

METROPOLITAN CHICAGO SYNOD ELCA

Latino Ministry Strategy

of the Metropolitan Chicago Synod

Latino Strategy Team

6/3/2011

God created our human community diverse and multi-cultural. In Holy Baptism, we are all called into ministry together for the sake of the Gospel and to share our unique gifts to glorify our Father in Heaven by uniting our diversity into one body of Christ. The Latino community of this synod is called to share our assets, resources, and ministerial gifts with the body of Christ, by intentionally creating a living document that addresses our multi-cultural church with the hope to create mutual support, respect, and relationship building to become one united, but diverse body of Christ.

Latino Ministry Strategy Metropolitan Chicago Synod

TABLE OF CONTENTS

Table of Contents	1
Introductory Statement	2
THE LATINO MINISTRY HARVEST – The Latino Ministry Strategy of the MCS	
Context	3
The Need for a Strategy	7
Three Year Goals and Action Plan	8
Latino Community’s Mission, Identity and Purpose	11
Latino Ministry Models	13
A Call to Synod Response	20
APPENDIX	
I Defining Vital Latino Congregations	21
II Lay Leadership Development Initiative Background	22

**INTRODUCTORY STATEMENT
LATINO MINISTRY STRATEGY
FOR THE
METROPOLITAN CHICAGO SYNOD**

The mission of the Latino Ministry Strategy for the Metropolitan Chicago Synod is to respond to our Lord Jesus Christ's call to minister to Christ's Church. This strategy is to serve and be in partnership with the Latino community. It is rooted in a faithful response to Christ's teaching and to the very nature of the Church as expressed in Scripture.

Theologically, all of the efforts of the Latino strategy have as their core objective the goal to bring people to a saving knowledge of Jesus Christ and into an intimate relationship with Christ.

Furthermore, we feel the duty of the church is to be conscious of the signs of the times and to draw from the light of the gospel. The church must support the freedom of all peoples to remain faithful to their cultural heritage, their particular language and their traditions. At the same time, recognizing that culture is constantly evolving, the church must take into account the diversity within the church. This aligns with the mission statement of our own synod:

In Jesus' Name • Proclaim the Gospel • Make Disciples • Do Justice.

This calls for a multifaceted strategy which incorporates all people into the body of Christ through baptism. It equips all people to participate in the life and mission of this church in all of its expressions, and strengthens and nurtures all people through a sound theological understanding of the Christian faith. Therefore, the mission of the Metropolitan Chicago Synod Latino Ministry Strategy is one that directs itself intentionally to bringing all people to Christ, through a vehicle of partnership and in unity with the Spirit.

Our nation is being confronted with the largest human migration in history. It is time for us to mobilize resources within the different expressions of this church. In order for the Evangelical Lutheran Church in America (ELCA) and the Metropolitan Chicago Synod (MCS) to be able to reach all peoples, it will be necessary to re-evaluate and re-think how the gifts and assets we have will need to be administered to respond to the great need to serve the immigrant community. We need leadership for this ministry that is skilled, experienced, and fully bilingual and bicultural. We need to identify all the necessary resources, which will enable this church to fulfill its potential. We will need a strategy whose vision will allow us to build a strong foundation to grow this ministry.

The Lord speaks to us from the words of the Gospels concerning our neighbor in many passages, but especially in the story of the Good Samaritan. For a Christian there is to be no stranger, no one so different in origin or ways that such a person can be set outside of the true human family. We must accept everyone as they are, i.e. the product of their history and culture. In them and through them, God's grace works in all of us.

And so with resolute heart, and under the guidance of the Spirit, let us turn our face to the work of examination and action that lies before us "asking His blessing and His help, but knowing that here on earth God's work must truly be our own." – John F. Kennedy, *Inaugural* (1961)

May the Lord guide us in this journey with the inspiration of the Holy Spirit being faithful to the Lord Jesus Christ.

THE LATINO MINISTRY HARVEST

Our Context for Ministry

The Evangelical Lutheran Church in America (ELCA) states in its commitment to inclusivity, and reaffirms in its Multicultural Mission Strategy, that it seeks to reach out to people of color (African Americans, Asian Americans, Latinos and Native Americans).

In the social statement, *Freed in Christ: Race, Ethnicity, and Culture* (1993) the ELCA affirms:

We of the Evangelical Lutheran Church in America, with the whole Church, look forward to the time when people will come from east and west, north and south to eat in the reign of God (Luke 13:29). For the Church catholic, diversity of cultures is both a given and a glimpse of the future.

The Evangelical Lutheran Church in America has roots in church bodies with a strong immigrant history. These churches kept the faith once delivered to the saints in ways appropriate to the cultural background of their membership. Besides preserving the faith, they furthered mission and ministry.

*The Christ to whom the Church witnesses is the Christ who breaks down walls of cultural exclusivity (Mark 7:24-29; John 4). We of the Evangelical Lutheran Church in America have recognized ourselves to be in mission and ministry in a multicultural society, and have committed ourselves to welcome cultural diversity. Given our history, the commitment was neither quick nor easy.*¹

However, in order to address the changing realities of the diverse society in the United States, the ELCA needs new and effective ministry paradigms to meet the goal of becoming a truly multicultural church.

In Latin America, the Lutheran church is practically new and little is known about it. The Lutheran church in the United States and in Europe is trying to share their faith and tradition in good faith. However, they have not been able to incorporate the Lutheran theological principles with the cultural and spiritual context of the Latin American people. Therefore, the Latino population does not readily identify with the European-North American cultural partners and religious practices.

