



Hispanic Ministry in Catholic Parishes

A Summary Report of Findings from the
National Study of Catholic Parishes with Hispanic Ministry

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BOSTON COLLEGE
SCHOOL OF THEOLOGY AND MINISTRY

IN COLLABORATION WITH THE CENTER FOR APPLIED RESEARCH IN THE APOSTOLATE (CARA)

THE *NATIONAL STUDY OF CATHOLIC PARISHES WITH HISPANIC MINISTRY* WAS DESIGNED AND LED BY THE BOSTON COLLEGE SCHOOL OF THEOLOGY AND MINISTRY IN COLLABORATION WITH THE CENTER FOR APPLIED RESEARCH IN THE APOSTOLATE (CARA) AT GEORGETOWN UNIVERSITY. IT WAS POSSIBLE THANKS TO THE GENEROUS FINANCIAL SUPPORT OF SEVERAL PRIVATE ORGANIZATIONS, INCLUDING THE OUR SUNDAY VISITOR FOUNDATION, COMMITTED TO SUPPORTING RESEARCH AND INITIATIVES THAT LEAD TO A STRONGER CATHOLIC EXPERIENCE IN THE UNITED STATES, AND ANONYMOUS DONORS.

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Introduction



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“The mutual influence of Catholicism and Hispanic peoples in the United States is shaping not just the future of American Catholic life but also the life of the nation.”

—Timothy Matovina, *Latino Catholicism*, viii

The National Study of Catholic Parishes with Hispanic¹ Ministry

This is the first time that a comprehensive national study focuses solely on Catholic parishes with Hispanic ministry.² Hispanics in these parishes are largely Spanish-speaking. However, most of these communities also serve a growing body of English-speaking Hispanics and are typically shared with groups of non-Hispanic Catholics. In the early 1980s it was estimated that 15 percent of all Catholic parishes served Hispanic Catholics, mostly in Spanish. Hispanics constituted about 25 percent of the entire Catholic population in the United States.³ Three decades later, when Hispanic Catholics are about 40 percent of the approximately 78 million Catholics in the country, 25 percent of all Catholic parishes intentionally serve Hispanics.

Catholic parishes with Hispanic ministry constitute a very important portion of the U.S. Catholic experience that needs to be better *studied* and *understood*. The findings of the *National Study of Catholic Parishes with Hispanic Ministry*, with its reports and publications, are instrumental to achieve that twofold goal. What we learn about parishes with Hispanic ministry today gives us a sense of what Catholic life in the United States already is in many places where Catholicism is growing vibrantly—of course, not without challenges. Considering current demographic trends and the steady growth and influence of Hispanic Catholicism, these communities also provide us with a glimpse of what U.S. Catholicism will likely be in vast regions of the country—at least during the first half of the twenty-first century. The study of these communities is an invitation for pastoral leaders, scholars, and organizations interested in supporting the U.S. Catholic experience to imagine a future together, investing and planning today with Hispanic Catholics.

Diocesan reconfigurations in various parts of the country during the last two decades have led to thousands of parish closings and mergers. This is somewhat concerning considering that during the same period of time those changes have coincided with a large influx of Catholic immigrants—mainly from Latin America, the Caribbean, and Asia—who often rely on parishes to remain connected to their religious roots and iden-

tity while they integrate into the larger society. *Parishes matter*. Parishes continue to be privileged places where most active Catholics learn, live, and celebrate their faith. Such is a hallmark of the communal identity at the heart of Catholicism, an experience very close to the Hispanic cultural ethos. Parishes play an important role in the lives of millions of Hispanic Catholics. In parishes where Hispanics are present, the number of Catholics attending Mass is larger compared to the overall U.S. Catholic population (see data in the section “Anatomy of Catholic Parishes with Hispanic Ministry”). Parishes are among the first places Hispanic Catholic immigrants seek when searching for a familiar experience of community in a foreign land. Parishes with Hispanic ministry are often centers where Hispanics seek spiritual accompaniment alongside support to meet other immediate needs.

The findings of the *National Study of Catholic Parishes with Hispanic Ministry* are an invitation to make informed decisions about ministry with Hispanic Catholics—and other Catholics sharing these faith communities. Many crucial decisions are made on a daily basis at the parish and diocesan levels that directly impact Hispanic Catholics: pastoral plans, parish reconfigurations, allocation of resources, development of materials for faith formation, vocational recruitment, hiring of new pastoral leaders, and theological formation for ministry, to name only a few. In our day, a number of these decisions require full consideration of current realities, trends, needs, and possibilities associated with Hispanic Catholics. Pastoral leaders often lack enough data and informed analysis to appropriately assess those realities. The *National Study of Catholic Parishes with Hispanic Ministry* provides a wealth of relevant data and analyses to generate creative conversations about life in Catholic parishes and ministry with Hispanics. A key step to follow this effort is to extend the spirit of research and analysis to the entire body of Catholic parishes in the country in light of the culturally diverse dynamics in which U.S. Catholicism unfolds today. A much needed project, indeed.

The Hispanic Parish in Context

THE EVOLUTION OF THE HISPANIC PARISH⁴

The oldest Catholic parish under the flag of the United States of America is Hispanic. This is true whether one looks at the first church erected in San Juan, Puerto Rico, in 1523 or the oldest Catholic mission established in 1566 in St. Augustine, Florida. The annexation of Texas and other territories at the end of the 1848 Mexican-American War added to Catholicism a plethora of parishes that were older than the Republic. It is one of the anomalies of history that the Hispanic parish, which came first for American Catholicism, is often viewed as a new creation.

As described in many histories of the Hispanic Catholic experiences, however, these parishes have guarded the faith and adapted ministry to challenging circumstances. Despite the frequent manifestation of ugly prejudice, traditional culture and the Spanish language legacy were sustained by popular celebration of Catholic feast days like the Three Kings on the Epiphany and the Via Crucis on Good Friday. Many Marian devotions in Hispanic Catholicism flourished in these parishes, particularly the love for Our Lady of Guadalupe, whose shrine had sealed the victory of the faith in Mexico, rooting the Hispanic contribution to American Catholicism at the onset of evangelization in the New World.

The Hispanic parish antedates the well-known national parish, which was created in the nineteenth century United States for ministry to European immigrants like the Germans, the Italians, and the Poles. The national parish allowed those who understood languages other than English to sustain their religion after arriving in the country. The general assumption, however, was that such parishes were temporary and would no longer have the same function once later generations learned English. When absorbing the annexed Mexican territories, long-standing Hispanic parishes were typically treated as “only” national parishes. This tendency intensified when Hispanic American citizens began to leave their homeland parishes and migrate toward industrialized cities around the country. Technically, this was internal migration, not immigration. Yet, the predominance of Spanish and the deep-rooted traditions of popular religious practice functioned for Hispanics very much like language and culture had sustained European immigrants.

There was a major difference, however. The European national parish was indeed for a “nationality”: Poles went to the Polish parish, Italians to the Italian parish, etc. But a mixture of Catholics from the 21 nations in Latin America, without counting Spain and Puerto Rico, call the Hispanic parish home. The Hispanic parish has often been a place of *encuentro* for different nationalities, making the name more appropriately “Pan-Hispanic national parish.” True enough, the Mexican influence was the most common from Texas to California. Although 64.5 percent of the nation’s Hispanics today have roots in the Mexican culture, concentrated mostly in the Southwest, not every parish is mostly Mexican. In the 1950s, for instance, New York City’s Hispanic population was 80 percent Puerto Rican. After the 1959 revolution, Cubans became the dominant Hispanic presence in Miami. During the first half of the twentieth century, Hispanic parishes were focused on effective service to the local community. They differed widely from diocese to diocese and had few connections with each other.

As the United States emerged from the Great Depression, however, the policy of proliferating national parishes came under question, particularly in large cities that attracted successive waves of newcomers. Accordingly, a different model for the Hispanic parish emerged. Sunday sermons and pastoral care were delivered to Spanish-speaking Catholics within existing parishes, often in the basement church. Even when physically, pastorally, and linguistically separated, this model united the parish in one building. Many Catholic parishes operating this way had dual choirs, separate pious societies (Holy Name and the Legión de María), and different catechetical programs. Hispanic communities by and large did not become clones of their Anglo counterparts but developed alongside these. In many places Hispanic communities eventually became more numerous and the source of vitality for entire parishes.

The Second Vatican Council (1962–1965) changed the playing field for the Hispanic parish even further. For Catholics in the United States, the Council’s call to worship in “the language of the people” meant a more widespread use of Spanish as a shared language alongside English in parish communities. This soon translated into outreach and faith formation initiatives in Spanish. Something similar has occurred in other

languages, although at a smaller scale. Effectively, the U.S. Catholic Church is a multilingual body. Today's pastoral policy of liturgies in different languages like Haitian Creole and Vietnamese can be traced to the pioneering experience of Hispanic Catholics.

This new phase in the life of the Hispanic parish during the second part of the twentieth century, inspired by the conciliar vision and its reforms, coincided with major socio-cultural developments like the Vietnam War and the Civil Rights Movement. The 1965 radical reform of immigration laws and the funding of "minority" agencies and organizations by the War against Poverty endowed community-based Hispanic leadership with effective political tools. These social and legal developments had a profound impact on how Hispanic ministry was done in many Catholic parishes and other areas of Church life.

In parishes serving Spanish-speaking Catholics across the country, a significant number of priests, vowed religious women and men, and lay leaders, Hispanic and non-Hispanic, embraced the tools of community organizing and political advocacy to advance important social causes. Some of these efforts turned their attention to ecclesial life as well, particularly raising awareness about how ecclesial structures in general had been slow to effectively respond to the urgent needs of Hispanic Catholics. Organizations like PADRES, founded by Hispanic priests, and Las Hermanas, founded by Hispanic women religious, channeled much of this energy. These pastoral leaders were closely involved in the life of parishes with Hispanic ministry. There they translated into pastoral practice the rich reflection that incorporated important insights from the Latin American theological and pastoral traditions as well as a growing body of ideas rooted in the uniqueness of the U.S. Hispanic Catholic experience.

In 1972, the Catholic bishops of the United States convoked a national *Encuentro*, a major gathering that brought together many of these voices from parishes and organizations to talk about urgent issues in ministry to Hispanics. A *Second Encuentro* followed in 1977, and a third one in 1985. These gatherings served as catalysts to shape a vision for Hispanic ministry in the country. After the *Third Encuentro*, a national pastoral plan for Hispanic ministry was written. At the heart of all the conversations and documents emerging from the *Encuentro* processes were the parishes with Hispanic ministry. It was from these parishes where the leaders and most of the questions shaping these efforts

came from. To these same parishes the leaders involved in these initiatives returned with a renewed vision. A *Fourth Encuentro* took place in the year 2000. At this gathering the focus was not exclusively the Hispanic Catholic experience but the Church's cultural diversity. This last meeting set the tone for what much of the reflection about ministry in parish life in the United States will likely be in the twenty-first century.

The Hispanic parishes studied in this study have been shaped by this rich Catholic history that continues to redefine not only our self-understanding but also our priorities and commitments. This redefinition takes place today against the background of demographic expansion that has made Hispanics the largest ethnic minority in the country, at 17 percent of the entire U.S. population. Most Hispanics were born in the United States (about 61 percent). Hispanics are younger (average age 27) compared to the U.S. population as a whole (37.2). Hispanics are mostly Catholic (about 59 percent). This is the presence that with its gifts and contributions, questions and challenges, is profoundly transforming the U.S. Catholic experience.

Have Catholics in the United States come to terms with the growth of the Hispanic presence? Has the Church adjusted its structures and pastoral commitments to appropriately serve and evangelize the millions who are bringing new life to thousands of faith communities and writing a new chapter in the history of U.S. Catholicism? Are we prepared to acknowledge that the Church in this country today is Catholic, American...and Hispanic as well as African American, Asian American, Native American, and Euro American? These are vital questions.⁵ We cannot afford to ignore them. This report has been prepared to respond better to these questions and assess where these parishes with Hispanic ministry are today, their reality, and their potential.

HISPANIC CATHOLICS AND THEIR PARISHES: A SNAPSHOT

Hispanics account for 71 percent of the growth of the Catholic population in the United States since 1960.⁶ About 6 percent of all Masses (weekend and weekday) in the United States are now celebrated in Spanish.

The Center for Applied Research in the Apostolate (CARA) estimates that nearly 29.7 million U.S. residents who self-identify as Hispanic also self-identify as Catholic, representing about 59 percent of the 50.5 million Hispanics in the country. An estimated 16 million of these Hispanic Catholics were born in the United

U.S. CATHOLIC POPULATION:
RACE, ETHNICITY, & BIRTHPLACE GROUP ESTIMATES, 2010

| | POPULATION | CATHOLIC POPULATION | CATHOLIC % ESTIMATE |
|--|-------------|---------------------|---------------------|
| WHITE (NON-HISPANIC) | 196,817,552 | 42,512,591 | 21.6% |
| BLACK OR AFRICAN AMERICAN (NON-HISPANIC) | 37,685,848 | 2,091,565 | 5.6% |
| ASIAN, NATIVE HAWAIIAN, PACIFIC ISLANDER | 15,214,265 | 2,905,925 | 19.1% |
| HISPANIC, LATINO (A) | 50,477,594 | 29,731,302 | 58.9% |
| AMERICAN INDIAN, ALASKAN NATIVE | 2,932,248 | 536,601 | 18.3% |

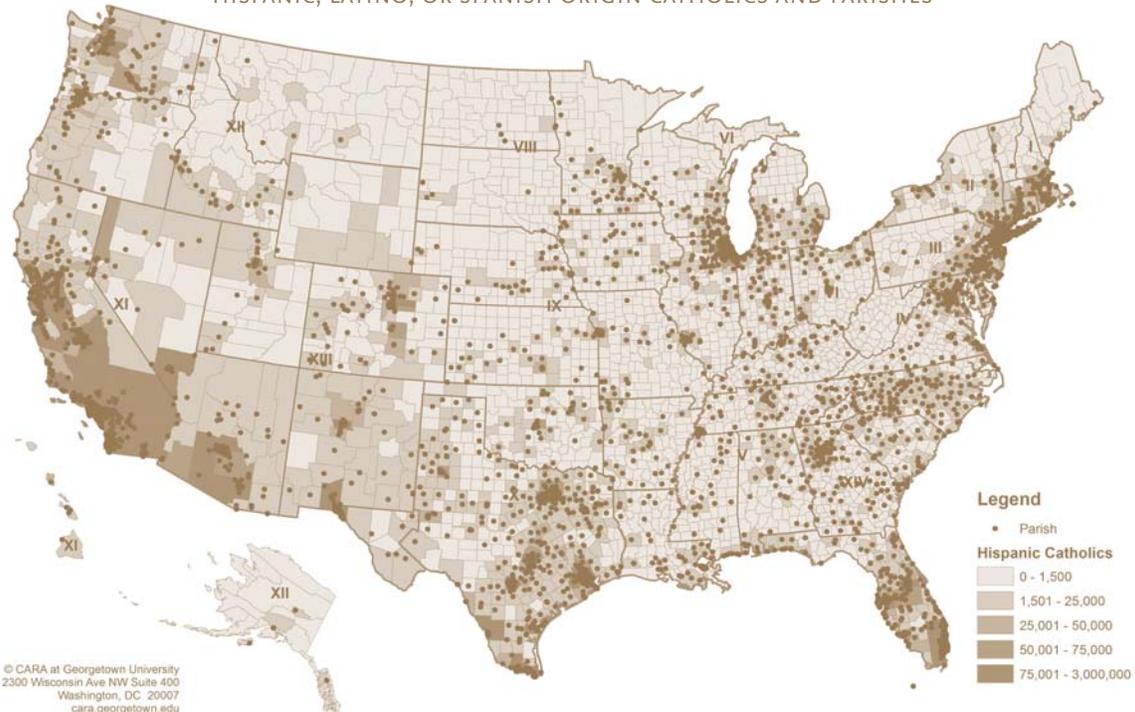
States. Some 13.7 million are foreign-born. Overall, 38 to 40 percent of adult Catholics in the United States self-identify as Hispanic.

