



Catholic Schools in an Increasingly Hispanic Church

A Summary Report of Findings from the
National Survey of Catholic Schools Serving Hispanic Families

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THE *NATIONAL SURVEY OF CATHOLIC SCHOOLS SERVING HISPANIC FAMILIES* WAS POSSIBLE THANKS TO THE GENEROUS FINANCIAL SUPPORT OF SEVERAL ORGANIZATIONS, INCLUDING THE BOSTON COLLEGE ROCHE CENTER FOR CATHOLIC EDUCATION AND THE OUR SUNDAY VISITOR FOUNDATION, COMMITTED TO SUPPORTING RESEARCH AND INITIATIVES THAT LEAD TO A STRONGER CATHOLIC EXPERIENCE IN THE UNITED STATES.

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Introduction



“Catholic schools, which always strive to join their work of education with the explicit proclamation of the Gospel, are a most valuable resource for the evangelization of culture.”

—Pope Francis, *The Joy of the Gospel* (2013), n. 34

The National Survey of Catholic Schools Serving Hispanic¹ Families

In 2014 Boston College, in partnership with the Center for Applied Research in the Apostolate (CARA) at Georgetown University, published the first round of results from the *National Study of Catholic Parishes with Hispanic Ministry*.² This groundbreaking study, the first of its kind, provided crucial data about Hispanic Catholics in parishes, including information about the relationship between parishes, diocesan offices of Hispanic ministry, Catholic schools, and diocesan offices of Catholic education. The study has been instrumental in reshaping many conversations at all levels about Catholic ministry in the United States. It was clear from the responses and the positive reception of this study on parishes that Catholic pastoral leaders throughout the country wanted to know more about how Catholic schools were serving Hispanic families. There is no doubt that Catholic schools continue to be a major referent for identity in the American Catholic experience. As the Church in the United States becomes increasingly Hispanic, it is fair and responsible to ask: how are Catholic educational structures, particularly our schools, serving the next generation of U.S. Catholics, which is largely Hispanic?

Once again, Boston College stepped up to the challenge and embarked on what is to this date the most comprehensive effort to name realities, challenges, and possibilities in the world of Catholic schools in the United States as they adjust to cultural changes and new demographics. The *National Survey of Catholic Schools Serving Hispanic Families* was conducted in 2014 by the School of Theology and Ministry and the Barbara and Patrick Roche Center for Catholic Education, Lynch School of Education at Boston College, under the leadership of professors and researchers Dr. Hosffman Ospino and Dr. Patricia Weitzel-O'Neill. The survey was designed to study local, Catholic school-based, intentional practices to support Hispanic families and better educate their children in light of their religious and cultural heritage.

The study examined current policies and practices in Catholic schools identified by Catholic educational and ministerial leaders as directly serving Hispanic families. The ultimate goal of this timely exercise was to provide reliable data and insightful analysis to spark national,

regional, diocesan, and local conversations that lead to the strengthening of Catholic schools in the twenty-first century so they can better serve as vibrant and authentic instruments of the Church's evangelization mission in an increasingly Hispanic Church.

CATHOLIC SCHOOLS IN THE UNITED STATES IN THE 21ST CENTURY

Catholicism in the United States, from its very beginnings, has been shaped by the experiences of millions of immigrants and their descendants. New voices bring hope, fresh energy, and challenges that often require adjustments on the part of our ecclesial structures. In the 1800s and early 1900s, immigrants from Europe made incredible contributions to the American Catholic experience, particularly through Catholic schools. Today, immigrants and their children, mostly from Latin America but also from Asia and Africa, are transforming that experience. This is a unique opportunity for U.S. Catholics in the twenty-first century to reimagine the commitment to Catholic education in an increasingly Hispanic Church while building upon the best of our experiences and resources.

The Hispanic Catholic population has rapidly grown from being a small, practically unnoticed minority in various corners of the Church in the middle of the twentieth century (about 5% of the total U.S. Catholic population), mostly living in the Southwest with pockets of presence in larger urban settings, to being perhaps the most significant force transforming U.S. Catholicism in our day. More than 40% of all Catholics in the country are Hispanic. Even more interesting is the fact that approximately 60% of Catholics under the age of 18 are Hispanic. Of these, more than 90% were born in the United States.³

How are Catholic schools responding to these demographic changes and the challenge of educating the next generation of American Catholics? The National Catholic Educational Association (NCEA) reports that only 15% (296,186) of students enrolled in Catholic schools in 2013–14 and 15.3% (296,903) of students enrolled in 2014–15 were Hispanic.⁴ Given the latest

enrollment evidence, it is clear that of the total Hispanic school age population (approx. 12.4 million nationwide), only 2.3% (296,203) are enrolled in Catholic schools. The numbers are without a doubt sobering. Even under commendable efforts that have captured the imagination of Catholic pastoral and educational leaders at the national level, like the *Catholic School Advantage* led by the University of Notre Dame and local diocesan initiatives to increase enrollment of Hispanic children, the total enrollment of Hispanic children in Catholic schools remains almost stagnant.

