PART I.
THE LATINO FAITH COMMUNITIES

I.1 Size

Latinos Faith communities vary in size from fewer than 100 members to more than 10,000.

- The median size of a Latino faith community is 250 members.

To better understand the influences of size in a Latino faith community, the NSLLPC used three categories:
- Small: less than 100 members
- Moderate: from 100-349 members
- Large: from 350-1,000 members
- Mega: 1,000+

Graph I.1.1 below shows the distribution of Roman Catholic faith communities by all other denominations in each of these size categories.

Graph I.1.1

Size of Membership By Roman Catholic and All Other Denominations
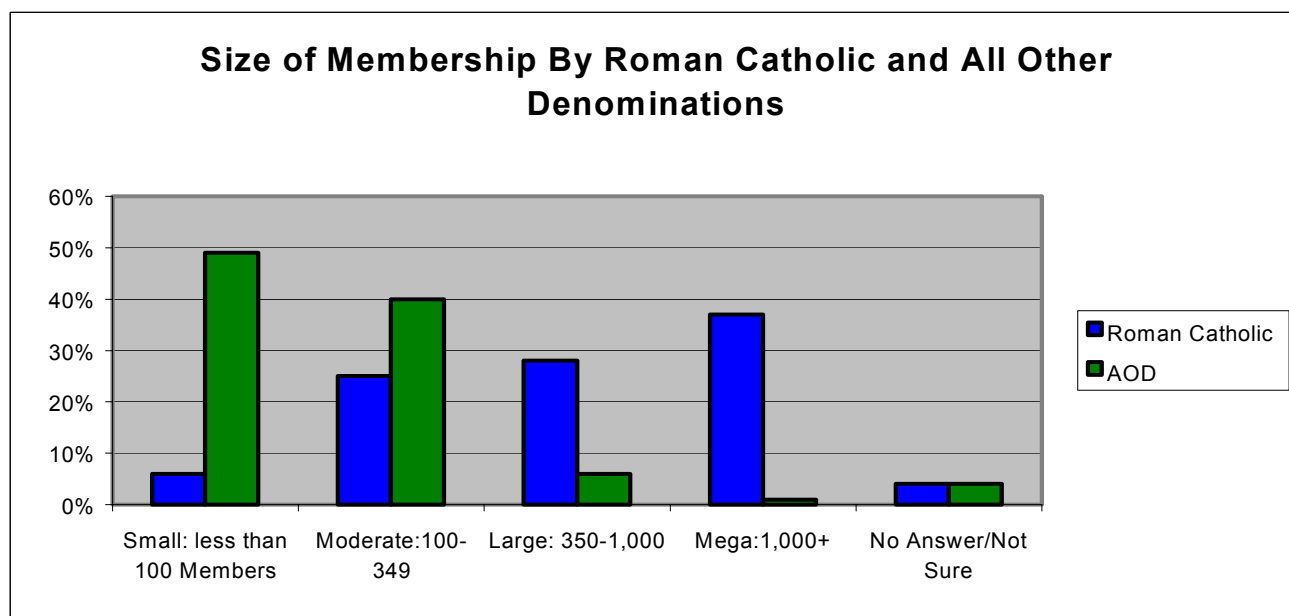
- More than a third of Roman Catholic parishes have more than 1,000 Latino members, while only 1% of congregations in all other denominations are so large.

- Most Latinos are in faith communities that are larger than the average of 100 members reported by for all parishes and congregations in the United States (FACT: figure 1.2, pg. 8).

- Half of the Latino congregations from the Protestant and Reform traditions are the same size as reported by FACT for all faith communities, less than 100 members.

The difference in size between the majority of Roman Catholic parishes serving Latinos and congregations of all other denominations reflect historical patterns of organizational structure.

Many congregations in the Protestant and Reform traditions are organized by Spanish-speaking members and have only Hispanics in the congregation.

The NSLLPC defined "faith community" as "Latinos/Hispanics formally organized for worship and service."

- By this definition, it is possible to have Latino faith community within a parish or congregation that serves other linguistic or ethnic faith communities.

National & Territorial Parishes Among Roman Catholics

National parishes are faith communities organized to serve a specific group, regardless of where the individuals reside.
Mexican or Cuban national parishes, for example serve only Spanish-speaking Catholics

National parishes are typically smaller than territorial parishes and there has been a policy within U.S. Catholicism for more than 50 years to avoid founding new national parishes.

Territorial parishes serve all the persons in a specific geographical area determined by a bishop. Territorial parishes are organized into a diocese, which is also determined according to specific geographical boundaries. In the United States, according to both church law and local statues, the head bishop or "ordinary" is the legal head of the diocese and responsible for the general administration and finances of all parishes in his jurisdiction. When use of the Spanish language is required, the bishop will often finance the language instruction of a priest, if no native Spanish-speaker is available.

When Roman Catholic territorial parishes serve Latinos:

- ❑ Mass and the sacraments are offered in Spanish.
- ❑ There are church societies and groups that provide ministry geared to the special needs of Latinos/as.
- ❑ Serving Latinos in this way does not eliminate similar services to the English-speaking or to other language groups, such as Haitians, Filipinos, Vietnamese, Italian, Polish or other such groups.
- ❑ All the different faith communities belong to the same parish, under only one pastor who coordinates the ministry to each of the participating faith communities
- ❑ Finances are shared by each group within the parish.

Some Protestant congregations, especially those in city areas where the numbers of Euro-Americans have diminished, organize similar multi-lingual faith communities.

- Overall, 52% of Latino faith communities share space with a faith community that uses another language, most often English.
- 75% of Roman Catholic parishes and 37% of Latino congregations in all other denominations shared space in 1999 with another faith community.

I.2 Growth in Old and New Latino Faith Communities

Membership growth is always a sign of vitality in a religious organization. The NSLLPC asked the heads of the faith communities for the number of members, comparing the year 2000 with 1995.

The increase in the number of new faith communities was accompanied by membership growth in three out of four of parishes and congregations that existed before 1995.

- 78% of the Latino faith communities founded before 1995 reported growth in membership.
- 17% of the pre-1995 Latino faith communities reported approximately the same number of members in 1999.
- Only 9% of the pre-1995 Latino faith communities reported shrinkage in the number of members during that time frame.

The growth rates of Latino faith communities of all denominations compare favorably with the national findings for many denominations reported in FACT.

- ❑ FACT reported that 51% of pre-1995 churches were growing congregations and parishes in 1999.
- ❑ 31% were stagnant.
- ❑ 19% had decreased membership.

- In contrast, 83% of Latino faith communities in 1999 were newly founded (after 1995) or had grown in membership since that time.
- 6% of all Latino faith communities in 1999 had decreased in membership since 1995.

Why do Latino Faith Communities Shrink?

Many small Latino congregations rent a building with funds from the offerings of the members. Growth in membership often challenges the faith community with a need to find a larger space. At times, it is easier for a congregation that grows from 60 to 120 members to divide in two. In such a case, the faith community could report a shrinking of the membership even though the splitting into two congregations represents an overall growth pattern.

In other places, the neighborhood might change on account of gentrification so that the number of Hispanics living near the church building is reduced.

The founding of new faith communities is an important effect of the rapid growth of the number of Hispanics in the United States.

Of the 883 Latino faith communities in the sample:
- 64% were established before 1995: We define them as "old" congregations.
- 22% were established in 1995 or later: We define them as "new" congregations
- 14% of the heads of Latino faith communities were not sure when they were established.

The founding of new Latino faith communities since 1995 was found in both Roman Catholics and all other denominations.

- 17% of Roman Catholic faith communities are new
- 27% of all other denominations reported faith communities that are new.

As indicated above in the previous section, more than a third of Roman Catholic faith communities have 1,000 or more members, while 49% of the Latino congregations in all other denominations have fewer than 100 members.

Number of churches, number of members...

In assessing growth, it is important to distinguish between an increase in the number of churches and the number of members. Two new faith communities with 100 members each would not represent the growth in membership for an existing church that increases from 1,000 to 2,000 Latino /as members. The NSLLPC found a smaller percentage increase in the number of Roman Catholic faith communities than for all other denominations, but this should not be interpreted to mean that since 1995 there have been fewer new Latino members in Roman Catholic parishes than in all other denominations.

Where are these post-1995 Latino faith communities?

- Some of the new faith communities are located in "old churches" because Hispanics have revitalized the membership.

- Some faith communities are themselves new churches, founded because of the increase of Latino population in areas where there have always been significant numbers of Hispanics.

- Some are in states that have small numbers of Latinos in 1990, but which have more than doubled their Hispanic population in 2000, a process we describe as part of the "Latino Diaspora".

I.3 Worship Services

The weekend worship service offered in the Spanish language is a defining moment for Latinos/as faith communities, although some do not meet every week.

- 71% offered worship services in Spanish every weekend, Saturday-Sunday

The weekend service is not the only time for prayer. Many faith communities offer services in Spanish during workdays of the week.

