

LEADERSHIP MATTERS



The Role of Latino/a
Religious Leadership
in Social Ministry



A Report Prepared for the Annie E. Casey Foundation

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The Annie E. Casey Foundation

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Executive Summary

The rapid growth of the Latino/a population in the United States has made Latino/as the largest minority group in the country. To assess the well-being of US Latino/a communities, it is critical to examine the institutions that provide support and structure for what are often vulnerable communities.

Religious commitment and practice play a large role in Latino/a culture and daily life, and thus local congregations and faith-based non-profit organizations are two of the most important institutions through which the Latino/a community channels its resources to impact the local community. However, very few social scientific studies have been conducted about Latino/a congregations, faith-based organizations, and religious leaders.

This report's applied research information about Latino/a congregations and their leaders offers an informed portrait of the needs, aspirations, and challenges facing Latino/a ministers and leaders of faith-based organizations. We look at the role of religious leaders—both clergy and laypersons—who act as catalysts by mobilizing congregations and building grassroots organizations. Also included are specific action steps for pastors and lay leaders who are interested in advancing social ministry in their communities.

This report is divided into four parts. The first broadly discusses the role churches play in building social capital, specifically, how churches provide over half of the nation's volunteering human capital for community organizations, schools, and ethnic organizations.

Key background characteristics of practicing Latino/a clergy are described and include their sense of calling to ministry, the challenges and opportunities they face, and the training they need. The next generation of Latino/a clergy explores their current involvement in community ministry and the training that would most increase their effectiveness.

The second part of this report presents two case studies of socially engaged churches: a mainline Protestant and a Catholic parish in the city of Chicago. The case studies examine how congregations are involved in social ministry, their best practices, and what challenges their clergy and lay-leaders face.

Part three of this report offers the story of a Latino/a owned-and-operated faith-based organization that has participated in an unprecedented training initiative called the Hispanic Capacity Project (HCP) through Nueva Esperanza, Inc. (Nueva).

Finally, in part four, a number of action steps are provided to help Latino/a organizations and churches strengthen their community service capacity.

Introduction

“Father Greg is the only thing that keeps it from getting crazy in the projects. We know G isn’t going to be here forever. If G leaves, the world’s going to end. That’s just the truth. But I guess that’s the chance that we’re all going to take.”—Spanky, Homeboy.

Fr. Greg [Boyle]’s strategy was always to ask, “Que haria Jesus?” What would Jesus do? “The whole message of the Gospel,” he would say, “is that Jesus hangs out with the people that society says we cannot hang out with—the most rejected, the most worthy of condemnation. There he is. And I think if we really live the Gospel, that’s what it will look like.”... Once Fr. Greg and the parishioners began to join hands and work together, there seemed to be no limit to what they could accomplish.

When Greg decided to allow homeless, undocumented men to sleep in the church, the community mothers quickly organized a monthly meal schedule for the men, with a different cadre of women making and serving dinner every night. At first, the men were housed and fed in what came to be known as the Guadalupe Homeless Project. Before long, there were 100 men sleeping in the church and being fed by the community. A shelter for homeless women and children was set up in the former convent across the street. ...

The year after the homeless shelters were established, Greg and the parish women decided to open Dolores Mission Women’s Cooperative Day Care Center in the only space available, the stage of the elementary school cafeteria. Two years later, enough money had been raised by Greg, Father Tom, his associate pastor, and the women of the community to assign a work crew of homeboys to break ground for a permanent day care center adjacent to the church parking lot. Three months after that, another homie crew began work on a newer, larger site for Dolores Mission Alternative. ...

Suddenly—without help from the government or the archdiocese—this one tiny, impoverished East L.A. parish seemed to be achieving the kind of grassroots transformation that every liberal agenda in the country was hoping for, but few accomplished.¹

The Dolores Mission Church in the Boyle Heights section of East Los Angeles is an extraordinary example of the critical role churches play throughout the barrios of American cities and rural areas. To tell the story of Dolores Mission is to chronicle the journey of a parish struggling to figure out how to best serve the needs of their Latino/a community.

It is also the story of heroically committed clergy and lay people who risk their own safety to make a difference in their neighborhoods. The commitment of Fr. Greg’s ministry, and his unprecedented work with Latino/a youth gangs, has received national attention for its tremendous scope and vision. The Dolores Mission Church demonstrates that creative and engaged leaders can create congregations who provide compassionate care and who speak and advocate on behalf of the underprivileged.

Training Latino/a leaders for the unique challenges of Latino/a ministry is one of the most important tasks facing US religious bodies, social movements, para-church organizations, faith-based nonprofits, and ministerial education centers. A previous Annie E. Casey Foundation report by Helene Slessarev-Jamir titled *Sustaining Hope, Creating Opportunities: The Challenge of Ministry among Hispanic Immigrants* chronicles the immense challenges that the dramatic growth of the Latino/a population poses to those ministering in the United States.

Sustaining Hope provides ample evidence of the social problems that have arisen from such growth and of the extraordinary resources embedded in Latino/a culture, families, and faith traditions, all of which are transforming the national character, economic infrastructure, and religious life of this country.

It also describes various models and provides concrete examples of how churches and faith-based organizations have organized to serve the Latino/a community.

The report finds that the Latino/a faith-based serving infrastructure is rather weak and increased resources need to be secured to enhance the serving capacity of Latino/a religious organizations.

This report picks up where *Sustaining Hope* ended by providing applied research information about Latino/a congregations and their leaders that offers an informed portrait of the needs, aspirations, and challenges facing Latino/a ministers and leaders of faith-based organizations. Very few social scientific studies have focused on Latino/a congregations, faith-based organizations and their leaders.

The Center for the Study of Latino Religion at the Institute for Latino Studies at the University of Notre Dame was established to provide applied research information to help strengthen the practice of ministry in congregations and faith-based organizations. This report summarizes extensive empirical evidence concerning the role Latino/a churches play in building social capital, and examines the resources needed to harness and increase the service capacity of Latino/a congregations and faith-based organizations. We explore the role of leaders who mobilize congregations and grassroots organizations.

Our exploration draws upon various sources of information including national databases on the Latino/a general population, clergy, and seminarians,² focus group interviews with Hispanic clergy,³ and ethnographic case studies of two Latino/a churches and a Latino/a faith-based organization.⁴ The purpose of this report is to better understand the experiences and challenges that Latino/a religious leaders face, and to derive lessons and practices from exemplary organizations and leadership that others can apply in their own contexts.

This report is written for Latino/a pastoral and lay leaders, policy makers, and the civic and philanthropic communities. Our hope is that pastoral and/or lay leaders will find the examples and action steps inspiring

and helpful in their efforts to expand and improve their social service ministries. We also want to help make policy makers aware of the contribution that Latino/a religious organizations make in alleviating some of the intractable social problems facing the Latino/a community. And finally, we want to draw the civic and philanthropic sectors' attention to the need for partnership with the Latino/a grassroots religious community—a sector that is often overlooked and thus does not receive the support it is due.

The report is divided into four parts. The first section profiles Latino/a religious leaders and examines the role that churches play in building social capital in their neighborhoods. We present critical information on the next generation of Latino/a clergy—those currently enrolled in masters-level programs in Association for Theological Schools (ATS) seminaries—to explore their current involvement in community ministry and the kind of training they identify as most crucial to increase their effectiveness.

The second part of this report presents case studies of two socially engaged Latino/a churches—a mainline Protestant and a Catholic parish in the city of Chicago—and examines how each congregation is involved with their community, their best practices, and the challenges their leaders face.

In a similar vein, the third part of this report profiles a Latina-owned-and-operated faith-based organization that has participated in the Hispanic Capacity Project training initiative through Nueva Esperanza, Inc. (Nueva). Funded by a 2002 capacity-building grant under the Compassionate Capital Fund,⁵ the Hispanic Capacity Project provides training and technical assistance to Latino/a faith-based organizations in six cities.

The featured organization shows how training initiatives can make a difference in the leadership and organizational capacity of grassroots organizations. The final section of this report offers recommendations to strengthen the leadership and service capacity of Latino/a churches and faith-based organizations.

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**PART ONE: LATINO/A FAITH LEADERS:
TRANSFORMING COMMUNITIES**

- A. Latino/a Congregations: the Hub
of Community Life**
- B. Faith and Civic Engagement in the
Latino/a Community**
- C. Pastoral Leadership in Latino/a
Churches**
- D. Summary**





Latino/a Faith Leaders: Transforming Communities

Increased attention to the role of religion in American public life has helped highlight important connections between religious commitment and giving, and between volunteering and the skills development that equips people for broader civic engagement. Religious institutions alone do not ensure the health of a neighborhood. A vibrant commercial life, employment opportunities, and access to housing, education, health care, transportation, and the many other systems that facilitate community living are also essential.

But strong religious institutions are a crucial part of this mix, and make unique and significant contributions to the vision, creativity, social dynamism and spiritual power of community life. Churches provide services that respond to such complex issues as child and domestic abuse, teen pregnancy, immigrant rights, day worker organizing, environmental protection, counseling, housing and job training. Along with benefiting the recipients of such programs, these church-sponsored efforts also provide volunteers and participants with the opportunity to develop critical skills.

Latino/a churches come in many shapes, forms, and sizes. Some are beautiful Cathedrals built by earlier waves of immigrant Catholics, others occupy storefronts or renovated warehouses in busy business districts, and others deal with neighborhood transformation or declining membership by sharing or buying space with other churches.

Many Catholic parishes, which serve geographically defined areas, are becoming predominantly Latino/a and serve increasingly large Hispanic urban and rural communities. What these churches hold in common is a deep reservoir of passion and commitment to care. And because Latino/a congregations are located in the barrios and are accessible to needy families, they present a great potential for strengthening and transforming neighborhoods.