According to the March 2013 Current Population Survey (CPS), 61 percent of Hispanics are U.S.-born. 37.3 percent of Hispanics 30 and older are in this category. Yet more striking is the fact that 93 percent of all Hispanics under the age of 18 are U.S.-born. Any form of pastoral planning and strategy for evangelization in the Church today is to consider these figures, mindful that most of these young Hispanics are likely to be growing up in Catholic households. Much of the Catholic experience in the country during the next few decades will be significantly shaped by how the Church reaches out to this last group and whether young Hispanics in this age bracket, at least those growing up in Catholic households, decide to self-identify as Catholic.⁷

About 35.5 percent of all Catholic parishes in the United States, a total of 6,269 parishes, are known to serve a particular racial, ethnic, cultural, and/or linguistic community other than Euro-American white Catholics. The majority of these parishes, approximately 70 percent, serve Spanish-speaking Catholics.

Combining dozens of databases of parish addresses and information, including all that were part of the *National Study of Catholic Parishes with Hispanic Ministry* and those available through the Secretariat for Cultural Diversity in the Church at the United States Conference of Catholic Bishops (USCCB), CARA developed the map below showing the distribution of the Hispanic population in the United States along with parishes known to have Hispanic ministry.

HISPANIC, LATINO, OR SPANISH ORIGIN CATHOLICS AND PARISHES



About the Study

METHODOLOGY

The *National Study of Catholic Parishes with Hispanic Ministry* was designed and led by Boston College's School of Theology and Ministry in collaboration with the Center for Applied Research in the Apostolate (CARA) at Georgetown University. A parish database was developed after contacting directly key officers (e.g., Director of Hispanic Ministry) in all dioceses in the United States and researching available resources identifying Catholic communities with Hispanic ministry. All known communities as of 2011 under this category received surveys by mail. All parishes were contacted telephonically by a team of bilingual research assistants to increase participation. All parishes in the study received reminders in the mail. The sampling, survey mailings, reminders, and follow-up were managed by Boston College in 2012 and 2013. Respondents were given the option to respond to surveys online through CARA's web-based survey system or through the mail. Surveys taken by mail were entered by the Boston College research team. Focus groups and personal interviews with targeted leaders were designed to provide qualitative data. All materials, including questionnaires, consent forms, reminders, and protocols, were available in English and Spanish. Study resources were approved by Boston College's Institutional Review Board.

All Diocesan Directors of Hispanic Ministry or their equivalent within the diocesan structure in the territorial, Latin rite U.S. dioceses where these offices exist were invited to participate. A total of 178 Directors were identified by Boston College in 172 dioceses. Ninety-five dioceses responded. This represents a response rate of 55.2 percent and results in a margin of error of ± 6.75 percentage points. The responding dioceses include 54 percent of the nation's Catholic parishes and 53 percent of its Catholic population.

Pastors, Directors of Religious Education (DRE) directly working with Hispanics, and Directors of Hispanic Ministry at all U.S. parishes identified as having Hispanic ministry or Spanish-language liturgies and/or programs were surveyed. A package of three questionnaires was sent to 4,368 parishes: one designed specifically for Pastors, one for Directors of Religious Education, and one for the parish Director of Hispanic Ministry where that position exists. In some parishes,

one person performs more than one of these roles. Five hundred seventy-two Pastors at these parishes responded to the survey. This represents a response rate of 13.1 percent and results in a margin of error of ± 3.8 percentage points. A total of 450 Directors of Religious Education (DRE) and/or Youth Ministers responded to the survey for a response rate of 10.3 percent and results in a margin of error of ± 4.6 percentage points. A total of 477 Directors of Hispanic Ministry responded to the survey for a response rate of 10.9 percent and results in a margin of error of ± 4.2 percentage points.⁸

The *National Study* was designed to study more in depth the Hispanic Catholic experience at the parish level in the United States. The study focused on four main areas:

1. Impact of the Hispanic presence in Catholic parochial dynamics, with particular attention to models of organization and strategies to better evangelize in the context of a culturally diverse Church.
2. Leadership structures and needs to better support pastoral agents serving in Catholic parishes with Hispanic ministry.
3. Initiatives, commitments, and resources to advance faith formation among Hispanic Catholics at various age levels in parishes.
4. Diocesan structures supporting Hispanic ministry and the relationship of these structures with parishes with Hispanic ministry.

A BLUEPRINT

This summary report names realities, trends, and questions associated with life in Catholic parishes with Hispanic ministry based on the data collected. While the organization of the information is in itself an exercise of interpretation, a conscious decision has been made to let the data speak for itself as much as possible. Readers will encounter an emerging picture that tells a compelling story about the Catholic parochial experience seen through Hispanic eyes. These profiles introduce us anew to pastoral leaders in Hispanic ministry in somewhat stark, yet intimate ways.

The Hispanic Catholic pastoral and theological tradition in the United States has consistently turned to the See-Judge-Act methodological approach to reflect about matters of pastoral care and accompaniment. In light of this

methodological perspective, this report is fundamentally the result of a long process of seeing.

The next step is an in-depth analysis of what the *National Study of Catholic Parishes with Hispanic Ministry* has found. We need to judge the findings in light of our shared experience and our faith tradition. This is truly an urgent task in our day as Catholics embrace the calling to a New Evangelization. In this context we ask: What does it mean to be a parish with Hispanic ministry? Sections of this report identify important themes and questions that will get the conversation going. Yet this analysis cannot be the work of a lone researcher or that of a small group of scholars and pastoral leaders. Neither is it the exclusive concern of Hispanic Catholics or those working in ministry with this particular population. It needs to be an effort of the entire Catholic community in the country: parishes, dioceses, organizations, academic institutions and guilds, etc., Hispanic and non-Hispanic.

The research team behind the national study will continue to lead the way developing and releasing in-depth analyses. A number of specialized reports on different areas of Hispanic ministry in Catholic parishes will follow this summary report. These analyses will take a closer look at the findings and read them in dialogue with recent scholarship on Hispanic ministry and pastoral practice. As this occurs, this and subsequent reports will inform the pastoral-theological reflection processes

of the *Fifth National Encuentro for Ministry among Hispanics/Latinos*, convoked in June 2013 by the Committee on Cultural Diversity in the Church at the request of the Subcommittee on Hispanic Affairs at the United States Conference of Catholic Bishops. The processes will involve hundreds of thousands of Catholics at all levels in the life of the Church in the United States during the next three years, culminating in a national event. The wisdom from these many conversations and analyses will undoubtedly yield tools to advance better pastoral planning and ministerial action with the fast-growing Hispanic Catholic population in parishes, dioceses, and ministerial organizations. The ultimate goal is to inspire informed ministerial action in parishes and other ministerial settings that brings Catholics, Hispanic and non-Hispanic, into a transforming encounter with Jesus Christ in a spirit of missionary discipleship.

From this perspective, the present summary report serves as a blueprint. As such, it provides a good overview of a rather complex experience. Like every blueprint, however, it does not capture every aspect nor does it claim to be the only way to read reality. The report is an instrument to better understand Hispanic ministry in parishes today, discern important dynamics shaping the Hispanic Catholic experience, and build stronger parochial communities. ■

“Hispanic ministry is the Church’s response to the Hispanic presence. This ministry must be seen as an integral part of the life and mission of the Church in this country....It entails a collaborative effort with the entire community and honors their history, their faith traditions, and the contributions Hispanic Catholics have made in service to the Church and society.”

—USCCB, *Encuentro and Mission*, n. 60

The National Study of Catholic Parishes with Hispanic Ministry

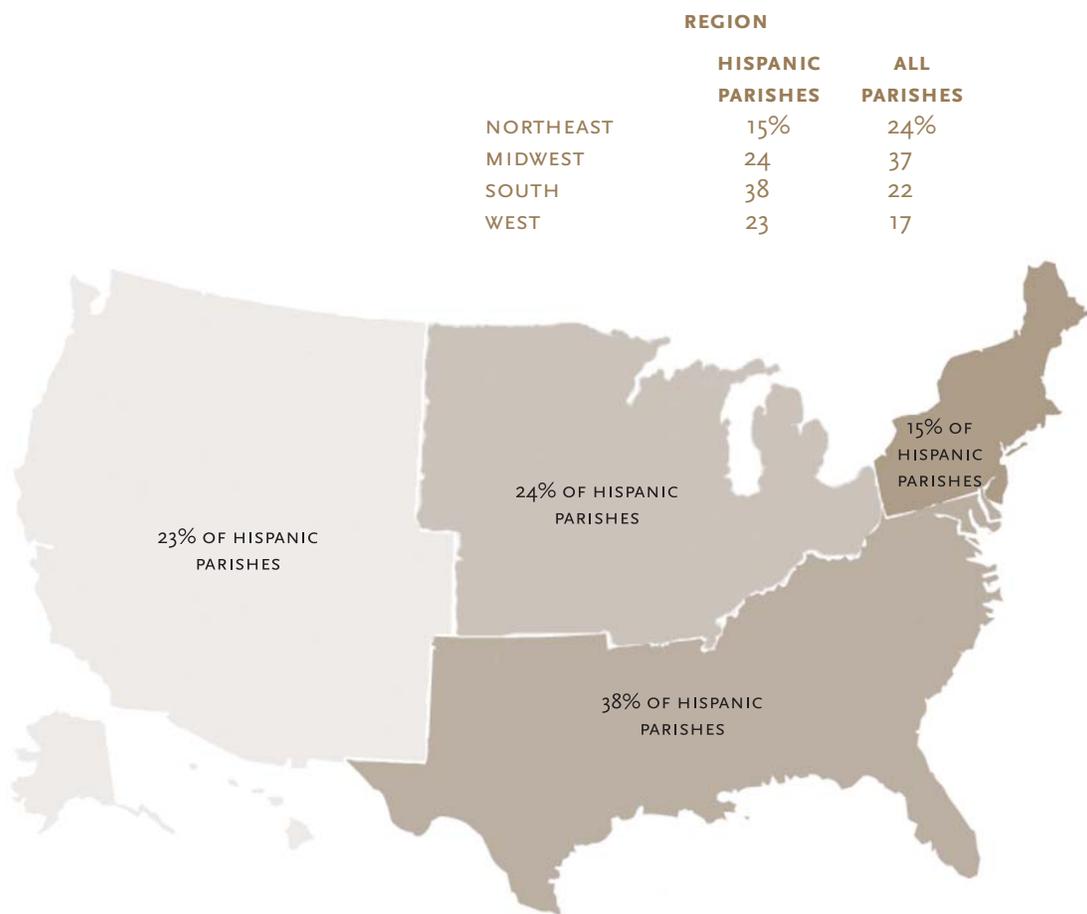


“The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be ‘the Church living in the midst of the homes of her sons and daughters.’ This presumes that it really is in contact with the homes and the lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few.”

—Pope Francis, *Evangelii Gaudium*, 28

Geographical Distribution of Parishes with Hispanic Ministry

The geographical distribution of parishes with Hispanic ministry is consistent with the distribution of the Hispanic Catholic population in the United States, yet it is different from the distribution of all U.S. parishes. The vast majority of parishes with Hispanic ministry are in the South (38 percent) and the West (23 percent). Only 15 percent are in the Northeast and 24 percent in the Midwest



THE **NORTHEAST** REGION INCLUDES CONNECTICUT, MAINE, MASSACHUSETTS, NEW HAMPSHIRE, RHODE ISLAND, VERMONT, NEW JERSEY, NEW YORK, AND PENNSYLVANIA.

THE **MIDWEST** REGION INCLUDES ILLINOIS, INDIANA, MICHIGAN, OHIO, WISCONSIN, IOWA, KANSAS, MINNESOTA, MISSOURI, NEBRASKA, NORTH DAKOTA, AND SOUTH DAKOTA.

THE **SOUTH** REGION INCLUDES DELAWARE, THE DISTRICT OF COLUMBIA, FLORIDA, GEORGIA, MARYLAND, NORTH CAROLINA, SOUTH CAROLINA, VIRGINIA, WEST VIRGINIA, ALABAMA, KENTUCKY, MISSISSIPPI, TENNESSEE, ARKANSAS, LOUISIANA, OKLAHOMA, AND TEXAS.

THE **WEST** REGION INCLUDES ARIZONA, COLORADO, IDAHO, MONTANA, NEVADA, NEW MEXICO, UTAH, WYOMING, ALASKA, CALIFORNIA, HAWAII, OREGON, AND WASHINGTON.

Anatomy of Catholic Parishes with Hispanic Ministry

When identifying parishes with Hispanic ministry, most diocesan offices and parish leaders involved in this area of the Church's life use *Spanish* as the main referent. Thus, Hispanic ministry is widely understood as ministry with Spanish-speaking Catholics. Catholics actively involved in these communities are largely immigrants. The use of Spanish, nonetheless, is not exclusive of Hispanics who are not immigrants and/or may prefer English as their everyday language. As the U.S.-born Hispanic Catholic population increases, parishes with Hispanic ministry may need to expand services in both languages and shift resources to emerging priorities. Many parishes, as some of the findings in this report show, are already doing this.