- 52% hold Spanish services during the week, Monday-Friday

Roman Catholic parishes were more likely than all other denominations to have weekday services in Spanish.

- 84 % of Roman Catholic faith communities hold services in Spanish during the week.
- 74% of congregations in all other denominations hold Spanish language services during the week.

Latino faith communities use English for special occasions when requested by the members.

- 81% offer baptisms, weddings and funeral services in English to Latino/Hispanic members.

I.4 Ethnicity, Race and Nationality in the Latino Faith Community

At times, **ethnicity**, **race** and **nationality** are used imprecisely in describing Latinos/as. Strictly speaking "Hispanic" or "Latino/a" are terms of pan-ethnicity, meaning that they group together disparate nationalities and ethnic groups under a single classification because of several shared characteristics. One might say that "Hispanic" and "Latino/a" are "constructed identities", but that does not mean that they lack empirically verifiable elements. Traits shared by Latinos/as include: language usage, cultural patterns, food preferences, family and social behavior. The

PARAL Study paid special attention to the ways these common traits affect the dynamics of identity within religious interactions.

This section of the PARAL Report explores the meaning of **ethnicity**, **race** and **nationality** for Latino parishes and congregations, while Part II describes how the heads interpret these terms for their own ethnic, racial and nationality identities**.**

Ethnic, Racial and Nationality Definitions

The country where a person was born determines **nationality**.
--But "nationality" is not the same as "citizenship." A person may be foreign-born and acquire U.S. citizenship, i.e., become a naturalized citizen.

The place where some of one's ancestors were born is a factor in determining **ethnicity**.
-- But the cultural identity of one's ancestors regarding language, religion, or food choices may have no impact on certain individuals, and a great deal of effect on others.

Race is a category used for skin color and other physical characteristics.
-- But many Latinos/as are of mixed race and have skin color and other characteristics of more than one race.

Nationality and citizenship are important factors for the members of Latino faith communities.
- ❑ People born in the United States are U.S. citizens. This affects voting rights, educational benefits and employment opportunities.
- ❑ People born in Mexico, the Dominican Republic or other Latin American countries are citizens of those countries, unless they renounce such citizenship.
- ❑ In some cases, they have dual citizenship and become naturalized U.S. citizens without renouncing the citizenship of the country of their birth.

Puerto Ricans present a special case of nationality and citizenship.
- ❑ Puerto Rico has been a U.S. colony since 1898.
- ❑ All people born on the island of Puerto Rico are U.S. citizens.
- ❑ The Spanish language is the official language of Puerto Rico and the majority of Puerto Ricans on the island do not speak English.
- ❑ Birth and socialization on the island of Puerto Rico can be considered sociologically as the virtual equivalent of birth in Latin America

Not all Latinos/as are Latin Americans

It is common to lump together those born in Latin America with Latinos, i.e. persons of Latin American heritage living in the United States. Both groups are served by the churches and are included in this survey. However, there are more Latinos born in this country than Latin American immigrants residing here.

The 2000 Census reported:
> 39% Latin American immigrants
> 61% Latinos born in US

The children born in the U.S. to Latin Americans are not foreign-born Latin Americans.
> In 2000:
>> 29% of all Latinos are children of Latin Americans
>> 33% of all Latinos are children of US-born parents

Political and social status identities may enter into the use of certain terms:
- ❑ "Chicano" is popular in certain regions such as California, while "Mexican-American" is used in places like Texas. Both terms refer to a person with a family heritage from Mexico.
- ❑ New Mexico uses "Hispano" to designate descendants of settlers who arrived before Mexico gained independence in the 19th century.
- ❑ "Puerto Rican-Americans" is not a term commonly used to distinguish between those who reside on the island and those in the mainland US
- ❑ Specialized terms such as "Niyorican" for New York-born Puerto Ricans are currently used in some places.

The 2000 US Census provided a category for Hispanics to list their race separately from their ethnicity/nationality preference.
- ❑ Hispanics may choose to identify themselves by different racial terms such as "Black", "Native American" or "White."
- ❑ Latinos/as may be a combination of any or all of the above
- ❑ Hispanics may consider themselves a distinctive racial group, "Brown," but this is not included in the choices of the 2000 Census.
- ❑ "Non-Hispanic Whites" is the census term used for non-Latinos who are White.
- ❑ "Hispanic" rather than "Latino/a" is used in official census reports.

This report has adopted the following usage:
- Country of origin to denote a person born there: e.g. "Cuban" for a person born in Cuba.; "Mexican" for a person born in Mexico.
- The hyphenated "–American" for a person born in the United States to a parent or other ancestor from that country: e.g. "Cuban-American" for a person born in the US to a family whose origins are in Cuba.
- This report has used "Mexican heritage" so as to include the meaning of "Chicano," "Mexican-American" and "Hispano."

- "Euro-Americans" for Non-Hispanic Whites.
- "Hispanic" rather than "Latino/a" when directly citing the US Census.
- "Mexican American" for persons in New Mexico who often call themselves "Hispano" because they are descendants of settlers who come to the territory under Spain and before the establishment of the Mexican Republic.

How do ethnicity, race and nationality affect the Latino faith community?

The NSLLPC surveyed parishes and congregations serving Latinos regarding interactions of two specific types:
- **Latinos/as and non-Latinos/as**, most often English-speaking persons of Euro-American descent, but sometimes African and Asian Americans as well.
- **Latinos/as with each other (Intra-Latino interactions)** when there are at least two significant Latino groups with different Latin American national or ethnic origins in the same faith community.

These two categories apply to a majority of those surveyed and sometimes both can be used to describe the same Latino faith community.

- Three out of four (75%) of Latino faith communities share space with a non-Latino group that uses a language other than Spanish in ritual and worship.
    All of the sites in the community studies segment of the PARAL Study include faith communities of this type where there is a non-Spanish-speaking group that shares space with Latinos/as.

- Nearly two out of three (64%) of Latino faith communities have two or more Latino groups as members.
We call such communities "Multi-Hispanic".
    Five of the eight community sites in the PARAL Study were of Multi-Hispanic parishes and congregations. Of these five, the one in Santa Fe, New Mexico considered the New Mexico born Hispanos (see definition above) as a different Latino group than the immigrants from Mexico and their children.

- 36% of Latino faith communities have only one significant Latino group as members.
We call such communities "Mono-Hispanic".
    The PARAL Study sites in San Antonio, Texas; Fresno, California and Southeastern Indiana can be considered examples of Mono-Hispanic faith communities.

- Only 16% of Latino faith communities surveyed lack non-Latino membership and have only one Latino group, Mono-Hispanic.
We call such communities "Homogenous."
    Homogenous faith communities are found in the PARAL Study sites of Southeastern Indiana; San Antonio, Texas and Fresno, California.

The interactions of ethnicity, race and nationality on aspects of congregational life are explored more fully in **Part I.11**: *Culture, Ritual and Worship* and **Part I.12**: *Conflicts*. Additionally, the

community studies treat these issues by use of participant observer analysis and recorded interviews.

I.5 Economic Characteristics and Finances

According to the 2000 Census, Hispanics are among the poorest segments of the U.S. population.

- ❑ While the median family income yearly for non-Hispanic whites was $45,904 in 2000, Hispanic had a median family income of $33,447 or 72.9% of the non-Hispanic white income.
- ❑ Because of a larger number of children in each household, the per capita income of Latinos/as ($12,011) was less than half of that for non-Hispanic whites ($24,919).

With such low income levels, it is more difficult for Latinos/as to support their faith communities only by free will donations as do more affluent segments of the population. Moreover, some Latinos/as repeat a tradition in some Latin American countries which do not have an established pattern for financial support of churches through weekly free-will offerings.

The survey in the PARAL Study found:
- In all, 44% of Latino faith communities receive subsidies, grants or funding.

The sources for the funding of this 44% are varied:
- 66% from the denomination and other religious sources.
- 16% from private foundations
- 11% from various sources
- 6% from government

Denominational subsidies are the most important type of additional funding.
- In all, one-third of faith communities receive a denominational subsidy.
- Only 25% of Roman Catholic Latino faith communities received denominational subsidies, contrasted with 44% of Latino faith communities in all other denominations.

However, the denomination is not the only source of funding.
- 24% of faith communities received grants or funding that serve Latino needs in 1999 from sources other than denominations.
- There is no statistical difference between Roman Catholic and all other denominations in this measure.
- Of the two-thirds that did not receive a denominational subsidy, about 17% received grants or funding from other sources in order to serve Latino needs.

Most subsidies are not large.
- In 1999, the median amount of denominational subsidy to Latino faith communities was $17,500.
- The median amount of grants from sources other than the denomination was $9,500.

I.6 Use Of Government Funds

The tradition of separating church and state is a topic frequently discussed today.

Is it constitutionally possible to send tax dollars to service agencies sponsored by faith communities?

Can tax money be spent on individuals using services supplied by religious organizations?

While the NSLLPC did not answer these legal questions, the survey does point to two areas of great interest in this matter for Latino faith communities: **Social Services** and **Education**.

