

PART II. THE HEAD OF THE LATINO/HISPANIC FAITH COMMUNITY

II. 1 Social Characteristics

The survey was sent to the “head” of the faith community and did not require that the person responding be a member of the clergy as “pastor” or “priest”. Although this allowed the survey to include non-clergy as those heads responsible for directing the organization of the Latino faith community, the results show the influence of celibacy on the Roman Catholic tradition.

- 95% of the heads of Roman Catholic Latino faith communities were unmarried.
- 94% of the heads of Latino faith communities of all other denominations were either married (92%), widowed (0.7%), divorced (2%) or separated (0.3%).

It should be noted that marriage is allowed for Roman Catholic deacons, who are truly ordained but without the same powers of priestly ordination.

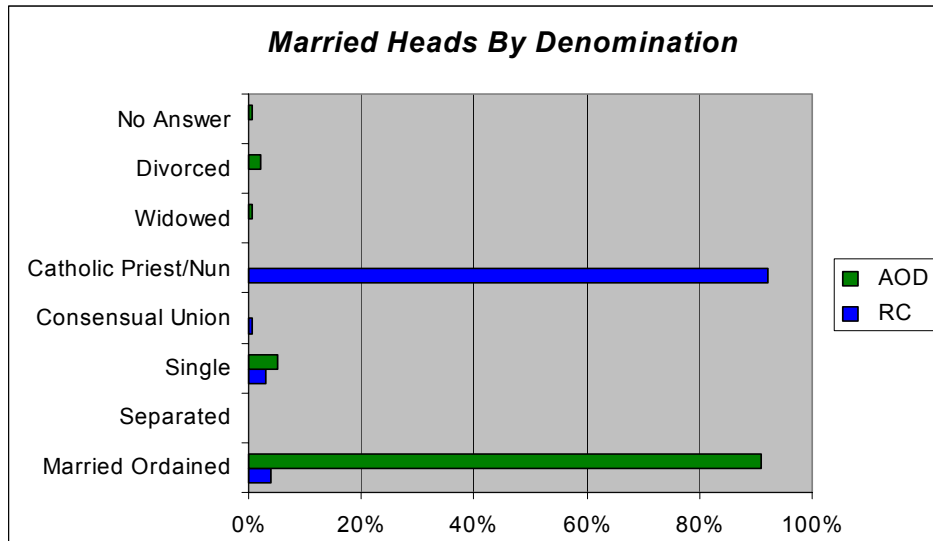
- Few Roman Catholic permanent deacons were also heads of the Latino faith community.

Although divorce is permitted in many of the participating denominations, it is not common among the heads of Latino faith communities of all other denominations.

- There are twice as many heads of Latino faith communities in all other denominations who are single (5%) as who are divorced (2%).

Graph II.1.1 shows the response to the question of marital status for the heads of the responding Latino faith communities.

Graph II.1.1



Looking for function and not terminology

"Ordination" has different meaning for Catholics than for Methodists. In the Catholic experience, ordination is reserved to males, reserving the priesthood for the celibate and the diaconate for specially trained men, who usually are married. Among Methodists, ordination is not required to assume the role as head of a faith community. In a similar fashion, "pastor" may apply to some heads of Latino faith communities and not to others because the title of pastor has acquired theological meanings for each denomination.

Use of the same terminology might lead to very different conclusions about how these denominations serve the people. By focusing upon function rather than upon terminology, the survey tries to provide a clear picture of the different faith communities, unobstructed by categories imposed by doctrinal differences.

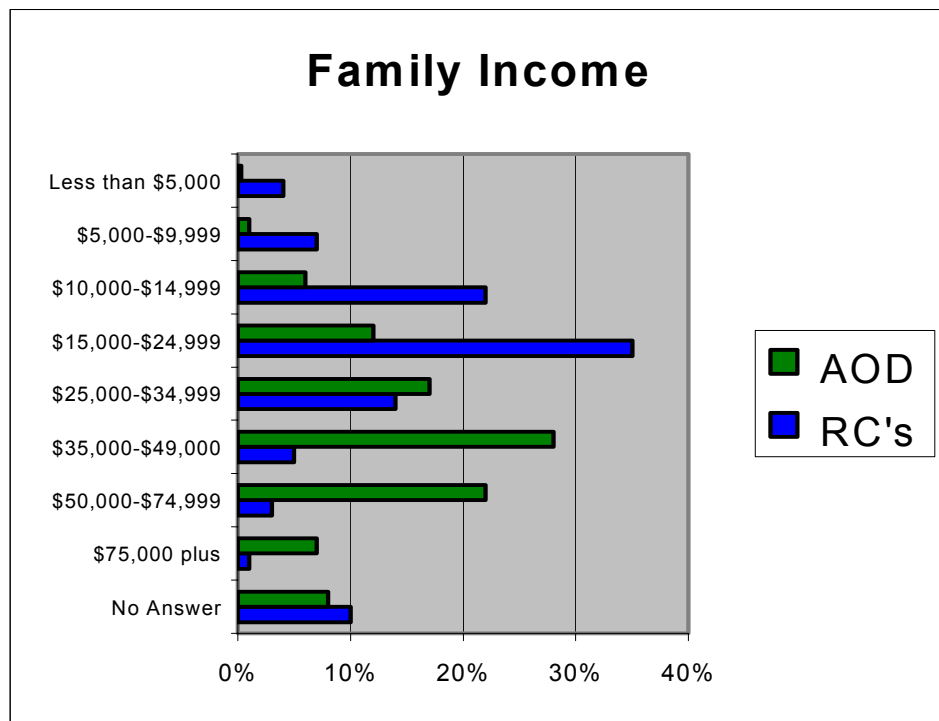
Marriage requires the head of a faith community to seek sufficient salary to support not only his or her own self, but the spouse and any children. Heads of Latino faith communities of all other denominations generally receive a higher salary than Roman Catholic heads. (See Graph II.1.2 for a fuller description of income for all respondents).

- The median salary for heads of Latino faith communities in all other denominations was more than \$35,000 yearly in 1999.
- Roman Catholic heads of Latino faith communities had a median income of less than \$25,000.
- 33% of Roman Catholic heads of Latino faith communities have incomes less than \$15,000 yearly, while only 8% of the heads in all other denominations fall to this level.

In comparing salaries, however, it ought to be remembered that most Roman Catholic heads of Latino faith communities are not married. Members of Catholic religious orders who profess a vow of poverty often receive no monetary compensation for ministry, but receive care for all their needs through their religious order.