WHEN HISPANIC MINISTRY BEGAN

Responding parishes typically began celebrating Masses and baptisms in Spanish in 1995. About one in five report offering these services before 1975. Thirteen percent started doing so between 1975 and 1984, 16 percent between 1985 and 1994, and 36 percent between 1995 and 2004. Fifteen percent indicate starting these in 2005 or later.

Six percent of U.S. parishes with Hispanic ministry were created as a result of a merger with at least one other parish in the last decade. Fifteen percent were clustered, linked, or yoked with another parish during this period (i.e., multi-parish ministry). Six percent have had their parish boundaries affected by the creation of a new parish in their area. Five percent have been affected by a parish closing since 2002.

SHARING HISPANIC PARISHES

Forty-three percent of parishioners at parishes with Hispanic ministry on average are non-Hispanic white and 4 percent are Asian, Native Hawaiian, or Pacific Islander. Three percent are black, African American, or African, and 1 percent American Indian or Alaska Native. Hispanic parishes are no more likely to be consolidated than the rest of parishes nationwide. However, they are less likely than parishes nationally to be part of a multi-parish ministry model (i.e., when the parish is clustered, linked, yoked, twinned, paired, or is a sister parish with at least one other parish).⁹

HISPANIC PARISHIONERS

On average, 72 percent of Hispanics active in responding parishes are estimated to share a Mexican background. Five percent are Puerto Rican. Fewer than 5 percent each, on average, are Guatemalan (4 percent), Salvadoran (4 percent), Dominican (4 percent), other Central American (3 percent), or Cuban (1 percent). Six percent are estimated to be South American. These numbers do not represent the exact demographic distribution of these groups in the United States, yet give us a sense of what groups are more actively involved in Catholic parishes with Hispanic ministry.

Thirty-one percent of pastors in these parishes report that half to three-fourths of Hispanic households attending Mass are formally registered with the parish. Twenty-one percent estimate 75 percent to 100 percent of Hispanic households attending are registered with the parish. On average, pastors indicate that 46 percent of Hispanic households attending Mass are registered with their parish (median observation of 50 percent).

WORSHIP IN THE HISPANIC PARISH

Ninety-eight percent of responding parishes indicate that they offer sacraments and other religious services in Spanish. Liturgical life clearly plays a central role in the dynamics of these communities.

- Parishes with Hispanic ministry have on average four weekend Masses (Sunday and Saturday Vigil) and six weekday Masses. Of these, one or two of the weekend Masses are likely to be in Spanish (average of 1.6) and one of the weekday Masses is likely to be in Spanish (average of 1.1). Ten percent of responding parishes do not have a Spanish language Mass during the weekend and 65 percent do not have a Spanish language Mass on weekdays.
- On average, 1,419 parishioners attend weekend Masses at parishes with Hispanic ministry. This is about 22 percent higher than the average for all parishes nationally (1,110 parishioners). The median for Mass attendance on weekends in parishes with Hispanic ministry is 1,000 parishioners, compared to 750 in all parishes.¹⁰ About half (48 percent) of these parishioners attending Mass are Hispanic. In more than a third (34 percent) of these

communities, 1,400 parishioners or more attend on a typical October weekend. Twenty percent of parishes report a total of 344 parishioners or fewer attending weekend Mass regularly.

- The higher the number of Hispanic Catholics attending Mass in a parish, the more likely they are to attend Mass in Spanish. In general, Hispanic parishes have low rates of attendance at weekday Masses in Spanish compared to all parishes nationwide.¹¹
- Fourteen percent of responding parishes indicate that they celebrate Mass in languages other than English or Spanish. The most common languages noted are Vietnamese (3.3 percent), Tagalog (2 percent), Latin (1.6 percent), Polish (1.4 percent), Portuguese (1.2 percent), French (1 percent), and Korean (1 percent).
- Eighty-four percent of responding parishes celebrate bilingual Masses (English and Spanish) during the year. Most (61 percent) indicate doing so fewer than 10 times per year. The times of the year when most bilingual Masses are celebrated are Advent, Lent, and Holy Days of Obligation. Christmas and Easter Masses are the most common, followed by Ash Wednesday services. Weddings, *quinceañeras*, First Communions, and Confirmations are often celebrated bilingually.
- On average, parishes with Hispanic ministry celebrated 82 baptisms in Spanish in 2011 and 36 in English. Parishes in the West and those where Hispanics are more than 75 percent of Catholics attending Mass have higher numbers of baptisms celebrated in Spanish.

THE ADMINISTRATION OF PARISHES WITH HISPANIC MINISTRY

Nearly two-thirds of responding parishes (63 percent) have more than one priest serving their parishes. When that is the case, it is likely that at least one of these priests is Hispanic.

In parishes with Hispanic ministry, the number of Catholics attending Mass is larger compared to all parishes in the country. At the same time, responding parishes have more parishioners per staff person than the average Catholic parish in the United States. On average, there are 4.5 staff members who self-identify as Hispanic and 3.8 who speak Spanish in them. Less than half of staff members in these communities are, on average, Hispanic or speak Spanish.

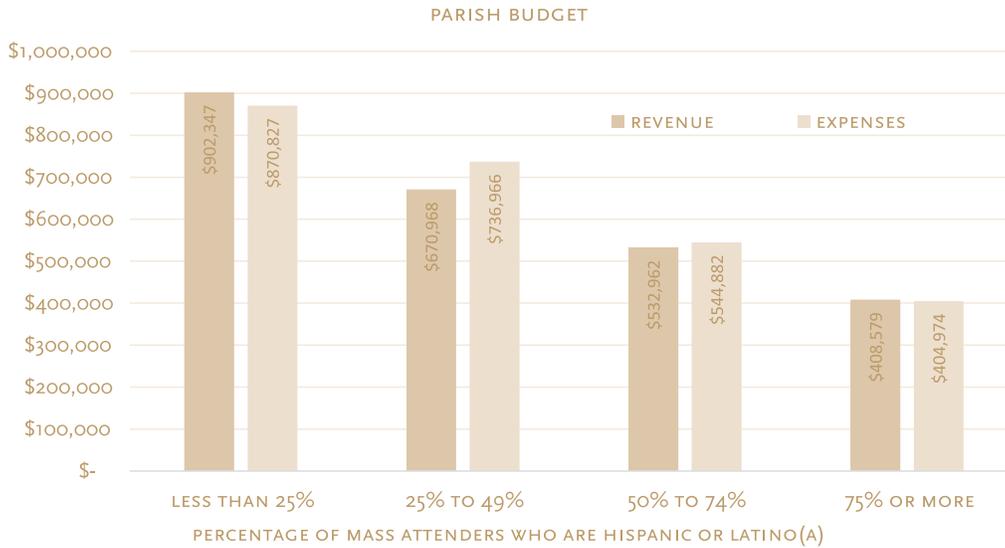


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WHEN ASKED TO NAME THE SPIRITUAL/LITURGICAL CELEBRATIONS THAT ATTRACT THE LARGEST NUMBERS OF HISPANIC PARISHIONERS, AN OPEN-ENDED QUESTION, PARISHES RESPONDED:

| | |
|--|-----|
| LENT, ASH WEDNESDAY, HOLY WEEK, EASTER, ETC. | 30% |
| OUR LADY OF GUADALUPE | 25% |
| SACRAMENTS, MASSES, WEDDINGS, FIRST COMMUNIONS, ETC. | 19% |
| ADVENT, CHRISTMAS, CHRISTMAS EVE, EPIPHANY | 10% |

On average, responding parishes receive \$7,744 in weekly parish offertory collections (median of \$5,000). This is 15.7 percent lower than the average \$9,191 collected in all parishes nationally. On average, \$1,502 of the weekly offertory in responding parishes comes from parishioners at Spanish language Masses (median of \$840). Study findings reveal that the higher the percentage of Hispanic parishioners attending Mass in a parish the smaller the total of revenues and expenses (see chart). Fifty-four percent of responding parishes have a receptionist or secretary that speaks Spanish. This is most common in parishes in the West (83 percent) and those with at least 50 percent of parishioners attending Mass who self-identify as Hispanic (83 percent).



While 55 percent of parishes with Hispanic ministry have a paid music director, only 20 percent of these individuals speak Spanish and 19 percent self-identify as Hispanic. Twenty-six percent of parishes serving Hispanic Catholics have a paid music director in charge of the Spanish-language choir(s). Three of five of these individuals are Hispanic.

A common phenomenon in parishes with Hispanic ministry is the existence of consultative bodies alongside canonically sanctioned Pastoral Councils. These consultative groups are mainly constituted by Hispanic leaders and primarily address issues related to the Hispanic community. Fifty-eight percent of parishes in

the Northeast have such Hispanic consultative groups, 52 percent in the West, 51 percent in the Midwest, and 44 percent in the South.

OTHER AREAS OF PARISH LIFE

Responding parishes are most likely to have offered the following groups, meetings, classes, or events within the last year: service or volunteer projects in the community (82 percent), strategic planning discussions (82 percent), classes for married couples (71 percent), meetings for the assessment of parish needs (70 percent), sessions to discuss parenting issues (62 percent), and meetings to learn about religious charitable work in other countries (50 percent).

HOW INTEGRATED WOULD YOU SAY THE FOLLOWING HISPANIC/LATINO(A) SUBGROUPS ARE TO THE LARGER LIFE OF THE PARISH (E.G., LEADERSHIP, COLLABORATION WITH NON-HISPANIC/LATINO(A) GROUPS, PARTICIPATING IN COMMON SOCIAL PROJECTS, LITURGICAL LIFE)?

| | FULLY | VISIBLY, THOUGH NOT FULLY | | NOT AT ALL |
|---|-------|---------------------------|-----------|------------|
| | | FULLY | MINIMALLY | |
| HISPANIC/LATINO(A) IMMIGRANTS | 9% | 37% | 34% | 20% |
| CHILDREN OF HISPANIC/LATINO(A) IMMIGRANTS | 6 | 30 | 39 | 25 |
| HISPANIC/LATINO(A)S BORN AND RAISED IN THE UNITED STATES UNDER AGE 18 | 6 | 28 | 41 | 25 |
| HISPANIC/LATINO(A)S BORN AND RAISED IN THE UNITED STATES AGE 18 AND OLDER | 9 | 33 | 35 | 23 |

Fewer than half of parishes have done the following in the last year: group discussions of books other than the Bible (47 percent), voter registration efforts (43 percent), classes for learning English (41 percent), meetings to discuss political issues (38 percent), and meetings to plan lobbying of elected officials (20 percent).

Twenty-nine percent of responding parishes report doing formal outreach to Hispanics in prison. Within this group, parishes in the South (33 percent) are more likely than those in the West (24 percent), Northeast (26 percent), and Midwest (27 percent) to do so.

PERCEPTIONS ABOUT PARTICIPATION IN PARISH LIFE

Parishes are distinctive spaces where Catholics meet to share the gift of faith, be nourished spiritually through prayer and celebration, experience the joy of belonging to a community of believers, and be sent out to live as authentic Christian disciples in more intentional ways. Though vital for many of these dynamics to occur with a degree of intentionality, parishes are not the end goal of Catholic life. The role of the parish is rather mediatory. In culturally diverse contexts like the Catholic experience in the United States, the parish often mediates the Christian experience while

accompanying Catholics from various backgrounds in negotiating questions of pluralism, cultural difference, and language.

One way to get a sense of how well parishes with Hispanic ministry are doing accompanying Hispanic Catholics to benefit from the resources of their faith communities is by looking at perceptions about participation. We asked pastoral leaders overseeing Hispanic ministry in the parishes involved in this study: *How integrated would you say the following Hispanic/Latino(a) subgroups are to the larger life of the parish (e.g., leadership, collaboration with non-Hispanic/Latino(a) groups, participating in common social projects, liturgical life)?*

Less than 10 percent of pastoral leaders perceive Hispanic parishioners in all subgroups as “fully” integrated. Most either say that these groups are “visibly, though not fully” or “minimally” integrated in the parish. One in five or more say these groups are “not at all” integrated. However, responses for the “minimally” and “not at all” options together yield a total of more than 50 percent for all subgroups for all groups. “Minimally” is the median response.

Apostolic Movements in Parishes Serving Hispanic Catholics

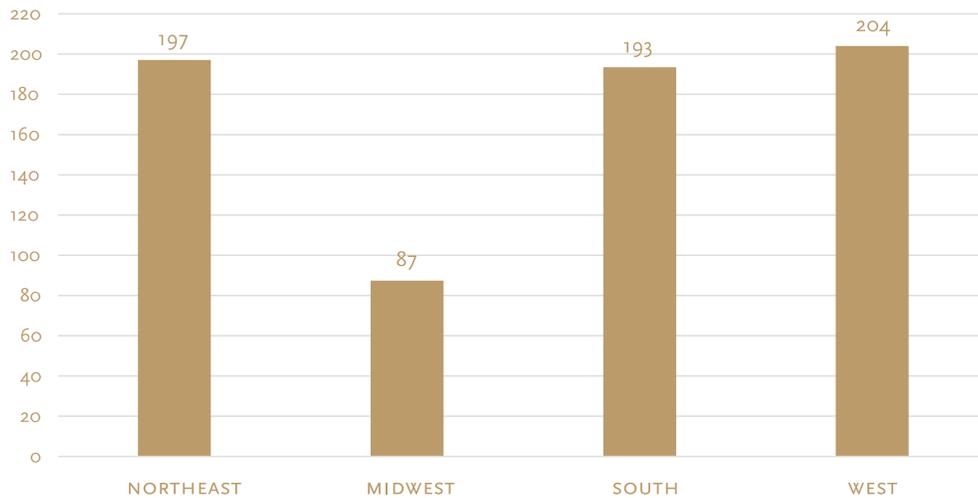
Apostolic movements play a very important role in Catholic parishes with Hispanic ministry throughout the United States. The Catholic Charismatic Renewal is the most widespread apostolic movement in these communities, with exactly half of all responding parishes indicating that it is active in them. A third (34 percent) of all parishes report the presence of the Knights of Columbus. Three in 10 reported that the *Cursillo* movement is active and one in five note the same about the Legion of Mary. *Jóvenes Para Cristo* and the *Movimiento Familiar Cristiano* are equally reported as being active in 13 percent of all responding parishes. Other apostolic movements significantly present in parishes with Hispanic ministry are: Juan XXIII (7 percent), Neocatechumenal Way (5 percent), Schoenstatt (2 percent). Other apostolic initiatives identified as apostolic movements reported are: *Amor en*

Acción, Communion and Liberation, ACTS (Adoration, Community, Theology, and Service), *Nocturnal Adoration*, Apostolate of the Cross (*Apostolado de la Cruz*), Divine Mercy, Marriage Encounter, Emaús, Bible Study, Guadalupanos, small ecclesial communities, prayer groups, and RENEW International.

