

2015 NATIONAL SYMPOSIUM



HISPANIC LEADERSHIP AND PHILANTHROPY for a 21st Century Church

June 24–25, 2015

University of the Incarnate Word | McCombs Center | San Antonio, TX



This national symposium and the participation of so many key leaders in Hispanic ministry and the Catholic Church would not have been possible without the generous support of the following partners and sponsors.



Sincere thanks to those who planned this national symposium:

Alexia Kelley (FADICA), Kerry Alys Robinson (Leadership Roundtable), Monica Cruz (UIW), Arturo Chavez (MACC), Alicia Bondanella (FADICA), Maddy McMahon (FADICA) and Michael Brough (Leadership Roundtable).

Thanks to Susan Hernandez (Event Planner), Christine Patronick (Designer) and Christina Ferguson (Editor).

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for a 21st Century Church

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INTRODUCTION TO THE NATIONAL SYMPOSIUM

Kerry Alys Robinson, *Executive Director, Leadership Roundtable*

Alexia Kelley, *President & CEO, Foundations and Donors Interested in Catholic Activities (FADICA)*



KERRY ALYS ROBINSON: Good morning and welcome to beautiful, steamy hot, San Antonio, Texas. It is our joy and privilege to be here for this symposium, “Hispanic Leadership and Philanthropy for a 21st Century Church.” I am the Executive Director of the Leadership Roundtable. As a member of the Raskob family and foundation, I have also served as a life-long member of FADICA. My intimate knowledge of, and deep admiration for the members of the Roundtable and of FADICA assures me of the grace of this gathering.

To be able to harness collective resources on a topic of such urgent importance and potential for the Church and the U.S. is an exquisite privilege and responsibility for us. That we can attend to Hispanic leadership, philanthropy, and ministry today with our stellar partners here in San Antonio, the Mexican American Catholic College, and the University of the Incarnate Word is a tremendous blessing we do not take for granted.

It’s a privilege and honor to introduce the leaders of our partner organizations, each of whom I am proud to call a friend and personal inspiration. Alexia Kelley is the President and CEO of FADICA, Foundations and Donors Interested in Catholic Activities; Arturo Chávez is President and CEO of the Mexican American Catholic College here in San Antonio; and Monica Cruz is Director of the

Ettling Center for Civic Leadership here at the University of the Incarnate Word.

We and our colleagues are grateful that each and every one of you is here, giving of your time and energy to contribute to this most important topic for our Church. We hope that today provides a space for dialogue and engagement among so many great leaders in the Church and leaves us with hope for tomorrow and a commitment to act in the weeks and months following this gathering.

The attendees of this landmark symposium represent 23 states and 37 different dioceses. It is an extraordinarily diverse collection of people, organizations, and interest in this space, all of whom share a common mission grounded in the gospel, and a commitment to Hispanic Catholics who offer the Church many gifts and opportunities on multiple levels.

It is my great pleasure to now invite forward my friend and colleague for more than 20 years, Alexia Kelley.

ALEXIA KELLEY: Thank you, Kerry. I am joined by Sister Sally Duffy, FADICA’s Board Chair and all of the FADICA members here today. I want to express our deep appreciation to all of those who are gathered and to the co-sponsors who have made this gathering possible. It has been such an honor to work with this amazing team, and with all of our staff



colleagues at these four organizations over the last year on this gathering.

We are honored to have such an incredible community, all of you, with an immense depth of wisdom, experience, and expertise, gathered in one place to engage on the questions, opportunities, and challenges facing Hispanic leadership and philanthropy for a 21st century Church. We are also incredibly grateful to the University of the Incarnate Word for its generous hospitality and for hosting us in this beautiful space today.

I want to lift up the legacy of Sister Dot Ettlting, the founder of the Ettlting Center for Civic Leadership here at the university, who, with Arturo Chávez, provided the initial spark for this meeting. Sister Dot moved that early vision along with her gracious spirit and collaborative approach. We were saddened at Sister Dot's sudden passing last fall and we dedicate our time together today to her memory. There is a reflection in your packets about Sister Dot, and I'm sure she's thrilled that we're all gathered in this room together today and that that early vision has come to be.

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In that spirit of the Sisters of the Incarnate Word's leadership and charism shaping our meeting, I want to also thank Sister Teresa Maya, who is the congregational leader of the Sisters of Charity of the Incarnate Word, for their incredible hospitality as well.

As the team planned for today's meeting, we were guided by a vision statement that we affirmed at the very beginning of our time together, and we hope it will also shape our gathering today and our conversations. We come together to share the challenges and opportunities of Hispanic ministry and leadership in our Church, and especially to dialogue

about ways to support that ministry and leadership for the good of our Church. Our hope is that today we will begin a dialogue between church leaders, philanthropists, and all those concerned about opportunities and needs in the Hispanic community that will lead to effective collaboration, innovation, and enrichment of the Church.

We also want to acknowledge and thank the three organizations who sponsored scholarships for this meeting and parts of the program. They are Christus Health, Catholic Extension, and Our Sunday Visitor Institute. This gathering would not have been possible without their generous partnership, so we thank them sincerely.



OPENING PRAYER

Kerry Alys Robinson, *Executive Director, Leadership Roundtable*

Archbishop Gustavo García-Siller, *Archbishop, Archdiocese of San Antonio, Texas*



Archbishop García-Siller

KERRY ALYS ROBINSON: Everything we do on behalf of the Church and on behalf of the world we begin in prayer. As we begin this full and exciting day, I would like to introduce Archbishop Gustavo García-Siller, of the Archdiocese of San Antonio, who will welcome us and lead us in prayer.

Archbishop Gustavo was born in Mexico, and as a missionary of the Holy Spirit has traveled as far north as Chicago in his priestly service. We are so grateful for Archbishop Gustavo's support and enthusiasm for our work and for this symposium, and thrilled that he could be here with us today to welcome us to the historic Archdiocese of San Antonio, and offer a word of prayer to commence this exciting day.

ARCHBISHOP GUSTAVO GARCÍA-SILLER:

In *Evangelii Gaudium* there is a phrase that says, "The immense importance of a culture marked by faith cannot be overlooked." These are the words of our Holy Father, Pope Francis, in the apostolic exhortation, *Evangelii Gaudium*. I offer them to you as we begin this morning as a way to provide a focus on what it is you are here to discuss. You have come to explore how we are to both honor the faith present in the Hispanic cultures that we find in our communities, and more deeply communicate the faith to those cultures.

This is a vital task, one that is, as the Holy Father puts it, of immense importance. I applaud you for your efforts here at this symposium and welcome you warmly to our beloved city, named for the great Saint Anthony, a great evangelizer and a great preacher.

As you explore the support and enrichment of ministry to the Hispanic peoples in our Church, remember to draw upon the wisdom of the Church's teaching, her history, and the leadership of her popes, especially of Pope Francis, who brings his own experience from a Hispanic culture, as he shepherds us all in the power of the Holy Spirit. His experience speaks loudly. His witness reminds us of the presence of the Lord in our midst, and his vision and his outreach are placing our world in the possibility of

new direction—more gospel-oriented, evangelical at its core, and with the Holy Spirit leading.

So it is truly a joy to have you all with us here. May we take this opportunity, at the start of this gathering, to call upon the name of the Lord, who we trust will guide us all in our discussions. Let us pray.

All powerful and ever-living God, we, your people, call upon you in thanksgiving this morning. We have built your Church upon living stones, and by your Holy Spirit have extended that Church across the face of our diverse world. We ask you to guide the participants of this symposium today, each and every one of us. Use us, Lord. Help us to be truly open to the prompting of your Holy Spirit as we discuss how best to support and enrich the faith that sustains the lives of the faithful in the Hispanic cultures of our country. May our work today bear fruit in the lives of your people, and thus help to fulfill the work of your Church. This morning we ask intercession of San Juan Diego, who you called to special task of bringing Our Lady's message of faith to an entire continent. May he intercede for us along with Our Lady of Guadalupe, the star of the new evangelization. We make this prayer to Jesus Christ, who with you, and the Holy Spirit, lives and reigns, one God, forever and ever. Amen.



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PRESENTATION ON THE HISPANIC CATHOLIC EXPERIENCE OF CHURCH, AND TRENDS AND CHALLENGES IN HISPANIC LEADERSHIP AND PHILANTHROPY

Dr. Arturo Chávez, *President & CEO, Mexican American Catholic College*

Dr. Hosffman Ospino, *Assistant Professor of Hispanic Ministry and Religious Education, Boston College School of Theology and Ministry*



Dr. Arturo Chávez

DR. ARTURO CHÁVEZ: Buenos dias, y'all! You're in San Antonio, a mixture of beautiful, rich cultures. So much separates us in our day-to-day life—organizational missions, distances, focus of the work that we are doing. But today we are here together, and I believe that this is a tremendous witness to the Church's call to respond in faith, passionate faith, to the signs of our times. And I know each of you represents organizations and ministries that are doing just that.

Our hope is that we might look at one of the most critical and perhaps dramatic signs of our times: the tremendous growth of the Hispanic population. We know that there is an estimate of 54 million in this country. It is much higher than that, but that is the official estimate. And this growth, although we sometimes

have the idea that this is primarily due to immigration, is due primarily to the youthfulness of our Latino population throughout the country. The tremendous growth that we have seen is not only in places like San Antonio, Los Angeles, or in Chicago, where we are used to seeing this diversity; but this growth is throughout the U.S., in little towns in Kentucky, Utah, Arkansas, etc. And in so many of these communities, our parishes, our dioceses are struggling with ways to respond faithfully, passionately to this sign of our time.

Now, I have been asked to begin with some very general introductory remarks that will hopefully provide a common language in our discussion. This is not stuff you do not know. You know it. But by hearing it together very briefly we can

begin this symposium and our discussions with some common understandings.

First of all, Hispanics only exist in the U.S.! Everywhere else we are Cuban, Ecuadorian, Guatemalan, Mexican, etc. And so the stereotypic myth that we may fall into is that Hispanics are a monolithic group, when in fact we are a very culturally and racially diverse group of people, loosely bound together by some common elements of our history and our culture.

So during this symposium, feel free to use either term—Latino, Hispanic. No one is going to get mad at you. Now, as far as the origin of these terms, we could spend a whole other symposium looking at how they originated, but just for the purposes of today, feel free to use Latino or Hispanic. They are interchangeable here.

The youthfulness of our population is very significant to keep in mind. Over half of us are under the age of 30, and this group of young people continues to grow dramatically. So in places like Texas and California, most of the children in our schools, in our parish, in our catechetical programs are Latino.

In terms of our makeup as a Catholic Church, we know that three-fourths of the Catholics under the age of 25 are Hispanic, and this sector continues to grow quickly. The Catholic Church, as the Leadership Roundtable and FADICA have demonstrated, holds a very important place in our U.S. society, and it has always been an immigrant Church. So the new Latino *immigrant* is indeed new but also longstanding. We are among the most recent newcomers to this country, but we have also been here for over 500 years, so there is a rich history and diversity among Latinos.

And so what I want to highlight very quickly is that perhaps the most dramatic sign of our time is the Latino youthfulness. A study was recently published by the Pew Research Center on the changing identities of Latinos, and I am really struck by these two findings: while younger Catholics are more likely to be Hispanic, younger Hispanics are less likely to be Catholic. That that says volumes about the challenges but also the opportunities that are before us in our work.

I want to highlight two reasons that Pew, in their 2007 study on the shifting identities of the Latinos' religious identities, said are why Latinos leave Catholicism and join other expressions of Christianity, other faiths. The first is a desire for more direct, personal connection with God, that this is primarily experienced in lively and welcoming services where they feel they belong, where the primary worship language is Spanish. By the way, most Hispanics speak English or are eager to learn English – but the English we use in our daily life may not be the language that we use to communicate with God and with family. Six days of the week we are out there working hard to use English in our schools and jobs...but, on the seventh day God says, "Rest. Worship. Be with family."

The second reason highlighted by the Pew study, is the "inspiration" and the "outreach" of a pastor or pastoral leader. This is exactly the call that the whole Church is being given by Pope Francis, that we cannot wait for people to come to us. We have to go out to them. We have to outreach, and this makes a tremendous difference, with anyone, but especially Latinos. This missionary impulse is central to reaching out to Latinos who greatly value personal invitation and home visitations.

Hispanics are a very culturally diverse group. There are however some broad cultural patterns that bind us, and I want to emphasize a couple of these. According to various sociologists, like Edward T. Hall and others, Latino cultures tend to be identified as "high-context cultures," meaning they are collective, traditional, communal cultures. So think beyond the stereotype of Hispanics being family-oriented and go to the very core of identity – who we are as Latinos is intrinsically tied to the people around us.

As a person coming from a "high-context" culture, you might come to me and you might say, "Hey, good morning, Arturo. How are you?" And you might be expecting a very "low-context" response, "Fine." But instead, I might stop and say, "Well, thanks for asking, I'm doing fine. *Gracias a Dios*, But last night I got a call from my tío and he is drinking again, and apparently he stole a check from my mom and cashed it...and now, my mother's blood sugar is too high...we are all worried sick." And if you are from a very "low-context culture," you're wondering, okay, is he fine or not fine? But what am I trying to say? My well-being, my identity is connected to these people in my life, in my family. That's how I see myself. And so if you have met us, Latinos, you might be even confused—what is their name? Because we often introduce ourselves using more than one of our family names.

And so this connection to the ancestors, connection to family is front and center, not just as a value but as a matter of identity. Another example I want to highlight is that "high-context" cultures are oriented time-wise more to the past, to history, to tradition, whereas "low-context" cultures, are more oriented to the future. Don't waste time! Plan for the future! Get over it! This futuristic time

orientation creates a certain impatience for traditions and protocols.

Today, rather than trying to find all common elements of our Latino cultures—because that could be a whole other symposium—suffice it to say that we are loosely bound culturally; but, front and center to most Latino cultures is Catholic culture. Catholicism is embedded, if you will, into Latino cultures. It is not a secret that Catholicism came in the context of colonization, and so Latinos share a common experience of colonization and *mestizaje*. We also share the Spanish language.

There are however even more differences among us, and these are primarily generational differences—certainly ages; but also in terms of immigration status and history. Economic and social class differences are very acute in our communities and these tend to define groups more than cultural difference. As we look at major goals for our philanthropic activity and leadership formation therefore, it helps to have these broad cultural patterns in mind. But as we develop concrete strategies and tactics for our particular initiatives, we have to keep in mind the complexity, diversity and the difference in generation and class.

We are going to be talking quite a bit about culture. Edward T. Hall uses that wonderful image of the iceberg to define culture, so certainly culture includes the externals—the tip of the iceberg—in all that we can see, hear, taste and feel. But that is a very small part of culture. Most of culture is unconscious, automatic behavior, beliefs, and mindsets that we learn through osmosis very early in our lives. However, we spend most of our time trying to be relevant at the external level and often do not understand the

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THE HISPANIC CATHOLIC POPULATION IN THE UNITED STATES IS LARGER THAN THAT OF MOST COUNTRIES IN CENTRAL AND SOUTH AMERICA.

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hidden realm of culture below the surface. It is no surprise then that when my iceberg and your iceberg meet, the cultural clash happens in the unseen level, deep in that invisible world of our values, of our mindsets, of our perception, of our logic.

And so at the surface level, we often are very accepting and engaging. “Oh, I love those people. They are so family oriented. They are so happy. I love their food.... But darn it if they can’t come on time for Mass, or why do they stay so long after Mass?”

So where did that come from? I am a good person. I want to be welcoming. But when someone violates that cultural value I have about punctuality, something goes off in me, and often we do not spend enough time looking honestly at that level of cultural diversity. So, we

remain segregated from each other. It is more comfortable to be with people who look and act like I do. We often choose to remain in our room full of mirrors.

Finally, because we are such a young population, part of larger cultural clash we still encounter—and we have seen recently in tragic events—is racism. We are still dealing with tremendous after-effects of the racial apartheid that was a part of this country’s history. And so one of the stances we have as a country, towards immigrants is the pressure of assimilation. If immigrants would just of leave behind their language, their culture, then maybe we can all be one. “That’s what my ancestors did.”

Unfortunately, this perspective is alive and well in our communities, as a mindset. People from other countries, immigrant children in particular, internalize this mindset and often think, “...maybe if I leave behind my culture, if I change my name, if I change the way I look or the language I speak, maybe they’ll accept me.” The tragedy of this self-denial is that – for Latinos, when we leave behind our language and our culture, we leave behind our faith. We leave behind Catholicism.

These are some of the challenges, some of the opportunities of our times.

DR. HOSFFMAN OSPINO: My remarks today build upon the results of *The National Study of Catholic Parishes with Hispanic Ministry*, a study



Dr. Hosffman Ospino



THE TRAGEDY OF THIS SELF-DENIAL IS THAT – FOR LATINOS, WHEN WE LEAVE BEHIND OUR LANGUAGE AND OUR CULTURE, WE LEAVE BEHIND OUR FAITH. WE LEAVE BEHIND CATHOLICISM.



I conducted between 2011 to 2014 as a professor and researcher at Boston College. After surveying dioceses, organizations, and various pastoral leaders throughout the United States, we identified 4,362 parishes nationwide serving Hispanic Catholics. That is the equivalent to 25 percent of all Catholic parishes in the country.

What did we find in these communities? Much excitement and very important realities that will help the entire Church to strengthen its evangelizing mission. This study did not focus on opinions about church realities as some surveys on Hispanic Catholicism often do. Our study looked primarily at structures that facilitate ministry —or not. Based on these structures we then explored leadership dynamics and asked how we are evangelizing and educating our Latino/Latina children. We wanted to know how Catholic parishes in the United States are incorporating Latinos/Latinas as we continue to grow in numbers and in influence in the life of the Church.

The Center for Applied Research in the Apostolate (CARA) estimates that there are about 77 million Catholics in the United States of America. In the history of our nation, Catholic demographics have never declined. Ours has been a constant history of growth. Today, 43 percent of all Catholics in the United States are Hispanic. If we look at age brackets, Hispanic constitute about 55 percent of all Catholics under the age of 30 approximately 60 percent of U.S. Catholics under the age of 18. These numbers pretty much confirm that the

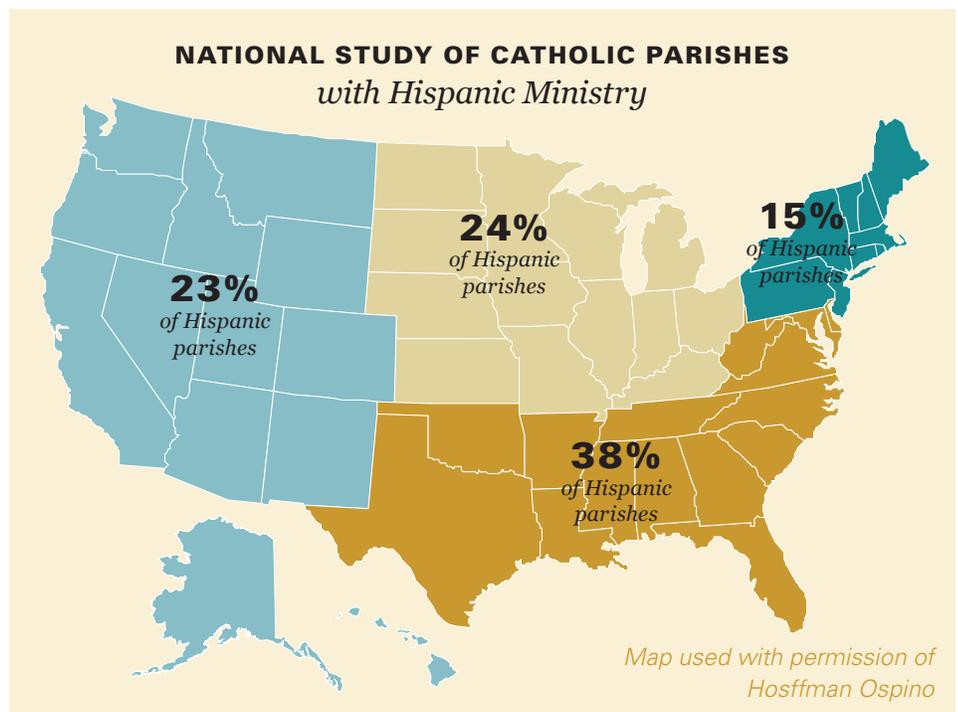
present and the future of Catholicism in the United States during the twenty-first century is intimately linked to the Hispanic experience. How are we responding—or not—to this new cultural and demographic reality? This is perhaps one of the major challenges for the New Evangelization in the United States. We know that there are about 56 million Latinos in this country—perhaps more, mindful that many undocumented immigrants may have not been counted as part of the census. Based on these numbers, it is fair to estimate that about 35 million Catholics living in the United States are Hispanic. The Hispanic Catholic population in the United States is larger than that of most countries in Central and South America.

What we have before us is an immense task that calls for new ways to evangelize and pass on the faith that we have received

to the next generation of Catholics who are transforming the American Catholic experience in this century. By 2050 there will be about 123 million Hispanics in the country. By then about 60 percent of Catholics will trace their background and roots to Hispanic cultural traditions.

The following map illustrates the location of parishes with Hispanic ministry in the United States. Most Catholic parishes—about sixty-one percent—in the country were established in the Northeast and the Midwest. Why? Those were the regions where most Catholic immigrants from Europe arrived and settled. Along with their parishes they also established thousands of Catholic schools. The vast majority of Catholic schools—also sixty-one percent—are located in the Northeast and Midwest. These regions also concentrate the majority of Catholic universities and many other resources in the Catholic Church.

However, the Northeast and the Midwest are simultaneously the two geographical regions where U.S. Catholicism is currently experiencing its most significant



decline in terms of demographics.

The aging of the Catholic population is noticeable. Many resources have been lost in recent decades (e.g., closing thousands of parishes and schools).

But this should not be interpreted as an overall decline of U.S. Catholicism. As a matter of fact, the number of Catholics is growing. But the growth is taking place primarily in the South and the West thanks largely to two groups: Hispanics and Asians. Though the impact of the Hispanic presence is quite evident because of the numbers, let us keep in mind that Asians are believed to be the fastest growing group in the Catholic Church in this country.

These dynamics point to major disparity: most resources for Catholic ministry are highly concentrated in the places of the country where Catholicism is experiencing major decline while those places where Catholicism is rapidly growing lack necessary resources to respond to and sustain that growth. My friend Mark Gray from CARA shares that in a national survey pastors were asked, "What's your biggest concern?" Pastors in the Northeast and the Midwest pointed primarily at aging of their congregations and finances. Pastors in the South and the West coincided on one point: parking. Their communities are growing but they do not have space to accommodate that many Hispanic families.

In the summary report of the *National Study of Catholic Parishes with Hispanic Ministry* you will find a series of conclusions organized as signs of vitality and areas of concern. Let me highlight five of each. Let's start with the signs of vitality.

Hispanics in the United States are not a problem for the Catholic Church. We're not a problem to be solved. We are a

blessing. The bishops of the United States have repeated this conviction many, many times. The Hispanic presence is an opportunity for the Catholic Church in the U.S. because Hispanics are also the Church in the country.

What do we contribute as a blessing to the Catholic Church?

(1) Hispanic Catholics by and large remain Catholic. Almost every ethnic and racial subgroup of U.S. Catholics is experiencing major demographic decline except Latinos. Hispanics enjoy a high retention rate that is to be acknowledged and affirmed.

(2) Hispanics are a very young population. The average age of the total population in the United States is 37; average age of white Catholics in the country is about 45; average age of Hispanics is 27. Most Latino Catholics in this country are children, youth, and young adults. This pretty much tells us where we should be investing immediately as part of our commitment to ministry. If we are going to talk about Catholic philanthropy and investment in this early part of the twenty-first century, Hispanic youth must be at the top of the list.

(3) Hispanics are strongly represented in programs of permanent diaconate and lay ecclesial formation. There are about 3,000 Hispanic permanent deacons in this country, a number that will continue to grow, potentially doubling within the next 10 years. However, permanent diaconate programs training Hispanic Catholics throughout the country are struggling because they do not have needed financial resources to grow, procure and retain qualified faculty, and subsidize tuition costs to support the formation of these men, whose families often wrestle with low-income jobs. That is definitely an area worth investing.

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I DISCOVERED SOMETHING THAT I HAD NOT EXPERIENCED BEFORE: LONG WAITING LISTS FOR RELIGIOUS EDUCATION PROGRAMS.

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CARA estimates that about half of all Catholics in the country enrolled in ministerial formation programs are Hispanic. It is a sign of vitality that there are so many Latinos/Latinas who are thinking about dedicating their time and energy to ministry. But there is a limitation. Most of these leaders are enrolled in certificate programs, not professional degrees that will lead to being hired or ordained. We do not have enough resources to develop the pathway to help these people to move from pastoral institutes in dioceses and parishes to Catholic seminaries, houses of religious formation, and universities.

(4) Hispanic Catholics are bringing new energy and life to parish life. Two-thirds of children baptized in Catholic parishes with Hispanic ministry are Hispanic children. This reality reflects how young our communities are. We also know that about two-thirds of children who make their First Communion and about half of those who are confirmed every year in parishes with Hispanic ministry are Hispanic. There is a lot of vitality in religious education programs in these communities. During this study, I discovered something that I had not experienced before: long waiting lists for religious education programs. It is not unusual to see such phenomenon in parishes in Texas and California. There are parishes with hundreds of children waiting to be enrolled in religious education programs; in some parishes the number exceeds 1,000. Why? Mainly lack of space

and a small number of catechists. We must do something about this. If those Catholic children do not get enrolled in religious education programs now, they will likely be without formal catechesis for the rest of their youth. How can we support these communities? Neighboring parishes may need to share their space and resources to educate these children in the faith and welcome their families. This is a time for true Catholic solidarity.

(5) Hispanic Catholics are challenging U.S. Catholicism to be creative in new ways as we serve those who are most in need. By the middle of the 20th century millions of Catholics in the United States became largely middle-class. With this move, new possibilities emerged and many priorities changed. Much emphasis has been given to educational attainment, adult faith formation, the enhancement of liturgical experiences, and engagement of public life. But we are at a point in which we also need to turn our attention to social and practical issues such as teaching English as a second language, serving poor families, establishing soup kitchens, etc. In many parts of the country, the Hispanic presence is inviting the Catholic Church to revise its priorities.

My own faith community, St. Patrick Parish in Lawrence, MA, which is one of the poorest cities of New England, was a mostly Irish community until the 1990s. Many of its parishioners were middle class. Ministry in the community focused significantly on faith formation programs

HISpanics IN THE UNITED STATES ARE NOT A PROBLEM FOR THE CATHOLIC CHURCH. WE'RE NOT A PROBLEM TO BE SOLVED. WE ARE A BLESSING.

THE V ENCUESTRO PROCESS AIMS AT IDENTIFYING, FORMING, AND EMPOWERING 20,000 NEW HISPANIC LEADERS TO SERVE IN PARISHES AND DIOCESES THROUGHOUT THE UNITED STATES.

and sacramental life. Today the parish is a trilingual community. Nearly half of its parishioners are Hispanic. St. Patrick Parish has one of the largest networks of social services within the city. We have a meal center that feeds about 500 people every single day, have offered ESL programs, provide workshops and resources that help Latinos to address immigration-related matters, and help young Hispanics to think about and then apply to college. This is the new energy that Hispanic Catholicism brings into our communities asking us to reinvent ourselves.

Now, let us turn to the signs of concern. As with everything in life, not everything is rosy.

Here are three areas of concern—and opportunity, I would say—where Catholic philanthropy can make a major difference.