The call recently sounded by politicians to mobilize “armies of compassion” to serve the poorest in our midst did not originate as a political slogan or platform. Rather, its origins can be traced to the rich social teachings of the Christian community. From the Old Testament tradition comes the call *“to do justice, and to love kindness, and to walk humbly with your God”* (Micah 6:8) and in the New Testament the vision to serve is expressed by Jesus in the words *“the Spirit of the Lord is upon me . . . to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free . . .”* (Luke 4:18).

Remembering the source of this call to action is important when summoning a community to embrace the cause of the underprivileged. Efforts to mobilize a congregation or faith-based organization to take on social concerns are most effective when they are rooted in the faith tradition that guides and inspires the beliefs and practices of that group.

Religious convictions motivate and inspire church volunteers to give their time and talents to serve

as community leaders, to mentor children of incarcerated parents, and to organize social justice activities. But the claim that there is a relationship between religious conviction and concrete action needs to be more thoroughly investigated in order to see whether belonging to a church makes a demonstrable difference in the altruistic behavior of the Latino/a population.

A. Latino/a Congregations: the Hub of Community Life

Scholars have identified churches as a rich resource for civic involvement,⁶ and religion—particularly through the Catholic faith—permeates Latino/a culture and identity. Churches are usually the frontline institutions providing social welfare assistance to immigrant communities.⁷ More than half of the growing US Latino/a population asserts that religion guides their day-to-day living, yet we know surprisingly little about the relationship between church attendance and social service ministries.

For Latino/as and others, churches are dynamic institutions that nurture spiritual beliefs and cultural and civic values, and serve as channels for community involvement. Recent research shows the mere presence of churches in blighted neighborhoods has a significant effect on improving life opportunities for church members and their neighbors, most particularly for young people.⁸ Churches address complex issues like domestic violence, teen pregnancy, civil rights, environmental protection, child abuse, and the housing needs of foster children, the homeless, and the elderly.

The work of churches is particularly important in incorporating and building immigrant communities.⁹ Although religious institutions alone cannot ensure the health of a neighborhood, they make a unique and significant contribution to the vision, creativity, social dynamism, and spiritual power of community life. This is particularly true for the most vulnerable populations and immigrants with limited English language skills who are more likely to trust religious institutions and benefit from culturally and linguistically relevant services.

Another way religious institutions contribute to community well-being is by mobilizing volunteers. According to Harvard researcher Robert Putnam,¹⁰ church-related volunteering represents as much as 50 percent of all of the volunteering that takes place in the United States, and is the primary source of volunteers in the poorest communities. However, there are marked differences in the social, civic, and political mobilization of congregations according to their racial and ethnic demographics.

Latino/a churches are significantly depoliticized as compared to African-American churches.¹¹ This is partly due to the immigrant character of the Latino/a community and a lack of organized efforts at the local and national levels. Many clergy who are interested in civic engagement lack the skills or imagination to do so, or are not part of a larger network engaged in such efforts.

While Latino/as have higher church attendance rates than Anglo whites, they participate less frequently in church social outreach programs. Compared to Anglo and African American churches in the city of Philadelphia, Latino/a churches are significantly less likely to provide social services.¹² The Latino/a churches referenced here are comparatively new and poorer, and for the most part do not have highly educated clergy.

While Latino/as are the largest and fastest growing population in this country and represent the largest demographic shift in US history, the potential to provide social services among Latino/a congregations is relatively weak compared to other faith communities. Recent findings on the role that religion plays in the public life of American Latino/as explain the gap between the potential and current realities of faith-based Latino/a social service ministries.

Church-related volunteering represents as much as 50 percent of all of the volunteering that takes place in the United States, and is the primary source of volunteers in the poorest communities.

B. Faith and Civic Engagement in the Latino/a Community

Religion is a multidimensional experience that manifests itself in beliefs, rituals, and private practices. In traditional Latino/a culture, religion manifests itself in popular religious expressions and commitments that co-exist with the formal religious rituals and services of a given church. Compared to other ethnic groups, 61 percent of Latino/as attend church at least once a month, in contrast to 77 percent of African Americans and 58 percent of Anglos.¹³

In addition to nurturing the spiritual life of congregants, churches serve as crucial spaces in which people develop and practice skills that may inspire involvement in public life. Activities such as leading a Bible study class, working with others on church committees, or contacting government officials or nonreligious agencies about church-related issues build important skills that can be used in many other settings.¹⁵

This is especially true for immigrants who rely on their churches to connect with people of the same or other racial, social, cultural, and economic backgrounds. While native-born citizens who possess skills gained through educational or job-related opportunities have greater opportunities to

participate in civic life, immigrants gain access to these opportunities largely through involvement in churches.¹⁶

A recent study of Latino/a seminarians shows differences between religious groups in their levels of community service activity (see Table 1).¹⁷ Evangelical respondents are more likely to be involved in congregations that are active in efforts to reduce community and family violence than their mainline and Catholic counterparts.¹⁸ They are also more involved in providing counseling services and organizing community sports groups and/or

Compared to other ethnic groups, 61 percent of Latino/as attend church at least once a month, in contrast to 77 percent of African Americans and 58 percent of Anglos.¹⁴

recreational excursions. Compared with mainline Protestant churches, Catholic and Evangelical congregations are more involved in efforts to unite the community, by commemorating cultural holidays and hosting community festivities.

Table 1: Social Service Activities of Churches as Reported by Latino/a Seminarians by Denominational Family*

Church-based social service ministry efforts undertaken in the last five years.	Catholics	Mainline Protestants	Evangelicals
1. Efforts to reduce community violence	12%	10%	22%
2. Efforts to reduce incidences of family violence	14%	18%	27%
3. Job training and/or helping members of the community secure jobs, better wages or improved working conditions	10%	13%	16%
4. Helping newly arrived immigrants establish themselves	21%	17%	22%
5. Drug/alcoholic rehabilitation programs	13%	13%	21%
6. English or citizenship classes	15%	7%	16%
7. Day care or child care centers	7%	16%	13%
8. Food co-ops, soup kitchens	25%	26%	27%
9. After school youth programs for teenagers	12%	9%	14%
10. Church/community sports groups and/or recreational excursions	13%	17%	26%
11. Organizing programs for senior citizens	16%	13%	10%
12. Helping provide shelter for homeless people	12%	11%	12%
13. Helping members access basic social services like health programs and Medicaid	14%	9%	14%
14. Counseling services	23%	35%	40%
15. Voter registration	6%	5%	7%
16. Organizing international disaster relief/humanitarian assistance	11%	9%	10%
17. Efforts to unite the community, like cultural holiday commemoration and community festivities	32%	19%	31%
18. Other community outreach	6%	4%	10%

* 440 faith leaders were polled for this study. Participants included 125 Catholics, 137 Mainline Protestants and 178 Evangelicals.

C. Pastoral Leadership in Latino/a Churches

In order to explore the role of leaders who mobilize congregations and grassroots organizations, nine focus groups were conducted in 2003 with Latino/a faith leaders from select cities across the United States. The learning from these focus groups is reflected in this report. Pastors and faith leaders who serve, facilitate, organize, motivate and inspire their communities are catalysts for communities to expand their sense of mission.

As a male Baptist pastor observes, “The pastor is ... key in any church, no matter which. If the pastor says it does not interest me, it won’t get done. But if the pastor says let’s do it, it gets done.”

Research with Latino/a faith leaders shows that community needs are a daily concern for many in ministry. A female evangelical pastor explains, “The community where I serve [is] a community of many, many ethnic groups and it’s constantly receiving dozens of new immigrants ... [We] have a lot of members from like 15 different countries, but the families are fragmented ... They have to survive in this country, but also they have to feed their families—wherever they have left them ... They’re always constantly in the tension between immigration, housing, and education. Many of the parents would love to learn English, but they have to keep at least two jobs in order to survive and do something—even pay the money where they have borrowed money to come.”

Latino/a faith leaders feel compelled to perform a wide range of roles to respond to the array of community needs. As one evangelical male pastor describes, “There are great demands on the pastor as a person. A lot of the time, we notice that the leadership does not have the preparation or the knowledge to be able to effectively help the pastor ... And we find the pastor and a lot of our colleagues acting as social workers, or taxis, or lawyers, painters, etc. This is a *pueblo* that is in a completely different socioeconomic and political situation from the rest. And they have very tangible

needs and very few places to go. So, it comes to the church to get help with all of that.”

Giving and financial management in poor immigrant congregations are constant sources of tension and concern in many Latino/a churches, as attested by a Latina Lutheran pastor, “I’m no financial genius ... When you have a poor congregation ... how do you survive without developing a survival mentality and how do you ... get what you need to do ministry without agonizing too much over the difficulty of finances? ... Our council president lost his job a few months ago. He was ... a victim of the economy. ... He just recently found a temporary contract job, but I told him we were really praying for him to get a job ... When you’re small one crisis could have an impact and turn into two or three crises in your congregation which can have a major impact on your normal survival situation.”

“The pastor is ... key in any church, no matter which. If the pastor says it does not interest me, it won’t get done. But if the pastor says let’s do it, it gets done.”

– Male Baptist Pastor

Many Latino/a clergy and laypeople ministering in distressed communities benefit from education and training through seminaries and other institutions. The level of education and training differs by denominational affiliation and tradition. While the Catholic Church and most mainline Protestant denominations require ordained pastors to possess a seminary graduate degree, seminary education is less common among Pentecostal and Evangelical denominations and independent churches. The *National Survey of Hispanic/Latino Theological Education* finds most formally educated Latino/a clergy are pastors from Mainline denominations,¹⁹ followed by Roman Catholics,²⁰ and then Evangelicals (see Table 2).