The following apostolic movements in parishes are identified as having the largest average membership among Hispanics: Catholic Charismatic Renewal (23 percent), *Cursillo* (11 percent), and the Knights of Columbus (5 percent).

Parish Directors of Hispanic Ministry report that the average number of Hispanics per parish who regularly participate in activities (e.g., prayer group, small community) of one or more apostolic movements is 174

AVERAGE NUMBER OF HISPANICS/LATINO(A)S FROM YOUR PARISH THAT IDENTIFY THEMSELVES WITH ONE OR MORE MOVEMENTS



(median of 73). Comparing this number to the average number of Catholics regularly attending Mass on weekends in parishes with Hispanic ministry (namely 1,419), of whom 48 percent are Hispanic, we can estimate that about 25 percent of the active Hispanics in these parishes are somewhat associated with an apostolic movement. Aware that 40 percent of self-identifying Hispanic Catholics attend Mass on a typical weekend,¹² we can estimate that close to 10% of all active Hispanic Catholics are somewhat associated with an apostolic movement at the parish level. On average, parishes in the Midwest have the smallest number of Hispanics affiliated with an apostolic movement.

A FEW NOTES ON THE CATHOLIC CHARISMATIC RENEWAL

The apostolic movement most present (50 percent) in parishes with Hispanic ministry is the Catholic Charismatic Renewal. Note that this number refers to presence of the movement in parishes, not overall affiliation of Hispanic Catholics to this particular spirituality. The Catholic Charismatic Renewal...

- When present, is typically the largest movement in the parish.
- Though widespread throughout the country, is strongest in the Northeast and the West.
- Is the most likely movement to form small groups, select their own catechetical materials, and celebrate Mass on a regular basis inspired in its spirituality.

- Has been instrumental in fostering vocations to leadership among Hispanic Catholics. Responding parishes identified this apostolic movement as the most likely to provide formation for its leaders, have a priest and/or a permanent deacon formed in its spirituality accompanying its members, and inspire vocations to the priesthood and vowed religious life.

INFLUENCE OF APOSTOLIC MOVEMENTS IN PARISH LIFE

Two-thirds of parishes with Hispanic ministry say that at least one apostolic movement at their parish has prayer groups rooted in the movement's particular spirituality. In 53 percent of parishes, apostolic movements form small faith communities. Forty-eight percent indicate apostolic movements have their own catechetical materials. Fewer, 36 percent, say apostolic movements celebrate Mass on a regular basis inspired in their spirituality. In 34 percent of parishes, a priest formed in the spirituality of an apostolic movement accompanies members on a regular basis. One in five indicate that a deacon formed in the spirituality of the movement does so. Fifteen percent of Hispanic ministers report vocations to the priesthood inspired by an apostolic movement. Nine percent indicate vocations to vowed religious life.

The Parish with Hispanic Ministry: Observations

Hispanics account for 71 percent of the growth of the Catholic population in the United States since 1960. Such growth has directly impacted the number of Catholic parishes in the United States that have intentionally developed structures, programs, and strategies to serve this population. Twenty-five percent of all parishes in the United States have Hispanic ministry. However, the number of parishes with Hispanic ministry has not increased at the same rate as the larger Hispanic Catholic population.

Since most parishes with Hispanic ministry are located in the South and the West (61 percent), also the regions of the country where most of the growth of the Catholic population is taking place, Catholic parishes with Hispanic ministry in these geographical locations assume most of the responsibility for welcoming, serving, and integrating Hispanic Catholics into the life of the Church in the United States. It is imperative that strategic pastoral planning efforts at the regional and national levels make it a priority to strengthen evangelizing initiatives, ministerial development, and the building of organizational structures to better support Catholic parishes serving Hispanics in these geographical areas.

Overall, parishes with Hispanic ministry have fewer resources compared to parishes without this ministry. Many struggle financially. Resources are even scarcer in parishes where Hispanics are more than half of the entire parish population. Under these circumstances, these communities cannot invest what is needed to meet their growing demands. Pastoral planning in the near future will require that more parishes serve Hispanic Catholics, and that service will need to be appropriately resourced. In the meantime, more resources need to be allocated to those parishes already serving Hispanic Catholics.

Pastoral observation confirms that for many Hispanic Catholics, particularly immigrants, parishes are trustworthy institutions that facilitate communal belonging and participation. Most Hispanic ministry efforts, at

least as presently defined by dioceses and parishes nationwide, focus on meeting the immediate spiritual, sacramental, and social needs of Hispanic immigrants and their immediate families. Data from this study shows that parishes are being defined and redefined by such Hispanic presence. Growing trends such as bilingualism and initiatives in English that incorporate key elements of the various Hispanic cultural and religious traditions point to an even deeper transformation of the U.S. Catholic parochial experience. Despite these ongoing transformations, it is of concern that pastoral leaders from more than half of parishes with Hispanic ministry consistently report that Hispanic Catholics at all age levels, immigrants and U.S.-born, are “visibly, though not fully” or “minimally” integrated in the life of the parish. All these dynamics together demand a renewed vision for ministry, creativity as well as flexibility, and a body of pastoral leaders appropriately prepared to serve in these communities.

The Hispanic Catholic experience in the United States is closely linked to the presence and vibrancy of apostolic movements. Ministry in these parochial communities will benefit significantly from partnering with the apostolic movements in them and their leaders to facilitate effective evangelizing initiatives among Hispanic Catholics. More attention is to be given to the integration of these groups into the larger ministerial strategies in the parish so they do not function as independent, perhaps isolated units. Also, pastoral leaders overseeing Hispanic ministry will benefit from learning more about the apostolic movements and their contributions to parish life. Apostolic movements are effective in developing and sustaining new leadership, forming small communities to pray and study, and keeping Hispanic Catholics actively involved in the life of the parish. ■

The National Study of Catholic Parishes with Hispanic Ministry



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“Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the “peripheries” in need of the light of the Gospel.”

—Pope Francis, *Evangelii Gaudium*, 20

The Pastor in Parishes with Hispanic Ministry

- Average age: 58 years old (younger than national average for all diocesan (62) and religious (66) clergy). Fifty-nine percent of current pastors in these communities are older than 55. Twenty-seven percent are between the ages of 55 and 64; 24 percent between 65 and 74; 8 percent are 75 and older.
- Most were ordained around the year 1985 (more recent than national average for all clergy: 1976). Fifteen percent of responding pastors were ordained for a diocese or religious institute outside of the United States. Having been ordained outside of the United States is more common for pastors serving in a parish in the West (22 percent) and South (19 percent) than in the Northeast (12 percent) and Midwest (6 percent).
- Sixty-eight percent were born in the United States (nationally, 89 percent are U.S.-born). Of these, 10 percent self-identify as Hispanic. Four percent say Spanish is their first language and 6 percent claim English and Spanish as first languages.
- Thirty-two percent were born outside of the United States. Twenty-six percent of responding foreign-born pastors indicated they were born in Mexico and 16 percent in Colombia. Ten percent were born in Ireland and 7 percent in the Philippines. Four percent were born in India and the same percentage in Poland as well as Cuba. Three percent were born in Italy and the same percentage in Peru. Two percent were born in Vietnam. The rest of foreign-born pastors identify 24 other countries of origin.
- Seventy-six percent say English is their first language; 16 percent identify Spanish as such. One percent claim English and Spanish as first languages. Seven percent indicated a first language other than Spanish or English.
- Sixty-nine percent are proficient in at least a second language. The same percentage reports proficiency in Spanish.
- Two-thirds self-identify as non-Hispanic white. Twenty-two percent self-identify as Hispanic. Nationally, 7.5 percent of priests self-identify as Hispanic or Latino.
- Five percent self-identify as Asian or Pacific Islander. Two percent as black, African American, African, or Afro-Caribbean. One percent self-identify as Native American or Alaskan.
- Ninety-one percent have a graduate-level degree with 14 percent having attained an ecclesiastical licentiate and 13 percent holding a doctoral degree. Nine percent have only a bachelor's degree or its equivalent.

PASTORING MORE THAN ONE PARISH

A third of pastors are active in more than one parish. Nineteen percent are active in two parishes (i.e., the parish they are responding for and one other parish), 8 percent in three parishes, and 6 percent in four or more. Pastors in the Midwest are more likely to be active in more than one parish (41 percent). Nationally, 15 percent of priests active in parish ministry (i.e., other than just “helping out”) are assigned to more than one parish.¹³

THE HISPANIC PASTOR

As indicated above, 22 percent of pastors in parishes involved in the study self-identify as Hispanic.

Responding pastors in the West (39 percent), South (24 percent), and Northeast (20 percent) are more likely than those in the Midwest (7 percent) to self-identify as Hispanic. Almost half of the pastors (48 percent) at parishes where 75 percent or more of Mass attendees are Hispanic self-identify as Hispanic.

CULTURAL COMPETENCE FOR HISPANIC MINISTRY

- Fifty-seven percent of responding pastors have received specific training to work with Hispanic Catholics in the United States. Sixty-four percent have met a U.S. Hispanic Catholic theologian, yet only 28 percent have worked with such an

individual. Fifty-four percent of pastors have lived in Latin America or Spain at some point in their lives.

- Respondents from parishes in the Northeast are most likely to have received Hispanic ministry training (70 percent) and to have lived in Latin America or Spain (61 percent). Those in the South are less likely to have received this training (59 percent) or lived in Latin America or Spain (51 percent).

- Forty-five percent of respondents specifically indicated the type of training they received. Among these respondents the most common types of training noted were courses at the Mexican American Catholic College (18 percent) and courses taken while in seminary (13 percent). Only four percent specifically noted diocesan training. However, it is likely that other workshops, courses, and seminars listed may be sponsored in part or fully by their dioceses.

The Parish Director of Hispanic Ministry

The Parish Director of Hispanic Ministry is the pastoral leader, most often a member of the parish staff, who oversees the day-to-day dynamics of pastoral planning and service directly associated with ministry to Hispanic Catholics in parishes.

- Average age: 54 years old. Forty-seven percent were born before 1960. About a quarter were born before 1950, 23 percent in the 1950s, and 28 percent in the 1960s. Only 26 percent were born in 1970s or later.
- Thirty-nine percent are priests, 37 percent lay (22 percent female and 15 percent male), 18 percent vowed religious (12 percent sisters and 6 percent brothers), and 6 percent deacons.
- Sixty-four percent self-identify as Hispanic. A third self-identify as non-Hispanic white. Respondents in the West are especially likely to self-identify as Hispanic (84 percent). This is least common in the Midwest (47 percent).
- Forty-one percent were born in the United States, of whom 31 percent self-identify as Hispanic. U.S.-born Directors are more common in the Northeast (51 percent) and Midwest (62 percent) than in the South (38 percent) or West (18 percent).
- Most foreign-born directors are from Mexico (46 percent), followed by Colombia (12 percent), Peru (4 percent), Guatemala (3 percent), El Salvador (3 percent), and Cuba (3 percent). Puerto Rico accounts for 6 percent. Other countries identified:

Venezuela, Ecuador, Nicaragua, Chile, Dominican Republic, Haiti, Honduras, and Jamaica. Eight percent were born outside of Latin America or the Caribbean.

- Fifty-seven percent speak Spanish and 39 percent English as their first language. Four percent speak a language other than Spanish and English as their first. Overall, 94 percent of Directors of Hispanic Ministry are proficient in Spanish.
- Most work only in one parish (71 percent). Thirteen percent are active in two parishes, 7 percent in three parishes, and 9 percent in 4 parishes or more. Directors in the Northeast are most likely to be involved in more than one parish (43 percent), Directors in the West are the least likely to do so (15 percent).
- Twenty-eight percent advance this ministry in parishes as volunteers or unpaid ministers.
- The average annual salary of a Parish Director of Hispanic Ministry is \$17,449. This average includes volunteers and ministers earning \$0. Among those who are paid for their ministry, the average annual salary is \$24,078.

| YEAR YOU BEGAN IN... | | | |
|----------------------|-------------------------------------|--|--|
| | CATHOLIC MINISTRY IN ANY SETTING | CATHOLIC MINISTRY IN A PARISH SETTING | HISPANIC MINISTRY IN A PARISH SETTING |
| BEFORE 1960 | 5% | 3% | <1% |
| 1960 TO 1974 | 20 | 14 | 9 |
| 1975 TO 1989 | 31 | 27 | 18 |
| 1990 TO 2004 | 34 | 40 | 40 |
| 2005 TO PRESENT | 10 | 16 | 33 |
| AVERAGE: | 1986 | 1990 | 1996 |
| MEDIAN: | 1986 | 1993 | 2001 |

The average year Directors indicate beginning work in Hispanic Ministry is 1996. A third of respondents began working in Hispanic ministry in the last decade.

EDUCATION AND CULTURAL COMPETENCE BACKGROUND

Fifty-six percent of Directors of Hispanic Ministry have graduate-level education. One in four have completed only a bachelor's degree (24 percent). One in five only have a high school diploma or GED equivalent (20 percent). Sixty-one percent of Directors have received

specific training to work in Hispanic Ministry in the United States. Fifty-six percent have met a U.S. Hispanic Catholic theologian, only 24 percent indicate they have worked with such an individual. Sixty-nine percent of Directors have lived in Latin America or Spain at some point in their lives. This is most common among those in the Northeast (79 percent) and Midwest (76 percent).

The Director of Religious Education (DRE) for Hispanic Catholics

Aware that in some parishes the person or team overseeing religious education for the entire community is not always the same person who does so with Spanish-speaking parishioners, instructions were given to have the person who works most directly on religious education programming with Hispanic Catholics respond to the survey. The title Director of Religious Education is used flexibly in this context. Most responders are on staff.