Researchers, educators, and pastoral agents may be quick to question school leaders regarding such low enrollments of Hispanic students and the absence of more determined efforts to engage Hispanic families. While more can always be done, it is important to underline that the exponential growth of Hispanic Catholic school-age children, especially in the last two decades, has coincided with considerable challenges to the Catholic school educational system and a decline in its resources. The total number of Catholic schools in the country has decreased from more than 13,000 half a century ago to 6,568 in 2015. Total enrollment has followed suit, moving from nearly 5.2 million students to less than 2 million in the same period of time. During the last 15 years alone, student enrollment in Catholic schools has gone from 2.6 million in 2000 to 1.9 million in 2015. In the meantime, 26% of Catholic schools closed. This phenomenon has been more pronounced in urban neighborhoods during the last 10 years. Since 2005, enrollment in the largest 12 urban arch/dioceses in the country has declined by 30%.⁵

Multiple reasons have been identified as factors related to the closing of Catholic schools and the weakening of the Catholic educational network that once educated 55% of all Catholic children in the United States. Most of the reasons are largely associated with socioeconomic and demographic changes, and reasons vary from region to region. Cited most often by survey respondents are the increasing costs of Catholic education and the declining number of school-age children in Catholic families that traditionally benefitted from Catholic schools. Catholic schools in the not-so-distant past were run mostly by

vowed religious women who lived in small communities and convents, committed their lives to education as part of their mission, and worked practically without the expectation of wages. Today 97.2% of the teaching and administrative workforce in these schools is constituted by laywomen and men who require fair and just salaries and benefits.⁶

Other reasons for enrollment decline worth noting are the perception that Catholic identity is not sufficiently integrated into the curriculum and the instructional practices in these schools;⁷ an increasing disassociation between schools and parishes, bringing to an end a symbiotic relationship that for many decades yielded many fruits;⁸ and the acceleration of school closings in urban and inner city contexts—coupled with the closing of parishes—where predominantly immigrant and poorer Catholic families tend to live, and the negative impact of such closings.⁹ Not less important are the assorted dynamics that continue to impact the overall U.S. Catholic religious experience such as the decline in participation in parish life among contemporary Catholic families, the growing influence of secularism, and the negative effects of recent scandals. From 1965 to 2015, marriages in the Church decreased by 56%, from 352,458 to 154,450; Mass attendance shifted from 55% to 24%; and the number of infant baptisms went from 1.3 million to 713,302.¹⁰

Catholics in the United States are before a paradoxical reality that oscillates between decline and growth, trial and opportunity. Today we are 79.7 million Catholics compared to 48.5 in 1965. Most of the new Catholic faces are neither white nor from Western Europe. Hispanics are the largest group transforming the American Catholic landscape. But they don't do it alone. Asian Americans, African Americans, Native Americans, Euro-Americans, and a substantial presence of immigrant Catholics from Africa, the Caribbean, and other parts of the world are also making important contributions. One may then ask, so what is different this time? The answer is simple. At this time in history there is no absolute ethnic, cultural, or racial majority among U.S. Catholics. We are a church of "minorities" and we must all learn how

to be authentically Catholic under these circumstances. Together we must face the reality that despite major demographic growth, the resources that the Church has to meet the educational needs of the new generation of American Catholics are fewer and fewer.

More than imagining a return to a past that cannot be replicated or stretching resources to meet unrealistic expectations, it is time to imagine how to position Catholic schools to effectively serve the new Catholic populations in the United States. It is in this context that the findings from the first *National Survey of Catholic Schools Serving Hispanic Families* are presented.

RESPONDING TO THE NEED FOR RESEARCH ON CATHOLIC SCHOOLS AND HISPANIC CATHOLICISM

Current trends indicate that it is highly improbable to replicate the experience of the middle of the twentieth century, when more than half of all Catholic children attended Catholic schools. If all 1.9 million students in Catholic schools today were Hispanic, we would only be serving 15.3% of the entire school-age Hispanic population. If the goal were to enroll half of all school-age Hispanic children (6.2 million) in Catholic schools, based on today's enrollment patterns and the size of our schools we would need to build 14,428 new schools and have all 20,995 schools exclusively educating Hispanics!¹¹

Given the data associated with the striking growth of the Hispanic Catholic school-age population and the declining enrollment in Catholic schools, the Church must be realistic and plan creatively—and prophetically—to serve this demographic in the Church. It is a fact that more than 97% of school-age Hispanics, most of them possibly growing up in Catholic households, do not benefit from Catholic school education. Most do not benefit from Catholic education in our parishes either: only 10% of Hispanic children are enrolled in religious education programs in parishes with Hispanic ministry.¹²

Currently, 78% of Hispanic children attend predominantly minority schools, mostly in large cities in the West. Most go to hyper-segregated schools (90% to 100% minority). Segregated schools tend to be in poor neighbor-

“Catholic schools’ primary responsibility is one of witness.”

—Congregation for Catholic Education,
*Educating to Intercultural Dialogue
in Catholic Schools: Living in Harmony
for a Civilization of Love* (2013), n. 57.

hoods, have fewer resources to educate, and their performance is the lowest when compared with non-segregated schools.¹³ Hispanics have the highest school dropout rate compared to Asian, white, and black populations in the country.¹⁴ It is well known that poverty is a major factor reducing the possibilities of educational achievement among Hispanics.¹⁵ In 2014, 23.6% of Hispanics lived in poverty.¹⁶ While an improvement compared to 2012 when 25.6% lived in poverty, Hispanics still show the highest poverty rate among all demographic groups in the country. Catholic educators and pastoral leaders need to be aware of the fact that about a third of all Hispanic children live in poverty.¹⁷

Whether our energy as U.S. Catholics reflecting about Hispanic children concentrates exclusively on the education they can receive in Catholic schools or the realities that the vast majority of them (97%) have to face while attending public schools, one thing is certain: the entire Catholic community in the United States must acknowledge that the education of the next generation of American Catholics may be in peril.¹⁸

Given these realities at this historical juncture, it is imperative to ask: how can we best strengthen and use our current resources (i.e., schools, teachers, buildings, parishes, dioceses, foundations, organizations, universities, etc.) to respond to the educational needs of Hispanic Catholic children and youth? The answer requires a major analysis of current realities, the development of appropriate action plans, and the commitment to change.