Governmental Funds for Social Services in Latino Faith Communities
Attention to the material needs of people seeking social services is a crucial area for church-state cooperation to benefit Latinos/as.

- Less than 2% of Latino faith communities receive government funds for ministries related to educational and social services.

The very low percentage of faith communities participating as partners in government programs contrasts with those who consider it important to do so.
- 49% of the heads of the community felt it was important or very important to use government funds for social ministries.

Charitable Choice

New legislation called "Charitable Choice" has made it easier for faith communities to qualify for government funds to be spent on social services offered through religious institutions. However, there are many complicated procedures involved. The overall usage of Charitable Choice is significantly less for Latino faith communities than for African-American churches

Governmental Funds for Education in Latino Faith Communities
The Supreme Court of the United States ruled in June of 2002 that it was constitutionally possible to use tax dollars to supply vouchers for educating students in private, religious schools.

Our data showed:

- 27% of Latino faith communities surveyed had a school.
- 86% of Latino faith communities with a school were Roman Catholic.

The substantial difference between Roman Catholic and all other denominations in sponsoring private elementary schools may be explained by the size of the faith community.

- Nearly half (49%) of mega faith communities with 1,000+ Latino members sponsor schools.
- 9% of small Latino faith communities with less than 100 members sponsor schools.*

This includes churches with 1,000+ total membership, but with only 100 Latino members within those churches.

Of those faith communities **without** a religious school:

- 49% said yes they would start a religious school if there were government funds such as vouchers for private education.
- 44% said no to such funds.
- Roman Catholic faith communities (39%) are less likely than all other denominations (57%) to start a religious schools if vouchers were made available.

What is the relationship between a willingness to use vouchers for a private religious school and the openness to using government funds for the delivery of social services by a faith community?

- 74% of those in favor of government funds for social services also would support a private religious school with vouchers.
- Only 22% of those who do not think it important to use government funds for social services would favor having an elementary school with vouchers.

I.7 Ecumenical and Intercongregational Cooperation

Interaction with other faith communities can be described as:
"intercongregational" when the communities are in the same denomination;
"ecumenical" when the communities are of different denominations;
"interfaith" when the communities are of different religions, e.g. Christian-Jewish-Muslim.

The NSLLPC offered a series of such interactions beginning with the more intense such as a joint worship service wherein people pray together, and the less intense such as joint community councils and boards.

Measuring Ecumenical Participation

Because the Roman Catholic Latino faith communities tend to be considerably larger than the majority of the congregations of all other denominations, Latino neighborhoods may have more Protestant churches than Roman Catholic ones, even if there are more Latino Roman Catholics than members of all other denominations.

As a result, measurement of ecumenical activity is difficult to measure. For example, a Roman Catholic parish may participate in a Thanksgiving Day Service with 5 churches of other denominations. In counting such an event as ecumenical, the 5 Protestant/Evangelical churches have participated ecumenically, but only one Roman Catholic church is counted as having been ecumenical. It is to be expected, therefore, that even when there is ecumenical participation for Latino Roman Catholic faith communities, it will be found in fewer churches than among all other denominations.

The questionnaire distinguished between worship services and cooperation on social outreach and community issues.

Table I.7.1 shows the responses to each of the following interactions*

Ecumenical (Roman Catholic (RC) with All Other Denominations (AOD)

Intercongregational (Roman Catholic with Roman Catholic or All Other Denominations with All Other Denominations)

Interfaith (Roman Catholic of All Other Denominations with non-Christian (N-C) faiths.
*Also included are those who responded "No or None".

The ecumenical and intercongregational activities for Latino faith communities of all other denominations surveyed in the NSLLPC do not include Pentecostal denominations or unaffiliated churches which may not repeat the same patterns of interaction with Roman Catholics. These other churches are included in the community study segment of the PARAL Study.

Table I.7.1 Activities with Other Faith Communities by Denomination

Activity	RC	Yes-With AOD	N-C	NONE
1. Joint Worship Services				
Roman Catholic	40%	7%	1%	48%
All Others	35%	38%	1%	23%
2. Joint Ethnic Celebrations				
Roman Catholic	47%	2%	1%	40%
All Others	32%	27%	1%	32%
3. Joint Outreach				
Roman Catholic	51%	5%	2%	34%
All Others	39%	25%	4%	26%
4. Councils or Ministerial Assoc.				
Roman Catholic	29%	5%	1%	56%
All Others	34%	32%	2%	27%
5. Shared Religious Leaders				
Roman Catholic	28%	1%	0%	63%
All Others	32%	32%	2%	28%
6. Joint Economic Development				
Roman Catholic	16%	3%	1%	70%
All Others	16%	5%	1%	69%
7. Joint Community Organization				
Roman Catholic	30%	3%	2%	56%
All Others	28%	13%	4%	48%

Examining the Table I.7.1, the following conclusions may be drawn:
- Latino faith communities of all other denominations of the NSLLPC are considerably more likely than Roman Catholic ones to participate ecumenically in most activities with faith communities outside their denomination.
- **Joint Economic Development** (#6) shows low participation rates for all Latino faith communities, regardless of denomination: more than 2 out of 3 of both Roman Catholic Latino faith communities (70%) and all other denominations (69%) have no shared activity.
- Latino faith communities of all other denominations are twice as likely as Roman Catholic ones to participate in **Joint Worship Services** (#1), belong to **Councils or Ministerial Associations** (#4) and to **Share Religious Leaders** (#5).
- Roman Catholic faith communities are ten times more likely to have activities with other Roman Catholic faith communities than with congregations all other denominations in **Joint**
- **Ethnic Celebrations** (#2), **Joint Outreach** (#3), **Shared Religious Leaders** (#5) and **Joint Community Organization** (#7).
- Roman Catholic are six times more likely to interact with other Roman Catholics rather than with all other denominations in the following: membership in **Councils or Ministerial Associations** (#4) and 5 to 1 for **Joint Worship Services** (#1) and **Joint Economic Development** (#6).

Despite a low level of ecumenical interaction with Latino faith communities of all other denominations, Roman Catholic Latino faith communities are similar to the others for interactions within their own denomination.

- Intercongregational activities for all Latino faith communities is virtually the same for Roman Catholics with Roman Catholics and Protestants with Protestants in **Joint Worship Services** (#1), belonging to **Councils or Ministerial Associations** (#4), and **Shared Religious Leaders** (#5).

In certain types of intercongregational interactions, Roman Catholics exceed the participation rates of all other denominations.

- Roman Catholic Latino faith communities are considerably more likely than all others to have joint activities intracongregationally in **Joint Ethnic Celebrations** (#2), **Joint Outreach** (#3), **Joint Economic Development** (#6) and **Joint Community Organizations** (#7).

The higher likelihood of intercongregational participation for Latino Roman Catholic when compared with all other denominations may be explained by theology and denominational policies.

- ❑ Roman Catholic theology accepts commemoration of saints' days and patronal feasts as parts of worship and these patronal feasts often become ethnic celebrations as well.

- ❑ Latino Roman Catholic parishes have a tradition of inviting groups such as the Industrial Areas Foundation (IAF) and the Pacific Institute for Community Organizing (PICO) to help establish interparish agencies to provide services such as outreach, economic development and community organizing.

Cooperation with other churches in joint community economic development ventures has been measured for all faith communities nationwide *(FACT*, Figure 4.19; pg. 49*)* and is compared here with the results from the survey portion (NSLLPC) of the PARAL Study.

The graphs below compare social ministry partnerships for Latino faith communities by Roman Catholic and all other denominations as found by the NSLLPC of the PARAL Study with the national averages reported in FACT.