According to The Pew Forum on Religion and Public Life and the Pew Hispanic Center², 0.2 % Latinos in the United States identify with the Lutheran church. Although the percentage is low, we need to keep in mind that the U.S. Census Bureau projects that by 2020 the Latino population will be around 60 million people. Based on that information the Metropolitan Chicago Synod and the Latino Strategy team are committed to develop new paradigms to reach out to the growing Latino population.

¹ Adopted by more than a two-thirds majority vote as a social statement of the Evangelical Lutheran Church in America by its third Churchwide Assembly on August 31, 1993, in Kansas City, Missouri.

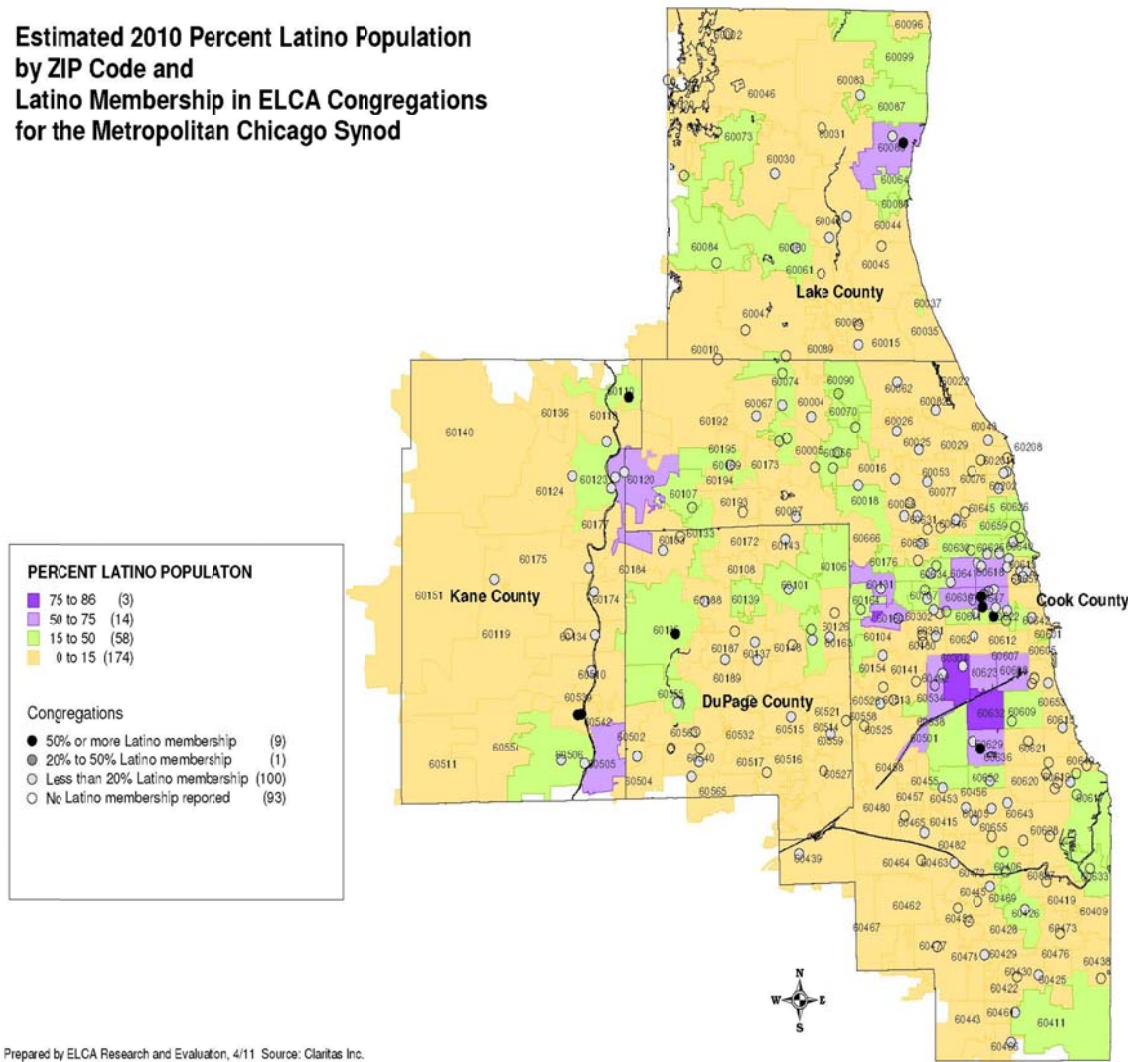
² <http://pewforum.org/newassets/surveys/hispanic/hispanics-religion-07-final-mar08.pdf>
<http://pewhispanic.org/files/reports/85.pdf>

Today there are over 100 ELCA Latino Lutheran ministries in the United States with approximately 18,350 baptized members. Most of the members are first-generation Latino new immigrants. Since the Latino population is rapidly growing, the second- and third-generation Latino population is also growing. Many second- and third-generation Latinos are joining English speaking congregations. Many ELCA Anglo congregations have seen an increase of second- and third-generation Latino members. According to The Pew Forum on Religion and Public Life and the Pew Hispanic Center, around 65% of Latinos who are born in the United States lean toward attending mainline protestant churches. This new dynamic in the Latino population posts a new challenge and a new opportunity which will be addressed by the strategy.

Most of the Latino congregations in the ELCA can be described as “vulnerable”, some of them “at risk” due to the nature of the population they serve. The future of over half of these congregations, if something is not done and done intentionally and quickly, is bleak. They are at risk of closing.

In the MCS there are nine Latino ministries in the communities with the highest concentration of Latino population as shown in the map below and table following. They reflect the conditions presented above.