1. Pastoral leadership. Catholics are in the midst of the largest leadership transition that the Church in this country has experienced since the 19th century. The main reason for this transition is an increasingly older pastoral workforce. The average age of priests in the United States is 65, and in some parts of the country 68. The average age of vowed women religious in the country is 73. Most of the champions and advocates of Hispanic ministry in the United States are not Hispanic but white priests, sisters, and lay ecclesial ministers. The majority of them are older than 65. That means that in about 10 or 15 years an entire generation of pastoral leaders who have championed

Hispanic ministry in the United States for the last three or four decades will have retired or no longer be with us. Thus we need to ask: who is coming behind? That is the biggest challenge. We need to train the next generation of pastoral leaders not merely to replace those who are retiring but to serve the needs of a new moment in the Catholic Church. Some dioceses are closing communities because they do not have enough priests to staff them. Many of these are parishes with Hispanic ministry. When a parish closes or when there are not priests to serve Spanish-speaking Catholics, entire communities are moved around through mergers or relocations that have a seriously disruptive effect.

As we speak about leadership, my research has revealed an interesting discrepancy. Seventy percent of Hispanic pastoral leaders engaged in ministry in the United States are immigrants. About 85 percent of Hispanic priests are foreign-born and so are more than 95 percent of Hispanic women religious. The sensibilities of these leaders—lay, religious, and ordained—tend to be associated with realities of the immigrant community. Yet, about two-thirds of Latinos are U.S.-born. This group has a slightly different set of needs and demands in terms of pastoral care. The small number of Latinos leaders who are U.S.-born is concerning. It is imperative that we find creative and effective ways to foster vocations to the ordained priesthood, the permanent diaconate, religious life, and lay ecclesial ministry, particularly but not exclusively, among



Dr. Hosffman Ospino

U.S.-born Latinos. Investing generously in discernment programs, faith formation, and ministerial training for Latinos is a good way to begin.

The development of a new generation of Hispanic pastoral leaders, and other leaders ready to affirm and engage the Hispanic Catholic experience, for the Catholic Church in the United States is one of the major goals of the Fifth National Encuentro of Hispanic/Latino Ministry. The V Encuentro process aims at identifying, forming, and empowering 20,000 new Hispanic leaders to serve in parishes and dioceses throughout the United States.

How else can we form and support Hispanic Catholic leaders? Small-scale and large-scale projects are necessary. For instance, Catholic Extension Society launched an interesting project with 100 Hispanic pastoral leaders. The V Encuentro wants to do identify 20,000. Is this possible? Absolutely! Can we identify those leaders? Yes! They are already in our parishes but need encouragement, support, and formation. Somebody once asked me: how much would it cost to train 20,000

Hispanic leaders with master's degrees in theology and ministry? I have the number—\$600 million. It is a number. Six hundred million dollars! That would transform the entire Catholic ministerial landscape in the United States. Can we do this? I think that we can if we are willing to do it. In fact, it must be done! We need to train that new generation of pastoral leaders because from that group will come the Catholic priests, sisters, deacons, lay ecclesial ministers, theologians, and researchers who will shape the Church's evangelizing efforts in the first part of the twenty-first century. Graduate degrees are one venue to make a major difference, yet not the only one. There is a major need for conversations about empowering Hispanic leaders through formation at various levels while finding ways to take advantage of their wisdom, energy, and contributions.

2. Hispanic Youth. We know that most Catholic young people in this country are Hispanic. However, most of the resources in youth ministry in the Catholic Church in the United States do not serve Hispanic youth. Where should the investment in this particular group begin? I believe that

it needs to be in the parish. The parish is the place where most likely we will encounter the largest number of Hispanic Catholic youth that is still willing to engage their faith in a way that will lead to some form of ecclesial commitment. There are other contexts as wells such as schools, universities, and even small faith communities, but Hispanic young people are scarcely present in them. If the parish is where we have one of our best chances to reach out to Hispanic Catholic youth, the National Study of Catholic Parishes with Hispanic Ministry revealed that we are not doing a good job in this regard. Less than half of parishes with Hispanic ministry have youth ministry programs intentionally serving Hispanic youth (i.e., not necessarily in Spanish, but engaging Hispanic youth in light of their culture and religious traditions). Barely a quarter (26%) of parishes with Hispanic ministry have someone doing youth ministry primarily with Latinos.

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WHAT KIND OF INVESTMENT IS NECESSARY TO ENGAGE THE MORE THAN 95 PERCENT OF HISPANIC CATHOLIC CHILDREN AND YOUTH WHO DO NOT ATTEND CATHOLIC SCHOOLS IN THE UNITED STATES?
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I am often asked from where I think the next generation of Hispanic Catholic leaders in the United States will come from. We know that in the past Catholic schools were the main sources of Catholic leaders in the Church and beyond. This has been one of the most incredible achievements of the Catholic community in the United States. However, the vast majority of Latinos do not attend Catholic schools. When we place the decreasing number of schools alongside the fast-growing number of Hispanic Catholic

children, we realize that most Hispanic children, at least for the time being, will not benefit from formal Catholic education in these institutions. Once again, the main source of leadership among Hispanic Catholics will likely come from youth ministry initiatives. This is one reason that it is imperative that the work of organizations such as La RED: National Catholic Network of Ministry with Hispanic Youth and Young Adults, Instituto Fe y Vida, the South East Pastoral Institute (SEPI), and the Mexican American College (MACC), among various other organizations and university programs working on the formation of Hispanic youth ministry leaders be supported as much as possible. None of these organizations should struggle financially to advance this important aspect of their mission.

3. Education. It is a fact that one of the biggest struggles Latinos face in our U.S. society is low education attainment at all levels. Only 17 percent of Hispanic adults has a college degree or a higher degree. That's a very small number mindful of the fact that Hispanics will soon become a full quarter of the entire U.S. population. Low educational levels have a major impact upon leadership development. Not having a bachelor's degree decreases the possibilities for a man to be accepted into a seminary. In many places one is not hired to do ministry in a parish or a diocese, regardless of how much passion, commitment, and even life experience, without bachelor's degree or a master's degree. The lack of Hispanic Catholic voices in the academy, politics, and other areas of public life is worrisome. Not having the necessary educational credentials reduces Hispanic Catholics,

and consequently the Church, silent in all these realms.

We then need to ask: what is the Catholic Church as an institution doing to respond to that particular need for education among Hispanics? It is a sad reality that 70 percent of our Hispanic children, mostly Catholic, go to failing schools in the United States. Our society seems to be witnessing the creation of a de facto subclass without doing much about it. Hispanics as a whole are struggling to respond adequately to this situation. Catholics cannot afford to remain silent and inactive because the majority of those families and children are Catholic! We must get involved somehow.

It is tempting to overly focus on Catholic schools as the main solution, but the truth is that 97 percent of Hispanic children do not attend Catholic schools. Even if we were to choose to educate no one else by school-age Hispanic Catholic children, we do not have enough Catholic schools to educate even 25% of this population!

Catholic schools are part of a much larger strategy, not the only strategy. These facts call for a new set of conversations: (1) What do we have to do to increase enrollment of Hispanics and retain them in Catholic schools to better serve the needs of the largest school-age sector of Catholic Church in the 21st century? (2) What kind of investment is necessary to engage the more than 95 percent of Hispanic Catholic children and youth who do not attend Catholic schools in the United States?

As a side note to conclude these remarks, it is important that we talk about the retention of Latino Catholics who are educated and successful in our society. There are many of them out there who are Catholic but are not coming to our churches. They are not becoming integrated into the life of our faith communities. They could be the backbone of future investment in Catholic ministry and leadership.



Fr. Wayne Cavalier

TABLE DISCUSSIONS

“Of the major challenges facing Hispanic ministry and leadership in our Church, which one or ones most resonated with you? Which one is the most important challenge to you?”

“What major opportunity for Hispanic ministry and leadership in our Church most inspired you or touched your imagination?”

Participant Comments:

FR. ALEJANDRO LÓPEZ-

CARDINALE: We talked about beyond the numbers and beyond the challenges of the population that we have. We also see the challenge of the ecclesiological difference of models that we see not only in the Hispanics first generation, but also born in the United States, third generation, and the Catholic Church in the States. This is something that also we need to be aware of: how we can work with the challenges of different ecclesiology, and, of course, that impact in the ministry and in the formation of the leaders that we need to prepare?

DR. LISA URIBE: One thing that struck all of us is youth and keeping them engaged and growing leadership within the youth themselves. One thing that inspired us was talking about how we can support the continuing education of our youth, and higher education, and then leadership within the parishes and parish activity, as well as claiming commitments to social issues and engaging our youth that way. I have a 21-year-old daughter and I see that with our young people, there is really that commitment to social causes, and I think it is an energy and a direction that we can work towards.

FR. WAYNE CAVALIER: It is really wonderful to see the greater increased advocacy for education for the Hispanic community. As we are doing that, we

should not forget that the Catholic Church in the U.S. is already Hispanic, and there are people who are working very hard in leadership, people from the ground up working very hard in leadership in those communities now, who do not have the benefit of formation and education to do that well, as they would like to. We need to remember to balance the need for the long-term vision for providing education with the immediate vision of the need for formation for our ministers who are in action today.

DR. CARMEN CERVANTES: Speaking a little bit further on what Fr. Alejandro said about the different ecclesiology, the different pastoral approaches in youth ministry and Pastoral Juvenil are really a big challenge. I suggest that we should hyphenate Youth Ministry-Pastoral Juvenil.

One thing that happens is that Pastoral Juvenil has a different pastoral model that comes out from our culture and that really serves Hispanic youth and young adults. However, because youth ministry ends at 17, and does not continue into the young adult years, and Hispanic Pastoral Juvenil continues and accompanies the young person until they marry, so we go from the 13, 14, 16, 18 until 20, 21, 24, and that is really a beauty of our pastoral model because when you receive Confirmation, you enter into a greater commitment in ministry. It is not that you leave the Church!



Dr. Carmen Cervantes

However, I have never seen one bulletin in one parish that mentions Pastoral Juvenil as a ministry. It is a ghost in the country. We have many people doing Pastoral Juvenil—it is not recognized officially by the Church. The National Federation of Catholic Youth Ministry has begun to move into that direction. The USCCB is studying now the possibility of uniting the youth ministry with the young adult ministry. I arrived in this country in '79. At that time, in the Diocese of Stockton, there were parishes that have groups of Pastoral Juvenil. It is 30-something years later. Those parishes still have that ministry.

If the Hispanic offices in the dioceses do not recognize them, the youth ministry office will never recognize them because they are not youth ministry. At Fe y Vida, we cannot send one paper to one parish because there is no official ministry for

Hispanic youth and young adults in any parishes in the United States. So we have to go out and network, one person after another and after another, rely on the personal. There is no structure in the Church to minister to this population.

MR. GEOFFREY BOISI: We were talking about focus on education and what some of the issues were. To my ear, I was hearing this notion of the challenges between those who feel like assimilation is important versus integration, and I was curious to maybe learn from the group, what are examples of programs or initiatives that have occurred that have been successful in crossing that divide? That is one part of the question. And the second one is the cost of the parochial school education, and that obviously is an issue within the community. So of the models that are currently out there, what are the most cost-effective? The reason why the Italians and the Irish and the Polish and others were able to do it is a little bit of the demographics issue, that we had the nuns who basically had education as part of their charism, and therefore the cost of initial parochial school elementary education was aided by that. We now don't have that advantage here, but still families are willing to pay a certain amount of their resources for the education of their kids. So what models have you all seen that you feel have actually worked?

DR. ARTURO CHÁVEZ: That is why we are here also, and the focus of some of the panels will be to highlight some of those very promising models. Certainly the assimilation model will only lessen, I think, the hope we have of our young people continuing to have a vibrant Catholic faith. So assimilation may seem to meet the desire for unity, but the Church's teachings have consistently called us to integration rather than assimilation. In other words, I can retain my culture and my language and be part of something greater. So models of preserving and respecting the culture are the ones that are most successful with Latinos. The innovative models and initiatives of Catholic Church Extension Society serve as a wonderful model for us. We will be hearing at lunch from some of those initiatives.



Geoffrey Boisi

HISPANIC LEADERSHIP AND PHILANTHROPY

for a 21st Century Church

LEADERSHIP FORMATION AND ORGANIZATIONAL CAPACITY

Lt. Gen. (Ret) James Dubik, *Chair, Leadership Roundtable*

Estela Villagrán Manancero, *President, National Catholic Association for Diocesan Directors of Hispanic Ministry*

Dr. Roberto Goizueta, *Margaret O'Brien Flatley Professor of Catholic Theology, Boston College*

Diana Richardson Vela, *President and CEO, Catholic Association of Latino Leaders*

JAMES DUBIK: We are going to talk about leadership development. I am not going to say I know what leadership is, but I sure know what leaders do, and how they operate—they move their organizations, their groups, their communities, whatever they are leading, from where the group is to where the group ought to be. Leadership in this space is inherently moral because it is linked to what ought to be.

And this space between “is” and “ought” is a space that has very high excitement because of the opportunity the group may face, but it is also a space that has very high anxiety because of what has to be left behind. It is a space where tough decisions have to be made. What do we adapt? How do we change? At the same time, what do we drag forward that has created us as an organization? What values do we have to sustain?

We are lucky today to have three leaders

who are operating in just that space, trying to move organizations, groups, and communities from where they are to where they ought to be.

ESTELA VILLAGRÁN MANANCERO:

I was asked to talk about what our association does as diocesan directors of Hispanic ministry. I represent the association of the directors around the country. We have priests working in ministry, deacons, religious persons, but the majority of us, however, consist of the secular lay ecclesial ministry. According to the different dioceses, we have different job descriptions and titles, but overall we are consecrated people who accompany the faithful and strengthen their leadership.

Our organization represents leadership at the base, at the grassroots level, connecting and communicating with our Church as well as organizing the Catholic



pastoral life of Latinos. We are organized in 14 episcopal regions, just like the USCCB regions are organized, and we are one of the groups that was really impacted by the Church’s fiscal crisis.

During times of financial difficulties, Hispanic ministry offices are usually the

first ones to be closed. Or sometimes we are asked to take different cultures under our offices, and our Hispanic identity fades away within all these multicultural offices.

We dedicate extensive time to finding volunteers and ensuring that they are formed in diocesan institutes. They are the ecclesial ministers for our parishes that direct catechesis, youth groups and ecclesial movements. They are the ones who visit the prisons, the hospitals and the homes, where they lead the rosaries and the novenas. Out of the 40,000 lay ecclesial ministries, 47% of them are Latinos enrolled in these programs.

What are the challenges that we have? As an organization, our projects are limited by a lack of resources. I asked a few directors around the country: If I tell you that money was no object, what would you do? And unanimously they say: invest in formation for our leaders. Our goal is to have all the episcopal regions represented on our board, but it is a hardship to travel and to attend all the conferences.

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We would like to have an increase in membership from all these episcopal regions. And although not all the dioceses are paying their membership dues, we make sure that every one is on our mailing list and we communicate with all of them regularly. We also encourage them to be part of our commissions, including formation and communication and financial commissions, or organizing the conferences that we have annually. We will have also the V Encuentro,

and this is a challenge and a blessing: a challenge because it is another job for us, because the directors at the diocesan levels are the organizers and the coordinators of this Encuentro; but it is also an opportunity to engage every one at the base level—at the diocesan, parish, and regional levels. Our goal is to bring and discover many more leaders around our regions.

Many of our leaders, our diocesan directors, work very hard to support their families, but too often they have to invest their own incomes into our programs that are not budgeted for the different formation programs or different things that we run in the diocese. For example, in my diocese we depend exclusively on the appeal from the archbishop. We do not have a budget in the diocese. So this year I had to cut the budget three times to be able to keep my staff. And of course what suffers due to closing is the formation that we planned.

One of the other challenges is that we have to replicate in the Latino ministry every single office that the diocese has. So we become the office of evangelization, the office of catechesis. Every single office is replicated, and we do the programs in Spanish. So that is a big challenge because there is usually one director, probably with a part-time assistant in each office, and yet we do all this tremendous work—that is the disparity that we have with the English-speaking community.

We also have some of the best practices. We have Region 10—Texas, Oklahoma—that had this Encuentro for the youth 2 years ago, and because of their follow-up and their leadership development, they have been able to establish leaders hired by parishes and sometimes in the

diocese, and right now they are really invested in their youth.

The second one is California, which hired an executive director part-time who organizes the region and works with the bishops and with the directors and fights for all the issues that are going on in the government, all the lovely activities that they have and initiatives that they have.

The third one, Region 8, has a lay ecclesial ministry program in Spanish with the University of St. Thomas in Minneapolis. The second cohort right now is starting, and from the 24 students, 10 percent of them are young people. They are millennials. They are 20-24 years old. We are very excited about this.

As an organization we have been working with the Leadership Roundtable to plan for the future. Some of our planning goals are:

Communications

- Have an interactive website that includes a calendar of meetings, activities, and sharing experiences.
- Need for the creation of a mobile app, to share new documents, research studies, etc.
- Continue developing NCADDHM's newsletter

Organizational Capacity

- Contract professional's services to help with grant writing that will generate resources and funding to hire a fulltime executive director to manage the organization, fully engage in the episcopal regions, and support their needs.
- Provide financial support to representatives of the regions on the board of directors to ensure they are able to visit regions, resume contact, and accompany them.

Pastoral de Conjunto / Collaboration work with other Professional Associations

- Intentional communication with bishops continues, advocating for support of Hispanic ministries and NCADDHM - supported by our Episcopal Moderator Bishop Joe Vasquez.
- Promote the knowledge and participation of membership in various organizations that collaborate in the evangelization of Latinos/Hispanics in the spirit of Pastoral de Conjunto.

Leadership Formation

- With the support of Loyola Press, we were able to offer an initial orientation/training of three days for new diocesan directors. A step up from the two hours we use to give prior to our meeting every two years.

To increase the professionalism of our directors, our goals are:

- To continue the basic training of our directors.
- To provide a better follow-up mentorship relationship.
- To include a program of continuing education for members during the annual Conference of NCADDHM.
- More frequent webinars sponsored by Sadlier.
- To ensure more participation in our membership conferences.

Finally, we have to keep our good relationship with our bishops and work with the other Hispanic ministry organizations. The presidents of the organizations meet over the phone monthly. The executive boards go on yearly retreat to plan together and strategically organize our conferences, besides building community. One of the collaborations we agreed this year was the launch of a campaign to welcome

Pope Francis to the US, “Bienvenido Papa Francisco.”

DR. ROBERTO GOIZUETA: It is a pleasure and an honor to be here with so many friends and to learn about the inspiring work that so many people are doing. It is really heartening to see and to meet so many people who are doing such important work.

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**SO OUR FAITH REALLY IS
A SOURCE OF OUR OWN
IDENTITY, AND THEREFORE
EMPOWERMENT.**
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When I was asked to be on this panel, I wasn't sure what I could contribute to the amazing work that my colleagues are all doing since I'm just an egghead academic, but what I would like to do is to draw on the difference between external culture and internal culture, and to make some very general kinds of broad reflections on the way in which Latinos, or Hispanics, live out our Catholic faith and how that external culture—those religious devotions, those religious practices—reveal certain ways that we might understand the nature of leadership and how leadership functions in

a way that I think is, in some ways, different from the dominant culture and how we understand the nature of leadership. And that can be helpful in understanding what it might mean to develop Latino leaders specifically.

So to begin with, what scholars call popular Catholicism, or Latino popular Catholicism, is really at the very heart of, at the center of Latino identity. Faith is simply a part of our lives and it is reflected in popular devotions; the most famous one especially in this area is Our Lady of Guadalupe; in my Cuban community, Our Lady of Charity; Good Friday processions, Day of the Dead, Posadas, and home altars that one finds around Latino homes all over the country.

It is precisely this religious faith of the Latino community that most fundamentally affirms its distinct history and identity as a people of God in the face of marginalization and oppression. So popular religion or popular Catholicism is really what is most deeply ours—as theologian Orlando Espin has mentioned—and what identifies us in a world that often attempts to destroy what is ours. So our faith really is a source of our own identity, and therefore



Dr. Roberto S. Goizueta

empowerment. In that way it functions in a similar way that Christian faith has functioned historically among African-Americans in this country. We saw the power of that faith in the tragic events of Charleston, SC recently.

So there is a difference—not a complete difference, but a difference between this popular Catholicism, the way in which Latinos live their faith, and what we might call “official Catholicism”, or “institutional” if you will. Part of the difference has to do with history: in Latin America there has historically been a severe lack of priests, so that most Catholics in Latin America historically have had little contact with priests.

Therefore, this means that the Catholic faith has had to be rooted in someplace other than the parish, and that has become the home. Latino Catholicism is, in some very fundamental way, a Catholicism that is rooted in the home, in the so-called domestic Church. The religious leaders in the home are obviously not the priests, not ordained clergy, but are women primarily, often the grandmothers. So talk about ecclesiology. How does that influence our ecclesiology?

Popular Catholicism reflects and expresses, again at this internal cultural level, an intrinsically organic or relational worldview that the person is intrinsically related to others—to the family first, of course, to the community, to the world—but also to God at the most fundamental level. So my identity comes from my relationships. It is not something that I achieve. We talk about making a living in this, or achieving an identity. It is a very different way of understanding identity than an identity that is received from others, from one’s relationships. In fact, in Spanish I think oftentimes the term

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THERE ARE INDEED LOTS OF POWERFUL, INSPIRING LATINO CATHOLIC LEADERS, MOST OF THEM WOMEN, WHO ARE CURRENTLY EXERCISING THEIR LEADERSHIP. IT IS JUST THAT THEY’RE INVISIBLE TO A LARGER CHURCH.
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individuo is often used in a pejorative sense, so that person is just an *individuo*, is just an individual. He doesn’t have relationships, does not have friends.

What does this mean in terms of religious faith? It means that even Jesus is not an autonomous individual. Jesus is also formed by his relationships, by his family, hence the importance of Mary, Marian Devotions, and the saints. So to be a human being is to be in relation. The same can be said for Jesus.

It means also that relationships become the source of empowerment in the face of suffering. That is, suffering that is undertaken together, accompanied by others, in solidarity with others and ultimately with Jesus, is suffering that can be endured so that the resurrection is not necessarily simply something that

happens after the crucifixion; it is what happens in the midst of crucifixion when we undergo and engage it together.

Given those very kind of basic observations, I want to draw out some links to the question of the implications for leadership and for developing leaders, and the challenges.

First of all, the fact that Latino Catholicism is rooted primarily in the domestic Church, in the home, contributes to the invisibility of Latino Catholics in the U.S. Church, for Euro-American Catholics are accustomed to gauging church participation or church size by looking out into the pews on Sunday mornings or by checking the latest parish registry. The locus of Catholic identity here is the parish. For Latino Catholics, on the other hand, the locus



Panelists

of identity is not so much the parish as the home, hence also the importance of going out and knocking on doors rather than putting up leaflets in the parish and expecting Latinos to come to church.

Given that communitarian worldview, Latinos tend to experience the typical U.S. Catholic parish as individualistic, cold, and impersonal. Thus, thousands of Latinos are seeking out those faith communities where they do experience warm hospitality, vibrant worship, and a church leadership chosen from within the Latino community itself, namely often in evangelical and Pentecostal churches. And in the Catholic Church, Latinos are attracted to lay movements such as the Charismatic movement and the *Cursillo*.

It is here in these grassroots apostolic movements that Latinos are able to exercise and develop the leadership skills that the larger institution precludes them from exercising. There are indeed lots of powerful, inspiring Latino Catholic leaders, most of them women, who are currently exercising their leadership. It is just that they're invisible to a larger Church that is defined exclusively by parish registration roles or even exclusively by sacramental participation.

In order to reach and tap these leadership resources in the Latino community, we need to do a number of things: first of all, integrate the domestic and the sacramental Church. How do we as a Catholic Church develop a renewed appreciation of popular forms of worship and develop creative ways of integrating popular religion—what is sometimes called *paraliturgy*—with the official sacramental life of the Church so that each can draw on and benefit from the other? We must be able to link together the parish church and the domestic church more effectively.

We must develop institutional structures that will help facilitate this integration so that those lay leaders can begin to exercise their skills and talents within our parishes, dioceses, and the larger Church. One important way of doing this, I would suggest, is by increasing the number of Latina and Latino boys and girls in our parochial schools. We are back to that issue. If only 3 percent of Latino children are in Catholic schools, one of the most simple and obvious ways of integrating the domestic Church and the parish is precisely through these schools.

Finally, a couple of challenges from my own kind of bailiwick, challenges to theological education and development of pastoral leaders. Our model for theological education presupposes an understanding of theology rooted in written texts rather than one rooted in lived practices and devotions. So liturgical reform has to go beyond simply having the right translation of liturgical texts, but how do you integrate people's religious practices that they have grown up with in their homes, integrate those into the life of the parish so that these religious practices, these devotions that mean so much to our people, can be seen themselves as theological texts, as revealing a spiritual and theological wisdom beyond the texts themselves?

And finally, we must envision education as being something more than simply a road to individual achievement, which I think we hear over and over again in this society. If you want to make something of yourself, you have to get an education. That is not my experience of how Latinos understand why they want to get an education. They want an education in order to be helpful and be able to serve their families and their communities.

Over and over again I have had Latino

undergraduate students in my office expressing to me their feelings of guilt for being the first person in their families to have a higher education and feeling that education is drawing them away from their families rather than helping them to serve their family. How can we understand education as helping us to become better servants rather than as helping us to distance ourselves and leave our communities and our families?

Finally, I just want to remind you of an important document that was issued a number of years ago by Pope Saint John Paul II, his 1999 apostolic exhortation, "*Ecclesia in America*," which I think bears rereading. In that document John Paul says that we should reflect on America as a single entity. The use of the singular "*America*" is appropriate, he suggested, as "an attempt to express not only the unity which in some way already exists, but also to point to that closer bond which the people's of the continent seek and which the Church wishes to foster as part of her own mission as she works to promote the communion of all in the Lord."

So, in sum, I think what we are called to is nothing less than a renewed commitment to become what Pope John Paul II called us to be, which is a truly "*American Church*" in the full sense of that term.

DIANA RICHARDSON VELA:

I was invited to talk about leadership and organizational capacity. CALL is Catholic Association of Latino Leaders, and we are dedicated to the growth and spiritual formation of Latino leaders in the United States. And it is not an easy task: first, finding the Latinos; second, getting them convinced and committed to join our cause; and third, telling them how to do things. Believe me, it is not a good idea. They are leaders so they think they have

the best ideas and they know how to do things, which is true.

So our mission is to bring back to the Church these Latino leaders and have them find a space within the Church. It was started by Archbishop Gomez and Archbishop Chaput when they were in Denver, and part of their idea was basically that they could have a conversation and bring back the business community, the professionals, and give them a space within the Church—hear back from them as to their ideas, their struggles, and have a dialogue. And that is how we initially started several years ago.

Our work is to bring back Hispanic leaders and their true Catholic heritage to be examples, living testimonies wherever they are, in their business, in their communities, in their families. We have seen in the media this separation of faith and profession, over and over again, especially in politics. So what we try to do is to remind these Latino leaders of our nation of the responsibility they have as Catholics, but mostly facilitating an encounter with the Lord, mostly remembering their faith and helping them understand and fall in love with it all over again.

Part of the challenge that we have faced has been that Latino leaders are very busy and a lot of them are at odds with the Church. Most of them come from the Chicano movement. They are very passionate on immigration and social issues, but some of them do not agree with all the Church teachings, and some of them believe that they could have had more of our support, mostly in immigration reform.

