



EMPOWERING  
YOUNG HISPANICS  
FOR LEADERSHIP  
IN CHURCH AND SOCIETY

1737 West Benjamin Holt Dr.  
Stockton, CA 95207-3422  
Tel. 209-951-3483  
Fax: 209-478-5357

[www.feyvida.org](http://www.feyvida.org)

## **Ministry in Multicultural and National / Ethnic Parishes**

### **Evaluating the Findings of the Emerging Models of Pastoral Leadership Project**

**Ken Johnson-Mondragón, D.Min. cand.**

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# Introduction

In the United States over the last three years, six national ministerial organizations in the Catholic Church have been collaborating on research and reflection for sustaining pastoral excellence in the emerging models of pastoral leadership in Catholic parishes. Known as the Emerging Models of Pastoral Leadership Project, this collaboration will culminate in a National Ministry Summit in Orlando, Florida from April 20 to 23, 2008. The Project has already accumulated a substantial body of research on the current state of pastoral practice in parishes across the country. Major efforts were undertaken in the following areas:

- Eight regional leadership symposiums that gathered parish and diocesan pastoral personnel and pastoral council leaders for dialogue to surface emerging models, best practices, and lived theology
- A study of Canon 517§2 parishes (parishes led by a “parish life coordinator”), providing a portrait of this model of pastoral leadership
- Twelve diocesan consultations regarding best practices in human resource and business management at the diocesan and parish levels
- A survey and study regarding interest in ministry among religiously active Catholic young adults from 19 randomly chosen colleges and 13 dioceses, providing insight into the next generation of pastoral leaders
- A national symposium on multiple parish pastoring that gathered researchers, diocesan leaders, and pastors to share information and formulate practical resources and materials for use by pastors that have been assigned to two or more parishes
- A study of the new phenomenon of parish leadership in pastoral “cluster councils”—pastoral councils whose membership is drawn from multiple parishes in a cluster

The results of these research efforts have been developed into reports that are currently available on the Emerging Models website ([www.emergingmodels.org](http://www.emergingmodels.org)). Two additional efforts are underway and will be presented at the National Ministry Summit in Orlando. Their task is to analyze and synthesize the work of the prior research

efforts with respect to: a) sound human resource values, principles, and recommendations in the context of the various emerging models of pastoral leadership; and b) providing adequate pastoral care, faith formation, and leadership development in parishes that serve multicultural, bicultural, or predominantly ethnic “minority” populations. This report presents the findings of the latter effort, and it is divided into three sections:

1. Definition of terms and a description of the contemporary cultural landscape of Catholic parishes in the U.S. and the pastoral models used to provide pastoral care
2. Assessment of the applicability and limitations of the research conducted for the Emerging Models Project with respect to ministry in bicultural or multicultural parishes and parishes that primarily serve a population that is not Euro-American
3. Concluding remarks on the status of multicultural ministry in Catholic parishes today, with recommendations for future research and the preparation of pastoral leaders for emerging and existing multicultural, bicultural, and ethnic “minority” parishes

In the spirit of full disclosure about my background as the author of this report, I think it is important to acknowledge that my pastoral and research experience has been primarily in the area of Hispanic ministry. The task of doing a “multicultural” analysis would be daunting for anyone because of the variety of histories and experiences embodied in the many ethnic and cultural groups that presently find a spiritual home in the Catholic Church of the United States. For that reason I would like to thank Dr. Carmen Cervantes, Dr. Jem Sullivan, Marti Jewell, and Fr. Faustino Cruz, SM and the students in the Spring 2008 course on *Multicultural Church* at the Franciscan School of Theology in Berkeley, California for their insights and suggestions on the first draft of this paper. Their observations have added breadth and depth to the findings and recommendations, for which I am most grateful.

## A note on the use of “Hispanic” and “Latino/a”

The U.S. Census Bureau identifies as “Hispanic” people whose ancestral roots and cultural heritage can be traced

to places where Spanish was or continues to be the dominant language, regardless of their race. As such, the term “Hispanic” includes people of many nations. Some of the demographic surveys mentioned in this report utilized the same approach to race and ethnicity as the U.S. Census Bureau, asking respondents separate questions about their race and whether or not they consider themselves to be “Hispanic.” Thus, it is possible to be both black and Hispanic, Asian and Hispanic, etc.

It should be noted that some people object to the label “Hispanic” because their sense of ethnic identity is tied to their specific national or cultural origin. For example, some will say, “I am Cuban, not Hispanic!” They also argue that there is no “Hispanic” culture—only a collection of many national and regional cultures that happen to share language as a common element. Many of these people prefer the use of “Latino” or “Latina” (Latino/a for short when talking about males and females together) to describe themselves because it evokes their more recent cultural ties to Latin America over their historic cultural roots in Spain.

On the other hand, for the descendants of Spanish-speaking peoples born in the United States, there is a growing awareness of a “pan-Hispanic” culture that is more central to their identity than the particular national origin of their ancestors. This is especially true for individuals whose parents were from different Spanish-speaking countries—for example, the child of a Guatemalan mother and a Puerto Rican father. In fact, when given a chance to fill in their particular Hispanic origin in Census 2000, 12% identified themselves simply as “Hispanic,” and an additional 1.3% wrote in “Latino.” Together they represented more than any national group except Mexican.

Because individuals differ in their preference for “Hispanic” or “Latino/a” as the broad category to which they belong, these terms will be used interchangeably in this report. Whichever term is used, it does not mean that the many cultural and generational differences among particular groups of Hispanics have disappeared. On the contrary, pastoral ministers need to become sensitive to these differences so that they can avoid the types of generalizations and assumptions that will alienate or offend certain members of their parish.

## Part 1

### Definition of Terms and the Cultural Landscape of Catholic Parishes in the U.S.

Prior to entering into the analysis of the Emerging Models reports, it is legitimate to ask the question why this exercise should be conducted in the first place. The answer lies in the theology of creation and of the Incarnation. When human beings were created in God's image and likeness (Genesis 1:27), they were imbued with an inalienable dignity and an innate desire to know and be one with God. In view of the dignity of each person, social institutions have an obligation to safeguard the right of all people to seek God in accordance with their own conscience (*Dignitatis Humanae* §§2-3). Furthermore, as Catholics we believe that in the person of Jesus Christ, God entered human history, transforming forever the relationship between God and the community of human beings called to bear the name of Christ as Christians. By becoming one with Christ, we the People of God continue in our lives the story of the Incarnation in every race, nation, language, and culture.

Called to announce the Good News about Jesus in every place and language on earth, the Church has recognized since the time of St. Paul (i.e. Acts 17:22-31) that the Holy Spirit has planted "seeds of the Word" in every culture (cf. *Evangelii Nuntiandi* §53). It is the task of missionaries and evangelizers everywhere to nurture those seeds and bring them to fruition in the light of Christian teaching. As a church, our cultural diversity embodies the still-unfolding story of the Incarnation in every language and culture of the world for the last two thousand years.

The increase of immigration to the United States in the last 30 years has resulted in immigrants forming a higher percentage of the U.S. population today than they have since the early 20<sup>th</sup> century. In the Catholic Church, immigrants alone (not counting their children or other cultural "minority" groups) are now more than 20% of the Catholic population. In an effort to foster ministry that is responsive to the new cultural landscape and to the imperative to proclaim the Good News in terms that are understandable in every language and culture, the U.S. bishops have articulated a vision for the pastoral care of immigrants, indigenous peoples, and other cultural groups in the church that entails:

- Providing ministry and services in the language(s) of the people<sup>1</sup>
- Extending a welcome and creating spaces for cultural groups to gather and celebrate their faith according to their own traditions<sup>2</sup>
- Developing skills for intercultural communication among pastoral leaders at all levels<sup>3</sup>
- Calling forth and providing formation to adults in every ethnic community to serve as catechists, liturgical ministers, community leaders, lay ecclesial ministers, deacons, religious, and priests<sup>4</sup>
- Being especially attentive to the needs of young immigrants and the children of immigrants, among whom the challenge of maturing in the midst of two cultures—neither of which is entirely their own—can make it difficult for them to feel at home in the Church.<sup>5</sup>

In their letter, the bishops noted Pope John Paul II's repeated warnings "against attempting to rush a process of assimilation or cultural adaptation in the name of unity, because the goal is the mutual enrichment of peoples, not their assimilation to one way of being human."<sup>6</sup> Implicit in this admonition is the understanding that religious expressions and devotional practices in the native language and culture of particular peoples carry their history of "God-with-us," which is at the heart of every person's religious identity. To deprive immigrants and other cultural groups of their linguistic and religious heritage is to erase that history and all its richness for expressing who we are collectively as the People of God. These theological insights—and the ministerial principles that follow from them—provide the foundation for multicultural ministry in parishes and dioceses throughout the United States.

#### Definition of terms<sup>7</sup>

As an entry into the analysis of the cultural landscape of the United States and the diversity of the Catholic Church, it is

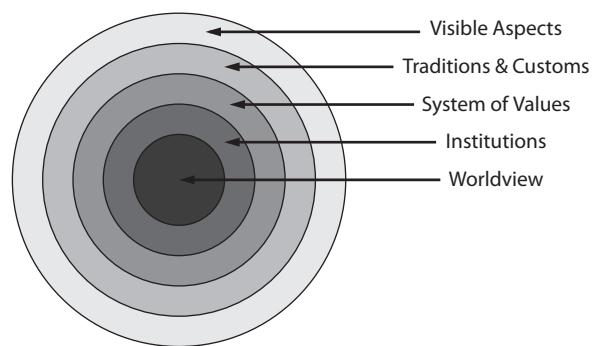
helpful to clarify the meaning of certain terms as they are used in the fields of counseling, sociology, anthropology, and intercultural communication. **Culture** can be defined as “the accumulated store of symbols, ideas, and material products associated with a social system, whether it be an entire society or a family.”<sup>8</sup> Culture creates a shared identity and establishes the boundaries of a human group by defining behavior patterns that allow individuals to feel confident when relating to other members of the group. Culture is both learned and in a constant process of being created as it is passed from generation to generation.

The elements of a culture can be described as forming five distinct levels. A full understanding of the deeper levels depends on familiarity with the cultural elements at the more superficial levels, as shown in Diagram 1.

- The **visible aspects** of a culture form the first level, which includes styles of dress, music, technology, housing, tools, and foods.
- **Traditions and customs** are the parameters for conducting daily life and family relations. Social norms in personal and business interactions, the meaning of gestures and body language, and the way special events in life are celebrated are all part of the second level.
- The third level of culture is formed by the **system of values** that gives direction and stability to life. These values are translated into attitudes, behaviors, habits, and assumptions about family life, work, the use of time, etc., in order to organize and prioritize the activities of daily life.
- At the fourth level, social **institutions** give structure to society, as well as to the experiences and struggles of its people(s). They include the political, educational, religious, and economic institutions, among others, that give consistency to daily activities and define the stages of the life cycle.
- The **worldview** makes up the deepest level of a culture. It is the underlying framework by which a person interprets and gives meaning to life and significance to particular events.

As a manifestation of culture, language cuts across all five levels. At its most superficial level, language is used to discuss or explain objects and events that can be directly experienced between two or more people. At the deeper levels, spoken and written communications are often used to express and reinforce the traditions and customs of a culture; they are grounded in the assumption of shared values so that meaning can be implied without explicitly stating what is intended; and social institutions play an important role in defining and contextualizing the meaning of words and establishing patterns of communication. At the receiving end of the communication process, language is interpreted from the context of the cultural worldview and perspectives of the listener or reader, which is presumed to be held in common with the speaker or writer.

**Diagram 1 – The Five Levels of Culture**



While most people can readily talk about the first two levels of their culture, each succeeding level becomes more and more difficult to describe in words, especially for those who have not had much contact with other cultures. Interactions between people of different cultures are often awkward and subject to misunderstanding because the deeper levels of culture are not shared—even though they may be speaking the same language. When communication is interpreted based on assumptions that do not apply, the intended meaning gets lost even though there may be openness and sensitivity toward the acceptance of cultural differences.

**Cultural competence** refers to the ability to interact comfortably and confidently with others in a particular cultural framework by appropriately utilizing or referencing the assumptions, customs, values, and symbols of the culture. When people communicate with others of their own culture, this is usually done intuitively and without any self-conscious effort. However, when dealing with people of another culture, it takes conscious effort and years of experience to master the use of the symbols, values, customs, and touchstones of the culture.

## Cultural transitions in the United States

At this point, it is important to distinguish between culture and **cultural heritage**. Cultural heritage refers to the language and culture of a person's ancestors, whether or not the person is able to communicate comfortably and confidently with people of that culture in the present. Among the American descendants of the massive wave of European immigrants to the United States in the 1800s and early 1900s, most have thoroughly adopted the mainstream U.S. cultural worldview, communication patterns, values, traditions, and language—or one of its regional variations. Indeed, very few have retained the ability to communicate in the language of their ancestors, unless it was English from the start.

This was not always the case. Prior to World War I, most of the Europeans who came to the U.S. had no intention of leaving behind their language and culture. They formed

ethnic communities in the large cities or clustered together in close-knit farming communities.<sup>9</sup> They also established schools in which their children were taught the language, faith, and culture of their parents. The Germans were especially renowned for the diligence with which they preserved their language and culture among their U.S.-born children.<sup>10</sup> However, all of that began to change when Germany became the enemy of the United States in World War I. The German-Americans and other immigrant communities had to decide to which country they would give their allegiance, and they opted for the United States.<sup>11</sup>

Thus began the cultural Americanization of European immigrants and their descendants, symbolized by the melting pot as a guiding image. The program of cultural assimilation was also assisted by the fact that after World War I, the United States began regulating immigration for the first time, and European immigration was reduced to a small fraction of what it had been in prior years. Given the high cost of travel to Europe and the lack of infrastructure for trans-Atlantic telecommunication, the Euro-American descendants of earlier immigrants were effectively cut off from many of the influences that might have strengthened ties to their culture of origin during the middle years of the 20<sup>th</sup> century.

