice versa. They do not consider themselves the same, nor should we. In short, the term *Hispanic* includes many different ethnicities (for example: Mexican, Cuban, Puerto Rican, Colombian, etc.).

The terms *Latino* and *Hispanic* serve as "umbrella" terms that focus on what unites Latinos; however, these terms at the same time mask a whole series of differences.[8] As we proceed with this paper, let us proceed with the caution that we are not lumping all Latino cultures into one group. We will, however, recognize the obvious similarity of the Spanish language and the linguistic shift that takes place in multigenerational families of various Hispanic backgrounds. With that said, the term *Hispanic* will suffice for this thesis. The terms *Hispanic* and *Latino* may be used interchangeably throughout the paper to refer to an individual or group that has direct or ancestral roots in a Latin American country.[9]

Ministry. As it is used in the Bible, *ministry* is synonymous with *service*. "The word 'ministry' can refer to a wide variety of functions and offices, both secular and spiritual."[10] However, as there is one church there is one ultimate ministry that belongs to that church: the ministry of the gospel. "Christ assigned one task to the church: the office of preaching the gospel. The one task, or function, given to the church is to preach the Word and to administer the sacraments."[11]

As we compare and contrast ministry X to ministry Y, the gospel and its effectiveness will not and cannot change. We may use the term *ministry* to specify certain audiences (i.e. Hispanic ministry as opposed to Hmong ministry, or a campus ministry, etc.) but the message is

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[8] Juan Fransisco Martínez. *Walk with the People: Latino Ministry in the United States*. (Nashville: Abingdon, 2008), 16.

[9] I have noticed that many first-generation Hispanics will simply identify themselves according to their country of origin whereas second and beyond generations will prefer to call themselves "Latinos."

[10] John F. Brug, *The Ministry of the Word* (Milwaukee: NPH, 2009), 4.

[11] Ibid, 3.

the constant unchangeable promise of salvation through Christ alone. Jesus was clear about that in the Great Commission: "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" (Mt 28:19,20a). The audience that Jesus specified could not be broader—all nations! But the task he entrusts to his disciples could not be narrower—the proclamation of his truth in Word ("all my commands") and sacrament ("baptizing").

Therefore, when we refer to *Hispanic ministry*, we must keep in mind the God-given task remains the same: to preach the gospel. However, the cultural context in which the unchanging gospel is proclaimed is quite variable. This will require the gospel to be communicated in words and expressions that are intelligible, a task that becomes more challenging when we are presented with a multilingual audience.

Bilingualism. Of course *bilingualism* is the ability to speak two languages; however, there is more to *bilingualism* than the obvious. A common misconception is to define a person as a "true" bilingual only if they can speak two languages as if they were both native tongues.[12] It is not just a matter of determining whether or not a person is bilingual but it is a question of determining to what degree a given person is bilingual. Given that there are varying degrees, "all [bilingual] speakers will fall somewhere on the continuum of proficiency in each language from completely proficient in one to almost no knowledge in the other."[13] A bilingual may also be more or less proficient in certain areas. For example, a bilingual individual may understand a language on a conversational level but they may not be proficient in reading or writing that same language. In each generation of a Hispanic family, there will be varying degrees of bilingualism. When several generations are brought together in one setting, communicating to the group as a whole becomes a challenge.

Heritage vs. host language. *Heritage language* is used in regard to an ethnic or immigrant family and refers to the language that is spoken at home or by older generations of the family. A *heritage language* is not the primary or commonly spoken language in a given society. For example, Spanish is a *heritage language* for members of a Mexican family who have immigrated to the US. For a North American family that migrates to Mexico, English would be

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[12] Sarah J. Shin, *Bilingualism in Schools and Society: Language, Identity, and Policy* (New York: Routledge, 2013), 4.

[13] Field, 44.

the family's *heritage language*. The *host language* is essentially the opposite. It is the language that is primarily used in a given society in education, work, and basic social interactions. For the example of the Mexican family living in the US, English would be the *host language*. For the North American family living in Mexico, the *host language* is Spanish.

Children and young adults who have moved with their parents from one country to another or who have been born to native-born immigrants will be influenced by both their *heritage language* and the *host language* to varying degrees. There will also be cultural influences from their ethnic heritage as well as from the host culture.

Culture. The differences that typically arise from generation to generation in an immigrant family are not just linguistic but cultural as well, but what exactly is *culture*? There are countless definitions of *culture*, but for the sake of brevity, we will consider one that I found especially helpful:

> Because culture is not biological and innate, it is dynamic, fluid and open. …Culture goes beyond language, dialect, and speech. It includes everything that is passed on, experienced, and practiced. It involves information, education, techniques and inventions. It comprises customs, habits, aesthetic choices, beliefs, rites, traditions, myths, legends, superstitions, stories, songs, dances, jokes, tastes, inherited artifacts, prejudices, attitudes and values—in short everything that is part of one's social heritage and environment.[14]

As we move forward and use the term *culture*, keep in mind especially the last word in that quote: **environment**. Social environment defines *culture*.

Hispanic Population in the US

Anyone who has given some thought to the diverse demographics of the United States is likely aware of the constantly growing Hispanic population. By the year 2050 Hispanics will account for over one fourth of our nation's population.[15] The Hispanic population appears to be growing at a steady rate. The implication for ministry is clear: there is a growing need to reach this demographic with the gospel, and there will be for decades. As we seek to minister to this broad demographic, we will also want to be aware of the specific statistics that comprise the

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[14] Pedrito U Maynard-Reid, *Diverse Worship: African-American, Caribbean and Hispanic Perspectives* (Downers Grove: Inter Varsity Press, 2000), 18.

[15] Jeffery S. Passel and D'vera Cohn, "US Population Projection: 2005-2050" (Washington D.C.: Pew Research Center's Hispanic Trend Project, 11 February 2008).

The actual projection is that 29% of the 2050 US population will be Hispanic. Several sources I have read that specifically address the Hispanic population have noted this projection.

larger group. In this section, we will consider various statistics that shed more light on the Hispanic population in the US.

The following statistics are gathered from the Pew Research Hispanic Center's Trend Project (formerly the Pew Hispanic Center) *Statistical Report of Hispanics in the United States, 2011*.[16]

Overall population. As of 2011, the Hispanic population numbered over 51.9 million accounting for 16.7% of the US population, compared to 12.5% in 2000 (see appendix A, figure 1). That is an increase of a little over 16.7 million individuals. When you compare the increase of the Hispanic population to other ethnicities, you will see that this demographic is by far the fastest growing in the country. The population increase of White, non-Hispanics between 2000 and 2011 was only 1.3% compared to a 47.5% increase of the Hispanic population (see figure 2). It is clear from just a glance at these figures that this demographic is rapidly growing and so is the mission field.

Population based on country of origin. As we discussed earlier with the terms *Hispanic* and *Latino*, the label could not be broader. The group is comprised of people with many different national origins.[17] The majority of Latinos in the US are by far of Mexican origin making up 64.6% of the Hispanic population. The second largest group is of Puerto Rican origin at 9.5%. The third largest group, at 4.6%, claims "Other Spanish/Hispanic/Latino" (see figure 3 for the complete list of population by country of origin). We should also realize that some groups might be more concentrated in specific regions of the country. For example, the majority of the US Puerto Rican population is in the Northeast, especially in New York. Or take Miami for example, which is more densely populated with Latinos of Caribbean origin (i.e. Cuba, Puerto Rico, and Dominican Republic).[18] Grace Lutheran Church in Falls Church, Virginia is a prime example of a congregation within our circles that serves a diverse group of Hispanics.[19] The main point to be

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[16] Seth Motel and Eileen Patten. "Statistical Report of Hispanics in the United States, 2011" (Washington D.C. Pew Center's Research Hispanic Trends Project, 15 February 2013).

[17] *Origin* is a broad term and may refer to ancestry, lineage, heritage nationality, or country of origin. In other words, an individual identifies himself as a Latino of Colombian origin does not have to be born in Colombia.

[18] Maynard-Reid, 162.

[19] The Hispanic congregation at Grace Lutheran Church in Falls Church, Virginia is not made up primarily of Latinos of Mexican origin, rather the majority is from South America and Central America with a few families from Mexico and other Latin American countries. (Informal interview with Derek Bartelt, Vicar at Falls Church 2012-2013).

drawn from these statistics is that while the majority of Hispanics in the US are of Mexican origin, there are various other ethnicities that may make up a Hispanic congregation. This may also vary depending on region.

Foreign-born vs. Native-born. Native-born Latinos (those who were born in the US) outnumber foreign-born Latinos. In 2000 foreign-born Hispanics were 5% of the population and native-born Latinos were 7.5%. In 2011 the percentage of native-born Latinos increased to 10.6% whereas foreign-born Latinos only increased to 6% (see figure 1). Therefore, the majority of Hispanic population growth can be attributed to native-born Latinos. The majority of the Hispanic population is also native-born. Naturally that means that second- and subsequent-generation Latinos are becoming the majority in the Hispanic community. As of 2011, native-born Latinos make up 63.8% of the entire Hispanic population, an increase from 2000. The percentage of foreign-born Latinos was 40.1% of the overall Hispanic population in 2000, but the percentage dropped to 36.2% (see figure 4). This statistic is indicative of the trend that Latin American immigration has already begun to decrease.

Throughout the paper we speak in terms of first-, second-, and third-generation Latinos since it is common to encounter Latino families where all three generations are present. However, we also have to realize that native-born Latinos in the US go way beyond the second and third generation. A number of Latinos (especially in the American Southwest) have been citizens of this country for well over a century. Many Latinos in the Southwest became residents of the US as a result of the Mexican-American War in the mid 1800s. A popular saying among this group is, "We didn't cross the border, the border crossed us!"[20]

In short, we draw from these statistics that native-born Latinos are becoming more prevalent and that has to be recognized as we carry out mission work in Hispanic communities.

Language preferences. Distinguishing between foreign-born and native-born Latinos is also a matter of determining language preference and proficiency. For many who equate Hispanic ministry with doing ministry in Spanish,[21] it may be a shock that many Latinos in the US would claim to speak only English at home or that they speak English "very well." 38.8% of native-born Latinos between the ages of 5-17 speak only English at home and 48.9% in the same

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[20] Rodríguez, 50.

[21] I too have assumed that Hispanic ministry equals ministry done in primarily in Spanish. Throughout the process of this research, I have become aware that that is not the case. At the same time, knowing Spanish is essential in carrying out Hispanic ministry, but so is English given the trends of language usage.

age group speak English very well.[22] Only 4.9% of foreign-born Latinos between the ages 5-17 speak only English at home, however, 63% of that same category speaks English very well. In other words, English is not the only language spoken at home but over half in that age group speak it very well. Therefore this group appears to be more bilingual than native-born Hispanics in the same age group. That percentage drops considerably, however, when we consider those 18 years and older. Only 25% of foreign-born Latinos over 18 speak English very well (see figure 5.1).

The conclusion drawn from these statistics is that many Hispanics in the US speak English "very well." Overall, approximately 25% of all Hispanics age 5 and older speak only English in the home. The percentages are considerably higher among native-born Latinos (see figure 5.2). Given the statistics highlighted in this entire section, it is fair to say that many Hispanics are native-born (i.e. second generation and beyond) and therefore many Hispanics speak English fluently if not primarily. The growing number of Hispanics in our country necessitates Hispanic ministry in our synod, and the growing number of native-born individuals within that population has us reevaluating how we do that ministry.

Linguistic Shift from Generation to Generation

We already know that there is an apparent shift in language use from generation to generation, so now the question is why and to what extent that shift is taking place?

How this has been evident in other immigrant cultures in America. This is certainly not just a phenomenon that has been witnessed among Hispanics in recent decades. Many immigrant families have been undergoing language shift in America throughout the history of this country. Bilingualism researchers speak of a "three-generation rule" which "represents the normal course of language shift and shows how native/heritage languages can fall into disuse and eventually be lost on the community."[23] The language loss typically takes place over three generations as the second generation has grown up speaking the heritage language at home but English becomes the language of preference. As a result, the second generation raises their children speaking only the host language simply because that is the norm, and so the third generation has practically lost the

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[22] Those who claim to speak "only English" and "English very well" are two different groups of people.