So all of them have different concerns that have made it sometimes difficult to get them to join CALL. And some of them just really do not practice their faith

anymore. So in a way, we have successful Latino leaders who are really away from their Church. Part of our mission is we try to bring them back to the Church, but it has really proven to be difficult, so we have started to engage a lot of the youth, bringing them to our meetings because they are always looking for mentors—business mentors. They are always looking as well for a vision. They have been told that maybe they can go for higher education.

When they meet successful Catholic faithful Latino leaders, the youth really are excited about this. So we have engaged them with a lot of ministries working in different universities, inviting these college students to be part of our meetings. We have also invited Hispanic seminarians to come and join a lot of our meetings because that is a way they are going to start meeting future leaders in their community, engaging in the conversation, talking about their worries, and getting opinions.

We have also partnered with different organizations because, within the Church, it is hard to find Latino leaders. There is really not a place for Latino professionals within the Church, for them to meet and gather. There is Marriage Encounter, in which some of them participate, and Cursillo, but our members have told us that they are really happy because they have found their place within the Church and they have also found a way to engage in dialogue with the local bishops. In turn, the local bishops are happy because they ask of us help on a local project. It can be tuition assistance for Catholic schooling. It can be Catholic media. It can be helping the seminary.

When we look at the Church, it is hard-pressed for membership. So part of our mission is bringing back to the Church a lot of these Latino professionals, and

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WE BELIEVE THAT WE HAVE TO FORM THE LEADERS OF THE NATION, THE FUTURE LEADERS OF OUR CHURCH WHO WILL BE THE ROLE MODELS FOR OUR COMMUNITY.

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helping them realize there is a place for them. We have set up partnerships with different organizations, trying to bring back a lot of these Latino professionals. We have joined with organizations like St. Mary's University or different Catholic universities and their students. We have also worked with LIBRE Initiative and different initiatives that share our values. We are going to start partnerships with National Society of Hispanic MBAs.

Part of our structure involves our impact. What are Latinos doing? Part of the motivation for them to come back and to join an organization like CALL is that they want to serve the community and they want to serve the Church. So, we rely on our local bishops to tell us how we can help. And these are just a few examples.

In Los Angeles, the chapter there has raised, with a very famous gala, more than \$100,000 to help the Catholic Education Foundation cover tuition assistance. They have been really intelligent because they have honored different leaders within the community, and that has attracted, you know, a wonderful party – people will never say no to fun - and also honors and brings the community together.

In Houston, Texas, the local archbishop, Cardinal DiNardo, asked for help with a Catholic school that had a really hard time getting enrollment and was struggling with funds. The local chapter has helped them

organize book fairs, and they are going to help with their gala this year.

In Phoenix, Bishop Olmsted asked for a Catholic Spanish radio station, and the local chapter started and raised funds to buy the Catholic station and got the diocese to be involved in managing it and getting all the parishes to participate.

The Pew think tank released an interesting survey where they asked an open-ended question to name the person considered the most important Hispanic leader in the country today. The responses went from Senator Marco Rubio to Justice Sonia Sotomayor sitting on the Supreme Court, but only those same two or three answers of Hispanic leaders were recognized in the United States.

The subsequent question was: How important is it for you to have a leader representing your needs? Twenty-nine percent of Hispanic adults say “extremely” and 45 percent say “very important.” What we see is that there is a huge need for leadership, and our community is asking for leaders to represent them. There’s really not a voice that they feel attracted to, that is really representing their needs. So that’s one of the reasons why CALL exists. We believe that we have to form the leaders of the nation, the future leaders of our Church who will be the role models for our community.

Archbishop Charles Chaput, in our annual conference last year, said, “We are at a very powerful Latino moment.” And we have seen the demographics as to how the face of the nation will be changing. We are seeing how Latinos are changing, as well as the face of our Church. The reality is that this country will be more Latino in the coming years, and by 2050 the Hispanic population is expected to triple. It is only going to be growing. So we need to make



Lt. Gen. (Ret) James Dubik and Estela Villagrán Manancero

sure that our Hispanic population is really going to change our laws, our communities, and really represent our values.

Some of the challenges that we as an organization have encountered: first, a membership challenge. We have noticed that the young professionals cannot pay membership dues that are so expensive, so we have invited them to join at half of the rate that we would normally charge, trying to bring them into this community where they feel accepted, where they will find an encounter. We have noticed that most of the Latino youth love their Church, but they really do not know the teachings of

their Church. So when they have to defend positions of the Church regarding life, regarding marriage, it is very hard for them to explain it.

Also, membership in CALL has been encouraged because Latino leaders go to Mass, but when their children come up to them and ask them, “explain to me the Eucharist,” or “explain to me purity in a marriage,” or “explain to me the Church’s teaching on unions between homosexuals,” we have noticed that it is very hard for parents to explain that to their children. So they come back to CALL asking us for our programs to be focused not only on business ethics, but also on family issues regarding our domestic Church. We really get them involved and committed, when at home they notice that they do not have the answers to their faith, when at work they have encountered different challenges and they really do not know how to respond.

So part of our mission is, what value proposition do we give to the Church and what value proposition do we give to our members? That is where we have been working—the formation, the encounters, the annual conferences, and really serving our Church and our bishops.

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WHAT WE TRY TO DO IS TO REMIND THESE LATINO LEADERS OF OUR NATION OF THE RESPONSIBILITY THEY HAVE AS CATHOLICS, BUT MOSTLY FACILITATING AN ENCOUNTER WITH THE LORD, MOSTLY REMEMBERING THEIR FAITH AND HELPING THEM UNDERSTAND AND FALL IN LOVE WITH IT ALL OVER AGAIN.
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TABLE DISCUSSIONS

“What innovations and collaborations could contribute to strengthening current leadership development for Hispanic leaders?”

“What best practices and creative ideas could facilitate organization capacity building for Hispanic ministry groups?”

Participant Comments:

FR. ROBERT ROSSI: My religious community has been working to contribute something to the question of spiritual direction for future ministers in the Hispanic community. And we feel that while there may be initiatives to increase the number of lay leaders particularly, and there will be a huge crowd in the future, obviously, as our Church grows, what about the spiritual accompaniment of these people?



Fr. Robert Rossi

And there is a great thirst for that even today, and a great dearth of resources as we can see – such as training, forming spiritual directors within the Hispanic context - and that is the challenge because the Hispanic context, or the Hispanic understanding of spiritual accompaniment, is not necessarily the same as the Anglo understanding. So in Phoenix, Carminando Juntos is something that we have begun. I think it might be very useful to the Church of the future.

ANDREA HATTLER BRAMSON:

We see that CALL is obviously reaching out to Latino leaders and have the ability to share that information amongst themselves, and then we see a dearth of information, or dearth of resources perhaps, from NCADDHM, as well as for some of the other organizations. Maybe there is some commonality that we can identify here within ourselves that we could actually leverage some of the networks that we are establishing. We can do this.

FR. JOHN HURLEY: I was struck by the use of the word “the dominant culture” because the dominant culture in the Catholic Church is not what most people perceive it to be and yet we are still functioning with a culture that is no longer meeting the needs of the majority in the Church. The paradigm shift that is required is something that goes back to the iceberg mentality; it is an issue that most people do not want to acknowledge. When our Holy Father is speaking about going to the peripheries, we do not have to go very far. They are in front of us. They are coming to church, and not always feeling welcomed. We need to address some of those issues. If we were to look at the majority of our diocesan budgets, where are we dealing with leadership development? How do we deal with that within the parish context? It is one thing to form these leaders, but then where are they going to serve?

So that is part of the conflict that we are experiencing, that we are still functioning under one culture that is no longer dominant, and unfortunately the dominant culture is not being served to the capacity that they should be.

PARTICIPANT: My suggestion is to improve the relationship with families and youth, to be involved more in developing different activities and learning from the families what their needs are: Listen to the needs they have, and develop leadership programs, and help the members of the Church to understand that every human being has gifts and talents, and help them to accept the gifts and talents and train with the Church to be leaders in their own church.

I believe these are the values we have in ARISE, and we have good responses to the community. And I believe the Church can be very successful too, and involve the youth in helping, and listen then to the needs they have and how they can respond to the needs. But, we believe in building the dignity of the person; they will be more encouraged and have more energy to do what they need to do to be better members of the Church and better members of the community.

My invitation is also to be open to collaborate between other organizations, because we are nonprofit organizations,

and when we empower each other, we can do better for our own community. So be open to finding strengths in other organizations. We're serving all around the Church and sharing trainings, programs, and services we have, because they make more community relationships, and more strong relations between organization, community and Church.



Patrick McGrory

PATRICK MCGRORY: What was interesting was when you look at the structure of diocesan offices, what does it say when you have a separate office for Hispanic ministry? And why can Hispanics not just be integrated into the other offices throughout the diocese? And I sort of jokingly said we do not see any diocese with offices for women, to integrate women into the roles within the diocese itself, but rather women are under-represented within diocesan leadership. So how can we include women, and include Hispanics, in the existing structures as opposed to segmenting them out in the creation of their own office?

JIM ESTRADA: I am impressed with the caliber of the people that are presenting relative to leadership. I want to take you back a few years and recount to you the fact that the Catholic Church has a real good

level of cultural awareness. And cultural awareness leads to cultural competence. Many years ago the Catholic Church, when it came in to Mexico specifically, found that it needed a cultural icon in order to convert the indigenous people to Catholicism. A miracle occurred and we were introduced to the Virgen de Guadalupe. The Virgen de Guadalupe was a *mestizo*-looking saint and became the icon, not only of the Catholic Church but of Mexico itself. We know how to sell religion. We know how to sell leadership. And we know how to sell what we have spiritually, economically, and educationally to the people. We just have to make a commitment to follow through.

CHRISTINE HEALEY: I think that we should not worry so much about training but inspiring. There are so many great examples of people who are doing great ministry, especially in the city of Camden, where I am from. I do not think we can have this conversation in looking for a seminal shift in the Church to follow the demographics unless we talk about money. We have to unpack the budgets and say,

“This is our strategic plan; how are we funding it and where is that priority?” and get really honest about what that looks like.

From my experience with Catholic schools, someone who has worked with me, who is working in Florida is Hispanic CREO: the Council on Reform and Educational Options. The way they engaged the community in Florida was fascinating to me. They had large health fairs and met people where their needs were and what they were looking for, and had folks come out for blood pressure screenings and all kinds of health-related needs and began to talk to them about education and the Church.

So there are a lot of different entry points, and we need to open our minds.



Jim Estrada



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WELCOME TO THE UNIVERSITY OF THE INCARNATE WORD AND BLESSING

Dr. Louis J. Agnese, Jr., *President, University of the Incarnate Word*



DR. LOUIS J. AGNESE, JR.: Welcome to the University of the Incarnate Word. We're very blessed to be sponsored by the Sisters of Charity of the Incarnate Word, who also sponsor other ministries such as the CHRISTUS Health. We are very proud to be sponsored by the Sisters, and we're proud to be developing an educational ministry not only in Texas, but throughout the world.

The University of the Incarnate Word has about 11,000 students this year. We are the third largest private university in Texas, but the most important fact is that the University of the Incarnate Word is the only large private university in Texas that looks like the Texas today and tomorrow, and we're very, very proud of that fact.

Two years ago, we became the number one private university in the country for the graduation of Hispanics.

We have two campuses in Mexico, one in Mexico City that we established in 2003, and another we just opened in Irapuato, Mexico. That's a middle school, high school, and a university of a little over 1,850 students. We also have a campus in Heidelberg, Germany, and a very large presence in Guangzhou, China. So Incarnate Word is very diverse.

Here on this campus, 27 percent of our students are international, which if you were in Washington or in California, that would not be a big fact. But when you are located in San Antonio with an international population of less than 1 percent, that's an amazing feat, and they come from approximately 70 different countries.

We are very proud to have you on our campus today. The work that you are about is very serious work, and it is my hope that we have provided the kind of environment that was conducive for that.

As we ask You Lord, the Incarnate Word, to give blessings upon all of us that are gathered here today in Your name. We are very thankful for the many good things that have occurred in our lives. We are very thankful for Your guidance in helping

us lead the kind of life that can empower others with whom we come in contact.

We are very hopeful that You will continue to help us to bring safety to this world that we live in, to bring continued health to our families and loved ones and our friends, and to continue the peace of the Incarnate Word on a daily basis in everything that we do.

We want to give thanks today for those that have taken time to prepare the food for us. We are very mindful of those who have not had as much as we do today, and we are very hopeful that in the work that we do that we can share the blessings of the Lord with them and all those with whom we come in contact.

Again, we ask this in the name of the Incarnate Word, forever and ever. Amen.



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2015 NATIONAL SYMPOSIUM

HISPANIC LEADERSHIP AND PHILANTHROPY

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LATINOS: HOPE FOR THE CHURCH IN AMERICA

Joseph Boland, Vice President of Mission, Catholic Extension

Olga Villar, Director of Hispanic Ministry, Archdiocese of Mobile, Alabama

Catholic Extension is a pontifical mission society that is celebrating its 110th anniversary this year. The Extension exists to help strengthen the Catholic Church's presence and mission in America's economically poorest places through the support of thousands of generous donors and foundations. Currently, Catholic Extension provides help to 94 of the 195 U.S. dioceses, serving 13 million of the nation's 65 million Catholics. Extension has been a national leader as well in fostering lay leadership among Latinos and a vital partner to many of us participating dioceses and organizations in the room.

JOSEPH BOLAND: Identity is very important, and I could be a sociological study in and of myself. There is one bit of biographic information about me that is relevant and that will help put this presentation into context: let's call myself a pale-faced descendent of the North Atlantic, which is accurate. But if you were to open up my head and examine the hard wiring that is inside there, I think you would find at least a wannabe Mexican trying to come out—*un Mexicano que se llama Pepito Bolandito* (a Mexican named 'Pepito Bolandito').

So I have a couple of personalities. I'm an enculturation experiment that has gone horribly wrong. Usually, when a person encounters another culture, as I did many

years ago, you are supposed to appreciate that culture. You respect it. You love it. You see the beauty in it, but I simply wanted to become one of them, just like Kevin Costner in the movie *Dances with Wolves*, who becomes Lakota. That is me. So when people ask me, "Where did you pick up some of your Spanish?" I always respond that I learned Spanish in the finest language school in the country: the streets and the taverns of the South Side of Chicago. You see, my best friend was and is, to this day, a Mexican immigrant. We drank tequila. We ate the spiciest chilies known to human kind, and we listened to mariachi. And we wanted to diversify it, so we listened to *cumbia* and *bachata* as well. Perhaps you have seen the campaign



Joseph Boland

from Target stores that used Spanish slang to attract Latino customers. On Twitter, the campaign is called #SinTraduccion, "without translation," and each commercial features a word that has deep meaning in Spanish but has no exact translation in English. One of the words on

the ad is the word *sobremesa*, a word that describes that period after a meal when family and friends linger at the table to chat. And the commercial ends with a voice saying that “There will always be a part of me that simply does not translate.” And the takeaway, of course, for the viewer is that there is an inherent richness to your culture that does not require validation from another culture, that it is good in its own right, and that it is good to preserve. So if Target stores are saying this, think of us in our context in the Catholic Church in the United States when it comes to matters of faith. We should be embracing this idea as well.

I am reminded of the first time that I heard the word *diosito*, and literally and perplexingly, the word *diosito* translates to “little god.” And I was scratching my head, “Why are they calling him ‘little god’? That seems a little odd.” It took me a while to figure out that the Latino culture has developed this term of endearment for God Almighty, which is something that we kind of lack in the English language. That name *diosito*, and so many other of the words that are used in Spanish—*comadre*, *si Dios quiere*, *primero Dios* (a close friend, God willing, God first)—all these expressions, are wonderful contributions to our understanding of God and how God relates to His people; who, as our Creator, knows us better than we know ourselves and is, therefore, as close to anyone as anyone else - so why don't we use this language of closeness, of intimacy, to call God “*diosito*,” my dearest God who is so close to me.

But it is apart from these mere theological nuances that arise from culture and language; Latinos bring many valuable gifts and perspectives to the Church that are good for the whole Church. These values and these gifts start with a profound sense of God's presence, not only in the depths of suffering and

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THE WHOLE CHURCH STANDS TO BENEFIT FROM THE VITALITY THAT LATINOS ARE BREATHING INTO OUR CHURCH.

poverty and human misery, but also in the times of joy and in celebration—*es una cultura fiesta* (a cultural festival).

Latino Catholics showcase the virtue of generosity. I want to emphasize that point. Latino Catholics do, in so many ways that I have witnessed in my work at Catholic Extension, the virtue of generosity, but it is often not quantifiable in the way we want to quantify it: how many dollars and cents were at the bottom of the collection plate at the end of mass. There are other ways in which generosity can be expressed, and so what I am getting at is that the growing presence of Latino Catholics in the U.S. is not a problem to be solved. It is not a nut to be cracked for non-Latinos. It is a blessing that must be fully embraced with gratitude and with open hearts, because the whole Church stands to benefit from the vitality that Latinos are breathing into our Church.

Just as John Paul II saw Africa as one of the great sources of hope for the universal Church, in a similar way the Latino community is a source of hope for the Church in America. Every diocese in the country is gifted with the presence of Latino

Catholics from Alaska all the way to Maine, and if we collectively squander this blessing by ignoring it or by, God forbid, suppressing it, I do not want to begin to think what future generations will say about us when they write and study history.

So what's our job? What is our role? It is very simple: it is to make sure that this blessing reaches its fullest potential first through our accompaniment, and then through our investment in this beautiful community. All of us at Catholic Extension would like to thank the more than dozen members of FADICA, many of whom are also members of the Leadership Roundtable, who have partnered with us over the last several years, to begin to make a significant step supporting the growth of Latino Catholicism in America; in doing so, you really have been a prophetic voice in our Church.

Through the extraordinary collaboration and willingness to invest, we have been able to launch a number of exciting programs that help Latino Catholics develop leadership. These initiatives include our U.S. Latin American Sisters Exchange Program, which is funding 34 Latin American Sisters to work in 11 U.S. dioceses, where they are serving immigrant communities and developing leaders, some communities that have never seen the presence of a Sister ever in their lives; it is making a profound impact there. Catholic Extension is also working with a



gifted person right now to be able to provide some response to the statistic of at-risk Latino youth by creating an initiative that will help some young people that are impacted by drugs or by gangs.

I want to focus specifically on Catholic Extension's Hispanic lay leadership initiative, which has allowed 44 professional Latino leaders in 33 dioceses—and that number continues to grow every year. In fact, it will grow by another three in the next month. It is allowing them to start new ministries in their dioceses.

Three years ago, when we began this initiative, our goal was to create a ripple effect in the Church. The ultimate goal would be to get 20,000 lay leaders. What we hope is that this is the start of the ripple effect to get to 20,000, where they attract leadership around them and new investment in the Church. Today, we are beginning to already see some great signs that the ripple effect is already taking shape.

These Latino leaders that you funded have helped cultivate and empower thousands of other lay Catholics across the country. These Catholics are building community and faith at the most grass-roots level of the Church, and because of these lay leaders' work with youth and young adults, several dioceses already have accepted their first-ever Latino candidates for the priesthood, because these young people were able to create that bridge to the dioceses. That is an incredible sign of hope for our Church.

Many of our lay leaders have demonstrated extraordinary sacrifice and commitment amid very difficult and trying circumstances, and in fact, two of the leaders from this group have been nominated by their bishops for Catholic Extension's prestigious Lumen Christi Award. The award has been given for the past 37 years and is the highest honor in the nation

given to a missionary serving in the U.S. One of the finalists for that award is Gloria Coronado from the Archdiocese of San Antonio. Gloria, and her husband, Adrian, have a wonderful Spanish language radio ministry, training thousands of catechists and also running a ministry that reaches out to women who are living in poverty.

Finally, this program has attracted many, many talented and passionate people like Olga Villar, who is here today. She is contributing in major ways to the future vitality of her archdiocese, the Archdiocese of Mobile. She is having quite an impact in southern Alabama, which is a place where, to the surprise of many, the Latino population is growing very, very rapidly. Olga is there to help organize the Church's response to these changing demographics.

OLGA VILLAR: My last word is thank you. Gracias. Muchas gracias.



The first time I ever heard about Catholic Extension, I was three months in as the director of Hispanic Ministry in the Archdiocese of Mobile, and I remember that I was pulling my hair out! What do I do with all of this? Then I received a phone call from someone who said, "Do you know what Catholic Extension is?" I said, "You help to build churches, to rebuild churches, something like that?" And she started laughing. I have come to understand that it does mean that. But it is not just the buildings. It is the people. And I have been very fortunate—*muy privilegiada* (very

privileged)—in these past three years. It opened my eyes as *una hispana* to understand that whenever I hear that, we are a gift, I am just beginning to articulate and understand what that really means, and the privilege we have to be here and to be a prophetic voice and prophetic presence in the United States.

I have studied at Boston College and also want to acknowledge the Southeast Pastoral Institute (SEPI) and Barry University as well. I have come to understand that when we cross the border in whatever shape or form we cross the border, we come looking for more than just a job or just to achieve some American dream. We are coming to get a better sense of life, and to be able to pass it on to those who come with us and after us.

MACC is another piece of the puzzle and has helped me understand the differences to be an *hispana* coming to Miami than to be an *hispana* here at the border of the U.S., and that's another gift that I have received.

I represent those 25 communities where we have established Hispanic ministry. *Es un peso*—it's a heavy weight—because it's a great responsibility. When we looked at those images of the Encuentro, in order to get there, the communities had to do their work, looking at their reality, looking at other sources to be able to illuminate that reality, and suggesting new ways, improved ways to build a better Church.

One of the beautiful things I heard after the Encuentro was from a woman from Central America, who had very little studies, who embraced me saying: "Thank you! We're building a new Church." That is what this whole thing means: *acompañamiento* and investment. It's investing in and accompanying people – one-to-one – and that's what Jesus did. So why not go back to that model?



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YOUTH/YOUNG ADULT LEADERSHIP AND EDUCATION

Sr. Rose Weidenbenner, RSM, *Administrative and Grant Supporter, A Resource In Serving Equality (ARISE)*

Monica Cruz, *Director, Ettlting Center for Civic Leadership, University of Incarnate Word*

Alixzandra Peña, *Student, University of the Incarnate Word*

Javier Bustamante, *Director, Catholic Youth Foundation USA*

SR. ROSE WEIDENBENNER:

Hispanic youth represent the majority of U.S. Catholics under 25, and pastoral outreach to Hispanic youth has not kept up with the growth of the population. Our speakers will highlight some of the pastoral outreach and education that does occur and that they are a part of through innovative programs and collaborative efforts in local faith communities and higher education institutions. You will see that these programs develop young Catholic leaders committed to positive social change in their parishes and communities as an integral part of their faith commitment.

MONICA CRUZ: I serve as the director of the Ettlting Center for Civic Leadership. Some of you may have noticed in the conference booklet a page commemorating Sister Dorothy Ettlting, the founder of our center. It is in her memory and her honor that

Alix and I share our perspective on the development of Hispanic youth leadership in higher education.

Approximately 15 million Hispanics resided in the U.S. in 1980, and that number increased to 54 million in 2013. The states with the largest number of Latinos are California, Texas, Florida, New York, and Illinois. Hispanics in the U.S. come from diverse ethnic backgrounds, with the largest group being of Mexican descent, comprising about 64 percent, followed by Puerto Rican at 10 percent, and Cuban and Salvadorian at about 4 percent. We are quite a diverse and dynamic group. Although Spanish is a language that binds us through our ancestral roots, not all of us speak Spanish. Many of us are monolingual English speakers, others are monolingual Spanish speakers, and many of us are somewhere in between, as in the Tex-Mex dialect that I have mastered over the years.



Hispanics are going to college in greater numbers, and that number has seen a steady increase over the past several decades, yet in 2013 only 14 percent of Hispanics 25 years and older had earned a bachelor's degree, whereas 33 percent of non-Hispanic whites, 20 percent of African-Americans, and 52 percent of Asians in the U.S. had earned a bachelor's degree.

But enrollment numbers for Hispanics continue to grow. In fact, a Pew Research Center study reported that in 2012, the number of Hispanic high school graduates who enrolled in college immediately after high school surpassed the number of whites: 49 percent compared to 47 percent. This was a demographic milestone. What this tells us is that Hispanics are enrolling in college in higher numbers; however, we still lag in completion rates and graduation rates.



Hispanic-serving institutions can play an important role in assisting Hispanics with graduation rates. Hispanic-serving institutions, or HSIs, are defined in federal law as accredited and degree-granting institutions with 25 percent or more total undergraduate students enrolled full time. Here at UIW, 54 percent of our students are Hispanic. The number of HSIs in the U.S. has increased from 241 to 409 in the past 10 years. So HSIs represent 12 percent of all higher education institutions, and 60 percent of all Hispanic undergraduate students in the U.S. are enrolled in Hispanic-serving institutions. UIW is the top private nonprofit institution in the country in the number of bachelor's degrees it awards to Hispanic students. We are very proud of that.

A large percentage of Hispanic students are first in their family to go to college, as I was. Therefore, it is very important to

provide an array of support services and programs that can help them - not only academically, but also help them develop personally and spiritually. Research indicates that the more students are engaged, the more likely they are to graduate. The goal is not just engagement with on-campus activities, of which we have many, but also to connect them to opportunities where they step beyond the physical boundaries of their campus community and engage with others in their local community and beyond.

This is where centers such as ours play an important role, because the mission of the Ettlring Center for Civic Leadership is to develop leaders, promote social justice, and partnership with diverse local and global communities. One of our signature programs is the Cardinal Community Leaders program. Cardinal Community Leaders—Alix is one of our leaders—participate in year-long community service projects. Many of our Cardinal Leaders volunteer at childcare centers, serve as tutors in after-school programs, teach soccer skills at public housing facilities, and work with children in local community gardens.

Having completed their local service, they then have the opportunity for global service experience. One key element in their development as leaders is the training they receive in understanding the history of the Sisters of Charity of the Incarnate Word, the tenets of Catholic Social Teaching, and theological reflection. These are essential components that our center introduces to our Cardinal Leaders. The model we use at the center is guided reflection that takes us through the following steps: What: What am I observing? So what: How do I connect? What is the meaning behind my service? And what next: How am I called to action?

In my personal experience, I have found that many young people today are very passionate about volunteering and giving back. However, I believe it is our role, especially as Catholic institutions, to go a little deeper and help students connect their service to the social concerns in our community. For example, last October, several Greek organizations at UIW decided to volunteer at Habitat for Humanity for a day. They worked on a home, soon to be inhabited by a single mother and her children. I joined them during their lunch hour to reflect on their service project.

During my time with them, I shared a few important facts about housing in our community. I shared that in the past decade, wages for many families in San Antonio had remained stagnant. However, housing costs had risen dramatically. So what do families do? We have shelters. We have public housing with a wait list of over a year or two. Part of that was engaging them in a dialogue and reflection about connecting their service to the social concerns in our community.

The hope was to help them realize the important role that nonprofit organizations like Habitat for Humanity have to fill a need in our community. The hope is that they will emerge from the experience not only feeling good about donating their time, but also with a better understanding of a social issue and be moved to action in the future through continued volunteer efforts and through civic participation in government through voting, serving on boards and commissions, and holding our elected officials accountable on issues affecting our most vulnerable in our community.

Civic engagement is an important element to experiential learning. And in our experience, these opportunities lead

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HISPANICS ARE ENROLLING IN COLLEGE IN HIGHER NUMBERS; HOWEVER, WE STILL LAG IN COMPLETION RATES AND GRADUATION RATES.