In the present day, some Euro-Americans have retained certain values and celebrations from their European cultural heritage, but even those are usually of lesser significance in daily life than the values and celebrations of the U.S. mainstream culture. For these Americans, the observance of cultural celebrations or rituals may be done out of nostalgia for a time and a place that they never experienced themselves. Their ancestry may be Italian, Polish, Irish, Lithuanian, German, French, Portuguese, etc., but on the whole they clearly belong to the mainstream U.S. culture.

While there are many individuals of African, Asian, Native American, and Latin American ancestry who have followed the pattern of assimilation of their Euro-American peers, these populations in general have not fully conformed to the mainstream U.S. culture. For African-Americans, their history of slavery, followed by generations of racism and discrimination by the white majority that is still felt in many parts of the U.S. today, had two profound impacts on their cultural lives.

First, it cut them off from their elders in Africa and limited the influence of parents in raising their own children, which effectively short-circuited the transmission of African cultural values to the children born to slaves in this country. Second, the inequalities of education and opportunity through programs of segregation and attitudes of racism made it difficult for them to integrate and benefit from the mainstream social structures, thereby relegating many African-Americans to a position of second-class citizenship that often extinguished hope and/or bred anger among the young. The social consequences of this history are still visible among African-Americans today: low educational and

income levels, high rates of incarceration, and a high incidence of single-parent households, among others.

On the other hand, the Civil Rights Movement with its push for equality has written a new history for African-Americans over the last 50 years. New heroes have been raised in popular culture and political life, whose example has inspired many to struggle for a better life for themselves and their children, rather than give in to defeat and anger. The values of this movement, and the social institutions it has created, have contributed to the creation of African-American culture in its present form, which is still distinct from mainstream U.S. culture, but no longer simply subservient to it. Religious faith has also created a new hopefulness in many, helping to strengthen their values and consolidate the culture they pass to subsequent generations. Finally, historical and cultural studies have begun to recapture the traditional values of African cultures and pass them on as a living cultural heritage to new generations of African-Americans in the United States.

For a variety of reasons, the Hispanic peoples living in the U.S. have also been slow to assimilate. Latino/as have been coming to the territories that now form the United States for hundreds of years, and the particular circumstances of each migration has reinforced the distinctiveness of Hispanic immigrants versus their European counterparts. For example:

- Spaniards were the first European explorers and settlers of the territories that belong to the U.S. today, establishing settlements in Puerto Rico, Florida, and New Mexico before the English arrived in the early 1600s. Some communities in Colorado and New Mexico continue to speak the Spanish of 17th century Spain to the present day.
- When the U.S. annexed Florida and gained control of the Southwest and Puerto Rico in the 1800s, the Spanish-speaking people in those areas never immigrated to the U.S., and many resisted the process of linguistic and cultural assimilation. Puerto Rican “immigrants” to this day are already U.S. citizens.
- In the Southwest, the Treaty of Guadalupe-Hidalgo required that the property of Mexican residents be respected and that they be given full rights as U.S. citizens. The continuous violation of those rights in subsequent years, combined with prejudices based on language and the color of skin, has hampered the integration process, leaving a legacy of discrimination and mistrust on both sides.
- Continuous contact with Mexico along the border states (CA, AZ, NM, and TX), recent technological advances that have facilitated international communication, the constant flow of immigrants from Mexico and Puerto Rico, and the recent rise in immigration from other parts of Latin America have maintained and brought new diversity to the cultural and linguistic heritage of Hispanics in the United States.

With respect to Hispanics in the Catholic Church, another difference lies in the fact that most of the European immigrants of the 1800s and early 1900s organized themselves to bring clergy and religious from their native countries to serve them here. As a result, they were able to set up ethnic parishes and Catholic schools that were very influential in assisting the cultural and linguistic integration of immigrant families and their descendants into the mainstream U.S. culture.

In contrast, one of the effects of centuries of colonialism in Latin America was that the majority of the clergy was European or of European ancestry; there were very few indigenous priests. Furthermore, the immense size of the Catholic population and the relative scarcity of clergy meant that Mexico, Puerto Rico, and other Latin American countries could not send priests to the United States to serve the Hispanics there. Consequently, Latino Catholics had to depend mostly on the pastoral care of clergy who were not of their culture, and they seldom had the benefits of accessible Catholic schools. The historical experience of many Hispanic Catholics in the U.S. has therefore been marked by perseverance with clergy who struggled to understand their culture, language, and religious piety, and in many places having to endure outright racism and discrimination from their religious leaders and fellow parishioners.

Like the early Hispanics of the Southwest, Native Americans never immigrated to the United States. The fact that they resisted the intrusion of Euro-Americans into their territories and were ultimately conquered and relegated to reservations, has left lasting effects on the psychological, spiritual, and social well-being of their communities. Many are Catholic, especially in the Southwest where they were evangelized (and sometimes co-opted into slave labor) by Spanish, French, and Mexican missionaries. The preservation of their culture, language, and religious beliefs and practices is an indispensable source of hope for the future of their tribes. Nevertheless, Native American communities face numerous challenges, such as poverty, low educational attainment, alcoholism, and a high incidence of suicide. All of these factors impact the way they assert their own cultural identity, relate to their Catholic faith, and interact with Catholics of the mainstream culture.

Although Asians and/or Pacific Islanders have had a presence in the United States mainland since the 18<sup>th</sup> century, their numbers have increased tremendously over the last 45 years as the migration of populations across the globe has risen to unprecedented historic levels. Each national group has its own set of circumstances that led to migration, as well as its own history of cultural integration in the United States. It is beyond the scope of this paper to describe the history of each group separately, but it is important to recognize that this wave of migration to the U.S. has brought millions of people from all over the world. Among them are significant numbers of Filipino, Hmong, Korean, and Vietnamese Catholics nationwide, as well as many smaller groups that have established a significant presence in certain areas of the

country; each group has its own language, culture, particular religious celebrations, and traditional pious practices.

Of course the Asians and Pacific Islanders are not the only recent arrivals in U.S. parishes. The increase in immigration has also brought large numbers of Catholics from Colombia, Cuba, the Dominican Republic, El Salvador, Guatemala, Haiti, Poland, and various parts of Africa. Furthermore, immigration from Puerto Rico and Mexico has continued unabated, with significant increases in Mexican immigration since the mid-1980s. As immigrants, their process of cultural adaptation and integration has only just begun.

## **Models of parish ministry in bicultural and multicultural environments<sup>12</sup>**

What will become of all the new immigrants and the numerous cultural groups in the U.S. that have not fully integrated into the mainstream culture is a question of great concern for our society. History tells us that over time and across generations, when distinct cultural groups come together, three things can occur: there can be an assimilation of one or more cultural groups into the dominant culture; two or more cultures can coexist alongside one another for an extended period of time, usually with one dominating the other(s); or a process of cultural synthesis and adaptation can take place in which a new culture and new identity is formed that incorporates elements of the various cultural groups from which it was formed. As noted above by John Paul II, the mission of the Church is not to promote one outcome or one culture over the others, but rather to proclaim the Gospel to people of every race and language and culture in terms that they can understand, and to transform every culture from within so that its life is grounded on the values of God's reign.

From this perspective, the presence of diverse cultural and linguistic communities within a diocese creates a challenge for the organization of parishes and the preparation of pastoral leaders to provide each group with appropriate pastoral care. By adapting and building on the pastoral models identified by Allan Deck 20 years ago,<sup>13</sup> it is possible to describe two distinct ecclesiological approaches to multicultural parish ministry, with three different pastoral models that fall within each theological framework.

### **Ecclesiology of “one parish, one community”**

Many pastors in bicultural or multicultural parishes have had the experience of trying to provide culturally and linguistically appropriate pastoral care to the largest cultural groups within the geographic boundaries of their parish, only to find the various groups vying with one another for access to parish facilities and preferred Sunday Mass times. That such conflicts occur should not surprise anyone, yet they place stress on the pastoral leaders and work against a spirit of unity in diversity in the whole parish community.

In order to overcome these conflicts, some pastors operate from an ecclesiology of “one parish, one community.” According to this theological vision, parish unity is best expressed when all parishioners participate harmoniously in the life of the parish—and developing specialized ministries for particular ethnic or linguistic groups is seen as potentially detrimental to parish harmony. In these parishes, pastoral care is organized in one of three ways:

- The **Americanizing parish** is one in which all pastoral services are conducted in English and the pastoral staff is of the mainstream culture, with little or no skills for intercultural communication. In some cases this approach is necessary simply because there are no pastoral leaders available with the linguistic and cultural skills to serve people in other languages or of other cultures. In other cases, the pastoral staff has made a conscious decision that the newcomers will have to adapt to the mainstream language and culture of the U.S. This approach is common when the number of parishioners who are not of the mainstream culture is small, or when an ethnic parish is nearby.

The staff usually has the intention of “helping” the immigrant faithful to adapt to the use of English and the U.S. culture more quickly through immersion. While this may be welcome assistance for some, the effect on other newcomers is that they feel unwelcome and either do not go to church or go elsewhere—even if the only available alternative is a non-Catholic church. In urban areas, Americanizing parishes sometimes have the appearance of being multicultural due to the *racial* diversity of their membership. In reality, however, the culture of the parish is fairly homogeneous, with most parishioners feeling comfortable relating to each other on the basis of their shared values, customs, language, and worldview drawn from the mainstream culture.

- The **ethnic or national parish** addresses the challenge of pastoral care for a particular linguistic or cultural group through a structural decision at the diocesan level. In this approach, a non-territorial parish is established with a pastor that has the linguistic or cultural skills required to serve the people. It is common for these parishes to provide some ministry in English in order to meet the spiritual needs of the U.S.-born members of the ethnic group. Although establishing such parishes is no longer a common practice in the U.S., there are nevertheless many *de facto* ethnic parishes simply because the territory they serve is all or nearly all of a particular culture. In such cases, it is common for Catholics from neighboring parishes to cross parish boundaries as they would for a *de jure* national parish in order to be served in their primary language or with people of their culture.

It should be noted that neither the Americanizing parish nor the ethnic parish is strictly speaking a multicultural approach to parish ministry. However, by

strategically locating both types of parishes throughout the diocese, a bishop can provide culturally appropriate pastoral care to a diverse Catholic population. Therefore, these can be considered as models of multicultural parish ministry from the diocesan point of view.

- The **inclusive parish** is one in which welcoming parishioners of all races, languages, and cultures is a core value, yet sacramental services and faith formation opportunities are not designed for any particular cultural group(s). Instead, all ministry in the parish is done in a culturally and linguistically “inclusive” manner. This means that the parish liturgies include music in various languages and styles, and the particular faith traditions and special celebrations of parishioners of any culture are recognized and celebrated in the community. The pastoral team and pastoral council likely include people of various cultures and languages, and they usually have developed skills for intercultural communication in two or more languages, but English remains the common language for most meetings.

The pastoral care of individual parishioners might be provided in languages other than English, depending on the linguistic abilities of the pastoral staff. Nevertheless, it is often the second and third generation that is most attracted to these parishes, since English is usually their dominant language. Well educated or long established immigrants may also enjoy experiencing the touchstones of their early faith life while learning about the traditions of other cultures. Some mainstream Americans find these parishes enriching irrespective of their racial background, especially if they have an interest in people of other cultures or from other places. On the other hand, immigrants who came to this country as adults, have limited education, or are not proficient in English are less likely to feel comfortable in these parishes. For them, a multicultural experience is simply no substitute for an intense affirmation of their own religious traditions and language/culture of origin. Thus, despite its name, the “inclusive” parish can actually become culturally exclusive to some groups or individuals.

### Ecclesiology of the parish as a “community of communities”

An alternative theological/pastoral vision for ministry in bi-cultural and multicultural parishes is to see the parish as a community of communities, rather than as a single community unto itself. Pope John Paul II called for this approach to parish ministry in his apostolic exhortation on the Church in the Americas:

“One way of renewing parishes, especially urgent for parishes in large cities, might be to consider the parish as a **community of communities** [emphasis added] and movements. It seems timely therefore to

form ecclesial communities and groups of a size that allows for true human relationships. This will make it possible to live communion more intensely, ensuring that it is fostered not only “ad intra”, but also with the parish communities to which such groups belong, and with the entire diocesan and universal Church. In such a human context, it will be easier to gather to hear the word of God, to reflect on the range of human problems in the light of this word, and gradually to make responsible decisions inspired by the all-embracing love of Christ.”<sup>14</sup>

From this perspective, the unity of the parish is not contingent on the ability of all the parishioners to speak the same language, or even to gather together for a common celebration of the liturgy on a regular basis. Rather, the unity of the parish is grounded theologically in the same ecclesial communion that holds the diocesan and universal church together. To be specific, the parish is united because its members profess the same faith, are incorporated into the Church through the same baptism, are fed by the celebration of the same Eucharist (irrespective of language) that binds them together in Christ, are gathered by the same pastor who was appointed by the same bishop, and congregate in the same worship space, albeit at different times.

What is distinctive about this ecclesiology is that it is not limited to defining the communities in the parish along linguistic or cultural boundaries. Thus, the various weekend Masses can be seen as communities unto themselves—in practice that is what they are, whether they are all conducted in the same language and with the same liturgical music or not. Faith formation groups gathered by age, grade, language, or any other criterion can also be seen as small communities, as can parish groups formed for ministerial or spiritual purposes. Furthermore, the particularity of each community does not detract from the unity of the parish, as long as they are united in the purpose of drawing people into the life of the parish, the celebration of the Eucharist, and the evangelizing mission of the Church. Bicultural or multicultural ministry in parishes understood as a community of communities can be structured in three distinct models:

- The **segmented parish** essentially consists of two or more cultural and/or linguistic communities served mostly in isolation from one another although they share physical and financial resources in the same parish. Usually there are dedicated pastoral teams for each community, and the leaders are either of the culture they serve, or they have received extensive linguistic and cultural training in order to serve the people in culturally appropriate ways. For these reasons, segmented parishes often reach a broader range of the Catholics living within their parish boundaries than any of the “one parish, one community” models.