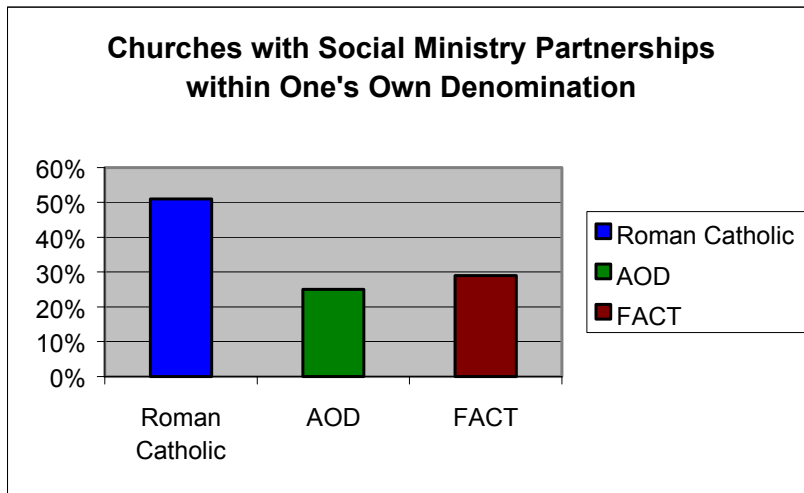The **Ecumenical** participation with other denominations is found in Graph I.7.2

Graph I.7.2

Churches with Social Ministry Partnership with Other Denominations
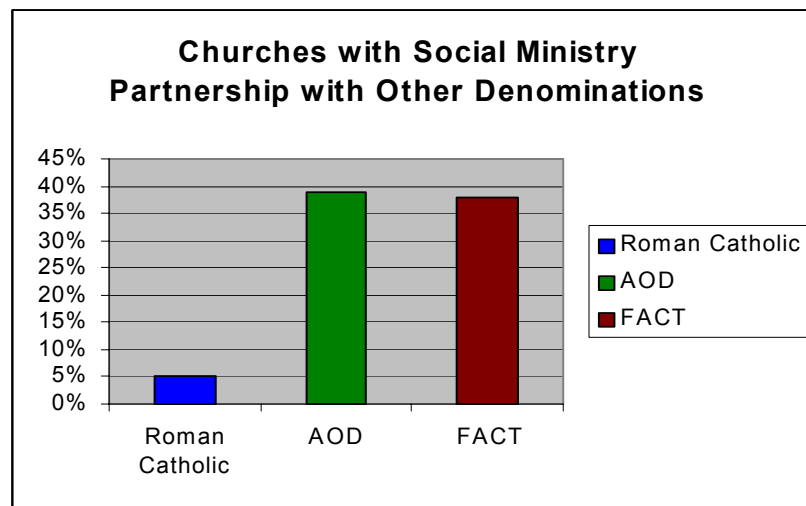
- Roman Catholic Latino faith communities showed significantly lower rates of participation with other denominations when compared with Latino faith communities of all other denominations and the national data reported by FACT.

- Latino faith communities of all other denominations are virtually identical with the national average reported in FACT where a majority of participating faith communities were of all other denominations.

The **Intercongregational** participation is shown in Graph I.7.3

Graph I.7.3

Churches with Social Ministry Partnerships within One's Own Denomination
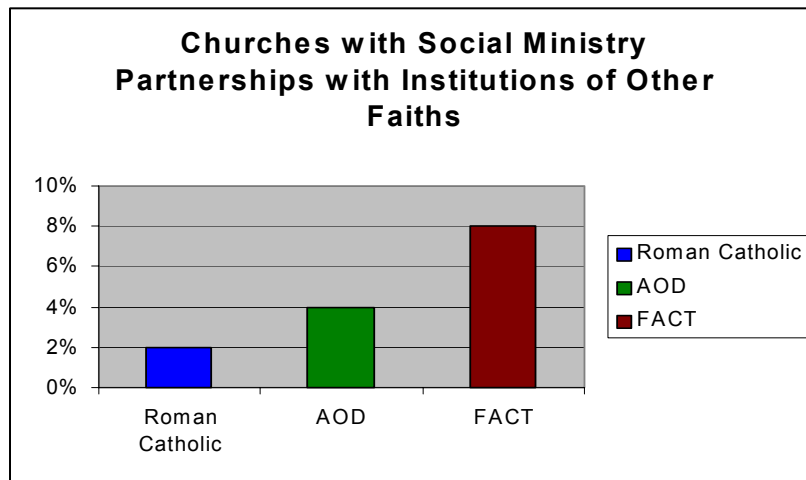

- Roman Catholic Latino faith communities are much more likely than Latino congregations of all other denominations to participate in social ministry within their own denomination.

- The rate of Roman Catholic Latino faith communities participation in intercongregational activities of social ministry is higher than the national finding reported by FACT.

Roman Catholic Latino faith communities are more likely to be involved in intercongregational activities in social ministry rather than ecumenical participation with other denominations. This may be a general pattern for all Roman Catholic faith communities, but which is not registered in the FACT statistics because the majority of FACT participants were of all other denominations

The survey asked all Latino Faith Communities about participation with other faiths such as Judaism and Islam.

This **Interfaith** dimension is found in Graph I.7.4

Graph I.7.4

Churches with Social Ministry Partnerships with Institutions of Other Faiths

- Latino faith communities, both Roman Catholic and of all other denominations have relatively low rates of cooperation with other faiths such as with Jews or Muslims than reported by FACT.

These considerably lower rates of interfaith activities in social ministry may allow several likely explanations.
   ❑ Jewish and Muslim faith communities may not be located in Latino neighborhoods.
   ❑ Official denominational participation with other faiths may fall on non-Latino faith communities within the respective denominations.
   ❑ Such interfaith celebrations may be conducted only in the English language.
   ❑ Jews and Muslims may have significantly different social needs than Latinos/as.

I.8 Social Justice Ministries

Many churches attend to material needs because they believe their faith must be put into practice. A variety of terms are commonly used for these ministries, such as ¨outreach¨ "social" "justice" and "wholistic".

The theologies of all the participating denominations teach that service to material needs is a requirement of faith.

Gospel Words for Ministry to Material Needs

Then the King will say to those on his right, Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me something to eat: I was thirsty, and you gave Me drink: I was a stranger and you invited Me in: naked, and you clothed Me: I was in prison, and you came to Me.' Then the righteous will answer him saying, 'Lord, when did we see You hungry and feed You, or thirsty, and give You drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? And when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Truly, I say you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.'

(Mt: 25: 34-40)

Outreach ministries can be placed in two classifications according to their intended effects: (cf. *FACT,* pg. 49)

- ❑ **Justice** – providing the service through volunteerism or generous financial giving.
- ❑ **Organizing** – i.e. creating new agencies or working with organizations that deliver services as well as provide advocacy for greater governmental attention to social programs.

The NSLLPC examined the type of outreach ministry very closely because:

- ❑ Latinos/as are poor in most cases and do not have financial sources sufficient to fund church efforts to attend to material needs.
- ❑ Latinos/as who organize to help the poor are often helping themselves.

The NSLLPC established various categories to measure the directness of the involvement of the faith community in addressing material needs:

- a service located in the parish or congregation
- referral to a religious agency
- referral to a secular agency
- encouragement to members to volunteer work
- not addressed at all

Parishes and congregations refer persons to agencies outside the faith community, usually because the faith community lacks the financial resources to attend to the material needs. Size is an important factor that limits the ability to offer services within the parish or congregation.

- ❑ There is not as much money raised from members' donations
- ❑ The space is more limited in the community's physical facilities
- ❑ There are fewer people to volunteer work

Although there are significant size differences for Roman Catholic parishes and the congregations of all other denominations, there is similarity in the types of ministries housed in the Latino parish or congregation. *(See Tables I..8.1 and I.8.2)*
- About half of all Latino faith communities offer leadership training, whether they have less than 100 or over 1,000 members.
- There are small differences by congregational size in the following services when offered by the faith community: **Excursions, Housing, Literacy Classes** and **Job Training**

There are large differences according to congregational size in the following:
Scouts and Similar Groups
- Offered in 20% of small congregations (less than 100 Latino/a members) but in 52% of mega faith communities (more than 1,000 Latino/a members).

Day-Care/Pre-school
- Offered in 18% of small faith communities but in 41% of mega faith communities.

English Classes
- Offered in 26% of small but in 44% of mega faith communities.

Immigration Services
- Offered in 20% of small, but in 38% of mega faith communities.

This pattern did not obtain, however, for:
> **Shelter for the Homeless**
> **Family Violence Programs**
> **Rehabilitation**
> **Health Clinics**

In such cases, size did not predict the offering of such services in the local faith community.

Comparison of Tables I.8.1 and I.8.2 show which social services are offered in, the local parish or congregation and when clients are referred to an outside agency. Some of these agencies are **religiously affiliated** and some are **secular**.

Table I.8.1 Non-Professional Services By Denominations

	Offered	Refer Religious Agency	Refer Secular Agency
1. Distribution of Clothing/Food			
Roman Catholic	70%	15%	4%
All Others	57%	13%	7%
2. Sports Groups			
Roman Catholic	37%	7%	20%
All Others	40%	7%	13%
3. Scouts Groups			
Roman Catholic	37%	7%	20%
All Others	40%	7%	13%
4. Excursions			
Roman Catholic	50%	5%	11%
All Others	60%	3%	10%
5. Disaster Victims			
Roman Catholic	54%	16%	9%
All Others	57%	14%	9%
6. Join Civic Marches			
Roman Catholic	34%	7%	10%
All Others	40%	3%	9%
7. Support Candidates			
Roman Catholic	12%	3%	17%
All Others	21%	1%	16%

- The most common services offered by a majority of Latino faith communities within their own facilities are: **Distribution of Clothing and Food** (#1); **Excursions** (#4) and aid to **Disaster Victims** (#5).
- Roman Catholic parishes were more likely (70%) to distribute clothes and food locally than all other denominations (57%).
- Offering clothing and food is a highly visible ministry, provided in local faith communities and through reference to other religious agencies: 85% of Roman Catholic faith communities and 70% of those of all other denominations.
- Latino faith communities in all other denominations were more likely (60%) than Roman Catholic ones (50%) to sponsor excursions.
- There was no statistical difference in either Roman Catholic faith communities of Latinos/as or those of all other denominations in offering aid to **Disaster Victims** (#5), sponsoring **Sports Groups** (#2) or **Scouts** (#3).
- Latino faith communities of all other denominations were somewhat more likely (40%) than Roman Catholic ones (34%) to join in **Civic Marches** (#6).
- Latino faith communities of all other denominations were significantly more likely to **Support Candidates** (#7) in elections (21%) than Roman Catholics (12%), although in both cases the support came **from less than a quarter** of all Latino faith communities in each denomination

Most educational programs and social services require at least one person with professional credentials to supervise the effort. Table I.8.2 shows the pattern for these social services.