Estimated 2010 Percent Latino Population by ZIP Code and Latino Membership in ELCA Congregations for the Metropolitan Chicago Synod



Prepared by ELCA Research and Evaluation, 4/11 Source: Claritas Inc.

Metropolitan Chicago Synod Latino Congregations

CONG.	LOCATION		PASTOR	LANG.	BAPT.	AVG. ATTD.	LATINO MEMB.	
Parroquia Luterana Sagrado Corazón	Parroquia Luterana Sagrado Corazón	658 Grand Ave	Waukegan IL 60085	Interim Pastor José Lebron	SP	264	80	209
Iglesia San Esteban Mártir, ELCA	Bethlehem Lutheran Church		Elgin IL 60110	Antonio J. Cabello	SP & EN	449	135	372
Iglesia Luterana San Jose, SAWC	Resurrection Lutheran Church	9920 W. Grand Ave	Franklin Park IL 60131	Carlos Ortiz	SP	120	74	114
New Hope Lutheran Church/Iglesia Luterana Nueva Esperanza		115 Oak St.	North Aurora IL 60542	Stephanie Quick Jorge Espinoza	SP & EN	217	120	122
Trinidad		2921 W Division St	Chicago IL 60622	Luz Myrta Vera Robles	SP	142	50	140
Iglesia de la Santa Cruz	Iglesia de la Santa Cruz	6545 S Springfield	Chicago IL 60629	Miguel Rodriguez	SP	118	280	280
Zion Cristo Rey	Zion Cristo Rey	2255 N Lawndale Ave	Chicago IL 60647	Jose Cortes (supply pastor)	SP & EN	185	12	6
Iglesia Luterana San José	Gethsemane Lutheran Church	1937 S 50th Ave	Cicero IL 60804	José Cortes	SP	279	120	279
St. Andrew's/ San Andres		155 N. Prince Crossing	West Chicago IL 60185	Jaime Dubon John Dumke	SP & EN	969	275	110

According to the information below provided by ELCA Research and Evaluation, the active participant Latino Lutheran population in the Chicago metropolitan area is 3,006 people. There is no doubt that the field for mission is great.

Metropolitan Chicago Synod Territory

<u>Race/Ethnicity</u>	<u>2010 Population</u>	<u>% of Pop</u>	<u>2009 Active Participants</u>	<u>% of Participants</u>
African American/Black	1,428,383	19.1%	3,436	4.3%
Asian/Pacific Islander	454,994	6.1%	1,064	1.3%
Amer Indian/Alaska Native	11,498	0.2%	18	0.0%
Latino/Hispanic	1,670,056	22.3%	3,006	3.7%
Arab/Middle Eastern	*	*	167	0.2%
White/Caucasian	3,774,413	50.5%	70,424	87.9%
Other	8,651	0.1%	1,055	1.3%
Multiracial	<u>126,501</u>	<u>1.7%</u>	991	1.2%
Total	7,474,496	100.0%	80,161	100.0%

*Arab 52,189 0.7%
 The U.S. Census Bureau considers Arab as an ancestry. Therefore it cannot be separated by race and ethnicity.

Source: ELCA Congregational Report Forms and Claritas Inc. Prepared by ELCA Research and Evaluation.

4/8/2011

All of the preceding data shows the need for the ELCA, the Metropolitan Chicago Synod, and its congregations to have an aggressive, intentional and faithful outreach ministry to unchurched persons in the Latino community. In order for that outreach effort to Latinos to be effective, it must be relevant to the changing Latino socio-historical conditions. Outreach needs to be in the context of the Latino experience in the United States; namely, taking into account the spiritual and social needs of the Latino population.

In view of the imminent growth of the Latino population and the fact that by 2020 almost 18% of the U.S. population will be Latino, we have a golden opportunity for evangelism and social ministry in the Latino community. The harvest is great and will be even greater.

The Need for a Strategy

Latinos are transforming the religious, social, economic and historical landscape of the United States. This transformation is occurring not only because of their growing numbers, but also because many of their cultural traditions (depending on the country of origin) are being woven into the social fabric of our daily lives in this country.

As Latinos immigrate to the United States, they are exposed to new experiences in all areas of daily life. Among the new experiences is the search for a support community where they can find a safe place and a place to express and nurture their spiritual life and faith. In their search they encounter an array of Christian churches and groups. In many cases this becomes the beginning of a spiritual journey in a new community of faith where they can experience a more direct and personal relationship with God.

We are proposing a strategy because:

- the Latino community's identity, activity, and vision contributes powerfully to our synod's life, discipleship and mission. (See Latino Community Mission, Purpose and Identity, pages 11-12.)
- the ELCA and the Metropolitan Chicago Synod are committed to reaching out to all people with the gospel of the Lord Jesus Christ.
- there are Latino and Anglo congregations in the Metropolitan Chicago Synod that are transitioning to bilingual ministries.
- there are communities that are primarily Latino in which existing congregations are not serving or reaching out to those communities.
- the Metropolitan Chicago Synod has one of the largest Latino populations in the United States (1,670,056 people).

We are proposing *this new strategy* because:

- The Latino community of the Metropolitan Chicago Synod believes that in order for the synod to meet the needs and the changing dynamics of their community in a faithful way, and as good stewards, there must be a plan. This set of guiding principles will help the community to act in the light of the call to mission and in the light of the human experience, as God continues working through and within the community.
- The Metropolitan Chicago Synod has practiced a model of independent self-sustained communities for every ethnic group, based on a North American, upper middle class model of ministry that includes one pastor, one building, and a group of people who pay for the pastor and building. A shift from this paradigm is necessary since it has been proven that the model is not sustainable in the Latino community. The Latino strategy is looking to establish a deep relationship with other churches in the Metropolitan Chicago Synod to do Latino ministry in partnership and in a new and creative way.