On the other hand, developing and coordinating the pastoral, liturgical, and catechetical programs for

two or more linguistic and/or cultural communities in a single parish can be challenging. Because of their isolation and cultural differences, misunderstandings are common and the pastoral staff frequently spends a great deal of time doing arbitration to settle disputes between communities over decorations or the use of parish facilities. It is often the historically more established or wealthier community that gets preferential treatment, leaving the other communities to make do with whatever is left. When demographic shifts are taking place in such communities, the battles for access to resources—physical, financial, and human—can easily alienate a large number of parishioners on all sides.

- In **missionary parishes**, the pastoral staff is usually of the predominant cultural group in the parish, but has the desire and intention to serve the needs of other groups in their own language and in culturally appropriate ways. If the pastoral team has had training in missionary strategies, language, and intercultural communication, the quality of pastoral care will increase rapidly and the parish may become more integrated over time. Because developing cultural competence can take longer than learning a language, the pastoral staff and the parishioners may have difficulty understanding and feeling fully comfortable with one another—even though they may be speaking the same language.

At first glance, segmented parishes and missionary parishes may look a lot alike, since both provide independent services to two or more cultural groups in the parish. However, since the same leadership team is responsible for ministry to all of the groups in this model, there is a better chance that the resources of the parish will be shared in accordance with the pastoral priorities of the whole parish. On the other hand, the quality of pastoral presence in the smaller cultural communities may not be as high unless the pastoral leaders are of their culture. In most cases, the various cultural communities will come together periodically for mutual service or enrichment, or to participate in special celebrations of the entire parish.

- The **integrated parish** strives to serve both or all of the cultural groups within the community in an equitable and culturally appropriate way, while making sure that all have a voice in the leadership of the parish and the major parish celebrations are inclusive of everyone. Ministry in such parishes is led by a pastoral staff that reflects the diversity of the communities they serve, and that is prepared to make the extra efforts required to facilitate communication between linguistic or cultural groups. As a result, the various communities are more aware of one another’s activities, needs, and concerns, and they develop the capacity to provide mutual support with respect to programs and resources. In such situations, bilingual parishioners and the children of immigrants

**Table 1 – Models of Parish Ministry in Bicultural and Multicultural Environments**

	“One Parish, One Community” Models			“Community of Communities” Models		
	Americanizing Parish	Ethnic or National Parish	Inclusive Parish	Segmented Parish	Missionary Parish	Integrated Parish
<b>Parish Leadership</b>	Usually of the mainstream culture; no intercultural skills required	Usually of the ethnic culture; no intercultural skills required	People of diverse cultural heritages included, as long as they are competent in English and in the predominant culture	Dedicated leadership structures for each cultural group; intercultural skills help ease tensions	Usually of the predominant cultural group; need to develop intercultural skills	All cultural groups included and empowered; extensive intercultural skills required
<b>Pastoral Approach</b>	Caters to the mainstream community; others are welcome but must accept the culture	Caters to the ethnic community; others are welcome but must accept the culture	Intentionally open to cultural diversity through inclusion of music, traditions, and celebrations of various cultures	Specialized ministries for linguistically or culturally distinct groups, with shared facilities	Intentional outreach to people of all cultures, limited by the intercultural skills and cultural competence of the leaders	Culturally appropriate ministry for all, with intentional contact between cultural groups
<b>Impact on the Predominant Cultural Group in the Parish</b>	Comfortable and confident as both members and leaders	Comfortable and confident as both members and leaders	Some may resist or feel resentful; others enjoy exposure to the rich traditions of other cultures	Reluctant acceptance and turf wars; often controls the use of the facilities	May resist this model; does not want its parish to lose its cultural identity	Some may resist or need some training to embrace the path to cultural integration
<b>Impact on the Other Cultural Group(s) in the Parish</b>	Feels alienated, unwelcome, and perhaps oppressed or rejected	Feels alienated, unwelcome, and perhaps oppressed or rejected	Some well-educated immigrants and later generations feel affirmed and/or enriched; others may feel disconnected	Reluctant acceptance and turf wars; often has limited access to the facilities	Appreciates the efforts, but longs for leaders who really understand the culture	Some may resist or need some training to embrace the path to cultural integration

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become important bridge-builders, providing continuity, bicultural understanding, and stability in the life of the community.

The six models of multicultural parish ministry are summarized in Table 1 above. In 1989, Deck commented that it was not possible to know what proportion of multicultural parishes operated in each of the five models he identified at that time, although he believed that there were probably not many integrated parishes.<sup>15</sup> This situation is not much different today, even though the number and quality of formation programs and resources for ministry in Spanish and other languages have increased significantly since that time. In any case, the presence of millions of recent immigrants with little knowledge of English tends to reinforce and multiply the ethnic, segmented, and missionary parish models.

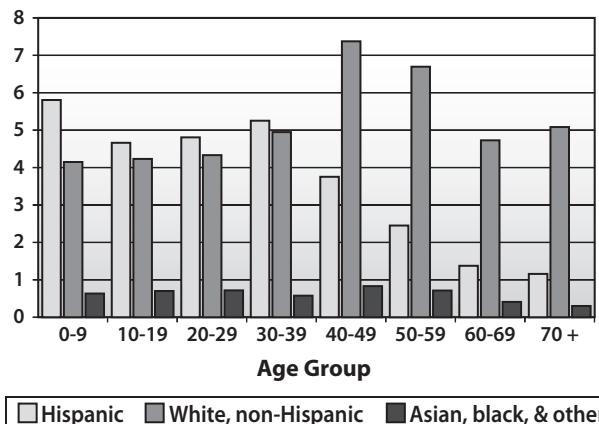
What is often overlooked is that Hispanic/Latino communities are increasingly becoming multicultural communities in themselves, with individuals that identify with a broad range of national origins or cultural heritages. In addition, there are usually substantial generational differences between immigrants, their children, and those who have integrated into the mainstream U.S. culture. As a result, even parishes that appear to be serving a homogeneous Hispanic community may need bilingual and bicultural pastoral leaders.

A significant pastoral challenge in bicultural and multicultural communities lies in identifying the full range of

diversity present in the parish community and preparing pastoral leaders to meet the needs of *all* the parishioners through culturally appropriate ministry. The pastoral team must look beyond the current *participants* in their parish liturgies and programs to see and care for the Catholic *inhabitants* of the parish in accordance with canon law (cf. Canon 518). Learning a second language and/or a second culture requires years of preparation for most pastoral workers; adding a third or fourth cultural/linguistic group in a single parish multiplies the challenge. For this reason, it is most appropriate that individual pastoral leaders in bicultural or multicultural parishes should specialize in ministry with one or two cultural groups. Nevertheless, they should also have the intercultural communication skills needed to provide basic pastoral care to people of other backgrounds, and the parish or diocese should be prepared to serve people of other cultures and/or in other languages with appropriately formed pastoral leaders.

Ethnic parishes avoid these challenges by serving only parishioners who meet a particular linguistic or cultural profile, and Americanizing parishes avoid them by treating everyone the same irrespective of their cultural or linguistic background. However, the cost of avoiding these challenges is that they may miss opportunities to evangelize and care for people who do not fit in their target cultural profile. With the cultural diversity of Catholic parishes on the increase throughout the country, even in areas that have historically

**Chart 1 – Comparative Catholic Population in the U.S.  
by Age Group and Race/Ethnicity in 2007**  
in millions



Based on: RLS 2007, ICR Omnibus 2008, and U.S. Census Bureau national population estimates for July 1, 2007.  
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been mostly Euro-American, dioceses and parishes in the U.S. today urgently need to develop, implement, and coordinate adequate models of ministry to meet the pastoral needs of their parishioners in culturally appropriate ways.

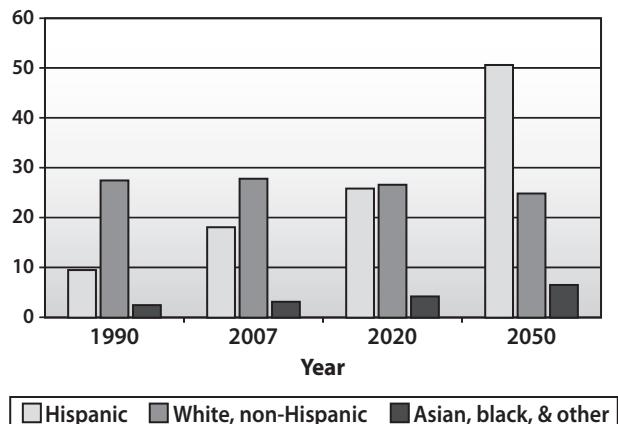
## Measuring cultural diversity in the Catholic Church

That said, it must be admitted that the level of cultural diversity in the U.S. Catholic Church is difficult to ascertain with precision. One of the biggest challenges is that people in the U.S. have many different notions of what culture is and how it relates to their own cultural identity. For example, if asked about their culture some may say “I’m Irish,” even though they have never been to Ireland and know very little about its history or way of life. Others may say “I’m just American,” even though they may have Asian or African ancestry. Still others associate culture with race, so they may answer “I’m Caucasian.”

### Race/ethnicity as a measure of cultural diversity

Beyond the issue of the meaning of cultural identity, there are very few good sources of data on the ethnicity of the people living in the United States. The U.S. Census Bureau provides detailed information about the race of U.S. residents, divided into five basic categories and a catch-all “mixed-race” category, but it only records ethnicity for people of Hispanic origin. Unfortunately, the Census Bureau does not track religious affiliation, so the challenge of identifying even the *racial* diversity of Catholics remains. Nevertheless, the 2007 U.S. Religious Landscape Survey (RLS) provides an estimate of the religious affiliation of each of the various ethnic/racial groups identified by the census.

**Chart 2 – U.S. Catholics Ages 18 to 64  
by Race/Ethnicity and Year**  
in millions



Based on: RLS 2007, ICR Omnibus 2008, NSRI 1990, LNPS 1990, Census 1990, U.S. Census Bureau national population estimates 2007, and Pew Hispanic Center projections.  
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Combining this information with Census Bureau population estimates for 2007 and population projections from the Pew Research Center<sup>16</sup> produces the ethnic/racial profile of the U.S. Catholic population by age group in 2007, and projected demographic changes among working-age Catholics by 2050, shown in Charts 1 and 2.

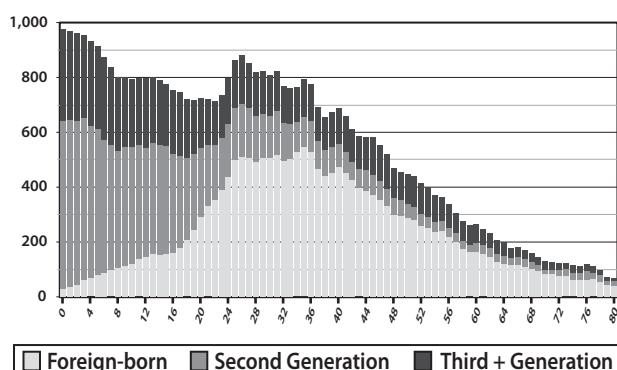
### Generational and linguistic diversity as a measure of cultural diversity

The data show that the U.S. Catholic Church is poised for a demographic shift from a Euro-American majority to a Hispanic-American majority in the near future, while Asian, African-American, Pacific Islander, and Native American Catholics will figure more prominently in the racial mix. Nevertheless, the U.S. history of immigrant populations assimilating to the mainstream culture over time implies that this racial shift does not necessarily translate into a cultural shift as well. To get an idea of how culturally distinct the new majority Hispanic population may be, it is helpful to consider its generational diversity and linguistic abilities by age, as shown in Charts 3 and 4 on page 13.

It is difficult to guess how long the recent increase in the immigration of Hispanics to the U.S. will last, but it is clear from the data that immigrants form a substantial majority of Hispanic adults at the present time. Since immigrant Latino/as are more likely to be Catholic than their U.S.-born counterparts,<sup>17</sup> the proportion of immigrants among U.S. Hispanic Catholics must be even higher. The data show that a substantial majority of even the youngest Hispanics continues to speak at least some Spanish, so the importance of Spanish in Catholic ministries will continue increasing for the foreseeable future as the Hispanic population grows.

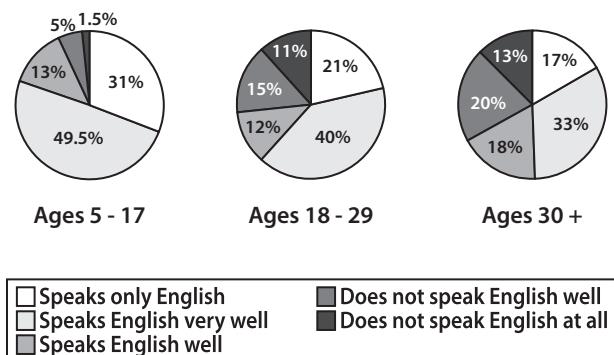
Apart from Spanish-speakers, there were about 27 million U.S. residents in 2005 who spoke a language other

**Chart 3 – U.S. Hispanics by Age and Generation in 2007**  
in thousands



Source: U.S. Census Bureau Current Population Survey for March 2007.  
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**Chart 4 – English Proficiency Among U.S. Hispanics in 2005 by Age Group**



Source: U.S. Census Bureau American Community Survey, 2005.  
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than English at home according to the U.S. Census Bureau's American Community Survey. If 15% of those are Catholic (a rough estimate based on the RLS survey), they together would form about 5% of the Catholic population in this country. Combined with the Catholics who speak Spanish at home, a reasonable estimate is that about 38% of Catholics in the U.S. today speak a language other than English at home.

#### Mass language as a measure of cultural diversity

Of course the use of languages other than English by Catholics does not necessarily translate into pastoral services being provided in those languages. Other factors must be taken into consideration, such as the concentration of the linguistic groups, whether they are able to communicate in English, and whether there are clergy and lay ministers available in their area who can communicate in their language. As a result, the services available to non-English speakers can vary considerably from diocese to diocese and parish to parish.