- Average age: 51 years old. Fifty-four percent are older than 50. A quarter (26 percent) are in their 40s and 16 percent in their 30s. Only 4 percent are younger than 30.
- Sixty percent are lay women and 16 percent lay men. Seven percent are vowed women religious and 3 percent non-ordained vowed religious men. Ten percent are priests and 4 percent permanent deacons.
- Fifty percent self-identify as Hispanic. Of these, 31 percent were born in the United States. Forty-six percent self-identify as non-Hispanic white. Only 2 percent self-identify as Black/African American), 1 percent Asian, and 1 percent Native American. DREs in the West (61 percent) are more likely than those in the Northeast (49 percent), South (42 percent), or Midwest (25 percent) to self-identify as Hispanic.

- Sixty-four percent were born in the United States. DREs in the Midwest (72 percent) and South (71 percent) are more likely than those in the Northeast (58 percent) or West (53 percent) to be born in the United States.
- Thirty-six percent are foreign-born. Most in this group were born in Mexico (53 percent of the foreign-born and 15 percent of all responding DREs). In total, 22 percent of DREs were born in a Latin American country. Most of the remaining 14 percent of foreign-born respondents indicate a place of birth in Europe.
- Sixty-one percent speak English and 33 percent Spanish as their first language. Four percent identify English and Spanish as first languages. Two percent speak a language other than Spanish and English as their first. Overall, 57 percent of

DREs in parishes with Hispanic ministry are proficient in Spanish.

- Most work only in one parish (85 percent). Seven percent are active in two parishes, 5 percent in three parishes, and 3 percent in 4 parishes or more.
- Twenty-one percent advance this ministry in parishes as volunteers or unpaid ministers.
- The average annual salary of a Director of Religious Education in a parish with Hispanic ministry is \$21,218. This average includes volunteers and ministers earning \$0. Among those who are paid for their ministry, the average annual salary is \$26,857. Salaries for DREs in parishes with Hispanic ministry are higher in the Midwest and the West. The Northeast has the lowest average salary for this group of pastoral leaders.

| YEAR YOU BEGAN IN... | | | |
|----------------------|----------------------------------|---------------------------------------|---------------------------------------|
| | CATHOLIC MINISTRY IN ANY SETTING | CATHOLIC MINISTRY IN A PARISH SETTING | HISPANIC MINISTRY IN A PARISH SETTING |
| BEFORE 1980 | 24% | 17% | 5% |
| 1980 TO 1989 | 28 | 25% | 14% |
| 1990 TO 1999 | 25 | 25% | 22% |
| 2000 TO 2009 | 20 | 29% | 45% |
| 2010 TO PRESENT | 2 | 5% | 14% |
| AVERAGE: | 1988 | 1992 | 1999 |
| MEDIAN: | 1989 | 1993 | 2001 |

The average year DREs indicate beginning work in Hispanic Ministry is 1999. The majority (59 percent) began in Hispanic ministry since 2000.

EDUCATION AND CULTURAL COMPETENCE BACKGROUND

- Forty-one percent of pastoral leaders overseeing faith formation programs for Hispanic Catholics have graduate-level education (35 percent master's degrees, 3 percent ecclesiastical licentiate, and 3 percent doctoral degrees). Thirty-five percent have completed only a bachelor's degree. One in four have only a high school diploma or GED equivalent (24 percent). DREs in the Northeast (41 percent) and Midwest (39 percent) are more likely than those in the South (33 percent) and West (31 percent) to have a master's degree.
- Eighty-four percent of responding DREs indicate that they have had some formal ministerial

or religious education. Most received this in a certificate or correspondence program (36 percent) or in graduate school (27 percent).

- Forty-nine percent of DREs have received specific training to work with Hispanic Catholics in the United States. One in four received this training in their diocese. Yet, more than half do not report having received such training. Fifty-four percent have met a U.S. Hispanic Catholic theologian, but only 22 percent indicate they have worked with such an individual. Thirty percent of DREs have lived in Latin America or Spain at some point in their lives. This is most common among those in the Northeast (54 percent) and West (40 percent).

Hispanic Permanent Deacons

It is estimated that 2,250 (about 15 percent) of all active Catholic permanent deacons in the United States are Hispanic. Responding parishes in the West (44 percent) and the Northeast (39 percent) are more likely than those in the South (34 percent) and Midwest (21 percent) to have a Hispanic permanent deacon.

- Two-thirds (68 percent) were ordained after the year 2000. One in four were ordained since 2010.
- Thirty-six percent were born in the United States. This is much more common among deacons in the South (41 percent) and the West (40 percent).
- Most foreign-born deacons are from Mexico (46 percent), followed by Puerto Rico, a U.S. territory (22 percent). Other countries identified: Colombia, Cuba, Dominican Republic, Ecuador, El Salvador, Nicaragua, Panamá, Peru, and Spain.
- Ninety-seven percent speak Spanish and two-thirds (66 percent) serve the English-speaking community in their parishes. Hispanic permanent deacons in the Northeast are the least likely to also serve English-speaking parishioners (39 percent).
- Seventy-nine percent preach on a regular basis. Of those who preach, 48 percent indicate that they do so once a month and 18 percent preach once a week.
- Sixty-one percent were parishioners in the community where they now serve as ordained ministers. This is most common in the Midwest (68 percent).
- Twenty-five percent hold a paid position in their parishes.
- Nearly half (47 percent) provide fewer than 10 hours of service to their parish per week. Twelve percent provide forty or more hours of service weekly.

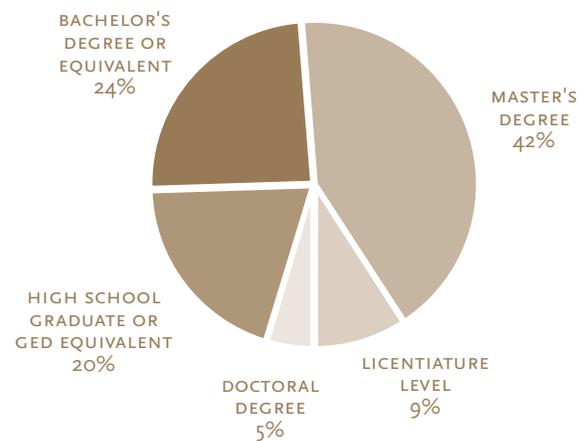
FORMATION OF HISPANIC DEACONS

About nine in 10 dioceses participating in the study (89 percent) report having a diaconate formation program. Three in four programs of diaconal formation offer classes *only in English* for all candidates, including Spanish-speaking ones. Twelve percent provide classes primarily in English with some in Spanish. Twelve percent offer a curriculum either entirely in Spanish (4 percent) or one in which the majority of classes are in Spanish (8 percent).

Almost a third of responding dioceses with permanent diaconate programs (31 percent) have one or two Hispanic candidates enrolled and another third (34 percent) three or more. Slightly more than a third of dioceses (35 percent) have no Hispanic candidates enrolled in their programs. Dioceses in the West and those with 300,000 or more Hispanic Catholics have the largest numbers of Hispanic diaconate candidates on average.

Only 16 percent of formation programs require all candidates to take courses in Hispanic ministry and theology. A much smaller number (7 percent) require non-Hispanic candidates to learn Spanish.

WHAT BEST DESCRIBES HIS HIGHEST LEVEL OF EDUCATION?



Educational Attainment among Hispanic Permanent Deacons

Vowed Religious Doing Hispanic Ministry

The presence of vowed religious women and men in parishes with Hispanic ministry is very significant. The variety of charisms embodied by these pastoral leaders enriches the work of evangelization with Hispanic Catholics in many ways: education, catechesis, mission work, care of immigrants, social justice, etc.

The level of involvement of vowed religious women and men varies from community to community. There are individual members from various congregations, sometimes small teams, serving in these parishes. Some of these individuals were born and raised in the United States. Others migrated in recent years to assist dioceses and parishes in serving the fast-growing Hispanic Catholic population. Slightly more than 100 parishes with Hispanic ministry were identified by the research team in preparation for the study as being administered by religious congregations nationwide. Many of these parishes are located in urban, inner-city contexts.

Some groups like the Claretians, Franciscans, and Redemptorists are well known in Hispanic Catholic circles for dedicating a great part of their efforts to serving this population in parishes and through their media ministries. Among the congregations most mentioned as administering parishes with Hispanic ministry and those identified via background research are: Augustinians, Benedictines, Carmelites, Claretians, Dominicans, Franciscans, Capuchin Franciscans, Conventual Franciscans, Jesuits, Redemptorists, and Salesians.

Dioceses in the West (69 percent) and those with 300,000 or more Hispanic Catholics (94 percent) are most likely to have Latin American members of a religious order/community serving Spanish-speaking Catholics. Dioceses in the Midwest (36 percent) and those with less than 100,000 Hispanic Catholics (29 percent) are the least likely to have such members present and active.

WOMEN'S RELIGIOUS ORDERS/COMMUNITIES SERVING HISPANIC CATHOLICS

Half of responding dioceses report having members of at least one Latin American order/community of women religious serving Spanish-speaking Catholics in their territory. Of these, 43 percent report having members



Karen Callaway/Catholic New World

of one of these orders/communities, 23 percent have members of two, and 10 percent report having members of three orders/communities of women religious. The remaining 24 percent of dioceses report members of four or more orders/communities of women religious with a maximum number of 30 identified in one diocese. A total of 175 such orders/communities were identified by respondents.

MEN'S RELIGIOUS ORDERS/COMMUNITIES SERVING HISPANIC CATHOLICS

Twenty-six percent of responding dioceses report that there is at least one men's order/community serving Spanish-speaking Catholics in their territory. Of these, 32 percent indicate that there is only one and 36 percent report two men's orders/communities doing so. The remaining 32 percent report three or more men's orders/communities with a maximum number of 38 identified in one diocese. A total of 142 such orders/communities were identified by respondents.

Note: Further research is needed to better identify the country of origin of vowed religious members serving Hispanic Catholics in the United States as well as that of the congregations to which they belong, how they advance their ministry in parishes and dioceses, and the particularity of their charisms.

Diocesan Support for Hispanic Ministry: Structures, Commitments, and Personnel

One hundred seventy-two dioceses were identified throughout the country with formal structures serving Hispanic Catholics. Diocesan Directors of Hispanic Ministry (or their equivalent) from 95 dioceses completed their surveys. The median number of Hispanic Catholics in responding dioceses is 72,000. The median number attending a weekend Mass on a regular basis in these dioceses is 17,750. Twenty-nine percent of responding dioceses estimate having less than 40,000 Hispanic Catholics in their territories; 25 percent between 40,000 and 99,999; 25 percent between 100,000 and 299,999; and 22 percent 300,000 or more. Comparing these results with other national data sets, dioceses with larger Hispanic populations were more likely to respond to the survey sent as part of this study.

HIGH-LEVEL DIOCESAN ADMINISTRATION

Overall, 41 percent of bishops from responding dioceses speak Spanish. This is most common in the West (76 percent) and least common in the Northeast (24 percent). Dioceses with large numbers of Hispanic Catholics are more likely to have a Spanish-speaking bishop. Only 35 percent of bishops in dioceses with fewer than 40,000 Hispanic Catholics speak Spanish compared to 75 percent of bishops in dioceses with 300,000 or more Hispanic Catholics.

Twenty-nine percent of respondents indicate that their diocese has a Vicar for Hispanics. This is most common in the West (47 percent) and in dioceses with 300,000 or more Hispanic Catholics (50 percent). It is least common in the South (14 percent). Among the dioceses with a Vicar for Hispanics, 19 percent have a bishop serving in this role. This represents 5 percent of all responding dioceses.

THE DIOCESAN OFFICE OF HISPANIC MINISTRY

The majority of Catholic dioceses in the United States have an office that specifically oversees initiatives to serve Hispanics, Latinos, or the Spanish speaking. Thirteen percent of dioceses have located Hispanic ministry in offices with names unrelated to ethnicity, language, or culture (e.g., Office of Education and Formation, Chancellor's Office, Office of Social Concerns and Respect for Life).

The following is the geographical distribution of responding dioceses: 32 percent in the South, 27 percent in the Midwest, 22 percent in the Northeast, and 19 percent in the West. Responding dioceses closely approximate the distribution of territorial dioceses in the United States (31%, 31%, 18%, and 20 percent, respectively).

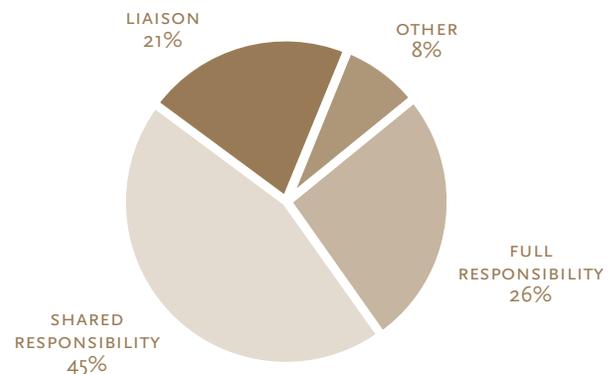
On average, the diocesan office responsible for ministry to Hispanic Catholics was established in 1990 (median year is 1993). More than a quarter of these offices (28 percent) have been established since 2000. Nineteen percent were established prior to 1980.

Sixty-three percent of the Offices of Hispanic Ministry function as independent units within the diocesan structure. This is more common in the South (80 percent), Midwest (65 percent), and Northeast (62 percent). Dioceses in the West are *least* likely to have an Office of Hispanic Ministry that functions as an independent unit (29 percent).

THE TASK

Forty-five percent of respondents indicate that their Office of Hispanic Ministry is responsible for the coordination of most diocesan pastoral and administrative activity with Spanish-speaking Catholics, although other diocesan offices share in that responsibility. More than a quarter (26 percent) say that their office is entirely responsible for this. About one in five indicate (21 percent) that the office operates as a liaison between the Hispanic

DIOCESAN OFFICES OF HISPANIC MINISTRY AND PERCENTUAL DISTRIBUTION OF RESPONSIBILITIES SERVING HISPANIC CATHOLICS



community and diocesan offices with direct coordination of pastoral and administrative activities, and that all diocesan offices have personnel and resources serving Hispanic Catholics.

About a quarter of Offices of Hispanic Ministry (26 percent) provide training for priests born in Latin America to better understand the ministerial context in the United States. Fifty-nine percent oversee religious education efforts for Spanish-speaking Catholics in the diocese. Nearly six in 10 (59 percent) are in charge of coordinating the diocesan initiatives to serve Hispanic youth.