A large support base for this vision would mean a more profound transformation of the mission of the Church could be obtained. We believe our larger asset, the leaders and members of our parishes, is a gift already given by God to us. Our life in Christ together has been blessed with believers who are full of creativity. We want this relationship to be a blessing as we cultivate our life together.

Three Year Goal and Action Plan (2011 – 2014)

The goals and anticipated accomplishments of the Latino strategy reflect the intentionality of the missional vision of the Metropolitan Chicago Synod. The plan calls for ongoing renewal of the congregations, and an intentional partnership between the Latino community and the rest of the synod. The mission is to work together for the sake of the gospel.

Goal #1

Strengthen the existing Latino congregations that are vital³ in our synod and re-assess the struggling ones.

Strategy

1. Develop viable options to allow for congregations to engage in financial planning that addresses:
 - a) creating new opportunities for financial ventures.
 - b) putting in place structural support for congregations.
 - c) partnering with congregations in the Metropolitan Chicago Synod.
 - d) continuing education for pastors and key lay leaders in the area of biblical stewardship and financial planning.

2. Present a proposal for the reorganization of the current foundational structure of the Latino ministry in the synod into four ministry centers. For an initial draft of this proposal, see page 17.

Action Plan

The Synodical Director for Evangelical Mission, the Director for Latino Ministries in the Congregational and Synodical Mission Unit of the ELCA (CSM) and the MCS Latino Strategy Team will facilitate the following process:

- a) Create and implement at least one micro-enterprise (co-op) pilot project working with the ELCA Ethnic Specific and Multicultural Ministries team of CSM.
- b) Develop and sponsor three annual seminars on leadership education for parishes, leaders and pastors working with ELCA Ethnic Specific and Multicultural Ministries team of CSM, the Lutheran School of Theology at Chicago (LSTC) and local pastors. The first annual seminar was sponsored in July 2010.
- c) Pastors and council members will be expected to participate in workshops on leadership, evangelism, bilingual second- and third-generation Latino ministry, and stewardship. These workshops would be held at Latino congregations, LSTC and Anglo congregations interested in participating in Latino ministry.
- d) Develop a plan to set up trust funds or endowments for Latino ministry.

³ Vital congregations are congregations that show marks of faithfulness and fruitfulness. For a further description of the marks see Appendix I, “Vital Latino Congregations.”

Goal #2

Ordained and non-ordained leadership development

Strategy

Develop a leadership academy for Latino and non-Latino leaders in the synod.

Action Plan

- a) Development of a proposal for a Latino leadership school, outlined on pages 18-19 of this document.
- b) Develop a partnership with the ELCA Ethnic Specific and Multicultural Ministries team of CSM, in order to create a regional or inter-synodical pilot project for a leadership school. Conversations are in progress.
- c) Conduct ongoing quarterly workshops for congregational leaders which include:
 - Stewardship
 - Leadership and council
 - Lutheran identity
 - Catechesis
 - Liturgical assistants
 - Preaching
- d) Hold congregational council retreats twice a year during the spring and fall. Tentative dates for the fall of 2011 are September 24 and October 15.
- e) Develop opportunities for cross-cultural experiences between Latinos, U.S.-born Latinos and non-Latinos.
- f) Provide resources for anti-racism workshops.

Goal #3

Create or reformulate a path for a “sister congregation” network to serve every Latino congregation in the Metropolitan Chicago Synod.

Strategy

Create a network of “sister congregations” to support the existing ministries.

Action Plan

- a) Continue consultations with non-Latino congregations which are already functioning as sister congregations and with those parishes that are interested in becoming sister congregations.
- b) Schedule meetings with non-Latino congregations in late fall of 2011.

Goal #4

Establish at least one new Latino/Bilingual ministry in the Metropolitan Chicago Synod.

Strategy

Conduct an assessment to determine the possible location of a new ministry in the Fox Valley corridor or an urban area in Chicago. The ministry will reflect the idiosyncrasy and contextual reality of the Latino cultural identity and its evolution.

Action Plan

- a) Use the data obtained through consultations with conferences between February and April 2010.
- b) Work with the Synodical Director of Evangelical Mission (DEM), the Congregational and Synodical Mission Unit, the synod, the Latino strategy team, and ELCA Research and Evaluation to determine the form and possible location of the new ministry.
- c) Present the new ministry proposal in March 2012.

Goal #5

**Establish an annual evaluation process to determine the progress of the strategy goals.
Revise the strategies as needed every two years.**

Strategy

This document needs to be updated in order to respond to the changing context. In order to be a living document the reviewing team needs to represent the current context and different cultures and experiences in the synod.

Action Plan

The Latino strategy team will convene a meeting before the end of the fiscal year with representatives of the synod council, synod staff, the Director of Evangelical Mission, and other leaders.

The Latino Ministry Strategy's Purpose, Mission and Identity

PURPOSE

The strategy will offer--through the synod, conferences, and the congregations--information, data, and tools for understanding Latino culture, and a program for reaching in to the Latino community. With this strategy, it is expected that effective outreach will take place throughout the synod and the current Latino ministries will be strengthened and consolidated.

MISSION STATEMENT

“Hemos sido llamados a través de nuestro bautismo para ser fieles servidores en la proclamación del evangelio de Jesucristo haciendo discípulos de todas las razas por medio de la enseñanza y el servicio de la Iglesia, abogando por la justicia.” -Mateo 28:18 al 20.