Graph II.1.2 shows family income of the heads of Latino faith communities by denomination.

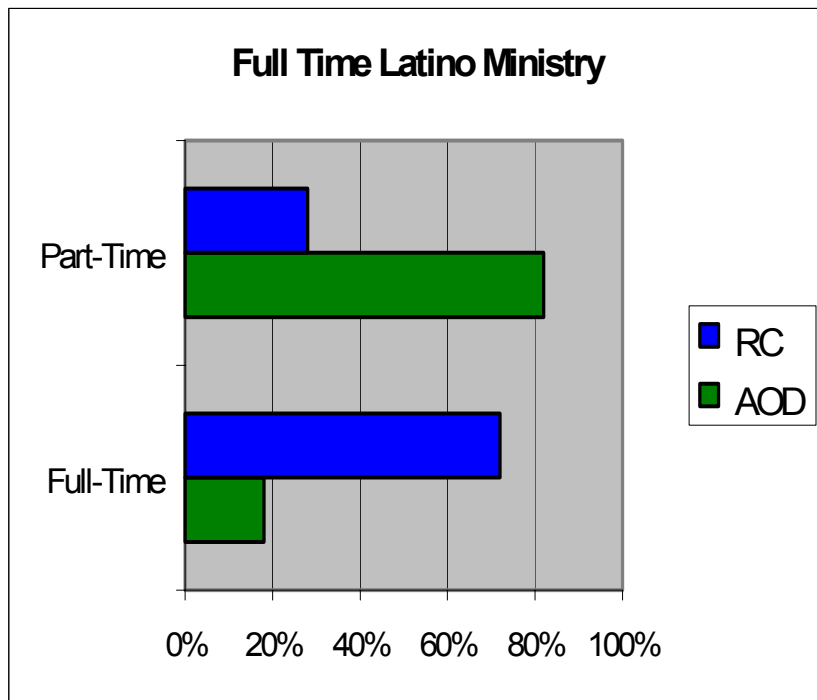
Graph II.1.2



Salary from a congregation or parish can be supplemented if the head of the faith community has a second job, sometimes as a chaplain or a teacher.

Graph II.1.3 shows the part-time and the full-time ministers to the Latino faith community by denomination.

Graph II.1.3

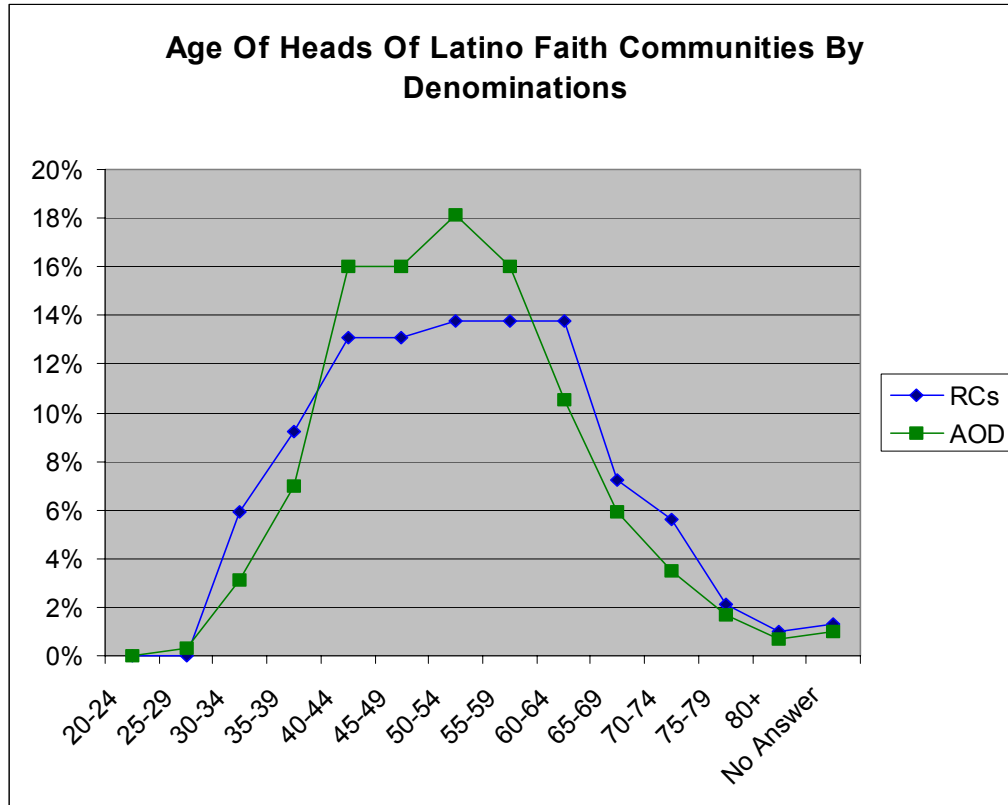


- Roman Catholic heads were likely (72%) to work full time for the Latino faith community than heads in all other denominations (18%).
- A large majority (82%) of the heads from other denominations had other jobs besides ministry to the Latino faith community. Roman Catholic heads also worked for the non-Latino faith community in the same parish.

Hispanics in the U.S. have a median age (25.8 years) that is considerably less than the median age of the general population (38.6 years). Are Latino/a heads of faith communities younger than their non-Latino counterparts?

Graph II.1.4 Age of the heads of Latino faith communities by denomination.

Graph II.1.4



- The median age of both Roman Catholic and the heads of all other denominations was between 50 and 54 years of age.
- The heads of Latino faith communities are considerably older than the median age of Latinos/as nationwide as reported by the 2000 Census.
- The heads of Latino faith communities were about the same age as reported nationwide by FACT for all participating Christian groups (fig. 6.10; page 65) where the average age of the heads of faith communities was over 50 except for Evangelical Protestants (49 years old).
- Roman Catholics had a slightly higher percentage of heads of faith communities (15%) under 40 than those of all other denominations (10%).
- Roman Catholics had a slightly higher percentage of heads of Latino faith communities (30%) who were over the age of 60 than all other denominations (23%).

Are there were significant differences between the heads of the Latino faith communities that have been founded since 1995?

- There were no significant differences in terms of rank for new and old congregations.
- There were no differences for full or part time ministering for new and old congregations.
- Age was a significant category only for those "above 60". Old congregations had 80% of all heads who were 60 or older.