HISPANIC MINISTRY WITHIN THE MULTICULTURAL MINISTRIES OFFICE

About one in five offices (19 percent) overseeing Hispanic ministry are part of a Multicultural Ministries office. Fifty-three percent of Directors of Multicultural Ministries offices self-identify as Hispanic and 77 percent speak Spanish. Forty-one percent of Directors of Multicultural Ministries dedicate more than 60 percent of their time and resources to Hispanic ministries. Nearly a quarter (23 percent) devote less than 20 percent to this area of ministry. Seventy-three percent of Multicultural Ministries offices have a person on staff directly in charge of Hispanic Ministry.

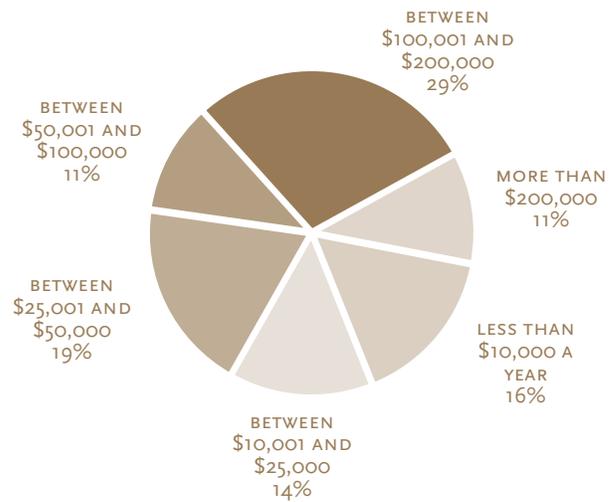
BUDGETING FOR HISPANIC MINISTRY

Eighty-seven percent of responding dioceses indicate their Office of Hispanic Ministry or its equivalent has an annual budget to work directly on projects for Spanish-speaking Catholics.¹⁴ Offices in the South are most likely to have an annual budget to work directly on projects for Spanish-speaking Catholics (93 percent).

THE DIOCESAN DIRECTOR OF RELIGIOUS EDUCATION FOR HISPANICS

One in four dioceses (26 percent) have a Diocesan Director of Religious Education for Spanish-speaking Catholics. There are substantial differences by region and population size. Half of dioceses in the West and 35 percent of them in the South have a Director of Religious Education for Spanish-speaking Catholics. However, only 11 percent of dioceses in the Northeast and 11 percent in the Midwest have a Director. None of the responding dioceses with less than 40,000 Hispanic Catholics has a Director. However, 63 percent of those with 300,000 or more Hispanic Catholics do have a Director of Religious Education for Spanish-speaking Catholics.

IF YES [HAS BUDGET], WHAT IS THE SIZE OF THE BUDGET?



When a director of religious education for Hispanics exists, all diocesan offices of religious education provide programs of training for parish catechists in Spanish. Seventy-five percent purchase materials from a publishing company to train catechetical leaders in Spanish. Twenty-five percent develop their own materials locally.

THE DIOCESAN DIRECTOR OF YOUTH MINISTRY FOR HISPANIC CATHOLICS

Twenty-six percent of responding dioceses have a Director of Youth Ministry for Hispanic Catholics. The likelihood of a diocese having a Director of Youth Ministry for Hispanic Catholics increases with the size of the Hispanic population. Only 10 percent of dioceses with less than 40,000 Hispanic Catholics have a Director. By comparison, 60 percent of those with 300,000 or more Hispanic Catholics have a Director of Youth Ministry for Hispanic Catholics. Dioceses in the South and the West are most likely to have such a director (46 percent and 31 percent, respectively).

Ninety-six percent of Diocesan Directors of Youth Ministry for Hispanic Catholics in responding dioceses are paid. Median annual salary: \$36,000. All self-identify as Hispanic and all speak Spanish. The majority (53 percent) are younger than 40. Seventy-seven percent have attained at least a bachelor's degree; half have a master's degree.

PASTORAL INSTITUTES FOR SPANISH-SPEAKING CATHOLICS

A third of dioceses (34 percent) have a pastoral institute for faith and leadership formation serving Spanish-speaking Catholics. Dioceses in the Northeast (50 percent) and West (41 percent) are most likely to have an institute compared to those in the Midwest (28 percent) and South (25 percent). Dioceses with 300,000 or more Hispanic Catholics are most likely to have an institute (63 percent).

Forty-five percent of pastoral institutes are run by the diocesan Office of Hispanic Ministry. Fourteen percent are run by the diocesan Office of Religious Education. Another 14 percent operate independently from diocesan structures, yet work in collaboration with them. The majority (55 percent) mainly use resources developed at the local level while 41 percent use resources mainly available through publishing companies.

The Diocesan Director of Hispanic Ministry

Sixty-one percent of pastoral leaders overseeing Hispanic Ministry in responding dioceses hold the title of “Director of Hispanic Ministry.” Other common titles: Coordinator, Delegate, or Vicar of Hispanic Ministry; Director of Multicultural Ministry. Dioceses with less than 40,000 Hispanic Catholics are most likely to use the title Director of Hispanic Ministry (76 percent).

- Median age: 52. Thirty-two percent are in their 40s, 33 percent in their 50s. Twenty-eight percent are older than 60 and just 7 percent are younger than 40.
- Forty percent are priests (31 percent diocesan and 8 percent religious). Forty percent are lay persons (21 percent lay men and 20 percent lay women). Eight percent are permanent deacons and 11 percent are vowed religious (11 percent religious sisters and 1 percent non-ordained religious brothers).
- Sixty-nine percent serve in their offices on a full-time basis. Directors in the Midwest and South are most likely to be in a full-time position (76 percent and 75 percent, respectively). Those in the Northeast are least likely to be in a full-time position (56 percent).
- Seventy-seven percent self-identify as Hispanic.
- Ninety-four percent speak Spanish fluently.
- Thirty-nine percent were born in the United States.
- Sixty-one percent are foreign-born. Most in this group were born in Mexico (46 percent). Sixteen percent were born in Colombia, 8 percent in Peru, 6 percent in Guatemala, and 2 percent in Europe. The remaining 22 percent were born in various other parts of Latin American and the Caribbean.
- Fifty-six percent came to work at the diocesan-level transitioning from a parish in their diocese. Thirty-nine percent came from another diocese.
- All responding directors have attained at least a bachelor’s degree or its equivalent. Eighty percent have been educated at the master’s degree level, with 17 percent holding an ecclesiastical licentiate and 9 percent a doctoral degree.
- Fifty percent report directly to their bishop. Such level of reporting is least common when the Hispanic Ministry office is within a larger office such as “Multicultural Ministries” (35 percent).
- Responding diocesan directors typically began in their current positions around the year 2007. Forty-five percent started in 2010 or later. Forty-three percent started in the 2000s. Ten percent started in the 1990s and only 2 percent in the 1980s.
- Seventy-three percent received some form of training in Hispanic Ministry and theology to work with Hispanic Catholics in the United States.
- Seventy-three percent have resided in Latin America or Spain at some point in their lives. Among those in this group, 70 percent did so for more than 10 years.
- Twenty-two percent advance this service in their dioceses as unpaid ministers.
- The median annual salary of a Diocesan Director of Hispanic Ministry (or its equivalent) is \$45,000. Eight percent earn \$65,000 or more per year. Twelve percent earn less than \$25,000 per year.

Pastoral Leadership in Hispanic Ministry: Observations

Pastors play a major role in supporting Hispanic ministry in parishes. They normally determine the level of commitment and investment of resources in this area of parish life. Much of Hispanic ministry in current parishes is the fruit of the work of pastors trained in the years immediately following the Second Vatican Council. More than two-thirds speak Spanish fluently and the same number has received specific training to work with Hispanic Catholics. All in all they represent a major source of energy to move Hispanic ministry forward in parishes. However, about 32 percent are older than 65 and 27 percent between 55 and 64, most of them non-Hispanic white. In the midst of the upcoming leadership transition that parishes with Hispanic ministry will face, dioceses need to plan carefully to make sure that the next generation of priests and pastors is ready to meet the needs and demands of the Hispanic and culturally diverse communities where they will be serving.

As the Hispanic population increases, it is commendable that a growing number of pastoral leaders in key positions at the diocesan level have developed competencies to serve Hispanic Catholics, especially the ability to speak Spanish. Diocesan Directors of Hispanic Ministry report that about 41 percent of bishops in their dioceses speak Spanish. Twenty-nine percent of dioceses have a Vicar for Hispanics or a diocesan officer serving in a similar administrative position, most in dioceses with large numbers of Hispanics. Most dioceses have a Diocesan Director of Hispanic Ministry or an equivalent position. This represents a major commitment that needs to be maintained. At the same time, considering the present reality and trends, the above numbers are relatively small. More leaders in diocesan and parochial structures need to develop the competencies needed to serve Hispanic Catholics, not only those explicitly working with this population. In many places of the U.S. geography this is not an option any longer. This begs the question: Are we as Church training all pastoral leaders—in seminaries, universities, and pastoral institutes—with the appropriate competencies to serve a Church that is increasingly Hispanic? The fact that 1 of 5 Diocesan Directors of Hispanic Ministry are not paid for the work they do in this position and that practically half (49 percent) of diocesan offices have an annual budget below \$50,000 calls for an examination of how much dioceses invest in this office compared to similar

diocesan positions and programs as well as the level of priority of this ministry within diocesan structures.

When considering the race and ethnicity of pastoral agents involved in Hispanic ministry at top-level positions of diocesan and parish leadership, we observe that most are non-Hispanic white. Only 10 percent of active bishops are Hispanic. Twenty-two percent of pastors, 33 percent of all priests (diocesan and vowed religious), and 42 percent of vowed religious women reported as doing Hispanic ministry in parishes are identified as Hispanic. Beyond the world of Hispanic ministry, the number of Hispanics in such positions of leadership in parishes and dioceses drops significantly. The fact that many non-Hispanics are fully committed to Hispanic ministry reveals in many ways a great sense of mutuality and care in ministry. This also models the kind of pastoral leadership that is needed in a culturally diverse Church. Many Hispanic pastoral leaders do likewise. Compared to the overall size of the Hispanic Catholic population, however, the rather small number of Hispanic pastoral agents in higher decision-making positions in parishes and dioceses invites serious discernment. As Catholics we need to ask whether we are investing enough to form Hispanic pastoral leaders, U.S.-born and foreign-born, and are appropriately empowering them to assume such responsibilities. If not, then we must identify obstacles and establish pathways for that to happen.

There are two top areas of ministerial leadership where Hispanic Catholics are strongly represented: permanent deacons (58 percent of all deacons in parishes with Hispanic ministry) and Diocesan Directors of Hispanic Ministry (77 percent). These are positive developments.

Hispanic lay Catholics are also strongly represented in programs of faith formation and basic pastoral leadership programs. Yet, we must acknowledge that this level of formation seldom prepares them and rarely gives them the required credentials to be hired into positions of pastoral leadership in parishes, dioceses, and other organizations. This remains a still unresolved question in the conversation about Catholic lay ecclesial ministry in the United States. ■

“In all its activities, the parish encourages and trains its members to be evangelizers. It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a center of constant missionary outreach.”

—Pope Francis, *Evangelii Gaudium*, 28

The National Study of Catholic Parishes with Hispanic Ministry



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“The parish is, without doubt, the most important locus in which the Christian community is formed and expressed....The parish is also the usual place in which the faith is born and in which it grows. It constitutes, therefore, a very adequate community space for the realization of the ministry of the word at once as teaching, education and life experience.”

—General Directory for Catechesis, n. 257

Religious Education Programming and Resources for Children

Nearly all parishes with Hispanic ministry (99.5 percent) have religious education programs for children. Ninety-five percent meet weekly and the remaining 5 percent do so less often.

ENROLLMENT OF HISPANIC CHILDREN

The average number of all children enrolled in responding parishes' religious education programs is 265. A third have between 100 and 249 children enrolled (34 percent) and 39 percent more than 250. The average number of Hispanic children enrolled in religious education programs in these parishes is 179. Thirty percent report between 100 and 249 Hispanic children; 21 percent report 250 or more Hispanic children enrolled. In parishes with Hispanic ministry throughout the country, on average, more than two-thirds of all children (68 percent) enrolled in religious education programs are Hispanic. In terms of regions, 75 percent of children enrolled in religious education programs in these parishes in the West are Hispanic, 71 percent in the Northeast, 65 percent in the South, and 60 percent in the Midwest.

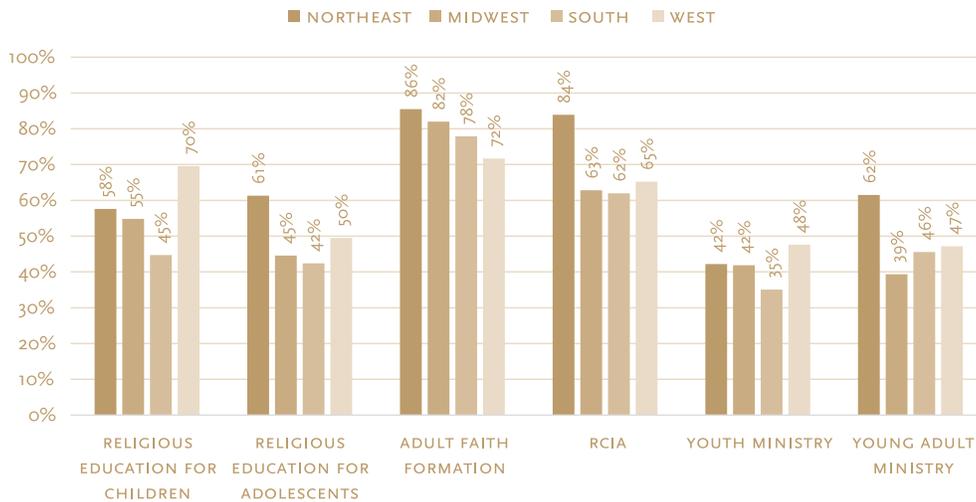
LANGUAGE OF INSTRUCTION

Fifty-two percent of parishes indicate that their religious education program for children is conducted primarily in English. Twelve percent indicate these meetings are conducted primarily in Spanish. Thirty-six percent indicate bilingual meetings. There are significant regional variations as to language preferences: parishes in the West are least likely to conduct meetings only in English (38 percent) while those in the South are most likely to conduct meetings in this language (60 percent). Parishes in the West (44 percent) and Northeast (40 percent) are most likely to offer bilingual catechetical programs.