A Snapshot of Participating Schools

Regional alignment for school respondents matches the four regions utilized in the *National Study of Catholic Parishes with Hispanic Ministry*¹⁹ to provide a consistent platform for future analysis based on the two research efforts. Most parishes with Hispanic ministry in the United States are located in the South and the West (61%) with a smaller group represented by the Northeast and Midwest (39%). The Catholic schools surveyed share a similar geographical distribution. Of the total, 63% of the schools are located in the South and the West, while 37% are located in the Northeast and Midwest. This is consistent with the distribution of the Hispanic Catholic population in the United States, yet it is different from the distribution of most Catholic schools and parishes.

Nearly two-thirds (61.3%) of all Catholic schools are concentrated in the Northeast and Midwest regions as defined in this report.²⁰ Yet the larger percentage of those schools identified as serving Hispanic families is in the South and the West where the Catholic population is growing fast, particularly school-age Hispanics. While 53.6% of Hispanics in the South and 61.4% in the West self-identify as Catholic,²¹ these are also the regions of the country with the fewest resources to meet the needs of Hispanic Catholic families.

Most Catholic schools are located in those regions (Northeast and Midwest) where Catholicism flourished during the nineteenth and early twentieth centuries, but today is experiencing some decline. This observation does not suggest that in the regions experiencing Catholic demographic decline Hispanics are absent. On

the contrary, tens of thousands of Hispanic families, among other ethnic groups, are bringing new life to parishes and dioceses. It is estimated that between 2000 and 2010, the Hispanic population increased by 33% in the Northeast and 49% in the Midwest, often exceeding the capacity of existing parish resources. However, total enrollment of Hispanic children in Catholic schools in these regions—11.2% in the Northeast and 7.9% in the Midwest²²—does not reflect the population shifts.

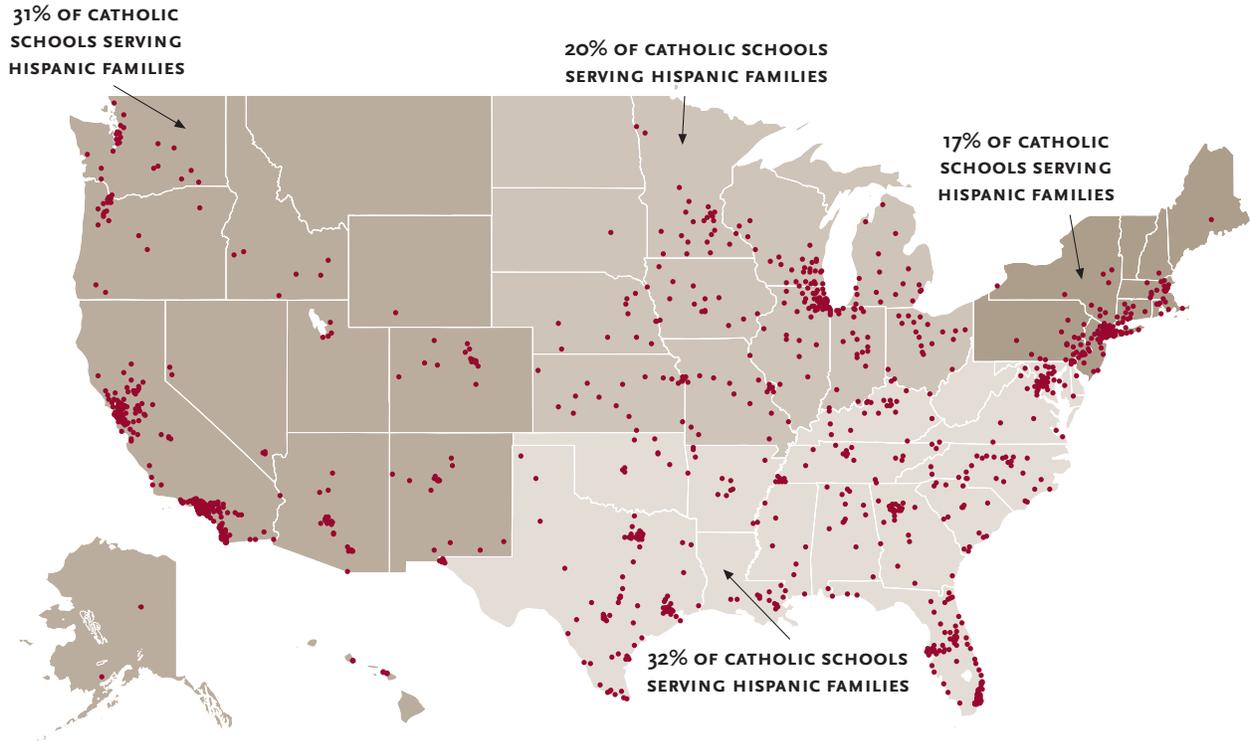
These changing demographics are challenging and ever present. Observations of responding principals are quite illuminating. One principal observed: “The Hispanic community feels somehow ‘separate’ from the rest of the Church. There is a co-existence of sorts....” Another indicates that the reason Hispanic families are not enrolled is, “Because we cannot provide ESL classes, and the students have to be fluent in English to be able to succeed.” Another principal echoes a common concern: “The Spanish-speaking community is very connected and involved in the parish. Many see the Catholic school as an elite option.” And finally this observation suggests the real test: “A challenge is when the demographics of the parish have changed over time, and now the school looks different than it did 10 years ago. Change is hard for everyone, especially adults...people are afraid of people’s difference. How do you help a community see the value of other?”