[23] Field, 62.

heritage language altogether.[24]

Language shift is by no means a new trend in American history. Rather, it is an inevitable cycle that every immigrant group has undergone. In the early 20th century there was an influx of Italian, Swedish, and German immigrants but as the number of such immigrants tapered off, so did their language.[25] For example, many Anglos in America who have European descent will rarely speak the language of their ancestors (unless of course they are of British descent). You might say you are part Swedish or part German, but do you speak Swedish or German? More than likely you do not because there has been an obvious language shift since your ancestors came to this country generations ago.

The same language shift is no doubt occurring today for many second and later generations from a variety of ethnicities as well. In Sarah Shin's *Bilingualism in Schools and Society*, she shares her own experience as a second-generation Korean American who underwent the same language shift as an adolescent. Pastor "Paul," a Korean WELS pastor, commented that this phenomenon is prevalent among the Korean youth he has served, and was extremely prevalent among families who immigrated to the US 30 years ago. This shift means that the second generation prefers English and only has a basic understanding of Korean.[26]

What causes language loss or shift in subsequent generations? That is a complex question, but we will do our best to summarize the common reasons why language is lost on subsequent generations.

As we discussed above in regards to European immigrants, one reason is that there are simply very few first-generation native-speakers in the community so, naturally, the language is lost. However, language loss still occurs among the second generation even when a considerable community that still speaks the heritage language is present. Children typically favor one language over another either due to psychological or social reasons.[27] Some social reasons for language disassociation may be due to some common misconceptions about bilingualism in our

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[24] To a certain extent, I have experienced the three-generation rule firsthand. My mother was born in the US but her parents had recently arrived in the US from New Brunswick, Canada. Having very little comprehension of English, my grandparents raised her and my uncle in the only language they knew—French. Of course my mother and uncle later learned English and so did their parents. However the French language has been lost almost entirely on the third generation (i.e. my brother, my cousins and me).

[25] Field, 64.

[26] Interview with Pastor "Paul," 10 October 2013.

[27] Field, 35.

society. One misconception is that immigrant parents should encourage their children to speak only English. "Parents are the key to preserving the heritage language, however many feel the pressure from a monolingual society to not foster a bilingual environment because it is erroneously believed that this hinders the development of their child's social and linguistic skills."[28] Many immigrant parents may buy into that myth, perhaps because of societal pressure. That thought is echoed by Pastor "Paul" (mentioned above) who said, "Many [Korean] parents pushed their kids to learn only English because they needed a different life, but that caused segregation between parent and child."[29]

Another social reason may have to do with discrimination. Cultural identity is closely linked to language and those who wish to disguise their identity do so by choosing to not speak their native language. "A natural response of someone who is discriminated on account of his/her ethnicity is to disassociate him/herself from the language associated with that ethnicity by temporarily suppressing it or denying knowledge of it."[30] If an individual is ashamed of the culture that is tied to a specific language because of discrimination or other reasons, the easiest way to avoid that shame is to avoid that language. Pastor "Paul" admitted that Korean immigrants who came to the US 30 years ago or prior were disappointed with their country and lacked a certain national pride. Today, Koreans of younger generations like himself have a higher view of their country and culture. Therefore, they try to maintain the heritage language in their families. The US education system is also working in some areas to maintain heritage languages.[31]

What is unique about language shift among Hispanics? As noted in the statistical portion of this paper, it is clear that a language shift is also occurring from generation to generation among Hispanics. At the same time, the trends of language shift among Hispanics differ from other immigrant groups in the US. Earlier immigrant groups experienced what we called the "three-generation" rule above, but this is not necessarily the case with Hispanic immigrant groups today. Latinos are holding onto their heritage language longer than any other

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[28] Shin, 206, 7.

[29] Pastor "Paul", 10 October 2013.

[30] Shin, 99.

[31] Ibid, 77.

immigrant population in the past.[32] Field provides his theory on why language shift among Hispanics has taken a slightly different course.

> [Northern European immigrants] adapted to a new language but they also shared certain physical characteristics and basic common Western European culture. The task of assimilating into American culture and language might be different for current Latin American immigrants who, to a great extent, share neither racial stock nor a common culture with Anglo America. The motivation to assimilate can run into severe obstacles.[33]

To say that Latinos display a greater resiliency to language loss than immigrant groups of the past does not mean that they are failing to learn English. Rather, the difference is that they are more bilingual than past ethnicities that have immigrated. "One half of third-generation Latino adults report relatively proficient Spanish speaking abilities."[34]

We should, however, realize that proficiency is not synonymous with preference. Studies also indicate that many second- and subsequent-generation Latinos prefer English to Spanish for a large part of their social interaction and Spanish is primarily spoken in the home.[35] For the sake of this study, we also recognize that Spanish is being used not only in the home of second- and third-generation Latinos, but also at church. In regards to that thought, one researcher notes, "The second generation of Latino congregations may be unique among ethnic groups in that they have a strong sense of ethnic pride and place a high degree of value on their mother tongue."[36]

We continue to make the point clear that "Hispanic" is a broad category and includes many ethnicities, and so the question of language shift is rather variable among different ethnicities that fit under the "Hispanic" category. For example, Mexicans retain Spanish in the second generation at the highest rate among other Latino groups, while Cubans gain English at the highest rate. This is likely due to the fact that Mexicans are the largest group of Hispanics in the US.[37] If that is true, then Spanish vs. English proficiency within a congregation may be quite variable based on the ethnic make up of the congregation and its surrounding Hispanic

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[32] Rodríguez, 43.

[33] Field, 62.

[34] Pew Hispanic Center and Kaiser Family Foundation. "Bilingualism." (Washington D.C.: Pew Research Center's Hispanic Trend Project, 19 March 2004).

[35] Ibid.

[36] Ken R. Crane, *Latino Churches: Faith, Family, and Ethnicity in the Second Generation* (New York: LFB Scholarly, 2003), 178.

[37] Van C. Tran, "English Gain vs. Spanish Loss? Language Assimilation among Second-Generation Latinos in Young Adulthood" (*Social Forces* 89, no. 1, September 1, 2010), 277.

community.

Assimilation vs. Acculturation—Here, there or in between?

Just as common as the language shift that occurs from generation to generation is the cultural shift that takes place. In fact, the two are practically inseparable for the immigrant family. The question we will consider as we do ministry among multigenerational congregations is: to what extent have families and individuals assimilated or acculturated? First things first, however: what is the difference between assimilation and acculturation?

Assimilation has been defined as "a process of interpretation and fusion in which persons and groups acquire the memories, sentiments, and attitudes of other persons or groups; and, by sharing their experience and history, are incorporated with them in a common cultural life."[38] In other words, an individual assimilates when over time he or she becomes incorporated into the host culture, but at the expense of their heritage culture. Acculturation at times may be used interchangeably with assimilation but there is an important distinction that can be made. Acculturation is defined as, "A cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture;" or also "A merging of cultures as a result of prolonged contact."[39] Acculturation, like assimilation, is a process by which an individual is incorporated into the host culture but a key word to focus on in the definition cited is "merge." Acculturation is different from assimilation in that one's cultural heritage or aspects of it are maintained and the individual retains values of their cultural heritage while adapting to the host culture. Assimilation requires a departure from the cultural values of one's heritage as the person is absorbed into the dominant culture. [40]

A child of Indian immigrants highlights the difference between acculturation and assimilation by sharing his own experience:

> Assimilation undeniably helps immigrants acclimate to a new land and feel more welcomed. However, looking back, though assimilation was preferred by the immigrants of my generation, my parents' generation took this assimilation process to be a desperate transition just so that I could "fit in." My parents were appalled at how easily I chose to cast away from my Indian culture and embrace the American culture… I believe rather

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[38] Rayond H.C. Teske and Bardin H. Nelson, "Acculturation and Assimilation: A Clarification" (*American Ethnologist*, Vol. 1, No. 2, May, 1974), 359.

[39] http://www.merriam-webster.com/dictionary/acculturation.

[40] Teske and Nelson, 365.

than resorting to assimilation, immigrants should acculturate and in this way add to the diversity of their new host nation; otherwise, they merely become one among an alien crowd, eliminating their true heritage.[41]

The challenge of acculturating/assimilating is really summed up by the basic desire to "fit in." Individuals that want to fit in with the majority will find themselves assimilating and suppressing their cultural heritage. The individual that wants to fit in with both the majority and minority culture will acculturate in order to find value in both cultures. At the expense of cultural heritage, the former seems to have been preferable among many immigrant groups. Language preference is perhaps the most obvious indicator of assimilation since language is intrinsically linked to people's sense of who they are. For many immigrant families, the only real way to assimilate into American culture and society is to abandon their native tongue and speak only English.[42]

Therefore, maintaining heritage language will also play a big role in maintaining cultural heritage. Those who have a higher proficiency and maintain their heritage language have an easier time identifying with their cultural heritage and have a more positive self-identity than people who disassociate with their heritage language. Those who never developed their heritage language "lamented not being able to connect with their heritage-language-speaking parents and extended family members at a deeper level."[43] A social worker and Hispanic community leader in Waukesha, WI recognized this very same lament from members of both first- and second-generation Latinos in his community. "Parents have said 'we don't understand our children' and the children are saying 'we don't understand our parents!'" When a disconnect occurs between parent and child, there are bound to be cultural differences and tensions between the two generations. For example, "Historically, Latino culture values *respeto* [respect] and *dignidad* [dignity] toward adults. [North American] culture is more informal with speaking to adults and some parents perceive that attitude from their children as disrespectful." [44] Of course, there will

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[41] Jay Patael, *To Assimilate or to Acculturate?,* (University of Maryland, Spring 2012 , available from http://www.english.umd.edu/interpolations/3460).

[42] Shin, 72.

[43] Ibid, 106.

[44] Interview with "Fred," a second-generation Latino social worker for Waukesha County and chairman of The Waukesha Hispanic Collaborative Network (30 October 2013). During the interview, Fred often used the phrase "our culture" to refer both to the Latino culture and North American culture. Fred is a great example of acculturation of a second-generation Latino as he claims both cultures as his. Fred also commented on a workshop that the

be a certain degree of disconnect from generation to generation even when pressures to assimilate do not exist, but those gaps are magnified when parent and child do not even speak the same language (literally and figuratively). First-generation Hispanics may use terms like *agringado*[45] to describe how their US-born counterparts have become Americanized.

On the other side of the issue of assimilation and acculturation is the reality that even though one may have assimilated to the point of gravitating primarily toward the dominant language and culture, they still may not feel as if they are completely accepted into the majority culture. Their Latino roots cannot be denied. Daniel Rodríguez comments in his introduction that "the overwhelming majority of US-born English-dominant Latinos are still Latino at heart." But at the same time he laments that as a third-generation Latino, he has been labeled "too Mexican" to be completely accepted by mainstream North America.[46] So really, for many second-generation Latinos cultural identity is neither here nor there; it is really in between or as Rodríguez calls it, "living in the hyphen."[47]

It is also interesting to note that a majority of second-generation Latinos who are born in the US will even identify themselves by the country of origin of their parents or grandparents rather than "American."[48] Again this presents the dilemma that a second-generation Latino finds himself somewhere in between as he searches for cultural identity. On the other hand, it may also display the importance of cultural heritage to the second-generation. This identity is also very fluid throughout the life of an individual. A case study of a young Guatemalan-American woman named Amalia reveals how her ethnic identity shifted as she transitioned into adulthood. For much of her childhood, when she had opportunity to interact with her Guatemalan relatives, she commonly referred to herself as "Guatemalan." However, in college she identified herself as "American." Amalia admitted that it was likely because she had little opportunity to speak

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Waukesha Hispanic Collaborative Network put on to educate a few dozen families in the Latino community on the cultural differences between the two generations.

[45] Rodríguez and other authors considered in this study note the term *agringado*. It is derived from the word *gringo,* which refers to a white North American. We might translate it as "Anglicized" however *agringado* is often used pejoratively.

[46] Rodríguez, 16, 21.

[47] Ibid, 22. Rodríguez refers to his own experience as a Mexican-American but the dilemma of not feeling like neither a Mexican nor an American.

[48] Ibid, 49.

Spanish and did not have contact with other Guatemalans.[49] Amalia's story highlights the fact that acculturation is a complex process that does not happen on a continuum.[50] In other words, it is not as simple as saying that a person is more American or Latino on a scale of one to ten. However, from the example of Amalia and other second-generation Latinos, it is safe to say that second-generation Latinos are influenced by two different cultures through an ongoing process of acculturation.

