

not intended to be anti-clerical. What was intended was that Hispanics through CEB's were suppose to be form themselves so they could address their needs. It was probably based on the fact that there were (and still continue to be) so few Hispanic priest or religious who were sensitive and aware of the Hispanic reality. While Brazilian Catholics recieved the support and encouragement of their hierarchy, U.S. Hispanics in 1978 had a long way to go. Affirmation and encouragement had not offically come until 1983. The confirmation came through the U.S. Bishops pastoral letter on The Hispanic Presence Challenge and Commitment. In this letter the Bishops acknowledge the positive benefits that BEC's offer. The Bishops encouraged and defined their development in the U.S. They state:

Since these communities are of proven benefit to the Church. (EN,58), we highly encourage their development.

The comunidad eclesial de base is neither a discussion or study group not a parish. It is "the first and fundamental ecclesiastical nucleus, which on its own level must make itself responsible for the richness and expression of the faith, as well as of the worship of which it is an expression" (JPP,10). It should be an expression of a Church that liberates from personal relationships: it should be in communion with other levels of the Church,

And the Bishops defined their role in the parish as:

to facilitate, coordinate, and multiply the comunidades eclesiales de base within its boundries and tereitories. The parish should be a community of communities. The ideal comunidad eclesial de base is a living community of Christians whose active involvement in every aspect of life is nourished by profound commitment to the Gospel.

October-April 1984

4. Diocesan teams formed groups within the Hispanic community which were to engage in a grassroots consultation on the needs of the people. This first consultation was not to be merely a survey, but a process of pre-evangelization. Guideline materials were prepared by a National Hispanic Advisory committee.
5. The diocesan teams organized reflection workshops to evaluate the needs brought out in the first consultation and choose five priorities from those needs.
6. A national planning conference was held in Chicago, Illinois. There were approximately 450 participants representing 126 dioceses from the United State. These representatives chose five priorities from the grassroots consultation study that had been undertaken in step (4). These five priorities became the national themes to be taken back for further reflection and study at the grassroots level. The themes in their order of importance are: a) Evangelization, b) Integral Education, c) Social Justice, d) Youth, e) Leadership formation.²⁷ (see appendix 2 for reflection materials) One representative from each region was chosen to form a national promotion team. The role of this team would be to promote and coordinate the process in their regions.

April-December 1984

7. A second grassroots consultation began using the five themes chosen in Chicago. Guideline materials were prepared by each

26

National Advisory Committee (NAC) meeting minutes, Albuquerque,
New Mexico, January 1983

27

The Southwest regional office published the manual in Appendix
2 to help the Diocesan Promoter teams and the Mobile teams
develop the national themes for the regional encuentro.

28

Gustavo Gutierrez, A Theology of Liberation, (Maryknoll, New
York: Orbis Books, 1973), pps. 36-37.

29

PMY, pps. 28-29

30

NCCB, p.3

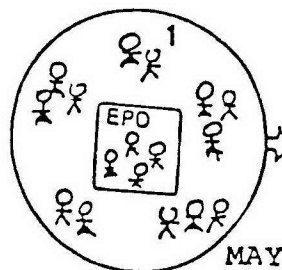
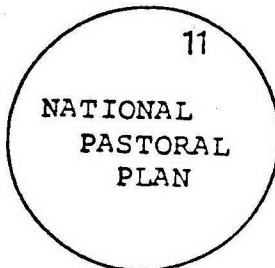
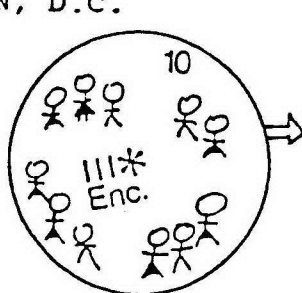
III NATIONAL ENCUENTRO PROCESS

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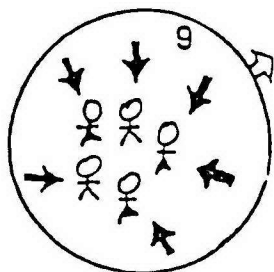
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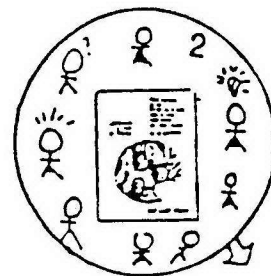


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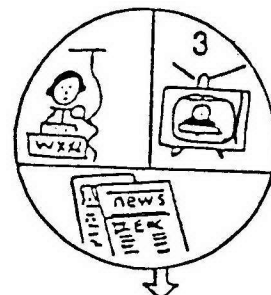
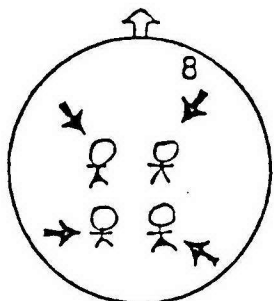
6. National meeting of the Diocesan Directors and delegates of the EPD. Selection of a theme.
7. Study and reflection at the local level about the national theme.
8. Second diocesan meeting to synthesize the results of the local results on the national theme which will be taken to regional Encuentro.
9. Regional Encuentro about the diocesan conclusions. The conclusions of this encuentro will be taken to the national one.
10. III National Hispanic Pastoral Encuentro. From the II launching the III.

1. Formation of Diocesan Promoter Teams (EPD) and Mobile Teams
2. Evaluation of the II National Encuentro.
3. Promotion of the III Encuentro through the means of communication.
4. Local Consultation through personal contact. CONTENT - METHOD - EVANGELIZATION.
5. Diocesan reflection about the local consultation. Selection of the priorities be presented at the national level.

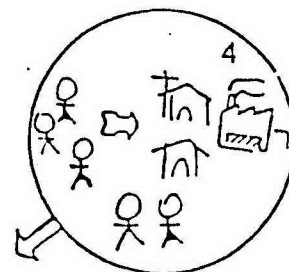


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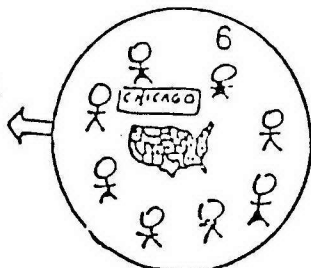
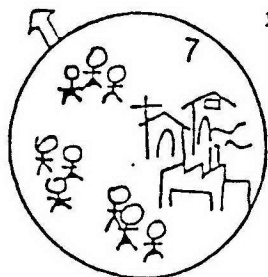
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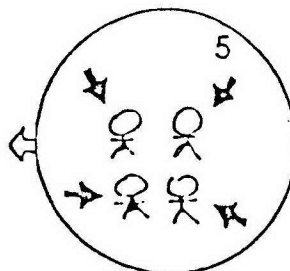
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OCTOBER 1983 - APRIL 1984



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