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to increased graduation rates, internship opportunities, and an increased likelihood that our students, especially Latino students, will transition into successful careers and/or graduate school programs upon graduation. As a Hispanic-serving institution that is rooted in a deep Catholic tradition, UIW is committed to educating men and women who are concerned and enlightened citizens. And that is our hope for the future.

ALIXZANDRA PEÑA: I am a 20-year-old student here at the University of the Incarnate Word. I will be graduating in December with my bachelor's in financial economics. I am very excited to be here. At a young age, I was told I had three obstacles to overcome, or that were challenges: I am a female, I am Hispanic, and my family is not very wealthy. When I was younger, I was very involved in my parish. I have all of my sacraments up to date and I volunteer in my community. I am involved in many extracurricular activities here at the university and

in my hometown of Floresville. Most importantly, I feel the phrase, "It takes a village to raise a child," holds true in my small Hispanic town just 30 minutes south of here.

My service began at a young age, mostly in volunteering at my church events and the local library down my street. I was limited to places that were within walking distance. Nevertheless, that did not stop me from what my parents taught me was the right thing to do: giving back to others. I learned from that young age to work hard for what I wanted, and that nothing was going to be handed to me.

Although I am considered first generation in the educational school system, pursuing higher education was never an option to consider, but another level of education that I had to check off my to-do list. You see, my parents did not go to college. My mother recently finished her associate's degree from community college and my father did not graduate high school. But

being first generation is hard and my parents knew that. My parents always said, "Go, go, go," but never how, where, or for what.

It was junior year of high school when I started to take advantage of the opportunities that were being provided from colleges. Here at UIW, there is something called a Cardinal Overnighter, where juniors and seniors are invited to the campus to spend the night from Sunday to Monday afternoon, and attend classes here at the university with someone in the field you'd like to study.

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I AM GOING TO COLLEGE, AND I NEED SOME DIRECTION AND GUIDANCE.

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Halfway through my senior year I applied to only UIW and was accepted. I was lucky enough to have an idea of what I wanted to study, so I picked a major and just went with it. I am glad I did not change my major, like many of my other friends in college. On the other hand, I do not feel that I had enough life experience or the right kind of guidance from my parents to decide what major I wanted to choose for the rest of my life. I chose business because I knew that was something I would be good at.

Before beginning my college journey, I thought I was going to go through the whole experience alone. I had to figure out financial aid and other business and handle that all on my own, and that was the most difficult. As a first generation Hispanic student here at the university, it was a little bit difficult for me, but back in high school I found it even more challenging.

Alixzandra Peña





THIS PROGRAM HAS OFFERED THE CHANCE TO EXPAND MY LEADERSHIP ABILITIES, AS WELL AS THE CHANCE TO BE MORE CONNECTED WITH THE COMMUNITY AROUND ME.



It was my junior year of high school when the college counselor was handing out SAT prep waivers to students. Most of the students who received them were the white students of my school. My mom really wanted to push me and said, "You need to go into that office and let them know you are college-bound." My parents were very smart, my mom especially, because they started saving as soon as they found out they were having me. So my college tuition was already being saved even though they did not know where I was going to college.

The counselor at my school did not know that, so I had to go in there and make it a point and say, "I'm college bound and I need some help," mostly because my parents did not really know where to start. It was then that I realized that identifying myself as a Hispanic in general was going to be a little bit difficult. I had to really make it a point let them know I need help, I am going to college, and I need some direction and guidance.

Here at the university, I have been more blessed than I could ever imagine. Coming to school here has presented so many opportunities that I thought only came with a large public university. As a freshman, I became very involved with campus activities, many revolving around volunteer work and ministry. I attended youth group and Bible study, as I took religion classes as electives and requirements. Being able to further my faith and religion has been the best experience of my college career. Some of the professors even pray before class, and

that is something quite amazing to get in a college atmosphere.

When the opportunity to be a part of a new organization on campus came about, I could not pass up the chance to get more involved. This organization was the Cardinal Community Leaders program. It entailed leadership, weekly volunteer service, and discussing social justice issues at our meetings once a month. This program has offered the chance to expand my leadership abilities, as well as the chance to be more connected with the community around me. More so, through personal reflection, it has provided more meaning to what I am doing in the community.

I have also been able to participate in global service. Last summer, three other students and I, along with two advisers, took a trip to Mexico City to do some volunteer work and see the UIW university campus there. We participated in local community service projects throughout the week. During our nightly reflections and prayer, I learned so much about myself and found a greater connection to Christ.

Much of my personal and spiritual growth has stemmed from this program and has made a huge impact on my time here at this private university. The two organizations that I have volunteered with over the past 2 years with the center were first a daycare center, and in my second year, at a local credit union on their youth advisory council.

A little story about my experience at the child daycare center: When we first

went through our orientation, where we got to meet the nonprofits with which we were working, I realized that I really liked this organization, but I wanted to work with the high school. This program was giving me the opportunity to work with high school students who had children to continue their education, so it paired with the daycare center. I really wanted to help mentor the high-schoolers because I'm so passionate about higher education. However, that is not what the good Lord had intended for me—and I ended up volunteering that year at the daycare center. I did not really find a greater meaning in it until I did some more personal reflecting. I never had younger siblings or cousins, or any family members that I had to care for. My sister and I are 5 years apart, but I have never once changed a diaper, so it was a little bit of an experience for me to learn to have patience.



NOW MY GOALS AND ASPIRATIONS ARE NOT ONLY TO BE SUCCESSFUL IN MY CAREER, BUT CONTINUE TO VOLUNTEER AND INSTILL CIVIC ENGAGEMENT IN MY CHILDREN.



When I had the chance to sit in Ms. Cruz's office and talk about this, to say "This isn't really what I want," she said, "It's where you're supposed to be." And sure enough, I found so much more personal connection to these children because they know when you are there, and they know when you are not. They ask you where you have been if you do not show up one week. And I have never had that feeling before. I was so used to dealing with adults and not children, and it was definitely an experience that I will always cherish.

TRIO was an organization provided through federal funding that I have been fortunate enough to be a part of. This organization serves 200 eligible students each year that are first generation college students, who receive the Pell Grant on financial aid, or have some type of registered disability with the university. This program's main purpose is to keep students on track for graduation through advising, peer mentoring and counseling services. It provides scholarships, student employment opportunities, time management and financial literacy workshops.

I could not have been as successful as I am without this program. As a member for my entire college career, I hold various positions in the program, all contributing to my personal growth as a struggling student. TRIO has provided me with an on-campus job as an office assistant, which has helped me learn so much more about maneuvering through college life. It has provided me with the opportunity to be a peer mentor, assisting others while fueling my own passion of helping others pursue higher education. The program has also contributed to my financial aid when I thought school just would not be an option that semester.

I was honored to be chosen as Miss Fiesta for 2015 back in March. Now, for those of you that are from out of town, Fiesta is a 10-day huge party we have here in San Antonio, and it is something quite remarkable. If you have never been, I definitely encourage you to go! For 10 days over a hundred nonprofit organizations put on Fiesta. There are all kinds of different events that go on throughout that weeklong event. And for the past 3 years, they choose the Miss Fiesta based on an internship platform that she has to carry out through the year. My project, with the help of Ms. Cruz,

is to promote higher education for high school students. During my project, I held a panel of students to help them learn what opportunities are for them when they are going through college and all of the nonprofit organizations that they have to take advantage of. I will be continuing that project as we go through to January, helping students that are pursuing college fill out their FAFSAs.

Ms. Cruz is one of those people in my "village" helping to raise me up to who I need to become. Here at UIW, at our Center for Civic Leadership, she has maintained a program which I believe needs to be in every school. I feel this is very important for future generations of students in school, because of the meaningful impact it has made on my life. Now my goals and aspirations are not only to be successful in my career, but continue to volunteer and instill civic engagement in my children.

Not only will I be graduating in December with my business degree, I will also be graduating with a better understanding of what it means to serve and be selfless, with a better connection to my local and global community, and with a passion to lead others to drive and to serve. This gives my degree much more meaning in the future.



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TODAY I CAN TELL YOU THAT
I STAND IN FRONT OF YOU AS
A RESULT OF THOSE PEOPLE
WHO DECIDED TO JOURNEY
WITH ME, THOSE WHO, AFTER
AN ENCOUNTER, WERE EAGER
TO ACCOMPANY ME.
”

JAVIER BUSTAMANTE: I would like to offer two concepts that, in my experience, are key to developing young Hispanic leaders whose commitment to positive social change in their parishes and communities reflect their faith. And the two concepts that I want to put forth are *encuentro y acompañamiento*. For those who don't speak Spanish, that is "encounter" and "accompaniment." In 1994, at the age of 12, my father allowed me to get on a plane bound for sunny California. At that time, I didn't realize that it would be some 15 years before I would see my family again. When I left, my baby sister was 3 years old, and the next time I saw her she was a young lady of 18. To say that those 15 years were difficult would be an understatement. I had to battle feelings of loneliness, and feelings of emptiness. I had to grow up in a different culture,

within a larger dominant one that was even more foreign. I had to learn a new language. I had to finish college, although I was not documented, because that was the promise I had made to my family before leaving.

Faith, however, had no place in my list of priorities—that is, not until I had not one but many encounters. Soon after arriving into the United States, a woman from my parish noticed that I was struggling. She reached out to me, and one time she gave me what she called “a hug from your mother.” It changed my life. About a year later, Fr. Gabriel, took me out to lunch. He was intrigued by my story; he would always tell me that I was a leader. The pastor in my parish seemed to agree, and so he gave me small leadership opportunities that allowed me to shine and to buy into this idea that I was a leader.

Later, other folks began to know me and they started to accompany me in my journey. It is thanks to them that I made it through community college. I finished my bachelor’s and eventually obtained a master’s degree the same spring that I finally got my green card. At every turn in my life, it seemed that people were willing to encounter me. They were willing to meet me where I was, and after that encounter, folks were ready and willing to walk with me. They walked with me in times of joy, in times of sorrow, in times of disappointment and uncertainty that included the possibility of being deported. Today I can tell you that I stand in front of you as a result of those people who decided to journey with me, those who, after an encounter, were eager to accompany me.

I believe that this must be the paradigm through which our Church reaches out to young Hispanics. We must be a Church

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THE KEY TO ENGAGING THESE YOUNG PEOPLE IS AN OPENNESS TO ENCOUNTER THEM WHERE THEY ARE, TO LISTEN TO THEIR STORIES, AND TO SEE IN THEM CHRIST SPEAKING TO US.
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that encounters young people where they are, without presuming that because they speak English, Spanish, or “Spanglish,” they fit nicely into our one-size-fits-all ministries. As a Church, we need to be ready to accompany young people in their unique and diverse journeys. We need to walk with them through their joys and their sorrows.

Many of my peers have abandoned the faith, and I believe that part of the reason for this is that they did not encounter Christ in our Church. They did not see

how Christ could accompany them on their journey. Faith, as it was for me at one point, did not become a priority for my peers because it lacked an encounter, an accompaniment.

You see, when my generation looked at the Church for support as we negotiated the values of our parents’ culture and those of the dominant culture, as we sought spaces to talk about our needs and our desires, and to talk about our identity, we were told that our experience was no different than those of non-Hispanic ancestry. In a way, what we were told was that encounter and accompaniment would only happen if we fit the mold. So, many of my peers, because of that, have walked away. Today, most young Hispanics under 25 are second and third generation. Their first language is English. Their views are influenced by popular culture, yet their faith is shaped by a Hispanic religiosity still seeking acceptance within our Church. I am convinced that the key



to engaging these young people is an openness to encounter them where they are, to listen to their stories, and to see in them Christ speaking to us. It means that we must accompany them, that we walk with them, that we encourage them and motivate them to pursue a college education—something that many still take for granted.

I remember that in my parish’s “regular youth ministry”, education was never a topic of conversation. It was assumed that all young people would go off to college, but the reality for many young Hispanics was not that. Many parishioners found it odd that the Hispanic youth ministry at my parish would plan trips to colleges and universities. They would say, “Isn’t that a family function? Aren’t parents supposed to drive their kids and visit colleges?” The reality was that many of the parents in our community did not have a driver’s license, so how were they going to drive their kids to colleges?



ENCUENTRO: THE NEED TO MEET YOUNG PEOPLE WHERE THEY ARE. ACOMPAÑAMIENTO: THE NEED TO WALK WITH YOUNG PEOPLE.



Many parents have no experience with college and the requirements for admissions. In many cases, our young people have to navigate the process alone. You see, when my parish finally started an outreach to Hispanic youth, education, immigration, racism, family communications, forgiveness, healing, and other issues came to the forefront. This is what young Hispanics wanted to talk about. This is what they wanted to be accompanied through, and these were topics that were often off the table in our

“regular ministry”. As a result, today some of those young people I drove to college and campuses have graduated with degrees in psychology, engineering, law, and even theology.

These young people are now looking for ways to become involved in the parish. And guess what? A new conundrum has surfaced. What does our Church do with highly trained and prepared young people who don’t want to be catechists? An often maddening reality, when working at the diocesan level, was listening to young adults express their frustration at the lack of opportunities to serve the Church. These highly competent young adults did not want to be herded into a catechist role. They wanted more. And I know this because I am one of them. We want more. We want to serve in our parishes, but our parishes cannot figure out how to utilize our talents. They don’t know how to engage young accountants, graphic designers, volunteer coordinators, and many others.

I think that part of the problem is that we do not encounter young people. We do not take the time to listen to their stories, to figure out their deepest desires, to help them discern and reflect on their identity. Today, as a professional now with the Catholic Youth Foundation USA and the National Federation for Catholic Youth Ministry, I’m learning that if the Church does not take the time to encounter and accompany these young people, they will walk away. They will walk away because others are ready to encounter and accompany them.

Every year, Catholic Youth Foundation USA gives out about \$30,000 in grants to new and innovative initiatives that accompany young people in their journey, and we want to do more. In November, the National Catholic Youth Conference

(NCYC) will gather approximately 25,000 young Catholics from all over the country. Over 1,000 of them will receive financial assistance from the foundation, most of them members of Hispanic and other ethnic communities.

We do this because we want our young people to encounter Christ through the Church at NCYC, a Church that listens, a Church that supports, a Church that walks with young people. The young people we support represent only one tiny fraction of the actual need presented to us every year. Our foundation continues to galvanize the Catholic community because we want to assure a faithful future, and we know that we can assure a faithful future only through *encuentro y acompañamiento*. *Encuentro*: the need to meet young people where they are. *Acompañamiento*: the need to walk with young people.

These are important things our Church must engage in if we truly want young Latinos to live out their faith in the world, if we really want faith to be a guiding principle in their choices, if we really want their faith to be a guiding principle in the choices they make and how they lead our communities in a not-so-distant future.

TABLE DISCUSSIONS

“What innovations and collaborations could contribute to strengthening current pastoral outreach to Hispanic leaders and provide mentoring and support?”

“What targeted investment could result in the expansion of access to higher education for Hispanic youth?”

Participant Comments:

SR. ROSEMARY NASSIF: I am still haunted by a statement that was made that “demography is destiny.” I am haunted because, first of all, it alarmed me. As an educator, I spent a lot of my life addressing students and walking with students whose demographic statistics, I assured them, did not have to be their destiny. The statistics around their demographics were saying that they were going to be low academic achievers, they were not going to graduate from college, and they probably would not get a job that could really provide an affordable income for them and their families. I assured them that their demographic statistics did not have to be their destiny.



Fr. John Hurley

We have more Hispanics, and more young Hispanics leaving the Church. We have a Church whose culture may not be technically and intellectually open to the

Hispanic community. Is it a culture that is open to change, to become more Latina, more Latino? Are we a culture as a Church that wants to be more Latina? Do we all see that as a value and a benefit to us? It is like receiving a gift that *changes* us, not just a gift that we say, “oh, how nice.”

Are the demographics of our Church our destiny? How do we take that demographic destiny and turn it into a tremendous blessing and an opportunity as a Church, rather than something that could be a lost opportunity for the Church?

This has been an inspiring conference for all of us, and a real conscientious awakening around a critical issue for each of us and for our Church. I am hoping for a call to action that we experience not only as individuals, but that we can come to some kind of call to action as a community that truly desires our demography as a Church to be a blessing for our future.

FR. JOHN HURLEY: Hispanic youth are also experiencing the same thing that the young Church in general does in our nation. There is a fear about letting young people get too close to making decisions for our communities. When we see people like Alixandra and Javier, and we all have faces and names that we can put there, how do we remove obstacles to let them lead?

I think if we are truly open to the Holy Spirit, the Holy Spirit is in the mess and the Holy Spirit is in the confusion. Our Holy Father called us, in his first pastoral visit to Brazil, to “Go back and stir things up.” Yet we are doing everything we possibly can to calm the seas. I think when we see young leaders in general all across ethnic groups, there is a common piece that we want them to be tokens at our committees, on our pastoral councils, etc. But let’s say that we have an economic student that is going back to a parish: why isn’t she sitting in on the finance council meeting to see that more funding is going towards young people in leadership in our parish and formation programs to be catechists and those sorts of things? We have a young Church that is crying out to be incorporated. We are afraid to accompany, and we are missing out on the Holy Spirit, and then we become the periphery. That is part of the challenge, removing those obstacles so as not to let our young people just be token representation.

KERRY ALYS ROBINSON: I would also like to draw attention to a national young adult program called ESTEEM through which the Leadership Roundtable and St. Thomas More at Yale collaborate, and many members of FADICA funded. It is precisely to prepare the best and brightest at the college level for meaningful levels of leadership in the Church, and on finance councils where some real authority is.

HISPANIC LEADERSHIP AND PHILANTHROPY

for a 21st Century Church

PHILANTHROPIC LEADERSHIP

Sr. Teresa Maya, CCVI, *Congregational Leader, Congregation of the Sisters of Charity of the Incarnate Word*

Archbishop José H. Gomez, *Archbishop, Archdiocese of Los Angeles, California*

Ana Gloria Rivas-Vázquez, *Regional Development Director, Catholic Relief Services*

Robert Aguirre, *President and CEO, Catholic Community Foundation*

SR. TERESA MAYA: Our topic is philanthropic leadership, especially Latino Hispanic philanthropic leadership, and I think San Antonio is probably one of the best places to have this conversation. Ever since the border crossed the Latinos here—and I want to emphasize that because the Latinos in San Antonio didn't come here, they stayed here. The border crossed them – there has been a tradition of community-building in this city. That community building has always been Latino and Hispanic-led, for the most part, although we also have other great benefactors.

Our small city has been a breeding ground for Latino leadership and culture for many reasons, and I think it is our geographic location, our history, and also the tradition of the families that are here, and the Catholic Church that has always supported it. San Antonio could be a case study for Latino leadership, and especially a case study for how to grow Hispanic philanthropy for the Catholic Church. I can tell you, you are standing in this university

because our many Latino benefactors believe in education and they especially believe in the education of Latino youth in a Catholic, faith-based university.

ARCHBISHOP JOSÉ H. GOMEZ:

I have to say that everything that I know about stewardship, and everything else in life, I learned here in San Antonio. I am grateful for the invitation to be with all of you today and I also want to congratulate the institutions that organized the meeting. It is a great blessing for all of us and for the Church in the United States.

I think it is clear to all of us the urgency of giving priority to and supporting Hispanic ministry. That is what we have rediscovered once again here, in our gathering. It is clear that we need a lot of financial support for developing Hispanic ministry in the United States, but at the same time it is important to really develop a strong *culture* of stewardship among Hispanics.

I have been blessed to be in three



archdioceses: first, the Archdiocese of Denver as Auxiliary Bishop, then the Archdiocese of San Antonio, and now the Archdiocese of Los Angeles. I am going to share a couple of things that I have tried to do, together with the people of each of those archdioceses, for stewardship. The second thing is what we can do in order to try to find a way to promote the culture of stewardship among Hispanics.

When I was in the Archdiocese of Denver, together with the archbishop at that time—Archbishop Chaput—we started Centro San Juan Diego. Centro San Juan Diego was a special ministry that reached out to Hispanics for meeting all their needs. One thing that we started there, together with Luis Soto, was a program of stewardship for parishes, called One Family Under God. It has been very successful in the Archdiocese of Denver, because we need to be aware of the fact that Hispanics do not have a culture of stewardship in their background. The reality of the Church in Latin America is that the structure of the Church is totally different from reality in the United States. Latinos or Hispanics in Latin America, and in most countries in the world, do not register in parishes, and most of the work in parishes is done by volunteers. The Church in Latin America is a Church of volunteers, contrary to what we have in the United States—which is a blessing—that there are so many people who are employees of the archdioceses or of parishes.



Therefore, the budgets of the parishes in Latin America are minimal. They have the salary of the pastor, which is not really a big salary, and also maybe a part-time secretary, and that is it. Everybody else is a volunteer. So, there is no real need

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SAN ANTONIO COULD BE A CASE STUDY FOR LATINO LEADERSHIP, AND ESPECIALLY A CASE STUDY FOR HOW TO GROW HISPANIC PHILANTHROPY FOR THE CATHOLIC CHURCH.
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for the parishioners to participate in the operational budget of the parish. Because there is not that culture, a program like Centro San Juan Diego and Hispanic ministry in the Archdiocese of Denver was very useful.

In San Antonio we started several things, together with the people, such as the Catholic Community Foundation. We also started Hope for the Future, a program for tuition assistance for Catholic schools. We gave priority also to the Archbishop’s Appeal. All were big successes. It is just a matter of finding a way; all of those programs have helped Hispanics to be more active in stewardship.

In the Archdiocese of Los Angeles, there are many stewardship programs. The Catholic Education Foundation provides scholarships for Catholic schools or tuition assistance. Then there is a mission-oriented program, which is similar to the Archbishop’s Appeal. We are also starting a Catholic Community Foundation, and we are starting a Department of Development for the Archdiocese, which I hope is going to help us to develop a program of stewardship for every single parish in the archdiocese. It is important that everybody participates in the stewardship needs of the Church.

You can see that there are many things that can be done. Those are just little things that I have tried to do. In order to really create that culture of stewardship, there are a couple of things that are very important.

First, help people to understand that this is not something that is unique to the U.S. Church, but has apostolic roots. In St. Paul’s letters to the early Church (Romans, 1st and 2nd Corinthians, Ephesians), he talks about the duty of Christians to make a contribution for the saints - that is, a contribution to the work of the Church, the mission of the Church and to the poor.

It is clear. We see this practice of mutual sharing and giving also in the Acts of the Apostles. It is the beautiful image in Acts of the early Christians, giving what they had to the apostles, who distributed it to everyone in need. Stewardship, as we all know, has apostolic roots.

We also need to help Latinos to understand, in a deeper way that they have a core responsibility for all the needs of the Church, and to understand that the Church is their family. That is a big challenge because sometimes they do not really feel welcome, because they have got to register, and if you are not registered you cannot receive the sacraments. Just think about it: A family comes to a parish, looking for a baptism or a funeral, and the first question that they receive is, “Are you registered in the parish?” They say, “Well, no. I haven’t registered.” “Well, we cannot celebrate the sacrament for you in this parish.” That is not your family. It is an institution that is so structured that you do not belong there, so you’re never going to participate financially in the needs of that parish.

It is important for us to find a way to welcome Latinos and make them feel that

the parish is their family, their immediate family, because for the Latino culture you really take care of your immediate family, no matter what, in every single aspect of life. At least that is my personal experience. It is important to take the time to really reach out to the Latino communities and make them feel that they are part of the family.

Pope Francis is emphasizing that, as Christians, we have a duty to love. He also says that love is concrete, that it must be expressed in acts of charity and works of mercy. He says we also have a responsibility for one another, that when we find a brother or sister in need, we have the duty to help, to give. Stewardship means that giving is a part of who we are, but it is important for us to talk about it. There are many programs out there. Our Sunday Visitor has a good program, and I'm sure that you know many programs that help people to be more generous in stewardship.

Finally, I think we, as Hispanic leaders, need to be conscious that we also have to model what we talk about regarding stewardship. We have to inspire people to understand that their lives and everything we have is a gift from God, and that we are called to offer our lives back to God in thanksgiving, and to share what we have with others, for the glory of God and the mission of the Church.

It is a beautiful challenge that we have, and we have to be excited about helping our brothers and sisters in the Latino community to understand the beauty of the culture of stewardship.

ANA GLORIA RIVAS-VÁZQUEZ:

Twenty years ago, I was at a Council on Foundations conference and they had a panel on diversity, and there were no

Hispanics on the panel. Even though progress has been slow, we have come a long way, so I am delighted about that.

You have heard a lot about the numbers. I would like to remind you of one other number. You have probably seen that Giving USA "pie-chart" that shows how much money comes from individuals, bequests, and corporations, respectively. In one of the latest charts, it shows that 72 percent of all charitable dollars come from individuals; and I would also add the number that comes from bequests, because, after all, they come from individuals, too. So when you add those two numbers, 80 percent of charitable dollars come from individuals. When you look at that number and then at the numbers of the Hispanic population, I believe that there is a demographic imperative to look at fundraising from Hispanics.

I conducted some research more than 20 years ago as part of a Ford Foundation Diversity Initiative. The Ford Foundation was helping community foundations around the country try to diversify their work, whether it was on the program, governance, or fundraising sides. I was with the community foundation of Miami at the time, and we were not even sure whether we needed to be part of the program, but of course it turned out that we did, and we had work to do on the fund development side, so that is where my research started off.

Eventually, my study was commissioned by an organization called Hispanics in Philanthropy out of San Francisco. I interviewed Hispanic donors in the five states with the largest Latino population: Florida, New York, Illinois, Texas, and California. It was published as a chapter in a book on different issues related to Hispanics and philanthropy. The bottom

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WE HAVE TO INSPIRE PEOPLE TO UNDERSTAND THAT THEIR LIVES AND EVERYTHING WE HAVE IS A GIFT FROM GOD, AND THAT WE ARE CALLED TO OFFER OUR LIVES BACK TO GOD IN THANKSGIVING, AND TO SHARE WHAT WE HAVE WITH OTHERS, FOR THE GLORY OF GOD AND THE MISSION OF THE CHURCH.
”

line is that Hispanics do give, and quite generously, but not always in ways that fit neatly within U.S. models of philanthropy. That really dovetails with what we know about how our traditions, and the way that we practice things—whether religion or giving—is done in a different, more personal way.

What does that mean? A lot of the giving that happens is more private. We have informal networks. It has to do with family, and how we define family. It has to do with our cultural values, and it even has to do with our legal constructs. I am an attorney, and one of the things that I found interesting was that people do not give in this country because of the tax deduction,



Ana Gloria Rivas-Vázquez

but when you are structuring a gift, that does come into play, in terms of timing or how to structure it.

Our legal system in this country comes from the British legal system, which does have the tax deduction built in. That is not the case with the legal system in Latin America. So the same way that we heard how our Church was structured differently in the U.S., our legal systems in Latin America were structured differently.

The other piece that was very interesting to me was that I asked people to self-identify. What do you consider yourself to be? If I had not wanted to look at the information through the lens of a fundraiser, I would have stopped right there with identity, because it was fascinating. The whole issue of context came up, because everybody wanted to explain to me why he or she was giving me the definition. And it was never simple. It is, “Well, I’m Cuban. Don’t call me Latino.” “I’m Hispanic but at home I’m something else.” The Hispanic community is not monolithic. We are from where we are. Internally, we consider ourselves something particular, and have ties to our country of origin.