While acculturation in the case of many young Latinos in America may cause the feeling of being stuck somewhere in between two cultures, there are at the same time some very positive aspects of acculturation. A second-generation individual has a wealth of insights to draw from either culture. For example, ethnographers note that the second generation has an advantage over natives in that they are able to draw from multiple frames of reference and cultural traditions to fashion strategies to deal with issues.[51]

Also, as stated above, bilingualism is an asset for second-generation Latinos since they are able to communicate with a broader range of people and gain perspectives from two different cultures. In that case, a second-generation Latino is able to bridge the gap between the first and subsequent generations. Even if an individual is not necessarily proficient in Spanish, they will undoubtedly bring to the table a different cultural perspective than an Anglo. People who find themselves straddling two cultures are able to give insights of the Latino culture to North American Anglos and vice versa. This will also be an important consideration later as we address the issue of bridging the gap between first and third generations in a congregation and even between the Hispanic congregation and Anglo congregation worshiping at the same location.

Ongoing Latin American Immigration

While we keep in mind the needs of second and third-generation Latinos, we are careful not to neglect the first-generation or foreign-born Latinos that continue to immigrate to the US. The goal of this thesis is not merely to address the needs of second- and third-generation Latinos apart from their first-generation parents and grandparents and brothers and sisters in Christ.

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[49] Lucila D. Eck, "Allá en Guatemala": Transnationalism, Language, and Identity of a Pentecostal Guatemalan-American Young Woman" (*High School Journal* 92, no. 4, April 2009), 77-78.

[50] Gary Riebe-Estrella. "A Youthful Community: Theological and Ministerial Challenges" (*Theological Studies* 65, no. 2, June 2004), 302.

[51] Alba, Richard, Philip Kasinitz, and Mary C. Waters, "The Kids Are (Mostly) Alright: Second-Generation Assimilation--Comments on Haller, Portes and Lynch" (*Social Forces* 89, no. 3, March 1, 2011), 764.

Rather, the goal is to address the needs of several generations in one space and with one ministry. In the history of our synod we have seen that need taper off among German immigrants whose descendants have assimilated into North American culture. However, among the Hispanic mission field that does not seem to be the case, at least currently as immigration trends suggest.

Bilingualism researchers have noted, "On-going immigration provides a fresh supply of native speakers and replenishes the numbers of first-generation bilinguals, who act as models of proficiency in Spanish."[52] To us that translates into a "fresh supply" of foreign-born souls in our communities and in our congregations who need the gospel preached in their native tongue. Although Latin American immigration has begun to decline, there is still an ongoing need to minister to first-generation monolingual Latino families. At the same time, the number of second- and third-generation Latino families is on the rise. Therefore, it is an undeniable reality that a pastor working in Hispanic ministry will have to meet the needs of a variety of individuals. Some have become assimilated and acculturated to a high degree. Others simply have not.

The Pew Research Center projects that 82% of the population increase from 2005 to 2050 will be due to new immigrants and their US-born descendants. 47% of the overall population growth in that period will be from new immigrants to this country.[53] In short, immigration in this nation is not tapering off in the near future but it will continue to shape our nation as it has in the past. While second and subsequent generations account for the majority of the Hispanic population, as we noted earlier, we still have to recognize that the population of foreign-born Latinos will remain sizeable. It is projected that by 2050 foreign-born Latinos will still account for about one third of the Hispanic population. One third of Hispanics will be second-generation Latinos (children of foreign born Latinos) and the remaining third will be of the third generation and beyond (see figure 6).

Summary

The statistical, linguistic, and cultural observations that have been made up to this point shed light on the reality of a diverse and multigenerational Hispanic population in the US. The tensions that arise between generations due to language shift and acculturation/assimilation in the younger generations will present a Lutheran pastor in such a situation with obvious challenges.

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[52] Field, 62.

[53] Jeffery S Passel and D'vera Cohn, "US Population Projection: 2005-2050" (Washington D.C.: Pew Research Center's Hispanic Trend Project, 11 February 2008.)

At the same time, he will also be presented with the blessing of being a servant and ambassador of Christ who proclaims the Word of God to multiple generations in spite of a variety of challenges and differences.

PART 2: NEEDS AND PERSPECTIVES OF MULTIGENERATIONAL FAMILY IN MINISTRY

In Part 1 we discussed the cultural and linguistic preferences that vary across a multigenerational family in more general terms as they are observed in society. We now narrow in on how these needs and perspectives affect a Hispanic ministry where multiple generations are present in the congregation and in the community.

"Where do I belong?"

The question is much easier to answer for the first-generation member. First-generation Latinos prefer and even require a ministry that is conducted entirely in Spanish. They prefer a congregation that reflects their culture and their language, especially in a country where they are out of that element. A Hispanic congregation is therefore very inviting for first-generation Latinos. The same has been true in history as ethnic congregations in the United States have been a resource where "intimate, close, face-to-face interaction with co-ethnics took place."[54] No matter how cross-cultural you become, you will still be able to identify most easily and feel "at home" with those who share your native language and culture. Many Latino immigrants who face an array of challenges and pressures of living in a new country desire a congregation that provides that sort of familiarity. Coming to church not only provides spiritual relief, but even relief from the culture shock they may be experiencing on a daily basis. Of course our primary goal is to provide spiritual relief through the gospel but, in order to do that, a setting in which people feel comfortable is essential.

What about the children and grandchildren of those first-generation Latinos who have not yet found their comfort zone? Some may be perfectly comfortable with a ministry done entirely in Spanish; others simply may not. Earlier in regards to acculturation and assimilation we discussed the lament of younger generations who have lost their heritage language and lack an intimate connection to their grandparents and relatives. Is this lament occurring for the second-generation children and adolescents in our Hispanic congregations? They see their parents

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[54] Crane, 8

worshipping in a heritage language and connecting to others but they lack the ability to connect in the same way. Will this disconnect from the language and cultural identity of their parents inadvertently create a feeling of disconnect at church because the ministry at their congregation is done entirely in Spanish? These are real questions a pastor of a Hispanic ministry must consider as he serves in a multigenerational setting.

The inability to communicate with foreign-born relatives and fellow members not only causes regret and frustration for native-born Latinos, but at times it could even cause tension between the two groups. One WELS pastor highlighted this tension: "Grandma and grandpa will get upset and say to their children, 'Why didn't you teach your kids Spanish?' and it puts strain between grandparents and grandchildren." In a few cases, the older generation in the congregation even began to look down on and judge the younger Latinos that did not know Spanish.[55]

So answering the question, "Where do I belong?" is a lot more ambiguous for a second- or third-generation Latino. As stated in Part 1, the desire to assimilate or acculturate is really the desire to fit in. The desire to fit in does not always come to fruition for second-generation Latinos in a complete way as they often find themselves neither here nor there. Of course we remember that we are considering a generalization and every individual will be at a different place as they determine their own identity. Either way, we are equipped with a unique tool. We have the privilege of proclaiming the gospel to those who may be grappling with who they are and where they belong culturally. The pastor who recognizes this struggle gets to point out their Christian identity—who they are in Christ. Paul wrote to the Galatians, "So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus" (Gal 3:26-28).

The unity of the Christian Church that Paul expresses in Galatians serves as a great reminder when considering potential tensions and differences among a group of believers in the visible church. As all Christians are sons and daughters of God, a group of Christians makes up a family. A congregation that sees itself as a family, for that is what they are, is a great encouragement to believers regardless of ethnicity. That value is even magnified in a Hispanic congregation since Latinos place a high value on *la familia* (family). That is a great blessing that

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[55] Interview with Pastor Timothy Otto, 19 November 2013.

rises above all the challenges we have considered so far. In his study of several Hispanic congregations in the Midwest, Crane notes:

> Given the importance that Latinos place on familial relationships, it is no surprise that Latino religious identity is also cast in terms of *la familia*… Latino congregations are like extended families, with open displays of warmth and affection, with people referring to each other as *hermano* [brother] and *hermana* [sister]. Latino congregations are therefore places where the cultural notions of family are enacted and celebrated.[56]

While certain gaps exist between the generations in a Hispanic congregation, having an environment that fosters the importance of *la familia* gives a sense of belonging even when those gaps exist.

Worship

Worship is the setting in which *la familia* of believers is gathered together most regularly; therefore we consider the needs and perspectives of multiple generations in this setting. First of all, what is Christian worship? Christian worship is a believer's thankful response to God's grace and forgiveness. Therefore, worship is really two-fold since it involves receiving forgiveness from God and the believer's response in thanksgiving and prayer. This takes place in the life of every individual Christian and not only does it take place in a private and personal way, it takes place publicly where believers gather; God speaks, and his people respond.[57]

What guides Christian worship, and even defines our Lutheran worship, is the predominance of the gospel. The gospel is at the very heart and core of worship and it is the governing principle of Lutheran worship.[58] The gospel is the one universal aspect of Christian worship that cannot change. At the same time, the form or style of worship (i.e. liturgy, music, etc.) is quite variable. Scripture does not prescribe specific styles of worship in the New Testament; it is a matter of Christian freedom. Each group of Christians is free to worship God according to their circumstances of time and culture.[59] So how is Latino worship in our congregations going to be the same as an Anglo congregation? The message is the same! How will it be, at the same time, quite different? The cultural differences will no doubt be reflected in

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[56] Crane, 180.

[57] Gary Baumler and Kermit Moldenhauer (Editors), *Christian Worship: Manual* (Milwaukee: NPH, 1993), 3,4.

[58] Douglas R. Groll, *La Adoración Bíblica: Enfoques Hacia la Adoración Hispana* (St. Louis: CPH, 2005), 30.

[59] Ibid, 23.

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the language (verbally and bodily), the music, and the interaction between the congregation and the pastor. We will briefly consider what shapes Latino worship.

      Popular religion refers to the religious practices and customs of a certain group that have been determined by cultural and historical factors. So, the popular religion of the Latin American culture helps us understand what shapes Hispanic worship styles and preferences. Many Latinos come from a predominately Catholic background, but Latino Catholicism is quite different from the Roman Catholicism we encounter in North America. Latin American popular religion has not only been shaped by the Catholicism introduced by the Spanish conquistadores of the 16th Century, but also by the indigenous religious customs that had been in place long before. Popular religion of Latin America has been described in terms of syncretism, where Christian theology and indigenous beliefs have blended. We could speak in great depth about the theological implications of Latin American popular religion, but we are primarily concerned with how popular religion influences Hispanic worship.[60]

      Fiestas are a prime example of how popular religion influences Hispanic worship. Rodolfo Blank writes, "Mexican festivals, such as public ceremonies with ecclesiastical services, processions, food and drink, dancing, floral decoration, artificial flames, costumes and music, combine elements of Christian rites with traditional forms of indigenous ritual" (my translation).[61] One example would be the Mexican tradition of *quinceañeras* (the celebrations of a girl's 15th birthday). The *fiesta* mentality is not only displayed at special ceremonies, but also in regular worship services. I have observed this at St. Peter Lutheran Church in Milwaukee on Sundays when I attended the Spanish service. Worshipers enter church as if they are coming to a party. They greet fellow worshipers with excitement and joy. The fiesta mentality is carried into the worship service as the songs are often upbeat and accompanied by piano, guitar, and sometimes drums. Worshipers may even sway and audibly tap along to the music as they sing. During the sermon, there is no such thing as a rhetorical question as answers are freely shared with the preacher. Finally, at the end of the service, the fiesta is not quite over as worshipers will greet each other after the benediction with the words *paz de Cristo* (the peace of Christ), hug and

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      [60] For more on Popular Religion, read Rodolfo Blank, *Teología y Misión en América Latina* (St. Luis: CPH, 1996), 71ff.

      [61] Ibid, 80.

maybe even a kiss on the cheek.[62] The fiesta phenomenon can also be summed up like this:

> When Hispanics come to worship, they come to a family fiesta. Hispanic worship is a festive celebration when the extended family gathers together to praise God and celebrate having one another as family. It is therefore just as festive as the birthday party or graduation celebration in the dominant culture.[63]

As we recognize the importance of fiesta in a Latino's worship experience we are not just turning church into a party. We allow the more emotive and expressive characteristics of the Hispanic culture to be a natural part of worship. We should also clarify that enthusiasm and emotionalism are not the main focus as one might see in Pentecostalism, or in other evangelical Latino churches as well. The *fiesta* mentality is one reason Pentecostalism appeals to the popular religion of Hispanics.[64] In fact, many Hispanics are leaving the Catholic Church and pouring into such congregations in the US.[65] Regardless of the audience, in Lutheran worship the gospel has to predominate, otherwise worship just becomes a party with some Christian music. We also have to keep in mind Paul's encouragement that when it comes to worship, "everything should be done in a fitting and orderly way" (1 Cor 14:40). Worship can be orderly, gospel-centered, and fiesta-spirited all at the same time. Therefore, Hispanic worship as it is observed in our circles is most certainly *Lutheran* worship.[66]

Second- and third-generation perspectives on Hispanic worship. We have considered Hispanic worship preferences in general, but how do US-born Latinos weigh in on the discussion? The language in which the service is conducted is the first need often addressed. "Hispanic children and young people who are not fluent in Spanish will be marginalized by Spanish-only worship experiences unless some portion of the worship service is in English."[67]

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[62] It is typical for a man to kiss a woman with whom he is acquainted on the cheek. This is also common between two woman when the greet each other. Men often greet each other with just a hug.