Table 2: Denominational Family by Highest Level of Education of Clergy*

Highest level of education achieved	Roman Catholics	Mainline Protestants	Evangelicals
Bible Institute or Diocese Training Program	N/A	1%	8%
Some College	7%	7%	11%
College	15%	3%	21%
Masters	56%	70%	46%
Doctorate	16%	18%	12%

Source: *National Survey of Hispanic/Latino Theological Education*

* 613 clergy members were polled for this study. Participants included 94 Roman Catholics, 178 Mainline Protestants and 341 Evangelicals.

The majority of participating evangelical Latino/a pastors are Pentecostals who attended a non-formal theological education institution like a Bible Institute rather than a seminary or theology school. However, there is an increasing expectation and demand for more formal theological education among this religious sector. Forty-four percent of the Latino/a population enrolled in ATS institutions come from evangelical backgrounds, half of which come from Pentecostal traditions.²²

The increased emphasis on graduate theological education among Pentecostals is well illustrated by leading US Pentecostal Latino theologian, Dr. Eldin Villafaña, who states: “It is imperative that Pentecostal ministers receive higher levels of theological education in order to be more effective

in their ministry. A seminary education allows these leaders to move beyond the local congregation, to engage the complexities of the society more effectively. Pentecostal leaders need to be challenged to move beyond their anti-intellectual roots, to discover the ways that education can be useful without threatening their spiritual roots.”²³

In addition to theological training, many pastors feel other areas of training are increasingly needed to serve the Latino/a community. In the *2004 Latino Seminarian Survey*, students were asked to identify the three non-theological skill areas in which they would most like to receive additional training. Listed below, by level of importance, are the skill areas that the 523 respondents indicated were most important to them.

Seminarians' Training Priorities:

- 1) Most important skill**
 - a. Assessing community needs
 - b. Managing conflict within the congregation
 - c. Leading strategic planning for the church
- 2) Second most important skill**
 - a. Starting a community-serving ministry like a day care or food pantry
 - b. Managing the financial aspects of the church
 - c. Networking with social service providers
- 3) Third most important skill**
 - a. Proposal-writing skills to support community ministry services
 - b. Managing the work of paid staff and volunteers
 - c. Risk management and the legal aspects of church

Although theological education plays a critical role for Latino/as, increased training in particular skill areas is also needed and desired. The above list of training topics provides seminaries, non-profit training centers, and the philanthropic community with concrete ways to improve the applicability of the theological education and grassroots training being offered.

But there are other factors inhibiting Latino/a faith leaders from receiving adequate seminary education. A Latino faith leader points out the broader culture in which these leaders serve does not necessarily value or support formal education.

As one male Baptist Pastor explains, “We have to realize that we are working with a [Hispanic] culture that basically does not value education in the same way that we [denominational leaders] obviously consider it. So ... making them jump from where they are to ... seminary, is similar to saying, ‘do you want to jump the Grand Canyon?’”

In addition to resistance to theological education, the lack of an undergraduate degree, finances, and other barriers keep many Latino/a leaders from pursuing formal theological education.²⁴ But in a credentialed society, diplomas, certifications, and degrees do matter, and provide a critical entrée for employment consideration within denominational structures and for community and philanthropic

support. As one Pentecostal pastor put it, “If you don’t have your credentials you are invisible to the power structures in your denomination and society.”

A successful program that trains faith leaders in non-profit management recently expanded its reach to the Latino/a religious community in Minneapolis/St. Paul.²⁵ Eight Latino/a faith leaders who participated in the program at the University of St. Thomas offer consensus about the value of having a certificate of completion from a recognized university.

As one interviewee reflects, “Having that piece of paper saying that I completed the program hanging on my wall and written in my vita—a certificate of completion from a reputable known institution here in town even though it is not a formal degree—has helped open doors to funders and other community organizations. And for someone who doesn’t have a college degree that certificate means a lot.”

D. Summary

The church plays a central role in building stronger Latino/a communities. By providing the majority of the volunteer workforce to community, educational, and ethnic organizations, congregations and their leaders significantly contribute to the overall civic health of poor immigrant neighborhoods. Yet due to a lack of congregational resources and leadership training, the Latino/a faith community's full potential is not being realized. Many faith leaders lack adequate theological training and those who do attend seminaries indicate the need for additional training in community development and non-profit management.

Despite these challenges, many Latino/a churches and faith-based organizations exemplify best practices and have created vibrant and transformative social ministries. The following sections profile two Latino/a churches and a Latino/a faith-based organization that model best practices and offer inspiration to Latino/a faith leaders.

Strengths and challenges faced by Latino/a churches and pastoral leaders:

- 1) Latino/a churches provide the largest volunteer workforce in their communities, and serve as learning environments where people gain skills that are critical for leadership and civic involvement.
- 2) Latino/a pastors perform a wide range of roles in their churches and communities, and can feel overstretched in the face of financial and time constraints.
- 3) Many Latino/a Protestant and independent pastors lack formal education and need credentials to further develop their ministries.
- 4) Many pastors who already have a theological education want more training in basic community organizing skills including:
 - community needs assessment
 - conflict resolution
 - strategic planning
 - starting a community service ministry
 - networking with other service providers
 - fundraising
 - grant proposal writing
 - financial and human resource management

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PART TWO: ENGAGED CHURCHES EN LA COMUNIDAD

- A. Latino/a Churches and Community Serving Ministries in Chicago**
- B. Building Community Ministry: The San Lucas Workers Center**
- C. Capitalizing on Strengths in Program Development**
- D. Challenges and Barriers to Program Development**
- E. Summary**





Engaged Churches en la Comunidad

A. Latino/a Churches and Community Serving Ministries in Chicago

Chicago is home to over 750,000 Latino/as. Though most are of Mexican origin, the city also has large communities of Puerto Ricans, Guatemalans, Salvadorans, and other Latin Americans.²⁶ Latino/as make up 26 percent of Chicago's population. According to the 2000 census, Latino/as in Chicago have an average income of \$41,000 and about 35 percent of their population is under the age of 18. What is more, Latino/as comprise 27 percent of people living in poverty in the city of Chicago.²⁷

Given that Latino/as are a growing proportion of Chicago's population, it is worth asking how religious life in the Latino/a community impacts everyday life. Two Chicago-area churches that have not incorporated into a 501(c)(3), but provide worship and service are profiled below. Though very different from one another, these churches are equally engaged in serving their communities.

The neighborhood of Humboldt Park lies about 15 minutes west of Chicago's north loop, between Western and Hamlin Avenues. Two impressive Puerto Rican flags flank Division Street as cars pass between Western and California Avenues. Sitting unobtrusively on the north side of the neighborhood is a former dance hall that now

houses San Lucas* United Church of Christ. People who need food, clothing, help heating their homes, or support obtaining fair wages can find some respite within the walls of this church.

South-east of Humboldt Park is the Pilsen neighborhood, often considered the epicenter for Chicago's Mexican and Mexican-American communities. Crossing under the numerous railroad tracks that cut diagonally across the southwest side of the city, one emerges into a neighborhood full of stores, restaurants, and billboards with signs written in Spanish; street vendors amble down sidewalks. Rising impressively amidst the din of city living is the spire of St. Pius church, a Roman Catholic parish near 18th Street and South Ashland Avenue. Many recent Latin American immigrants come to St. Pius seeking help to find jobs, housing, counseling, and a general orientation to the city.

According to the 2000 census, Latino/as in Chicago have an average income of \$41,000 and about 35 percent of their population is under the age of 18. What is more, Latino/as comprise 27 percent of people living in poverty in the city of Chicago.

* The names of churches are real; all names of informants and identifying characteristics have been changed.

“Without the churches in Chicago, the day labor movement would not move ... it’s important to bring members and leaders from the faith community to this movement. They are not seen as enemies and are not afraid to confront the labor agencies. They help get the different players involved to the negotiating table.”

— Amy Garvin, San Lucas Workers Center director

San Lucas and St. Pius congregations have participated in the *Chicago Latino Congregations Study* for nearly six months through participant observation and interviews with parishioners, pastors, volunteers, and lay leaders. Both parishes confront similar issues: unemployment, a lack of affordable housing that pushes church members outside of *el barrio*, and help with material needs like access to food, clothing and energy assistance.

1. Congregations that Care:

San Lucas United Church of Christ

With a three-decade long history of social activism in the primarily Latino/a neighborhood of Humboldt Park, San Lucas United Church of Christ is a respected and vital presence in the community. While it is composed of roughly 75 members, the number of people that participate in social services and organizing activities is impressive. San Lucas’ committed workers and volunteers serve and mobilize hundreds of people through different social justice causes.

The works of charity and justice are housed at San Lucas in different ways. Workers’ rallies and open meetings with elected officials, soup kitchens and food pantry programs, and educational lectures on AIDS, drugs, and birth control are part of the array of services and advocacy activities that take place within the walls of San Lucas Church. Serving an average of 475 people per month through their hot meal program, 72 families in the food pantry program, and referring 10 families a month to social service agencies, San Lucas is an important branch to a broader network of institutions that

enable the physical and social survival of many marginalized men, women, and children in Humboldt Park.

By housing these programs, San Lucas grants other organizations access to their building, and provides legitimacy to the activities promoted and practiced by those groups. Their open doors give a vote of confidence to the actions of those who meet there. Amy Garvin, director of the San Lucas Workers Center argues that without the support of the local faith community, the Center would be nowhere.

“Without the churches in Chicago, the day labor movement would not move ... it’s important to bring members and leaders from the faith community to this movement. They are not seen as enemies and are not afraid to confront the labor agencies. They help get the different players involved to the negotiating table,” explains Amy Garvin.