Table I.8.2 Professional Services By Denominations

	Offered	Refer Religious Agency	Refer Secular Agency
1. Senior Citizens			
Roman Catholic	40%	12%	20%
All Others	27%	13%	24%
2. Shelter Homeless			
Roman Catholic	14%	26%	36%
All Others	11%	21%	34%
3. Immigration			
Roman Catholic	29%	33%	22%
All Others	30%	16%	26%
4. Housing			
Roman Catholic	13%	24%	41%
All Others	9%	14%	42%
5. AIDS Programs			
Roman Catholic	10%	20%	36%
All Others	11%	15%	35%
6. Family Violence			
Roman Catholic	24%	20%	35%
All Others	35%	13%	17%
7. Job Training			
Roman Catholic	8%	14%	50%
All Others	13%	13%	36%
8. Health Clinic			
Roman Catholic	16%	18%	47%
All Others	21%	10%	38%
9. Rehabilitation			
Roman Catholic	10%	15%	47%
All Others	11%	19%	35%
10. Day-Care/Pre-School			
Roman Catholic	35%	9%	28%
All Others	21%	13%	25%
11. English Classes			
Roman Catholic	38%	13%	29%
All Others	32%	9%	26%
12. Literacy Classes			
Roman Catholic	20%	14%	36%
All Others	22%	9%	28%
13. Leadership Training			
Roman Catholic	45%	19%	12%
All Others	65%	7%	7%
14. Youth Conferences			
Roman Catholic	55%	21%	5%
All Others	59%	11%	4%

Of the services that usually require trained personnel, **more than a quarter** of all Latino faith communities are most likely to provide within their own facilities at the local level, ministries that address the following: **Leadership Training** (#13), **Youth Conferences** (#14), **Senior Citizens** (#1), **English Classes** (#11), **Immigration** (#3), **Family Violence** (#6), and **Day-Care/Pre-School** (#10).

- The professional training required to prepare Latinos for leadership or to minister to young people is the most likely to be found at the local level of the parish or congregation.
- Roman Catholics (45%) are considerably less likely to offer leadership training in the local parishes than all other denominations (65%).
- There is no statistical difference in Roman Catholic offering youth retreats and conferences within the parish (55%) and the congregations of all other denominations (59%).
- Roman Catholics (19%) are more likely to refer leadership training to a religious agency, (i.e. a diocesan or national movement) than all other denominations (7%).
- Roman Catholics are more likely to send young people to a center or program outside the parish (21%) than all other denominations (11%).
- Roman Catholic parishes (40%) are more likely than faith communities of all other denominations (27%) to provide services to Latino/a senior citizens at the local level.

The survey of the PARAL Study found that some outreach ministries correspond to particular needs of the Latino faith community, much as FACT reported that congregations located in cities and the historically Black Protestant churches were found to be more likely to sponsor social justice programs than the national average (*FACT*, Figure 4.17; pg. 48).

- More than a third of all Latino faith communities provide English classes at the local level.
- Virtually 30% of all Latino faith communities nationwide provided immigration services.
- Latino faith communities were more likely to provide immigration services than the national average for the congregations surveyed in 2000. (*FACT*, Figure 4.12; pg. 46).
- There is no statistical difference between Roman Catholic and all other denominations in providing immigration services at the local level.

Legal and Illegal Immigration

The image of clandestine crossing of the Rio Grande at night is not the experience of all Latin Americans in the United States, especially those who are not from Mexico or Central America. Most Latin American immigrants have entered legally, although it is possible for a person to become an undocumented immigrant because of changing circumstances, such as accepting full-time employment, enrollment in college, or changed marital status. The penalties for even minor violations of the visa status sometimes include incarceration and even deportation. In virtually every case there is a protracted and expensive legal process. Given the complicated system, Latino immigrants, both legal and illegal, are often wary of governmental agencies and prefer to trust agencies related to the churches. It is not surprising that Latino faith communities make immigration services a high priority.

Of the services that usually require professional training but which were offered locally in less than a quarter of Latino faith communities:

* There was no statistical difference between Roman Catholics and faith communities of all other denominations in services such as: **Shelter for the Homeless** (#2), **Housing** (#4), **AIDS Programs** (#5), **Rehabilitation from addition to Drugs and Alcohol** (#9), and **Literacy Classes** (#12).
Latino faith communities of all other denominations were slightly more inclined to offer services locally against **Family Violence** (#6) and for **Job Training** (#7) than Roman Catholics

Catholic Charities is the largest religious agency offering social services in the United States. In most cases, Roman Catholic Latino parishes refer clients to religious agencies more often than all other denominations which do not have social service agencies on that scale.

## Catholic Charities and Charitable Choice

Since the early part of the twentieth century, social services from the Roman Catholic Church of the US have been coordinated through an agency known today as "Catholic Charities". While local offices and agencies are often located in church-owned buildings and policies conform to church teachings, Catholic Charities is an organization legally incorporated and distinct from the Roman Catholic Church. In current practice, Catholic Charities receives most of its funds from state and local government sources as well as free-will offerings from the faithful (See www.catholiccharitiesusa.org for further details).

There are about 1,400 local organizations affiliated with Catholic Charities with 50,000 employees and over 200,000 volunteers nationwide. An estimated 10 million people receive assistance from Catholic Charities each year and an increasing number of these clients are Hispanics.

Charitable Choice, as noted in Part I.6, would enable government funds to be sent to faith communities that do not yet have social services organized like Catholic Charities.

Graph I.8.3 compares Roman Catholics with all other denominations for references to religious and secular agencies in selected categories.

Graph I.8.3 - References for Social Services to Agencies by Denomination

Social Services to Referred Agencies by Denomination
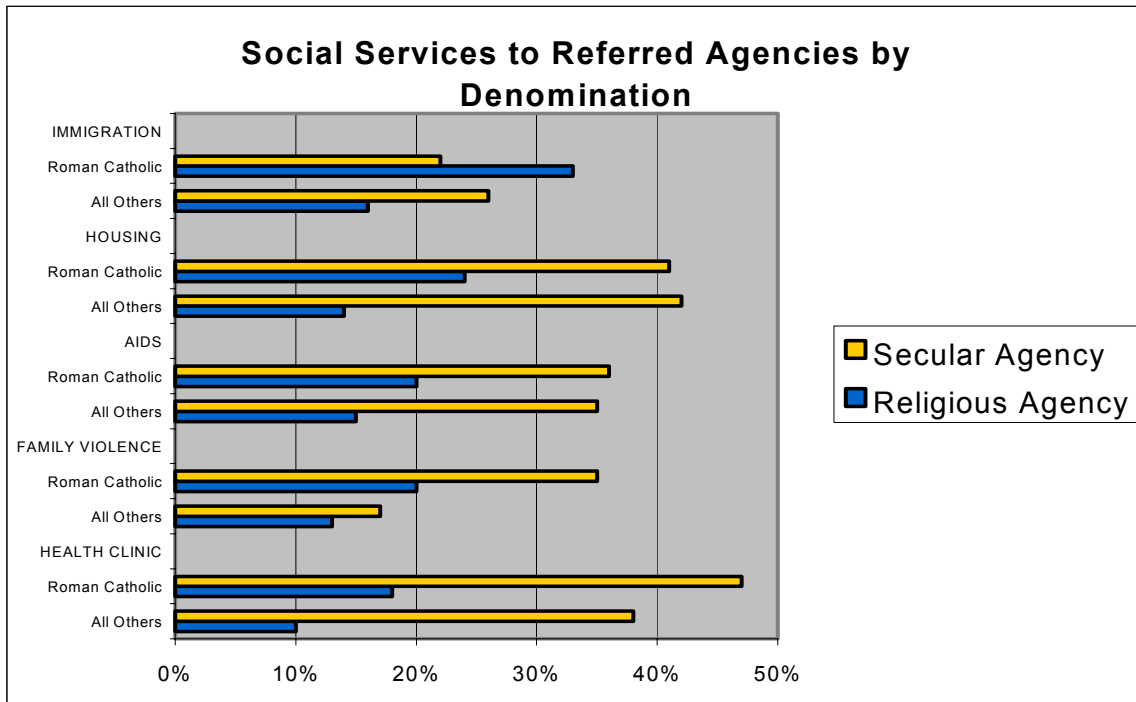
The graph shows that while the frequency of references to secular agencies (*yellow bar*) is about the same for both Roman Catholic and all other denominations, the references to religious agencies (*blue bar*) are higher in these categories for Roman Catholic faith communities.