CATECHIST TRAINING

Most efforts to train catechetical leaders (56 percent) are provided through diocesan offices while 27 percent is done directly by parish staff. The majority of parishes benefit from a combination of both sources. Apostolic movements and religious orders also provide catechetical training in these parishes (5 percent and 4 percent of all efforts, respectively).

PARISH PROGRAMS AND MINISTRIES: PERCENTAGE OF PARISHES OFFERING EACH THAT CONDUCT THESE IN SPANISH, BY REGION



Forty-five percent of catechists in responding parishes reportedly receive formation specifically oriented to teach Hispanic children and youth.

RESOURCES USED FOR CATECHESIS WITH HISPANIC CHILDREN

Forty-five percent of parishes with Hispanic ministry indicate that they use printed materials to educate Hispanic children in the faith. Of those parishes using printed materials...

- Seventy-two percent use bilingual publications
- Twenty-three percent use publications only in English
- Five percent use publications only in Spanish

Nine in ten parishes using printed materials follow textbooks. Only 10 percent of these parishes follow the

Sunday lectionary as the primary text for faith formation of Hispanic children.

GETTING HISPANIC PARENTS INVOLVED

Most parishes with Hispanic ministry (66 percent) offer initiatives to involve Hispanic parents in the religious education programs in which their children are enrolled. This is most common in parishes in the West (78 percent) and least common in the South (59 percent).

The following chart highlights the areas in which Hispanic parents are involved when participating in these initiatives and the percentage of parishes saying they offer them. The percentages do not correspond to the total number of parents participating in such initiatives or programs.

| PARENTAL INVOLVEMENT IN RELIGIOUS EDUCATION PERCENTAGE RESPONDING "YES" | |
|--|-----|
| DO HISPANIC/LATINO(A) PARENTS FORMALLY PARTICIPATE IN THE RELIGIOUS EDUCATION PROGRAM(S) FOR THEIR CHILDREN? | 66% |
| IF YES... | |
| ARE THE MEETINGS WITH THESE PARENTS CONDUCTED IN SPANISH? | 87% |
| ARE PARENTS REQUIRED TO ATTEND MASS WITH THEIR CHILDREN? | 85 |
| ARE PARENTS ASKED TO FULFILL A HOMEWORK ASSIGNMENT WITH THEIR CHILDREN? | 71 |
| DO THEY GATHER FOR CLASSES AT THE SAME TIME THEIR CHILDREN MEET? | 69 |
| ARE PARENTS ASKED TO DO SERVICE PROJECTS WITH THEIR CHILDREN? | 56 |
| WHEN THESE PARENTS MEET DO THEY... | |
| DISCUSS A TOPIC ABOUT ADULT FAITH | 65% |
| DISCUSS THE SAME TOPIC THEIR CHILDREN ARE STUDYING | 55 |
| READ SCRIPTURES | 53 |
| WATCH A RELIGIOUS VIDEO | 27 |
| PRAY THE ROSARY | 13 |
| "OTHER" | 28 |

Faith Formation of Hispanic Adults

Seventy-nine percent of parishes with Hispanic ministry offer initiatives of faith formation for Hispanic adults. Two-thirds of these (62 percent) meet on a weekly basis. The Northeast has the largest percentage of parishes with faith formation offerings for Hispanic adults (90 percent), followed by the South (85 percent), the West (76 percent), and the Midwest (71 percent).

ENROLLMENT OF HISPANIC ADULTS

The number of people attending religious education classes for Hispanic adults is relatively small in most communities. The average of Hispanic adults participating in these initiatives is 44. Almost half (46 percent) of parishes report having fewer than 20 Hispanic adults enrolled in initiatives of adult faith formation. These numbers are significantly low when compared with the average number of Hispanic children in religious education programs in these parishes, namely 265.

LANGUAGE OF INSTRUCTION

The vast majority of parishes (79 percent) offering faith formation programs for Hispanic adults conduct meetings primarily in Spanish. Sixteen percent conduct these meetings bilingually. Five percent offer classes for this group primarily in English. Parishes in the Northeast are most likely to conduct these meetings in Spanish (85 percent). Parishes in the West are most likely to have bilingual meetings (19 percent).

CATECHETICAL RESOURCES USED FOR CATECHESIS WITH HISPANIC ADULTS

Seventy-eight percent of parishes with religious education programs for Hispanic adults use printed materials. The majority (58 percent) primarily use

materials written in Spanish, 16 percent bilingual materials (Spanish and English), and 4 percent resources written in English. Parishes in the Northeast are most likely to use resources in Spanish (81 percent) while those in the South are most likely to use them in English (11 percent).

SPACES FOR ADULT FAITH FORMATION

The five most common spaces for faith formation of Hispanic adults in parishes with Hispanic ministry are:

1. RCIA (highlighted by 69 percent of parishes)
2. Bible study groups (highlighted by 60 percent of parishes)
3. Regular catechetical program (highlighted by 42 percent of parishes)
4. Small ecclesial communities (highlighted by 30 percent of parishes)
5. Prayer workshops (highlighted by 19 percent of parishes)

Other spaces mentioned for faith formation of Hispanic adults: baptism preparation, charismatic prayer group, and marriage preparation.

Faith formation as part of the RCIA process is most common in the Northeast. Parishes in the South are the most likely to offer Bible study courses.

Ministry to Hispanic Youth: Glimpses

PASTORAL PROGRAMMING FOR HISPANIC YOUTH

Only four in 10 parishes with Hispanic ministry have formal programs to minister specifically to Hispanic youth. The Northeast and West have the largest proportion of parishes with such programs (45 percent), followed by 36 percent of parishes in the Midwest and 26 percent of parishes in the South.

Forty-five percent of parishes with pastoral programs for Hispanic youth hold their meetings mainly in Spanish, 42 percent do it bilingually, and 13 percent in English. Parishes in the South are most likely to hold meetings in Spanish (69 percent).

Data collected from representatives of 1,311 Hispanic parish youth groups (grupos juveniles) participating in the process leading to the 2006 Primer Encuentro Nacional de Pastoral Juvenil Hispana (First National Encounter for Hispanic Youth and Young Adult Ministry) yielded the following observations about language use in these groups: 59 percent held meetings mainly in Spanish, 29 percent did it bilingually, and 12 percent in English.¹⁵

Comparing both sets of results, we may be seeing a move toward more bilingual Hispanic youth groups in the last seven years.

THE CHALLENGES OF DOING HISPANIC YOUTH MINISTRY AT THE PARISH LEVEL

Pastoral leaders in parishes with Hispanic ministry were asked the following open-ended question: *What would you say are the biggest challenges serving Hispanic youth in your parish?* Hundreds of responses were offered, most of which can be broadly summarized in the following four categories:

1. Minimal or no interest in church-related activities on the part of Hispanic youth and their families.
2. Dire socio-economic circumstances (e.g., poverty, violence, lack of access to good education, addiction) within which young Hispanics must constantly negotiate survival every day, thus rendering organized religion at the bottom of their priorities.

3. Lack of resources to invest in ministerial programs that truly connect with the reality and interests of Hispanic Catholic youth.
4. Multiple demands that young Hispanics must face as they negotiate identities in the middle of a highly pluralistic context.

OUTREACH TO HISPANIC YOUTH IN GANGS OR DETENTION

Only four percent of parishes in this study have developed outreach programs for Hispanic youth involved in gangs. Five percent have some form of ministry to imprisoned Hispanic youth, the largest number of these parishes in the West: 10 percent of parishes in this region do so.

PASTORAL LEADERS SERVING HISPANIC YOUTH

Two-thirds of parishes with Hispanic ministry have a pastoral leader overseeing youth ministry for the whole parish. This is most common in parishes located in the Northeast (75 percent). Who are the youth ministers in these parishes?

- Forty-nine percent are volunteers
- Fifty-two percent are Hispanic
- Fifty-eight percent speak Spanish

However...only 26 percent of parishes report having a pastoral leader dedicated primarily to working with Hispanic youth. Who are the pastoral leaders in these parishes working primarily with Hispanic youth?

- Seventy percent are volunteers
- Ninety-two percent are Hispanic
- Forty-five percent are responsible for another ministry in the parish. Most in this group are responsible for religious education programming.

Parishes with Hispanic Ministry and Catholic Schools

Forty-five percent of responding parishes have or share responsibility for a Catholic school. Based on background data gathered for the present study, this percentage is significantly higher compared to the estimated 33 percent of all parishes with Hispanic ministry in similar relationships with Catholic schools. A majority of responding parishes in the Northeast (56 percent) and Midwest (54 percent) have or share responsibility for a school. A much smaller proportion does so in the South (34 percent) and West (44 percent).

HISPANIC STUDENTS

Among the parishes with Hispanic ministry that have or share responsibility for a Catholic school, nearly nine in 10 indicate that this is an elementary school campus. Only one in 10 (11 percent), indicate a direct relationship to a high school. The average number of students reported at schools associated with these parishes is 259, similar to the average enrollment in Catholic elementary schools nationwide. However, the average number of Hispanic students reported in these schools is 71 or 27.4 percent of the student population. This percentage is almost twice the national average of Hispanic students in all Catholic schools (15 percent).¹⁶ This finding suggests that parishes with Hispanic ministry have a positive impact upon enrollment of Hispanic children in Catholic schools that are closely associated with these communities.

HISPANIC TEACHERS

The average number of teachers reported in Catholic schools directly associated with parishes with Hispanic ministry is 21. This number is slightly higher than the average number of teachers in Catholic schools nationwide (18.5). The average number of teachers who are Hispanic in these schools is three (14 percent), more than twice the national average of Hispanic teachers in

Catholic schools (6.3 percent).¹⁷ Schools in the South and West are more likely to have more Hispanic and Spanish-speaking teachers than schools in the Midwest and Northeast. The higher the number of Hispanics in a parish that has or shares responsibility for a Catholic school, the larger the number of Hispanic and Spanish-speaking teachers.

A DISQUIETING GAP

There exist important national, regional, and local efforts to work with Hispanic families to send their children to Catholic schools. Parishes with Hispanic ministry are natural partners for Catholic schools to achieve this goal. However, data from the *National Study* reveals that the larger the number of Hispanic parishioners active in a parish, the less likely that community is to have or share responsibility for a school. Only 34 percent of those parishes where half or more parishioners are Hispanic have or share responsibility for a school. In contrast, parishes in which Hispanics are less than a quarter of the active parochial population constitute 60 percent of all parishes with Hispanic ministry that have or share responsibility for a Catholic school. These numbers reveal a disquieting gap between parishes with large Hispanic populations and Catholic schools.

Parishes with Hispanic ministry where a majority of parishioners attending Mass are Hispanic seem uniquely positioned to partner with Catholic schools to enroll Hispanic children and youth. On average, Catholic schools associated with parishes where Hispanics are more than half of all active parishioners have 133 Hispanic students while the average for those with fewer active Hispanic parishioners is 35 Hispanic students.

Passing On the Faith in Hispanic Ministry: Observations

The presence of Hispanic Catholics in religious education programs in parishes with Hispanic ministry is vibrant and refreshing. In these parishes about two-thirds of children enrolled in faith formation programs are Hispanic. The large participation of Hispanic children in programs of faith formation suggests the active presence of young families. It is encouraging that nearly four out of five parishes offer programs of faith formation for Hispanic adults. More than two-thirds of baptisms in parishes with Hispanic ministry are celebrated in Spanish, which provides a unique opportunity for adult catechesis. These efforts should be strengthened as much as possible. Particular attention is to be given to adult faith formation initiatives as Hispanic families pass on the faith to the largest sector—more than half—of the Catholic population in the United States in our day.

Most religious education efforts with Hispanics are organized around sacramental preparation. However, it is imperative that efforts also be made and resources invested in faith formation initiatives to reach out to special groups of Hispanics beyond this context (e.g., elderly, persons with disabilities, farmworkers, young workers, at-risk youth) in parishes with Hispanic ministry.

Language plays an important role in the process of faith formation of Hispanic Catholics. Most Hispanic adults active in parishes with Hispanic ministry prefer Spanish to share their faith and prefer resources in this language. Religious educators in the study repeatedly highlighted the need for appropriate materials to work with Hispanic adults. Most children are catechized in English or in bilingual sessions. Responses received reveal that slightly more than half of parishes with Hispanic ministry do not use printed materials for religious education with Hispanic children. This raises valid concerns about the strength of the curriculum as well as the systematic organization of themes to explore the faith in these communities. Diocesan

offices and publishing companies can do more to assist in this regard. In parishes where printed resources are used with children, the majority of these materials are bilingual. The use of bilingual resources underlines the fact that most Hispanic Catholic children and youth are growing up in de facto bilingual, bicultural environments. Bilingual materials also facilitate inter-generational conversations among Hispanic families where different family members may speak only one language—Spanish or English. Given the linguistic and cultural complexity of educating in the faith in parishes with Hispanic ministry, it should be expected that religious education leaders in these contexts, starting with those overseeing the structural organization of faith formation programs with this population, have the skills to work bilingually and biculturally.

In 2009 it was estimated that only 3 percent of school-age Hispanic children attended Catholic schools. Some progress has been made in the last five years in dioceses across the country to address this reality thanks to major initiatives to promote access of Hispanic children to these schools and significant financial investment on the part of parishes, dioceses, and foundations.¹⁸ Much remains to be done. However, the vast majority of school-age Hispanic Catholic children and youth do not attend Catholic schools. This staggering reality seldom gets enough attention and energy among pastoral leaders and others interested in investing in Catholic education. This highlights the crucial importance of religious education outside of Catholic schools. Parishes are often left to their own devices accompanying families to educate Hispanic children and youth in the faith. The level of investment in religious education and youth ministry programs for Hispanics in parishes, compared to the investment to facilitate access of Hispanics to Catholic schools, is abysmally low, almost nonexistent in many places, except for what these communities can do with the little they have. A focused conversation to better address this reality is overdue. ■

“Every parish is called to be the space where the Word is received and accepted, is celebrated and expressed, in adoration of the Body of Christ, and thus is the dynamic source of missionary discipleship.”

—CELAM, *Aparecida, Conclusions*, 172

Emerging Insights: Toward a Constructive Conversation



“Ministry among Hispanics requires an openness to pastoral and social realities that challenge the Church to respond with new ardor, methods, and expressions in ministry.”

—USCCB, *Encuentro and Mission*, n. 59

Ten Signs of Vitality in Parishes with Hispanic Ministry

The Hispanic presence in the Catholic parish is a gift and an opportunity for the Church in the United States to look at the twenty-first century with renewed hope and to creatively respond to the call to the New Evangelization.