“We have been called through our baptism to be faithful servants through the proclamation of the gospel of the Lord Jesus Christ, making disciples of all races through the teaching and the service of the church, advocating for justice”

- Matthew 28:18-20

The Mission Statement was adopted on July 3, 2008.

IDENTITY

We are...

- DISCIPLES
- MISSIONARIES
- LEADERS
- GENEROUS STEWARDS
- WORSHIPERS
- FELLOW CHRISTIANS IN THE ONE BODY

LATINO COMMUNITY GUIDING PRINCIPLES AND VALUES

What we believe in ...

- Being called and gathered by God to be partners in the work of God's kingdom.
- Being sent to share the good news through the gifts of culture and diversity with every race.
- Being called to multiply leaders.
- Being entrusted with everything we have to be used for mission and ministry.
- Being nurtured in our faith by the worship experience, word and sacraments.
- Being Christ's body formed by many different members.

How we will act...

- Understanding that we have been called by God in our baptism.
- Intentionally working for justice, peace and joy in the Spirit.
- Taking the message of the gospel to every race and culture, honoring and lifting up their heritage.
- Promoting and encouraging congregations to co-participate in the mission.
- Identifying, preparing and affirming leaders in the MCS Latino congregations.
- Making Christian education and the administration of the sacraments the foundation of discipleship.
- Promoting discipleship through the use of time, talents and wealth (money and possessions) as a response to God's love for mission and ministry.
- Making worship a living experience that celebrates and embraces all races as we gather around word and sacrament.
- Making it a priority that Latino congregations take their place with other MCS congregations as an expression of the church along with the churchwide organization and the synod.

VISION

What we want to be...

- A community that forms disciples of Christ who are committed to serve and proclaim.
- A community that reaches out to all people to lead them into a relationship with Jesus.
- A community that develops lay leadership who work with pastors.
- A community of faithful stewards who give to God as:
 - an act of worship
 - an expression of their faith
 - a discipline for spiritual growth.
- A community that worships in body and spirit.

Latino Ministry Models to Support the Outreach Goals

As mentioned in the section “The Need for a Strategy,” the synod has used different approaches over the decades to foster Latino ministries. Congregations were started based on the socio-economic and contextual conditions of the communities and the resources available. Both non-Latino congregations and non-Latino leaders were utilized in these approaches.

The models listed below are not the only and ultimate way to do Latino ministry. There is no “silver bullet” which will guarantee a successful multicultural ministry in our church. This document is not suggesting there is a *menu* of models from which to select; but sharing a list of models that have been used in our synod. Some of them have succeeded; others have not. However, these models are very useful as we create and implement new models. Elements that have been effective can be utilized as we apply our new strategies. We believe there are other options that need to be explored when congregations are considering Latino ministry. Models 9 & 10 in this section are two new options that we are proposing for consideration.

These models need to be used within the proper context and after a serious discernment process. Below are some considerations for exploring the potential use of any of the elements in these models:

- Consider all the possible combinations and permutations of the existing models.
- Make a good initial assessment to understand context.
- Be prepared for a high degree of flexibility and openness to new ideas that will allow adjustments and adaptability.
- Conduct an intentional and comprehensive assessment of the readiness of the involved congregations to embrace the development of a Spanish-speaking, bilingual, or bicultural ministry.
- Consider the use of pilot programs as a tool to assess readiness of congregations and context.
- Consider equipping the leadership of the congregation with the concept of relational evangelism so it may be used among different ethnic groups.
- Identify partnerships and networks to support the ministries.

Model #1 Traditional Model

This model follows the traditional North American pattern of one full-time pastor, a building and a council. Usually the goals and objectives for the congregation have been developed by the organization that financially supports it. Its main objective is to become a parish and it is mandated by the general canons of the church. Its programs follow the same guidelines as any other English-speaking congregation in the United States. Often the membership is low and middle class, and most of the time the pastor is also the founder of the congregation. This model can be found throughout the church in the United States.

Model #2 Landlord – Tenant

In this model the Latino congregation shares a building with an English-speaking congregation. The Latino congregation pays rent for the use of the building(s). There are no ties with the English-speaking congregation and the two congregations almost never gather together to conduct joint programs.

The level of conflict in this situation is often very high and centers on issues such as use of space, maintenance of space, altar guilds, and even the use of flowers. The time allocated to the Latino congregation on Sunday is also often not the best time to attract and increase the attendance. Another issue is that there is almost no time allocated for the development of programs during the week.

Model #3 One Congregation Two Languages

This is a relatively new model. It involves an affluent parish who sponsors the development of a Latino congregation within itself. Using its own financial resources, the parish nurtures a Latino congregation by providing it with a Spanish-speaking pastor who is a full-time staff member of the parish.

There are two advantages to this model: (1) the Latino mission does not have to struggle for lack of financial support, and (2) it receives nurturing from a spiritually robust mother congregation.

Model #4 Second-generation and Bilingual Families

This is an intentional ministry of outreach in English to address the needs of Latinos and their families. It considers and is sensitive to their Latino culture. English is now the primary language for this group of Latinos. They are marrying people from different cultural backgrounds. As these new generations of Latinos become assimilated into the American culture, they bring a unique set of needs. Pastoral care must be sensitive to the Latino culture and heritage of this generation of people even though their language is English. A blended community of cultures needs to be created. This is a unique bicultural task with elements of the Latino heritage and Anglo culture.