There were five key findings that I want to share with you: First, the importance of the personal. That is key for us. It is very important. Giving reflects our values. Children, youth, and the elderly were each one of three program areas that people were interested in. The other one was education, which makes sense, given the

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**WE MUST NOT JUST FIND
THAT COMMON UNIFYING
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immigrant experience and how education has been the path to success for so many people. Regarding religion, giving to the Church, for most Hispanics, occupied a separate place. Some people would say, “Well, there’s the Church, and then there’s everything else.” For many people the Church is where people really learn to give. Charity begins at home—taking care of family, taking care of your own—and we define family very broadly.

Then there is the planned giving challenge; for folks in development, planned giving is not something that immediately resonates with Hispanics. What approaches work well? One of the things that I think we need to realize is that there is a bigger investment of time required. If you have ever done business in Latin America versus the United States, you know that there is a difference in terms of building those relationships. One of the best articulations of this that I heard is from one of my colleagues, Fr. David Garcia. With Hispanic donors you have to develop *confianza*, and that goes deeper than a regular business relationship. This squares with that whole iceberg theory of culture: we go deeper. We are under the water in terms of getting comfortable with each other. *Confianza* is difficult to translate, but it includes being comfortable with somebody, having a certain amount of trust, and, in the end, genuinely liking someone.

Lastly, I have talked to some folks about identifying just as Hispanic donors, and some folks have issues with that. That is something that we need to take into account because sometimes there is no perceived benefit to identifying with a certain group. For instance, I live in Miami, and in Miami there is little perceived benefit in creating alliances. So in Miami sometimes it is hard to say, “Oh,

well, let’s get the Latinos together.” And it is, well, hold on. The Cubans have their own bar association. The Nicaraguenses have theirs, the Colombians have their festival. Why do we need to come together? There is a critical mass of each of our groups. So that sometimes presents a bit of a challenge.



Robert Aguirre

ROBERT AGUIRRE: I was asked to share some practical, on-the-ground experience in raising money for education access for low-income Hispanics. Let me use my home diocese, the Archdiocese of San Antonio, as an example. From 1992 to 2008, a period of 16 years, we raised and spent over \$75 million to help low-income, K-12, Catholic school students with tuition assistance. Ninety-five percent of those students were Hispanic, and of the program donors, none were Hispanic, and, what is more, none were Catholic.

The vision that I laid out for donors and the vision that they committed to was not one of helping poor Hispanic children get a Catholic education—far from it. The vision they came to believe in was the realization that our country needed engaged, informed, and productive citizens that would grow into the leaders of tomorrow, and the children we were helping were those who were most at risk of not meeting the critical need for our country’s future.

Our research told us that if we could help a student for 3 years, that would be enough to have a positive impact on a child's life outcomes in education, career, lifetime earnings, health, marriage, parenting, faith, and civic participation. Citing those outcomes led us to replicate the concept into 102 programs nationwide, raising over half a billion dollars.

Here is a story that I used to tell local organizers and funders over and over when I was on the national stump, promoting these programs. It is a bit of a silly story, but it is an important one in terms of the point that it makes. I also believe that it speaks to the very core of how we think about and how we do our work.

There is a hardware store, and like every hardware store, there are salespeople out on the floor. There is this one little old lady whose sales are just off the chart in comparison to all the other salespeople on the floor. One day, the manager calls her in, and asks her how it is that her sales are so far beyond her peers. And her answer was simple. She said, "When somebody comes in and says they need a 1/4-inch drill bit, the first thing I have to understand is, their goal is not to own a 1/4-inch drill bit. Their goal is to have a 1/4-inch hole. But beyond that, why do they want a 1/4-inch hole? I have to understand what they're all about, and when I understand that, that's when I make the sale."

It is a silly little story, but the moral is important and should not be overlooked. We must never take for granted our broader mission, goal, or purpose—which leads me to the two questions that I was asked to comment on. Why are few Hispanic donors in Hispanic ministry, and why is leadership formation an important part of cultivating Hispanic philanthropists?

I think that there are two issues here. First, what is the vision we are trying to sell? I apologetically use the term "sell," but I use it because it really hits the meaning that is important for the discussion. What is the vision we are trying to sell, and second, how are we trying to sell it? Are we trying to sell the notion of Hispanic leadership, Hispanic ministry, or Hispanic philanthropy, or are we trying to build a vision for the future of our universal Church where everyone has the opportunity to be an engaged, informed, and productive member of our Catholic faith?

There is a fundamental difference in these two notions - a difference that is important to this discussion and to our future. Just as engaged, informed, and productive citizens produce civic leaders, so too do engaged, informed, and productive members of our faith community produce the Church leadership needed for future generations. I think that part of the reason we have so few "Hispanic philanthropists" is due to our approach, and also in the way we craft the purpose of our request. I can only speak from my own personal experience and opinion, and I can tell you that I do not believe it is helpful to set anyone apart as a "Hispanic philanthropist."

Secondly, every purpose or vision we articulate that is part of a funding request should be crafted so as to identify a

tipping point of change or impact, a tipping point that makes a donor's personal involvement opportunity real, versus theoretical or abstract.

I was asked to comment on parish and diocesan experience of stewardship in respect to Hispanic philanthropy. I believe this is a vitally strategic step in identifying key people: to look for the lowest common unifying denominator. That is usually found at either the parish or diocesan level, and often they are people who are quietly blended into the woodwork, or below the surface, as in the iceberg.

We must not just find that common unifying ground. We must also work together to create it as well, and that is where inviting and including—which are two very different things—are so important, and where identifying a unifying and universal vision is so critical.

While your work and your projects may be parochial in nature, I would challenge you to constantly articulate an organic vision of how your respective ministry fits into the universal mission of the Church, if you are seeking to inspire and to motivate. You must always ask yourself if the focus of your rhetoric is to sell the 1/4-inch drill bit or is it to fulfill the apostolic and humanitarian obligations of our shared faith.



Panelists

TABLE DISCUSSIONS

“What do you believe are the important cultural distinctions in Hispanic and mainstream Catholic approaches to giving?”

“What approaches have resulted in successful Hispanic Catholic philanthropic leadership, as well as models of philanthropic leadership that serve Hispanic ministry?”

Participant Comments:

SR. TERESA MAYA: Could you say a little more about why you do not think it is helpful to set someone apart as a Hispanic Philanthropist?

ROBERT AGUIRRE: I will give you a real example. Someone was asked to come speak as a Hispanic philanthropist and he declined, and I was talking to him about it and I said, “Let me ask you this. If they had asked you to come speak as a philanthropist, would you have accepted?” and he said, “Yeah, probably.” I would ask you to consider that and think about it, and maybe talk to some other people about it and get their take on it. I would have said the same thing if I were in his shoes, just as a footnote.

SR. TERESA MAYA: How much of an impact does identity as a Hispanic philanthropist have, and who decides how the money is spent that we are asking for. I think from diocese to diocese it might differ, but in some dioceses it might be a small number of non-Latino people that are deciding the fundraising goals and also the spending allocations. I wonder, also, how much impact the specificity of our requests have: for example, asking for a refrigerator because we cannot buy perishables for our food security program. It might get a different response than, “Would you put a check in the general appeal?”

ANA GLORIA RIVAS-VÁZQUEZ: In my experience, specificity with Hispanics is very important, and generally there is a trend toward the more specific ask and funding. But given how important relationships are to us, the personal is so important, so we want to know who is involved in the organization from a governance standpoint. We want to find out who benefits. For instance, I work for Catholic Relief Services and I work in Miami, so most of the people with whom I speak are Hispanics, and they want to know, “What are you doing in my country of origin?” If I were in, possibly, New York, Boston, somewhere else, I do not think that I would receive that question as often as I do.

And if you are third-generation Harvard and you are used to getting the annual

fund appeal, you saw it when you were growing up, your parents donated to it, so it is something that you know. But when you do not understand what an annual fund is and you do not have that comfort level with it, that is when you really need the more specific—again, because our traditions of giving have been different. There is no generosity gene, so Hispanics are not more or less generous than anyone else. It is how we do it.

PARTICIPANT: Archbishop, how would you respond to that question of involving youth in dioceses and in parishes? How are you, as an archbishop, involving youth, both Hispanic and other ethnicities?

ARCHBISHOP JOSÉ H. GOMEZ: In the Archdiocese of Los Angeles, we have an Office of Youth Ministry and we try to



FADICA Board

have every single parish active in youth ministry. I am also the episcopal advisor of La RED, a national organization of Pastoral Juvenil that is specifically responsible. Besides that, in the archdiocese we try to have many more young people involved in the archdiocese's Pastoral Council. I have encouraged the pastors to have representation of young adults, especially on every single parish Pastoral Council.

We also have the Religious Education Congress every year in the Archdiocese of Los Angeles, which starts with Youth Day. There are probably 40,000 people that come to the Congress; for the Youth Congress, we have about 16,000 young people, and I celebrate two Masses for them (because it is in an arena and it has the capacity of 8,000 people). It is a priority for me in the Archdiocese of Los Angeles. I have said to them, over and over again, that they are the present and the future of the Church, so I think it is very important to get them involved.

In the Archdiocese of Los Angeles, we have about 5 million Catholics. It is the largest archdiocese in the country. I think the next one is New York, with 2.5 million. Seventy percent of the Catholics in the Archdiocese of Los Angeles are of Hispanic origin, so you do the math. We have a large number of youth Catholics in the archdiocese, so it is a big priority for me. I think it should be a big priority for every single bishop and every single pastor, obviously.

PARTICIPANT: There are some language issues when speaking about stewardship since there is not a word in Spanish for that concept. When we are at Mass and the collection basket is coming, we say it is time for the— *la limosna*. It is alms-giving. It is not an

offering. We do not disclose putting an offering, making that sacrifice. We have to develop a sense of belonging to the Church. I think many of us, especially immigrants, think that this is temporary: we are working for a few years and then we are going back some place, and getting on *que digan que estoy dormido* when we go back there. So developing this sense that this is my Church, this is my home, and I'm supporting this Church is essential for Hispanics.

DR. PHILLIP PULASKI: I had a question about strategic planning and how that is part of the process of raising money. It seems to be trifold: there are emergencies - you give money for earthquake or tornado victims – and there is operating revenue to cover, and then there is the bigger piece about where we are going as a Church. I think, at least in Boston now, to raise money, you have to involve everyone, because there was so much malfeasance people just felt really burned, and there is just a total lack of trust now. I know San Jose had a very positive experience when the new bishop came in and said, "I want everyone involved in the process. We are going to have a plan. You are all going to be part of it and this is how much money we need." So as fundraisers, can you talk a bit about strategic planning and how that works into your calculus?

ARCHBISHOP JOSÉ H. GOMEZ: That is exactly why I am starting a Department of Development in the Archdiocese, because it is important to have a specific plan and explain to people the reality of the Archdiocese and the needs. Some years ago, maybe three years ago, we had a feasibility study for our capital campaign in the Archdiocese of Los Angeles, and for

different reasons we decided not to go ahead. It is important to involve the pastors, the foundations, the parishes, the movements, the religious orders, everybody, to really understand the reality of the needs of any diocese.

It is a big challenge because, depending on the size of the diocese, the needs are different. In the Archdiocese of Los Angeles, there are many needs, and it is a big archdiocese. It is very important, especially for people that make contributions to the archdiocese, to know exactly where the money is going, and what the mission of the archbishop or the bishop is, and how the structure works. Many times the structure of the diocese is a mystery—who makes the decisions? I wanted to say that in the Archdiocese of Los Angeles I make all the decisions.

I wish I did. That is a joke!

It is a very good question, and I hope that you all can help the bishops in your different dioceses. Some of the foundations in the Archdiocese of Los Angeles have helped me to understand that, and to provide them with all the information that they need in order to understand the needs and where the money is going. It has been a good process for me and it's important for philanthropy.

ROBERT AGUIRRE: One thing I did was donor mentoring: donors who were well established and well known would invite people who were potential donors, but maybe really had not stepped up yet—or maybe their capacity was \$1,000 when the inviting donor was maybe \$5 million—but to invite them to dinners, and one large donor mentored smaller donors. That worked quite well.

JIM LUNDHOLM-EADES: The question was asked about strategies. The Leadership Roundtable has worked with a good number of parishes, dioceses, and religious organizations to help set up a repeatable, transparent, and accountable system that links strategy to budget to accountability to philanthropy. What we have found in working with these organizations is that philanthropists' generosity increases as that linkage is apparent to them, when philanthropists can see their money is going to specific actions or specific events that have a strategic impact in either their own parish or diocese.

ARCHBISHOP JOSÉ H. GOMEZ: One more thing that I want to bring to your attention is the reality of the immigration situation in the country. We cannot forget that we have about 11 million immigrants here with no documents, and probably most of them are Catholics, members of the Catholic Church. The Conference of Bishops is working on that, and we have CLINIC also working to help us to address the needs of the people.

When you think about all of those families that have no documents, talking about the stewardship of philanthropy is a big challenge. So I think that, as a Church, we need to be aware of that and insist that there must be a solution for that horrible situation that we have in our country. Unfortunately, as most of you probably know, it is just politics. You look at the statistics and it is like 70 percent of Americans support a solution to this problem. So it does not make any sense that the politicians do not do it. But we all need to be aware of that and insist that this is a reality that needs to be addressed, and we need to find a solution.



Fr. Hector Madrigal

FR. HECTOR MADRIGAL: I have had the privilege of working on a national level now for about eight years and I have been a priest for 28 years, and the most important work that I do is to be a pastor. I have been a pastor now of five parishes, four of them with schools. I have found that if we understand ourselves and understand stewardship, if we understand what it means to give, then it's easier for us to speak to people, no matter what the culture is. We have been successful in getting all the groups to be tithers. It is also about internal capacity. When they see that I am an organized pastor, a good administrator, it becomes, "What do you need, Father?"

At the national level we have to understand how to structure ourselves to be very mission driven, to strengthen our organizational capacity, and attract others to journey with us.

We have a great opportunity as a Church right now, as we embark upon the Encuentro process. The Encuentro process is bringing together all the leadership of the Church to learn how to accompany one another in the Church. We are not here for the Latino/Hispanics.

We are here for the Church. And this Encuentro process is an opportunity for all of us to engage and transform the Church in the United States.

I invite you and encourage you to be a part of this exciting moment in the Church. It is an opportunity to truly engage the leadership — Hispanic and non-Hispanic — to come together and truly be Church in a new way that is about encountering one another and accompanying one another in that journey.

You want to transform the Church? You want to have an impact in the number of Hispanic leaders? You want to provide 20,000-plus new leaders? You want to work with the young people? You want to truly foster leadership among the youth? Then invest in this opportunity that we have to renew the Church through this Encuentro process, because it is about us as Church, not about the Latinos and Hispanics. It's about all of us.

ARCHBISHOP JOSÉ H. GOMEZ: It is important to help priests to understand stewardship, because we priests do not like to talk about money. We think that it is not appropriate for us to be asking people for money in the parishes, and it is especially difficult for Latinos. Hispanic priests do not want to ask people for money. It is important in some of the programs to find a way to educate them on how important it is and how to do it.

Finally, on immigration, we talk about educating Hispanics. Well, those 11 million that have no documents, 60 percent of them are college kids. Once they go to school, they cannot get a job because they have no documents. It is really a big challenge so let's work and pray for a just solution.

HISPANIC LEADERSHIP AND PHILANTHROPY

for a 21st Century Church

MOVING TO ACTION

Dr. Hosffman Ospino, *Assistant Professor of Hispanic Ministry and Religious Education, Boston College School of Theology and Ministry*

Dr. Arturo Chávez, *President & CEO, Mexican American Catholic College*

Alexia Kelley, *President & CEO, Foundations and Donors Interested in Catholic Activities (FADICA)*

Kerry Alys Robinson, *Executive Director, Leadership Roundtable*

DR. HOSFFMAN OSPINO: This morning Dr. Chávez and I were asked to describe the landscape of what is happening in Hispanic ministry in the United States. To ask this question in many parts of the country is to ask what is happening in the Catholic Church as whole. I want to invite you to think what ideas or realities have impacted you the most from this conversation and how we can *llevarlas a la acción*, turn them into specific commitments. What would be some of those next steps? We are not here to prescribe rigid steps as valid for everyone because of the complexity of our cultural, geographical, and ecclesial reality: what may work in San Antonio may not work in Boston. What may work in Seattle may not work in Miami. But that should not prevent us from having a common vision.

The first point that I want to highlight is that in listening to the various conversations, talks, and reflections, it seems like we are invited into embracing a renewed sense of Church. We need

to reclaim our sense of shared ecclesial identity. We cannot continue through the 21st century writing “the tale of two Churches,” as Fr. Allan Figueroa Deck quipped a few years ago. This is not about the Hispanic Church and the Anglo Church, one helping the other, or one receiving the help of the other. This is about being one Church, a Church that looks closely at the needs of those who are most vulnerable, a Church that needs to look closely, and with passion, at the needs of Hispanic Catholics.

But it is not only about the needs. It is about acknowledging the potential and the contributions that Hispanic Catholics bring to the U.S. Catholic experience. Many other groups have done likewise. We are in the middle of a major socio-cultural transformation that calls us to discern what it means to be Catholic in the United States today and its possibilities. One of those possibilities, I think, is the development of structures of solidarity. There are Catholics who have some resources and Catholics

who need some resources. There are Catholics who have needs and Catholics who want to help others to meet their most important needs. Yet, without a strong sense of solidarity we cannot build strong communities.

Second, it is important to highlight in this conversation the power of the communal, the power of the relational dynamics that exist in Hispanic cultures (cultures in the plural because this is a very diverse reality). I am glad to hear about the many instances of generosity that bring to life the experience of Catholics in the United States, Hispanic and non-Hispanic. The ways in which this generosity is expressed does not have to be the same for everyone. What is important is that we

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WHAT IS IMPORTANT IS THAT WE FIND VALUE IN LIVING OUR FAITH IN GENEROUS AND LOVING WAYS.



find value in living our faith in generous and loving ways.

We now must ask: how can we as Church, *como pueblo*, as people of God, channel all this energy, this desire to give generously, to build God's Reign in our midst?

Third, there is no doubt that the biggest challenge and invitation to all Catholics in the United States is to pay serious attention to Hispanic youth. When we assert that 60 percent of all Catholics under eighteen in the United States are Hispanic, it is important to also know that 93 percent of them are born and being raised in the United States. We cannot lose sight of this important sector of our Catholic population. We must invest in empowering Hispanic Catholic youth, and this will require major investment in their education and in the creation of spaces within our faith communities that they can comfortably call home. At the same time, we need to invest in creating opportunities for young Hispanic Catholics to lead the way in the uncharted waters of a multicultural society shaped by a pluralism that often challenges traditional presuppositions, cultural and even religious. At points, we need to cultivate enough humility to follow their lead. Finally, this conversation has been an invitation for us to rekindle the sense of mission that is at the heart of the Church's identity in the context of the New Evangelization. Our mission is to live like joyful missionary disciples of Jesus Christ, here and now. It is a mission that, as Pope Francis reminds us, requires

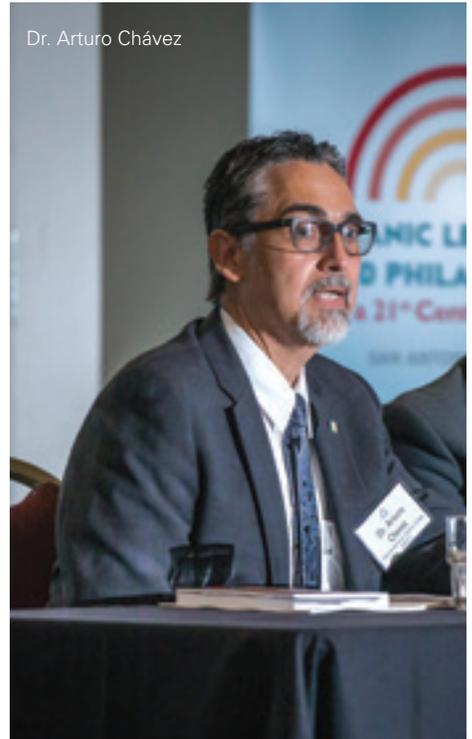
that we go to the peripheries of Church and society. As we have heard in these important conversations, we do not have to go too far to reach these peripheries. We just need to want to do it by getting out of our comfort zones. The Church's evangelizing mission becomes a reality for us today when we choose to support one another as we build strong and faithful communities of faith.

DR. ARTURO CHÁVEZ: The four organizations that planned this symposium are very action-oriented organizations, and today we have all been encouraged and stretched. I think it is important to clearly state that this does not happen very often, Catholic organizations, with very distinct missions, coming together in this way. I think the tragic thing would be to go away from here, simply saying, "Wasn't that a nice symposium?" Rather, this can really be the beginning of an ongoing collaboration, not only among the organizers of this symposium but each of you, and the organizations that you represent - those of you who are part of the membership of FADICA and the Leadership Roundtable, certainly, but also all of you who represent key organizations in Hispanic ministry - that we meet each other in more than just an occasional way, and that we find ways now to strengthen the ties among our organizations.

I am very proud of the partnership that we at the Mexican American Catholic College have with the University of the



IT IS A MISSION THAT, AS POPE FRANCIS REMINDS US, REQUIRES THAT WE GO TO THE PERIPHERIES OF CHURCH AND SOCIETY.



Dr. Arturo Chávez



WE NEED TO CHALLENGE OUR CATHOLIC INSTITUTIONS AT ALL LEVELS OF EDUCATION, BUT ESPECIALLY THE CATHOLIC UNIVERSITIES.



Incarnate Word, with the Oblate School of Theology, with Assumption Seminary, and other institutions of higher education. But I also want to say that I am not proud of the fact that the MACC-UIW partnership is really the only place in the country where people can get a bilingual education for pastoral ministry at the BA level. I think that should make us reflect as Catholic organizations, because only 14 percent of Hispanics have a BA, and without that BA, we cannot continue to form a cadre of leaders, whether it be 20,000 or 2,000, that are really equipped for today's leadership challenges and the competencies this requires.

We need to challenge our Catholic institutions at all levels of education, but especially the Catholic universities. I wonder how many Hispanic-serving institutions are Catholic universities or Catholic colleges, and how do we increase the number of those universities in light of the original purpose of Catholic universities, to educate immigrant Catholics. How do they continue to respond in new ways today?

Regarding strengthening of national organizations for Hispanic ministry, ministry in general, and especially lay ministry formation: How do we strengthen and how do we work together? The immigration challenge (that Archbishop Gomez raised) is something we live every day; when it is said that there are 11 million without documents, well, there is double that in terms of who is affected by that state of not having documents, in terms of families, children, etc. It is an issue that we really need to work together on.

I want to mention that the four organizations that worked together to organize this symposium have wonderful websites that we encourage you to visit. We ask you to continue to keep us accountable for the follow-up, the follow-through. Please give us your ideas. It is not just for Hispanic ministry. It is for the entire Church.

Finally, much of what is needed in Hispanic ministry is not new and innovative. We need to continue to stretch and find innovative ways. But there are some very basic—as we have heard today—formational, pastoral, educational needs that must be funded. It is a matter of justice. I repeat, it is a matter of justice that we find ways to fairly include this growing Hispanic population and their needs.

ALEXIA KELLEY: Hosffman mentioned structures of solidarity - that we need to build structures of solidarity where we can identify needs and resources that connect them. There are some people representing Catholic community foundations here, and those are not new but newer structures of solidarity that can act that way in philanthropy. They are vehicles for Catholics to contribute to the broader Catholic community in a region. I wonder if someone might speak to that—or another structure of solidarity that offers a channel to connect needs and resources.

AMY PARKER: We have been blessed with a lot of discretionary funding from donors, which allows us to reach out to our diocesan Office of Latino Ministry, but also to reach parishes in our diocese who are forming new initiatives to keep us from losing our Catholics. In Columbus, in particular, we have a few very large and growing non-denominational evangelical churches that are scooping up the Catholics.

There was a collaborative grant effort between four parishes to bring Fe y Vida



Amy Parker

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**PLEASE GIVE US YOUR IDEAS.
IT IS NOT JUST FOR HISPANIC
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into our diocese, and about 50 people participated. There is another program called LIMEX [Loyola Institute for Ministry Extension Program] that is faith formation for adults. It is through the Institute for Ministry at Loyola in New Orleans. I am told that they have just launched a Spanish version of the program. We know that we have 25 people in line to participate in that. In an average year we get six or seven English-speaking adults seeking help with that, but we have got to find funding this fall when our grant cycle takes place.

Additionally, we just worked with a donor to make youth ministry grants available in our diocese for parishes, and one that we just made was a collaborative effort between three parishes who are forming a new youth ministry program, specifically to address the Latino population on the west side of Columbus.

Those are some ways that we can do it. It is been through discretionary funding that we had from endowment. It has been through working with donor advisement holders specifically who we know are interested in youth ministry, and said, “Here’s a need that we’ve identified,” and they said, “Great. We’re behind it.” And then the adult faith formation also through tuition assistance.

So there is a lot of opportunity if we can tell the story, and I think as funders we are uniquely positioned to do that. We are uniquely positioned to tell the story, and that is what brings the money. The people



Kerry Alys Robinson

who are passionate about keeping people alive in our faith brings the money.

ARCHBISHOP JOSÉ H. GOMEZ: I am wondering if there is a way to somehow have a place where information can be given to people about the range of ministries, especially national ministries, for Hispanics, because there are many out there - educational or pastoral or whatever. We do not have a central location where that information can be located.

KERRY ALYS ROBINSON: That has long been a lament of ours at the Leadership Roundtable level. There is so much good that is happening in the Church writ large and no central depository of information. One of the early projects that we embarked on was to create such a database, mostly focused on best managerial practices, called ChurchEpedia. This is a perfect example of a concrete suggestion. It is an opportunity we could solve, and solve fairly easily, with the collective will.

FR. JOHN HURLEY: One of the things I was wondering that we might consider

in the future, having been at the USCCB for almost 9 years in evangelization, and being aware of the numerous national Catholic organizations that we have in the United States, I am wondering if we could step up the energy to convene some type of gathering for national leadership even to just have a wake-up call, because many of our national Catholic organizations have disappeared in the last 5 years. That does not mean the need for those organizations is disappearing. Actually, I think it is increasing. But when we look at the boards of these organizations, they do not look anything like the demographics of the Church as a whole. The boards do not represent that kind of profile.

Is there a way that we can look at the leadership element of this, beyond philanthropy? Could we have a meeting similar to our symposium with board members from national Catholic organizations, to say, "Hey folks! It's time to wake up to the realities of the demographics that are impacting all national organizations," and the mission of the Church is at stake if we do not do that, the mission that is been entrusted to us by the Lord. That is a periphery that many of these national Catholic organizations are not addressing. Let's say that you go to the National Catholic Development Conference, which I went to for a number of years; it does not look anything like the Church. But we can say that for many of these different organizations, there is a struggle for an identity, because they are diminishing. Unfortunately, some of that diminishment is because of diocesan policies about attending national meetings, but I think there is a more fundamental call for mission, and the need is still there. When we look at these demographics, these boards need to look at that reality and be able to respond appropriately.

SR. MARGARITA HERNDANDEZ:

I am a student from MACC, and I have been wondering if we have, in formation and education, a component regarding how we can be formed and educate the Latino communities, do we have resources and formation that Latino communities that receive regarding how to work with the Anglo community? Because I think we receive one part but what happened with the other part? How do Latinos understand the culture of the Anglo community - then we can work together. That is my wondering.

DR. ARTURO CHÁVEZ: I think that speaks to the need that this not just be an event but an ongoing effort. We need very intentional ways of bridging the cultural gaps, more than just a cultural education, but also to move out of our silos, beyond what is comfortable for us, and go into those spaces where we encounter and accompany people that are not of our culture and not of our language.