A United Church of Christ congregation, San Lucas embodies cooperation amongst Christian denominations. Its pastor is Methodist, its program coordinator is a Puerto Rican member of a black Pentecostal church, and two Catholics and a Seventh-day Adventist are among the most committed volunteers in the hot meal program. San Lucas builds coalitions within Chicago’s Latino/a social justice movement.

2. Congregations that Care:

St. Pius Parish

Together with San Lucas, St. Pius in Pilsen is one of the Latino/a churches and community organizations that form a web of solidarity that, if not powerful enough to stop the structural forces that threaten the already precarious social reality of Latino/a communities, is strong enough to challenge these issues through their social, material, and spiritual support of the community.

Like San Lucas, St. Pius church offers numerous services for parishioners and community members alike: a youth center—Casa Sor Juana—which offers after school tutoring, computer classes, and

Highlights from an August 2004 Workers Center-Organized Protest

A crowd of women, men, children, and congregation members from St. Pius Church gathered at the corner of 25th Avenue and Central Park. Some of the adults present wore Workers Center T-shirts. Some time later, a cameraman from Telemundo arrived to cover the event ... The priest from St. Pius arrived, wearing a priest's collar. The Center director was also present, with two workers and board members. People passed around signs emblazoned with protest slogans. A crowd of more than fifty people walked to 26th Avenue, the main strip of the neighborhood, in order to enter the Day Labor Agency ... Some of the children who had come with their mothers were carrying signs; one read (in Spanish), "pay our mother so that we can eat."

youth support; a domestic violence counseling program; assistance with workers' issues; voter registration drives; and social service provision.

St. Pius also lends its space to numerous community causes: HIV/AIDS information fairs, seminars about human rights in the Americas, and immigration forums. The church is the faith home for thousands of Latino/as in the Pilsen neighborhood. Led by two Spanish-speaking Anglo priests, St. Pius also has a large staff of lay leaders from the community who routinely help develop and lead many of their programs.

One issue that sets St. Pius apart from other Catholic Latino/a churches is its work to address domestic violence in its community. The church created a counseling and advocacy program for abused women in response to the many women who came to the church looking for help and support. The program supports abused women and children through counseling, referrals, drama, and education. St. Pius helps domestic violence survivors access employment, economic security and safety.

B. Building Community Ministry: The San Lucas Workers Center

On most weekdays, the small offices of San Lucas United Church of Christ are filled with people: families lined up waiting to fill out forms to get assistance with heating bills, men and women waiting for the Tuesday hot meal, mothers looking for food and clothing donations, and workers

asking for help in addressing workplace grievances.

The San Lucas Workers Center²⁹ helps contingent laborers—those who obtain day jobs through temporary job agencies—access safe, affordable jobs and forces companies to treat laborers fairly. Their work involves lobbying, direct action and education around workers' issues. The Center connects workers with legal assistance, and works to craft legislation that protects and supports day laborers.

The Center started as a cooperative of several Chicago-based labor groups: the Chicago Coalition for the Homeless, Chicago Jobs with Justice, the Chicago Interfaith Committee on Workers' Issues, and the Center for Urban and Economic Development at the University of Illinois-Chicago. At that time they called themselves the Day-Labor Collective. San Lucas Church helped people who had been abused by day labor agencies and worked with collective members. The pastor and parishioners supported the cause, by attending rallies and speaking out about labor issues in the church and in the wider community.

Eventually, San Lucas decided to donate space to develop a more permanent organization focused on day labor issues. The collective became known as the San Lucas Workers Center, and is now a 501(c)(3) organization. Its Humboldt Park address is particularly important as many day laborers and day labor agencies are located in the surrounding neighborhoods. Maintaining a presence in that community gives the issue visibility.

San Lucas helped establish the center's work by volunteering materials and labor, and assisting board and staff development. The director explains, "The church has given us low-cost rent and cheap utilities ... they also let us use the church van sometimes, or have donated food for some events ... we've also used church facilities for activities or sometimes we'll get administrative support from them, such as use of the fax machine."

The church has further supported the work of the center by helping get people out to rallies, discussing labor issues as theological and moral issues during Sunday services, and conducting joint fundraising efforts with the pastor.

San Lucas continues to collaborate with community groups and other churches on most of its work around labor issues. The church's lay leaders have historically engaged in community issues. Consequently, clergy and laity recognize workers' issues as theological and moral issues worthy of attention.

C. Capitalizing on Strengths in Program Development

Chicago-based Latino/a churches are engaged in a variety of social service ministries: helping the homeless, providing material and emotional assistance to low-income families, addressing domestic violence, and challenging labor policies. Both San Lucas and St. Pius do a lot of work with little money and small numbers of volunteers and paid staff. These two churches can attribute their accomplishments to engaged and participatory leadership, collaboration with other churches and community groups, theological frameworks that promote justice and engagement, and connection to funding and material resources.

1. Female Leadership in Church and Community Work

San Lucas exemplifies the central role women play in ministry, not just the everyday work of church maintenance and service provision, but also the

charismatic and efficient leadership essential to developing community ministries.

Women hold all of the leadership positions at San Lucas. Three of these leaders are Puerto Rican and one is Anglo. Women cannot be ordained in the Catholic tradition, but many of St. Pius' most engaged lay leaders are women who advocate on behalf of domestic violence survivors and coordinate youth programs and base communities. Often marginalized by other institutions, women who work in church-based social service ministries develop leadership skills that they might not otherwise have learned.

San Lucas and St. Pius rely on the work and leadership of laypeople; pastoral care and work is not relegated to clergy members. Further, church leadership is not hierarchical but egalitarian and participatory; at San Lucas it is often Cristina, the church council leader, who directs volunteers, organizes outreach events, and leads meetings.

2. Collaboration

At both San Lucas and St. Pius, collaboration is essential to develop community ministries, leverage funding, establish relationships with political allies, and share resources. Collaboration takes many forms: interdenominational connections, relationships with non-religious groups, and inter-ethnic and inter-racial. The hot meal program at San Lucas runs smoothly with the consistent help from Seventh-day Adventist, Catholic, Pentecostal and UCC volunteers recruited through their respective churches.

Collaboration with neighborhood Catholic, UCC, and Methodist churches led to the development of the San Lucas Worker's Center. Pastors at each of these churches help get people out to rallies. Collaboration also happens with non-Latino/a churches: San Lucas receives program funding from suburban Anglo UCC churches.

Furthermore, collaboration with foundations is important when establishing a funding base. The San Lucas Workers Center became its own fiscal

agent through its partnership with established community groups and other active, stable churches. The Center developed its relationships with community groups who had connections or had received funds from Chicago-based foundations.

Collaboration with non-religious groups is also important for community ministries like the San Lucas Workers Center. Amy, the Center's director, explains, "The Chicago Coalition for the Homeless (CCH) was working to get a program out in Humboldt, where a lot of the day labor agencies are located ... San Lucas had supported CCH's work in the neighborhood. So, the church became a partner [leading to the development of the Center]."

Churches willing to partner with non-religious groups develop important relationships that help fund, build, and sustain their programs. San Lucas offered what they could to community groups that wanted to build a workers center: low-rent space, an identity tied to a historically active church, and church leaders who actively promote workers' issues as religious issues.

3. Theology and Calling

Theological frameworks provide an incentive for engaging in social justice work and service provision. At San Lucas, all segments of the work are understood theologically, from preparing the hot meal to engaging day labor agencies in fair labor practices. Indeed, the pastor's sermons on Sunday morning often reflect the biblical call to justice.

In a similar vein, justice is often expounded in homilies at St. Pius. In a homily based on the parable of the rich young man, one priest illustrated the gospel reading with the example of real estate developers who buy cheap land from the city, then move low-income residents from this property to make way for developing expensive condominiums for the wealthy.

Consequently, the theological framework of the church and its leaders can enable the development

of these programs. Leaders who suggest that caring for the dispossessed and interrogating the power of the wealthy are matters of theological concern spark congregational participation in social justice activities.

4. Connecting to Resources

While St. Pius and San Lucas run many programs with little outside money, their institutional connections help them leverage the support that they do receive for these programs. For example, San Lucas' hot meal program functions primarily on money donated from Anglo UCC churches; an independent church without ties to some institutional structure might have difficulty raising money for a program.

Also, San Lucas' partnerships with community groups has connected them with private foundations that fund these types of ministries. St. Pius' connection to the Catholic Archdiocese helps the church access monies for program development and implementation.

D. Challenges and Barriers to Program Development

Both San Lucas and St. Pius encounter similar barriers to creating community serving ministries: the time constraints and multiple roles of ministers, denominational barriers, and a lack of technical assistance with grant writing and program evaluation. Even though some of these issues are also strengths—for example, the church's theology or support from larger religious bodies can help grow programs—these very things can also be barriers to serving the community.

1. Multiple Roles: Bi-vocational Pastors

It is difficult to exaggerate the amount of work required from a pastor committed to social justice in her community. Poverty, lack of affordable housing, immigrant rights, gang violence, domestic violence, and HIV/AIDS are just a few of the issues in a litany of challenges faced by many Latino/a communities. Numerous meetings, logistics, preaching, and emails

(for those who have a computer and a connection) are just part of the to-do list of social activism and pastoral care. When a pastor has two jobs, the situation can become extremely burdensome, as it sometimes has for the pastor of San Lucas.

When asked what she thinks is lacking or needed in order to improve some of the programs in the church, San Lucas' social service coordinator Lisa Jimenez observes, "I wish a pastor could be here [during the week's hot meal program]... people might be more respectful if that presence were here. There are some things that a pastor could help them with, too."