[63] Maynard-Ried, 182.

[64] Ibid, 174. In addition to the "emotional" appeal of Pentecostalism, this denomination may also draw in Hispanics because it provides the hope that life's challenges can be addressed immediately (i.e. faith healings and etc.…).

[65] Elizabeth Dias, "The Latino Reformation" (*Time Magazine*: 15 April 2013, 20-28).

[66] An anecdote that highlights "Lutheran-ness" of Hispanic worship in the WELS: Perhaps one of the most memorable Reformation services I have been to was a joint Hispanic Reformation service at Christ Lutheran Church in Milwaukee on 1 November 2013. Lutheran hymns were sung in a lively way with piano, guitar and drums, confession and absolution were part of the dialogue, the gospel predominated in the entire service and in the sermon, and grade school students even performed a Reformation drama of Luther at the Diet of Worms. The service was truly Lutheran. It was truly Latino. It was edifying even for a Lutheran *gringo* like me.

[67] Rodríguez, 150.

Well then, why not send them to the English service? Many of our Hispanic Congregations in the WELS are attached to a larger Anglo congregation so it is a pertinent question.

It may seem like a very logical option to mainstream highly assimilated native-born Latinos into the English-speaking Anglo congregation and many well-intentioned leaders have suggested that. After all, from what we have discussed in terms of language and assimilation, second- and third-generation Latinos often prefer to speak English over Spanish. Culturally speaking, they have also become very much Americanized.

> For, while the operative language of the majority of US Latino youth may be English and their cultural world may be moving decidedly in the direction of becoming increasingly egocentric, their religiosity, as that aspect of their culture most resistant to acculturation, is most likely still strikingly Latino/a.[68]

The solution of attending the English service might make sense *if* language is the only issue, but often it is not. Just because a native-born Latino more than likely prefers to use English does not mean he or she will be more comfortable in the Anglo worship service. There remains that strong influence from their cultural heritage and Latino popular religion that has been passed down to them from their parents and grandparents.

From the example of Amalia, the case study of a Guatemalan-American young woman, we also see this to be true. Amalia had become quite acculturated into US culture and had learned English quite well in the US. However, when asked if she prayed in English or Spanish, Amalia said, "I feel he [God] doesn't understand me in English. Like I'm being fake in English."[69] Her worship preference was so deeply influenced by her family's culture. Even though Amalia had become quite acculturated and comfortable in English and eventually identified herself as "American," she still felt that the only way to worship God was in Spanish in her Latino congregation. In Amalia's case, she was quite bilingual so language for her was not an issue. But what about other native-born Latinos who are not proficient in Spanish?

There is still something familiar about Hispanic worship style and the familial environment of a Hispanic congregation for second- and third-generation Latinos. The pastor of the Hispanic congregation at Risen Savior Lutheran Church in Orlando, FL shared his experience:

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[68] Riebe-Estrella, 314, 15.

[69] Eck, 75.

Most of our Spanish congregation is functional in English and all the youth are primarily English-speakers. I thought the logical thing was to encourage the Spanish group to attend the English services. I tried to unite the two groups into one service. And the Spanish group just stopped coming entirely. My assumption was that the biggest difference was language. But although many of them could worship and understand English, they didn't want to go to worship at 10am. It was too early. They liked our service at noon. Also, they didn't want to leave their group whom they have come to love like family. They also didn't want to stop singing their favorite worship songs in Spanish.[70]

In another conversation with the same pastor, he commented that even for the children who did not really understand Spanish there was still something about singing Spanish hymns that felt like home. The quotation above also highlights the importance of the family atmosphere and distinct worship style that are found in Hispanic worship. Language is not the only factor that determines one's perspective and preference concerning worship.

At the same time, language is still a factor that cannot be ignored entirely. There is a clear need for more English in worship as the second and third generations in a congregation have lost the ability to speak Spanish fluently at various rates. US-born Latinos who become frustrated that they cannot understand what is going on in worship often leave the congregation and do not transition into the English service of the Anglo congregation because they are still Latinos at heart. Another WELS pastor shared an example of this happening in his congregation. The children came to church with their parents, but their kids just could not understand the service so they eventually stopped coming.[71] So the need is clear. Worship has to be intelligible to individuals. It also has to be culturally relevant to Latinos of various generations.

Education

Determining needs and perspectives of a multigenerational family in a Hispanic congregation will be a little more straightforward since much has already been said concerning language and cultural implications in a multigenerational setting. In this brief section we are referring to the primary forms of education typically carried out in a congregation, such as adult Bible class, Sunday School, catechism and Bible information classes (BIC).

One extremely variable factor to consider is the level of education of individuals in a

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[70] Interview with Pastor Ben Sadler, 28 October 2013.

[71] The Pastor and the congregation will remain anonymous. Later in the interview it was shared that this same family has returned to worship since more English components were added to the Hispanic service.

congregation. Foreign-born Latinos statistically have a lower educational level than native-born Latinos (see figure 7). There will likely be a variety of educational levels among such individuals within a congregation. Another thing to consider is that first-generation Latinos will more than likely prefer and require education such as BIC and Bible study to be in Spanish. Likewise, the second and third generations will likely prefer and even require English over Spanish for instruction. For such individuals in adult Bible classes or BICs, material will need to be provided in English or bilingually when there is a combination of foreign-born and native-born Latinos in one setting.

The needs of Latino youth in education are rather simple to identify since they have already become accustomed to secular education in the dominant culture and language.

> While they may speak Spanish at home, or at least understand their parents who speak to them in Spanish (though they respond in English), English is the language they use in school… Because of their almost constant immersion in English outside of the family, their English vocabulary far outstrips in size and sophistication the Spanish vocabulary.[72]

At younger ages, certain children may be less proficient in English depending on what language is used at home most frequently. English proficiency will increase for those children as they advance in school, but younger children in a Sunday School setting may need or be more comfortable if both Spanish and English are used. I have noticed this at Saint Peter during children's sermons. Questions will be asked in English and Spanish, and some children will respond in Spanish, some will respond in English. The children who respond in Spanish are often the younger ones in the group; the older children almost always respond in English.

The need of a young Latino in catechism class is likely more consistent. By the time a child has reached the sixth or seventh grade, all of their instruction has been in English. The Spanish that they might know is likely more conversational, and not academic. Therefore, they will benefit more from instruction that is done in English. The comment of one pastor sums up this section's point quite well. "My thought is that the younger generations will continue to be ok with worship in Spanish but will prefer Bible instruction in English."[73] Given all that we have discussed so far concerning language preference of younger generations, that conclusion is no surprise.

At the same time, what we said in the section on worship is also true for education;

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[72] Riebe-Estrella, 314.

[73] Interview, 5 November 2013.

language is not the only factor. What one researcher said about secular education can also apply to religious education; "Teachers need to be aware of a variety of Latino experiences in order to be more effective in the classroom."[74] Children and adults alike who are from the second and third generation have various backgrounds. The variety of experiences might be thought of in terms of cultural customs and values that are practiced in the home. The variety may also be witnessed in terms of country of origin, which brings to the table a variety of cultural and linguistic differences among Latinos. The list of examples could go on for pages. What is true for any educator is also true for the pastor educating his flock with God's Word; he must know his students and where they come from in order to best serve them.

Finally as we discuss education as it pertains to Hispanic ministry among the generations, it is important to remember that Christian education does not only happen at church. Above we discussed the importance of family especially for Latinos and how it influences their involvement in church. The home and family also has a profound influence on an individual's religious education. A Roman Catholic source especially notes the influence that women in a Hispanic family have on religious education: "Women are the center and pillars of the families, and Latino popular Catholicism is definitely woman-emphatic."[75] A first-generation Latino prospective member, with whom I had been conducting in-home BICs, mentioned his grandmother to me several times. He almost always started by saying, "My grandmother, she was two hundred percent catholic, and she would say…" Then he would proceed to share the beliefs that his grandmother impressed upon him. Those beliefs were not always biblical, but the point illustrates the influence this man's family had on his religious education.

A WELS pastor also shared a similar thought with me concerning the influence of family. There are several families in his congregation where grandparents attend with their grandchildren. He highlighted the importance of family support since some families in our Lutheran churches feel pressure because they are not attending a Catholic church. "What mom and grandma think about our church carries a lot of weight with the families I have encountered."[76]

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[74] Eck, 70.

[75] Valerie Torres, "La Familia as Locus Theologicus and Religious Education in Lo Cotidiano [Daily Life]" (*Religious Education* 105, no. 4, July 2010: 444-461) 447.

[76] Interview, 5 November 2013.

In this paper we address the challenge of having multiple generations in one place; but at the same time it is the greatest blessing. Having three generations present in one congregation may appeal to Latinos who place high value on family. Just as God highlighted the importance that Israel teach their "children and their children's children" and to instruct for "generations to come," so we recognize the value of the Hispanic family in the Christian education of the younger generations.

Outreach

Up until this point we have spoken of multigenerational families in the context of the congregation; but the mission fields of the surrounding community are ripe for the harvest as well. The trends of multigenerational Latinos also have many implications for outreach.

Latino Reformation. As stated earlier in this paper, a majority of the Hispanic population has been identified as Catholic. However, many Latinos in America are leaving the Catholic Church to have their spiritual needs met elsewhere. An article titled *The Latino Reformation* made the cover of Time Magazine in April, 2013. The article highlights the recent trend of Latinos joining "protestant" churches, or becoming *evangélico*.[77] The term protestant or *evangélico* is very broad, and so Lutheranism is often lumped into the same category. The variety of Protestantism that is experiencing the most growth among Latinos is Pentecostalism.[78] While Latinos are flocking to evangelical churches with an atmosphere and theology far different from what they will find in our WELS congregations, we do well to note this trend and the opportunities it presents. The fact is that many Latinos in America are looking elsewhere, other than the Roman Catholic Church, to meet their spiritual needs. The percentage of those who are affiliated with the Roman Catholic Church decreases significantly among subsequent generations of US-born Latinos and affiliation to a protestant denomination increases respectively (see figure 8). Native-born Latinos who depart from the tradition of their Catholic ancestors are in need of a congregation that respects both their cultural heritage and language preference.

Culture of Poverty. Another important point highlighted in Time Magazine's article is

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[77] *Evangélico* among Latinos is not synonymous with evangelical as in the evangelical theology. It may be used in broader terms as protestant is often used to distinguish from the Catholic Church. See Rodríguez, *A Future for the Lation Church*, 28.

[78] Dias, 28.

that the "*evangélico* boom is inextricably linked to the immigrant experience."[79] Many Latinos in the US have either immigrated or have been born into immigrant families. That immigrant experience is often characterized by a culture of poverty. Rodolfo Blank in his book, *Teología y Misión en América Latina*, reminds us "There exist differences between the evangelist and the evangelized on the level of worldview." In other words, the worldview of a middleclass Anglo varies greatly from that of the average Latin American immigrant because of social experience and status. Blank advises, "In order to evangelize effectively among [people of lower socioeconomic class], who for generations and generations have been poor and marginalized, it is indispensible to know something concerning that which is called "culture of poverty" (my translation).[80]

In order to understand a little more about the theory of culture of poverty, we consider five key characteristics:

1. There is an orientation toward the present and not the future. The future is uncertain.
2. There is the idea of fatalism and resignation. It is understood that poverty has been determined by God, luck, or a cosmic law like karma.
3. Space is more important than time. For members of the middle class time is money. For those who live in a culture of poverty, this is not the case. There is time for personal relationships.
4. The concept of the limitation of good [fortune] predominates. All the desirable things in life, such as land, wealth, health, etc.… exist in limited quantities and cannot meet the needs of everyone in society.
5. Members of the community search for their security in establishing relationships of dependence with family and friends (my translation).[81]

Understanding these key perspectives is essential to reaching out to Latinos who come from a culture of poverty. Individuals in such a community have in mind the "here and now" as material needs confront them every day. We have a unique opportunity to address their needs not only in terms of here and now but especially in terms of "now and in eternity." In order to bridge that gap between present material needs and eternal spiritual needs, we keep in mind the factors listed above that shape worldview.