Some important considerations in addressing this segment of the population:

- Offer the same liturgy and rituals present in the Spanish culture.
- Be sensitive to both cultures in celebrating special events and in music and the sermon.
- A strong educational program is important. Use resources that are engaging and promote discussion and sharing. This group is eager to learn and will greatly benefit if guided in self-study of the Bible.
- Allow time for one-on-one private sessions in order to understand their journey.
- While most of the spoken elements are kept in English, the language in which they are most comfortable, the service retains traditional ways of kneeling, sign of the cross, candles and the majestic presence of God. More is communicated by non-verbal communication than verbal. Images, symbols and gestures are the trademarks which cross the boundaries of languages.
- Times of recollection, contemplation, and silent prayer are tools to engage the spirituality of this group because of the way in which they were raised.

Model # 5 Emerging Proclamation Action (EPA)

EPA is a strategy of ethnic ministry for the majority of Anglo-Saxon churches who possess very few fully bilingual human resources and are mainly English-speaking congregations.

EPA Philosophy:

A church intentionally will meet the needs of an ethnic community if it embraces the culture and language at a very basic level. However, pastoral care needs will be embraced at a more advanced level. In communities whose demographics are 25% or more of any ethnic group, congregations will train pastors in the sacramental language of the people in two main aspects: the liturgy and baptismal rites.

We have observed that congregations which engage the Latino community using this philosophy position themselves as a mission front in Latino ministry. This will be a missional partnership that combines resources, experience and mentoring from other Latino parishes to reach new English-speaking parishes willing to proclaim the gospel in their neighborhoods.

Phase steps to implement this model are as follows:

PHASE A: IDENTIFY CLERGY AND PARISHES. Inquire about clergy and congregations with gifts of pastors who are willing to learn the liturgy in Spanish. Identify congregations who meet the Latino demographic criteria. Identify pastors who are bilingual who make excellent candidates for learning a third language.

PHASE B: TRAIN CLERGY AND PARISHES. Train pastors to do the necessary rites and inform congregations of the opportunities to serve the main needs of the Latino community. Training pastors would be done with a two-week total immersion in a Latino parish. This would be divided into two 20-hour segments. Parishes will be instructed about opportunities and how to serve the Latino community. Some examples of services are providing hall space for Quinceanera celebrations, ESL classes, Internet Sunday school and first communion and confirmation classes. A presentation would be made to council and other church leaders of the needs and opportunities to be involved in Latino ministry.

PHASE C: CREATE A NETWORK OF COOPERATION. An important component of this model is to pair the gifts and needs of the Spanish-speaking clergy and the gifts and needs of the primarily Anglo congregations. An Internet site would be created to post needs and services in areas such as evangelism, referrals, pastoral presence or social work. Existing congregational resources would be used to meet the needs. Clergy would be taught how to post needs and services.

PHASE D: ESTABLISH OUTREACH INITIATIVE FOR THE MINISTRY BY CONFERENCES, giving clear opportunities for women's groups, youth groups, and men's groups to serve and share in events coordinated by the conference to address issues of Latino ministry.

When utilizing this model, please note:

- A monthly follow-up report and re-evaluation of the needs is essential.
- A very precise pastoral list would be developed to describe the needs and productivity of the program
- A fee schedule would be structured for parishioners and resources utilized.

Model # 6 Multi-Point (Corridor)

This model was developed on the border with Mexico where Lutheran communities are small. It was also used in some fashion on the West Coast when the presence of Lutheran clergy was limited. Two, or several, parishes would join together to support a ministry of word and sacrament. They shared a pastor who made him or herself available to both parishes over the week and weekends. Worship and Christian education was scheduled on different days and hours in order to avoid conflict.

This model requires creative scheduling to be able offer the rites and sacraments at convenient times during the day. It also requires a good support staff at the different sites to provide coordination of services to the members of the church. The support staff acts as a liaison between pastor and the community.

Model #7 Witness Ministry

This expression of the church opens a field of ministry where a clear goal will be a Lutheran witness for social and community presence. A small chaplaincy is established to support this ministry with the word of God (and on some occasions sacraments) offered by established neighboring Lutheran parishes.

No intention of forming a worshipping community will be established at this point. A partnership between a non-profit organization and a church needs to be established. This could be done by the local conference or a sister conference. A social ministry, educational ministry, or health care ministry could serve as the vehicle of this witness ministry expression. A clear presence of God in society and culture is the emphasis of this ministry.

Model # 8 Companion Congregations Anglo-Latino

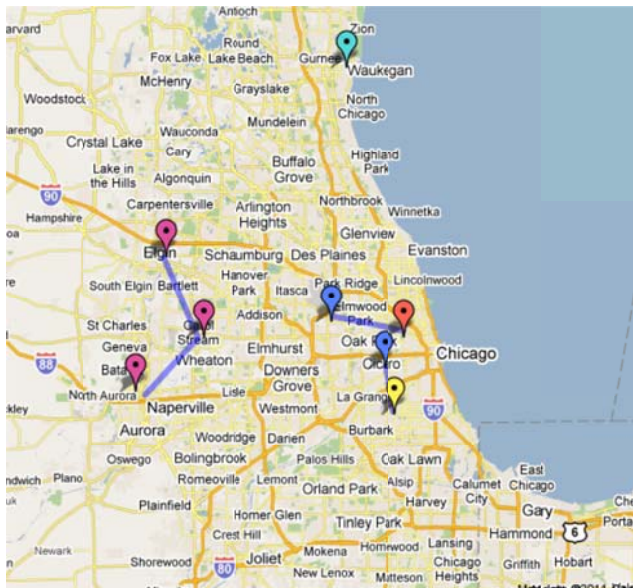
The Latino and Anglo congregations partner for proclamation, ministry and mission. They keep their identity, and expand their ministry by participation in joint programs and outreach.