An example of this is the Latin American sisters exchange program that Catholic Extension launched; we were privileged to host 34 sisters that came from Latin America and will minister here in the US for 5 years. From day one, we told the sisters, "Your first task when you get to your mission is to ask yourself, 'How am I going to leave this place more equipped, with more leaders?'," because they're leaving in 5 years but the Latino communities' need for leadership will continue. One of the ways that they can be effective bridge-builders is to learn English, but just as important, they must learn the culture of the U.S., its diverse population, so that they can help our immigrant brothers and sisters understand that "other side" of the Church: the ones who come to the 10:00 Mass, not the Spanish Mass, or those

who come to the bilingual Mass. How do we bridge those gaps?

Well, there are resources, but I think beyond resources we need to find ways of intentionally bringing different cultural groups together. It is not just about the tip of the iceberg. It is not about putting together a bilingual liturgy—we think everything is going to happen at an inspiring liturgy. I mean, Mass is the summit of our life in Christ; but to get to that place where we stand as one community around the altar, we have to find very meaningful ways to engage communities beyond the parallelism and into relationship. It is only relationship that changes prejudice. There is no other way. You cannot educate it away. It is only relationship—it is on all of us. We all have prejudices, so we are all called, by the Church, by the gospel, to conversion.

PATRICK MCGRORY: What kind of action would happen for those of us who are on the other side of young, if we let young leaders lead? We have to step back and we have to let go of control. We need to be there as support for the young

leaders and let them lead. But it is going to cause us to have to let go of control.

Another piece is our language—not Spanish or English, but the use of words like “majority” and “minority.” We have to start realizing “I’m not in a majority anymore.” And those might be fighting words. You can say, “Oh, we’re in the majority because we brought the Catholic faith from wherever we brought it from.” We were immigrants too, but now there is another majority and we need to be a part of that whole reality.

ZULMA HERNANDEZ: It has been a wonderful experience to meet different people and to find out that there are just so many organizations doing such a wonderful job for our Church. There is a lack of communication and awareness about what is happening with different ministries within dioceses, and people need something to resort to and use what they need.

Before today I did not know Catholic Extension existed. I did not know about all these other different programs, and I

think it would be wonderful to be able to see what ministries are out there. It is all the resources that show that the Catholic Church in the USA is alive, and it is strong, and there is so much to be happy about. And I think that will also help motivate other people to get on board with us, and open the eyes of a lot of people.

I work with the Spanish-speaking ministry and our biggest challenge is the lack of resources we have. Now I find out that there are so many other people that maybe I could tap into, to get that assistance or the help that we need. But, you see, I would think we could be able to do more PR or more media to show what the Catholic Church is doing. We are such a large body of a big Church but we are seemingly asleep. But we are not asleep. The Catholic Church is well and alive and there is so much going on, that we need to really promote what is out there and get more people on board, because there are a lot of people with talents and *carisma* and a lot of people that have so much to give to the Church, but they do not know how to be part of it. They do not know what is out there, and how they could collaborate. Sometimes it is hard for a lot of people to be leading, and to participate and to grow.

I am looking forward to the Encuentro process and I know I am going to grow as a leader. Forming those 20,000 leaders through this process is really motivating and inspiring.

So I would love all the different organizations to get promoted more, so more people could find out about the wonderful stuff that is happening in our Church.

A full list of recommendations for action can be found on page 65.



Luis Soto



**HISPANIC LEADERSHIP
AND PHILANTHROPY**
for a 21st Century Church

HISPANIC LEADERSHIP AND PHILANTHROPY

for a 21st Century Church

CONVERSATIONS ON THE GIFTS OF A DIVERSE CHURCH

Alexia Kelley, *President & CEO, Foundations and Donors Interested in Catholic Activities (FADICA)*

María del Mar Muñoz-Visoso, *Executive Director, USCCB Secretariat for Cultural Diversity in the Church*

ALEXIA KELLEY: Thank you, Mar, for being with us and for sharing your insight and expertise with us about cultural diversity in the Church. We're so grateful to the Bishops for their leadership, and affirming and supporting the importance of bringing together culturally diverse communities in our Church today, and for your leadership as well as that of the Secretariat and the staff team. Can you tell us a little bit about the Secretariat, its priorities and vision, and what your team does?

MARÍA DEL MAR MUÑOZ-VISOSO: The Secretariat of Cultural Diversity in the Church was created in 2008 after the reorganization of the Bishops Conference, but it has much deeper roots. It really came out of the experience of Encuentro 2000, which was a celebration during the Jubilee Year of the Many Faces in God's House, and a recognition and affirmation of the differing gifts and talents that different communities bring to the Church.

It also has deep roots in the historical Secretariats for African American Affairs

and Hispanic Affairs, and also brought together a series of other offices that were in different parts of the Bishops' Conference, and some new ones. There was an ad hoc Committee for Native American Affairs, and there was also the Pastoral Care of Migrants, Refugees, and Travelers (PCMR). Finally, one group that

emerged out of PCMR was Asian and Pacific Islanders, in recognition of the growing presence and needs of this group in our Church.

The Secretariat has a twofold mission or purpose. One is "Ad Intra," and the other one is "Ad Extra." "Ad Intra" refers to



Panelists

how we help the other departments of the Conference, as well as the Bishops as a body, and the dioceses, to promote this idea of the absolute need for intercultural competence for the work of evangelization. Faith does not exist in a vacuum. Faith exists within a culture and is transmitted through culture, and so it is important to understand the dynamics of culture and the dynamics of how people understand and process information differently, express their faith and live it out differently, depending on culture. The Secretariat helps the departments of the Conference understand that in going about their job, their work, their mission, they need to keep diversity in mind.

It is “Ad Extra,” in that we work with dioceses and with Catholic organizations in disseminating intercultural competencies. This idea that diversity is something that is important, that we need to keep in mind as we go about doing the work of the Church in our respective areas, is our overarching message.

The Secretariat is kind of an umbrella for many other groups, or families, as we like to call them. So, you have as the umbrella the overall goal of disseminating and promoting intercultural competencies - and that is not for any particular group, by the way. That is not us teaching the Anglo community or the European-American community how to understand us, and it is not about teaching us how to understand the Anglo community. It is for all of us. Every community needs to learn to work and relate and communicate with others for the sake of the work of evangelization. It is an important role that we play.

It is important to highlight that, if you put together all of the bishops that are under the Committee of Cultural Diversity, you have 45 bishops paying

attention to cultural diversity; you have the Standing Committee, and then you have all of the different subcommittees, five in total: Hispanic Affairs, Asian and Pacific Islanders, Native Americans, African Americans, and Pastoral Care of Migrants, Refugees, and Travelers. Just for you to understand: at a time when the Conference reorganized and downsized and eliminated a lot of committee and subcommittees, Cultural Diversity actually expanded. We are the second largest committee, after only the administrative committee. That is the kind of weight and importance that the Conference is putting into these issues and paying particular attention regarding those communities.

ALEXIA KELLEY: Would you point to one or two key priorities in the next few years that you could highlight?

MARÍA DEL MAR MUÑOZ-VISOSO: One of them would be the V Encuentro. We are at this moment in the Church in the United States, where the leadership of the different Hispanic ministry organizations and the Subcommittee on Hispanic Affairs came together, and we thought it was about time to call another Encuentro.

The Encuentro process has served a very powerful purpose over the recent history of Hispanic Ministry in this country. Every time we have an Encuentro, something very good has happened and things have moved and changed, and structures have been created that try to respond to the needs of the time. The population has changed. The numbers have changed. The needs have changed. So, it is time to regroup and powwow again and try to discern together. It is a process that comes from the bottom up as a process of consultation. The Encuentro is certainly one of the priorities.

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Another priority is generating native leadership from all of these communities. It is important to recognize that every community has gifts and talents and ways of expressing the faith that they bring to the Church. I would say that one overall priority for the Secretariat is the identification and the recognition of natural leaders in those communities, who can be mentored and trained to exercise leadership, not only for their own communities, but also for the Church.

ALEXIA KELLEY: In light of those priorities, was there a particular theme or two that resonated with you from the conversations in this Symposium?

MARÍA DEL MAR MUÑOZ-VISOSO: Three words that resonated the most with me and with the work that we do at the Secretariat were “*encuentro*” (encounter), “*acompañamiento*” (walking with), and “*mission*”.

Our parishes and our dioceses need to rediscover their missionary call. Sometimes our structures tend to become too concentrated in themselves, and sometimes we tend to think that the parish is just those who are registered in the parish or those who come to Mass on Sunday. We forget that in canon law, the parish is a territory, and the pastor and his team are responsible for offering the word of God to every person who

lives in that territory, beginning with those who are Catholic, to whom we have a direct responsibility. Oftentimes, our communities have evolved in such a way that we ignore completely those who live in the neighborhood; I think we need to come to terms with the demographics in the neighborhood of our parishes, and we need to rediscover that call to be missionary disciples that comes to us from our baptismal call and from Pope Francis. We are disciples. We are followers of Christ, but in order to follow someone, we need to move with Him. We need to follow, and then we need to discover that the mission of the Church is to evangelize. The last words of Jesus are “Go and make disciples of all nations.” “Go,” an action verb. Move. Get up, and then make disciples. Actively, go out. Encounter people. Seek them out, of all nations, not only ones that speak like us or look like us or have our skin color, but anybody that we encounter. Here in the United States, one does not need to go very far to find people of all nations. We have a beautiful opportunity, a beautiful blessing in terms of opening the doors, seeking out the encounter, and welcoming the gifts that those communities bring to the Church.

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**I WOULD HAVE GIVEN BEFORE,
BUT NOBODY HAD ASKED ME.**

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ALEXIA KELLEY: What have you learned in your experience with regard to philanthropy vis-à-vis, in particular, Hispanic Ministry?

MARÍA DEL MAR MUÑOZ-VISOSO: A lot of wisdom was shared in terms of what works and does not work and the differences that we need to keep in mind. One of the best experiences I’ve had in philanthropy, was the creation and opening

of Centro San Juan Diego in Denver, with Archbishop Gomez, who was then our auxiliary bishop. It was very interesting and I learned a lot. He knows how to bring leaders together and he taught me the importance of something in the Latino community—no matter whether you are a family that had been in Colorado for 300, 400 years or whether you were a recent immigrant—the importance of the personal invitation to serve.

When we talk about stewardship we sometimes think, “Maybe Latinos need to be taught how to give in this context.” I would want to qualify that by saying that Latinos understand stewardship quite well. Stewardship is about time, treasure, and talent. We are very good at giving of time and talent, but it is true that some of our historical and cultural contexts need a little development in terms of understanding the need to feel responsible for the growth and the development and just plain paying the bills of the parish. The Church in the United States exists in a different context, where it needs a permanent staff that we do not have, perhaps, in some of our countries in Latin America, and that staff needs to be trained, informed, and paid a decent salary, so they can dedicate their lives full-time or part-time to the Church.

One of the things that I realized when we were opening Centro San Juan Diego, was that meeting people where they are works across the board. It is not just for ministry. It is for philanthropy too. We have to realize that we have many different audiences. I have a funny anecdote. One parish that was only eight blocks from Centro San Juan Diego—one of the poorest parishes in town, predominantly Latino and African-American—did a collection for us.

The pastor was Fr. John, a Franciscan. One day, Fr. John called me and said, “Mar, I have good news and bad news for you.” Okay. The good news was that they did a collection for Centro San Juan Diego, and they raised \$600 or something like that. It wasn’t a huge amount by any standards, but for that community, it was a huge deal. So he said, “The bad news is that I do not have enough money this week to pay the electricity bill. So I am going to borrow that money, but I promise you that I am going to give it to you. I wanted to call you to tell you that this is how much money our parish has raised to help you with this opening of Centro San Juan Diego, and that we’re so excited.”

“Also, I need to tell you,” Fr. John told me, “that I am very upset with my parishioners.” I said, “Why, Father?” He says, “Because they gave more money for Centro San Juan Diego than they did for the regular collection.”

So this was the excitement that was in the poor local community. There was also this community of professionals that were successful business owners who did things through the agency of Archbishop Gomez. They were invited to serve on an advisory board, and he put together a fantastic advisory board of people that were involved in the community and saw an opportunity to give back.

We also had certain people who told us, “I would have given before, but nobody had asked me.” So there we see the importance of the personal relationship, but also the personal invitation to give. To serve in any ministry in the Latino community, it is very important. And it should not be underestimated.

You also have large gifts and foundations, but I dare to say that one of the things

that we learned is that there is a whole untapped middle-class Latino small business owner community out there, and they are Catholic. They most likely like to remain anonymous, but we need to find them because they are being courted now, especially our young Latinos. They are being courted by all sectors of society, in the arts, in the technology industries. When is the Church going to step up to the plate? We need to claim our own. Think of those communities.

I want to tell you about a breakfast with the bishop that was worth \$35,000. There was this man who I did not know, but was very interested in knowing the new auxiliary bishop. He heard he was a Latino, and he really wanted to meet him. So we offered to have breakfast with him and then invite him to talk about how he could help with Centro San Juan Diego.

So we had a very nice, pleasant conversation, and we explained what the issue was, but most of all, it was just a nice conversation with the bishop. So at the end of the breakfast—I did not expect this—he pulls out a checkbook and writes a check for \$35,000. I thought, “Wow!” I told him that was one expensive breakfast, and he said, “It was all worth it just to meet him.” See, this is important to keep in mind too. The importance of that personal connection, that personal relationship, and *confianza*.

I’m not sure the guy came ready to write a check, but the fact that he was given access and had a nice, pleasant conversation, and he identified with the project, ended up connecting him with us. He was a Catholic who had no connection with Centro San Juan Diego up until that moment.

ALEXIA KELLEY: So tell us a little bit about the V Encuentro. It is coming

up soon, and the planning is under way, so tell us about its importance and how people can participate.

MARÍA DEL MAR MUÑOZ-VISOSO:

The Encuentro really is going to be a pivotal moment not just for Hispanic Catholics, but for the entire Church because Encuentro is a process of communal discernment. It is a process of consultation from the bottom up, and it is unlike anything else. I do not know any other structure in the Church of the United States that does this for any pastoral planning. So you are going to have people—some Hispanics and those who work with Hispanics already or who want to get involved—that are going to get together at the parish level, where the movements are, and they are going to be talking about the needs, the priorities, the ways in which we need to go about promoting Hispanic leadership—and not only leadership of our community, but the larger Church.

Those from the parish level go to the diocesan level, representing the Latino communities, and those who are with the Latino communities at the diocesan level come together at the regional level. They find those common trends and those common ideas and those common needs. From there, it goes to the national level, and the national level works pretty much like a convention. It is by delegates. The diocesan bishop sends a team, and the teams are really representative of numbers of many Latinos in a particular region. So there are certain dioceses that are going to be more represented than others. In a sense, the entire country is going to be well represented, but some dioceses have greater populations, so they are going to have more delegates.

There are two very important focuses that this Encuentro is going to have: Youth/Young adults and the family. There are

going to be many kinds of subthemes, but one is going to be the importance of youth and young adults, because we need to figure out how to talk with our young people, especially those who are native born or raised. We do not know how to talk to them, and we are struggling to find ways to make room for them in the Church, to serve in the Church, to grow spiritually in the Church. It will loosen the focus and the attention on the immigrants. We are seeing that they [U.S. born Latinos] are not connected with the Church somehow, because we make certain assumptions and because we have not reached out to them. We are losing them. They are not producing vocations proportionally to their share of the population.

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WE NEED TO FIGURE OUT HOW TO TALK WITH THIS GENERATION, HOW TO IDENTIFY AND SPEAK THEIR LANGUAGE, AND MOST IMPORTANTLY, HOW TO BRING THEM INTO THE PICTURE IN A WAY THAT THEY ARE THE PROTAGONISTS OF THEIR OWN EVANGELIZATION.

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If 60 percent of the [young] Church is Latino, but they are only producing 5 percent of vocations, or you only have 3 percent of them in Catholic schools, there is something wrong with that picture, and the future of the Church in the United States is at stake. So we need to figure out how to talk with this generation, how to identify and speak their language, and most importantly, how to bring them into the picture in a way that they are the protagonists of their own evangelization. Instead of

coming with our minds set on programs, we need to let them tell us what works, what they need, and how we can collectively work to get the structure and the programs in place that will help them in that development and that will interest them in serving the Church. Youth and young adults are very, very important.

The other focus at this Encuentro is the family. The importance of the family cannot be overestimated, and for Latinos, everything, even evangelization, happens in the context of the domestic Church. When you have families broken apart by immigration and you have a lot of suffering going on, you have your usual intergenerational conflicts, but then you also have this whole dilemma of families that have documented and undocumented kids and the difference in opportunities and access.

You have parents that work two and three jobs. When I was director of Hispanic Ministry, I knew families where each parent had at least two jobs. They had one job during the day, another one in the evening, and another one on the

weekend, because they needed to provide not only for their family here, but the family members that they left behind. It was a very hard reality, finding time to go to Church, finding time to spend with your kids, to evangelize. It becomes more and more difficult. And so, in many senses, our families have been forced to delegate the catechesis, the evangelization of their kids to other structures, the more institutional Church, because sometimes *abuelitas* are not here. Our *abuelitas*, our grandmothers, are the great catechists in the Latino community, but sometimes because of immigration, we do not have them here. I am lucky that I have my mother-in-law, which is fantastic, and my kids know more prayers than I know. And when *abuelita* is not here or she is not available over the phone, I try to pray with them, and they correct me. They say, "No." That is not the way *abuelita* taught them.

What I am saying is there is a lot of stress in the family, and so the Latino family is not immune to any of the stresses that the Catholic family in the United States is suffering, but in many ways, due to our

more communal nature, our identity is constructed always within the community. And the basic community is the family, in the extended sense, and when that is lacking, the problems are many.

I cannot tell you how many men I visited in the farms of northern Colorado, who were lonely and had a lot of problems that stemmed from that – drinking, drugs, sex, you name it – because they did not have the support and nurturing of a family. It was so sad. When we closed off immigration, we fenced many of them in. We didn't fence immigrants out. We fenced the ones that were here in, and all of a sudden, they could not come back and forth to visit the families. So many of them decided to start new families here up north. We need to pay attention to all of these realities.

So how can you participate in the Encuentro? Help us. Get involved. The Native Americans say, "Find your place in the circle." We want to welcome you to the circle to find your place. In some cases, some of the foundations could invest in us. Help your diocese, if you are a local foundation or a local donor. Help in your local diocese and make sure that the Encuentros are successful, that the means to get them together are there.

If you are more interested in collaboration among dioceses, help fund the regional process, because that is where we have less structure. And if you are interested in also coming together with us at the national level, then help us fund the national event. Why? Because I assure you that a lot of the people and dioceses are home missions. They are not going to have a lot of resources. People are going to do what they are going to do to raise funds to get there, but you can help.



You can help also by integrating people in those regional or diocesan teams who can share the wisdom of how to go about some of the businesses that you do. If you are a fund-raiser, you can teach a lot to our people. In fact, we have already a foundation that has given money to train all the regional coordinators in how to do fund-raising. Thank you very much, because that is not only going to help the Encuentro. That is going to help their dioceses when they go back, and it is going to teach them a different way of going about raising funds for the needs of ministry.

ALEXIA KELLEY: One last question about the trainings on intercultural competency. Tell us a little bit about the trainings and please explain the intercultural competencies.

MARÍA DEL MAR MUÑOZ-VISOSO

Intercultural competence can be loosely defined as this ability to communicate, work, and relate with others. And an integral part of our job is also to preach the good news. In order to preach the good news, we need to be able to communicate with others. So if we do not learn the language of others—and I am not talking just about Spanish or English, I mean to talk with the language that other communities can understand—then we are going to be pretty poor communicators.

Intercultural competence has three general dimensions; we use this image of the three-legged stool. One is knowledge, the other one is attitudes, and the other one is our skills. These three elements are important. If you have a three-legged stool, and one of the legs falls apart, what happens? It falls, right? So you need to have all three elements when you approach ministry with people of many cultures, especially cultures that

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are different than one's own. But the first thing you have to do is have self-knowledge of your culture. What is my culture? What are the gifts and talents that I bring to the table and that I can share with others?

Oftentimes, we go around doing intercultural competencies, and people think, “Oh, that is for the ethnic communities,” like Americans don't have any culture, right?

And that's puzzling to me, because we all have a culture. We all have a set of values, beliefs, et cetera, that make us the person that we are and that we then share with others. So, it is important to develop knowledge about the other cultures, or the other group that I am called to work with, but also it is important to develop skills. Knowledge is more up in your head. It is learning. It is understanding. Skills are something you gain with practice and that you develop. Sometimes you have a natural talent, like you can learn the language or you can do immigration service pro bono.

But a very important part of it is attitude. Attitude is almost 90 percent of it. How many times have we seen a pastor struggling with the language? But the community knows that he tries so hard and that he spends time. He smells like the sheep, right? And he spends time with

them, and he's genuinely interested, and he finds time to have a meal with them and spend time with them. Then they do not care if he speaks Spanish perfectly or not. He is a beloved pastor.

The same can be said for others. So the attitude that we bring must be an attitude open to difference, open to other ways of expressing the faith and living the faith. For example, for Latinos, our theology and our spirituality is very incarnational. We need to touch and feel and see. We like to see the saints. We relate to them. We talk to them. We touch them. We get upset with them. They are our mediators, and when we feel that they are not doing a good job, they really get it from us.

We need to be understanding. Another important dimension of attitude is being open and tolerating ambiguity. Everybody does not do things the same way that I do them. Everybody does not express their faith in the same way. Everybody does not pray in the same language, so it is important to understand that sometimes what I would interpret one way can mean something else in a different culture. Different cultures have different ways of expressing themselves, communicating, conducting meetings. Different time orientation, different understanding of time. It is like the Chronos (we guide ourselves by the clock) versus the Kairos (we guide ourselves by the natural rhythm of things and conversations). Different ways of selecting leaders and understanding what leadership means. A good intercultural leader brings all these elements together, and is always a bridge builder, someone who tries to bring groups together.

In intercultural competencies, the objective of the good leader is not just for all to become happy. In intercultural

competencies, we understand that the parishes are a community of communities. And the process takes time, a process that grows from that which were separate, that little by little come together and at some point intersect, starting with the leadership and then more and more members of the community. And there will be parts that will never intersect, but still you are building that community of communities where this is an important thing to understand. We're creating the ecclesial spaces for every community to be themselves, to be able to gather the community, to be able to grow spiritually in the way that has been transmitted to them by their own community, and then to create something new.

In this post-modern society, I am not the same Catholic that I was when I came from Spain. I have been influenced by the Mexican community in Colorado, who taught me so much about my faith, and how to live my faith, and how to not live by the "chronos" and how to have the entire day start and end with a prayer. I have also been transformed by the American Church, in the other community that was welcoming of me, and taught me the ways of the American Church, and at the same time welcomed my gift.

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WE LEARN ABOUT ONE ANOTHER. WE LEARN TO WORK AND RELATE AND COLLABORATE. WE ARE ALSO TRANSFORMED IN THE PROCESS.

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I would not have been where I was if it was not for Archbishop Chaput and other people who saw something in me that I did not see at the time. I was a journalist. Why in the world would I go into Hispanic

ministry? But he saw something, and he invited me. And then as a result, I learned the ways, and then I prepared myself. I got my master's degree, but I've been transformed by all of that, and I have become something else.

So in intercultural competencies, we learn that we all are transformed in the process. We learn about one another. We learn to work and relate and collaborate. We are also transformed in the process.

MICHAEL BROUGH: Thank you, Mar, for your ministry and for the work of the Secretariat. It is a real blessing for the Church. One of the statements that really rang true for me was that we as a Church have traditionally failed to invest sufficiently in Hispanic ministry, leadership development, and education—whether at the parish level, the diocesan level, or the national level. From your perspective at the national level, could you point to one or two places where you think the Church has really not done a good job and how you think we can turn that around, or where you think we need to be heading in order to do a better job in investing in these areas, that we all agree are really important but which we have not quite achieved yet?

MARÍA DEL MAR MUÑOZ-VISOSO: The U.S. Church needs to come to terms with its demographics, period, the same way that, a hundred years ago, the Catholics at the time came together and built parishes and schools mostly to integrate immigrants. It needs to rediscover now who the Catholics are in the neighborhood. I think that we really need to do it together or it will not happen.

Investing means looking at what you are investing in and where your priorities are. I would say that, for example, there

are important and good reasons why you see a gap between the Latinos in lay formation programs, 47 percent, and the even smaller percentage of that who go on for the degree. Sometimes it has to do with financial and economics, that is part of the problem, but there is also a cultural dimension to it. If you come from an experience of Church that is all volunteers, then there is a cultural factor where you had grown up thinking, "Yes, I love my church, and I am going to volunteer, but working for the Church is for the priest and the sisters." It encourages us to think differently.



In the first place, we need to invest in education, but also we need to invest in making sure that we first identify, encourage, mentor, and then find the means to provide the network that is going to allow those young professionals, those young men and women to serve the Church. That is one area where we really need to step up our game, for lack of a better word. That is probably the most important area that I see.

I see another challenge, though: some question the need for offices of Hispanic

Ministry. Let me tell you something as a former director of one. The offices of Hispanic Ministry are the great result of the second and the third Encuentro. They built a whole network of offices where finally Hispanics gained visibility in a particular diocese, and finally there was some coordinated effort.

The role of the office of Hispanic Ministry is different in each diocese, and it also evolves, depending on what stage the ministry is in. So, sometimes it plays the role of getting things started and creating structures in a parish, or providing information for leadership. Then, as things start developing at the local or parish level, the diocesan office acquires a new kind of dimension; it becomes a resource for finding common opportunities for formation, for education, and for getting together. Then, as more diocesan ministry offices start being attentive to the Hispanic population (in divine worship, or youth ministry), then the Hispanic office plays a role in helping advise them and helping them get together and helping get the people connected with this office and helping develop the program. So you see, they play a very, very important role. It is a very concerning trend for me personally that so many offices of Hispanic Ministry have been closed over the last few years, because it means we are paying less attention to that growing segment of the population.

Recently, I was talking with a group of new diocesan directors for youth ministry, and although I have seen an evolution in the last four years, it is still not good enough. I asked them, "How many of you actually do work with Hispanic youth and young adults?" Of a group of 35 there, five raised their hands. And I said, "How in the world are you thinking of going about your business without talking with over half of the population you are called to serve?" You do not need to know everything about them; you do not even need to know Spanish sometimes! You can avail yourself of the leaders in those communities, so they can help you get the job done. I think that is also a very important thing that we need to do a better job.

CARLOS AEDO: I admire your passion and remember you saying that the Encuentro is a pivotal moment, but when you see the five priorities of the bishops that they approved two weeks ago, I do not think we see that. I see a disconnection here that is very important to put right. They named five priorities, and it may be under evangelization, but I think that is the reality.

MARÍA DEL MAR MUÑOZ-VISOSO: If I may respond to that, I want to clarify something. What the Bishops voted on as the overall priorities of the conference is a working draft, because there was some dialogue there in terms of making them more explicit. Now, when you are doing

the legislative planning at the conference, there is a difference between the overall priorities and then the priority activity. The Encuentro is considered one of the priority activities that is going to be pervasive, and that is actually going to fall under not just one but several of those [overall] priorities.