1. **THE PARISH REMAINS A VERY IMPORTANT INSTITUTION FOR U.S. HISPANIC CATHOLICS TO BUILD COMMUNITY AND CELEBRATE THEIR FAITH.** On average, parishes with Hispanic ministry have larger numbers of Catholics attending Mass compared to all parishes nationwide. Approximately two-thirds of all baptisms in these communities are celebrated in Spanish.
2. **CATHOLICISM IN PARISHES WITH HISPANIC MINISTRY IS A *DE FACTO* BILINGUAL AND BICULTURAL EXPERIENCE.** These parishes are microcosms of the rich cultural diversity that is shaping Catholicism in many parts of the country and will continue to transform the U.S. Catholic experience in the future.
3. **MINISTRY IN PARISHES SERVING HISPANICS IS NEITHER A HOMOGENEOUS NOR A STATIC REALITY.** The vast diversity of experiences, backgrounds, contributions, and needs of this population is an invitation for pastoral leaders to constantly explore creative approaches to pastoral care and accompaniment.
4. **APOSTOLIC MOVEMENTS IN PARISHES WITH HISPANIC MINISTRY ARE SOURCES OF MUCH PASTORAL ENERGY.** Through their activities, they nourish Hispanic Catholics spiritually, foster leadership, and bring them closer to their faith tradition.
5. **A NEW GENERATION OF YOUNG HISPANIC PASTORAL LEADERS IS EMERGING IN THE CONTEXT OF PARISH LIFE. MANY ARE U.S.-BORN.** With the appropriate encouragement, support, and promotion these leaders will stay in ministry and make significant contributions.
6. **PARISHES WITH HISPANIC MINISTRY BENEFIT FROM THE EXPERIENCE OF MANY SEASONED LEADERS, HISPANIC AND NON-HISPANIC.** Most are bilingual and bicultural. Many have lived in Latin America and the Caribbean. Mindful of the continuous need to appropriately prepare for ministerial service in the United States, in a time of transitions they can offer invaluable insight.
7. **HISPANIC PERMANENT DEACONS CONSTITUTE ONE OF THE FASTEST-GROWING BODIES OF PASTORAL AGENTS IN POSITIONS OF LEADERSHIP IN PARISHES WITH HISPANIC MINISTRY.** They are joined by an also fast-growing and large contingent of Hispanic lay ecclesial ministers.
8. **DIOCESAN OFFICES OF HISPANIC MINISTRY (AND THEIR EQUIVALENTS) PLAY A FUNDAMENTAL ROLE SUPPORTING INITIATIVES TO SUPPORT HISPANIC MINISTRY IN PARISHES.** Within them their directors are the most valued assets. They embody important competencies for pastoral leadership that are necessary to serve in a culturally diverse Church.
9. **HISPANIC MINISTRY IN PARISHES IS ESSENTIALLY MINISTRY WITH YOUTH AND YOUNG FAMILIES, AN OPPORTUNITY TO SHAPE A NEW GENERATION OF CATHOLICS.** The average age of Hispanics in the United States is 27. About 55 percent of all U.S. Catholics under the age of 30 are Hispanic.
10. **TWO-THIRDS OF PARISHES WITH HISPANIC MINISTRY HAVE DEVELOPED INITIATIVES FOR HISPANIC PARENTS TO GET INVOLVED IN THEIR CHILDREN'S RELIGIOUS EDUCATION PROGRAMS.** When well organized, these initiatives are unique opportunities for adult faith formation. They also affirm the value of family catechesis.

Areas that Require Immediate Pastoral Attention in Parishes with Hispanic Ministry

The vibrancy of the Hispanic presence in parish life comes not without challenges. As Catholics in the United States work together to build stronger communities of faith, we must also pay close attention to several urgent dynamics:

1. PARISHES WITH HISPANIC MINISTRY WILL BE NOTABLY IMPACTED BY MAJOR TRANSITIONS DURING THE NEXT DECADE AS THOUSANDS OF CULTURALLY COMPETENT PASTORAL LEADERS APPROACH THE AGE OF RETIREMENT. Dioceses and ministerial formation programs must ensure that the new generations of pastoral leaders have the appropriate intercultural competencies to adequately serve the growing Hispanic population in parishes throughout the country.
2. MOST PASTORAL LEADERS OVERSEEING HISPANIC MINISTRY OBSERVE THAT INTEGRATION INTO THE LIFE OF THE PARISH AMONG HISPANIC CATHOLICS OF ALL AGES—IMMIGRANTS AND U.S.-BORN—REMAINS AT A MINIMAL LEVEL. Parishes must engage in serious discernment with all their members, Hispanic and non-Hispanic, about building communities where all members find themselves at home. Dialogue is needed about how the idea of integration is perceived by the various communities that coincide in the Hispanic parish.
3. RESOURCES FOR MINISTRY IN PARISHES SERVING HISPANIC CATHOLICS ARE LIMITED AND, BY AND LARGE, UNEQUALLY DISTRIBUTED. Too many pastoral leaders serving Hispanic Catholics continue to oversee multiple areas of ministerial life with little or no means. In a world of limited resources, parishes with Hispanic ministry as well as dioceses must develop sound strategies to generously invest in the evangelization of Hispanic Catholics as a non-negotiable priority.
4. OFFERTORY GIVING FROM PARISHIONERS AT SPANISH LANGUAGE MASSES IS SIGNIFICANTLY LOW COMPARED TO THE SIZE OF THE HISPANIC POPULATION IN THE PARISH. About 20 percent of the parish weekly collection comes from these Masses. Yet, almost half of all parishioners attending Mass— typically in Spanish—in communities with Hispanic ministry are Hispanic. A comprehensive discussion is needed to address questions related to the financial sustainability of these parishes in light of how they currently operate while taking into consideration socio-cultural barriers and new ways to foster Christian stewardship.
5. THE PERCENTAGE OF U.S.-BORN HISPANIC PASTORAL LEADERS IN PARISHES AND DIOCESES REMAINS NOTICEABLY SMALL. Dioceses and parishes need to foster vocations to pastoral leadership among Hispanics born and raised in the U.S.—already a majority up to age 30. Hispanics in this group typically possess cultural and linguistic skills which, strengthened with appropriate training, can be significantly valuable to respond to the shifting demands of ministry with Hispanics and other groups in our culturally diverse Church.
6. THE NATURE OF THE ENGAGEMENT OF VOLUNTEER PASTORAL LEADERS IN PARISHES WITH HISPANIC MINISTRY NEEDS TO BE CAREFULLY ASSESSED. It is a positive development that a large number of volunteers generously share their time and talent serving Hispanic Catholics, which clearly illustrates the spirit of missionary discipleship to which the Church has called Catholics to embrace in our day. However, the delegation of major responsibilities associated with the pastoral care of Hispanics to volunteers, responsibilities that often require appropriate ministerial and theological training, some level of professional stability, and the ability to

participate in decision-making processes, is less than ideal. Parishes and dioceses must develop strategies to help volunteers with major pastoral responsibilities to improve the conditions within which they serve by procuring adequate ministerial formation, professional support, and integrating them more intentionally into the structures of the parish organization.

7. ABOUT ONE IN FIVE PASTORAL LEADERS SERVING HISPANIC CATHOLICS IN MAJOR MINISTERIAL POSITIONS IN PARISHES AND DIOCESES ARE NOT COMPENSATED. While clergy and vowed religious count on established support networks, a significant number of these unpaid leaders are lay women and men. Parishes and dioceses need to urgently attend to questions of fair compensation and parity with non-Hispanic ministries/ministers.
8. PASTORAL OUTREACH TO HISPANIC YOUTH, PARTICULARLY U.S.-BORN HISPANICS, IS MINIMAL IN PARISHES (AND DIOCESES) COMPARED TO THE SIZE OF THIS POPULATION. Lack of appropriate investment in ministry with this population at a time when most young Catholics in the country are Hispanic is self-defeating.
9. A WIDENING DISTANCE BETWEEN PARISHES WITH LARGE HISPANIC POPULATIONS AND CATHOLIC SCHOOLS MAY UNDERMINE THE DEVELOPMENT OF A “CATHOLIC SCHOOL CULTURE” AMONG HISPANIC CATHOLICS. Such distance may also have a negative impact upon efforts to increase enrollment of Hispanic children and youth in Catholic schools.
10. BESIDES FAMILIES, PARISHES ARE THE MOST READILY AVAILABLE RESOURCES FOR THE VAST MAJORITY OF HISPANIC CATHOLIC CHILDREN AND YOUTH NOT ENROLLED IN CATHOLIC SCHOOLS TO FORMALLY LEARN THEIR FAITH TRADITION. Serious investment in faith formation initiatives for this school-age population at the parish level is urgent.
11. VERY FEW HISPANICS PARTICIPATE IN ADULT FAITH FORMATION PROGRAMS DESPITE THE FACT THAT MOST PARISHES SERVING HISPANICS OFFER INITIATIVES IN THIS AREA. Parishes and dioceses need appropriate tools designed to adequately measure progress and effectiveness of adult faith formation among Hispanics. The development of such tools must involve Hispanic adults and the catechetical leaders working with them.
12. FEW EFFORTS ARE DEDICATED IN PARISHES TO DEVELOPING PROGRAMMING AND RESOURCES TO CONSISTENTLY REACH OUT TO NON-TRADITIONAL HISPANIC CATHOLIC POPULATIONS. Regular parish initiatives seldom focus on inactive Hispanic Catholics. Very few parishes have developed strategies to serve Hispanic Catholics, many of them young, who live in at-risk circumstances, are imprisoned, have joined gangs, or live in other marginal situations.

ENDNOTES

- 1 The term “Hispanic” evokes the legal and direct connection to Spain in the sixteenth century. Another term, “Latino,” has gained currency as referring to persons born in the United States with a Spanish-speaking heritage. The use of “Hispanic” in this report reflects stylistic preference, keeping with official use by government agencies, Church documents, and traditional pastoral practice.
- 2 The most recent study focusing on a large sample of Hispanic Catholic and Protestant congregations together was the *National Survey of Leadership in Latino Parishes and Congregations* led by Anthony Stevens-Arroyo as part of the Program for the Analysis of Religion among Latinos/as (PARAL). More information about the NSLLPC is available at http://dephome.brooklyn.cuny.edu/risc/publications_Survey.htm#aris.
- 3 See Joseph Gremillion and David C. Leege, *Post-Vatican II Parish Life in the United States: Review and Preview*. Notre Dame Study of Catholic Parish Life. Report 15. University of Notre Dame, 1989. Available at <http://icl.nd.edu/assets/39500/report15.pdf>.
- 4 Historical analysis developed by Anthony Stevens-Arroyo and Hosffman Ospino.
- 5 The following works engage these questions more in depth: Timothy Matovina, *Latino Catholicism: Transformation in America's Largest Church*. Princeton, NJ: Princeton University Press, 2012; Hosffman Ospino, *Hispanic Ministry in the 21st Century: Present and Future*. Miami, FL: Convivium Press, 2010.
- 6 Cf. USCCB, Hispanic Ministry at a Glance, available at <http://www.usccb.org/issues-and-action/cultural-diversity/hispanic-latino/demographics/hispanic-ministry-at-a-glance.cfm>. Accessed on April 21, 2014.
- 7 Catholic self-identification among Hispanics, especially those who are U.S.-born, has been on a continuous decline for the last two decades. See Barry A. Kosmin and Ariela Keysar, *American Religious Identification Survey (ARIS 2008)*. Summary Report. Hartford, CT: Institute for the Study of Secularism in Society & Culture, March 2009, available at http://commons.trincoll.edu/aris/files/2011/08/ARIS_Report_2008.pdf. See also Paul Taylor, Mark Hugo Lopez, Jessica Hamar Martinez, and Gabriel Velasco, *When Labels Don't Fit: Hispanics and Their Views of Identity*. Washington, D.C.: PEW Hispanic Center, April 4, 2012, available at <http://www.pewhispanic.org/files/2012/04/PHC-Hispanic-Identity.pdf>.
- 8 This is consistent with other recent CARA response rates for parish surveys asking for a response from pastoral leaders in similar roles.
- 9 See Mark M. Gray, Mary L. Gautier, and Melissa A. Cidade, *The Changing Face of U.S. Catholic Parishes*. The Emerging Models of Pastoral Leadership. Washington, D.C.: CARA, 2011. Available at <http://emergingmodels.org/wp-content/uploads/2012/04/Changing-Face-of-US-Catholic-Parishes.pdf>.
- 10 Ibid.
- 11 Ibid.
- 12 See “U.S. Catholics: Key Data from Pew Research” (February 25, 2013) available at <http://www.pewresearch.org/key-data-points/u-s-catholics-key-data-from-pew-research/#attendmass>. Accessed on April 21, 2014.
- 13 See Mary L. Gautier, Paul M. Perl, and Stephen J. Fichter, *Same Call, Different Men: The Evolution of the Priesthood Since Vatican II*. Collegeville, MN: Liturgical Press, 2012.
- 14 Respondents were instructed that questions applied to all “offices overseeing ministry to Hispanic/Latino(a) Catholics.”
- 15 See National Catholic Network de Pastoral Juvenil Hispana - La Red, Primer Encuentro Nacional de Pastoral Juvenil Hispana. Washington, D.C.: USCCB, 2008, 97.
- 16 See Dale McDonald and Margaret M. Schultz, *U.S. Catholic Elementary and Secondary Schools 2013-2014*. Washington, D.C.: NCEA, 2014.
- 17 Ibid.
- 18 See the two reports published by the University of Notre Dame’s Catholic School Advantage initiative to increase the percentage of Latino children enrolled in Catholic schools: *To Nurture the Soul of a Nation* (2009) and *Renewing Our Greatest and Best Inheritance* (2013). Both available at <http://ace.nd.edu/catholic-school-advantage/>.

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Hosffman Ospino is an Assistant Professor of Hispanic Ministry and Religious Education at Boston College, School of Theology and Ministry, where he is also the Director of Graduate Programs in Hispanic Ministry. Dr. Ospino holds a Master's degree in Theology with concentration in Church History and a Ph.D. in Theology and Education from Boston College. His research focuses on the conversation between faith and culture and how such interchange shapes Catholic educational and ministerial practices, particularly in culturally diverse contexts. He has authored and edited several books as well as dozens of essays in these areas. He is an officer of the Academy of Catholic Hispanic Theologians of the United States. Dr. Ospino is actively involved in Hispanic ministry at St. Patrick Parish in Lawrence, MA.

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