II. 2 Ethnicity, Race and Nationality of the Heads of Latino Faith Communities

As explained in detail in Part I.4 of this report, **ethnicity, race, nationality and US citizenship** are distinct categories that are often used imprecisely in ordinary conversation.

Native Latinos/as as Heads of the Faith Communities

Since its founding by Jesus, Christianity has always sought to make converts throughout the world. **“Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit and teaching them to obey everything I have commanded you”** (Mt. 28:19).

Although the Christian faith has been spread by the preaching of persons outside of the community, the choice of leaders from among persons in the community – native clergy – has long been considered a sign of maturity in the faith. These measures can be applied not only to Latin America in Spanish colonial days, but also to Latino communities in the United States today.

It is not required that the head of a faith community serving Latinos/as be a Latino/a him/herself. Many denominations, especially the Roman Catholic, provide specialized training in the Spanish language and Latino culture to non-Latinos/as engaged in ministry to Latinos/as. Native Latinos/as serving their own people as heads of the faith community are often considered to better understand their people's culture.

How can we measure ethnicity, race and nationality?

Place of Birth

We asked the heads of the faith communities if they, each of their parents or spouse had been born in the USA or Puerto Rico. In such cases, these persons would be US citizens.

- 55% of the heads of Latino faith communities were born in the USA or Puerto Rico.
- The percentage of heads of Latino faith communities whose mothers were born in the US or Puerto Rico (48%) is nearly equal to those who were born in other countries (47%).

- The percentages of fathers of the heads of the Latino faith communities who were born in the US or Puerto Rico (47%) is also nearly equal to those born in other countries (48%), suggesting that the most common pattern is for both parents to be from the same country.
- Roman Catholics were more likely to have been born in the US (63%) than heads of Latino faith communities from all other denominations (44%).
- Married heads of Latino faith communities were slightly more likely to be wed to a spouse from another country (53%) than to a person born in the US or Puerto Rico (47%).

Heritage and Ancestry

A person can claim Latino or Latin American ethnicity without being born in Latin America. The same is true for Euro-Americans.

Table II.2.1 shows the ethnicity of the heads of Latino faith communities by denomination.

Ethnicity	Denomination				Total	
	RC		AOD		%	N
	%	N	%	N		
No Answer	6.3	31	2.8	11	4.8	42
Argentinean	0.6	3	0.5	2	0.6	5
Bolivian	0.2	1	0.5	2	0.3	3
Chilean	-	-	1.3	5	1.3	5
Colombian	4.2	21	2.1	8	3.3	29
Costa Rican	-	-	2.1	8	0.9	8
Cuban	0.6	3	8.3	32	4	35
Dominican	0.6	3	4.4	17	2.3	20
Ecuadorian	0.4	2	-	-	0.2	2
Guatemalan	0.6	3	3.6	14	1.9	17
Honduran	0.2	1	1	4	0.6	5
Mexican	14.5	72	19.1	74	16.5	146
Nicaraguan	0.2	1	2.3	9	1.1	10
Panamanian	0.2	1	0.5	2	0.3	3
Paraguayan	-	-	0.8	3	0.3	3
Peruvian	0.6	3	2.3	9	1.4	12
Puerto Rican	1.4	7	22.2	86	10.5	93
Salvadoran	0.6	3	6.7	26	3.3	29
Uruguayan	0.2	1	-	-	0.1	1
Venezuelan	0.2	1	0.8	3	0.5	4
African	1	5	0.5	2	0.8	7
Asian	0.6	3	-	-	0.3	3
Canadian	0.2	1	-	-	0.1	1
US	39.7	197	10.9	42	27.1	239
Non-Spanish European	23.6	117	5.9	23	15.9	140
Spaniard	1.6	8	0.3	1	1	9
Other	1.6	8	1	4	1.4	12
Total	-	496	-	387	-	883

- The heads of Latino faith communities were about evenly divided between those of Latin American heritage(51%) and those of another ethnicity(49%).
- The heads of Latino faith communities in all other denominations were three times more likely to be of Latin American heritage (78%) than Roman Catholic heads (25%).
- Of those heads of faith communities who were of Latin American heritage, one out of three were born in the US. This percentage is very much lower than the percentage of Hispanics reported by the 2000 census to have been born in the US or Puerto Rico (61%).
- Few heads of Latino faith communities were born in Spain (1%).
- Mexican heritage was the most common Latin American heritage among the heads of Latino faith communities (17%), followed by Puerto Ricans (11%) and Cubans (4%).
- Mexican heritage heads are 34% of all heads of Latino faith communities who are also of Latin American heritage.
- The percentage of Mexican heritage persons who are heads of Latino faith communities is about the same for Roman Catholics (49%) and all other denominations (51%).
- Puerto Ricans are 21% of Latino heads of Latino faith communities although Puerto Ricans are only about 10% of Latinos in the US.
- Puerto Ricans who are heads of Latino faith communities are overwhelmingly of all other denominations (93%) rather than Roman Catholic (7%).
- Native Latino or Latin American heads of faith communities are mostly of all other denominations most notably among Cubans (91%), Dominicans (85%), Guatemalans (82%) and Salvadorans (90%).
- The only nationality to be significantly higher among Roman Catholics than for all other denominations were heads of faith communities born in Colombia with 72% Roman Catholic and 28% for other denominations.

Race

Race was included in the 2000 US Census with multiple classifications, but the survey portion of the PARAL Study made this category an open-end write-in category. Participants were asked to write in their response.

Some general results can be stated here.

- Most of the heads of Latino faith communities classify themselves as “White.”
- Some heads of Latino faith communities list themselves as mixtures of Native American, Spanish and other races.
- A few persons list their race as “Latino”.
- There is a lack of precision over what is race and what is ethnicity for a census–type question even for professionally trained persons such as the heads of faith communities.

II. 3. Preparation for Ministry

Education for religious leaders consists of both **formal schooling** and **specialized training** for ministry.

The NSLLPC used categories derived from the US Census to measure formal schooling.

Table II.3.1 shows the formal schooling of the heads of Latino faith communities by denomination.