Unfortunately, there are no national statistics about the sacramental and religious education services available in Catholic parishes by language. However, the [masstimes.org](http://masstimes.org)

website has a comprehensive listing of the weekend liturgies in the United States by diocese, and it indicates the language of the Eucharist when it is not celebrated in English. Since the Mass is usually one of the first services provided by parishes to immigrant communities in their language, counting the number of weekend liturgies in other languages offers some insight into the degree of cultural diversity in a given parish. It is beyond the scope of this report to provide a full analysis of all the parishes in the United States. However, Tables 2 and 3 provide some statistics for parishes in five dioceses across the country.

Table 2 shows that 76% of the weekend liturgies in all five dioceses were celebrated in English. Four out of the five dioceses in the table are generally considered to be areas with larger than average immigrant populations, so it is likely that the proportion of liturgies in English nationwide is even higher. It is remarkable that there were almost three times as many weekend liturgies in Spanish as there were in all other languages combined. However, in view of the fact that there are about six times as many Hispanic Catholics in the U.S. as all other non-white Catholics combined (29.3 million versus 4.9 million), perhaps this finding is not

**Table 2 – Linguistic Diversity of Weekend Masses in Select Dioceses (compilation of data from masstimes.org)**

Diocese	# of Weekend Masses	# of Weekend Masses in English	% of Weekend Masses in English	# of Weekend Masses in Spanish	% of Weekend Masses in Spanish	# of Weekend Masses in Other Languages	% of Weekend Masses in Other Languages	# of Languages in which Masses are Celebrated
Brooklyn	1030	763	74%	165	16%	102	10%	21
Charlotte	330	260	79%	61	18%	9	3%	6
El Paso	249	154	62%	95	38%	0	0%	2
Oakland	434	336	77%	70	16%	28	6%	13
Wichita	241	225	93%	12	5%	4	2%	5

**Table 3 – Linguistic Diversity of Weekend Masses in Churches from Select Dioceses (from masstimes.org)**

Diocese	# of Churches with Weekend Masses	# of Churches with 2+ Masses not in English	% of Churches with 2+ Masses not in English	# of Churches with Masses in 3+ Languages	% of Churches with Masses in 3+ Languages	# of Churches with No Masses in English	% of Churches with No Masses in English	# of Churches with Masses Only in English	% of Churches with Masses Only in English
Brooklyn	232	74	32%	34	15%	6	3%	80	34%
Charlotte	95	11	12%	4	4%	0	0%	38	40%
El Paso	68	26	38%	0	0%	6	9%	17	25%
Oakland	91	30	33%	14	15%	3	3%	43	47%
Wichita	99	3	3%	1	1%	0	0%	88	89%

so surprising. It is interesting that three of the five selected dioceses had a handful of parishes without any weekend liturgies in English, but such parishes are probably very rare at the national level.

What is most striking in Table 3 is the scarcity of truly multilingual parishes, meaning parishes that celebrate the Eucharist in three or more languages. Even in dioceses as culturally diverse as Brooklyn and Oakland, multilingual parishes only amount to about 15% of the parishes overall. For the other three dioceses in the table, only 2% of the parishes are multilingual. In contrast, the proportion of parishes with weekend liturgies offered only in English ranged from 25% in El Paso to 89% in Wichita. Bilingual parishes in which the celebration of the Eucharist is available in just two languages represented 45% of the parishes in the five dioceses selected—five times as many as the multilingual parishes. Apart from English, the most common language in the bilingual parishes was Spanish, but it was by no means the only common one: Korean, Latin, Polish, Sign Language, Tagalog, and Vietnamese bilingual parishes were also found in multiple dioceses.

Admittedly, using Mass language as a measure of cultural diversity is not ideal since people of any culture can participate in the Eucharist irrespective of the language, and some may prefer the English liturgy to one in their ancestral or mother tongue. Furthermore, this measure does not distinguish between African-Americans and Euro-Americans since both speak English.<sup>18</sup> Nevertheless, it is not altogether a bad measure because by the time people learn the English language, they have usually made significant strides in becoming culturally competent with respect to the mainstream culture of the United States. For this reason, psychologists and sociologists often use language ability and language preference as measures of acculturation.

## Summary

To conclude, the racial and ethnic diversity of the Catholic Church has grown tremendously in recent years, and it is likely to figure even more prominently in the life of our parishes over the course of the 21<sup>st</sup> century. Cultural diversity is more difficult to gauge, but using the language(s) spoken at home as a crude measure of cultural diversity among Catholics in the United States and Mass languages as a crude measure of the church's pastoral response, it appears that our parishes have significant challenges ahead if they hope to provide culturally appropriate pastoral care and accompaniment to their members in the coming years. The heart of the challenge lies in the development of adequately prepared pastoral leaders with the requisite linguistic and cultural competence and the proper pastoral models to serve all the faithful in their community—and to lead the people in developing the skills needed to work together both within and across cultures to carry out the mission of the Church.

Some dioceses have begun importing priests from India, Africa, and Latin America in order to meet the sacramental needs of their parishioners—even in parishes where there are no significant populations from those places. This practice calls for the thorough preparation of such priests for inter-cultural communication, a deep understanding of the U.S. mainstream culture, and an awareness of its manifestation in U.S. Catholic parish life, as well as linguistic and cultural training for any additional cultural groups they may be called to serve. Even Latin American priests need training in order to understand the pertinent culture(s), language(s), and religious history of U.S. Hispanics. Beyond this, the Catholic faithful and lay leaders of all cultural backgrounds would be well served by workshops on effective partnership with pastoral leaders not of their own culture, since that will be the reality for more and more Catholics in the coming years.

## Part 2

### Evaluation of the Research Conducted for the Emerging Models of Pastoral Leadership Project

The definitions and pastoral descriptions of parishes in Part 1 provide the context for a multicultural assessment of the various research efforts conducted for the Emerging Models Project. Before getting into the specific findings, it is helpful to identify the issues that are important in the practice of pastoral ministry when serving a multicultural community. The following questions might be useful for the pastoral staff of any parish when assessing their own preparedness for multicultural ministry:

- **Pastoral Staff:** How well do the members of the pastoral staff reflect the racial, linguistic, and cultural diversity of the parishioners? How would you rate the cultural and linguistic competence of each staff member with respect to the cultures and languages of the parishioners? How would parishioners of each cultural or linguistic group rate the staff in this regard? How many staff members are competent to serve each cultural group? What is the parish doing to help the staff grow in these competencies?
- **Pastoral Services Provided:** Does the parish provide comprehensive pastoral services (i.e. evangelization, catechesis, liturgies and prayer services, sacramental preparation, social services, leadership and spiritual formation, age-appropriate pastoral accompaniment and opportunities for socialization, etc.) that are accessible and welcoming to each of the linguistic/cultural groups in the community?
- **Pastoral Services Needed:** Considering the size of the various ethnic groups and the degree of their integration with the mainstream culture, what pastoral services are most needed in a specialized form for each cultural/linguistic group? How can the available human and financial resources of the parish be utilized to meet those priority needs?
- **Volunteer Leaders' Intercultural Abilities:** How would you rate the linguistic and cultural competence

of the volunteer leaders in the parish with respect to other linguistic/cultural groups in the community? What is the parish doing to help the volunteers grow in these competencies?

- **Volunteer Leaders and Formation:** Do the volunteer leaders (i.e. catechists, liturgical ministers, pastoral council members, etc.) in the parish reflect the diversity of the parishioners? Does the parish provide appropriate and accessible leadership formation within each linguistic/cultural group?

These questions are not intended to imply that there should be quotas for proportional representation of every linguistic/cultural group in church leadership at every level. However, if we truly believe that our cultural diversity is a gift from God and our Catholic Church is called to bring people of every language and race and nation to a living knowledge of Christ (Revelation 5:9-10), then it is imperative that our parishes be staffed with people who have the linguistic and cultural skills necessary to serve their parishioners, and that people of every background be given the opportunity to exercise their gifts in service to the community. The questions above are designed to provide at least a preliminary measure of how well the community is embracing and developing the gifts of its members.

When conducting this type of assessment, it is important to recognize that changes in leadership skills and services occur through a gradual process. Parish and diocesan leaders that are at an early stage in developing resources and services for multicultural ministry should not allow themselves to become discouraged by focusing only on the needs that are going unmet. Rather, they should focus on the good will and the cultural gifts of the people, and seek ways to develop those gifts for service to the community. In this sense, it is just as important to know where the parish is *heading* as it is to know where the parish *is* in the process at any point in time.

Perhaps the state of multicultural integration in national ministry organizations can serve as an illustration of this principle. The largest cultural/linguistic groups in the Catholic Church had to create their own national organizations to support ministry with their people because the mainstream national organizations were occupied with agendas that did not relate to the pastoral reality of other ethnic groups. In the case of Hispanic/Latino ministry for example, it was necessary to establish national Hispanic organizations for catechesis, liturgical ministry, priests, women religious, deacons, youth and young adult ministry, diocesan directors of Hispanic ministry, pastoral formation institutes, pastoral musicians, and others in order to improve and expand the pastoral care of Latino/a Catholics—a need that remains today.

An unintended consequence of the creation of national organizations for particular ethnic ministries has been that the national leaders of these cultural groups dedicate most of their available time and resources to their own organizations; very few are able to build bridges with the mainstream national organizations at the same time. As a result, nearly all of the leadership teams serving mainstream Catholic organizations are composed primarily of Euro-Americans. The six national organizations that collaborated on the Emerging Models Project were no exception; among their representatives who participated in planning and coordinating the overall direction of the project, all were of the Euro-American mainstream culture.

Nevertheless, the partners should be commended on the fact that they have undertaken a review of their own work from a multicultural perspective in order to highlight their research findings on this important aspect of ministry in our Church. Future efforts to engage multiple ministry organizations in a national dialogue should learn from this experience by taking two steps to ensure that voices from many cultures are heard:

1. Invite representatives of the appropriate national Hispanic, African-American, Asian, and Native American organizations to participate as equal partners—giving them an opportunity to help shape the dialogue and guide the process.
2. Engage leaders of different cultures to participate in their organizations at the national level, and empower them to represent the organization in national conversations.

With this context in mind, it should also be noted that none of the six original research efforts in the Emerging Models Project was designed to assess the multicultural preparedness of Catholic parishes and ministers. Nevertheless, the areas studied are important for bicultural and multicultural parishes no less than they are for monocultural parishes. Therefore, the following comments about

each research project have two main purposes: (a) to summarize the findings of the research with respect to ministry in multicultural, bicultural, and ethnic parishes; and (b) to raise questions regarding the findings and the research process from the perspective of multicultural ministry. It is hoped that this double analysis will provide insight and direction for pastoral practice in multicultural and ethnic parishes, as well as for future research efforts in the areas studied.

## **A. Regional leadership symposiums on emerging models, best practices, and lived theology**

The findings of the regional leadership symposiums are available on the Emerging Models website in the form of eight reports compiled by David Ramey of Strategic Leadership Associates, Inc. Each report is divided into the same seven sections defined by the symposium activities:

1. **Overview.** This section provides general information about the Emerging Models Project, the sponsoring organizations, and general information about the participants in each symposium (gender, type of ministry, age, size of parish, level of education, and diocese). The ethnicity and race of the participants were not recorded.
2. **Future of parish leadership roles.** Symposium participants were asked to describe their parish community based on how well it lives up to various ideals, including: being a spiritually alive and healthy community; having a visible commitment to build the life of the faith community through word, worship, and service; and being a total ministering community with the pastor, staff, and council working together.
3. **Parish best practices.** Participants listened to a series of case studies that outlined practices which contribute to the development of individual parish communities, discussed the best practices in their own parish communities, and completed reflection questionnaires evaluating these case studies on a number of factors to determine parish best practices for the future.
4. **Parish 2025 futuring exercise.** Participants worked in small groups to identify the nature and structure of the parish that may emerge over the next 20 years. After small groups reported on the following themes, individuals were given a reflection period to document their observations. The small group discussions and individual reflection focused on the following issues:
  - Parish structures
  - Models of ordained and lay ecclesial leadership
  - Forms of leadership by parishioners

- Future trends in parish worship ministries
  - Future trends in ministries of the Word
  - Future trends in parish ministries of service
- 5. Marks of pastoral leadership.** The sponsoring partners of the Emerging Models Project identified six marks of pastoral leadership to be discussed during the symposiums. These marks of pastoral leadership are intended to identify the behavioral practices of leaders in creating the church of the future. Participants were gathered in peer groups such as priests, parish life coordinators, deacons, pastoral councils, etc., and asked to discuss how they believe these marks of pastoral leadership are evident in pastoral life, prior to giving their individual comments. The six marks discussed were:
- Ethical behaviors of leadership
  - Pastoral behaviors of leadership
  - Prophetic behaviors of leadership
  - Collaborative behaviors of leadership
- Inclusive behaviors of leadership
  - Welcoming behaviors of leadership
- 6. Concluding assessment.** To conclude the symposium, participants were asked to privately evaluate their parish ministries on a number of factors. This section includes both quantitative and qualitative data from their responses.
- 7. Executive summary.** This section of each report provides a listing and brief description of the major themes that emerged from the conversations and individual reflections at the regional symposium.
- The bulk of each report consists of quotes taken from the individual comments of the participants during each exercise at their regional symposium, organized into major themes with brief introductions from Mr. Ramey. One way to glean the insights regarding multicultural issues is to conduct a textual analysis of the participants' statements found in all 835 pages of the eight reports, as shown in Table 4 below. It should be noted that the participants were never asked explicitly about the cultural makeup of their