Many individual proactive Catholic schools are meeting the needs of Hispanic families, yet there are significant differences across regions when comparing availability

TABLE 1
REGIONAL DISTRIBUTION OF ALL CATHOLIC PARISHES AND CATHOLIC SCHOOLS IN THE UNITED STATES, PARISHES WITH HISPANIC MINISTRY, AND CATHOLIC SCHOOLS SERVING HISPANIC FAMILIES

REGION	ALL CATHOLIC SCHOOLS	CATHOLIC SCHOOLS SERVING HISPANIC FAMILIES (SAMPLE: 1,488 SCHOOLS)	ALL PARISHES	PARISHES WITH HISPANIC MINISTRY
NORTHEAST	25%	17%	24%	15%
MIDWEST	36%	20%	37%	24%
SOUTH	22%	32%	22%	38%
WEST	17%	31%	17%	23%

SAMPLED SCHOOLS BY REGION



THE **NORTHEAST** REGION INCLUDES CONNECTICUT, MAINE, MASSACHUSETTS, NEW HAMPSHIRE, RHODE ISLAND, VERMONT, NEW JERSEY, NEW YORK, AND PENNSYLVANIA.

THE **MIDWEST** REGION INCLUDES ILLINOIS, INDIANA, MICHIGAN, OHIO, WISCONSIN, IOWA, KANSAS, MINNESOTA, MISSOURI, NEBRASKA, NORTH DAKOTA, AND SOUTH DAKOTA.

THE **SOUTH** REGION INCLUDES DELAWARE, THE DISTRICT OF COLUMBIA, FLORIDA, GEORGIA, MARYLAND, NORTH CAROLINA, SOUTH CAROLINA, VIRGINIA, WEST VIRGINIA, ALABAMA, KENTUCKY, MISSISSIPPI, TENNESSEE, ARKANSAS, LOUISIANA, OKLAHOMA, AND TEXAS.

THE **WEST** REGION INCLUDES ARIZONA, COLORADO, IDAHO, MONTANA, NEVADA, NEW MEXICO, UTAH, WYOMING, ALASKA, CALIFORNIA, HAWAII, OREGON, AND WASHINGTON.

of schools and the Hispanic student population. And as we observed earlier, the majority of Catholic schools are located in the Northeast and Midwest and yet these are the two regions where Hispanic enrollment is the lowest. In the South and the West, serving Hispanic children does not seem to be an option since this is the dominant student population, yet the number of Catholic schools and resources is very limited.

SCHOOL TYPES, AFFILIATIONS AND FACILITIES

Most responding school leaders are associated with pre-K–8 elementary schools, with only 6% serving in secondary schools. Ninety-four percent reported some form of association with at least one parish while 16% noted an association with two or three parishes and 12% with four or more parishes. As expected, the majority of

responding schools (91%) are responsible to their arch/dioceses. The remaining 9% are independent or sponsored by a religious order. The vast majority of respondents (99%) reported the presence of an arch/diocesan office of Catholic education and 72% reported the existence of an arch/diocesan office for Hispanic ministry. Catholic schools exist in communion with the arch/bishop and are expected to work collaboratively with the arch/diocese. Key central offices are important and can be a source of support and direction for Catholic school leaders.

The majority of schools in the West and the South were established in the 1950s while in the Northeast and Midwest the median start date was between 1917 and 1924. This illustrates important regional differences regarding the age of these schools and their facilities.

REASONS FOR HOPE

There is no doubt that most Catholic parents want to pass on the gift of the Christian faith to the next generation and want to do it while their children are prepared in the best possible way to succeed in life. For centuries, Catholic schools have been among the strongest allies of Catholic families in the United States to achieve these goals. The still strong-number of Catholic schools in the United States reminds us of their incredible potential. These institutions are uniquely positioned to play a major role in the lives of school-age Catholics and their families in our day. They have already done it. Not long ago, millions of immigrants from Europe arrived in the United States in the nineteenth and early twentieth centuries with the hope for a more fulfilling life and better opportunities to live their human existence to the fullest. One of their first concerns was to procure the best possible education for their children. Catholic schools became instrumental in giving millions of Catholic children a strong grounding in the faith and the tools to succeed in society. Commitment to Catholic education ultimately meant a stronger Church and a stronger society.

The greatest treasure that our Catholic families have is their children. As the Catholic population in the United States grows steadily, thanks mainly to the Hispanic presence, the number of Catholic children in the country has never been larger. Most of these children are Hispanic. The least Catholic families expect from their church, as well as from its educational institutions, is that the treasure they cherish most dearly—their children—be joyfully embraced and intentionally cultivated. The hope of Catholic families for their children today, millions of them immigrant and Hispanic, coincides with that of Catholic families in previous generations: an education that provides a strong grounding in the faith and the tools to succeed in our contemporary society. Commitment to a Catholic education of Hispanic children now will ultimately mean a stronger Church and a stronger society in the rest of the twenty-first century.