They may engage in financial support, special activities, strategy and social and community presence. A small chaplaincy is established to support this ministry with the word of God (and on some occasions sacraments) offered by the established neighborhood Lutheran parishes. There is no intention of establishing a worshipping congregation.

Model #9 Latino Ministry Center Proposal

As an element to the new strategy represented in the *Three Year Goal and Action Plan*, the strategy team wants to present the concept of the Latino Ministry Centers model. There would be four geographical centers:

- **Fox River Corridor Ministry Center**- consisting of Elgin/West Chicago/North Aurora-Aurora in partnership with the Anglo congregations along the Fox River.
- **Waukegan Ministry Center**– consisting of North Conference congregations already in partnership with a Latino congregation in this area.
- **Chicago South and Cicero Ministry Center** – this area would be served by Santa Cruz, a Latino congregation in partnership with Calvary Lutheran Church. Santa Cruz would be used as an extension (possibly a lay-led preaching point) in partnership with Calvary.
- **Logan Square/Humboldt Park Ministry Center** – Trinidad, a Latino congregation, would be considered for a comprehensive review of the ministry, which would be done with community leaders and the Latino Strategy Team before any action would be taken. San Jose in Franklin Park would be used as an extension (preaching point). The ministry review would help us determine if redevelopment of the ministry is necessary.



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- Each of the four main ministries would be a center for lay leadership development and evangelism.
- A plan for funding would need to be developed.
- The lead pastor of each center would work with a part-time associate pastor and other leaders.
- Pastors and lay leaders would need to be willing to do an assessment of their gifts. Lead pastors of the ministry centers would need to have development skills and vision for evangelical outreach.
- Each center would develop a ministry that responds to its context.
- Each ministry will be a “sending ministry” with the primary purpose of developing new ministries.

Model # 10 Latino Lay Leadership Development Initiative

Jesus sent his disciples and us to make disciples and to teach them to obey everything he had commanded them (Matt 28:19-20). In light of this command, the Metro Chicago Synod is in need of more leadership to respond not only to the existing Latino congregations/ministries but also the growing demand and opportunity for new ministries described in this strategy. If we want to be serious about reaching out to the rapidly growing Latino population in Chicago area we need an intentional plan for leadership development.

The following program takes into consideration the recommendations of the pastors and some Latino Lutheran congregations in the Metropolitan Chicago Synod. It is in concordance with the Latino lay leadership program the ELCA Congregational and Synodical Mission Unit is designing for implementation throughout the country.

Lay Leadership Training School

Purpose

The Lay Leadership Training School (LTS) is an official program of the Metropolitan Chicago Synod that trains, equips and certifies leaders from our congregations. It exists to help lay people deepen their Christian identity and participation in the mission of the whole church, and to provide training for lay leaders so they become committed disciples within their own congregations or other ministries of this synod.

Curriculum

First semester (Sep-Dec)	Second semester (Jan-May)	Third semester (Sep-Dec)	Fourth semester (Jan-May)
Mission and Discipleship	Church History and Reformation	Preaching	Stewardship: Time, Treasury and Talents
Introduction to Bible	Lutheran Identity: Confessions	Christian Education	Ecclesiastical Administration and Organization
Old and New Testament	Liturgy, Liturgical Calendar and Music	Pastoral Care	Mission and Evangelism (Social Justice)

LTS has a two-year curriculum, which consists of twelve courses, six per academic year. The curriculum is based on the traditional areas of Bible, theology, church history and pastoral care, through the lens of Lutheran identity and current challenging issues. Each course can be implemented in a one-day session (8 hours) or in three sessions (3 hours each). The frequency of meetings will depend on the modality adopted. All of the courses are introductory in nature. Some reading can give students a solid background to the topic.

Administration

The LTS will be under the leadership of a committee appointed by the bishop, and consist of at least three members. The Director for Evangelical Mission should be part of this committee. A committee chairperson will be also appointed by the bishop for a two-year renewable appointment. A coordinator for the LTS will be hired and will be in charge of coordinating, recruiting and implementing the program.

Leader Identification and Credentialing

The leaders are identified by their own pastors and congregations and introduced to the school. This program will be targeting not only lay leaders from the Latino Lutheran congregations but also leaders from Anglo congregations who are interested in doing Latino outreach. Once the training program is completed and the requirements fulfilled, the students are officially certified by the MCS to serve the people of God in this synod in roles such as catechist, evangelists (lay pastor) or liturgical assistant.

Accreditation

After completing this educational program the students will have the opportunity to continue their theological education at the seminary level, getting academic credits for what they have already studied. In order to do this the LTS Coordination Committee will have to meet with LSTC to review possible previous agreements or to sign a new academic covenant.

Teachers

Latino Pastors, trained lay people, seminary professors or any other capable person can serve as teachers of this school. They will be invited to serve by the coordination committee.

Location

The location of the LTS will be the church where the coordinator holds membership. But the classes are going to be offered in two locations. The students from Chicago and its surrounding area may meet at the Synod office or any designated congregation, while students from the congregations in the western suburbs may meet at a congregation in their own area. Workshops may be offered at one location only.

Schedule

The proposal is ready for implementation as soon as feasible. A promotion and recruitment plan should be implemented. Occasions such as conference visitations by the Latino Strategy Team can be taken to promote the school with the pastors and congregations.