For Lisa, the spiritual dimension of the program, while not totally absent, could be much stronger with the pastor's presence. Interestingly, based on field observations, the lack of a pastor's presence in this program has allowed for Lisa's impressive leadership skills to fill that supposed vacuum, as is evident from the following field notes that document Lisa's leadership skills.

Before starting to serve food, Lisa tells everyone to be silent in order to pray and welcome the presence of God. She does not allow the meal to begin until the men have taken off their hats and everyone has bowed their heads. She directs the prayer, and some follow, murmuring their "Amen" and thanking God for the food. One must see how more than one hundred people, mostly men, become silent and, if not pray, at least wait with respect, until she has pronounced the last words ... She tells them to keep their heads up, that God loves them, and that things will get better for them. Soon after the prayer is done, she is firmly relaying instructions to a kitchen-full of volunteers, stirring soup with one hand while directing the activities of the kitchen so that she can feed 150 people in a matter of an hour.

Lisa's charisma and active engagement flourishes in the hot meal program, where she is both the coordinator and the de facto pastor. In this case an institutional need becomes a capacity building possibility for a lay leader.

2. Institutional Constraints: Denominational Structures and Traditions

One of San Lucas' founders, Reverend Jose Villa, argues, "The struggles of the present church today, has much to do with the kind of leadership that it develops ... it is a matter of whether or not leadership is transformative [or just focused on] soul saving and cultivating people's individual spirituality."

Shaped by the social and political experiences of the 1960s and 1970s, Reverend Villa promotes a theology of liberation that sees God as "an empowering God, an historical, political ... and liberating God." Villa's work has been marked by his engagement with community organizations and social activists that he would characterize as among the "best leaders in Chicago."

According to Villa, today's mainline Protestant churches face two main challenges: the lack of commitment and resources dedicated to the formation of transformative leadership and the absence of institutional support for the Latino/a community and its religious leaders. There is a lack of training facilities and programs targeted to Latino/as. Seminaries, religious studies programs, and ministry resources show a glaring lack of Latino/a presence and attention to Latino/a community needs. Reverend Villa argues this lack of institutional support results in few Latino/a religious leaders.

Consequently, mainline Protestant churches in Chicago must engage in pastoral lending to survive and continue their religious work. A Methodist

"The struggles of the present church today, has much to do with the kind of leadership that it develops ... it is a matter of whether or not leadership is transformative [or just focused on] soul saving and cultivating people's individual spirituality."

– Rev. Jose Villa, San Lucas co-founder

pastor might minister in a United Church of Christ, or a Presbyterian minister might lead a Methodist Church. The lack of Latino/a leadership in these denominations is a barrier to building public service ministries in Latino/a neighborhoods.

The possibility of a truly ecumenical religious and social engagement in denominations that lack leaders of their same faith tradition is illustrated in the case of San Lucas, where a Methodist pastor serves her United Church of Christ congregation. An important challenge is increasing new Latino/a denominational leadership while maintaining and developing their already ecumenical collaboration. The San Lucas Workers Center illustrates the importance of collaboration between UCC, Methodist, and Catholic churches.

The theology of a denomination or tradition can constrain the development of a community ministry. A St. Pius staff member who works in the domestic violence program claims that more conservative church members accuse the counselors of “promoting divorce.” In this case, the faith tradition’s view of marriage as a sacrament affects and influences the support (or lack of support) this particular program receives.

These institutional constraints are shaped by both the theology and the polity of a given denomination — by its structure, hierarchy and processes for decision-making. While it is often helpful for church programs to have the official support of a larger denominational body, more institutionalized churches can also hamper congregational initiative and the growth of lay-leadership by preventing people in the pews from exercising their creativity and leadership skills. This can be a problem in Roman Catholic and mainline Protestant contexts in which the denominational leadership (be it a Bishop, an overseer, or a national committee) shares the responsibility and authority for the monetary and pastoral direction of their congregations.

In contrast, independent churches and pastors often enjoy greater license over the direction of their ministries, and more flexibility in developing leadership from within. But they can also lack the educational and monetary resources that their Catholic and Mainline Protestant cohorts benefit from as members of larger institutional bodies. Small, independent Protestant churches generally have fewer resources, support structures, and colleagues that they can turn to for help, and their ministers are often hindered by their comparative lack of formal education and training.

3. Lack of Program Evaluation and Grant Writing Skills

According to one staff member, it’s challenging for St. Pius’ domestic violence program to access funds from private foundations and to find someone to write grant applications. She explains that foundations are more interested in “results and exit numbers.” Foundations that are concerned with program evaluation and “maximizing efficiency” in programs do not understand that “the women who use the program at St. Pius stay in the program for support and leadership, not co-dependence.” She suggests that just because their program does not exit participants “quickly,” does not mean that they are not successful in assisting women who live in violent homes. She interprets the importance of program evaluation as something that can hamper the work of some churches, given differing understandings of “success.”

It is hard to access private funding when there is a disconnect between the understood priorities of foundations and the philosophy of a particular church program. Program leaders need help understanding the merits of program evaluation and how it might be used constructively, and help accessing grant writing training for more lay people.

E. Summary

First steps to developing a church-based community service ministry:

- 1) Identify the spiritual/theological/biblical foundation for your program:
 - Listen to your community members and pay attention to their emerging needs to discern where your church is being called to serve. Recognize that you will not be able to meet every need.
 - A theological foundation will frame and direct your ministry, and help sustain it when it is criticized. St. Pius' program for victims of domestic violence is moored in a deep sense of calling to minister to these women, which helps sustain the volunteers when other members of the congregation accuse them of "promoting divorce."
 - Look for a particular biblical text or story that relates to your ministry, and might even lend it a name. For example, many home building/Habitat for Humanity style ministries have adopted the name "Nehemiah," alluding to the prophet's summoning of the people to rebuild Jerusalem.
- 2) Develop participatory leadership:
 - Identify congregation members that have skills you need to begin a program. If a congregant has accounting skills or a degree in early childhood education, tap them to help start a day care cooperative or establish a budget for your youth program.
 - Identify potential leaders in your congregation and current volunteer pool, and encourage them to participate. Encouragement is especially important if your community members have less formally credentialed/recognized gifts, since they might not think of themselves as potential leaders until they are encouraged to do so.
- Someone who speaks persuasively or has an ability to convey enthusiasm might be really helpful generating support for your program by talking it up both within and outside of the community.
- Someone who is warm and welcoming could serve as a host or greeter for a food service or clothing distribution program. Someone who is good at planning parties or family celebrations might be able to help organize a fundraiser.
- Someone who can lead prayer might be willing to organize a group within the congregation who commit to praying for your new venture. Someone who is organized, tidy, and detail oriented might have the makings of a great office or program manager.
- Encourage Latina leadership in establishing ministries. There are many barriers to Latinas in civic society but the church is one place where their ideas, voices, and participation should be encouraged.
- Encourage youth input to develop programs that are meaningful to them.
- 3) Collaborate:
 - Identify community-based groups in close proximity to your church. Visit and introduce yourself to these groups and identify common issues. Ask how your church and their group might collaborate.
 - Attend local community meetings.
 - Visit city council members or other government officials and introduce yourself and your church. They represent you and your congregation and should be open to your visit.
 - Share a sense of program ownership with your volunteers, and foster a collaborative environment by encouraging congregant volunteers to consider volunteers from outside of your church as colleagues and partners in ministry, rather than guests.

4) Identify funding sources:

- Consult with contacts from other community ministries. Ask where they get their funding, who they have had success with, and what approaches have been helpful and unhelpful.
- Talk to your denominational office or to wealthier congregations within your tradition to see if they will partner with you to fund programs you are developing. See if pastors or leaders are willing to have someone from your project visit those churches to present your ministry and personally appeal for their financial and spiritual support.
- Work with local universities, community colleges, and seminaries that may send interns to your church to help you work on a particular project.
- Meet with para-church groups and pastoral associations that offer training to pastors who want to develop community ministries.

5) Know the structures and resources of your denomination/tradition:

- Understand how your denomination/church hierarchy (if any) makes decisions and allocates resources. Familiarize yourself with the individuals and/or formal offices that you can appeal to for support on the local, regional or national level.
- Find out if there is an office of Latino/a ministry, and if so, who staffs it and what kind of support they offer. Find out if there is a denominational representative or more senior/well-known pastor in your tradition who is an advocate for Latino/a and/or social service ministry, who could help advance your cause.
- Seek out local para-church organizations, pastoral associations, and seminaries for help attaining further ministerial education and developing your social service programs.

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**PART THREE: LEADERSHIP IN LATINO/A
FAITH-BASED ORGANIZATIONS**

- A. The Role of Intermediary Organizations**
- B. Best Practices in Leadership Development**
- C. Challenges to Leadership and Program Development**
- D. Summary**





Leadership in Latino/a Faith-Based Organizations

A. The Role of Intermediary Organizations

Now more than ever, Latino/a organizations and churches dot the horizon of many large cities in the United States. As the nation's largest minority group, the Latino/a community has caught the attention of churches, community groups, and politicians who are taking note of the important work that Latino/as are doing in their communities. Intermediary organizations play a critical role in strengthening grassroots Latino/a faith community organizations.

1. Nueva Esperanza and the Hispanic Capacity Project

In 1987, a network of more than 80 Philadelphia-area clergy representing over 20 religious denominations took shape under the leadership of Reverend Luis Cortés, Jr. This Hispanic clergy network in turn formed Nueva Esperanza, Inc., which would eventually become the nation's largest Latino/a faith-based³⁰ community development corporation. Nueva Esperanza calls for the establishment of Latino/a owned-and-operated institutions that lead to the familial, economic and spiritual development of the community.³¹

Today, Nueva Esperanza is a leading Latino/a-led community organization primarily serving the

northeastern section of the city of Philadelphia, while Esperanza USA—its national subsidiary—operates nationwide programs like the Hispanic Capacity Project, which emerged as a faith-based response to the complexity of the Latino/a experience in the United States.