THE NEED FOR A DIFFERENT CONVERSATION ABOUT CATHOLIC SCHOOLS

Among the temptations of our contemporary culture is to approach complex realities and questions with somewhat simplistic interpretations or quick “solutions.” Both approaches lead to frustration. They treat complex realities and questions as problems rather than opportunities. The question of how Catholic schools in the United States can better serve Hispanic Catholic families is very complex, and it is in this complexity that lie the opportunity and

the promise. When reflecting about the mission and role of our schools in an increasingly Hispanic Church, many Catholic educational and ministerial leaders often get entangled in conversations about single issues such as finances, personnel, curriculum, enrollment, facilities, or governance, among others. Soon we all realize that there is no “magic bullet.” For instance, to speak of enrollment demands a necessary conversation on school vitality: how strong are the Catholic schools where we are asking Hispanic families to send their children? To speak of personnel invites a discussion about professional training and the development of intercultural competencies: what are we doing to train the next generation of Catholic educational leaders and faculty to advance the mission of the Church in our culturally diverse context? Who are we training? To speak of outreach and marketing requires an honest assessment of the relationship between schools and parishes with large Hispanic populations: do our targeted enrollment plans include strategies to work with pastoral leaders in Hispanic ministry? Do parish and diocesan leaders in Hispanic ministry work in collaboration with Catholic school leaders? This report calls for a renewed approach to these realities in their complexity. This requires that we engage as many voices and perspectives as possible.

There are many partners involved in the conversation about the present and future of Catholic schools in the United States: educators, dioceses, universities, philanthropists, ministers, etc. But one partner that often goes unnamed or is seldom engaged in the conversation is the Hispanic family. The *National Study of Catholic Parishes with Hispanic Ministry* (2011–14), upon which this present study builds, heard from pastoral leaders working in Hispanic ministry that Hispanic families and the leaders in their communities want to participate more actively in conversations about Catholic education. However, these families and their children are often treated as passive recipients of a benefit that someone else gives them rather than being heard as equal partners shaping the next phase in the history of Catholic education in the United States. It is true that many Hispanic Catholic families cannot afford the costs of educating their children in our Catholic schools. But many can. And many more would be open to exploring ways not only to send their children to these institutions but also to supporting Catholic education because of its intrinsic value. Engaging more families, pastoral leaders, and educators who are Hispanic in our conversations about Catholic schools (and Catholic education in general) will lead to an increased sense of Christian stewardship that promises to yield many fruits in this century.

About the Study

METHODOLOGY

The initial database for Catholic schools serving Hispanic families, created in June 2014, is based on the research associated with the *National Study of Catholic Parishes with Hispanic Ministry*.²³ This study found that the majority of parishes with Hispanic ministry are located in the South (38%) and the West (23%), with only 15% in the Northeast and 24% in the Midwest. The schools selected for the *National Survey of Catholic Schools Serving Hispanic Families* were predominantly elementary and initially identified as having a direct relationship with parishes with Hispanic ministry, administratively and/or geographically. This original database yielded more than 1,500 Catholic schools nationally. The research procured contact information including principal names, postal addresses, and e-mail addresses. Updates to the database included notations of changes in leadership and the removal of recently closed schools.

Identified schools were organized by arch/diocese and represented more than 150 Catholic arch/dioceses, about 85% of the 178 Latin Rite Catholic arch/dioceses in the United States. Superintendents of Catholic schools (equivalents) in identified arch/dioceses were individually contacted and invited to amend the school list by adding omitted schools or removing closed schools. Also, superintendents were invited to encourage survey participation by school leaders in their arch/dioceses. The final survey sample included 1,488 Catholic schools, or 22.7% of all Catholic schools in the U.S.

In June 2014 school principals (or their equivalents) received, electronically, a formal invitation to participate in the study and a link to the survey. All responding principals signed a consent form and all survey mailings were followed with monthly electronic reminders, a paper postcard in September 2014, and some follow-up phone calls to answer participants' questions regarding the electronic platform. Data collection closed in November 2014. The

survey was designed by the principal investigators and hosted by Boston College on a secure site using Qualtrics. The Boston College Institutional Review Board approved all materials and research activity.

In total, 656 schools responded to the survey, representing 44% of all schools in the study sample and about 10% of the current 6,568 Catholic schools in the country. These responding schools are located in 130 arch/dioceses, which comprise about 73% of all Latin Rite Catholic dioceses in the United States, serving approximately 9% of the overall U.S. Catholic school population (174,000 students).

The survey design focused on the collection of descriptive information regarding demographic and educational facts that would yield realistic and illustrative results. Many of the questions focused on objective data such as enrollments or tuitions; other questions asked for listings of services, programs, and initiatives as well as respondents' perceptions regarding the status of reported programs and initiatives. This data highlights the critical characteristics of parochial and independent Catholic schools which are identified as serving Hispanic families.