The pattern in the referral of these services is for the Roman Catholic to exceed references to a religious agency than for Latino faith communities in all other denominations.

- Immigration services are more than twice as likely to be offered through a reference to a Roman Catholic religious agency (33%) than for references to religious agencies for all other denominations (16%).
- Latino faith communities of all denominations are considerably less likely (17%) than Roman Catholic ones (35%) to refer people to secular agencies in cases of family violence.
- Health clinic services are referred to secular agencies in more than third of all Latino faith communities, but Roman Catholic are more likely to make such references (47%) than all other denominations (38%).
- References to both religious and secular agencies are considerably lower for faith communities of all other denominations than for Roman Catholic ones.

Graph I.8.4 shows all other denominations are statistically as likely as Roman Catholic faith communities to refer to a religious agency or movement for ministries related to **Senior**

Citizens, Day Care or Pre-School, Rehabilitation from Drugs and Alcohol, and Job Training.

Graph I.8.4 - References to Agencies for Rehabilitation Services and Day Care by Denomination
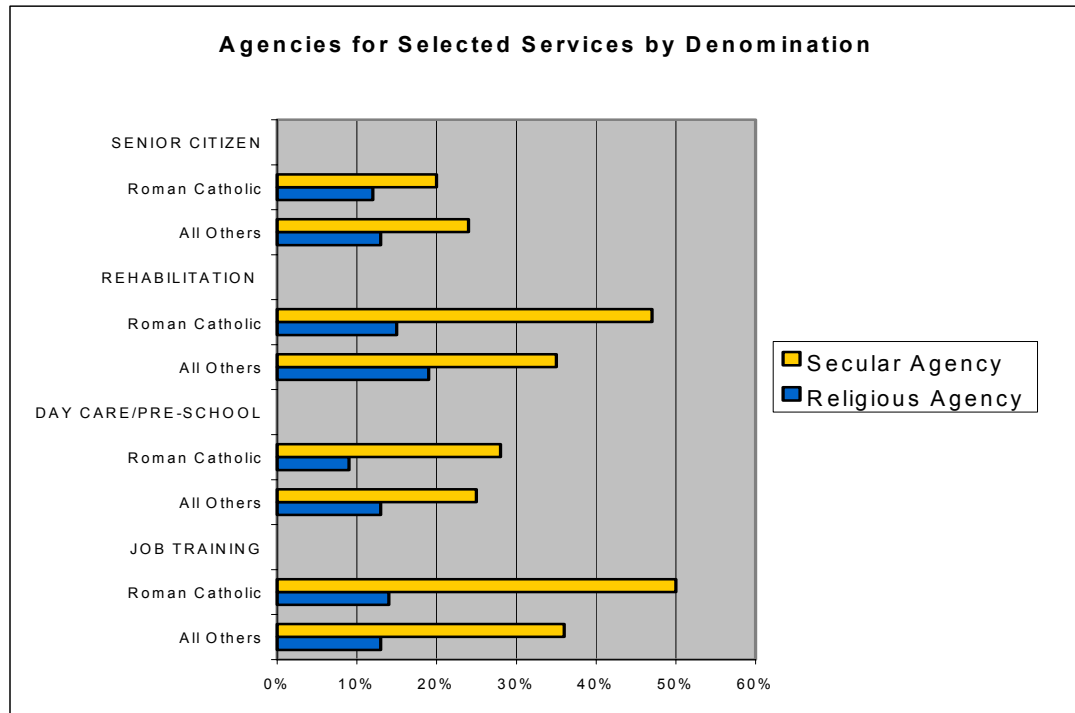
Graph I.8.4 shows that references to religious agencies (*blue bar*) is the same or higher for all other denominations than for Roman Catholics.

- In the cases of **Rehabilitation from drugs and alcohol** and **Job Training**, references to secular agencies (*yellow bar*) is considerably higher for Roman Catholics than for all other denominations.
- In these same cases, however, there is no statistical difference between the denominational groups for references to religious agencie*s* (*blue bar*).

It may be that all other denominations have a theological perspective on the cure of addictions and the church role in job training that is different from that of Roman Catholics.

I.9 Latino Faith Expressions

Denominations are distinguished by their professed beliefs and practices which have emerged from a distinct social and historical circumstances that are usually defined by the denomination's theology.

Do these official theological distinctions find echo in the outreach to Latinos?

The NSLLPC explored if Latino pastors, heads of the faith communities and the lay or volunteer leaders identified the character of their religion with these scholarly classifications. Doubtlessly, the categories used for the denominations correspond to official theology.

The NSLLPC questionnaires included a set of categories similar to those utilized by the U.S. Congregational Life Survey because:

- The distinction between "Liberal" and "Moderate" was understood in political rather than theological terms in our pretest.
- "Fundamentalist" refers to theological understanding of revelation and has been used to distinguish churches and denominations in the Protestant tradition.
- Given the importance of theological distinctions and the current usage among Latinos with different denominational implications in both the Catholic and Protestant traditions, the survey used both "Charismatic" and "Pentecostal."

Why Not Call Everyone Christian?

"Christian" as a category was avoided in the survey despite its growing usage because it is used by Roman Catholics to describe their religious commitment and by Protestants to distinguish themselves from Roman Catholics. Although it would have been the most popular of these categories for describing a denomination's beliefs, it would have not helped to distinguish among the various groups.

The response rates from the Southern Baptist and the Pentecostal Church of God were too low to guarantee reliability and these are not included in the data below. *(See Appendix 3)*

- "Charismatic" as a category was used by 3% of respondents while 1% used "Pentecostal".
- "Fundamentalist" was used by less than 1% of respondents.
- These terms have limited relevance among Latino faith communities than as explanatory terms for most Latino/a believers.

Table I.9.1 below reports the choice of classification by the respondents of the denominations with representative samples.

- In reporting the choice of classifications for the professed faith of the Latino faith communities in each participating denomination, the categories "Charismatic," "Pentecostal," and "Fundamentalist" were collapsed into one: "Pneumatic."
- This table has collapsed the Latino faith communities in the United Church of Christ and the Christian Reformed Church into one UCC/CRC.

Table I.9.1   Classification of Faith by Denomination

Denomination	Catholic	Evangelical	Protestant	Pneumatic	None	No Ans/Ret	Total
American Baptist	1	57	13	8	5	4	88
Roman Catholic	479	0	1	2	4	10	496
UCC/CRC	0	10	3	0	2	2	17
Disciples of Christ	2	13	13	4	2	2	36
Lutheran	12	19	31	4	7	2	75
Methodist	7	42	41	17	8	4	119
Presbyterian	1	6	19	0	4	2	32
Seventh Day Adventist	1	2	7	1	7	2	20
Totals	**503**	**149**	**128**	**36**	**39**	**28**	**883**

The terminology used to categorize and classify most congregations other than the Roman Catholic Church is understood differently at the local level.

- In Spanish "*evangélico*" is not the same as "Evangelical" as used within US religion; in fact, "*evangélico*" is often used as a synonym for "Protestant."
- Graph I.9.2 shows that persons reporting greater ease in speaking Spanish than English preferred "*evangélico*" to "*protestante*", while among those who professed preference for English or equal ability in both languages, the use of both terms followed a similar distribution.

Graph I.9.2

Language Of Those Who Said "Evangelical" or "Protestant"
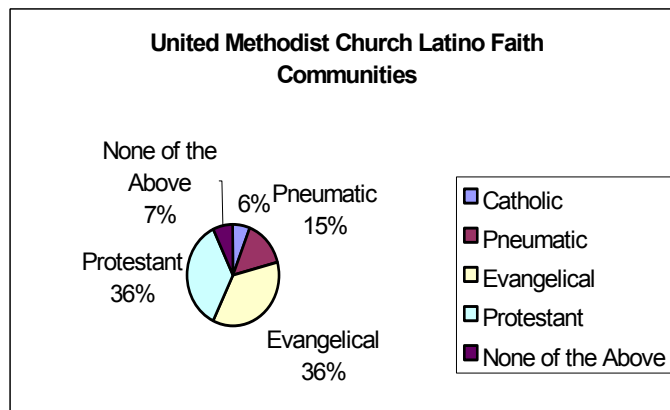
Protestant=128
Evangelical=149
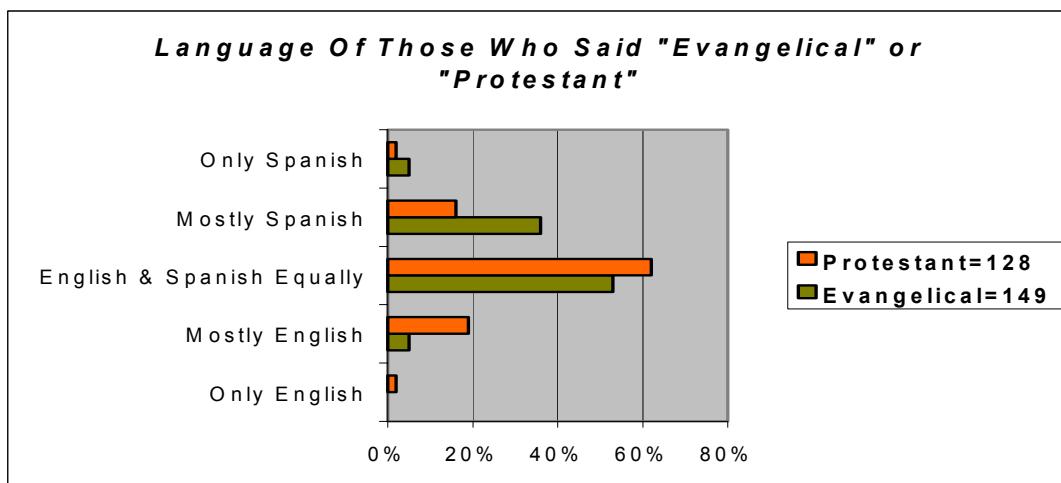
The greatest variety of classification terms to describe the faith of the community was reported by the heads of Evangelical Lutheran churches (Chart I.9.3) and United Methodists (Chart I.9.4) serving Latinos/as.