It is very much a priority, so much so that they actually dedicated time in the regional meetings to talk about the diocesan and regional dimensions of the Encuentro to make sure that the ordinaries are on board, that they understand, and that if they have questions, they can ask the questions. So we can resolve them before we actually kick out the process. When the Secretariat was created, and Archbishop Gomez was the first chairman of Cultural Diversity, special emphasis on Hispanics was one of the priorities, but we learned something. We learned that cultural diversity really had to be pervasive throughout the Conference. It could not be just one priority. It had to be one of the lenses through which all departments of the Conference had to do their job, and so it was not named explicitly as an overall priority. The Encuentro is very much a priority. It is going to happen. I tell you that, but it is not named as one of the overall priorities because it is one activity. There are many other activities that are going to happen and are going to fall under those overall goals, if you will. We call those priorities overall goals.

2015 NATIONAL SYMPOSIUM

HISPANIC LEADERSHIP AND PHILANTHROPY

for a 21st Century Church

BENEDICTION

Sr. Sally Duffy, SC, *President & Executive Director, SC Ministry Foundation and Chair, FADICA*

SR. SALLY DUFFY: Let us pray. God, our Creator, we can leave here pondering scarcity or we can leave here believing in abundance. Like that little boy with barley loaves and fishes, Jesus called and gave us an example of abundance. Let us embrace the gifts of all—and I mean all of our brothers and sisters. Let us be committed to human flourishing and the common good for all our brothers and sisters, and let us rely on God, trust in the spirit, and believe that the incarnation, atonement, forgiveness, and redemption are things we believe in, and we are called to live out in relationship to all our brothers and sisters. Amen.

PARTICIPANTS: Amen.





**HISPANIC LEADERSHIP
AND PHILANTHROPY**
for a 21st Century Church

TOP THEMES AND RECOMMENDATIONS FROM TABLE DISCUSSIONS

THEMES FROM

Hispanic Catholic Experience on Church, and Trends and Challenges

Of the major challenges facing Hispanic ministry and leadership, which most resonate? Which challenge is the most important?

1. Educating and empowering Latinos, especially youth
2. Resource allocation/disparities for Hispanic ministry and leadership development
3. Integration versus assimilation and concern with lack of cultural competency
4. Differences within the Latino community and the implications

What major opportunity facing Hispanic ministry and leadership in our Church most inspired you, or touched your imagination?

1. Latino youth
2. Leadership formation and development
3. Access to Catholic education

Action steps

1. Encourage education and development of leaders

2. Increase intercultural competencies

3. Engage youth

THEMES FROM

Leadership Formation and Organizational Capacity

What innovations and collaborations could contribute to strengthening current leadership development for Hispanic leaders?

1. Integration not assimilation
2. Pooling resources and collaboration/networking

What best practices and creative ideas could facilitate organizational capacity building for Hispanic ministry groups?

1. Integration, expansion and networking opportunities

Action steps

- 1. Integrate and utilize different models*

THEMES FROM

Youth/Young Adult Leadership and Education

What innovations and collaborations could contribute to strengthening current pastoral outreach to Hispanic young people and providing mentoring and support?

1. Listen to, encounter, and engage Hispanic youth/young people
2. Mentoring

What targeted investment could result in the expansion of access to higher education for Hispanic youth?

1. Counselors/mentors
2. Education
3. Take interest and value youth and their culture

Action steps

- 1. Rethink how we engage, listen, and encounter youth*
- 2. Improve access to Catholic education*

EXPLANATIONS OF THE TOP THEMES

Note: Listed in parentheses after each theme is the number of comments related to that topic.

THEMES FROM

Hispanic Catholic Experience on Church, and Trends and Challenges

Of the major challenges facing Hispanic ministry and leadership, which ones most resonate? Which one is the most important?

1. Educating and empowering Latinos, especially youth (12 comments). The most frequently mentioned challenges related to education for Latinos (e.g. debt, waiting lists for religious education, low percentage of Latinos with college degrees, language and financial barriers, lack of Latino children in Catholic schools). The groups also identified the need to empower youth by having Latino leaders that can speak Spanish, engage youth, be inspiring and relevant, and speak to vocations.

2. Resource allocation/disparities for Hispanic ministry and leadership development (7 comments). Groups specifically pointed to resources allocation, disparities, and resource matching as a challenge for Latino/Hispanic programs, to meet growth, and to meet the biggest needs.

3. Integration versus assimilation and concern with lack of intercultural competency (7 comments). Groups that mentioned this challenge pointed to areas they see in the Catholic Church as lacking intercultural competency. Examples mentioned were concerns with a highly professional theology and lack of familiarity with other cultures. Focusing

on integral, holistic, and culturally relevant ministries (e.g. ministries that hire those who speak Spanish and who are connected to the community) were among some of the suggestions.

4. Differences within the Latino community and the implications (7 comments). Groups clearly acknowledged the many differences within Latino communities, and how these will have implications for Hispanic ministry and leadership. Among the differences include U.S. born versus immigrant Latinos, generational differences, age, and social class. Among the implications include identity, ministerial approaches, and theology.



Roy Mendez



Audience



Yolanda Tarango

What major opportunity facing Hispanic ministry and leadership in our Church most inspired you, or touched your imagination?

1. Latino youth (9 comments).

Groups were inspired by Latino youth because of their characteristics (faith, vigor, vitality), and because they see opportunities for education, engagement, spiritual growth, Catholicism, ministry, and leadership.

2. Leadership formation and development (6 comments). Groups engaged ideas around formalized training, education, leadership, activism, self-esteem, and providing greater access to Catholic education at all levels. Comments also related to shortages and funding needs.

3. Catholic education (4 comments). These comments were geared toward the belief that Catholic education needs to be more available, culturally and linguistically relevant, and financially accessible.

4. Other themes that received more than one comment but were not mentioned as frequently include: intercultural competencies, solidarity, and the role of parishes.

Action steps

1. Encourage education and development of leaders (8 comments).

Specific action steps related to this include scholarships for Catholic education and concerted efforts to develop Hispanic lay leaders. More general ideas include: enhance hospitality, encourage talent and energy, help youth discern their calling, orient newly arrived Hispanics to the Church in the U.S., and educate children and their parents.

2. Increase intercultural competencies (6 comments).

A specific action step was to increase Spanish proficiency and cultural knowledge in ministry. More general ideas include welcoming the gifts Latinos bring – including their spirituality, personal relationships, and their communitarian values (e.g. serving as a volunteer versus being employed). Challenge ecclesial systems to support more Latino formation.

3. Engage youth (5 comments).

Get feedback from youth on engagement and Church, involve youth and students on social issues and service, and officially recognize youth ministry as essential to Hispanic Ministry.

4. Other themes that received more than one comment but were not mentioned as frequently include: involve decision makers and realigning resources.

Leadership Formation and Organizational Capacity

What innovation and collaborations could contribute to strengthening current leadership development for Hispanic leaders?

1. Integration not assimilation (14 comments). Group comments illustrate questions focused on cultural relevance and competency, exclusion, honoring difference, integration, and ecclesial movements as related to leadership development. Specific examples include questions about generational and cultural relevance, whether academic or particular approaches (e.g. business) are culturally accessible, recognizing different definitions and models of leadership, and exclusion based on doctrinal issues. There was an emphasis on the importance of integration over assimilation.

2. Pooling resources and collaboration/networking (8 comments). Comments reflect suggestions to work collectively, cross-diocesan, the importance of dialogue, and need for funding. Concern with exclusionary or “parallel” models/practices or ones where directors of Hispanic Ministry are over-burdened because other offices (religious education, youth, etc.) are not equipped to effectively work with Hispanics. One specific suggestion is collaboration between Catholic foundations and universities.

3. Other themes that received more than one comment but not mentioned as frequently include: family engagement, mentoring, and education.

What best practices and creative ideas could facilitate organizational capacity building for Hispanic ministry groups?

1. Integration, expansion and networking opportunities (13 comments). Groups mentioned integration of home and Church catechesis and traditions, domestic and parish church, and ecumenical and catechetical theologies. Groups also mentioned networking among Latino ministries, with lay movements, and with other religious communities. Questions of how to increase capacity came up through comments about collaboration, teamwork, community development outside religious organizations, networking in the Hispanic community, and utilize youth ministry.

2. Other themes that received more than one comment but not mentioned as frequently include: invitation to leadership.

Action steps

1. Broaden and integrate and utilize/explore different models (11 comments).

Groups comments in this theme include: involve outside community leaders, lessen focus on the physical plant and geographic boundaries of the parish and more on the community, find ways to integrate ecumenical and catechetical theology, find common themes across different groups and nonprofits, involve families, partner with other groups and faiths, universities open to other forms of education, connect Hispanic ministry organizations to Hispanic organizations, utilize different models, build unity among leadership groups, integrate domestic Church into sacramental life, be open and engage in dialogue, and share best practices for attracting, engaging, and mentoring Latino students.

2. Other themes that received more than one comment but not mentioned as frequently include: the importance of welcoming and hospitality, and matching diocesan budgets to leadership development priorities.



THEMES FROM

Youth/Young Adult Leadership and Education

What innovations and collaborations could contribute to strengthening current pastoral outreach to Hispanic young people and providing mentoring and support?

1. Listen to, encounter, and engage Hispanic youth/young people (7 comments). Groups expressed this in various ways including: maximize on what they have, let them develop criteria for themselves, utilize volunteering and social outreach because it brings them to the table, encountering programs, engage their strengths, encounter, and accompaniment.

2. Mentoring (4 comments). Boisi's MENTOR/National Mentoring Partnership was mentioned, as well as an idea to compile a book regarding mentoring and coaching.

3. Other themes that received more than one comment but not mentioned as frequently include: educate and involve social media.

What targeted investment could result in the expansion of access to higher education for Hispanic youth?

1. Take interest and value youth and their culture (7 comments). As one group put it, "no token representation." Other recommendations: remove pastoral obstacles, ensure access to positions in church ministries, ask youth what they think solution is, create space for youth, reach youth in communities, and get engaged with them outside the classroom.

2. Counselors/mentors (6 comments). Have people who support and encourage them, especially at college, include a parental focus, invest in someone to accompany during college years, and make these mentoring relationships holistic and ongoing.

3. Education (5 comments). Various suggestions directly related to education systems and share some cross-over with other recommendations: scholarship opportunities awareness, have colleges reach out to families, create graduate support programs, increase access to Catholic schools, and focus on retention and graduation.

Action steps

1. Rethink how we engage, listen to, and encounter youth (8 comments).

Youth need networks of social capital. Utilize social media, outreach and meet them "on the streets." Listen to their journeys.

2. Catholic education (7 comments).

Catholic education gives young people options and prepares them better for college. Ideas include: help parents understand Catholic education is a good choice, mentor students to help them stay in Catholic college, work with parents, pilot a project focused on enrollment and retention, make education affordable and accessible.



Nicole Foy



Hillary Chester

HISPANIC LEADERSHIP AND PHILANTHROPY

for a 21st Century Church

SPEAKER & MODERATOR BIOGRAPHIES

DR. LOUIS J. AGNESE, JR. has been President of the University of the Incarnate Word in San Antonio since 1985, when at 34 he became one of the youngest presidents of a four-year institution of higher learning in the United States. Prior to UIW, Dr. Agnese was a vice president at Briar Cliff College in Sioux City, Iowa, where he served as spokesman for the college's institutional needs, in addition to sharing responsibility for policy, long-range planning, budget and personnel.

Dr. Agnese is the recipient of many professional and civic honors. He received the Humanitarian Award from the National Conference of Christians and Jews in 1996. He was named Hispanic Educator of the Year in 1996, and is a recipient of the Gold Medal in the President and Public Category of the Council for the Advancement and Support of Education. In 2000, he was named the Outstanding Leader in Catholic Education by the Archdiocese of San Antonio. Also in 2000, he was the recipient of the International Leadership Award from the San Antonio Council for International Visitors. In 2009, he was the recipient of the Sister Cecilia Bush Award for commitment to minority education from the Dear Neighbor Ministries and was also the recipient of the Best and the Brightest award from the University Roundtable of San Antonio. He was the recipient of a 2013 Legacy Leaders Award from the San Antonio Business Journal.

Dr. Agnese currently is a board member of Adelante!-U.S. Education Leadership Fund, and serves on the executive committee of the World Affairs Council of San Antonio. He is also a board member of MATT.org – Mexicans and Americans Thinking Together – an online think tank that seeks to promote positive dialogue between Mexico and the U.S. that helps each country find solutions to common problems. He is also Chairman of the Board of Governors at the Texas Health and Science University.

ROBERT BERNAL AGUIRRE is the President and CEO of the Catholic Community Foundation. He has had an active business career in project management, organizational development, event leadership, foundation management and strategic planning. As Project Manager, Mr. Aguirre organized and managed Pope John Paul II's 1987 visit to Texas. A few years later, in 1993, he helped organize the World Youth Day in Denver. Mr. Aguirre utilized his business and organizational development skills to help start 102 K-12 private school scholarship organizations nationwide raising over \$565 million. In 1992, he co-founded and served as Managing Director of the CEO Foundation in San Antonio, the CEO Foundation in San Antonio, which, from 1992 to 2008, provided \$75 million in K-12 Catholic school tuition assistance to low-income families in San Antonio. In 2007, Logos International University conferred a Doctor of Humane Letters degree, "*honoris causa*," on Mr. Aguirre for his life's work in education.

In 2009, Mr. Aguirre left business and entered full-time ministry becoming the founding President and CEO of the Catholic Association of Latino Leaders (CALL), a national organization dedicated to reaching out to Hispanic business people and professionals for the purpose of growing in faith through prayer, education, service and leadership. He held that post until December 31, 2012, when he became the President and CEO of the Catholic Community Foundation and the Catholic Fraternity Fund. There, Mr. Aguirre grew the assets under management from \$39 million to \$74 million in just 23 months.

JOSEPH BOLAND is the Vice President of Mission at Catholic Extension. Joe and his team collaborate closely with the 94 "mission dioceses" that Catholic Extension supports, to strategically respond to their greatest pastoral challenges and opportunities. Through consultation with diocesan leaders and bishops, Mr. Boland

has developed more than 20 national initiatives that build leadership, grow lay ministry and expand the Church's presence to the poor. Prior to joining Catholic Extension in 2008, Mr. Boland was a caseworker at Catholic Charities Chicago, where he served thousands of immigrant families. He has worked in a variety of parish and ministry settings, both in Chicago and abroad, that serve some of the most under-resourced and marginalized populations.

Mr. Boland has a Bachelor of Arts Degree from Loyola University Chicago; a Master of Arts Degree in Theology from Catholic Theological Union, Chicago; and a Master of Science in Public Service Management from DePaul University, Chicago.

JAVIER W. BUSTAMANTE serves as the Director of Catholic Youth Foundation USA (CYFUSA), a subsidiary of the National Federation for Catholic Youth Ministry (NFCYM). He graduated from Loyola Marymount University (Los Angeles) with a Bachelor's Degree in History and a Minor in Pastoral Theology. Mr. Bustamante also received a Master's Degree in Latin American Studies from Georgetown University and obtained a Certificate in Catholic Social Teaching from Catholic University of America.

Mr. Bustamante began his ministerial career serving as the Coordinator of Hispanic Youth Ministry at Mission Basilica San Juan Capistrano, CA. Later he worked as a Coordinator of Spanish Religious Education at St. Anthony of Padua in Falls Church, VA. Mr. Bustamante then spent five years as Director of the Office of Youth and Young Adult Ministry in the Diocese of Metuchen, NJ. While in Metuchen, he became a regular contributor to the diocesan newspaper *The Catholic Spirit*, which engaged in effective outreach to youth and young adults. Mr. Bustamante now writes a column for *Peces*, the Diocese of Trenton's Spanish newspaper, focusing on ordinary life experiences that lead to a deeper understanding of God. He is also a regular contributor to *Ministry and Liturgy Magazine*, and writes resources for *Young Adult Ministry in a Box*.

As director of CYFUSA, Mr. Bustamante coordinates a comprehensive annual fundraising plan to meet the organization's annual program needs, serves as staff to the board of directors, manages annual grants and scholarship programs, and develops and cultivates donors.

DR. ARTURO CHÁVEZ is the President and Chief Executive Officer of the Mexican American Catholic College (MACC) in San Antonio, Texas. He has been a member of the MACC faculty since 2000, and was appointed President in 2007. Since then, Dr. Chávez has led the organization through its recent transition from a Cultural Center to a Catholic College that offers Bachelor's and Master's degrees in Pastoral Ministry. He has worked for over

28 years in a variety of ministries, including as a teacher, youth minister, chaplain to the incarcerated, and community organizer. Dr. Chávez founded a nonprofit youth organization called JOVEN and was instrumental in establishing other faith-based partnerships to address the urgent needs of families who are poor and disenfranchised. His commitment to community-based activism, education, and peace-building continues through his ministry as a teacher, facilitator, and international speaker.

In 2010, Catholic Charities USA presented Dr. Chávez with its Keep the Dream Alive Award for his efforts to combat racism and poverty, calling him "...a national champion of the poor." Dr. Chávez holds a Bachelor of Arts Degree in Religious Studies from the University of Incarnate Word and a Master's Degree from Oblate School of Theology of the Southwest. He also earned a Ph.D. in Religious and Theological Studies, with a focus on the relationship between religion and social change, from the University of Denver and the Iliff School of Theology.

MONICA D. CRUZ has served as the Director of Ettlting Center for Civic Leadership at the University of the Incarnate Word (UIW) since November 2014. Ms. Cruz earned her Master's Degree from the Lyndon B. Johnson School of Public Affairs at UT Austin where she concentrated her studies in child and family policy, workforce development, welfare reform and health and human services. She served as a Legislative Aide for the Texas Senate Committee on Health and Human Services, and worked in the non-profit field with organizations such as the Center for Public Policy Priorities and the National Latino Children's Institute.

After living in Austin for several years, Ms. Cruz moved to San Antonio and served as a Program Director for the City of San Antonio Department of Community Initiatives where she implemented a welfare-to-work initiative funded through the U.S. Department of Labor.

Prior to coming to UIW, Ms. Cruz worked as Assistant Director for the McNair Scholars program at St. Mary's University, where she advised and mentored first-generation students interested in pursuing Master's and Doctoral Degrees in their academic field. She also taught courses in public policy and conflict resolution in the Master's in Public Administration program at St. Mary's University.

Ms. Cruz joined UIW in 2013 as Associate Director for the Center and has worked to develop student civic engagement initiatives, community partnerships, global service immersion experiences, and the Cardinal Community Leaders program.

LT. GEN. (RET.) JAMES DUBIK is Chairman of the Leadership Roundtable. He recently retired from the U.S. Army after 37 years of service. Dr. Dubik's last assignment was in Iraq from 2007 to

2008. There he oversaw the growth and improvement of all Iraqi Security Forces, military and police, as well as Iraq's Ministries of Defense and Interior and Joint Headquarters.

In addition to his role as Chairman of the Leadership Roundtable, Dr. Dubik is also President of his own consulting firm; a visiting professor at Georgetown University's Security Studies Program; a Senior Fellow at both the Institute of Land Warfare and the Institute for the Study of War; and a member of the Council on Foreign Relations and National Security Advisory Council, U.S. Global Leadership Coalition. He publishes essays and op-eds regularly, is often quoted in print and online media, and appears as a guest analyst on both radio and television to talk about our current wars, national security, and strategy.

Dr. Dubik formerly taught Philosophy at West Point, and Just War Theory at Dickinson College, Penn State Law School, and the Army War College. He has completed executive programs for national security at MIT, Harvard's JFK School and Syracuse's Maxwell School of Citizenship and Public Affairs. Dr. Dubik has a Ph.D. in Philosophy from the Johns Hopkins University.

THE MOST REVEREND GUSTAVO GARCÍA-SILLER

was named Archbishop of San Antonio by Pope Benedict XVI on October 14, 2010. He succeeded Archbishop José H. Gomez as the sixth Archbishop of San Antonio. Archbishop García-Siller was appointed an auxiliary bishop of the Archdiocese of Chicago on January 24, 2003 by Pope John Paul II, and installed on March 19, 2003 by Archbishop of Chicago, Francis Cardinal George, O.M.I.

Born December 21, 1956 in San Luis Potosi, Mexico, Archbishop Gustavo is the eldest of 15 children. The Archbishop received his Formator Certificate from Escuela de Verano Para Formadores. He earned a Master's Degree in Theology and Divinity from St. John's Seminary in Camarillo, California and received his Master's Degree in Philosophy from Instituto de Filosofia, Guadalajara, Mexico. The Archbishop attended ITESO, a Jesuit University in Guadalajara, Mexico, where he earned his Master's Degree in Psychology. He was ordained a priest on June 22, 1984 in Guadalajara, Mexico. The Archbishop became a citizen of the United States on December 15, 1998. His more than 30 years of priestly service has taken many forms, including ministering to communities with varied cultural backgrounds.

In his prior role as an auxiliary bishop of the Archdiocese of Chicago, Archbishop Gustavo served as Cardinal Francis George's liaison to the Hispanic community, which included 79 culturally diverse parishes. On a national level, Archbishop Gustavo has served on a number of committees for the USCCB and currently serves on the Subcommittee on Hispanics and the Liturgy and the Committee on Domestic Justice and Human Development. In November 2014, he was elected chair of the USCCB's Cultural Diversity Committee.

DR. ROBERTO S. GOIZUETA is the Margaret O'Brien Flatley Professor of Catholic Theology at Boston College, where he has taught since 1999. He is a graduate of Yale University and Marquette University, and has received honorary degrees from the University of San Francisco and Elms College.

Dr. Goizueta has served as President of both the Catholic Theological Society of America and the Academy of Catholic Hispanic Theologians of the United States. He has published and lectured extensively in the area of U.S. Latino/a theology and spirituality. *The National Catholic Reporter* has named Dr. Goizueta one of the ten most influential Hispanic American educators, pastors and theologians.

THE MOST REVEREND JOSÉ H. GOMEZ has acted as Archbishop of Los Angeles since March 1, 2011. Prior to his appointment as Coadjutor Archbishop of Los Angeles on April 6, 2010, he served as Archbishop of San Antonio and as Auxiliary Bishop of the Archdiocese of Denver. As a priest, Archbishop Gomez ministered primarily to lay people in Mexico and Texas. Before entering the seminary, he received a degree in Accounting.

Throughout the years, Archbishop Gomez has distinguished himself as a respected national leader in the United States. He has been involved with several initiatives and organizations, many of which serve the Hispanic community. Archbishop Gomez currently serves as Episcopal Moderator or member of the Board of Directors of several Catholic organizations in the U.S., and at different committees of the Holy See and of the U.S. Conference of Catholic Bishops

In the last few years, Archbishop Gomez has appeared a number of times in different lists of notable Hispanics, including *Time Magazine's* 2005 list of the 25 most influential Hispanics in the U.S.

ALEXIA KELLEY serves as the President and CEO of Foundations and Donors Interested in Catholic Activities (FADICA). Founded in 1976, FADICA is a philanthropic network of nearly 50 Catholic foundations and individual donors focused on supporting Catholic initiatives, the Catholic Church and the most vulnerable in innovative and effective ways.

From 1993-2002, Ms. Kelley worked at the U.S. Conference of Catholic Bishops for the Catholic Campaign for Human Development, the U.S. Catholic Bishops' national anti-poverty initiative. Most recently, she served as the Deputy Director of the White House Office of Faith-based and Neighborhood Partnerships. Ms. Kelley previously worked for Environmental Resources Trust (ERT), a nonprofit focused on market-based solutions to renewable energy promotion and climate change

mitigation. She was also the first director of Catholics in Alliance for the Common Good.

Ms. Kelley co-edited the book *Living the Catholic Social Tradition: Cases and Commentary*, with Dr. Kathleen Maas Weigert, and co-authored *A Nation for All: How the Catholic Vision of the Common Good Can Save America from the Politics of Division*. She is a graduate of both Haverford College and Harvard Divinity School.

ESTELA VILLAGRÁN MANANCERO is the Director of Latino Ministry in the Archdiocese of St. Paul Minneapolis. Born in Uruguay, she has extensive experience in community development and pastoral ministry in a multi-cultural setting.

Ms. Villagrán's passion for missionary work has led her to minister in numerous countries such as Argentina, Venezuela, Egypt and China. Her formation in business administration, experience in community organizing and success in pastoral ministry come together to produce a highly effective lay ecclesial minister in her role as Director for the Office of Latino Ministry in the Archdiocese of St. Paul Minneapolis. Ms. Villagrán is also the President of the National Catholic Association of Diocesan Directors for Hispanic Ministry.

SR. TERESA MAYA, CCVI, currently serves as the Congregational Leader of the Congregation of the Sisters of Charity of the Incarnate Word, where she has been a member since 1994.

Sr. Maya's ministry has been in education. She has served as teacher, history professor, and administrator, and she has passion for the formation of ministers for Hispanics/Latinos in the United States. Sr. Maya got her Bachelor of Arts Degree at Yale University, her Master of Arts Degree at the Graduate Theological Union at Berkeley, and her Ph.D. at El Colegio de Mexico in Mexico City.

MARÍA DEL MAR MUÑOZ-VISOSO, MTS, is the Executive Director of the USCCB Secretariat for Cultural Diversity in the Church. She holds a Bachelor of Arts Degree in Communications with a Major in Journalism from CEU San Pablo University in Valencia, Spain, and a Master of Theological Studies Degree from the Madonna University in Livonia, Michigan.

Ms. Muñoz-Visoso has over two decades of experience as an editor and journalist and in Hispanic ministry, with emphasis on leadership development, training and organizing. She has worked in radio and the written press and was the founding editor of *El Pueblo Católico*, a Catholic Spanish-language diocesan newspaper. Ms. Muñoz-Visoso worked as Director of Hispanic Ministry in the Archdiocese of Denver and co-founded and was the Executive

Director of Centro San Juan Diego, a pastoral institute and adult education center for Hispanics in Denver. Most recently, she served as Assistant Director of Media Relations at the U.S. Conference of Catholic Bishops until her appointment as Executive Director of the Secretariat of Cultural Diversity in the Church in February 2012. Ms. Muñoz-Visoso and her husband Rafael have three children.

DR. HOSFFMAN OSPINO is Assistant Professor of Hispanic Ministry and Religious Education at Boston College School of Theology and Ministry.

Dr. Ospino's research and writings focus on the conversation between faith and culture, looking closely at the U.S. Catholic experience. He served as the principal investigator for the *National Study of Catholic Parishes with Hispanic Ministry* (2011-2014), whose report *Hispanic Ministry in Catholic Parishes* was released in 2014. He recently finished another major research project called *National Survey of Catholic Schools Serving Hispanic Families*, whose results will be published in September 2015.

Dr. Ospino is the Editor of *Hispanic Ministry in the 21st Century: Present and Future* and his newly edited collection, entitled *Hispanic Ministry in the 21st Century: Urgent Matters*, to be released by the end of 2015. He is currently working on a book on multicultural congregations, as well as one on parishes with Hispanic ministries. He also presently serves as an officer of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS). Dr. Ospino and his wife are actively involved in Hispanic ministry at St. Patrick Parish in Lawrence, MA.

ALIXZANDRA P. PEÑA is a student at the University of the Incarnate Word (UIW) studying Financial Economics. At UIW, she is a member of Delta Mu Delta Business Honor Society, Cardinal Community Leaders, the summer orientation team, campus ministries, TRiO Student Support Services, and Delta Beta Chi sorority. Ms. Peña also serves as Secretary of the Business Club and as a mentor for freshman in both TRiO and First Year Engagement. Additionally, she is involved in many activities in San Antonio and her hometown of Floresville, Texas. Ms. Peña has proudly served as Miss Fiesta 2015, creating a service project to promote higher education to high school students. In this role, she has created partnerships with various nonprofit organizations in San Antonio to increase the awareness of free services offered to high school students.