Over the last three years, the US Department of Health and Human Services has awarded millions of dollars in grants to faith-based and community organizations to provide technical assistance and training to high-risk populations. This federal funding initiative, which underwrites Nueva Esperanza's Hispanic Capacity Project, arose in part from the realization that existing agencies and structures have often failed to meet community needs.

Through the Hispanic Capacity Project, a total of 140 organizations in six cities across the country—including Los Angeles, Miami, New York, Orlando, Philadelphia, and Seattle—have each undergone approximately 70 hours of training in non-profit management and received thousands of dollars' worth of technical assistance.

The Hispanic Capacity Project recruited cohorts of about 23 Latino/a faith-based organizations that offer social services to the Latino/a community in each city. Two representatives—in most cases pastors—from each organization participated in the program. Nueva's regional coordinator

supports the cohort, visits each organization leader, schedules and administers the training sessions in collaboration with Nueva's central office, and helps develop a technical assistance plan.

All participating organizations use an Organizational Assessment Tool (OAT) developed by the evaluation research team³² and Nueva's staff to measure the capacity of each organization.³³

The OAT measures the following organizational best practices:

- 1) Strategic leadership including vision and mission, planning, leadership development and networking;
- 2) Organizational structure including governance, legal issues and human resource management;
- 3) Operations and administration including financial management, technology and information management;
- 4) Program assessment including community assessment, social service and program evaluation;
- 5) Resource development including existing assets, fundraising, communications and marketing.

The OAT provides Nueva with an objective measure of each organization's strengths and weaknesses. This information informs both the training and technical assistance that each cohort receives. Through its three main interventions—training, technical assistance, and small grants—the Hispanic Capacity Project aims to strengthen the organizational capacity and the leadership of churches and faith-based community organizations.

The results in the third year of the project clearly demonstrate its effectiveness: 140 leaders have been trained, and more than 50 percent of the organizations they lead have grown measurably, to become competitive social service providers for large populations of Latino/as.

Fifty one organizations have been funded through the Hispanic Capacity Project from 2002 – 2004, 33 of which (65 percent) received strategic leverage funds that required them to prove their fund development capacity by ensuring matching funds from other sources. The Hispanic Capacity Project provides the necessary resources for organizations to address basic community needs.

Nueva's leadership serves as a model for the participating organizations and promotes a vision of service that is vital for leadership development and effective ministry. By raising the standards of their ministries, the credibility of these organizations increases and leaders start seeing themselves as important agents of community change.

Training

Participating organizations receive workbooks and videos on non-profit management. Latino/a consultants hired in each region are subject experts and are sensitive to the faith community. OAT results help Nueva's Hispanic Community Project program director and consultants organize the training and technical assistance.

Training topics covered over the first two years include:

- Strategic planning;
- Fundraising/fund development;
- Board development;
- Media and communications;
- Budget building;
- Grant writing; and
- Program evaluation/outcome measurements.

Each training session is conducted over a two-day period and totals ten hours of in-class training.

Lessons Learned from the Training Program:

- A measurement tool like the OAT helps track progress and identify organizational needs in an objective manner.
- Bilingual trainers and training materials increase training effectiveness;
- Clustering organizations based on their level of development strengthens training;
- Clustering organizations based on common areas of social service delivery enhances networking and peer-mentoring among participants.

Technical Assistance

Nueva identifies regional experts to provide customized training and technical assistance to participating organizations. As part of the capacity building plan, each organization identifies two strategic goals that the Hispanic Capacity Project could help them achieve over the course of one or two years. In most instances the organizations

are clustered around similar needs and goals to maximize the technical assistance resources and enhancing networking efforts.

Technical assistance generally focuses on legal incorporation, grant writing, and board development. Table 3 illustrates how the assistance helps unincorporated organizations achieve a 501(c)(3) status.³⁴

Table 3: Progression of Legal Status for 2004 HCP Participants

	501(c)(3) in place before HCP	501(c)(3) acquired during HCP Year One	501(c)(3) acquired during HCP Year Two	501(c)(3) in process	No 501(c)(3) in place
Seattle	6	0	3	5	7
Philadelphia	5	1	0	2	5
Los Angeles	9	0	9	4	7
Orlando	3	1	2	13	5
Miami	7	3	7	6	3
New York City	13	2	3	6	1
Total	43	8	24	36	28*

* The 28 remaining unincorporated organizations are church-based programs that use their churches' 501(c)(3) status.

Lessons Learned from the Technical Assistance Program:

- A capacity building plan helps provide measurable outcomes to track organizational growth and the impact of technical assistance.
- Clustering organizations around specific organizational needs maximizes the cost and effectiveness of the technical assistance.
- Content-specific training followed in combination with technical assistance helps organizations achieve measurable organizational growth.

Grants

The Hispanic Capacity Project provides two types of grants to participating organizations: the Capacity Development Fund, targeting lower level organizations; and the Strategic Leverage Fund, aimed at higher level organizations.

During the first two years of the project, a total of 83 grants were awarded: 49 capacity development

grants ranging up to \$8,000, and 34 strategic leverage grants ranging up to \$30,000. Grant funding helps organizations achieve specific goals and leverage additional funding. As one faith leader explains, “I was able to go to [a donor] and tell them, look, I got a federal grant: will you be willing to match it? And they did! They really saw us differently after that.”

Lessons Learned from the Grants Component:

- Training on managing federal funding is crucial to the success of the grants program.
- Technical assistance and training on grant-writing increases the quality of proposals.
- Orientation around the grant competition’s scoring criteria and procedures improves the quality of grant applications.
- Small grants can lead to leveraging additional funding.

2. Case Study: Women’s Shelter of Hope

The Women’s Shelter of Hope is a faith-based organization in Hialeah, Florida that serves survivors of domestic violence. Norma Rodriguez founded the organization in 1996 when she moved to Florida after leaving an abusive home. Rodriguez now considers that move “part of God’s plan for her ministry.” She recently graduated from college with a bachelor’s degree in Christian ministry and has an associate degree in business.

Initially, Women’s Shelter of Hope had no budget or space and worked as a volunteer-only organization

for two and-a-half years. All funds obtained during this time were small monetary grants and in-kind donations of food and clothing. The shelter was officially incorporated in 2001, and received 501(c)(3) status in August of 2002.

In the spring of 2003, Rodriguez’ mentor from the University of Florida referred her to the Hispanic Capacity Project. Women’s Shelter of Hope was one of the 25 organizations initially selected for training and capacity building in the Miami area. Just two years later, the shelter that began with a budget of \$6,000 per year and no paid staff now operates a

budget of about \$300,000 per year, has three full-time employees, two offices, and three on-going grants funding their ever-expanding programs.

Training has considerably improved Rodriguez's grant-writing skills and has increased the organization's funding capacity. Women's Shelter of Hope obtained an initial capacity development grant for a total of \$5,000 and another capacity development grant of \$6,800 in their second year.

Norma Rodriguez started networking with local stakeholders, and received two contracts: a three-year county contract for \$45,000 per year, and an annually renewable district contract for \$25,000 per year. After receiving both contracts, she contacted city officials to request space for her organization and was given two offices free of charge. Putting her fund leveraging training into practice, she submitted a third proposal to Nueva Esperanza and was awarded a strategic leverage grant for year three at a total amount of \$30,000.

Women's Shelter of Hope now has seven beds and a referral network with other shelters in the area.

"Sometimes even I don't know how I will do all that I set up to do, but I go by faith, and I cannot stop!"

— Norma Rodriguez, founder,
Women's Shelter of Hope

They provide emergency food and clothing through a network established with churches, community businesses, and faith-based support groups. They also help clients get legal support to address matters like restraining orders, child support and residency issues.

The organization serves a total of 300-350 people annually. Two hundred new clients have been added since Women's Shelter of Hope received the county and district contracts. The organization develops new programs to meet emerging community needs. Changes in the population they serve have also

precipitated a broadening of their organizational vision, since 23 percent of the people they now serve are male victims of domestic violence, and 63 percent are undocumented immigrants.

When asked about her vision for the future, Norma lists three grant proposals that will allow the organization to increase education, legal, and social services. Her ultimate dream is to establish a holistic center for victims of domestic violence that includes a 40-bed shelter, social services to address physical and psychological needs, educational services for women and children, legal advice, and support for independent living through job training and job placement.

Women's Shelter of Hope services offer Latina survivors of domestic violence a critical alternative to English-only services by addressing the language barriers that can prevent women from even asking for help. Norma's deep faith has compelled her to create a safe haven for undocumented immigrant women who are victims of their partners and of a system that does not offer them many options. Her efforts to pursue funding and convince donors to support her mission are fueled by her conviction that she has been called to do this work, and thus cannot do otherwise. Norma reflects, "Sometimes even I don't know how I will do all that I set up to do, but I go by faith, and I cannot stop!"

B. Best Practices in Leadership Development

The Women's Shelter of Hope's leadership and program development contributes to the growth of the organization. These best practices are representative of successful HCP participants, and include the following:

Theology and calling: A sense of "calling" derived from deep faith is a key leadership characteristic of effective service. A sense that the work derives from a spiritual call to a particular community sustains the vision and the commitment of such efforts. Another important element of effective Latino/a religious

leadership is having a theology that promotes civic engagement and understands social ministry as an essential aspect of the call of the Gospel.

Entrepreneurship: Entrepreneurial spirit is another characteristic of effective leadership. Norma Rodriguez demonstrates an extraordinary ability to identify needs and mobilize people and resources to create a program to meet those needs.