Chart I.9.3
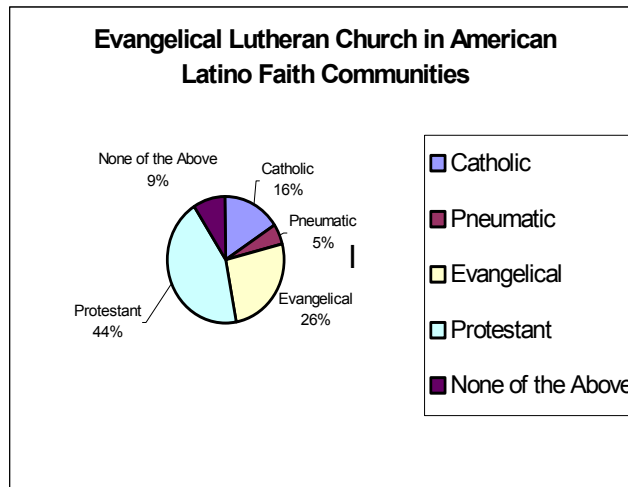
- 16% of Evangelical Lutheran Latinos/as described their faith as "Catholic."

Chart I.9.4

- United Methodist Latinos/s were more likely to call their faith expression "Catholic" (6%) than "Pentecostal" (4%).
- United Methodist Hispanics were evenly divided (36%) between those who chose "Evangelical" and those who chose "Protestant."
- "Charismatic" had more relevance (10%) to United Methodist Latinos/as than to any other denomination.
- Even with this wide set of choices, a significant percentage of Latino Lutherans (9%) and Methodists (7%) indicated "none of the above" in describing the faith of their communities.

<u>Are Roman Catholic Charismatics like Methodist Charismatics?</u>

The self-definitions included in the NSLLPC may be useful to pose questions about the patterns of worship and religious expression, especially across the official denominational boundaries. Where relevant, this summary report will include analysis with these self-definitions as well as with the official denominational names to show patterns related to the type of faith expression. This report does not state that the meaning of the term is the same for Roman Catholics and Methodists; only that **both** use this term to describe their faith.

I. 10 Sermon Topics in Latino Faith Communities

Sermons are a key element in worship that provide guidance to the faithful, including those on social and political themes. While many congregations may support causes and programs in general, sermons are often reserved only to topics so important that they merit moral and public exhortation in addition to institutional or denominational support.

<u>Sermons Content and Analysis</u>

In testing samples of the questionnaire before the survey began, we found that many believers resist equating religion and politics. We did not want people to think we had decided upon specific right and wrong answers to the questions about sermon topics. Understanding that churches have different denominational teachings about specific issues, we tried to avoid a political or theological bias.

We asked only **<u>if the topic was included in sermons</u>** and **<u>not what was preached</u>**.
- We counted those who constantly preach against abortion and those who preach in favor of choice as the same.
- Homosexuality, bilingual education, and affirmative action were also listed just by name and not by the content of the sermon on these matters.

In addition to more controversial social issues the survey included other sermon topics: violence in the home, equality for men and women and family unity. Although these three topics are extremely important to society, they are not usually reduced to a specific political agenda.

We added together the responses of "always" and "often," to determine the most common social issues to enter the sermons of all Latino faith communities:

Table I.10.1 shows the sermon topic selection between Roman Catholics and all other denominations by frequency.

Table I.10.1 Sermon Topics by Frequency and Denominations

	Always	Often	Sometimes	Never	No Answer
1. Social-Political Issues					
Roman Catholics	6%	24%	57%	9%	5%
All Others	9%	28%	50%	10%	3%
2. Critique of US Policy					
Roman Catholics	1%	7%	55%	28%	8%
All Others	2%	14%	49%	30%	5%
3. Abortion					
Roman Catholics	13%	24%	52%	5%	5%
All Others	7%	21%	55%	14%	4%
4. Immigration					
Roman Catholics	6%	14%	59%	17%	5%
All Others	10%	21%	52%	14%	3%
5. Bilingual Education					
Roman Catholics	8%	12%	49%	25%	7%
All Others	13%	25%	48%	11%	3%
6. Affirmative Action					
Roman Catholics	10%	16%	49%	19%	6%
All Others	18%	23%	42%	15%	4%
7. Support for Local Groups					
Roman Catholics	13%	24%	48%	10%	6%
All Others	21%	26%	43%	6%	3%
8. Electoral Procedures					
Roman Catholics	6%	13%	48%	27%	6%
All Others	11%	16%	47%	24%	4%
9. Homosexuality					
Roman Catholics	3%	7%	68%	16%	6%
All Others	6%	15%	61%	14%	4%
10. Reforms Against Poverty					
Roman Catholics	18%	24%	47%	7%	5%
All Others	24%	27%	38%	7%	3%
11. Domestic Violence					
Roman Catholics	23%	30%	39%	3%	5%
All Others	29%	33%	32%	3%	4%
12. Gender Equality					
Roman Catholics	24%	31%	37%	3%	5%
All Others	34%	29%	32%	2%	4%
13. Family Unity					
Roman Catholics	43%	34%	18%	1%	4%
All Others	58%	24%	14%	1%	4%

- A majority of all Latino faith communities preach on each of the topics listed by the NSLLPC at least sometimes.

- The high scores for appearing in sermons of a majority of Latino faith communities were Family Unity (79%), **Equality between Men and Women** (58%), and **the Denouncing of Family Violence** (57%).
- The social issues that most frequently figured in sermons but not in majority of faith communities were: **Reforms Against Poverty** (46%), **Support for Neighborhood Groups** (41%), **and Abortion** (34%).
- The issues that are most likely to <u>never be mentioned</u> in sermons were: **Critique of US Policy** and **Electoral Procedures**.
- **Abortion** (#3) is almost twice as likely to <u>always</u> figure in a sermon for Roman Catholics (13%) as for all other denominations (7%).
- In contrast Latino faith communities of all other denominations are nearly three times more likely (14%) to avoid preaching on abortion as Roman Catholics (5%).

Combining categories of "Always" and "Often", Table I.10.1 shows that Latino faith communities of all other denominations (AOD) are more likely than Roman Catholic ones (RC) to include in sermons the political topics of **Immigration** (#4**), Bilingual Education** (#5), **Affirmative Action** (#6), **Support for Local Groups** (#7), **Electoral Procedures** (#8), and **Reforms Against Poverty** (#10).

Latino faith communities of all other denominations are more likely than Roman Catholic ones to include in sermons **Homosexuality** (#9) and to avoid sermons on **Abortion** (#3).

Both homosexuality and abortion are sexual issues with political ramifications. Since the methodology of the NSLLPC did not ask for the content of the sermon on such topics, it is not possible to state the theological stances that shape this behavior.

I.11 Cultural Ritual and Worship

A faith community can exist without establishing any agency to distribute social services, but there must be a worship service to summon a church. All Latino faith communities have ritual and worship although they may use different terminology to describe them: the mass, worship, services, the liturgy.

The survey asked how important it was for the faith community to link ritual and worship to cultural identity. Three types practices were selected because each allows for a different degree of cultural expression within official services:

Music and typical instruments
> Hymns in folk rhythms such as *aguinaldo*, *corrido*, *guajiro*, or the use of instruments such as maracas/guitar not often employed by other cultures.

Decorations reflecting cultural identity

Using the *sarape*, traditional flowers, etc. in the church or placing statues and pictures related to Latino devotions such as Our Lady of Guadalupe or Our Lady of Charity in sacred space to demonstrate the culture of the congregational members.

Commemoration of patron saints and cultural holidays

Activities, special prayers or processions to mark feast days or national observances such as Mexican independence.