Ms. Peña has volunteered her time with various organizations, including A.C.T.S. and Frost Bank A team, Cafe College, and Healy Murphy Day Care Center. She also once served as President of the Randolph Brooks Federal Credit Union Youth Advisory Council. After her graduation in December, Ms. Peña plans to pursue the Air Force Reserves and law school.

DIANA RICHARDSON VELA is the President and CEO of the Catholic Association of Latino Leaders (CALL), which has more than 15 chapters across the country. CALL was founded by Most Reverend José H. Gómez, Archbishop of Los Angeles, and Most Reverend Charles J. Chaput, Archbishop of Philadelphia, and serves as the only Catholic lay leadership organization of its kind in the United States.

Previously, Ms. Richardson Vela worked as Executive Director of Guadalupe Radio, the first Catholic radio station in the Los Angeles area, serving a listener base of four million Hispanics in the region. Before becoming Executive Director, she managed a staff of 20 broadcasters and conceptualized, developed and launched 10 new radio shows. During Ms. Richardson Vela's time as Executive Director, Guadalupe Radio became the station with the highest Time Spent Listening with women in the Los Angeles area market. She managed the publication arm of the radio station and the mass events, which gather more than 50,000 people in different evangelization events throughout each calendar year. Ms. Richardson Vela has a Bachelor of Arts Degree in Communications, summa cum laude, from Monterrey, Mexico ITESM.

ANA GLORIA RIVAS-VÁZQUEZ is the Regional Development Director for Catholic Relief Services. Based in Miami, her work focuses on engaging Hispanic donors in the work of the international humanitarian agency. Ms. Rivas-Vázquez is a frequent speaker on Latino giving. She has made presentations on Hispanic philanthropy at national conferences, including the Council on Foundations' Annual Conference, its Community Foundations Conference and the National Catholic Development Conference. Prior to joining Catholic Relief Services, Ms. Rivas-Vázquez held a number of executive-level positions in the philanthropic sector, including Vice President and Chief Philanthropy Officer of Hispanics in Philanthropy, a San Francisco-based international network of funders; Vice President of Development and External Relations at St. Thomas University; Associate Head for Advancement at Carrollton School of the Sacred Heart; and Director of Development at the Dade Community Foundation (now the Miami Foundation). She is the co-founder of the Key Biscayne Community Foundation and Smart Women with Spare Change, a women's giving circle. Presently, Ms. Rivas-Vázquez serves on the Parish Finance Council of St. Agnes Catholic Church and the Family Advisory Council of Miami Children's Hospital. She has served on numerous other local, national and international boards.

As a volunteer, Ms. Rivas-Vázquez provided fundraising and marketing training to environmental nonprofits in El Salvador, which earned her an award from the Florida International Association of Volunteer Agencies for Caribbean Action. Ana Gloria earned Bachelor's and Master's Degrees from Georgetown University and a law degree with honors from the University of Miami School of Law.

KERRY ALYS ROBINSON is the Executive Director of the Leadership Roundtable, which is dedicated to promoting excellence and best practices in the management, finances and human resource development of the Catholic Church in the U.S. She is a member of the Raskob Foundation for Catholic Activities in Wilmington, Delaware and Foundations and Donors Interested in Catholic Activities (FADICA) in Washington, D.C.

Ms. Robinson has served as a trustee on several national boards including the Jesuit Volunteer Corps; the Education for Parish Service Foundation; the Gregorian University Foundation; the National Catholic AIDS Network; the Institute for Religious Education and Pastoral Ministry at Boston College; the Center of Applied Research in the Apostolate (CARA); the Center for the Study of Church Management at Villanova University; Busted Halo: Paulist Young Adult Ministries; America Magazine; the Raskob Foundation for Catholic Activities; and the National Pastoral Life Center. She currently serves on the Core Group of the Initiative of Catholic Social Thought and Public Life at Georgetown University; on the Advisory Boards of the Get in Touch Foundation, an international breast health advocacy organization, and Voices of Faith, a global platform in the heart of the Vatican to celebrate the contribution of women to the Church and world; and as a Trustee of Saint Thomas More Catholic Chapel and Center at Yale University. Ms. Robinson is the author of *Imagining Abundance: Fundraising, Philanthropy and a Spiritual Call to Service* and is the founding editor of *The Catholic Funding Guide: A Directory of Resources for Catholic Activities*, first published by FADICA in 1998 and soon to be in its 8th edition. She has been an advisor to grantmaking foundations, charitable nonprofits and family philanthropies since 1990.

Ms. Robinson served as the Director of Development for Saint Thomas More Catholic Chapel and Center at Yale University and led a successful multi-million dollar fundraising drive to expand and endow the Chapel's intellectual and spiritual ministry and to construct a Catholic student center, on Yale's campus. She holds degrees from Georgetown University and Yale Divinity School.

OLGA VILLAR is the Director of Hispanic Ministry for the Archdiocese of Mobile, Alabama, which covers 28 counties in Southern Alabama. Her position was created with funding made available through Catholic Extension's Hispanic Lay Leadership Initiative.

In Southern Alabama, many Latino families live in areas where there are no Catholic churches. Ms. Villar helps to build community and keep Latino Catholics in rural areas connected to their faith through catechesis, retreats, and youth gatherings. She is also currently organizing a diocesan strategic plan for Hispanic Ministry, which will help ensure the continued growth and vibrancy of the Latino Catholic population in the Archdiocese.

Ms. Villar was born in Barranquilla, Colombia and moved to the U.S. in 1987. She was a Claretian Missionary for 21 years, serving in Mexico City, Mexico; Mysore, India; and South Florida. Ms. Villar has a Bachelor of Arts Degree in Theology and a Master of Arts Degree in Theology, and is a current student in the Doctor of Ministry program at Barry University. She holds a certificate in Youth Ministry from the Center for Ministry Development. Through a Catholic Extension scholarship, Ms. Villar will complete a Certificate in Hispanic Ministry from Boston College in 2015.

SR. ROSE WEIDENBENNER, RSM, is an Administrative and Grant Supporter at A Resource In Serving Equality (ARISE), in Alamo, TX. ARISE works with low-income families to help create the future they wish for and to mobilize themselves as contributing members of society. Sr. Weidenbenner's life journey is as a Sister of Mercy, a religious community of women.

In addition to working with ARISE, Sr. Weidenbenner serves on several boards of directors for organizations sponsored by the Sisters of Mercy or whose organizational mission aligns with Mercy's vision. She also serves on the boards of the Mexican American Catholic College (MACC), Sky Cross (Texas), Mercy Crest Retirement Assisted Living (Arkansas), Mercy Health Ministry (Missouri) and Our Lady of Wisdom Retirement Center (Louisiana).

Sr. Weidenbenner's educational background is in social work, with an emphasis in community development and spirituality/spiritual direction.

2015 NATIONAL SYMPOSIUM

HISPANIC LEADERSHIP AND PHILANTHROPY

for a 21st Century Church

SYMPOSIUM PARTICIPANTS

Mr. Jesús Abrego is the director of the Office of Hispanic Ministry in the Diocese of Beaumont.

Mr. Carlos Aedo is the associate director for Latino Spiritual Outreach at the Jesuit Collaborative.

Dr. Louis J. Agnese, Jr. is the president of the University of the Incarnate Word.

Mr. Robert Bernal Aguirre is the president and CEO of the Catholic Community Foundation.

Ms. Diana Aguirre Martinez is the director of development and community outreach for Old Spanish Missions, Inc.

Dr. Barbara Aranda-Naranjo is the associate provost for civic engagement at the University of the Incarnate Word.

Ms. Jeanne Atkinson is the executive director of the Catholic Legal Immigration Network (CLINIC).

Dr. Lyle Baie is past board chair of Hope for the Future.

Mr. Thomas Baker is the publisher at Commonweal Magazine.

Rev. Robert Beloin is the chaplain at Saint Thomas More Catholic Chapel and Center at Yale.

Mr. Geoffrey Boisi is the founding chairman of the Leadership Roundtable and chairman and CEO of Roundtable Investment Partners.

Mr. Joseph Boland is vice president of mission at Catholic Extension.

Ms. Alicia Bondanella is the director of program and member services at FADICA.

Mr. Adam Borden is a trustee at the Raskob Foundation for Catholic Activities.

Mr. Matthew Boyle is the mission advancement director at Maryknoll Lay Missioners.

Mrs. Andrea Hattler Bramson is the president of the Loyola Foundation.

Mr. Nicholas Bremer is a member of the Raskob Foundation for Catholic Activities.

Mr. Michael Brough is the director of strategic engagement at the Leadership Roundtable.

Rev. Len Brown is the vice president and director of ministry formation at the Mexican American Catholic College.

Mr. Javier Bustamante is the director of the Catholic Youth Foundation USA.

Rev. Rafael Capó, Sch.P., is the executive director of the Southeast Pastoral Institute.

Ms. Ramona Casas is the advocacy coordinator for ARISE.

Mr. B.J. Cassin is the chairman and founder of the Cassin Educational Initiative Foundation.

Mrs. Bebe Cassin is co-founder of the Cassin Educational Initiative Foundation.

Rev. Wayne A. Cavalier, OP is the director of the Congar Institute for Ministry Development.

Dr. Carmen Cervantes is the executive director of the Instituto Fe y Vida.

Dr. Arturo Chávez is the president and CEO of the Mexican American Catholic College.

Ms. Hilary Chester is the associate director of Anti-Trafficking Programs at the USCCB/Migration and Refugee Services.

Dr. Robert Connelly is an emeritus professor of philosophy at the University of the Incarnate Word.

Mr. Adrián Coronado is the president/CEO of Virgen de Guadalupe Media Foundation.

Ms. Gloria Coronado is the vice president and founder of Virgen de Guadalupe Media Foundation.

Ms. Monica Cruz is the director of the Ettling Center for Civic Leadership at the University of the Incarnate Word.

Mrs. Kathy Csank is a consultant at the Sisters of Charity Foundation of South Carolina.

Mr. Alfonso Delgado is the director for parish stewardship at the Archdiocese of San Antonio.

Mr. Peter Denio is the program manager for Catholic Standards for Excellence at the Leadership Roundtable.

Rev. Msgr. Heberto M. Diaz is the vicar general of the Diocese of Brownsville.

Ms. Katie Diller is the national coordinator for ESTEEM at the Leadership Roundtable.

Rev. Frank Donio is the director of the Catholic Apostolate Center.

Ms. Elizabeth Donnelly is a trustee of the Mary J. Donnelly Foundation.

Dr. James Dubik is the chairman of the Leadership Roundtable.

Sr. Sally Duffy, SC, is the president and executive director of the SC Ministry Foundation.

Ms. Cecilia Elizondo Herrera is a board member at the Ettlting Center for Civic Leadership at the University of the Incarnate Word.

Mrs. Deborah Estes is the chair and president of the Specialty Family Foundation.

Mr. Jim Estes is a member of the Specialty Family Foundation.

Mr. Jim Estrada is the founder of the Estrada Communications Group.

Mrs. Bridget McDermott Flood is the executive director of the Incarnate Word Foundation.

Ms. Nicole Foy is the associate director of communications and community development at Women's Global Connection.

Dr. Renata Furst is a professor of scripture and spirituality at Oblate School of Theology in San Antonio.

Most Rev. Gustavo García-Siller, M.Sp.S., is the Archbishop of the Archdiocese of San Antonio.

Mr. Jon Gillespie is the director of foundation, corporate and government relations at the University of the Incarnate Word.

Dr. Roberto Goizueta is the Margaret O'Brien Flatley Professor of Catholic Theology at Boston College.

Most Rev. José H. Gomez is the Archbishop of the Archdiocese of Los Angeles.

Mr. Thomas Gordon is chief operating officer of Catholic Extension.

Mrs. Rebecca Harris is the director of stewardship and development in the Diocese of Jackson, Florida.

Ms. Christine Healey is the president of the Healey Education Foundation.

Sr. Margarita Hernandez is a student at the Mexican American Catholic College.

Ms. Zulma Hernandez is a leader of Carisma en Misiones, TX.

Ms. Lucy Herrera is the agency director of archbishop appeals and grants in the Archdiocese of San Antonio.

Rev. John E. Hurley is the founder of New Evangelization Strategies.

Dr. Glenn James is the associate provost of the University of the Incarnate Word.

Mr. Forrest Jenkins is a trustee of the Assisi Foundation of Memphis.

Mrs. Linda Jenkins is a trustee of the Assisi Foundation of Memphis.

Emily John, PhD, is from the Erica P. John Fund.

Ms. Erica John is from the Erica P. John Fund.

Ms. Paula John is from the Erica P. John Fund.

Mr. Jerome B. Kearns is the executive director of Our Sunday Visitor.

Ms. Alexia Kelley is the president and CEO of FADICA.

Ms. Lydia M. Kochanek is the vice president for institutional advancement at the Oblate School of Theology.

Ms. Susanna Krey is the president of the Sisters of Charity Foundation of Cleveland.

Mr. Craig Leach is the CEO of Graham-Pelton Consulting, Inc.

Rev. Alejandro López-Cardinale is president of the National Catholic Network de Pastoral Juvenil Hispana and Hispanic programs coordinator of RENEW Latin American Project.

Mr. Chris Luke is the coordinator of stewardship in the Diocese of Jackson.

Mr. Jim Lundholm-Eades is the director of programs and services at the Leadership Roundtable.

Mr. William Lyons is a consultant for FADICA.

Rev. Hector Madrigal is the pastor of St. Joseph Parish.

Sr. Teresa Maya, CCVI, is the congregational leader of the Sisters of Charity of the Incarnate Word.

Mr. Kevin McGowan is the chief financial officer of Catholic Extension.

Mr. Patrick McGrory is a private wealth advisor at Beacon Bridge Wealth Partners.

Ms. Erin McIntyre is a program officer of religious communities at the Sisters of Charity Foundation.

Ms. Katie McKenna is the communications and associate development director at the Leadership Roundtable.

Ms. Madeleine McMahon is the operations manager at FADICA.

Mr. Roy Mendoza is the national director of chapters and membership services at the Catholic Association of Latino Leaders.

Mr. Victor Mitre is the director of development at the Diocese of Stockton.

Mrs. Jolinda Moore is the director of stewardship and development at the Archdiocese of Indianapolis.

Mrs. María del Mar Muñoz-Visoso, MTS, is the executive director of the USCCB Secretariat for Cultural Diversity in the Church.

Sr. Rosemarie Nassif is the director of the Catholic Sisters Initiative at the Conrad N. Hilton Foundation.

Mr. Roberto Navarro is the regional director at Catholic Relief Services.

Mrs. Maureen M. O'Leary is a trustee of the William M. and Miriam F. Meehan Foundation.

Dr. Hosffman Ospino is assistant professor of Hispanic ministry and religious education at Boston College School of Theology and Ministry.

Ms. Amy Parker is the vice president of grants and diocesan partnerships at The Catholic Foundation.

Ms. Alixandra Peña is a student at the University of the Incarnate Word.

Ms. Nicole Perone is the communications officer at the Leadership Roundtable.

Dr. Phillip Pulaski is from the Mary J. Donnelly Foundation.

Mr. Edgar Ramirez is the director of the office of Hispanic ministry at the Diocese of Austin.

Ms. Elizabeth Raskob is a member of the Raskob Foundation for Catholic Activities.

Dr. Verónica Rayas is the director of religious formation at the Diocese of El Paso.

Mr. Rudy Reyes, Jr. is the university director of foundation relations and academic advancement at the University of Notre Dame.

Mrs. Diana Richardson Vela is the president & CEO of the Catholic Association of Latino Leaders.

Ms. Ana Gloria Rivas-Vázquez is the regional development director at Catholic Relief Services.

Ms. Kerry Alys Robinson is the executive director of the Leadership Roundtable.

Dr. Maria Robinson is a trustee of the Raskob Foundation for Catholic Activities.

Mr. Gustavo Rodriguez is the associate director of evangelization and catechesis in the Diocese of Austin.

Ms. Elisabeth Roman is the president of the National Catholic Council for Hispanic Ministry.

Sr. Maria Luz Romay is an associate professor at the University of the Incarnate Word.

Rev. Robert Rossi is a member of the Crosier Fathers and Brothers.

Mr. Charles Rotunno is the executive vice president of grants and external affairs at the Raskob Foundation for Catholic Activities.

Mrs. Julie Seguin is the director of Hope for the Future.

Rev. Kevin Slattery is the vicar general/moderator of the curia in the Diocese of Jackson.

Dr. Mark Small is a consultant at the Sisters of Charity Foundation of South Carolina.

Rev. Thomas Smolich, S.J., is the international director of the Jesuit Refugee Service.

Mr. Luis Soto is a leadership consultant at the Catholic Leadership Institute.

Sr. Yolanda Tarango is executive director of Visitation House Ministries.

Ms. Julie Turley is the vice president of development at Catholic Extension.

Dr. Lisa Uribe is the executive director of Women's Global Connection.

Mrs. Kathy Van Loan is the assistant superintendent of Catholic schools in the Diocese of Tucson.

Mr. Horacio Vela is an assistant professor at the University of the Incarnate Word.

Rev. Msgr. Kenneth Velo is the co-chairman of the Big Shoulders Fund.

Mrs. Estela Villagrán Manancero is the president of the National Catholic Association for Diocesan Directors of Hispanic Ministry.

Ms. Olga Villar is the director of Hispanic pastoral ministry at the Archdiocese of Mobile, Alabama.

Sr. Rose Weidenbenner, RSM, is the administrative and grant supporter at ARISE.

Mr. Scott Whitaker is the secretariat director of stewardship and development in the Catholic Diocese of Austin.

Mr. Joseph Womac is the executive director of the Specialty Family Foundation.

Ms. Janine Young is the chief operating officer at the Foundation for the Diocese of El Paso.



**HISPANIC LEADERSHIP
AND PHILANTHROPY**
for a 21st Century Church

IN MEMORIAM

Sr. Dorothy (Dot) Ettling



Dorothy Helen Ettling was born in 1940 in St. Louis, Missouri, one of two daughters of Marie and Winn Ettling. She attended Incarnate Word Academy where she became acquainted with the Sisters teaching there and entered the Congregation upon graduation from high school. Her exceptional leadership skills were easily recognized and she earned her MSW from the Worden School of Social Work at Our Lady of the Lake University, San Antonio. After a noteworthy career as a social worker, Sr. Dot (as her friends called her) was encouraged to continue studies, and she earned the PhD in Transpersonal Psychology from the Institute of Transpersonal Psychology in Palo Alto, California.

Sr. Dorothy believed strongly in the power of Consecrated Religious Life and served as General Superior of her Congregation from 1984 to 1990. As a member of the Leadership Conference of Women Religious (LCWR) Board, she dedicated her remarkable talent to the envisioning of religious life after the Second Vatican Council. She facilitated this process in many religious Congregations in the U.S. and Canada. While recognized as a woman of great accomplishment, Sr. Dot was continually honing a quiet, contemplative style that inspired confidence. She manifested a unique ability to gather people in communities dedicated to systemic change.

While Sr. Dot was anchored at UIW as a Professor of Organizational Leadership in the Dreeben School of Education, her creative energy knew no boundaries. Her latest project was bringing the Center for Civic Leadership from idea to reality. The Center was subsequently renamed the Ettling Center for Civic Leadership (ECCL) after her untimely death in September 2014. A partnership between UIW and CHRISTUS Health, the ECCL is dedicated to promoting the common good for those in most need. Sr. Dot believed that the mission of the Center is a legacy of UIW, CHRISTUS Health and the Sisters.

ETTLING CENTER FOR CIVIC LEADERSHIP

4301 Broadway CPO 382, San Antonio, Texas 78209

A Leadership Initiative with a Local to Global Perspective

The University of the Incarnate Word (UIW) is a Hispanic-Serving Institution with mission of building a community of concerned and enlightened citizens through an affordable university experience. The UIW student population is diverse: majority Hispanic, African-American, and a large percentage of first-generation college students. To develop a sense of service leadership with this population of undergraduate, graduate and professional school students, UIW in partnership with CHRISTUS Health has created the Ettlign Center for Civic Leadership (ECCL).

In the spirit of Christian service, the mission of the Ettlign Center for Civic Leadership is to develop leaders who promote social justice in partnership with diverse local and global communities.



The ECCL serves as a clearinghouse for community collaboration and expands ways for UIW faculty and students to become familiar with the social needs of their local communities and beyond. Through community service, service learning, practicums and internships, UIW students are mentored to engage in meaningful ways to meet social needs locally and globally.

Ettlign Center for Civic Leadership

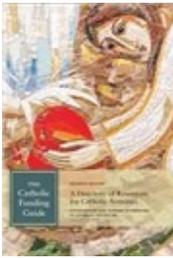
Monica Cruz, Director

mdcruz@uiwtx.edu | 210-283-6423 | www.uiw.edu/ccl



Catholic Philanthropy: *Helping Goodness Spread*

For nearly 40 years, FADICA has served as a dynamic and catalytic philanthropic network committed to supporting Catholic activities and initiatives, especially those that support the Church and aid the poor and vulnerable. Our commitment to supporting the Catholic Church and the common good has brought Catholic philanthropists and leaders together for mutual learning and information exchange. FADICA continues to strengthen Catholic philanthropy and stewardship by fostering dynamic interactions and encouraging enhanced collaboration.

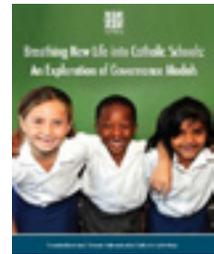


Boosting Fundraising Capacity

An invaluable resource for grantseekers, the **Catholic Funding Guide Online** provides nearly 1,500 funding sources for Catholic causes. Subscribe online to receive guidance on preparing grant proposals and locating funding sources. Refine your grant search with detailed information on geographic giving patterns, international and national grants, and application information. Go to: www.catholicfundingguide.com.

Innovative Research on Catholic Schools

FADICA's newest publication focuses on strengthening the Catholic Church's response to challenges in education. *Breathing New Life into Catholic Schools: An Exploration of Governance Models* features groundbreaking, comprehensive, successful Catholic school models throughout the country. Model advantages and disadvantages are presented through an innovative matrix.



Connect Diverse Young Leaders through Paid Internships



FADICA's Philanthropy Leadership Intern Program offers young adults an opportunity to learn about and contribute to philanthropy, Catholic organizations, and Catholic social teaching. Help connect young Hispanics to our paid internships throughout the year! Please email info@fadica.org.

FADICA Membership

FADICA continuously seeks to be a catalyst committed to helping goodness spread by expanding its dynamic network and engaging diverse philanthropists and foundations. Interested in learning how you or your foundation can become a FADICA member? Please email info@fadica.org.



The Leadership Roundtable is an organization of laity, religious, and clergy working together to promote best practices and accountability in the management, finances, communications, and human resource development of the Catholic Church in the U.S. including greater incorporation of the expertise of the laity.

The Leadership Roundtable serves the Church through its programs, collection of best practices, and consultancy services, each specifically tailored for archdioceses, dioceses, religious communities, parishes, Catholic schools, Catholic charities, and other Catholic organizations across the country. The Leadership Roundtable offers solutions that are pragmatic, effective, affordable and consistent with canon law to contemporary, complex managerial challenges facing Church leaders.

The Leadership Roundtable designs powerful integrated roadmaps for clients to move toward managerial excellence using local resources and drawing upon the expertise and experience of its vast national network. These pragmatic, transformative solutions are individually designed and assembled for specific Catholic dioceses, religious orders and other Catholic organizations and consist of the following features:

INTEGRATED SOLUTIONS

Integrated solutions designed by the Leadership Roundtable pay attention to the interplay between what is uniquely Catholic in an organization's culture and structure, exemplary stewardship of resources, and the capacity of Catholic organizations to transform themselves using contemporary managerial practices.

CAPACITY BUILDING

All that the Leadership Roundtable does in partnership with Catholic leaders aims at capacity building through a train-the-trainer and empowerment approach. The Leadership Roundtable works to strengthen the capacity of dioceses, religious orders, and Catholic nonprofits to excel at their mission by inculcating best practices in temporal management, without dependency on the Leadership Roundtable.

CATHOLIC STANDARDS FOR EXCELLENCE

Solutions offered by the Leadership Roundtable will always be congruent with the Catholic Standards for Excellence, a set of 55 best practices in Church management for Catholic parishes, dioceses and other Catholic organizations, developed from the research and practice of the Standards for Excellence Institute and adapted for Catholic entities to be consistent with canon law and USCCB guidelines.

PROGRAMS AND RESOURCES

The Leadership Roundtable assembles sets of resources and creates means for collaborative efforts so that Catholic organizations and their leaders do not have to 'reinvent the wheel.' To that end Catholic leaders considering partnering with the Leadership Roundtable are encouraged to contact us to be connected with others who have already incorporated best practices into their temporal administration, leadership, and management.

Service. Excellence. Church Management.

Best practices are most effectively implemented through dialogue with all the stakeholders involved. For more information on any Leadership Roundtable service or resource, or if you are interested in becoming a partner in our mission, please call (202) 635-5820 or email info@leadershiproundtable.org. Visit CatholicStandardsForum.org to join in the conversation.



Mexican American Catholic College *San Antonio, Texas*

The Mexican American Catholic College (MACC) is a unique institution of higher learning in the Archdiocese of San Antonio. MACC's mission is to educate and empower leaders for service in a culturally diverse Church and society. Its serene campus fosters a Christ-centered environment where students – clergy, seminarians, deacon candidates, religious, and lay leaders – can further their education for ministry and attain a BA and MA in Pastoral Ministry in their native language (Spanish or English), while attaining bilingual proficiency.

MACC was established in 1972, and has a long history of innovative service to the Church in the United States. Originally established as a pastoral training center and language institute, MACC's mission expanded. What began as a very specific mission soon became a model for other Hispanic pastoral centers around the country and a key resource for translations, innovative programs, and the development of the USCCB's national plan for Hispanic Ministry. In the following decades, MACC embraced a broader mission to foster unity in diversity by offering programs that build intercultural understanding and competencies for ministry. MACC has offered programs to thousands of participants throughout the United States, in India, Belgium, Canada, Guam, Mexico, Central and South America.

MACC reorganized as a Catholic college in 2008 to meet the growing needs in Hispanic Ministry for biliterate theological education at the post secondary level. MACC is in close partnership with Assumption Seminary and the University of the Incarnate Word (UIW) to offer a bilingual Bachelor of Arts in Pastoral Ministry program. This collaborative arrangement is approved and included under the scope of UIW's present accreditation. Over 130 students are enrolled in MACC's degree-based programs and over 500 students register annually in the language and continuing education courses and workshops.



What does the MACC LOGO represent?

The stylized flower symbol is formed by the convergence of four C's representing the "heart" of what MACC's programs hope to accomplish: Cross-Cultural Conversion and Communion. The different color of each C in the flower also represents the diversity of our Church and society. The gentle cross and the golden circle within the flower petals are symbolic of Christ in the Eucharist who draws the four C's into a whole: "unity in diversity." Each C is an incomplete circle that is made "whole" through an encounter with the Living Lord. The flower symbol also reminds us of Our Lady of Guadalupe: our roots in faith and in human ancestry. If you look closely at her image, you will see the same flower of four petals surrounding a perfectly shaped circle above her womb. For our indigenous ancestors, this was the sign of the fifth sun – a time of great change, of creative energy, and of the fulfillment of God's promises: Jesus, the center of our personal life and of MACC's mission.



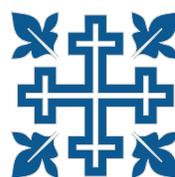
OUR PARTNERS



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FADICA

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www.maccsa.org