Table II.3.1 Formal Schooling of Faith Community Heads By Denomination

	RC	AOD
Nursery - 4th Grade	-	0.7%
5th - 6th Grade	-	0.3%
7th - 8th Grade	-	0.3%
12th Grade, no Diploma	-	0.7%
High School Grad or Equiv.	1%	2%
Less than 1 year in College	0.5%	0.3%
More than 1 year, No Degree	2%	3%
Associate Degree	1%	2%
Bachelor's Degree	13%	15%
Master's Degree	56%	48%
Professional Degree	14%	9%
Doctorate Degree	8%	17%
Others	1%	0.3%
No Answer	4%	0.7%

- Heads of faith communities of all other denominations were twice as likely (9%) as Roman Catholic heads (4.5%) to have less than a Bachelor's degree from college.
- Three out of four heads of all Latino faith communities have the equivalent of a Master's degree or better.
- There is virtually no statistical difference between Roman Catholic heads with advanced degrees (78%) and heads of Latino faith communities of all other denominations (74%).
- Heads of Latino faith communities of all other denominations were twice as likely to have doctorates (17%) as Roman Catholic heads in Latino ministry (8%).

The Education of the Heads of Latino Parishes and Congregations

FACT (Figure 6.9; page 64) reported that size of congregation increases with ministerial education: that reflects the ability in many Protestant denominations for the faith community to contract directly for its clergy. On this premise, the more members in a congregation or the greater its affluence, the more ability it has to recruit a more highly educated pastor. This trend is not relevant among Catholics because the salary is paid uniformly throughout the diocese or within the religious order and does not vary from parish to parish based on the decision of the laity.

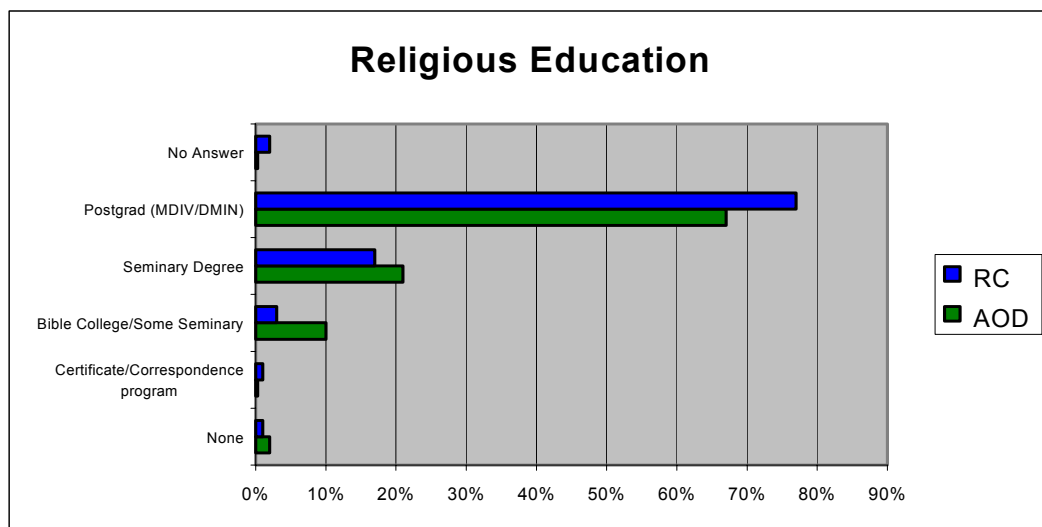
The NSLLPC asked the heads of the faith community for their highest ministerial education.

The respondents could choose from the following:

- Certificate or Correspondence program
- Bible College or Some Seminary
- Seminary Degree
- Postgraduate training in Ministry and/or Theology

Graph II.3.2 shows the religious education of heads of Latino faith communities by denomination.

Graph II.3.2



- The response mirrored the finding for formal education that showed advanced degrees.

- The Master’s degree reported in the previous category corresponds to the Masters in Divinity (MDiv) or Doctorate in Ministry (DMin) issued by many seminaries.
- Heads of Latino faith communities from all other denominations were more likely to have attended Bible College and/or not to have secured a seminary degree (10%) than Roman Catholics (3%).

Another question was posed to explore if the respondent had **specialized training** to prepare themselves for work among Latinos/as. The head of a Latino faith community was asked if he/she had been or done any of the following:

- a). Missionary in Latin America
- b). Studied Spanish in Latin America
- c). Took courses on Latino/Hispanic culture
- d). Took courses on theology/ministry
- e). Graduated from seminary/bible school

Categories a) and b) are focused on Latin America; category c) on the Latinos in the United States, while d) and e) are general training for most ministers and priests today.

Table II.3.3 Missionary In Latin America

	RC	AOD
Yes	28%	26%
No	70%	71%
No Answer	3%	3%

- Roman Catholics are virtually just as likely to have studied in Latin America (28%) than heads in all other denominations (26%).

Table II.3.4 Studied Spanish In Latin America

	RC	AOD
Yes	34%	21%
No	61%	75%
No Answer	5%	4%

- Roman Catholic are more likely to have studied the Spanish language in Latin America (34%) than those in all other denominations (21%), perhaps because of the lower number of clergy who are native Spanish-speakers among Roman Catholics.

Table II.3.5 Took Courses On Latino/Hispanic Culture

	<u>RC</u>	<u>AOD</u>
Yes	41%	30%
No	55%	67%
No Answer	4%	3%

- One of three (35%) of the heads of Latino faith communities have studied Latino/Hispanic culture in the US.

Table II.3.6 Took Courses On Theology/Ministry

	<u>RC</u>	<u>AOD</u>
Yes	60%	63%
No	37%	34%
No Answer	3%	3%

- There is no statistical difference among the denominations for those who have taken courses on theology and ministry.

Table II.3.7 Graduated From Seminary/Bible School

	<u>RC</u>	<u>AOD</u>
Yes	55%	62%
No	40%	32%
No Answer	5%	6%

- General education in theology or graduation from a seminary or bible school was higher for both Roman Catholics and heads of Latino faith communities of all other denominations than specialized training for Latino ministry.

To further explore training specifically focused on Latinos/as in the United States, the NSLLPC listed seven organizations, movements and theologies that currently are targeted on Latino pastoral needs.

Two were Protestant in origin.

The **Asociación Para la Educación Teológica Hispana** (AETH) offers training which consists of the Hispanic Summer Program. The HSP is now self-financed and offers credit bearing courses of some 23 seminaries, nationwide. It includes Protestants and Catholics both on its summertime faculty and student body.

The **Asociación de Ministerios Evangelicos Nacionales** (AMEN) offers networking and educational conferences focused on issues of ministry for Latinos working as Evangelical Protestants. Among its activities is a power breakfast in Washington, DC to which political leaders are invited.