The culture of poverty is not only experienced by immigrants from Latin America, but also their children and grandchildren. Latino youth in America have a need not unlike other

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[79] Ibid, 24.

[80] Blank, 125.

[81] Ibid, 126-128.

inner-city minority groups in America. "Like children of immigrants before them, the challenges faced by second-generation Hispanic children, teens and young adults are not new. They must deal with dropout, poverty, etc."[82] Many Latino youth in America identify with the same culture of poverty as their immigrant parents or grandparents. While many of their needs are material and social, what is at the heart of the issue is the underlying need to hear the gospel.

As we discuss a culture of poverty, we are careful not to lump all Latinos into the same social class. In fact, there are many upwardly mobile Latinos, especially of the second and subsequent generations.[83] Nonetheless, they are still part of a minority culture that has been characterized by poverty and discrimination for over a century. "The legacy of 150 years of cultural conflict, marginalization and discrimination has alienated many US-born Latinos from institutions of the dominant group, including the church."[84] This reinforces the importance of doing outreach among native-born Latinos. They too are part of the harvest field and they share a common need with all mankind regardless of socioeconomic class—a relationship with God.

Desire for Relationship. We have already discussed the importance of familial relationships. What we said earlier in Part 1 about Latinos and family is also true in outreach. It is also interesting to note that a culture of poverty also influences a Latino's desire to find their security in dependent relationships. That is really what characterizes a Christian's relationship with God. For true peace and security we depend on the relationship we have with God through Jesus. True security is found in the fact "that God was reconciling the world to himself in Christ, not counting people's sins against them" (2 Cor 5:19a).

In *Hispanic Realities Impacting America: Implications for Evangelism and Mission*, Daniel Sánchez emphasizes relationship over religion when reaching out to Latinos. Having a relationship with Jesus, he argues, "is the most effective way to help them have the spiritual resources they need to face the challenges of life on this earth and have a strong sense of assurance about their eternal destiny." [85] As we meet people wherever they may be in order to do

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[82] Rodríguez,105.

[83] Passel and Cohn. US-born Latinos are more likely to have higher educational and socioeconomic levels than their foreign-born counter parts.

[84] Rodríguez, 76.

[85] Sánchez, 110. As he makes this point, Sánchez implies that a "decision for Christ" and a personal experience is what makes a relationship with God possible. On that we cannot agree. The relationship we have with God is through faith, and that is not by our work (Eph 2:9 and 1Cor 12:3b). At the same time Sánchez appropriately highlights the key spiritual need of all people—connecting them to Jesus for comfort in this life and in eternity.

effective outreach, we must recognize their needs and where they come from, both socially and culturally. Then we may serve them more effectively with the gospel and connect them to Christ.

Summary

In this section we have considered the perspectives and needs of multiple generations as they pertain to Hispanic ministry. Hispanic congregations are rich with cultural heritage that transcends generations. Furthermore, where God's Word is proclaimed faithfully, a message is heard that transcends all generations and cultures.

We already know, from a glance at the trends in population growth, that US-born Latinos are a growing part of the Hispanic population. However, first-generation Latinos remain a part of the mission field. The challenge that this presents to a congregation carrying out cross-cultural ministry among Latinos is that its programs are often compartmentalized; there is the "English" ministry and there is the "Spanish" ministry. This dichotomy is most evident in the area of worship. For example, a congregation that offers both a Hispanic (Spanish) worship service and an English service offers no in-between for second- and third-generation Latinos. The second and especially the third generation might not feel entirely comfortable in a Spanish-only service because the vast majority of their social interaction is done in English. On the other hand, they may not feel comfortable in the English service dominated by Anglos because of their cultural heritage. It is not simply a matter of picking one side of the congregation over the other. Also, it is not necessarily realistic for every WELS congregation to navigate the in between by simply adding a third service, so we often find multiple generations in one setting. How then do we address the issue of multigenerational Latinos as it arises in our communities and congregations in order to minister to all generations effectively?

PART 3: ADDRESSING THE ISSUE

Proposing *one* solution to the challenge of shepherding multiple generations in one congregation is far too ambitious, and even impossible. It may even be presumptuous coming from one who has a very limited experience in Hispanic ministry. Rather, in this final section we will consider what could be done or what has been done already in our synod to address the multigenerational factor in Hispanic ministry. For this we draw on the experiences of various WELS congregations as well as some observations from outside our circles.

Also, as we address the issue we must realize that one size does not fit all. Some congregations simply might not be experiencing this challenge yet because the core group is primarily made up of first-generation Latinos. Christ Lutheran Church in Milwaukee is an example of this. Even the youth in the congregation are comfortable with Spanish and even converse in Spanish after church.[86] Saint Peter Lutheran Church in Milwaukee, less than one mile down the street, is serving multiple generations and is currently grappling with the challenges that exist.

We also have to keep in mind the goal of the pastor who serves multiple generations. Crane, in *Latino Churches: Faith, Family, and Ethnicity in the Second Generation*, and others observe that the Hispanic congregation serves as a cultural resource to help Latino youth maintain their culture and heritage language.[87] That may very well be the case. The preservation of one's heritage is certainly something to be valued; however it is not a pastor's task to preserve cultural heritage and ensure language maintenance. Our mission is to address the spiritual needs of each individual within a congregation with the gospel. To achieve that, English may have to be used with some and Spanish with others.

Reevaluating Hispanic Ministry

Whether we speak of worship, education or outreach as one reevaluates Hispanic ministry, we must ask the question: "Where are people at?" No doubt they are in many different places when it comes to language preference and assimilation. Gary Riebe-Estrella notes in his essay *A Youthful community: Theological and Ministerial Challenges*,

> Effective pastoral ministry to US Latino youth must take into account the acculturation process that these young people are experiencing. This means locating them on the multidimensional model and so responding to the different rates of acculturation occurring in the different aspects of their lives.[88]

I would add to that thought and say that pastoral ministry to Latinos of all ages must consider the acculturation process of every member and family. Having in mind the experiences that have shaped the lives and identities of those in the congregation allows the pastor to better serve individuals and the congregation as a whole.

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[86] Tim Flunker and Tim Otto confirmed this about Christ Lutheran Church in separate interviews.

[87] Crane, 8; also see Torres, 455 and Eck, 75.

[88] Riebe-Estrella, 315.

Another thing to keep in mind as we evaluate and reevaluate ministry efforts is the biblical principles that guide Christian freedom. In Part Two, under *Worship,* we discussed Paul's guideline that "everything should be done in a fitting and orderly way" (1 Cor 14:40). Earlier in his first letter to the Corinthians, at the end of Chapter 10, Paul speaks about a Christian's freedom to eat certain meats purchased in the market even if those meats may have been sacrificed to idols. While it may be entirely "permissible"[89] for a Christian to do so, it may not be beneficial. In exercising one's freedom Paul says, "No one should seek their own good, but the good of others" (1 Cor 10:24). Love and concern for our brothers and sisters in Christ is the key guideline for exercising Christian freedom. Paul wraps up this thought by saying, "Do not cause anyone to stumble, whether Jews, Greeks or the church of God—even as I try to please everyone in every way. For I am not seeking my own good but the good of many, so that they may be saved" (1 Cor 10:32,3).

Paul is not simply saying he is trying to please everyone who walks through the church doors. Ministry in multigenerational Hispanic congregations is not just about making everyone happy. It is, on the other hand, about seeking the "good of many" and addressing their specific needs "so that they may be saved." Reevaluating ministry efforts has in mind the eternal salvation of souls as leaders seek new ways to communicate the same gospel message.

Worship

As one reevaluates worship style or mechanics, they must not confuse what can change and what must remain constant in worship. The distinction is best stated below:

> I argue that constancy—those common factors and universals at the core of worship— must be balanced with diversity, particular practices grounded in a local setting. What remains essential and constant in all cultural traditions must not be the mechanics of the liturgy, for these lend themselves to cultural adaptation. It must be those core elements that transcend both time and space.[90]

What remains constant? The gospel! The gospel transcends time, culture, ethnicity, and language. But the gospel is nonetheless communicated through human languages. Overcoming that linguistic barrier is often key in communicating the gospel in a multigenerational setting.

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[89] The 1984 edition of the NIV reads, "Everything is permissible," in 1 Cor 10:23. The 2011edition reads, "I have the right to do anything."

[90] Maynard-Reid, 42.

Case studies in Daniel Rodríguez's book, *The Future for Latino Churches*, highlight Hispanic congregations in the US that had been worshiping in Spanish for decades. The common thought among those congregations was that Hispanic ministry must be done in Spanish. The same thought has been echoed by leaders in our circles as well:

> For the longest time in our synod, we had a well intentioned philosophy, that was born out of ignorance, that if you deal with people who speak Spanish you do everything in Spanish all the time. This was because we had carried out mission work south of the border and that was the model we had. And we applied the same principles north of the border because that's what they want, so we thought.[91]

The congregations in Rodríguez's book realized the need to adapt in order to reach Latinos of the second and subsequent generations who did not fit the Spanish-only ministry model. That meant offering a worship service to Latinos that still appealed to their cultural heritage, but that were done in English. Perhaps the prime example of this taking place in the WELS is *Pan de Vida*/Bread of Life Lutheran Church in Santa Ana, CA. *Pan de Vida* started in 2001 with Spanish services to reach the Latinos in that community. Four years later they added an English service to accommodate Hispanics who preferred English and their friends and families who were used to that culture. Currently, the first service is in Spanish and the second service is nearly identical, except it is in English.[92]

Other Hispanic congregations in the WELS differ from Pan de Vida in Santa Ana in that they have been born out of existing Anglo congregations. Therefore, the English service is going to be quite different from the Spanish service in atmosphere and worship style. In Part 2, we considered the example of Risen Savior Lutheran Church in Orlando, FL. The pastor took time to carefully reevaluate the current worship and members even seemed to be on board with switching to an English service since most of them spoke English. However, many stopped attending. The big issue was the time of the service, but also the music and the language. People were simply more comfortable worshiping in their cultural context with language and music that reflected that. The blessing that arose from that trial and error period is that it strengthened the Hispanic congregation. As "Spanglish" is common among its members, so English is splashed

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[91] Interview with Board for Home Mission Hispanic Outreach Consultant, Timothy Flunker, 8 October 2013.

[92] Information gathered from interviews both with Pastor Flunker and Pastor Foley from Pan de Vida. Worship services may be viewed online in both English and Spanish at www.pandevidbreadoflife.com.

into the worship service. The bit of advice the pastor at Risen Savior shared was to "preach how the people speak in the home."[93]

Other congregations are attempting various solutions in order to incorporate multiple generations into one service. When I first began to attend St. Peter Lutheran Church in Milwaukee in 2010, the worship service was done entirely in Spanish with the exception of the children's sermon. The presence of multigenerational families has necessitated a reevaluation of worship. Today, songs are still sung in Spanish and the liturgy is conducted in Spanish but English is incorporated into the service. The theme of the service is typically stated in English as well as Spanish. Introductions to each Scripture reading are given orally in both English and Spanish. Children's sermons are done bilingually. In the fall of 2013, English was gradually introduced into the sermon at first by projecting a translation paragraph by paragraph as the sermon was preached in Spanish. At the start of 2014, Pastor Tim Otto began preaching his sermon bilingually.[94] The liturgy and songs remain primarily in Spanish. There has been very positive feedback from the younger and older generations to the adaptations that have been made. Perhaps this is because the older generation is seeking the good of their children and grandchildren in order that they too may be edified by worship and remain in God's Word.

Evaluating Bilingual Services. Bilingual services are a logical way to accommodate both English and Spanish-speakers in one setting, but are they ideal? I have encountered somewhat mixed thoughts on that question from pastors of Hispanic congregations in the WELS and from outside sources as well. In *Bilingual Liturgy: A US Latino Perspective*, Jorge Presmanes takes a middle-of-the-road stance and cautions against bilingual services that are intended to be merely a quick fix. He further argues that bilingual liturgy should be the "exception, not the rule."[95] In other words, bilingual services, he claims, should be reserved for special occasions and special

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[93] Interview with Pastor Ben Sadler, 28 October 2013 and follow up on 29 October. The advice to "preach to the people as they talk at home" was advice from a colleague in the ministry.