Latino/a Protestants and Our Lady of Guadalupe

In the Roman Catholic tradition that has shaped Latin American history, devotions to Mary and the saints play important roles in religious expression. It has been the custom for each Catholic nation to proclaim a saintly protector. Consequently, commemorations of patron saints, such as Our Lady of Guadalupe (Mexico), Our Lady of Charity (Cuba) and St. John the Baptist (Puerto Rico) are often linked to national identity. Days such as December 12th, September 8th or June 24th have assumed the character of a public holiday as well as a religious holy day in those countries. The same traditions are often continued among Latino/a communities in the United States.

Most other denominations, however, do not honor Mary and the saints in the same ways as Roman Catholics. In some cases, the theological differences have become points of doctrinal disagreement and public conflict. If commemorations of patron saints can be considered <u>cultural</u> rather than strictly religious however, all other denominations may invent ways to participate in such observances.

In reading Table I.11.1, the categories "Very Important" and "Important" can be combined for an indication of favorability, while "Not Very Important" and "Not At All Important" are measures of negative valuation.

Table I.11.1 shows the response by denomination.

Table I.11.1 Cultural Expressions by Denomination

	Very Important	Somewhat Important	Not Very Important	Not At All Important
1. **Musical Instruments**				
Roman Catholic	70%	23%	4%	1%
All Others	69%	19%	8%	3%
2. **Decorations**				
Roman Catholic	55%	31%	9%	2%
All Others	44%	28%	17%	8%
3. **Patron Saints**				
Roman Catholic	77%	19%	2%	1%
All Others	32%	29%	18%	16%

- **Latino Musical Style**, that is, the use of typical folk hymns and instruments was highest ranked overall of cultural expression within all Latino faith communities, regardless of denomination.
- **Decorations** that express Latino identity are less important than the use of typical music and instruments in ritual and worship for all Latino faith communities.
- Roman Catholics (55%) place more importance on Latino decorations that faith communities of all other denominations (44%).
- In the celebration of **Patronal Feasts and Cultural Holidays**, belonging to Roman Catholicism was the most significant factor in deciding importance to the faith community.
- 77% of the heads of Roman Catholic faith communities said it was "Very Important" to celebrate patron saints and cultural holidays while only 32% of the heads of all other denominations agreed.
- More Roman Catholics considered commemoration of patron saints "Very Important" (77%) than the same ranking for Latino musical style (70%) but for Latino faith communities of all other denominations, patron saints and cultural holidays (32%) were half-as-important as Latino musical style in ritual and worship (69%).

What roles does culture play in Latino faith communities outside of ritual and worship?

Worship and ritual are not the only context for cultural expression. The survey allowed the heads of the faith communities to respond by adding to language other traits that were found as common among the different ethnic Latino groups. These additional traits can classified as:

> **Cultural**: the Spanish, the Native American, the African, and/or the U.S. culture.
> **Behavioral**: acceptance of inter-racial marriages, love of family.
> **Social**: problems with prejudice in the U.S., experience with poverty
> **Religious**: similar religious traditions

Language is the most salient characteristic of Latino identity.
- An overwhelming number of the heads of faith communities (90%) said that the use of the Spanish language was the single most important trait shared by all the Latino/as groups in the United States.

Yet the heads also recognized that culture and language are not synonymous.
- More than 3 out of 4 of the heads of the faith communities (78%) agreed "that one can be Latino/as in the US without speaking Spanish."

The analysis of other traits is difficult because of low responses on certain items.
- Four out of five of the respondents did not add traits other than language.
- There was no significant difference between Roman Catholics and all other denominations in most of the shared characteristics.
- Heads of faith communities of all other denominations were more likely than Roman Catholics to see **prejudice in the U.S.** as a shared characteristic of all Latinos/as.

- Although to a lesser degree than Latino/a Roman Catholics, a majority of Latinos/as of all other denominations consider the commemoration of patron saints and cultural holidays important (32%+29% = 61%).

There was no data available for the NSLLPC to compare its findings on the importance of the commemoration of patron saints and cultural holidays for Latino faith communities of all other denominations with national averages of non-Latino Protestants, Evangelicals, Pentecostals and other denominations of these traditions.

I.12 Conflicts

Ethnicity, different languages and customs can cause friction among diverse groups of the same church.   This section reexamines data reported above in Part I.4 and Part I.11 in light of interactions among groups with different ethnic, racial and national identities.

- In all, 52% of Latino faith communities share space with a non-Latino group.
- In all, 64% of Latino faith communities are **Multi-Hispanic** with two or more Latino/Hispanic groups within the membership.
- Only 16% of all Latino faith communities are **Homogenous** in the sense that they have only one Hispanic group as members and do not share space with non-Latino groups.

An initial reading of the data in the NSLLPC suggests that size may be an important factor that increases the ethnic, racial and nationality diversity of a faith community.
- Roman Catholic Latino faith communities are more likely than those of all other denominations to share space with a non-Latino group and also be Multi-Hispanic.
- Small faith communities are more likely to be homogenous than any others.

Do ethnic, racial and nationality diversity imply more conflicts within a Latino faith community?

The survey looked at four types of group interaction for cooperation and sharing:
        Worship, Projects, Leadership Positions, Social Functions
Additional information was sought about nine likely causes of conflict:
        Cliques, Preferential treatment, Personality clashes, Use of facilities, Funds, Language, Worship styles, Ethnic and racial differences, Age interests.

The following four tables omit the percentage of non-responses and do not add up to 100%

Table I.12.1 shows the response of group interactions where the groups are Latinos and non-Latinos. These data reflect percentages among multi-ethnic congregations only, the percentage of which in the entire database was 75%. 25% of the congregations indicated that they were mono-ethnic.

Table I.12.1 **Latino/Non-Latino Interactions**

	Always	Often	Sometimes	Never
Services/Mass Together	17%	10%	39%	7%
Work On Projects	20%	15%	29%	8%
Share Leadership Positions	24%	11%	23%	14%
Attend Social Functions	21%	15%	32%	6%

- Although some congregations always have joint services with Latinos/as and non-Latinos/as, the most common pattern is to have such services only some of the time.
- Leadership positions are the most likely (14%) of all those listed not to be shared between Latinos/as and non-Latinos/as, but it is also the most likely (24%) to have sharing on a permanent basis.
- The heads of the Latino faith communities where there were both Latinos and non-Latinos as members reported less than 5% had constant conflicts over any of the nine likely causes.

In Section I.4, the ethnicity and diversity of Hispanic groups was defined as **Mono-Hispanic** where there was only one Latino group and **Multi-Hispanic** where there were more than one.

Table I.12.2 shows the intergroup relations for the Multi-Hispanic faith communities. These data reflect percentages among multi-Hispanic congregations only, the percentage of which in the entire database was 60%. 36% of the congregations indicated that they were mono-Hispanic and 4% didn't reply.

Table I.12.2 **Intra-Latino Interactions**

	Always	Often	Sometimes	Never
Services/Mass Together	42%	5%	10%	2%
Work On Projects	38%	8%	12%	2%
Share Leadership Positions	37%	8%	11%	3%
Attend Social Functions	34%	10%	13%	2%

- Latinos/as are far more likely to share activities with each other than with non-Latinos/as.
- Celebrating worship services and the mass are the most common of joint activities.
- Constant conflicts over any of the nine likely causes were reported in less than 3% of faith communities that had more than one Latino group.

Denominational affiliation, old (pre-1995) and new (1995 or after) faith communities, the different ethnic groups and possible conflicts were correlated with the utilization of cultural expressions as listed above (I.11): **Music in worship**, **Decoration** and the **Celebration of Patronal Feasts and Holidays**.

- Overall faith communities composed only of Hispanics and those that also had non-Latino members showed no significant difference in the importance placed on any of the three cultural expressions.
- Latino musical style is "Very Important" to Roman Catholics (70%) and all other denominations (69%), but all other denominations were more likely to say that music was "Not Very Important" (8%) than Roman Catholics (4%).
- In places where language was a cause of conflict between Latinos/as and non-Latinos/as, Latino musical style was considered "Very Important" by 79%, which is higher than the overall norm of 70%.
- In new congregations founded since 1995, Latino musical style was the highest ranked (76%) form of expression and greater than the overall norm (70%).

Multi-Hispanic and Mono-Hispanic Communities
- Latino musical style is slightly more important to Multi-Hispanic faith communities than Mono-Hispanic faith communities.
- Multi-Hispanic faith communities placed more importance on the use of Latino decorations (83%) than Mono-Hispanic ones (74%).
- Multi-Latino faith communities were more likely to consider celebration of saints' days "Very Important" (62%) than Mono-Hispanic ones (53%).

Social Awareness
- Where the heads reported that prejudice in the U.S. and the experience of poverty were common Latino traits, the role of Latino musical styles was the same as the overall response.
- Those who said that experience of poverty was a common trait were slightly more inclined than the overall response to say that Latino decorations were "Very Important" or "Somewhat Important".

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Part I.12-Conflicts