Two were founded by Catholics.

The **Mexican American Cultural Center** (MACC) in San Antonio was founded after the II Vatican Council as a means of providing not only seminarians but also other pastoral leaders with an understanding of how the Mexican American culture intersects with ministry. It also provides Spanish language training.

The **National Council on Catholic Hispanic Ministries** (NCCHM) was created after the 1986 to follow up on the three Hispanic Pastoral Encounters that had been sponsored by the Catholic Bishops of the United States. The NCCHM provides a network for clergy, religious and lay leaders working among Roman Catholics in the Latino apostolate. It has sponsored various conferences and offers networking to advance pastoral practice.

Two were theologies from Latin America.

The **Theology of Liberation** has utilized a Marxist dialect to expound the role of theology. *Pastoral de Conjunto* is a method for democratizing decision-making about ministry.

The last was Encuentro 2000, a conference held in Los Angeles, California in the summer of 2000 to celebrate Catholic ethnic and racial diversity, allowing opportunity not only to Latinos/as but other ethnic, linguistic and racial groups as well.

Respondents were asked if they “Knew about” Took training or studied” or had “Never heard about it” for each of these seven.

Table II.3.8 Contact with Protestant Associations by Denomination

	AETH		AMEN	
	RC	AOD	RC	AOD
Know about it	8%	32%	8%	24%
Took training/studied	1%	5%	1%	2%
Never heard of it	71%	52%	71%	63%
No Answer	20%	12%	20%	12%

- Of the two associations founded by Latino Protestants, AETH (32%) was slightly better known than AMEN (24%) among heads of all other denominations.

Table II.3.9 Contact with Roman Catholic Associations by Denomination

	MACC		NCCHM	
	RC	AOD	RC	AOD
Know about it	60%	29%	29%	17%
Took training/studied	16%	4%	2%	1%
Never heard of it	16%	55%	50%	67%
No Answer	9%	12%	19%	15%

- Roman Catholics recognized the three Roman Catholic programs better than heads of all other denominations.
- MACC, the oldest of the Latino pastoral centers, was known to a majority of Roman Catholics (60%) and a significant number of those of all denominations (29%).
- One in eight of Roman Catholic heads of faith communities (16%) were trained by or studied at MACC. When one considers that about half of Roman Catholic parishes do not have a majority of members from a Mexican heritage, that means that one in three of parishes serving Mexican heritage Catholics are led by someone trained at MACC.

Table II.3.10 Contact with Theology by Denomination

	Theology of Liberation		Pastoral de Conjunto	
	RC	AOD	RC	AOD
Know about it	59%	59%	41%	25%
Took training/studied	21%	22%	11%	6%
Never heard of it	12%	14%	37%	59%
No Answer	9%	5%	12%	10%

- A majority of both Roman Catholics (59%) and heads of Latino faith communities in all other denominations (59%) know about the Theology of Liberation.
- 21% of Roman Catholics had been trained in or studied Theology of Liberation as also an equal percentage (22%) of heads of faith communities in all other denominations.

Table II.3.11 Contact with Encuentro 2000 by Denomination

	Encuentro 2000	
	RC	AOD
Know about it	72%	36%
Took training/studied	11%	1%
Never heard of it	10%	52%
No Answer	7%	11%

- Encuentro 2000 was the best known among Roman Catholics of all the programs and associations.
- 1 in 10 of the Roman Catholic heads nationwide participated in Encuentro 2000.

II. 4. Gender Issues

Gender roles in contemporary religion in the US have generated a paradox. On the one hand, since the time of the apostles, men have usually had a larger share of church leadership positions than women. On the other hand, through the centuries women have often constituted the majority of church members. The disproportion between female membership and female leadership is addressed in different ways by theology and denominational practices. The PARAL Study analyzed the variations among churches in terms of function, practice and opinion.

In studying leadership in Latino parishes and congregations, the NSLLPC used three questions to provide important data on gender roles among Latino faith communities today regarding the following:

Gender of the head (Question 33).

Opinion about policies of gender inclusion (Question 19).

Representation of men and women as leaders of the faith community (Question 22).

If the Latino culture is more restrictive of woman's leadership than contemporary US society, the participation of Latina women in official roles of church leadership can be expected to be lower than the non-Latino membership of US churches.

Unfortunately, companion surveys did not employ the concept of "heads of faith communities" as utilized in the PARAL Study and it is not possible at this time to provide a comparison in gender with the heads of non-Latino parishes and congregations.

In answer to Question 33, the NSLLPC found:

- Women were responsible for the duties as heads of Latino faith communities in 18.5% of the total.

They Call Her “Pastor”

With fewer priests able to meet the ministerial needs of Latino faith communities, in some places women such as sisters vowed to religious life assume function as heads of the Hispanic segment of the parish membership. This is a trend that obeys canonical rules which require ordination for a pastor. But, as in the title of an important book written by Dr. Ruth Wallace, although “they call her ‘pastor’” these Catholic women do not have the church office of pastor. They are heads of faith communities in terms of functions, complementing the work of priests and supplying ministry to the faithful under the guidance of the bishop. Although the NSLLPC recognized women for their functions, this report does not suggest in any way that these women compromise the requirements of Roman Catholicism that an ordained priest serve as canonical pastor.

With a woman as head in nearly one in five of Latino faith communities, their representation can be analyzed by denominational affiliation.

- There was an equal percentage of women functioning as heads of Roman Catholic Latino faith communities (19%) as of all other denominations (18%).

What are the characteristics of women who are heads of Latino faith communities when compared to men in the same roles?

- There is no statistical difference in age distribution.
- Women heads are slightly more likely to be married (49%) than men (44%), but considerably more likely to be single (18%) than men (4%).
- Half of the male heads of Latino faith communities noted that they were celibate because they were priests, but only 21% of women heads of Latino faith communities were celibates because of vows in a religious community of sisters or nuns.
- Women heads of Latino faith communities were slightly more likely to be of Latin American heritage (53%) than men (47%).
- There was no statistical difference for men or women heads of faith communities in reference to the country of birth.
- Women (15%) are more likely than male heads of Latino faith communities (5%) to have some college training or to have a college degree (26%) compared to male heads (18%).
- Male heads of Latino faith communities are significantly more likely (50%) to have a Master's degree than women (31%).
- Nearly half of all women heads of Latino faith communities (47%) have an advanced degree.
- Women were less likely to be heads of the faith community when the faith community had been founded within the past five years (17%) than men (23%).