Cost

In order to implement this proposal it will be necessary to have an operational budget which will cover materials, logistics, the coordinator, teachers, etc. The coordination committee will be in charge of determining this budget. Some cost-sharing will be also expected from the students.

Final consideration

In order to implement this Lay Leadership Development Initiative we need God's wisdom, the Synod's determination, the Latino pastors' commitment, and the interest of the congregations. In this sense, the participation and involvement of everyone is important. Once the proposal is enriched and accepted the coordination committee should be appointed immediately so that it designs and implements the promotion and recruitment plan.

A Call to Synod Response

God created our human community diverse and multi-cultural. In Holy Baptism, we are all called into ministry together for the sake of the Gospel and to share our unique gifts to glorify our Father in Heaven by uniting our diversity into one body of Christ. The Latino community of this synod is called to share our assets, resources, and ministerial gifts with the body of Christ, by intentionally creating a living document that addresses our multi-cultural church with the hope to create mutual support, respect, and relationship building to become one united, but diverse body of Christ.

We would like to hear from members of the synod about the opportunities on which you believe we need to focus in order to be committed to this Latino strategy. The Latino community is doing outreach on behalf of the synod, and as an expression of the whole church. Your opinion is desired and highly valued for the success of this strategy.

APPENDIX I DEFINING VITAL LATINO CONGREGATIONS

I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit... Those who abide in me and I in them bear much fruit, because apart from me, you can do nothing. John 15

The Christian vision of a universe reconciled to God through Jesus Christ is realized through the continual generation of local Christian communities that are both FAITHFUL AND FRUITFUL

- Faithfulness:
 - Centered in the shared self-understanding that:
 - *All that we are and all that we have comes by grace alone through faith alone in Christ alone*
 - Centered in the shared mission to:
 - *Bear witness to the love and power of Jesus*
 - *Invite others into the love and power of Jesus*
 - *Dismantle barriers that exclude others from the love and power of Jesus*
 - Centered in the discipline of living with “open hands.”
 - Growing in confidence that God’s grace comes simply by opening our hands to receive it
 - Growing in the freedom to share God’s grace by opening our hands to release it
- Fruitfulness:
 - Growth
 - Fruitful Christian communities are marked by growth in the number of active participants in the life and work of the community
 - Generosity
 - Fruitful Christian communities are marked by intentional and meaningful financial contributions, aiming for 10% or more of their income, to be given to mission beyond the reach of the local community.
 - Courage
 - Fruitful Christian communities are marked by a demonstrated freedom to risk trying new ideas and releasing attachments for the sake of mission
 - Collaboration
 - Fruitful Christian communities are marked by active participation in at least one transformative mission endeavor that requires collaboration with other congregations or community organizations
 - Inclusivity
 - Fruitful Christian communities are marked by a racial, cultural, gender, age, and socio-economic diversity that mirrors the diversity of the mission field in which they work
 - Generativity

- Fruitful Christian communities are marked by giving birth to at least one new witnessing community
- Adaptability
 - Fruitful Christian communities are marked not merely by replication but by generating new communities that adapt to changing conditions in the mission field

APPENDIX II LAY LEADERSHIP DEVELOPMENT INITIATIVE BACKGROUND

Proposal and Method of Survey for Lay Leadership Development Initiative

The Latino Outreach Strategy states: the ELCA and the Metropolitan Chicago Synod are committed to reaching out to all people with the gospel of the Lord Jesus Christ. And there are congregations in the Metropolitan Chicago Synod that are Latino and Anglo congregations transitioning to bilingual ministries. The Leadership Training Program proposal addresses this challenging reality.

A survey was sent out to ten Latino pastors and their respective congregations to assess the level of leadership in each congregation and the need for lay Latino and Anglo leadership training to deepen their commitment within their own congregations or in new ones. St Stephen Martyr Lutheran Church, Carpentersville, and Trinity Lutheran Church, in Humboldt Park responded to an invitation to each Latino congregation for a visit with Pastor Jaimie Dubon. Out of the ten paper surveys that were sent out, six replies were received from pastors with congregations and one from a pastor without congregation.

Discoveries:

- a) First communion programs and Bible studies seem to be the most important ministries in the Latino Lutheran congregations, in addition to worship and music. All six congregations that responded have these ministries. Other ministries, like confirmation and membership class, are also significant since five out six congregations are implementing them.
- b) There is already a certain degree of leadership development within the Latino congregations, evidenced by ministries like first communion education and music staffed by lay leaders in most of the congregations.
- c) Despite the fact that there is already certain level of leadership, all the Latino congregations confirmed that a lay Latino leadership training program is needed.
- d) Some of the areas of training the pastors identified are: Bible, church history and Lutheranism (6); worship and outreach (5); ELCA's structure (2), ecclesiastical administration (1), counseling (1), Christian education (1), youth and family (1).
- e) The education methodology they prefer is a combination of traditional classroom and workshop style. Only one pastor listed online education as an option.
- f) Finally, some of the recommendations they gave are:
 - Define a curriculum that takes into consideration already existing programs and past experiences.
 - "Have teachers that will go to particular areas where churches can send their leaders to get the training instead of having all in Chicago."

- “Be very attentive about the timing of the program. Many of our Latino members work and can’t take off during the day to attend a workshop. Evenings would be nice and at our own congregation. People have a hard time traveling far.”
- “That we consider developing a special fund to provide some salary for deacons and deaconesses that will assist in the development of our ministries.”
- “We need more Latino pastors and more help from the synod encouraging alternative ways for studies (like classes in Spanish). There also needs to be more funds dedicated to Latino Ministry, too many churches are closing!”
- To engage the pastors in the program.