[94] Having an English translation projected during the sermon seemed to be helpful at St. Peter. It was almost like watching a Spanish movie with English subtitles. You could hear the tone of voice of the preacher and see his body language, but you could also understand what he was trying to say, thanks to the "subtitles." The down side to the translation being projected is that the younger members were not able to keep up or stay focused the entire sermon. As a result, the transition was made to preaching bilingually. Such a task is challenging but what I have observed is done very well. A thought is said in Spanish and again in English without disrupting the flow of the sermon.

[95] Jorge L Presmanes, "Bilingual liturgy: a US Latino perspective," (*Liturgical Ministry* 16, June 1, 2007), 139.

services where it is necessary to bring together two monolingual groups. One example might be an ordination or festival service. St. Peter Lutheran Church traditionally has a bilingual Thanksgiving service. Christ Lutheran Church in Denver, CO also offers a bilingual service on Thanksgiving in addition to a bilingual Ash Wednesday service.[96]

The examples given above are intended to address audiences from an Anglo congregation and Hispanic congregation in one setting, but what about regular bilingual efforts that attempt to keep families together and attract English-speaking Latinos? From Rodríguez's case studies he concludes that "logistics of bilingual services not only exhausted the pastoral staff and worship team, but they also left many members and guests frustrated and bored."[97] Several WELS pastors have shared similar sentiments concerning bilingual liturgy. Christ Lutheran Church, Denver, began by doing bilingual services every Sunday but "it became quite tedious each week to go back and forth between languages." Some pastors expressed that bilingual worship can be done well, but they seemed to suggest it with reluctance. Another pastor shared his opinion that many have tried to do bilingual worship, but it often fails to meet the needs of the majority. And yet another commented "bilingual corporate worship tends to not work as well, as it doubles the time component and halves the paying attention component." The consensus I have gathered from several interviews is that bilingual services may be useful but not on a regular basis. (For samples of bilingual services for special occasions, see Appendix B)

Education

Tackling the linguistic barriers in this area has already been identified in Part 2. Addressing the issue as it arises in this area of ministry can therefore be summarized more succinctly. One pastor highlighted the importance of Sunday School to educate children in his congregation, especially the ones who do not know Spanish. An effective Sunday School program requires willing and faithful members to help staff and coordinate it. Teachers may also have to be bilingual depending on the group of children. Pastors interviewed reported that catechism instruction for teens is primarily taught in English.

For adult education there may be several different options. Small group studies and in-home settings may be one effective way to instruct multiple generations. The benefit of the small

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[96] Interview, 5 November 2013.

[97] Rodríguez, 79.

group Bible study is that the leader can address the group as they would commonly address one another. If English is spoke in the home or in that group, of course the Bible class will be led in English. If Spanish is the preference, then Spanish it is. If both, then why not *los dos*? The setback of small group Bible studies is that it may take much preparation on the part of the pastor if there are various groups.

Another approach is to offer one large group adult Bible study in which the leader is proficient enough to conduct it in both Spanish and English. Bilingual Bible studies have been offered recently at St. Peter Lutheran Church immediately following the worship service. A study guide is provided with passages and questions in English and Spanish (see Appendix C). Readers alternate between Spanish and English, questions are asked in both languages, and the students respond in their language of preference. Sometimes it is English, sometimes it is Spanish, and sometimes it is both.

Outreach

Reevaluating outreach efforts of a Hispanic ministry presents the question: "Are we reaching out merely to people who speak Spanish, or also to Latinos that have lived in the US their entire lives and strongly prefer English?" That might strike you as an obvious question. Of course we want to reach everyone with the gospel! At the same time, carrying out outreach that aims only at Spanish-speaking Latinos and making use of resources that are printed only in Spanish overlooks a large number of Latinos in the US.

The first step in achieving that may simply be to print outreach materials in both Spanish and English. In her study of bilingualism in America, Shin notes that bilinguals are more likely to respond to advertisement that also uses English, even if they do understand Spanish.[98] Now, if we apply that to outreach to Latinos, we may be reaching a broader range of people. Taking that into account also means the possibility of reaching more individuals with the gospel. In the fall of 2013, Trinity Lutheran Church in Waukesha, WI sent out nearly 4,000 post cards into the surrounding community as the congregation is in the early stages of Hispanic outreach. The same information was provided on the front and back; English on one side and Spanish on the other (See Appendix D).

Trinity Lutheran Church also serves as a great example of a WELS congregation that has

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[98] Shin, 37.

reevaluated its outreach strategy to reach the Latino population in its neighborhood. Trinity has existed as a congregation for over 125 years and has no doubt seen a change in demographics over the past century. However, the Latino population is not a recent addition to Waukesha's community. Rather, the Hispanic community dates back to 1920s when Latino migrant workers and their families left the fields and came to work more permanently in factories. Today it is estimated that 15,000 Latinos live in Waukesha County, and the majority of them live right in the City of Waukesha.[99]

Therefore, the multigenerational component is very much a part of the Latino community in Waukesha. I have also witnessed that component in Waukesha personally as part of Trinity's outreach effort. I have spoken to many Latinos who have lived in Waukesha their whole lives and who no longer speak Spanish. I spoke with one woman during a canvass who lamented the fact that she never learned Spanish: "But that was the way our parents brought us up, they wanted us to be American." On the other hand, I have encountered many foreign-born Latinos who have recently moved to the area. Some have come from Milwaukee because a smaller city like Waukesha, they observed, is *más tranquila* (more laid-back/peaceful).

Given the Latino community of Waukesha, this presents Trinity, and other congregations in similar communities, with the opportunity to reach Latinos from multiple generations. One family specifically comes to mind. I met a mother during a canvass one evening. Her Anglo neighbor from across the street said, "Go knock on that door over there, they all speak Spanish." So I did. Her daughter, about 10, answered the door and I introduced myself in Spanish and English and she politely informed me that she did not speak Spanish and the rest of her family spoke English as well. The mother came to the door and, sure enough, she spoke English like a North American because that is where she grew up. This particular woman expressed the desire to have her children baptized. She wanted it done in a church where the service could be done in Spanish and English because her parents did not know English, but her children did not know Spanish. There is an opportunity to serve three different generations all in one family. Only time will tell how God will bless that opportunity, but it is just one example of the multigenerational component that has us rethinking the way we do outreach among Latinos.

Another consideration is how worship might factor into a congregation's outreach. In Time Magazine's article, referenced earlier, the leader of New Life Covenant Church in Chicago

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[99] Walter Sava and Anselmo Villarreal, *Latinos in Waukesha* (Charleston: Arcadia Publishing, 2007), 7.

is quoted: "We started English services to reach third-generation Hispanics who love their culture… but prefer to hear a sermon in English."[100] This is a great example of the synergism between worship and outreach. The purpose of adding an English service was not just to meet the needs of families within the congregation, but also to reach un-churched second- and third-generation Latinos. *Pan de Vida* in Santa Ana, also referenced earlier, provides a similar example of how an added English service might serve as an outreach opportunity to bring friends and family members to the service that appeals most to their language preference.

Finally, outreach is primarily concerned with meeting the spiritual needs of individuals with the gospel. That is how we define evangelism—sharing the gospel. However, outreach efforts may address other needs, material and social, in order to build relationships for the overall purpose of evangelism. In Part 2 under *Outreach* we discussed the social concerns of Latino youth who find themselves in at-risk urban areas. Youth programs may be a viable opportunity to reach younger generation Latinos and their families with the gospel. Such a program already exists to reach African American youth in the inner city of Milwaukee. Lighthouse Youth Center is a WELS sponsored organization that provides children and teens with after-school tutoring and recreation. In addition to meeting the social concerns of the youth it serves, the organization states, "Most importantly, the truths of Scripture will be taught, and the love of Christ will permeate everything we do."[101] Such a program would equally benefit Latino youth in Milwaukee's south side.

Final Considerations

In this section, we will briefly discuss a few final thoughts to consider as one is both faced with the challenge and blessed with the opportunity of serving multiple generations of Latinos through one ministry.

Striving to be appropriately flexible. "Appropriately flexible" seems to be a new buzzword used by the seminary faculty. The goal is to train seminarians that will be flexible pastors, but appropriately so. Perhaps we can look to the apostle Paul as a prime example of what it means to be "appropriately flexible." As he speaks about his freedom to preach the gospel, he concludes by saying, "To the weak I became weak, to win the weak. *I have become all things to*

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[100] Dias, 23.

[101] http://www.lighthouseyouthcenter.com/about-us/.

all people so that by all possible means I might save some" (1 Cor 9:22). Paul recognized the need to meet people where they were at as he carried out mission work. To the Jews, he became a Jew, to the Greeks a Greek, to slaves a slave. That is, he evangelized to people in their cultural, linguistic and social context. Paul was flexible. But he was also appropriately flexible. He did not bend to the point that the gospel was changed or diluted in any way. When it came to preaching the gospel in all its truth and purity, Paul could not be flexible. He told the Galatians, "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse!" (Gal 1:8).

Therefore, as we strive to reach Latinos of many different generations and backgrounds, we strive to be appropriately flexible. This may mean tweaking the way things are done currently if need be. It may require some departure from the former strategies that worked decades ago to do Hispanic ministry. Perhaps a pastor rethinks the way he does worship in order to preach the gospel clearly to everyone. He may have to be flexible in the way he teaches Bible study so that the same pure doctrine that was taught to grandma and grandpa is taught to the younger generation as well. He may have to adapt to the needs of the family he meets through an outreach effort in order to share the good news with the entire household. The one who is appropriately flexible bends to meet the needs of individual for the sake of the gospel, and he does it in such a way that helps preach the gospel more clearly and to more people.

Holistic Approach. In congregations that have an Anglo service and a Hispanic service, it is as if two separate congregations exist and simply share a location and a budget. The Anglo Congregation is certainly doing great mission work by seeing the need to reach Latinos in their community. However, it might still appear as if there are two separate congregations: an English and a Hispanic. Because of that, the possibility for a second- or third-generation Latino to cross over to the English service is less likely because it seems like two different churches.

For some congregations, it is simply the situation where two different pastors serve the two congregations separately, and God be praised that the same gospel is being proclaimed to two different demographics. At the same time, it can be a great a blessing to have a pastor or a pastoral team that serves both the English and the Spanish speakers in the congregation. For example: there is one pastor who preaches at both the English and the Spanish service, or two pastors who preach at both services on alternating Sundays. This will enable a more holistic approach to the ministry of the congregation and help erase that dichotomy that two different

churches exist on the same campus. Likewise, it will make second- and third-generation Latinos more comfortable transitioning back and forth between the two services if the same pastor or pastoral team is leading both services.

Such an approach has proved effective in certain congregations to accommodate multigenerational Latino families and multiple generations of Latinos in the community. Rodríguez proposes the holistic model of ministry in his book. He states, "In order to maintain unity in a multi-lingual church, there must be one vision, and it is the pastor's duty to cast and nurture that vision, which he cannot do unless he is fluent in both English and Spanish." Congregations like Christ Lutheran Church in Denver, *Pan de Vida* in Santa Ana, and other congregations in the WELS exemplify a more holistic approach to ministry. At Christ Lutheran Church, Latino teens will often attend the English service and their parents or grandparents will attend the Spanish service. The two services are not entirely different. Members are hearing the same sermon, just in their language of preference, and they are being served by the same pastor who has developed a relationship with all three generations.[102] The same is true for *Pan de Vida*, which essentially duplicates the Hispanic service for the second service in English.

Bridging the gap. As we reevaluate Hispanic ministry in the light of multigenerational congregation and community, there will exist certain linguistic and cultural gaps. Pastors may be able to bridge the gap to some extent by adapting and reevaluating certain areas of their ministry in order to shepherd the broad range of souls that are under his care. Just as essential in bridging those gaps is being able to utilize certain lay people who have a unique ability to navigate that gap between the first and subsequent generations. Often they are the second-generation Latinos who have acculturated into American culture and language, yet have not departed from their cultural heritage or language. Training such individuals to be lay leaders in the church is a valuable resource to tap into so that the greatest heritage, this is God's precious Word, may continue to be passed down for generations to come.