The survey asked the heads of the faith communities for their opinions about gender equality in three different areas:

Key positions within the denomination, which are functions of organization.

Pastorates, which are affected by doctrine and the policies of ordination.

Prayers and songs, which refer to God as female as well as male.

Tables II.4.1, II.4.2 and II.4.3 show the level of agreement to each of these three questions by denomination and gender.

Table II.4.1 Women Should Be In Key Positions

	RC	AOD	Female	Male
Agree Strongly	75%	77%	79%	76%
Agree Somewhat	16%	16%	11%	17%
Disagree Somewhat	2%	2%	3%	2%
Disagree Strongly	1%	2%	1%	1%
No Answer	6%	4%	6%	5%

- All respondents, both Roman Catholic (75%) and those of all other denominations (77%) agreed most strongly in the matter of equal representation.
- There were no significant differences between male and female heads of Latino faith communities on this issue.

Table II.4.2 Women Should Be Accepted As Heads Of Faith Communities

	RC	AOD	Female	Male
Agree Strongly	32%	78%	60%	51%
Agree Somewhat	17%	12%	12%	15%
Disagree Somewhat	13%	4%	9%	9%
Disagree Strongly	24%	4%	12%	16%
No Answer	14%	2%	7%	9%

- Roman Catholics were considerably less likely to agree that women should be pastors of the faith community (32%) than heads of all other denominations (78%).
- Perhaps reflecting current Roman Catholic practice of ordaining only males, Roman Catholics were 6 times more likely (24%) to strongly disagree with women as heads of faith communities as those of all other denominations (4%).
- Women (60%) were more likely than men (51%) to strongly agree that women should be accepted as heads of faith communities and less likely (12%) than men (16%) to strongly disagree.

Table II.4.3 Use Of The Feminine When Referring To God

	RC	AOD	Female	Male
Agree Strongly	20%	19%	25%	19%
Agree Somewhat	22%	20%	26%	20%
Disagree Somewhat	14%	17%	13%	15%
Disagree Strongly	27%	32%	19%	32%
No Answer	17%	13%	17%	14%

- One out of five of heads of Latino communities both Roman Catholic and of all other denominations agreed strongly that the feminine should be used when referring to God.
- A majority of women held this position either strongly (25%) or moderately (26%). This is higher than the percentage of men (39%) holding the same opinion.
- One in four of Roman Catholics (27%) and one in three of heads of all other denominations (32%) strongly disagreed with this opinion.

Table II.4.4 Participation in Organizing Services/Mass

	RC	AOD	Female	Male
Mostly Men	5%	9%	8%	7%
Mostly Women	29%	30%	33%	29%
About the Same	62%	58%	58%	61%
NA/NO Answer	4%	3%	1%	4%

- The pattern for male and female participation in organizing services varies only slightly between Roman Catholics and all other denominations or between men and women who are the heads of the Latino faith communities.
- Male heads of Latino faith communities from all other denominations are more likely to view themselves as in charge of organizing services than among Roman Catholics.
- Women who are the responsible heads of Latino faith communities are more likely than men to see themselves as mostly in charge of organizing the services.

Table II.4.5 Participation in Preaching Sermons/Homilies

	RC	AOD	Female	Male
Mostly Men	61%	46%	42%	57%
Mostly Women	4%	10%	13%	5%
About the Same	16%	40%	34%	25%
NA/NO Answer	19%	4%	12%	14%

- The denominational difference that limits preaching to Roman Catholic men is reflected in the results of this table.
- Heads of Latino faith communities from all other denominations are more than twice as likely (40%) as Roman Catholics (16%) to see preaching as about the same among men and women.

Table II.4.6 Participation in Deciding How Church Income Is Spent

	RC	AOD	Female	Male
Mostly Men	19%	8%	15%	14%
Mostly Women	6%	11%	10%	8%
About the Same	63%	77%	68%	70%
NA/NO Answer	14%	4%	7%	9%

- The major differences in deciding on how to spend income are related to denominational differences, not to gender.
- Roman Catholics are twice as likely (19%) as heads of all other denominations (8%) to view decisions about spending as belonging exclusively to men.
- Three times as many Roman Catholics (14%) as those of all other denominations (4%) chose not to answer this question.

Table II.4.7 Participation in Selecting Faith Community Leaders

	RC	AOD	Female	Male
Mostly Men	10%	6%	7%	8%
Mostly Women	13%	14%	18%	13%
About the Same	70%	77%	71%	73%
NA/NO Answer	7%	3%	3%	6%

- In all denominations and for both genders, selection of leaders is overwhelmingly considered to be the same for both men and women.
- Roman Catholics were more inclined to omit an answer (7%) than leaders in all other denominations (3%).

II. 5 Politics

Political involvement presents a challenge to faith communities. On the one hand, the trust placed in the churches by Latinos/as give them influence in the civic forum: On the other hand, politics usually involves siding with a particular candidate or party which may not support all of the beliefs of the faith community about social policies.

We asked the heads of the Latino faith which political party that helps the most:

- 40% had no opinion about politics and declined to answer.

We provided the opportunity to make both parties the same:

- 12% said that neither helped
- 13% said both helped the same.

For those who identified a political party as the helper of Latinos, there was a significant edge to the Democratic Party.

- 30% Democratic Party helps the most.
- 5% Republican Party helps the most.

Table II.5.1 shows opinions about political parties by denominations.

Table II.5.1 Opinions About Political Parties By Denomination

	<u>RC</u>	<u>AOD</u>
Democratic	30%	30%
Republican	4%	7%
Both The Same	12%	14%
Neither	13%	11%
Not Sure/No Idea	30%	34%
Other	1%	-
No Answer	10%	5%

- There is no difference between Roman Catholics (30%) and all other denominations (30%) in viewing the Democratic Party as the one that helps Latinos/as the most.
- Heads of Latino faith communities from all other denominations are slightly more likely (7%) than Roman Catholics (4%) to consider the Republican Party to help Latinos/as the most.
- Heads of Latino faith communities from all other denominations are also slightly more likely (34%) not be sure or have no idea about political parties than among Roman Catholics (30%).