Networking and collaboration: Networking capacity is a key success factor. Women's Shelter of Hope pursued relationships with local authorities and other groups to secure concrete resources like building space, volunteers, and referrals for a variety of needs including legal matters, housing and food.

Needs assessment: The ability to accurately identify community needs, their underlying causes and potential solutions is critical for effective leadership. Norma Rodriguez pays attention to the changes in the shelter's clientele and adapts services to meet the changing needs of her community.

Intermediary organizations: Women's Shelter of Hope attributes its recent success in organizational growth to the impact of the Hispanic Capacity Project. Through training, technical assistance, grants, networking and mentoring, Norma gained expertise, guidance, and inspiration that resulted in significant organizational growth, and positioned Women's Shelter of Hope for future funding and sustainability.

C. Challenges to Leadership and Program Development

Women's Shelter of Hope identifies the following barriers and challenges to program development and effective community ministry:

Staff stability: While volunteers are passionate about community service, external factors and circumstances like professional and personal life demands affect their long-term commitment. The presence of paid, designated employees increases the effectiveness and sustainability of social service ministry programs.

Women's Shelter of Hope addressed this challenge by establishing itself as a non-profit organization and identifying funds for salaries, allowing it to add two full-time employees during the last two years. Another approach is to recruit motivated volunteers and offer them training opportunities as a reward for their time and commitment.

Level of training/expertise: Organizational growth is highly dependent upon the increased skills of the leaders. Faith-based organizations are frequently understaffed, with employees multi-tasking without the accompanying level of expertise, especially in the areas of financial management and accounting.

One way to deal with this challenge is by identifying people in the community with expertise in the needed area(s) and inviting them to join the leadership. Another approach is to acquire training through peer mentoring or an intermediary training organization.

Motivation and long-term commitment: Faith leaders are highly motivated individuals with a strong sense of commitment to community service. They persist in their efforts despite a lack of financial support, and their deep faith and love of service sustains their long-term efforts.

Language barriers: Latino/a leaders who are not proficient in English need to improve their English language skills and/or surround themselves with a team of English-speaking leaders to effectively network outside of the Latino/a community and to help the people they serve negotiate English-dominant services and systems. All of Nueva's instructors and trainers are bi-lingual and use a combination of materials and presentation techniques in both English and Spanish.

Though the above list of strengths and challenges is not exhaustive, it offers concrete examples of how training and technical assistance can develop and strengthen the serving capacity of Latino/a community and faith-based organizations.

D. Summary

How churches and faith-based organizations can become effective service providers:

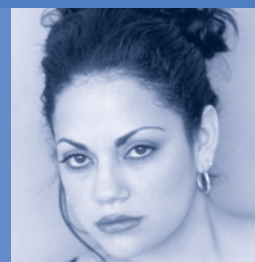
These action steps can strengthen church- and faith-based organizations' social service ministries:

- 1) Identify your mission:
 - Know your community, and pay attention to its present and emerging needs.
 - Identify a mission that resonates with the interests of your congregation and with the needs of your local community. Take care that you establish a vision that is both realistic and ambitious.
 - Set clear goals, keeping in mind that small steps will take you a long way.
- 2) Decide what type of ministries/services you can provide:
 - What is the primary group you intend to serve?
 - Are there any other similar organizations/churches that address the needs of this primary group? What needs are less addressed? Try to find your niche. For example, Norma Rodriguez's initial program served female survivors of domestic violence. In response to these women's needs, Norma then developed more comprehensive services, and most recently, she added a program for batterers when she realized that there are very few services for this particular group in her community.
 - Dare to dream high, but make your dream accessible for the team you work with.
- 3) Generate support and develop leadership for your program:
 - Identify influential people who can help your organization—community leaders, funders and educators.
 - Raise the profile of your organization by networking with key people and other organizations in your community.
 - Identify opportunities for learning and expand your knowledge through training and peer mentor relationships.
 - Level the playing field for funding, space, and personnel. If your organization does not already have 501(c)(3) status, learn what the requirements are for attaining it, as status will give you access to a much wider funding pool.
 - Identify the human resources within your community—start with your congregation. Identify people with skills and expertise and involve them in leadership. Cultivate the gifts of your congregants by inviting them to take on particular tasks.
 - Identify other available resources—what buildings, grounds, vacant spaces do you have access to? What information or financial resources exist in your congregation and broader community?
- 4) Engage in collaborations:
 - Work with your congregation and local community leaders—share your passion for the project, promote a theology of service, and remind them of the existing needs in the immediate community. Delegate tasks to emerging leaders and put their passion and expertise to work.
 - Get to know your potential partners—what faith-based organizations or churches are targeting the same groups as you?
 - Get to know your potential donors—where will your resources come from? What funds are available in the community that you could access for your ministry?

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**PART FOUR: RECOMMENDATIONS
FOR STRENGTHENING
COMMUNITY MINISTRY**

Conclusion





Recommendations for Strengthening Community Ministry

While not exhaustive, these action steps can help Latino/a churches and faith-based organizations more effectively serve their communities.

Latino/a Churches and Faith-Based Organizations

These recommendations are based on best practices of exemplary community serving churches.

- Assess your church's strengths and weaknesses. Understanding the abilities of your congregants and mobilizing church volunteers to use their gifts to launch or expand the church's ministry is key to success.
- Identify and assess community needs. Effective community ministry begins with a thorough assessment your community's needs. This can be accomplished through interviews, surveys, and contact with key community figures.³⁵
- Increase your organization's fundraising capacity. Strengthening and expanding fundraising capacity is critical. Faith leaders should consult with local organizations dedicated to supporting fundraising efforts and network with intermediaries on a given social ministry to access other resources.
- Increase your organization's networking capacity. Latino/a faith leaders who network with other churches and/or community organizations are more likely to succeed in their community serving efforts. Establishing relationships with other churches, faith-based organizations, non-profit agencies, or government services is critical to long-term program success.
- Increase training opportunities. Despite limited opportunities to access and finance formal education, Latino/a pastors need to do all that they can to access training and educational opportunities. English language skills, formal theological education and non-profit management training are all important areas to develop.
- Inspire and nurture lay leaders. Latino/a faith leaders need to adopt a participatory leadership style with increased involvement of lay-people, particularly women. Since churches are the primary sources for volunteers in the Latino/a community, faith leaders have an urgent responsibility to train, inspire and delegate responsibilities to volunteers who share a passion for service.
- Establish a separate legal entity. Churches that want to increase their social service impact, professionalize their programs, and expand their funding base should seriously consider establishing a separate 501(c)(3) entity.

Denominations, Seminaries, and Universities

Though Latino/as are the fastest growing demographic group in all of the major Christian denominations in the United States, Latino/as significantly lag behind in access to educational and training opportunities.

- Increase educational support. In collaboration with seminaries, colleges/universities and other relevant groups, denominations need to develop programs, facilitate access, and provide financial support to make higher levels of formal theological education available to Latino/a religious leaders. This includes developing Latino/a focused studies at seminaries, ministry centers, and Bible institutes, with particular attention paid to the needs of urban Latino/a communities.
- Adopt the Latino/a theology of social engagement. It is extremely important to clearly articulate a theology of social engagement and responsibility rooted in and relevant to the Latino/a reality to mobilize congregations and their leaders to embrace social service ministries.
- Increase collaboration between educational institutions. Seminaries, schools of religion, Bible institutes and Diocesan training programs particularly in cities with major concentrations of Latino/as need to embrace the task of educating Latino/as. Specific attention needs to be given to creating a pipeline that moves candidates from lower levels of educational attainment to graduate levels of formal theological education and non-profit management training.
- Collaborate with colleges and universities. Christian colleges and universities have an important role to play in identifying and training

Latino/a leaders. Educational institutions with business and non-profit training academic programs should collaborate with intermediaries or other grassroots networks to organize training programs specifically geared towards developing non-profit management skills needed to carry out effective social ministries.

Foundations and Donors

Latino/a churches and faith-based organizations have an untapped potential for affecting social good that is often unrecognized by the philanthropic community. They often lack the capacity to access private financial resources, as many foundations are not familiar with the Latino/a faith community or the work that they are doing. The philanthropic community and the Latino/a religious community need to get connected.

- Create opportunities to get acquainted with the Latino/a faith community. Foundations should work through established networks of seminaries, pastoral associations, Bible institutes, and diocesan training programs to meet with Latino/a faith leaders.
- Establish a small grants program. Foundations should establish a small grants program and offer technical assistance to help build organizational capacity in Latino/a faith communities.
- Develop training programs. Local foundations in collaboration with other intermediaries or educational institutions should develop leadership training and organizational capacity building programs in the basic skill areas of managing social service programs, and particularly in the area of fund development, grant writing and outcome assessment.

Social Service Agencies

In recognition of the key role that religious organizations play in providing services to the community, many cities and states are establishing offices of faith-based and community initiatives. However, social distance exists between many immigrant communities with limited English language skills and government and grassroots religious organizations. Efforts need to be made to build a bridge between these two sectors.

- Increase outreach to the Latino/a faith community. Government social service agencies

should seek opportunities to network with Latino/a faith leaders, as congregations provide the majority of the volunteering work force to the civic and non-profit sector. The religious community can be a strategic partner in health promotion and education campaigns.

- Increase capacity building efforts. Government agencies can partner with foundations and other non-profit organizations to facilitate increased technical assistance and training opportunities for Latino/a faith leaders.

Conclusion

Without the material and spiritual assistance of churches like St. Pius and San Lucas and faith-based organizations like the Women's Shelter of Hope, many vulnerable people literally might not survive. These organizations also foster the development of important community leaders, many of whom are women.

“Community-based organizations exist as long as there is funding; faith-based organizations exist with or without funding, as long as there are needs to be addressed, and wounds to be healed.”