The characteristics described include: elements of an inclusive Catholic culture; curricular, instructional, and liturgical practices; governance structures and practices; intercultural competencies of leadership and staff; support provided by arch/diocesan offices and parishes, especially through Hispanic ministry; and mechanisms of collaboration between parishes and schools. Each of these is viewed as a key descriptor of the attributes of an effective Catholic school that seeks to serve and engage Hispanic families.²⁴ Equally important is the data pertaining to the purposeful management of enrollment, marketing, and financial assistance strategies, central to the business of Catholic schools. ■

Section I: Leadership and School Culture



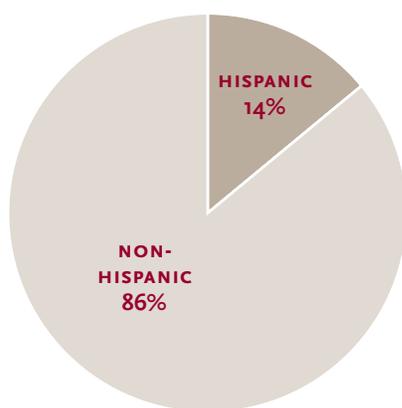
“Promote the inclusion of different ethnic and cultural perspectives in the curricula of elementary, middle, and high schools. Involvement of Hispanic professionals as mentors and the hiring of more Hispanic teachers can be particularly effective in this effort.”

—USCCB, *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry* (2002), n. 55.4.4

The Principal

Serving as both the faith and instructional leader, the principal is also responsible for: the oversight of all school personnel, ensuring academic growth, establishing support networks, and sustaining the operational vitality of the school. The majority of respondents identified as principals while a few identified as presidents or heads of schools. This profile focuses on all respondents who are referred to as the principals.

FIGURE 1
RESPONDING PRINCIPALS WHO SELF-IDENTIFY AS HISPANIC AND NON-HISPANIC



Respondents were mostly female (70%) and ranged in age from 25 to over 65, with the most common range from 55-64, (39%). A smaller percent (13%) reported being 65 or older while only 6% are age 25-34. This suggests that 52% are near or at retirement age. The majority of these principals (91%) are U.S. born while the remaining 9% were born outside the U.S., including 3% born in a Hispanic country (most commonly Mexico). This group is well educated, with 93% reporting they earned graduate-level degrees and 7% bachelor degrees. And when asked to provide their ecclesiastical status, 89% identified as lay, 10% as a religious sister, and 1% as a priest or deacon.

INTERNATIONAL EXPERIENCES

When asked about international experiences, only 25% of all respondents reported living or working in another country. Of those, 17% lived in Latin America or Spain for

at least one year. Other noted experiences included: being born and raised in a Hispanic country, participating in brief mission trips, and language-immersion programs.

LANGUAGE PROFICIENCY

Among all respondents, 17% speak Spanish fluently. In the West, 28% reported fluency contrasted with the Midwest where only 8% of principals are fluent and the Northeast with only 11%, while the South is 17%. For principals who identify as Hispanic, the reported percentage for fluency rises to 75%.

CULTURAL COMPETENCY

Only 17% percent of responding principals participated in training related to Hispanic ministry and theology while 83% have not. Such training for this small group most commonly occurred through arch/diocesan workshops (78%) or non-credit courses (56%).

A larger percent (23%) of respondents received training related to cultural competency and Hispanic Catholics. Over half (51%) reported participating in professional development activities, such as workshops, conferences, or seminars. The arch/diocese was cited as the host for these opportunities by 23% of respondents. Topics for training included diversity, Hispanic/Latino culture, recruitment and retention of Hispanic families, and Hispanic spirituality. University classes focused on cultural competency were completed by 21% of respondents as part of degree programs or as standalone courses. Further, 9% of leaders mentioned specific programs such as Notre Dame's Latino Enrollment Institute or Boston College's TWIN-CS Academy (information regarding TWIN-CS is on page 19). A few principals reported expanding cultural competency through on-the-job learning, personal study, and travel to Hispanic countries.

RELATIONSHIP BETWEEN PRINCIPAL DEMOGRAPHICS & SCHOOL CULTURE AND ENVIRONMENT

The survey included a series of questions asking principals about their school's efforts to integrate Spanish language and/or Hispanic culture into school signage, symbols, rituals, and programming. Overall responses are reported in *Section II. Students and Their Families* and

demonstrate that less than one-third of respondents intentionally integrate the signs, symbols, prayers, or liturgies representing Hispanic language and culture.

- 21% display prominent school signage in Spanish and English.
- 25% report prominent school symbols are intentionally culturally diverse and inclusive.
- 35% share school prayers in Spanish and English.
- 36% report school liturgies include Spanish language components.

However, the percentage of schools engaging in these activities varied based on leaders' self-reported cultural competency and language fluency. Specifically, principals who reported prior cultural competency training or Spanish language fluency were substantially more likely to have schools that included one or more of the characteristics above.

THE HISPANIC PRINCIPAL

Overall, 14% percent of surveyed principals self-identify as Hispanic or Latino(a). Principals in the West (24%) and South (15%) were more likely to identify as Hispanic/Latino(a) than those in the Northeast (8%) and Midwest (5%). The most common age range for this group is 35-44 (32%) and the majority are women (80%) and were born in the U.S. (77%). There are few differences when Hispanic principals are compared to non-Hispanic principals. Two differences of note are that a larger percentage of Hispanic principals have lived abroad (37% compared to 24%) and a greater percentage have received cultural competency training in Hispanic ministry and theology (23% to 16%).

The chart below demonstrates the differences among principals who are Hispanic and those who are not.