We also tested those who had a language preference:

Table II.5.2 Opinions About Political Parties By Language Preference

	Only English	Mostly English	Equal	Mostly Spanish	Only Spanish
Democratic	23%	37%	31%	24%	16%
Republican	8%	5%	6%	4%	-
Both The Same	15%	12%	14%	11%	11%
Neither	19%	17%	11%	9%	16%
Not Sure/No Idea	25%	20%	31%	48%	58%
Other	2%	-	-	1%	-
No Answer	8%	10%	8%	4%	-

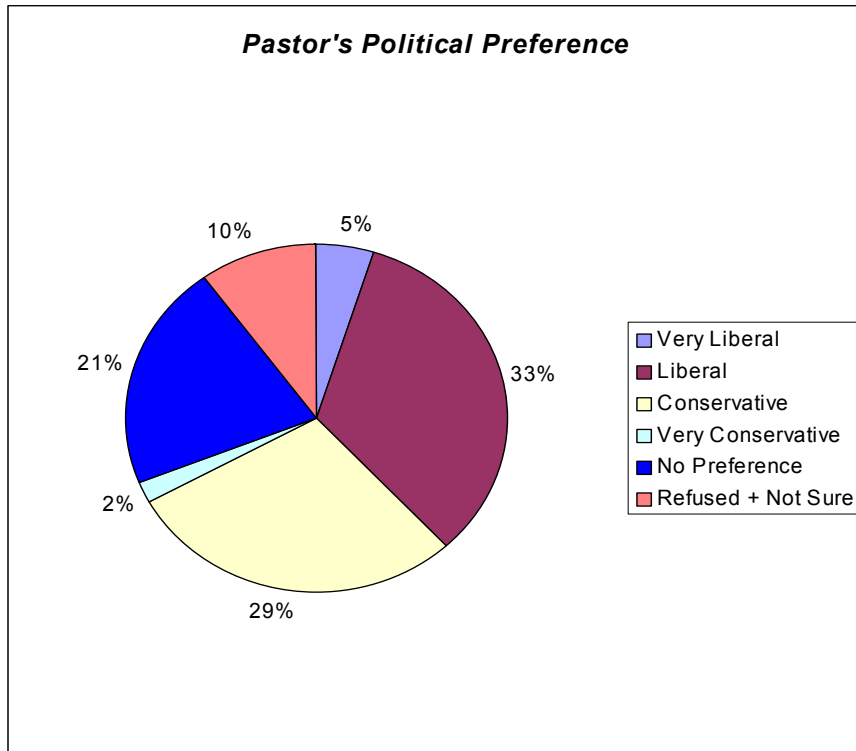
- The Democratic Party fared best among those who spoke mostly English (37%) or spoke both languages equally (31%).
- The highest rating for the Republican Party (8%) came from those Latinos who spoke only English.
- A near majority of those who spoke mostly Spanish (48%) and a majority of those who spoke only Spanish (58%) were not sure or had no idea of which political party helps Latinos/as.

Avoiding the term "Moderate," we asked about the political preference. Most heads of Latino faith communities avoided being "very liberal" or being "very conservative," with a majority (54%) as either "Liberal" or "Conservative."

- Nearly one third of the heads of Latino faith communities said they had no political preference (21%), or did not answer the question (10%).
- 33% of the heads consider themselves to be Liberal; 29% say they are Conservative.
- 2% classify themselves as "Very Conservative" and more than twice that numbers as "Very Liberal" (5%).

Chart II.5.3 shows the proportion of heads responding to a question of political preference.

Chart II.5.3 Pastor's Political Preference



The self-definition as “Liberal” or “Conservative” is measured in Table II.5.4 by party preference.

Table II.5.4 Opinions About Political Parties By Ideology

	Very Liberal	Liberal	Conservative	Very Conservative	No Preference
Democratic	70%	55%	17%	14%	10%
Republican	5%	1%	12%	29%	2%
Both The Same	-	10%	21%	5%	11%
Neither	7%	10%	13%	14%	17%
Not Sure/No Idea	14%	20%	36%	33%	55%
Other	-	-	-	-	1%
No Answer	5%	2%	2%	5%	4%

- Those who classified themselves as “Very Liberal” (70%) or “Liberal”(55%) were more inclined to pick the Democratic Party as helping Latinos/as the most.
- Likewise, those who were “Very Conservative” chose the Republican Party (29%) over the Democratic Party (14%) as helping Latinos/as the most.
- However, among those who were “Conservative” the Democratic Party (17%) was seen as helping Latinos/as the most in contrast to the Republican Party (12%).
- A majority of those who said they had no political preference were not sure or did not have an idea of which political party helped the most.
- A third of those who were “Conservative” (36%) and those who were “Very Conservative” (33%) were not sure or did not have an idea of which political party helped the most.

These different measures show that Latino faith communities do not follow patterns that supposedly define political party preferences, ideology or denominational affiliation.

- Most Latino faith communities are headed by persons who either do not have political preferences (40%) or believe that there is no difference in the way the parties assist Latinos (26%).
- Considering the Democratic Party to help Latinos/as more (30%) in material ways than the Republican Party (5%) does not define personal political preferences.
- Few heads of Latino faith communities consider themselves “Very Liberal” (5%) or “Very Conservative” (2%).
- Heads of Latino faith communities are almost evenly divided between Liberals (33%) and Conservatives (29%).

To what degree do opportunities of leadership in the faith community help teach skills for addressing civic and social issues?

Table II.5.5 Leadership Opportunities and Skills For Civic and Social Issues by Denomination

	RC	AOD
Very Much	24%	36%
Some	46%	42%
Not Much	22%	16%
Not At All	4%	3%
No Answer	4%	3%

- A majority of all faith communities believe leadership roles in the churches help in acquiring skills of civic and social issues.
- Heads of all other denominations are more likely to see these skills developed “Very much” (36%) than Roman Catholics (24%).

- 4% of Roman Catholic heads and 3% of all other denominations say that church leadership provides no benefit at all for addressing civic and social issues.

II.6 Support and Inspiration for Ministry

Ministry is a personal decision and work among Latinos/as is part of that decision. Career choice for religious people is a “calling” or a “vocation” in which more is reflected than just individual preference.

Respecting the religious character of support and inspiration for ministry likely to experienced by the respondents, the NSLLPC used a write-in item to allow for maximum freedom in explaining this issue. The analysis of these responses is still underway. The following summarize the broad outlines of what the heads of Latino faith communities see as the organization and the book that have most helped them.

The NSLLPC requested "Write the name of the organization that most helped you in your religious commitment" (Question 21).

About 15% of the respondents either did not respond or were not sure.