**Table 4 – Textual Analysis of the Reports from the Regional Leadership Symposiums of the Emerging Models Project**

	Northeast Region	Mid-Atlantic Region	Southeast Region	Upper Midwest Region	South Region	North Central Region	Northwest Region	Pacific Southwest Region	Total	% of All Quotes
<b>Home states of participants</b>	CT, DC, MA, ME, NH, NJ, NY, RI, VT	CT, DE, MD, NJ, NY, PA	AL, FL, GA, KY, NC, SC, TN, VA, WV	CA, IL, IN, MI, MN, OH, WI	LA, MS, NM, OK, TX	CO, IA, MN, MO, ND, NE, TN	HI, ID, MO, NY, OR, WA, WY	AZ, CA, NV, NY		
<b>Number of participants</b>	50	52	79	53	53	46	50	50	433	
<b>Number of participant quotes</b>	1012	1277	1084	545	957	862	541	1092	7370	
<b>Frequency of multicultural terms in the participants' comments</b>										
"Hispanic," "Latino/a," or "Spanish"	10	9	35	5	32	8	10	16	125	1.7%
"Anglo," "White," European*, etc.	5	4	8	3	3	1	8	10	42	0.6%
"Black," "African-American," etc.	1	5	2	2				3	13	0.2%
Asian**, etc.	2	2	2		1	3	2	2	14	0.2%
"Native American"						1	1		2	0.0%
All other racial/ethnic groups									0	0.0%
"Multicultural," "multilingual," etc.	13	3	31	2	8	5	14	45	121	1.6%
"Bicultural" or "bilingual"		3	10	2	10		1	4	30	0.4%
Cultural "integration"			1	1	1	2	2		7	0.1%
Cultural "inclusivity," "inclusion," etc.	2	2	12	7	6	4	5	8	46	0.6%
Cultural "diversity"	4	10	20	10	9	9	5	16	83	1.1%
<b>Frequency of select themes in the participants' comments</b>										
Cultures are a gift for the community	2	4	6	1	3	5	3	6	30	0.4%
Cultures are a challenge to the community	3	2	17	2	9	4	4	17	58	0.8%
Description of the parish's cultural reality	6	11	20	3	7	2	8	24	81	1.1%
Demographic/cultural shift in the parish	3	3	6	3	2	2	1		20	0.3%
Growth of cultural diversity in the future	12	1	13		17	5	3	12	63	0.9%
Ideal of culturally responsive parishes	5	12	39	17	18	8	20	33	152	2.1%

\* Includes any references to people of Irish, English, French, Portuguese, German, Austrian, Italian, Czech, Polish, Hungarian, or Lithuanian descent.

\*\* Includes any references to people of Filipino, Japanese, Chinese, Vietnamese, Korean, Laotian, Cambodian, Hmong, or Indian descent.

parish or the impact of language and culture on the life of the parish, so all references to these issues arose spontaneously from their experience in ministry.

The table begins with a listing of the home states and the number of participants at each regional leadership symposium. The participants were chosen by diocesan representatives who were asked to include people who serve in various ministry capacities, “sensitive to the diversity of the diocese.” However, the race and ethnicity of the participants were not recorded, so the reports do not measure how successful the diocesan representatives were at bringing together a culturally diverse group of participants. When asked, the organizers of the symposiums indicated that the participants “probably reflected the level of cultural diversity among professional ministers in the Catholic Church in the U.S.” meaning that about 90% of the participants were Euro-Americans of the mainstream culture.

The remainder of the table was generated by doing a keyword search in each of the eight regional symposium reports. Each occurrence of a keyword or related concept in the quotes from the participants was recorded in the table. Whenever one of the keywords was found, the general theme of the statement was then categorized as shown in the bottom section of the table. Statements that included more than one of the multicultural terms were recorded for each keyword, but they were only categorized once—although a few were recorded in two categories when they clearly dealt with both themes. Overall about 5% of the participant quotes mentioned the themes of cultural diversity, inclusion, particular cultures, etc.

The table shows that discussions about cultural diversity and particular cultural groups were more prominent at the Southeast, South, and Southwest regional symposiums. At this point, it is unfortunate that the race/ethnicity of the participants was not recorded. Were the participants at the other symposiums not as interested in this topic because they were all or nearly all of the mainstream culture? Or was it because cultural diversity really is not as important an issue in their parishes, dioceses, and regions? It is difficult to answer these questions without knowing more about the participants and the cultural profile of their parishes relative to other parishes in the region.

Considering the size of the Hispanic population and the pervasiveness of Hispanic ministry in the Catholic Church, it is not surprising that there were nearly twice as many references to Latinos as there were to all other racial/ethnic groups combined. Also, the participants spoke more frequently about particular racial/ethnic groups than they did about “multicultural” or “multilingual” realities, and the terms “bicultural” and “bilingual” were only common in the Southwest, South, and Southeast—presumably in parishes where the vast majority of parishioners are either Hispanic or Anglo.

The integration of diverse cultures into one parish community appears as a minor theme in some of the reports, but all of them focus heavily on inclusivity and welcoming diversity. This is not a surprise considering that the participants were specifically asked to reflect on inclusive and welcoming behaviors of parish leadership in the fifth section of each report. Even so, these were major themes in other parts of the reports as well.

However, they did not always refer specifically to being inclusive and welcoming of *cultural* diversity. Many times, the participants simply stated that future parishes will be more inclusive, more welcoming, or more diverse. While these statements do not exclude cultural diversity, it cannot be assumed that the participants had cultural diversity in mind when they made their statement. In other cases, the participants spoke of being inclusive and welcoming to other forms of diversity, such as: gender, sexual orientation, generation/age, forms of ministry, marital status, theologies, spiritualities, and political views or ideologies. Comments about inclusivity and diversity were only recorded in the table if they specifically mentioned culture as an important dimension.

Among the participants’ comments, there were nearly twice as many remarks about the challenges of ministering in culturally diverse parishes as there were observations about the gifts diverse cultures bring. In the three southern regions, the difference was even greater—three to one. Altogether there were 101 reported observations about the cultural reality in the participants’ parishes. Most were simply factual descriptions of the cultural groups present or the services offered to them without any positive or negative associations. Of these, 20 comments made note of the fact that the cultural profile of the parish had changed in recent years. An additional 63 reflections made mention of an expectation that the cultural diversity of parishes will be increasing in the future.

By far the most common thematic category in the participants’ remarks about culture was the ideal of culturally responsive parishes. There was a great deal of variety in these reflections: comments about how well particular parishes are handling their cultural diversity; expectations related to the qualities of leadership and liturgy in multicultural communities; and a clear hope for a deeper sense of community in and between diverse cultural groups. Perhaps the most common were broad statements that in the future parishes will be more welcoming and inclusive of cultural diversity. Only a small number of participants gave specific recommendations for ways to move from the gifts and challenges of multicultural communities to the expressed ideals of inclusivity and welcoming. Nevertheless, the following emerged from the participants’ comments as the most common ideas about the future of multicultural ministry in Catholic parishes, in no particular order:

- With decreasing numbers of clergy, we can learn a great deal from Latin American and other models of ministry from places and cultures where there are even fewer priests than we have.
- All pastoral staff need to be bilingual/bicultural, and the church needs to provide the cultural/linguistic/pastoral formation our leaders need.
- The gifts and talents of our ethnic communities need to be developed for leadership, so that we can be more inclusive of culture and language in ministry.
- Financing for ministry and pastoral formation in low-income parishes is much needed so that they can hire and keep qualified pastoral staff.
- Outreach, service, and invitation are essential dimensions of welcoming.
- Decentralized ministry structures would allow lay people of different cultures to exercise their gifts and initiate pastoral efforts within their own cultural groups.
- Different educational and economic levels need to be overcome in order to provide a more equitable sharing of power and resources between cultural groups in the parish.
- Liturgical celebrations need to be more culturally inclusive, incorporating multicultural traditions, rituals, and experiences.
- Unity in diversity means shared prayer and a shared vision for the future, with people of all backgrounds ministering with and to one another.
- Parishes should welcome diverse cultural groups without making them into separate communities.

The last three elements above reflect an implicit preference among many of the symposium participants for the “inclusive parish” model of multicultural ministry as described in Part 1 of this report, although they seldom seemed to be aware of other alternatives or the pastoral criteria for selecting one model over another. Several participants lamented the fact that their parish is currently operating from a “segmented parish” model, yet they typically demonstrated little awareness of the reasons pastors might have for structuring their parishes this way, or what steps are required to move to a more integrated model. On the other hand, a small minority of the participants advocated for *more* segmented parishes as a means to improve the pastoral care of particular cultural groups in their area. The lack of clear pathways toward integration seems to be one of the major reasons participants described the cultural diversity of their parishes as a challenge. One participant summarized the situation as follows:

“There are varying communities within the church with different customs and language, etc. How can leaders bring all those together without the melting

pot conformity? Appreciate and learn about other cultures. Be culturally aware without asking for change... There is a threat of ‘silo parishes’ for multi-ethnicity.” (A pastoral council representative from the Southwest region)

The path forward will require more than just cultural awareness and appreciation. In future research, it would be very helpful to increase the cultural diversity of the voices engaged in the conversation. Participants could also be asked to reflect together on realistic steps that can be taken to meet the pastoral needs of culturally diverse communities in the short term, and to bring them to a place of community integration in the long term. The eight regional leadership symposiums of the Emerging Models Project have demonstrated that this is an important issue for the future of the Catholic Church in the United States, and they provided a forum for the national dialogue on this topic to begin within mainstream national ministry organizations. That is a respectable foundation that others can build on in the years ahead.

## B. Canon 517§2 parishes and their leadership

The research conducted for the Emerging Models Project with respect to Canon 517§2 parishes (parishes led by “parish life coordinators” or PLCs) consists of a series of three detailed reports and a summary report developed by the Center for Applied Research in the Apostolate (CARA) in 2004 and 2005 under contract from the National Association for Lay Ministry (NALM); and a summary report on the best practices for these parishes identified in two research symposiums in the Winter of 2007. All of these reports are available on the Emerging Models website ([www.emergingmodels.org](http://www.emergingmodels.org)).

In July, 2004, CARA published a report entitled “Understanding the Trends: Parishes Entrusted to Parish Life Coordinators,” which provides trends regarding the number and characteristics of Canon 517§2 parishes, both at the national level and within each Latin rite diocese. With respect to multicultural ministry, the report notes that the parishes with PLCs in 2004 tended to be more culturally diverse on average than Catholic parishes in general, as shown in Table 5 on page 20.<sup>19</sup>

When compared to the ethnic/racial profile of U.S. Catholics provided on page 12 in this report, these findings show that Catholic parishes are far less diverse on average than the U.S. Catholic population as a whole. This may be partly due to the fact that many immigrants have to work on weekends, so the parish representatives who responded to the CARA survey may not have given an accurate count of the Catholics living within their parish boundaries. In

**Table 5 – Race and Ethnicity of Parish Life Coordinators (PLCs) and their Parishes (percentages)**

Race / Ethnicity	Parish Life Coordinators	Parishes with PLCs	All Lay Ecclesial Ministers	All Parishes
Non-Hispanic White or Anglo	90	77	91	85
Latino or Hispanic	4	16	6	13
Black or African American	5	10	2	7
Asian or Pacific Islander	<1	6	<1	7
Native American	2	6	<1	3

addition, Latino, African-American, Asian, and Native American Catholics tend to congregate in a relatively small number of parishes with higher concentrations of their racial/ethnic group, leaving the majority of parishes to serve mainly Euro-American Catholics. Since the CARA study found that PLC parishes have fewer parishioners and fewer masses than those with an on-site priest as their pastor, it is also possible that their greater cultural diversity is related to selection effects. In other words, PLC parishes are likely to be found in low-income neighborhoods that tend to be more culturally diverse than the wealthier areas of a diocese.

Nevertheless, the racial/ethnic profile of PLCs is similar to that of other lay ecclesial ministers. The CARA report did find that PLCs who were deacons were more likely than others to self-identify as African American/Black (13%) or Hispanic/Latino (7%).<sup>20</sup> In any case, when the PLCs were asked to identify what was most rewarding or challenging about their ministry, the responses about ethnic and racial differences in the community were evenly divided between rewards and challenges. Yet the vast majority (96%) did not consider cultural, racial, or linguistic differences to be worthy of mention among either the “most rewarding aspects” or the “greatest challenges” of their ministry.<sup>21</sup>

Similarly, the Emerging Models report on the two research symposiums convened to discover the best practices for those ministering under Canon 517§2 never mentions ministry in culturally diverse parishes as a concern. This means that it did not surface as a significant issue in the conversations and written reflections of the 100 parish life coordinators, priest supervisors, sacramental ministers, and canon lawyers gathered for the symposiums. The only times there was an implicit reference to the need for preparation to serve a culturally diverse community occurred when it was twice recommended that PLCs be trained in accordance with the *National Certification Standards for Lay Ecclesial Ministers*.<sup>22</sup>

Overall, these findings confirm that the Catholic Church’s professional pastoral workforce does not reflect the cultural diversity of its members. However, they also suggest that this is not a major concern for the Church—at least not from the perspective of the PLCs and their supervisors. Perhaps it is an indication that most parishes still

serve communities that are either monocultural or operate from the “Americanizing parish” model. It is also possible that many PLCs, like other pastoral leaders, may not be aware of the depth of cultural diversity already in their parish. This can be checked by consulting census data or looking at the enrollment statistics from the area’s public schools. If there are large numbers of Hispanics, Filipinos, Vietnamese, Koreans, or Hmong living in the area, it is likely that many of them are Catholic and may be in need of linguistically/culturally accessible pastoral care.

We are left with the truism that in parishes where cultural diversity is not a significant part of the community’s lived reality, it is not an important issue. However, in the minority of parishes that are bicultural or multicultural, cultural differences may indeed be very significant to the life of the community, so it would be important for PLCs and other pastoral staff to be adequately prepared for ministry in such settings.

## C. Best practices in human resource and business management

Included in the Emerging Models Project was an initiative to identify the strengths and weaknesses in the Catholic Church’s management of human resources at the diocesan and parish levels, and to describe the relationship between parishes and diocesan offices, the level of human resource services currently provided to parish employees, and the level of preparation, training, placement and support given to lay ministers. Twelve dioceses were selected for in-depth consultations with diocesan and parish personnel regarding these issues. At the time of this writing, only nine of the reports had been completed and none of them had yet been made public, so the observations contained herein are based on the preliminary findings from the nine available dioceses.