Finally, speaking of "bridging the gap," let us keep this in mind: our Savior has bridged the biggest gap for us already. The infinite gap that once lay between sinful man and holy God was bridged once for all when Jesus laid down his life for the sins of the world. That is the very reason we do ministry, in the entire world, among all people, and for every generation. Christ is

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[102] Some of the information about Christ Lutheran Church has been shared by various pastors, and is also based on personal observation from vicar year in the Denver area.

the Savior of all and in him all believers are one. In spite of certain gaps that may exist between cultures and generations, in Christ we have the most unique bond that ties every believer of every culture and generation together. We pray that God would continue to enable us to preach the very gospel that binds so many together through faith in Christ.

CONCLUSION

The title of this thesis is "The Effect of Multigenerational Families in Hispanic Ministry." Identifying *the* effect is certainly complex and variable, if it were not, this paper would be much shorter. However, to concisely state the effect of multigenerational families in Hispanic ministry it will suffice to say that a Spanish-only approach is giving way to different methods to accommodate subsequent generations of Latinos. If you were to ask me several years ago what was the most important tool (besides the gospel) one needs to do Hispanic ministry, I would have said "Spanish." Today I would say English is an equally important tool in ministry to Hispanics.

One of the blessings I have found through this research is that there are many pastors who are more than willing (and certainly more qualified than I) to share their experiences and advice. That is one of the blessings of our small synod; it is easy to network with others who are in a similar niche of ministry and who can share what has worked well and maybe not so well.

Finally, it is easy to look at the numbers, trends and cultural/linguistic phenomena that shed light on multigenerational issues in Latino families and in Latino communities. Yet it is nearly impossible to suggest a one-size-fits-all solution. Every congregation is in a unique community and is made up of a unique group of people. Nonetheless, as we look into the future, it is safe to say that if a Hispanic congregation is not currently presented with the challenge of ministering to multigenerational Latinos, it will be in the decades to come as families mature and give birth to subsequent generations. As this happens more and more in Hispanic congregations and communities in the US, worship, education and outreach will be adapted to maintain the timeless goal of the Church: to preach and teach the unchanging gospel in a changing world. God be with us as we endeavor toward that goal.

En Cristo, our Savior!

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APPENDICES

Appendix A –Tables and Charts[103]

Figure 1

STATISTICAL PORTRAIT OF HISPANICS IN THE UNITED STATES, 2011

Population, by Race and Ethnicity: 2000 and 2011

Universe: 2000 and 2011 resident population

	2011 population	2000 population	Percent, 2011	Percent, 2000
Hispanic	51,927,158	35,204,480	16.7	12.5
Native born	33,138,858	21,072,230	10.6	7.5
Foreign born	18,788,300	14,132,250	6.0	5.0
White alone, not Hispanic	197,098,663	194,527,123	63.3	69.1
Black alone, not Hispanic	38,203,000	33,706,554	12.3	12.0
Asian alone, not Hispanic	14,858,375	10,088,521	4.8	3.6
Other, not Hispanic	9,504,723	7,895,228	3.1	2.8
Total	**311,591,919**	**281,421,906**	**100.0**	**100.0**

Note: "Other, not Hispanic" includes persons reporting single races not listed separately and persons reporting more than one race.

Source: Pew Hispanic Center tabulations of 2000 Census (5% IPUMS) and 2011 American Community Survey (1% IPUMS)

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Figure 2

STATISTICAL PORTRAIT OF HISPANICS IN THE UNITED STATES, 2011

Population Change, by Race and Ethnicity: 2000 and 2011

Universe: 2000 and 2011 resident population

	2011 population	2000 population	Change, 2000-2011	Percent change, 2000-2011	Share of total change (%)
Hispanic	51,927,158	35,204,480	16,722,678	47.5	55.4
Native born	33,138,858	21,072,230	12,066,628	57.3	40.0
Foreign born	18,788,300	14,132,250	4,656,050	32.9	15.4
White alone, not Hispanic	197,098,663	194,527,123	2,571,540	1.3	8.5
Black alone, not Hispanic	38,203,000	33,706,554	4,496,446	13.3	14.9
Asian alone, not Hispanic	14,858,375	10,088,521	4,769,854	47.3	15.8
Other, not Hispanic	9,504,723	7,895,228	1,609,495	20.4	5.3
Total	**311,591,919**	**281,421,906**	**30,170,013**	**10.7**	**100.0**

Note: "Other, not Hispanic" includes persons reporting single races not listed separately and persons reporting more than one race.

Source: Pew Hispanic Center tabulations of 2000 Census (5% IPUMS) and 2011 American Community Survey (1% IPUMS)

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[103] Tables and charts in this Appendix A are taken from Seth Motel and Eileen Patten's "Statistical Report of Hispanics in the United States, 2011" unless otherwise stated.

Figure 3

STATISTICAL PORTRAIT OF HISPANICS IN THE UNITED STATES, 2011

Detailed Hispanic Origin: 2011

Hispanic populations are listed in descending order of population size

Universe: 2011 Hispanic resident population

	Number	Percent
Mexican	33,539,187	64.6
Puerto Rican	4,916,250	9.5
All Other Spanish/Hispanic/Latino	2,373,901	4.6
Salvadoran	1,952,483	3.8
Cuban	1,888,772	3.6
Dominican	1,528,464	2.9
Guatemalan	1,215,730	2.3
Colombian	989,231	1.9
Honduran	702,394	1.4
Ecuadorian	644,863	1.2
Peruvian	556,386	1.1
Nicaraguan	395,376	0.8
Venezuelan	258,791	0.5
Argentinian	242,221	0.5
Panamanian	180,471	0.3
Chilean	148,532	0.3
Costa Rican	127,652	0.2
Bolivian	114,094	0.2
Uruguayan	60,764	0.1
Other Central American	40,001	0.1
Other South American	28,719	0.1
Paraguayan	22,876	<0.05
Total	**51,927,158**	**100.0**

Note: Hispanic origin is based on self-described ancestry, lineage, heritage, nationality group or country of birth.

Source: Pew Hispanic Center tabulations of 2011 American Community Survey (1% IPUMS)

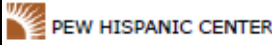PEW HISPANIC CENTER   PewResearchCenter

Figure 4

STATISTICAL PORTRAIT OF HISPANICS IN THE UNITED STATES, 2011

Hispanic Population, by Nativity: 2000 and 2011

Universe: 2000 and 2011 Hispanic resident population

	2011 population	2000 population	Percent, 2011	Percent, 2000
Native born	33,138,858	21,072,230	63.8	59.9
Foreign born	18,788,300	14,132,250	36.2	40.1
Citizen	5,766,391	3,917,885	11.1	11.1
Non-citizen	13,021,909	10,214,365	25.1	29.0
Total	**51,927,158**	**35,204,480**	**100.0**	**100.0**

Source: Pew Hispanic Center tabulations of 2000 Census (5% IPUMS) and 2011 American Community Survey (1% IPUMS)

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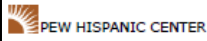
Figure 5.1

STATISTICAL PORTRAIT OF HISPANICS IN THE UNITED STATES, 2011

Language Spoken at Home and English-Speaking Ability, by Age, Race and Ethnicity: 2011

Universe: 2011 resident population ages 5 and older

	5 TO 17				18 AND OLDER			
		LANGUAGE OTHER THAN ONLY ENGLISH AT HOME				LANGUAGE OTHER THAN ONLY ENGLISH AT HOME		
	Only English spoken at home	English spoken very well	English spoken less than very well	Total	Only English spoken at home	English spoken very well	English spoken less than very well	Total
Hispanic	4,346,832	6,154,708	1,743,481	12,245,021	7,480,325	12,896,208	14,164,382	34,540,915
Native born	4,288,168	5,403,904	1,361,913	11,053,985	6,696,927	8,364,003	1,960,507	17,021,437
Foreign born	58,664	750,804	381,568	1,191,036	783,398	4,532,205	12,203,875	17,519,478
White alone, not Hispanic	27,373,697	1,373,819	334,902	29,082,418	148,830,978	6,367,031	2,717,062	157,915,071
Black alone, not Hispanic	7,029,323	371,477	90,116	7,490,916	25,940,693	1,349,065	711,801	28,001,559
Asian alone, not Hispanic	854,524	1,119,190	360,174	2,333,888	2,354,694	4,639,003	4,695,793	11,689,490
Other, not Hispanic	2,337,143	282,107	54,816	2,674,066	4,375,114	836,210	382,865	5,594,189
Total	**41,941,519**	**9,301,301**	**2,583,489**	**53,826,309**	**188,981,804**	**26,087,517**	**22,671,903**	**237,741,224**
PERCENT DISTRIBUTION								
Hispanic	35.5	50.3	14.2	100.0	21.7	37.3	41.0	100.0
Native born	38.8	48.9	12.3	100.0	39.3	49.1	11.5	100.0
Foreign born	4.9	63.0	32.0	100.0	4.5	25.9	69.7	100.0
White alone, not Hispanic	94.1	4.7	1.2	100.0	94.2	4.0	1.7	100.0
Black alone, not Hispanic	93.8	5.0	1.2	100.0	92.6	4.8	2.5	100.0
Asian alone, not Hispanic	36.6	48.0	15.4	100.0	20.1	39.7	40.2	100.0
Other, not Hispanic	87.4	10.5	2.0	100.0	78.2	14.9	6.8	100.0
All	**77.9**	**17.3**	**4.8**	**100.0**	**79.5**	**11.0**	**9.5**	**100.0**

Note: "Other, not Hispanic" includes persons reporting single races not listed separately and persons reporting more than one race.

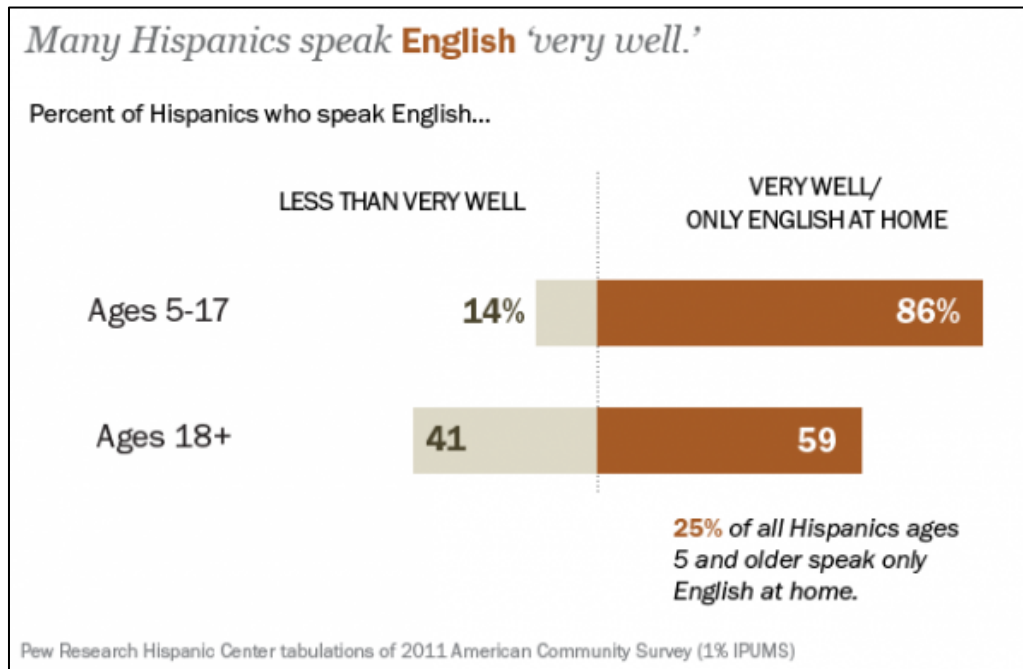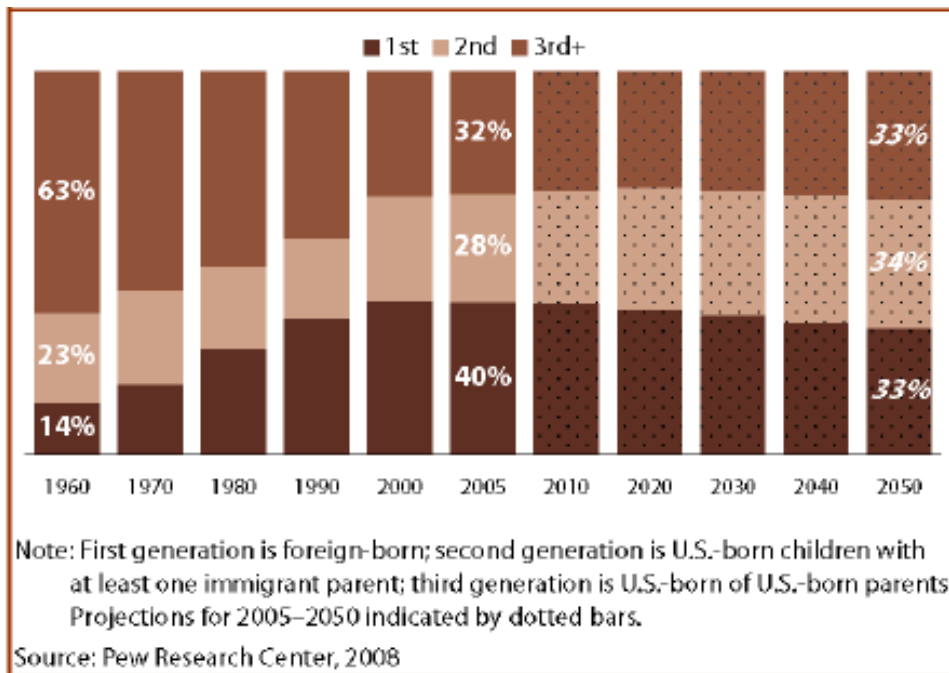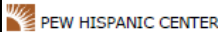Source: Pew Hispanic Center tabulations of 2011 American Community Survey (1% IPUMS)

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Figure 5.2

Many Hispanics speak **English** 'very well.'