More than 4 out of 5 did answer this write-in item, and the responses can be placed in the following categories:

- 1) Denomination**
such as "The Catholic Church" or "ABC USA"
- 2) Diocese or supervisory district of the denomination**
such as Baptist General Convention of Texas or the Archdiocese of Los Angeles
- 3) Religious order or community**
such as the Jesuits
- 4) A specific parish or congregation**
- 5) A specific individual, which includes Jesus Christ**
- 6) A particularized experience**
such as "being an altar boy"
- 7) An association or religious movement**
such as the Charismatic Movement

- About 9 out of 10 responded in terms of the first three categories, namely the denomination, a diocese or district of the denomination or a religious order.
- The total for those who offered a specific parish or congregation, individuals, particularized experiences or movements, accounted for less than 3% of all respondents.
- There is virtually no difference in the preference for the denomination or diocese/district among Roman Catholics and heads of Latino faith communities in all other denominations.
- The religious order was an influence only for Roman Catholics.

Question 21a asked the respondent to write-in the book, other than the bible, that most influenced their religious commitment.

- More than a quarter of the persons supplied no answer to this item.
- even though the wording of the item was explicitly worded "other than the bible", 2% of the responses listed the bible or the gospels as the most influential book.

Of the remaining 70% of respondents, there was next to no agreement as to any specific book.

- About 8% of the responses were of a Bible commentaries or some book on the bible.
- Another 4% listed the catechism as the most influential book and about an equal number the documents of the Vatican Council, papal encyclicals or documents of social justice teaching. One person included the resolutions from the 3 Hispanic Pastoral Encounters within the Catholic Church, several listed various constitutions and decrees of their churches and one person entered the Methodist Hymnal.
- Classics of Christian spirituality were listed constituting about 1% of listed books. These included: works of the Wesleys, the *Institutes* by Calvin, Bonhoeffer's *Cost of Discipleship*, *The Spiritual Exercises* of St. Ignatius Loyola, *The Imitation of Christ* by Thomas à Kempis, the life of St. Francis of Assisi or of St. Therese of Lisieux.
- Autobiographies with a story of conversion were also found. Works such as Thomas Merton's *Seven Storey Mountain*, and St. Augustine's *Confessions* were listed
- Books by Latino theologians such as Virgilio Elizondo and Justo González. *The Future is Mestizaje*, *Galilean Journey* by Elizondo and *Mañana Theology*, *Reading the Bible* by González.
- Titles of inspirational reading. Rick Warren's *A Church With a Purpose*, although all of those suggesting this book used the Spanish title, as were three of the four entries for *Pilgrim's Progress*.
- Titles were of a political nature: George Orwell's *Animal Farm*, *Das Kapital* by Karl Marx, and *Pedagogy of the Oppressed* by Paolo Freire.
- Novels provided inspiration. *The Chronicles of Narnia* by C.S. Lewis, was listed as were novels reflected Hispanic culture such as *Don Quixote de la Mancha* by Cervantes and *Bless Me, Ultima* and *The Golden Rain* by Rudolfo Anaya.

Question 36 asked the heads of Latino faith communities to indicate the level of support they experienced from their denomination for ministry among Latinos/as.

- Overall, more than 4 out of 5 (88%) of the heads of Latino faith communities nationwide consider that their denominations support them (Very supportive=55% and Somewhat supportive=33%).
- Only one in ten feels that there is either no special attention (3%) or that the denominations is “not very supportive”(7%).
- No head reported that the denomination was “against Latinos/as”.

Table II.6.1 shows the opinions about denominational support according to denomination and gender.

Table II.6.1 Support From Denominations For Latino Ministries

	RC	AOD	Female	Male
Very Supportive	64%	44%	45%	58%
Somewhat Supportive	28%	40%	37%	32%
No Special Attention	3%	3%	4%	2%
Not Very Supportive	3%	13%	10%	7%
No Answer	3%	1%	4%	2%

- Overall, a majority of the heads of Latino faith communities nationwide consider the denomination to be supportive of Latino ministries.
- Roman Catholics are more likely to consider that their denomination is “Very Supportive” (64%) than heads of Latino faith communities in all other denominations (44%).
- Women responsible as heads of Latino faith communities are more likely (37%) than men (32%) to consider the denominational support to be somewhat less.
- Women also are more likely to answer that the denomination is "not very supportive” (10%) than men (7%).

Index

Part II.1 Social Characteristics

- Graph II.1.1 Married Ordained
- Graph II.1.2 Family Income
- Graph II.1.3 Full Time Latino Ministry
- Graph II.1.4 Age Of Heads Of Latino Faith Communities
By Denominations

Part II.2- Ethnicity, Race and Nationality Of The Heads Of Latino Faith Communities

- Table II.2.1 Ethnicity Of The Heads of Latino Faith
Communities by Denomination

Part II.3-Preparation For Ministry

- Table II.3.1 Formal Schooling of Faith Community
Heads By Denomination
- Graph II.3.2 Religious Education
- Table II.3.3 Missionary In Latin America
- Table II.3.4 Studied Spanish In Latin America
- Table II.3.5 Took Courses On Latino/Hispanic Culture
- Table II.3.6 Took Courses On Theology/Ministry
- Table II.3.7 Graduated From Seminary/Bible School
- Table II.3.8 Contact with Protestant Associations by
Denominations
- Table II.3.9 Contact with Roman Catholic Associations by
Denomination
- Table II.3.10 Contact with Theology by Denomination
- Table II.3.11 Contact with Encuentro 2000 by Denomination

Part II.4-Gender Issues

- Table II.4.1 Women Should Be In Key Positions
- Table II.4.2 Women Should Be Accepted As Heads Of
Faith Communities
- Table II.4.3 Use Of The Feminine When Referring To
God
- Table II.4.4 Participation In Organizing Services/Mass
- Table II.4.5 Participation In Preaching
Sermons/Homilies
- Table II.4.6 Participation In Deciding How Church
Income Is Spent
- Table II.4.7 Participation In Selecting Faith Community
Leaders

Part II.5-Politics

- Table II.5.1 Opinions About Political Parties By
Denomination

Table II.5.2	Opinions About Political Parties By Language Preference
Chart II.5.3	Pastor's Political Preference
Table II.5.4	Opinions About Political Parties By Ideology
Table II.5.5	Leadership Opportunities and Skills For Civic and Social Issues

Part II.6-Support and Inspiration For Ministry

Table II.6.1	Support From Denominations For Latino Ministries
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