One of the goals of the diocesan studies was “to assist the diocese to assess the strengths and challenges of lay ministry in its parishes... in the process of placement of lay ministers in needed ministry work, including such issues as intercultural sensitivity and inclusion.” Thus,

concerns about the preparation of lay ministers for ministry in culturally diverse communities were explicitly raised in the data gathering phase of this initiative. The diocesan reports were written on the basis of personal interviews and written surveys conducted with key diocesan and parish leaders in each diocese, as well as survey responses from a broad range of parish and diocesan pastoral staff members who were not interviewed in person. The number of completed survey questionnaires in each diocese ranged from 20 to 416, with an average of 125.

From the perspective of multicultural ministry, some of the significant human resource management challenges the Church currently faces are:

1. Empowering leaders from the various ethnic communities to exercise professional pastoral ministry in the Church, and maintaining hiring policies that value the diversity of the pastoral workforce
2. Requiring cultural, linguistic, and intercultural communication training in all ministry formation programs, and making them accessible as continuing education for existing pastoral ministers—especially when the community in which they serve is ethnically diverse or is primarily of a culture other than that of the minister
3. Providing ministry formation programs that are accessible to people whose primary language is not English, or who may have a limited academic background and/or financial resources, leading to ministry credentials that are acceptable as the basis for a living wage in ministry
4. Maintaining a workplace environment that is welcoming and respectful of cultural diversity within the pastoral staff, as well as with regard to the community it serves

Four of the nine diocesan reports specifically identified the unmet and growing pastoral needs of Hispanic Catholics as a human resources challenge, and they linked the challenge of equitable hiring practices to the need for accessible formation programs that prepare Latino/as for ministry in the Church (challenges #1 and #3 above). However, no other ethnic groups were identified by any of the dioceses as needing particular attention from the standpoint of human resources.

Of the five remaining dioceses, one did not address any of the four multicultural human resource challenges listed above. Two only addressed the need for accessible pathways to ministry formation for ethnic minority groups (challenge #3). One recommended that management workshops be provided to assist in surfacing “diverse” candidates for lay ministry positions (challenge #1). Finally, one identified only the need to develop an attitude of respect for diversity within the parish and diocesan communities (challenge #4). Overall, about 7% of the recommendations included elements of human resource management for a multicultural church.

Given the depth of the research in the diocesan consultations, as well as the specific goal to address issues of intercultural sensitivity and inclusion, it is somewhat surprising that the reports did not include a broader range of suggestions for human resource management in multicultural communities. Furthermore, challenge #2—making cultural, linguistic, and intercultural communication training a requirement for all new ministers and an accessible option for existing ministers who most need them—was not identified as a human resources concern in any of the nine diocesan consultations. Since nine out of every ten Catholic ministers are currently Euro-American, yet nearly half of all Catholics in the U.S. are not, this type of formation needs to be included in diocesan and parish human resource management policies for ministry in our multicultural Church.

## **D. Interest in ministry among religiously active Catholic young adults**

As distinct from the other research initiatives in the Emerging Models Project that focused on the dynamics of ministry in Catholic parishes, the research on young adults was designed to find out how the next generation of Catholic leaders views the possibility of a career in ministry. In order to reach active young adult Catholics throughout the country, the survey was conducted online. Invitations to take the survey were sent by email to students who are active in campus ministry at 19 randomly selected colleges and universities nationwide, as well as to the young adult email lists from 13 dioceses, with one diocese selected randomly from within each Catholic episcopal region.<sup>24</sup>

It was hoped that this research would provide nationally representative data regarding active Catholic young adults of diverse racial/ethnic backgrounds. For this reason, the survey instrument was available in English and Spanish, and the respondents were asked their race, whether they consider themselves to be Hispanic or Latino, and whether they were born in the United States. Unfortunately, there were not enough responses from African-American, Asian, Native American, or “other” young adults to make statistically meaningful comparisons, so they were not broken out separately in the report. Furthermore, only 13% of the campus ministry sample and 9% of the diocesan sample was Hispanic or Latino—a far smaller response rate than one might expect, considering that Latinos account for 49% of all U.S. Catholics in their 20’s and 30’s (see Chart 1 on page 12 above). In any case, the questions on which Latinos and other respondents differed by more than ten percentage points are identified in the report; some of the significant differences are:<sup>25</sup>

- Among Latinos, 81% of the college sample and 67% of the diocesan sample was born in the United States, compared to 95% and 96% respectively of all others. Nevertheless, this is far more than the estimated 35% of Hispanic Catholics ages 20 to 39 and the 89% of similarly-aged non-Hispanics who are U.S.-born based on the U.S. Census Bureau's March 2007 Current Population Survey (CPS).
- In the diocesan sample, 43% of the Latinos said they had a four-year college degree, compared to 84% of all others. Both of these are much higher than the 11% of Hispanics and 31% of all others with four-year degrees in the same age group of the general population according to the March 2007 CPS.
- In the diocesan sample, the Latinos were more likely to have considered becoming a professional lay minister (71% vs. 50%) or a priest, brother, or sister (60% vs. 49%) than their non-Latino counterparts. The differences were smaller (39% vs. 34% and 39% vs. 49% respectively) in the college sample.
- When asked about the reasons for their interest in a religious vocation, the Latinos in the diocesan sample were more likely than their non-Latino peers to say that it is an opportunity to provide the Sacraments (65% vs. 47%), that it is an opportunity to preach God's Word (81% vs. 63%), and that it utilizes their gifts and talents (76% vs. 62%). The differences in the college sample were not statistically significant.
- When asked about the reasons they might have for not choosing a career in ministry, the Latinos were less likely to say they had a different occupation in mind (45% vs. 63% of the college sample and 22% vs. 40% of the diocesan sample); less likely to say that ministry would not use their gifts (12% vs. 24% and 27% vs. 34% respectively); and the Latinos in the diocesan sample were more likely to say that too much education is required (17% vs. 8%).

In a sense, the lack of racial and ethnic diversity among the survey participants is a confirmation of what leaders in ethnic ministry offices have been saying for a long time: that Catholic "young adult ministry" and campus ministries serve a population that is mostly college educated, economically stable, and of the mainstream culture. Since ministerial vocations are often nurtured in campus ministry and young adult ministry settings, this fact may be contributing to the continued underrepresentation of racial and ethnic "minorities" among professional Catholic ministers—lay, religious, and clerical—in the United States.

As mentioned above, this research was intended to provide a nationally representative sample of Catholic young adults who are active in our Church. The reasoning behind this design was that these are the young people

who are most likely to be candidates for ministry in their later years, and it is important to learn how they perceive ministry in the Church if we want them to take up the call to ministry as a lifelong commitment. The failure of the research to elicit responses from a broader cultural spectrum of young adult Catholics should not be taken as an indication that Euro-American Catholic young adults are far more active in church than their peers of other cultures; rather it shows that active young adult Catholics of other cultures do not connect with the Church through the same ministries as their peers of the mainstream culture. This fact was amply demonstrated by the 1,680 Latino young adult *leaders* sent as delegates to the First National Encuentro for Hispanic Youth and Young Adult Ministry in 2006—and the roughly 40,000 Hispanic youth and young adults they represented from parish groups and apostolic movements that participated in the encuentro process at the grassroots level.

Given the low rate of African-American, Hispanic/Latino, Asian, and Native American participation in most Catholic campus ministries and diocesan young adult ministry events, it might have been helpful to include an intentional sample of campus ministries that serve large numbers of these populations (i.e. Xavier University in New Orleans, St. Mary's University in San Antonio, Holy Spirit Newman Center in Berkeley, and others). At the diocesan level, invitations to take the survey could have been sent to young adults connected with the diocesan ethnic ministries offices, and the selection of dioceses could have given priority to (arch)dioceses with vibrant ethnic young adult ministries in addition to their mainstream young adult ministry programs (i.e. Atlanta, Baltimore, Chicago, Denver, Houston, New Orleans, and others).

From the point of view of advocacy for a more diverse and representative leadership in the Catholic Church, this research is limited because it primarily identifies the views and concerns of young people whose racial/cultural profile is similar to those who are already in ministry. Even the Latino/a responses are of dubious value in this regard, because it is not clear that they are representative of the broad spectrum of educational levels, socioeconomic levels, cultures, and national origins found among active young Latino/a Catholics. Programs of vocational awareness and promotion for careers in Catholic ministry are most effective when they are tailored to the characteristics of a particular cultural and linguistic community. Therefore, it is the distinctive responses of the various cultural/racial groups in the Church that are most needed by vocation directors in order to address the task of developing a more diverse and representative ministerial workforce.

It is frustrating that a research design that was intended to provide a nationally representative sample of active young adult Catholics has only succeeded in profiling a

small and relatively homogeneous segment of that population. It should be emphasized that the problem from the perspective of multicultural ministry was not so much the survey instrument, but the inadequate sample of young people invited to participate in the survey. This is primarily due to the sample design being grounded in an assumption that proved to be incorrect: that the best places to find active young adult Catholics of any ethnic/racial background are in college or university campus ministries and through the outreach of diocesan young adult ministry offices.

## E. National symposium on multiple parish pastoring

The draft report on the Symposium for Multiple Parish Pastoring<sup>26</sup> consists of a collection of papers presented at the symposium, together with a summary of the findings and proposed actions that came out of the dialogue. The major goal of the symposium was to take the input from the participants and design a training program and resource materials for use by diocesan leaders and parish pastoral leaders. As such, pastoral leadership for bicultural and multicultural parishes was not on the agenda *per se*, so the draft report has very little to say about pastoring multiple parishes that are culturally diverse.

Nevertheless, the report does offer certain findings that are interesting from the perspective of multicultural parish ministry, as follows:

1. Among 928 parishes surveyed in the National Pastoral Life Center's 2005 national survey of Catholic parishes, pastoral leaders scored their parishes very low in terms of "parishioners appreciate and encourage the multicultural diversity of our parish." In fact, of the 32 parish vitality indicators in the survey, only three scored lower.<sup>27</sup>
2. Racial, ethnic, and cultural diversity in U.S. Catholic parishes will increase dramatically in the coming years. Nearly nine in ten Catholics of the Pre-Vatican II generation (those born before 1962) are white, non-Hispanic, but they only account for about half of Catholics between ages 18 and 40, due mainly to immigration.<sup>28</sup>
3. When describing six models for structuring leadership and pastoral services in multi-parish clusters, Mark Mogilka noted that determining which model will work in a given situation is dependent in part on the "culture and ethnic identities" in the parishes.<sup>29</sup> However, he did not provide examples of how it would make a difference, or which models would be best in various scenarios.

4. Of the nearly 33,000 lay ministers (paid and volunteer) working at least 20 hours per week in Catholic parishes in 2005, only 11.5% were not Euro-Americans. However, this is up considerably from 6.4% in 1997. Catholics of other races/cultures were much better represented among the volunteer lay ministers, accounting for 25.7%.<sup>30</sup>

With the racial/cultural diversity of lay Catholics so much greater than that of Catholic ministers, the preparation and support provided to pastors of multi-parish clusters should include cultural, linguistic, and intercultural communication training appropriate to the needs of the parishes they serve. In future research, it would be very helpful to identify the best ways to structure leadership in multi-parish clusters for bicultural and multicultural communities at different stages of cultural integration.

## F. Parish leadership in pastoral "cluster councils"

One of the many challenges faced by pastors assigned to multiple parishes is how best to structure the pastoral council(s) in order to strengthen the collaboration between pastor and parishioners, while respecting their own limitations of time and physical presence with each parish community. The Emerging Models of Pastoral Leadership Project included a research initiative to bring to light the experiences of pastors and members of pastoral councils when the councils of two or more parishes served by the same pastor are combined or clustered.

The report on the findings of this research initiative clarifies that in addition to the option of maintaining separate councils for each parish, there are two distinct models of combined councils, also known as "cluster councils:"

- The first model entails maintaining the separate councils and creating an additional multi-parish council to coordinate the activities of the parishes represented in it.
- Another alternative is to replace the separate pastoral councils with a single council consisting of representatives of each of the parishes, presided over by the pastor.<sup>31</sup>

In total, 13 pastors and 6 pastoral council members were interviewed from 13 different dioceses across the country. Of the 13 parishes represented in the report, six had been using the first model, six the second, and one was preparing to form a cluster council.

At the beginning of each interview, the pastors were asked to describe the parishes they serve in general terms, including the ethnicity and language of the parishioners. Four of the thirteen pastors described their parishes as serving distinct groups of European ancestry (i.e. Irish, French,

Belgian, German, Polish, Lithuanian, Slovak, Dutch, and Norwegian), but all the services are provided in English, with the exception of occasional songs in the liturgy. Two pastors spoke about emerging Hispanic communities in their parishes, and two others mentioned that Hispanics were well established alongside the Anglos in two or more of their parishes; in three of these four clusters, services were provided in Spanish. Six parish clusters did not have significant ethnic differences among their parishes, but in one the pastor was a missionary from Africa serving three parishes of the U.S. mainstream culture.<sup>32</sup>

Beyond these introductory comments about each of the parishes, references to ethnic groups in the parishes and their influence in the workings of the parish cluster councils were few and far between. According to the report, the diversity of parish cultures (i.e. “the tensions of serving Hispanics and Anglos and bringing them together”) tends to aggravate the parochial perspective of the parishioners,<sup>33</sup> which makes it all the more important to prepare the cluster council members well for their task of seeing the big picture and working for the common good

of all. Despite the challenges of this structure, the pastors were nearly unanimous in saying that they were satisfied with their councils. One pastor even cited as an example that it had created opportunities for the Anglos and Hispanics to learn from one another.<sup>34</sup>

While the research sample in this study was quite small, it provides numerous examples to show that ethnic identity or heritage is often closely tied to parish affiliation for a lot of Catholics—even those whose ancestors came to the U.S. from Europe several generations ago. This fact alone can make it very challenging for pastors to guide multi-parish pastoral councils to overcome their parochial instincts and see the bigger picture of the church. Add to that an influx of immigrants with their distinctive traditions and linguistic needs, and the challenge is even greater. Pastoring in multicultural parishes and multicultural clusters will only become more common in the foreseeable future. Therefore, more research and reflection is needed to provide pastors with clear guidelines to help them decide whether to form a multi-parish council and what model it should utilize, based on the particular cultural makeup of the parishes in the cluster.