— Focus group participant

Successful leadership practices highlight the importance of engaged, transformative clergy and lay-people faithfully responding to the needs of

those around them. As one focus group participant declared, “community-based organizations exist as long as there is funding; faith-based organizations exist with or without funding, as long as there are needs to be addressed, and wounds to be healed.”

The United States is facing one of the greatest demographic shifts in its history due in large measure to the unprecedented growth of the Latino/a community, which is significantly affecting the educational, health, civic, and political sectors of our country. Latino/a churches and faith-based organizations are the first response organizations providing basic services to vulnerable populations, particularly immigrants with limited English language skills.

Enhancing the leadership and organizational capacity of these organizations through support from denominations, seminaries, colleges and universities, foundations, and government agencies are important steps to ensure the future health of America's neighborhoods.

Resources

Dolores Mission Catholic Church

Father Greg Boyle
171 South Gless St.
Los Angeles, CA 900331
Phone: (323) 881-0039
Fax: (323) 881-0034
www.departamento15.com/servicios_comunitarios_DMSC.htm

Hispanic Capacity Project

Reverends Luis Cortes and Danny Cortes
4261 N 5th St.
Philadelphia, PA 19140-2615
Phone: (215) 324-0746
Fax: (215) 324-0746
www.esperanza.us

Jobs with Justice – Chicago

333 S Ashland Avenue
Chicago, IL 6067
Phone: (312) 850-4827
www.chicagojwj.org

Nueva Esperanza, Inc.

Reverends Luis Cortes and Danny Cortes
4261 N 5th St.
Philadelphia, PA 19140-2615
Phone: (215) 324-0746
Fax: (215) 324-0746
www.esperanza.us

San Lucas United Church of Christ

Rev. Annie Gonzalez
2914 W. North Avenue
Chicago, IL 60647
Phone: (773) 227-5747

St. Pius Church

1919 S. Ashland Avenue
Chicago, IL 60608
Phone: (312) 226-6161

Women's Shelter of Hope, Inc.

Norma Rodriguez
P.O. Box 112011
Hialeah, FL 33011-2011
Phone: (305) 888-5001
womenssh@aol.com

End Notes

- 1 Celeste Fremon, 1995. *Father Greg & The Homeboys*. New York: Hyperion, p. 30, 31.
- 2 2004 Latino Political Survey conducted by the Pew Hispanic Center; 1995 National Survey of Hispanic/Latino Theological Education, for more information see Edwin I. Hernández and Kenneth Davis. 2003. *Reconstructing the Sacred Tower*. Scranton, PA: The University of Scranton Press; and the 2004 Latino Seminarian Survey, conducted by the Center for the Study of Latino Religion at the University of Notre Dame.
- 3 Nine focus groups were conducted during 2003 in the following cities: Boston, Massachusetts; Chicago, Illinois; Forth Worth, Texas; Los Angeles, California; New York City; Raleigh, North Carolina; and San Antonio, Texas. These cities were chosen because they represent the ethnic diversity of Hispanics in the US, and the shifting demographic trends in both long-standing Latino/a communities (e.g., San Antonio and Los Angeles), and in areas of the country that have only recently experienced rapid growth in their Latino/a populations (e.g., North Carolina). The participants were selected by seminary Hispanic faculty in collaboration with the research team of Dr. Milagros Peña and Dr. Edwin I. Hernández. Each group was comprised of 6 to 7 participants, and all together 24 women and 36 men were interviewed, representing the following traditions: 26% Pentecostal, 21% Roman Catholic, 16% Methodist, 13% from Independent Churches, 10% Southern Baptist, 5% Disciples of Christ, 5% Presbyterian, 2% United Church of Christ, and 2% Mennonite.
- 4 The two congregational case studies in Chicago were conducted by Rebecca Burwell and Juan Carlos Rivera, doctoral students at Loyola University, as part of the Chicago Latino Congregations Study. The case study of the Latino/a faith-based organization was conducted by Dr. Marciana Popescu.
- 5 Initial grant competition under the Faith-based and Community Initiative.
- 6 Putnam, Robert D. 2000. *Bowling Alone*. New York: Simon and Schuster; Verba, Sidney, Kay Lehman Schlozman, and Henry E. Brady. 1995. *Voice and Equality: Civic Voluntarism in American Politics*. Cambridge, MA: Harvard University Press.
- 7 Cnaan, Ram. 1999. *The Newer Deal: Social Work and Religion in Partnership*. New York: Columbia University Press; Cnaan, Ram A. 2002. *The Invisible Caring Hand*. New York: New York University Press; Ebaugh, H. R., and J. Chafetz. 2000. *Religion and the New Immigrants: Continuities and Adaptations in Immigrant Congregations*. Walnut Creek: Altamira Press.
- 8 Sikkink, David, and Edwin I. Hernández. 2003. *Religion Matters: Predicting Schooling Success Among Latino Youth*. Interim Reports (1). Notre Dame: Institute for Latino Studies, University of Notre Dame.
- 9 Warner, R. Stephen, and Judith G. Wittner. 1998. *Gathering in Diaspora: Religious Communities and the New Immigration*. Philadelphia: Temple University Press.
- 10 Putnam, Robert D. 2000. *Bowling Alone*. New York: Simon and Schuster.
- 11 Harris, Fredrick. 2003. "Ties That Bind and Flourish: Religion as Social Capital in African-American Politics." In *Religion as Social Capital: Producing the Common Good*, pp. 121-138. Waco, Texas: Baylor University Press.
- 12 Cnaan, Ram A., Edwin Hernández, and Charlene C. McGrew. 2005. *Latino Congregations in Philadelphia*. Unpublished paper. Center for the Study of Latino/a Religion at the University of Notre Dame.
- 13 The Religion and Politics Survey, 2000.
- 14 The Religion and Politics Survey, 2000.

- 15 Wuthnow, Robert. 1999. "Mobilizing Civic Engagement: The Changing Impact of Religious Involvement." In *Civic Engagement in American Democracy*, eds. M. Fiorina and T. Skocpol. Washington, D.C.: Brookings Institution Press.
- 16 One recent study of Christian congregations shows that low-income individuals engage in different types of civic skill-building activities when compared to higher-income members. For instance, the former are less likely to participate in administrative and financial organizations within the church that might help them to acquire civic skills. This suggests that there are limitations to what skills low-income members can acquire from church. See Phillip Schwadel. 2000. "Testing the Promise of the Churches: Income Inequality in the Opportunity to Learn Civic Skills in Christian Congregations," *Journal for the Scientific Study of Religion* 41 (3): 565–575.
- 17 2004 Latino/a Seminarian Survey
- 18 However, the lower number of social services provided by Catholic parishes can be accounted for by the fact that organizations like Catholic Charities play an important role in providing social services across America among Catholics. Also, Catholic parishes often create networks with other parishes to establish and support a faith-based organization that provides social services. The Resurrection Project is a Latino/a faith-based organization supported by a network of Catholic parishes. See www.resurrectionproject.org for further information.
- 19 Episcopalians, Lutherans, Methodists, Presbyterians, United Church of Christ, Disciples of Christ.
- 20 Of the 103 Catholics in the sample, 64% were Diocesan priests, 33% religious order priests, 2% lay person, and 1% woman religious.
- 21 Baptists, Pentecostals, Seventh-day Adventists, and non-denominational.
- 22 2004 Latino/a Seminararians Survey
- 23 From a consultancy document prepared for The Pew Charitable Trusts, 2000.
- 24 For an extensive discussion of these issues see, *Reconstructing the Sacred Tower* by Edwin I. Hernández and Kenneth Davis.
- 25 Faith Communities Project in Minneapolis/St. Paul, a capacity building program for faith-based organizations working in such areas as housing, day care, education, health care, and prison ministries, formed through a partnership of TURN Leadership Foundation, and the University of St. Thomas.
- 26 US Census Bureau, 2000.
- 27 Paral, Rob, Timothy Ready, Sung Chun, and Wei Sun. 2004. "Latino/a Demographic Growth in Metropolitan Chicago." In *Research Reports: A Series of Papers by the Institute for Latino/a Studies and Research Associates*. December, 2004, vol. 2.
- 28 Paral, Rob, Timothy Ready, Sung Chun, and Wei Sun. 2004. "Latino/a Demographic Growth in Metropolitan Chicago." In *Research Reports: A Series of Papers by the Institute for Latino/a Studies and Research Associates*. December, 2004, vol. 2.
- 29 See Jobs with Justice-Chicago website for more information at www.chicagojwj.org.
- 30 We define Latino/a faith based organizations as organizations whose leadership and primary serving population are majority Latino/a. In order to be faith-based, these groups also grew out of religious organizations and/or churches and have a faith component as part of their mission.
- 31 See www.esperanza.us for further information.
- 32 Dr. Edwin I. Hernández and Dr. Marciana Popescu.

- 33 Nueva developed the notion of a continuum of capacity which describes an organization's capacity within four levels of development, level one being the least developed and level four the most. An overall OAT score places an organization within one of those four levels. The OAT also provides more nuanced information such that a particular organization may have an overall score of 3.2 placing it at a level three but have a 1.5 score in resource development. In this way, the OAT identifies areas of weakness as well as strengths, informing training, technical assistance, and leadership development within each organization.
- 34 For a very helpful resource for churches exploring establishing a separate 501(c)(3) see Joy Skjegstad's book *Starting a Nonprofit at your Church*, Alban Institute Publication, 2002.
- 35 *Studying Congregations: A New Handbook*, eds. Nancy T. Ammerman, Jackson W. Carroll, Carl S. Dudley, and William McKinney, Nashville, TN: Abingdon Press, 1998.

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