TABLE 2
A PROFILE OF HISPANIC & NON-HISPANIC PRINCIPALS

	NON-HISPANIC PRINCIPALS 557 RESPONDENTS	HISPANIC PRINCIPALS 94 RESPONDENTS
DEMOGRAPHICS		
MOST COMMON AGE RANGE	55-64 (INCLUDES 40% OF NON-HISPANIC PRINCIPALS)	35-44 (INCLUDES 32% OF HISPANIC PRINCIPALS)
BORN IN THE U.S.	93%	77%
FLUENT IN SPANISH	8%	75%
MALE	31.5%	20%
FEMALE	68.5%	80%
EDUCATION AND TRAINING		
EXPERIENCE LIVING INTERNATIONALLY	24%	37%
HOLDS A GRADUATE-LEVEL DEGREE	93%	92.5%
RECEIVED TRAINING ON HISPANIC MINISTRY AND THEOLOGY	16%	23%
RECEIVED TRAINING ON CULTURAL COMPETENCY RELATED TO HISPANIC CATHOLICS	23%	22%
PROFESSIONAL EXPERIENCE		
MEDIAN YEARS AS PRINCIPAL OF CURRENT SCHOOL	4	2
WORKED IN MINISTRY AT PARISH LEVEL	47%	48%
WORKED IN MINISTRY AT ARCH/DIOCESAN LEVEL	11%	6%

The Principal's Team

TEACHING STAFF

Teachers are the front line of the school and key to the success of each student, as they form the curriculum and instructional teams. As expected, the size of a school's teaching staff varied with enrollment counts. The largest schools employ over 85 full-time teachers while some of the smallest schools retain less than five full-time teachers. Overall, the reported average is 20 teachers (17 fulltime and 3 parttime) and 4 instructional assistants.

HISPANIC/LATINO IDENTITY

Among surveyed schools, the highest percentage of teachers who identify as Hispanic is in the West and the lowest percentage is in the Midwest. See listing below:

TABLE 3
PERCENTAGES OF TEACHING STAFF
WHO ARE HISPANIC/LATINO(A)

	FULL-TIME TEACHERS	PART-TIME TEACHERS	INSTRUCTIONAL ASSISTANTS
ALL REGIONS	12%	13%	10%
NORTHEAST	7%	13%	10%
MIDWEST	4%	5%	7%
SOUTH	13%	12%	9%
WEST	26%	26%	13%

TARGETED RECRUITMENT OF STAFF

Respondents recognize the need to hire Hispanic teachers staff, and preferably those who are bilingual (English/Spanish). Seventeen percent of schools surveyed use intentional strategies to recruit bilingual staff. This approach is more common in the West (27%) and Midwest (18%) than in the Northeast (13%) or the South (11%).

Descriptions of these bilingual staffing strategies included: targeting Spanish-speaking job candidates by adding "bilingual preferred/required" to job postings (29%) and considering the ability to speak Spanish during the hiring process (9%). Résumés are screened for bilingualism, or interview questions inquire about language skills. Occasionally mentioned strategies included publicizing in the Hispanic community, word-of-mouth recommendations for potential hires, and posting jobs in Spanish.



PROFESSIONAL DEVELOPMENT FOR SECOND LANGUAGE ACQUISITION

Also recognized is the need to support second language acquisition and an average of 26% respondents reported providing staff with professional development opportunities. This was most likely in the Midwest (38%), followed by the West (35%), the South (23%), and the Northeast (17%).

School leaders most frequently described these opportunities as providing financial support for professional development, including language classes. However, most did not elaborate on the frequency of use or the effectiveness of this approach. Other strategies listed included: access to language-learning software, such as Rosetta Stone or Transparent Language; ELL/ESL pedagogical training; language instruction led by the school Spanish teacher, school personnel, or parish staff; courses at area colleges; and professional development through the public school system.

GOVERNANCE

Effective school governance is vital to the success of an excellent school.²⁵ While school leaders, faculty, and staff are essential to Catholic schools, their work is either supported or inhibited by current governance structures. The majority of responding schools (84%) have a governing board, with 69% reporting advisory boards and 16% reporting consultative boards. This data mirrors the national picture.²⁶ In this structure, the canonical leaders, most often pastors, are actively involved in the governance and are solely responsible for final decisions.

These boards assist with advice. A small percentage of schools (10%), all sponsored by religious orders, reported other governing models: 4% report to boards of trustees and 6% report to boards of limited jurisdiction—or boards of lay leaders with official authority over school policy, finances, and governance.²⁷

Currently in some arch/dioceses, new models are emerging, allowing pastors to participate in the life of the school while lay boards assume authority and the responsibilities of policy development and holding school leaders accountable. The steady decline in the number of priests in the country requires a reassessment of the role of the pastor in the life of the school. For instance, the number of parishes without resident pastors has steadily increased in recent years. Today 20% of all U.S. parishes are without a resident pastor.²⁸ An immediate consequence is the increasing number of parishes and schools being consolidated, thus giving rise to new governance models where multiple parishes share one pastor, one board, and sponsor one school. Twenty-eight percent of responding schools are supported by two or more parishes. Fifteen percent of respondents reported school mergers or realignments, with the most of these (53%) in the West and the South. About half of these realignments occurred between 2008 and 2015. This pattern mirrors national trends reported by the NCEA,

which recently identified 12% of all schools in the country as inter-parish schools.²⁹

Governance boards are a critical voice and component of leadership. Membership should be diverse and represent the population served.³⁰ On average the boards of responding schools have nine members, with a few schools indicating boards of more than 30 members. Only 23% of these boards have three or more members who self-identify as Hispanic/Latino while 33% have one or two members, and over 35% indicate no member is of Hispanic/Latino background.