## **Part 3**

### **Concluding Remarks on Multicultural Ministry in Parishes Today and Important Themes for its Future**

Taken as a whole, the research findings from the Emerging Models in Pastoral Leadership Project provide a detailed snapshot of the current strengths and challenges, the hopes and fears of leaders in Catholic parishes throughout the country. When viewed through the lens of ministry in multicultural, bicultural, and ethnic parishes, the insights offer a tantalizing glimpse into the cultural dynamics of many contemporary parish communities, but they also raise many more questions than they answer. This section will synthesize the most important findings of the research, identify areas in which further research will enhance our understanding of multicultural parish ministry, and present important themes and suggestions for improving and expanding ministry in multicultural parishes in the coming years.

#### **Major findings of the Emerging Models Project with respect to multicultural ministry**

- Bicultural, multicultural, and ethnic parishes are fairly common in our Church, and they are likely to become even more common in the foreseeable future.
- Ethnic identity plays a significant role for many Catholics in their choice of parish affiliation, and young adults are no exception. As a result, most parishes and campus ministries are less culturally diverse than the overall Catholic population.
- Most Catholic parishes in the U.S. currently provide Sunday liturgies in only one language—typically English. A significant minority of parishes offers a choice of two languages—most often English and Spanish—and only a small percentage provides three or more language options.

- Pastoral leaders in the regional symposiums generally had some awareness of the gifts and challenges that people of diverse cultures bring to their parishes, and most expressed an ideal that people of every race, language, and culture should be welcome, but few articulated models or strategies for improving pastoral outreach to people of other cultures.
- There is much greater cultural diversity among lay Catholics than among Catholic ministry professionals, both clerical and lay. Nevertheless, our leadership is significantly more culturally diverse today than it was ten years ago.
- It will take a systematic, comprehensive, and intentional effort in our Church to develop a corps of pastoral leaders that reflects the cultural diversity of the faithful.
- The pastoral care of the faithful in ethnic, bicultural, and multicultural parishes is a significant issue facing the Church in the 21<sup>st</sup> century, but it is not named as one of the top priorities by the majority of the pastoral leaders in the Emerging Models research.
- The dearth of racial/ethnic diversity among Catholic leaders participating in the Emerging Models research made it difficult to accurately assess the importance of preparation for bicultural or multicultural ministry in our Church.

#### **Recommendations for future research on ministry in Catholic parishes**

1. Develop a theology for ministry in ethnic, bicultural, and multicultural parishes grounded in an ecclesiology of communion. The ecclesiology of the parish has received much less attention than that of the diocesan and universal church. In the absence of a guiding theology, many pastoral leaders have taken the “unity in

“diversity” principle to mean that immigrants and other cultural groups need to be included in every liturgy, every ministry, and every structure in the parish or diocese. There seems to be a widespread assumption that to do otherwise by providing culturally or linguistically tailored pastoral care and services to particular groups creates an undesirable “parallel church” within the parish or diocese. However, employing the “one parish, one community” approach to ministry can also be counterproductive, especially with respect to the most recent immigrants whose linguistic abilities and sociocultural needs usually require a specialized pastoral response.

This situation calls for theological reflection on the unity of the parish and its relationship to the unity expressed in the diocesan and universal church. The communion that is experienced in the parish is grounded in the common baptism of the faithful, the common faith as expressed in the creed, participation in the celebration of the same Eucharist irrespective of the language or time of the Mass, and the pastoral care of one pastor, appointed by the bishop. When particular ministries build on these foundations and draw parishioners into an active participation in the Eucharist, they strengthen the bonds of communion with the parish, the diocese, and the universal Church—whether or not the full diversity of the community is represented in a specific gathering or celebration. Once the nature of the parish as a communion of believers is better appreciated, pastoral leaders will have greater freedom to establish the structures and ministries that are best suited for facilitating instruction, celebration, and deeply living the Catholic faith as disciples of Christ among parishioners of every language, culture, and race.<sup>35</sup>

2. **Identify the parishes that serve sizeable groups of two or more distinct cultures and/or languages**, as well as those whose majority population is not of the mainstream Euro-American culture. In order to identify hidden groups of Catholics living within a parish’s boundaries, the most comprehensive method is to conduct a door-to-door census of the parish territory, giving particular attention to apartment buildings and low-income housing where recent immigrants and other cultural groups tend to be concentrated. A less time-consuming alternative is to examine publicly available census tract data and consult the public schools about the linguistic groups they serve. Of course, not all immigrants are Catholic, but these efforts will inform the parish’s plans for pastoral outreach and evangelization.

An inventory of the particular cultural groups served in each parish should also be readily available, both at the diocesan and national levels. This

information is essential for bishops and ministry formation institutions because it identifies the cultural and linguistic skills ministers will need to be effective in their ministry in a particular parish or diocese. Suitable training can be then be integrated into their initial and continuing formation programs.

3. **Describe exemplary models of parishes in cultural transition.** Most of the participants in the regional symposiums seemed to agree that bicultural and multicultural parishes should be marked by an experience of “unity in diversity.” However, it was not clear that they all understood the implications of this phrase as it was described in the U.S. bishop’s statement from 2000, *Welcoming the Stranger Among Us* (see the brief summary on page 5). To help pastoral ministers understand this phrase more clearly, Alejandro Aguilera-Titus has developed a nine-step process<sup>36</sup> for integrating two or more cultural groups in a single parish in accordance with the bishops’ vision.

One of the strengths of his process is that it recognizes the validity of the various parish models described on pages 8 to 11 above, depending on the history and current circumstances of the cultural groups in the parish, as well as the linguistic and cultural skills of the available pastoral ministers. At the same time, it offers a path and a vision for integration that respects and embraces the richness of different cultures and their religious expressions—unity in diversity—so that parishes can grow beyond the limitations of particular multicultural parish models as the community changes and matures. However, there is a great need for case studies of parishes in cultural transition that have negotiated this process well amid the real-life dynamics of parish life.

Articulating the leadership traits and ministry skills that are characteristic of leaders and leadership teams in vibrant bicultural, multicultural, and ethnic parishes is also necessary. Researchers should be attentive to the specialized characteristics of leaders in the emerging models of parish ministry such as 517§2 parishes, pastors of multiple parishes, and cluster councils. The skills and character traits of immigrant priests who have learned to lead effectively in U.S. mainstream, bicultural, or multicultural parishes should also be profiled, since the importation of priests from other countries is becoming a common approach to meet the pastoral and sacramental needs of U.S. Catholics.

4. **Intentionally include diverse cultural groups in all future research on Catholic parishes and leadership**, both as participants in the design of the research and as well-represented subjects in its implementation. Records should be maintained of the racial/cultural

background of the participants and their primary language. Ask questions about language, culture, and their impact on the experience of the particular dimensions of parish life being studied so that the findings can be interpreted in their appropriate cultural context.

An example of how the demographic makeup of the participants in a consultation or research project can affect the results comes from the *National Symposium on Lay Ecclesial Ministry*, held at St. John's University in Collegeville, Minnesota from July 31 to August 3, 2007. Latino leaders were included in the steering committee for this event from the beginning, and the team set an informal goal for a third of the participants to be representatives of cultural groups other than the mainstream, which they very nearly achieved. When the recommendations were prioritized by the participants, two of the top recommendations were that the USCCB form a national task force to open pathways to lay ecclesial ministry for undocumented immigrants, and that cultural immersion experiences be integrated into all formation programs for lay ecclesial ministers.<sup>37</sup>

From the perspective of Hispanic ministry, one of the greatest successes of the National Symposium was the energy and determination it created among Latino/a leaders to engage in continuing dialogue at the national level with their peers in mainstream and other ethnic ministries. We have much to learn from each other, and we can no longer afford to articulate pastoral visions, develop plans, and set standards in isolation from one another. In order for that to happen, the Church must be intentional about including and measuring cultural diversity in its research efforts.

5. **Ascertain the obstacles to careers in ministry and to the successful completion of ministry formation for immigrants and underrepresented racial/ethnic groups.** Young adults of diverse cultural backgrounds should be a particular focus of this research. The next step would be to find or create pathways to overcome the most common obstacles in formation for ministry. This information should be shared with vocations directors and leaders in seminaries and other ministry formation centers so that they can better advocate for and support leaders of diverse cultural backgrounds.

Undoubtedly, educational attainment and immigration status are significant challenges that will not easily be removed. Nevertheless they are not insurmountable, and the Catholic Church has the resources needed to address them—if it can muster the will to carry out the Vatican’s instruction to foster vocations among immigrants.<sup>38</sup> In addition, vocations directors and the staff in seminaries and other institutes of ministry formation should be prepared to identify and address other common obstacles that may appear in individual cases or with respect to particular cultural groups.

6. **Profile effective models of collaboration and support for ethnic ministries at the diocesan, regional, and national levels.** The recent restructuring of the U.S.C.C.B. has resulted in the creation of the Office for Cultural Diversity in the Church to promote ministries with Hispanic, African-American, Asian and Pacific Islander, Native American, and African Catholics, as well as the pastoral care of migrants, refugees and travelers. Nevertheless, the bishops themselves have stated that the creation of offices for multicultural ministry in parishes, dioceses, and other Catholic organizations can be an obstacle to the effective pastoral care of particular ethnic groups.<sup>39</sup>

Stating that multicultural offices are inadequate only begs the question of what structures are better suited to support the pastoral care of particular ethnic groups in the Church. The downsizing of diocesan offices across the country in recent years while Catholic parishes are becoming increasingly diverse makes this question all the more urgent. Comparative studies of the efficacy of various diocesan models for structuring support for ministry with ethnic communities would provide much-needed guidance to bishops in culturally diverse dioceses for the allocation of their pastoral and financial resources.

7. **Conduct community studies and personal interviews in Protestant, Evangelical, and Pentecostal congregations that serve large numbers of ex-Catholics.** Although leaving Catholicism to join another Christian denomination is also common among Euro-American individuals raised as Catholics, recent studies have highlighted this phenomenon among immigrants and ethnic “minority” groups.<sup>40</sup> Additional research is needed to identify how an individual’s culture and the cultural dynamics in their parish may contribute to a decision to leave the Catholic Church. Furthermore, many of these congregations have developed models for culturally-informed pastoral care and evangelization that could be adapted for ministry in Catholic parishes. Interviews with pastoral leaders and ex-Catholic congregants in these communities would shed light on what parishes can and should be doing to better meet the needs of their members of diverse languages and cultures.

## **Important themes and suggestions for improving and expanding ministry in multicultural, bicultural, and ethnic parishes**

If implemented, the research recommendations listed above will provide working models, reliable demographic information, and a theological foundation to guide

bishops and parish staffs in developing plans for the pastoral care and religious formation of U.S. Catholics in multicultural parishes. In the mean time, the cultural diversity already present in our Church and its projected expansion in the future call for immediate pastoral action and planning at the parish, deanery, diocesan, regional, and national levels. Based on the findings of the Emerging Models research and pastoral experience, there are certain actions that can be taken right away in order to improve and expand ministry in multicultural, bicultural, and ethnic parishes. These actions can be divided into four themes and nine suggestions as follows:

#### **Formation and resources for ministry in culturally diverse parishes**

1. **Provide training to increase the linguistic and cultural competence of parish ministers**—clerical and lay, paid and volunteer, women and men. At a minimum, all professional ministers should have basic skills for intercultural communication.<sup>41</sup> Even better would be a cultural immersion experience in a program designed to surface one's own cultural assumptions from the perspective of the other. Such experiences and trainings should be integrated into the curriculum in seminaries and formation programs for lay ministry, the diaconate, and religious life. In addition, dioceses and parishes should work together to provide intercultural communication workshops for paid parish staff, volunteer workers, and key community leaders (i.e. pastoral council members) in bicultural and multicultural communities. Cultural immersion sabbaticals could also be made available to paid staff members after a certain number of years in ministry.

Beyond the basics of intercultural communication skills and cultural immersion, seminarians and students in graduate ministry formation programs should be expected to specialize in a particular language/culture of their choice. Bishops may provide their own requirements for language studies based on the cultural diversity and pastoral needs in their own diocese. Linguistic and cultural competence are acquired over a period of years in a process that never ends, so this represents a serious investment of time and effort on the part of the ministry student. Nevertheless, the experience can be very enriching to the students, and hopefully they will develop a love for the people, their language, and culture that will grow into a lifelong commitment to be a bridge-builder for a particular cultural group.

2. **Develop high quality ministry resources that build on the cultural and religious traditions of particular ethnic groups**, and make them available in the appropriate languages. Simply translating materials that

were developed in English for a mainstream audience is a less expensive stop-gap measure, but immigrants and other ethnic groups—especially those with low income or little academic education—may find such materials difficult to understand because they are out of sync with their sociocultural, psychological, and spiritual experience. In the end, there can be no substitute for materials that express the faith in terms that reflect the history, culture, and religious traditions of particular peoples in their own language. Depending on the size of the population, such materials may have a limited marketability, so it may be necessary for the community to find resources to subsidize their production and distribution.