Percent of Hispanics who speak English...

	LESS THAN VERY WELL	VERY WELL/ ONLY ENGLISH AT HOME
Ages 5-17	14%	86%
Ages 18+	41	59

25% of all Hispanics ages 5 and older speak only English at home.

Pew Research Hispanic Center tabulations of 2011 American Community Survey (1% IPUMS)

Figure 6
**Hispanic Population by Generation; Actual and Projected
1960 to 2050[104]**

■ 1st ■ 2nd ■ 3rd+

63%
23%
14%

32%
28%
40%

33%
34%
33%

1960 1970 1980 1990 2000 2005 2010 2020 2030 2040 2050

Note: First generation is foreign-born; second generation is U.S.-born children with at least one immigrant parent; third generation is U.S.-born of U.S.-born parents. Projections for 2005–2050 indicated by dotted bars.
Source: Pew Research Center, 2008

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[104] Passel and Cohn, "US Population Projection: 2005-2050."

Figure 7

STATISTICAL PORTRAIT OF HISPANICS IN THE UNITED STATES, 2011
Educational Attainment, by Race and Ethnicity: 2011

Universe: 2011 resident population ages 25 and older

	Less than 9th grade	9th to 12th grade	High school graduate	Some college	College graduate	Total
Hispanic	6,174,532	4,208,646	7,581,084	6,423,613	3,759,124	28,146,999
Native born	983,423	1,551,570	3,674,845	4,045,538	2,156,173	12,411,549
Foreign born	5,191,109	2,657,076	3,906,239	2,378,075	1,602,951	15,735,450
White alone, not Hispanic	3,918,849	8,592,123	40,832,810	42,286,138	44,684,040	140,313,960
Black alone, not Hispanic	1,142,205	2,917,892	7,374,087	7,633,297	4,374,456	23,441,937
Asian alone, not Hispanic	885,880	622,591	1,579,238	1,975,741	5,124,183	10,187,633
Other, not Hispanic	214,035	400,190	1,218,560	1,555,112	1,054,309	4,442,206
Total	**12,335,501**	**16,741,442**	**58,585,779**	**59,873,901**	**58,996,112**	**206,532,735**
PERCENT DISTRIBUTION						
Hispanic	21.9	15.0	26.9	22.8	13.4	100.0
Native born	7.9	12.5	29.6	32.6	17.4	100.0
Foreign born	33.0	16.9	24.8	15.1	10.2	100.0
White alone, not Hispanic	2.8	6.1	29.1	30.1	31.8	100.0
Black alone, not Hispanic	4.9	12.4	31.5	32.6	18.7	100.0
Asian alone, not Hispanic	8.7	6.1	15.5	19.4	50.3	100.0
Other, not Hispanic	4.8	9.0	27.4	35.0	23.7	100.0
All	**6.0**	**8.1**	**28.4**	**29.0**	**28.6**	**100.0**

Notes: "High school graduate" includes persons who have attained a high school diploma or its equivalent, such as a General Educational Development (GED) certificate. "College graduate" includes only persons who have attained a bachelor's degree or more. "Other, not Hispanic" includes persons reporting single races not listed separately and persons reporting more than one race.

Source: Pew Hispanic Center tabulations of 2011 American Community Survey (1% IPUMS)

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Figure 8[105]

Religious Affiliation by Generation among Hispanics
(%)

	Foreign born	Native born	2nd Generation	3rd or higher Generation
Catholic	69	51	59	40
Protestant	16	22	18	30
Evangelical	13	14	10	21
Unaffiliated	9	20	18	24

Notes: N=1,220. Responses of "Other," "Don't know" and "Refused" are not shown.

Source: Pew Hispanic Center, 2011 National Survey of Latinos

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[105] Taylor, Lopez, Martínez and Velasco. "When Labs Don't Fit: Hispanics and Their Views of Identity." Washington D.C.: Pew Research Center's Hispanic Trend Project, (4 April 2012)

Appendix B – Samples of Bilingual Liturgy[106]

Bilingual Order of Service
for Installation
of Pastor Tim Otto

St. Peter Ev. Lutheran Church, Milwaukee, WI

Himn / Himno   (Tune CW 399)

To God be the glory; great things he has done!
He so loved the world that he gave us his Son,
Who yielded his life an atonement for sin
And opened the life-gate that all may go in.
Praise the Lord! Praise the Lord! Let the earth hear his voice!
Praise the Lord! Praise the Lord! Let the people rejoice!
Oh, come to the Father through Jesus the Son
And give him the glory – great things he has done!

Es Dios el Maestro, potente Hacedor,
Y grande es el gozo que Cristo nos da;
Será pues la dicha en nosotros mayor
Al ver que Jesús en su gloria vendrá.
Dad loor al Señor, oigan todos sus voz;
Dad loor al Señor, nos gozamos en Dios.
Vengamos al Padre y al Hijo también,
Y démosle gloria porque es nuestro bien.

Confession & Absolution / La Confesión y Absolución

L: Blessed is the one whose transgressions are forgiven, whose sins are covered.
C: Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit.

L: Mientras callé, se envejecieron mis huesos
C: En mi gemir todo el día.

L: For day and night your hand was heavy on me;
C: my strength was sapped as in the heat of summer.

L: Then I acknowledged my sin to you and did not cover up my iniquity.
C: I said, "I will confess my transgressions to the LORD." And you forgave the guilt of my sin.

L: Como ministro llamado e ordenado, yo les declaro lo que Dios ha declarado: Tus pecados les son perdonados.
C: Demos gracias a Dios por su gran misericordia.

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[106] Provided by Pastor Timothy Flunker

La Litugia
El Culto de Adoración
La Iglesia Luterana de Fe en Cristo

¡ Bienvenido en el nombre de Dios! Nos alegra mucho su presencia hoy en el culto. Oramos que la Palabra de Dios predicada y cantada hoy sea de buen beneficio para usted hoy.
Welcome in God's name! We are glad that you are here with us today for worship. We pray that the Word of God preached and sung here today be of great benefit for you.

Favor de apagar su teléfono celular. Please turn off your cell phone.

La oración de Lutero de la mañana
Te doy gracias, Padre celestial, por medio de Jesucristo, tu amado Hijo, porque me has protegido durante la noche de todo mal y peligro, y te ruego también que me preserves y me guardes de pecado y de todo mal en este día, para que en todos mis pensamientos, palabras y obras te pueda servir y agradar. En tus manos encomiendo el cuerpo, el alma y todo lo que es mío. Tu santo ángel me acompane para que el maligno no tenga ningún poder sobre mí. Amén.
Luther's Morning Prayer
I thank you, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You. For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

UN HIMNO / A HYMN
LA INVOCACIÓN / THE INVOCATION

L: En el nombre del Padre, y del Hijo, y del Espíritu Santo.
> *In the name of the Father, and of the Son, and of the Holy Spirit.*

C: Amén

L: Dios Trino, esté con nosotros por tu Palabra y guíanos en tu verdad.
> *Triune God, be with us through your Word and guide us in your truth.*

C: Padre eterno, venimos en tu presencia deseando oír lo que nos tienes que decir y creer lo que nos dices.
> *Heavenly Father, we come into your presence wanting to hear what you have to say and believe what you tell us.*

LA CONFESIÓN DE PECADOS / THE CONFESSION OF SINS

P: Hermanos y hermanas, confesemos nuestros pecados a Dios, nuestro Padre, pidiéndoles en el nombre de nuestro Señor Jesucristo que nos perdone.
> *Brothers and sisters, let us confess our sins to God, our Father, asking him in the name of our Lord Jesus Christ to forgive us.*

C: Señor Jesús, concédenos tu perdón.
> *Lord Jesus, grant us your forgiveness.*

Appendix C

Estudio bìblico para el dìa de los muertos / Bible Study for the Day of the Dead

¿Què pasa cuando uno muere? / What happens when one dies?

Eclesiastès 3:20 Todo surgió del polvo, y al polvo todo volverá.

Ecclesiastes 3:20 all come from dust, and to dust all return

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Hebreos 9:27 Y así como está establecido que los seres humanos mueran una sola vez, y después venga el juicio,

Hebrews 9:27 Just as people are destined to die once, and after that to face judgment,

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Lucas 17:22-23 "Resulta que murió el mendigo, y los ángeles se lo llevaron para que estuviera al lado de Abraham. También murió el rico, y lo sepultaron. 23 En el infierno,* en medio de sus tormentos, el rico levantó los ojos y vio de lejos a Abraham, y a Lázaro junto a él.

Luke 17:22-23 [22] "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. [23] In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

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¿Còmo nos Consuela Dios al recorder a nuestros seres queridos cryentes que han muerto?

How does God comfort us as we remember our believing loved ones who have died?

Apocalipsis 7:15-17 Por eso, están delante del trono de Dios, y día y noche le sirven en su templo; y el que está sentado en el trono les dará refugio en su santuario.* 16 Ya no sufrirán hambre ni sed. No los abatirá el sol ni ningún calor abrasador. 17 Porque el Cordero que está en el trono los pastoreará y los guiará a fuentes de agua viva; y Dios les enjugará toda lágrima de sus ojos.

Revelation 7:15-17 [15] Therefore, "they are before the throne of Go and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. 'Never again will they hunger; never again will they thirst. The sun will not beat down on them, nor any scorching heat. [17] For the Lamb at the center of the throne will be their shepherd; 'he will lead them to springs of living water.' 'And God will wipe away every tear from their eyes.' [c] "
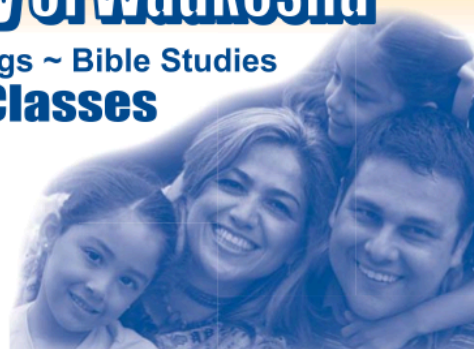
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1 Tesalonisenses 4:15-18 Conforme a lo dicho por el Señor, afirmamos que nosotros, los que estemos vivos y hayamos quedado hasta la venida del Señor, de ninguna manera nos adelantaremos a los que hayan muerto. 16 El Señor mismo descenderá del cielo con voz de mando, con voz de arcángel y con trompeta de Dios, y los muertos en Cristo resucitarán primero. 17 Luego los que estemos vivos, los que hayamos quedado, seremos arrebatados junto con ellos en las nubes para encontrarnos con el Señor en el aire. Y así estaremos con el Señor para siempre. 18 Por lo tanto, anímense unos a otros con estas palabras.

1 Thessalonisenses 4:15-18 [15] According to the Lord's word, we tell you that we who are still alive, who are left until the coming of the Lord, will certainly not precede those who have fallen asleep. [16] For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. [17] After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. [18] Therefore encourage one another with these words.

Appendix D