#### **Essential dimensions of pastoral care in culturally diverse parishes**

3. **Establish a parish pastoral plan** (see also the questions for a parish self-assessment on page 15) that:
  - a. describes the cultural, linguistic, and socioeconomic diversity of the Catholic faithful living within the parish boundaries
  - b. identifies the fundamental and urgent pastoral needs in the community
  - c. prioritizes pastoral action according to the most pressing needs and the ability of the parish community to respond to them
  - d. fosters the development of leadership skills and ministerial responsibility in every segment of the parish population
4. **Foster specialized ministries for immigrant and second-generation adolescents and young adults.** Many immigrant young people exhibit enthusiasm for their faith and a keen desire to build community with their peers in their own language. They should be encouraged to do so with appropriate pastoral guidance from culturally competent adult advisers. At the same time, second-generation adolescents and those who arrived in the U.S. at an early age often have difficulty feeling at home in either a peer community of the mainstream culture or the cultural setting of more recent immigrants. Such second-generation teens constitute a large and growing segment of the Catholic youth population, and their particular needs should be addressed in a ministerial setting that is welcoming and accessible to them.<sup>42</sup>

#### **Pathways to leadership in ministry for underrepresented racial/ethnic groups**

5. **Advocate for and support the recruitment/formation of culturally diverse leaders for ministry in parishes**

**and dioceses.** A number of different strategies may be needed to accomplish this goal, such as:

- a. Offer scholarships for graduate studies in ministry
  - b. Appoint people of the culture to promote and accompany vocations among particular cultural groups
  - c. Provide training to pastors and set diocesan guidelines for hiring candidates of diverse cultures for ministry positions at the parish and diocesan levels
  - d. Partner with parishes to develop pathways to careers in ministry for promising leaders through diocesan institutes of formation for lay ministry, even if they do not initially have a bachelor's degree
  - e. Develop online formation and continuing education programs and offer them in the languages most needed for ministry in the region
6. **Provide financial support to low-income parishes to secure, develop, and retain the human resources they need.** It is often easier to acquire theological and pastoral training than it is to learn a new language and culture. However, when only volunteer opportunities for ministry are presented to people who are not of the mainstream culture, they have little incentive to grow as ministers, and their ministry suffers from a lack of professional training and the rapid turnover of leaders. Therefore, it is necessary to advocate for paid ministry positions in low-income parishes, and financial resources should be allocated so that they can hire and provide training to leaders with the linguistic and cultural skills needed for the pastoral care of particular ethnic groups in their community.
7. **Increase the cultural diversity of leaders in mainstream national ministry organizations,** and seek collaboration with national organizations dedicated to ministry with particular ethnic groups. Until the diversity of parish and diocesan leaders increases, it may be challenging for national organizations to increase the diversity of their leadership, but it is critical that they begin making the effort. Participation in this type of leadership also provides indispensable experiences of formation and networking that positions people to make even greater contributions to the Church at the national level in the future. Collaboration with ethnic ministry organizations will extend these networks even further so that the gifts of the “many faces in God’s house”<sup>43</sup> may be developed and refined through leadership experiences in service to the entire Church.

## **Advocacy and services for the holistic development of underserved racial/ethnic groups**

8. **Create a coordinated national initiative to improve the education provided to Catholic immigrants, their children, and other underserved racial/ethnic groups,** both in Catholic and public schools. Catholic schools should make it a priority to increase the cultural diversity of the students they accept, developing creative ways to facilitate access and affordability. However, the vast majority of Hispanic, Asian, Native American, and African-American Catholic students will continue to enroll in public schools for the foreseeable future. Therefore, parishes should partner with parents to advocate for better instruction, materials, and extracurricular programs in their schools, and to provide support to students so that they can stay in school and aim for a college education. Immigrant parents should also be provided with workshops to help them guide their children to a higher education, and many parishes could offer college scholarships to students in need, perhaps in partnership with a sister parish in a wealthier area of the diocese.
9. **Join local and national efforts for comprehensive immigration reform grounded in the principles of Catholic social teaching.** The U.S. bishops have already made advocacy for immigrants a priority, but this has not translated into concrete action in many parishes or through Catholic political and social action groups. The Church as a whole needs to muster the will to stand in solidarity with immigrants who are making vital contributions to our society and who deserve to be treated with dignity in an immigration process that works for them, for the U.S.-based employers and industries that need their labor, and for their families.

This is not intended to be an exhaustive list, and priorities will vary from parish to parish and diocese to diocese according to local circumstances. Nevertheless, taking these steps would go a long way toward increasing the Catholic Church’s ability to provide pastoral care in its racially/ethnically diverse parishes. It is critical that working toward long-term objectives, such as #8 and #9 above, not be overlooked in favor of more immediate pastoral needs; only by overcoming the obstacles to higher education and legal residence will Catholics of every race and ethnicity find opportunities to respond to God’s call in ministry. Given the demographic changes that are occurring in parishes across the country—and are expected to continue for the foreseeable future—these are tasks that the Church cannot afford to neglect.

## Notes

<sup>1</sup> U.S. Catholic Bishops, *Welcoming the Stranger Among Us: Unity in Diversity* (Washington, DC: United States Catholic Conference, 2000), 23 and 36-37.

<sup>2</sup> Ibid., 40-41.

<sup>3</sup> Ibid., 34-36 and 41.

<sup>4</sup> Ibid., 3 and 16.

<sup>5</sup> Ibid., 47-49.

<sup>6</sup> Ibid., 33.

<sup>7</sup> The descriptions of culture, its five levels, and cultural competence are taken from: Ken Johnson-Mondragón and Carmen M. Cervantes, "The Dynamics of Culture, Faith, and Family in the Lives of Hispanic Teens, and their Implications for Youth Ministry," *Perspectives on Hispanic Youth and Young Adult Ministry, Publication 5* (Stockton, CA: Instituto Fe y Vida, 2008), 2. Used by permission.

<sup>8</sup> Allan G. Johnson, *The Blackwell Dictionary of Sociology, Second Edition* (Malden, MA: Blackwell Publishers, Inc., 2000), 73.

<sup>9</sup> Jay P. Dolan, *The American Catholic Experience: A History from Colonial Times to the Present* (New York: Doubleday & Company, 1985), 127-134.

<sup>10</sup> Ibid., 169.

<sup>11</sup> Jay P. Dolan, ed., *The American Catholic Parish: Volume II* (Mahwah, NJ: Paulist Press, 1987), 328.

<sup>12</sup> The six models of multicultural parishes are taken from: Ken Johnson-Mondragón, "Models of Parish Ministry in Bicultural and Multicultural Environments," *Programa de Certificación para Asesores y Líderes en Pastoral Juvenil* (Stockton, CA: Instituto Fe y Vida, 2008). Used by permission.

<sup>13</sup> Allan F. Deck, *The Second Wave: Hispanic Ministry and the Evangelization of Cultures* (Mahwah, NJ: Paulist Press, 1989), 61-63. See also Anita de Luna, "One and Many: Cultivating Cultural Diversity," *Church* 15, no. 2 (Summer 1999), 24.

<sup>14</sup> John Paul II, *Ecclesia in America* (Rome: The Vatican, 1999), §41.

<sup>15</sup> Deck, 63.

<sup>16</sup> Population projections are from Jeffrey S. Passel and D'Vera Cohn, *U.S. Population Projections: 2005 – 2050* (Washington, DC: Pew Research Center, 2008). Religious affiliation by race/ethnicity is from Luis Lugo et al., U.S. Religious Landscape Survey, 2008 (Washington, DC: Pew Forum on Religion & Public Life, 2008), 40-43. The report notes that its findings are at considerable variance to the findings of the 2006 Pew Hispanic Center survey with regard to Latino/a religious affiliation. It acknowledges that this is likely due to the fact that the questions used and the methodology of the surveys were different. In January 2008, International Communications Research (ICR) conducted its Omnibus survey among 1,009 Latino/a adults, utilizing the question from the Religious Landscape Survey (RLS) and the methodology of the Pew Hispanic Center survey, finding that 65% of the Latino/as were Catholic, 19% were Protestant or other Christian, and 15% were unaffiliated. Charts 1 and 2 utilize these percentages with respect to the Hispanic population, and the percentages for other racial/ethnic groups are taken from the RLS.

<sup>17</sup> Gastón Espinosa, Virgilio Elizondo, and Jesse Miranda, *Hispanic Churches in American Public Life: Summary of Findings* (Notre Dame, IN: Institute for Latino Studies, University of Notre Dame, 2003), 15.

<sup>18</sup> With respect to the dioceses in the table, it should be noted that two of the liturgies in the Diocese of Oakland were specifically marked as African-American Gospel liturgies. They were not included among the English liturgies for that diocese, but were instead considered to be a distinct linguistic group for the purposes of tallying the statistics.

<sup>19</sup> The parish racial/ethnic profiles in Table 4 come from the CARA's *National Parish Inventory* (NPI), a database of parish life in the United States, as reported in Mark G. Gray and Mary L. Gautier, *Understanding the Trends: Parishes Entrusted to Parish Life Coordinators* (Washington, DC: Center for Applied Research in the Apostolate, 2004), 11. Not all parishes are included in the NPI database, and the ethnic/racial data reported by parish informants generally consists of estimates of unknown accuracy. Table 4 only includes those parishes with or without PLCs that were

represented in the NPI database. The racial/ethnic profile of the PLCs is taken from Mark G. Gray, Mary L. Gautier, and Jonathan L. Wiggins, *Understanding the Ministry: Parish Life Coordinators in the United States* (Washington, DC: Center for Applied Research in the Apostolate, 2005), 22. In this survey, 335 PLCs responded, representing about 70% of the PLCs in ministry at that time. The margin of error in the survey is ±2.9%. For comparison, the racial/ethnic profile of all lay ecclesial ministers comes from Mark G. Gray and Mary L. Gautier, *Understanding the Experience: A Profile of Lay Ecclesial Ministers Serving as Parish Life Coordinators* (Washington, DC: Center for Applied Research in the Apostolate, 2004), 21. These results are based on a national random sample telephone poll of 795 lay ecclesial ministers in Catholic parishes conducted in 2002.

<sup>20</sup> *Understanding the Ministry*, 22.

<sup>21</sup> Ibid., 133-193.

<sup>22</sup> James A. Coriden, "Parish Pastoral Leaders: Canonical Structures and Practical Questions," *Jurist: Studies in Church Law and Ministry* 67 (2007): 461.

<sup>23</sup> Emerging Models Project, "A Sampling of Practices Suggested by Parish Life Coordinators, Sacramental Ministers, and Priest Supervisors Serving Under Canon 517.2 Reported at the 2007 Emerging Models Symposia" (Washington, DC: National Association for Lay Ministry, 2007), 2, 4.

<sup>24</sup> Dean R. Hoge and Marti R. Jewell, *Young Adult Catholics and Their Future in Ministry: Interim Report on the 2007 Survey of The Next Generation of Pastoral Leaders* (Washington, DC: National Association for Lay Ministry, 2007), 6.

<sup>25</sup> Ibid., 22-23.

<sup>26</sup> Emerging Models of Pastoral Leadership, *Multiple Parish Pastoring in the Catholic Church in the United States: Symposium Report* (Washington, DC: Emerging Models of Pastoral Leadership, 2006). The Symposium was held at the University of St. Mary of the Lake in Mundelein, Illinois, from February 7 to 9, 2006, under the direction of The Conference for Pastoral Planning And Council Development (CPPCD) and The National Federation of Priests Councils (NFPC).

<sup>27</sup> David DeLambo, "A Vision of Pastoral Excellence," *Multiple Parish Pastoring*, 17, 78.

<sup>28</sup> Mary Gautier, "Parishes Past, Present and Future: Demographic Realities," *Multiple Parish Pastoring*, 19-20.

<sup>29</sup> Mark Mogilka, "Multi-Parish Cluster Models," *Multiple Parish Pastoring*, 57-58.

<sup>30</sup> David DeLambo, "Executive Summary – Lay Parish Ministers: A Study of Emerging Leadership," *Multiple Parish Pastoring*, 80.

<sup>31</sup> Robert J. Miller, *Inter-Parochial Pastoral Councils: An Emerging Model for Parish Consultative Bodies* (Washington, DC: Emerging Models of Pastoral Leadership, 2007), 6.

<sup>32</sup> Ibid., 53-58.

<sup>33</sup> Ibid., 28-29.

<sup>34</sup> Ibid., 25.

<sup>35</sup> A more detailed discussion of this issue can be found in Carmen M. Cervantes and Ken Johnson-Mondragón, "Passing the Faith to Latino/a Catholic Teens in the U.S.," *Pathways of Hope and Faith Among Hispanic Teens: Pastoral Reflections and Strategies Inspired by the National Study of Youth and Religion* (Stockton, CA: Instituto Fe y Vida, 2007), 332-337 and 346-352.

<sup>36</sup> Alejandro Aguilera-Titus, "Youth Ministry in a Culturally Diverse Church," *Origins* 36 (October 12, 2006), 281-282.

<sup>37</sup> See the Formation and Workplace table recommendations, available online at: <http://www.csbsju.edu/sot/symposium/presymposium/recommendations.htm>.

<sup>38</sup> Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga Migrantes Caritas Christi* (Rome: Vatican, 2004), §45.

<sup>39</sup> United States Conference of Catholic Bishops, *Encuentro & Mission: A Renewed Pastoral Framework for Hispanic Ministry* (Washington, DC: USCCB, 2002), §69.

<sup>40</sup> See for example Roberto Suro, et al., *Changing Faiths: Latinos and the Transformation of American Religion* (Washington, DC: Pew Hispanic Center, 2007).

<sup>41</sup> For a discussion of a more comprehensive approach to theological education for multicultural ministry, see Faustino M. Cruz, "Ministry for a Multicultural Church and Society," *Reflective Practice: Formation and Supervision in Ministry* 27 (2007), 43-60.

<sup>42</sup> For an in-depth discussion of the religious and cultural challenges in ministry with immigrant and second-generation Hispanic teens, see Ken Johnson-Mondragón and Carmen M. Cervantes, "The Dynamics of Culture, Faith, and Family," *Perspectives on Hispanic Youth and Young Adult Ministry, Publication 5* (Stockton, CA: Instituto Fe y Vida, 2008).

<sup>43</sup> "The Many Faces in God's House" was the theme of Encuentro 2000, the U.S. Catholic Church's jubilee celebration of its cultural diversity in the new millennium.