Securing a diversity of voices on the board increases the level of awareness about issues that ordinarily may not be evident. For example, when asked if specific targeted financial/enrollment activities for Hispanic families are undertaken by the board, only 1 in 4 schools responded “yes.” Most of these few schools (36%) are located in the South and the smallest percentage (14%) in the Northeast. When asked whether their local arch/dioceses encouraged the recruitment of Hispanic board members, the majority (58%) responded that they “did not know” and only 7% answered “yes.” Nonetheless, several principals reported that the Catholic school office was most likely to provide recruitment programs for Hispanic board members.

Catholic School Culture(s)

Catholic schools are called to be spaces with a robust Catholic culture and worldview that is evident in all curriculum and instruction...and fosters the desire to seek wisdom and truth with a preference for social justice.³¹ Students and families also bring their own cultural worldviews and thus the school becomes a place where the cultures of the Church and the community meet. Culture is manifested in signs, symbols, and ways of thinking and behaving. Key areas in which the cultural commitment to mission is often visible are the expressions of genuine hospitality extended to all families and a curriculum rooted in Gospel values. Culture is mediated by the practices, convictions, symbols, and languages of those who embody it. Accordingly, this research examined

the extent to which Hispanic cultures are intentionally acknowledged, integrated, and celebrated in Catholic schools serving Hispanic families. The environmental signs and symbols, liturgical/worship practices, and programming to support and welcome Hispanic families in the school community were explored with respondents.

SIGNS AND SYMBOLS

Upon entering a school, the guest is surrounded by signs and symbols, often revealing identity and mission. One-fourth (25%) of responding principals report that prominent school symbols are intentionally culturally diverse and inclusive. And in 21% of responding schools, school signage is displayed in Spanish and English.

WORSHIP LIFE

When asked about prayer and liturgical experiences, more than one-third of respondents (36%) reported the inclusion of Spanish-language components in school liturgies, and that school prayers are written and shared in Spanish (35%). Overall, 60% reported that school liturgies and prayers reflect and embrace the Hispanic culture in some ways.

Principals and school leaders who are fluent in Spanish, have participated in Hispanic ministry and theology training, or have participated in cultural competency training to work with Hispanic Catholics in the United States were substantially more likely to say that their school's liturgies included Spanish-language components and that prayers are written and shared in Spanish.

ACADEMIC CULTURE

An inclusive academic culture is central to creating a culture of welcome and is marked by intentional programming to support and advance a diverse student population. Catholic schools often build on the principles of Catholic social teaching, which emphasizes human dignity and the common good, to develop service delivery systems that welcome all students. An inclusive approach is necessary where service delivery is integrated into the “heterogeneous school community” and where students’ needs are met in ways that keep them included rather than in manners that exclude them.³² A principal reported: “We think that parents want their kids to have roots and wings. Therefore we offer our immersion program in Spanish/English...Hispanic families/students are interested in a school that offers Spanish and other Hispanic cultural events that the children will not lose their roots.” This approach is the ideal. Yet our research reveals the predominant model among responding Catholic schools is not necessarily one of integration but one that relies on separation and an assumption that a second language is a deficit.

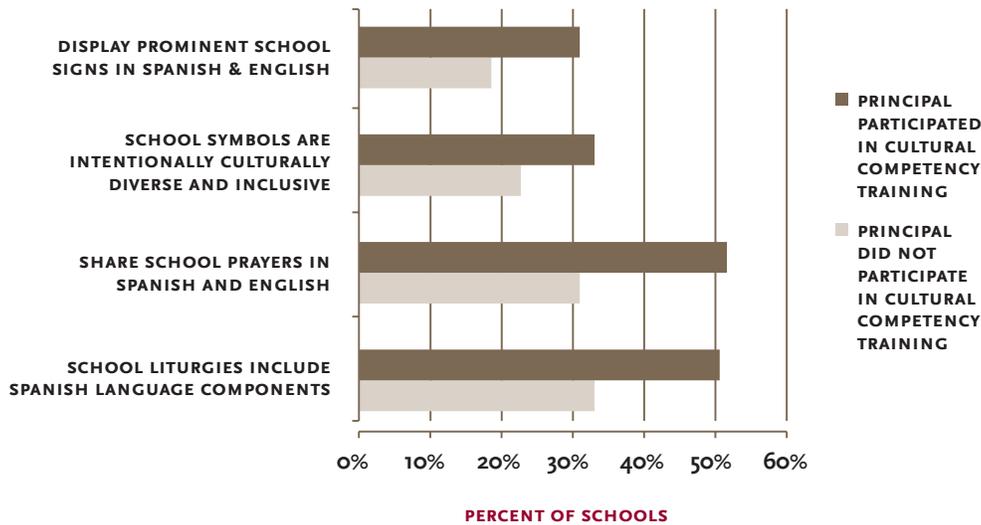
Over half of the respondents (58%) reported offering at least one or more programs for students who spoke Spanish at home. No one program was offered by all respondents but rather several programs were cited including: tutoring (43%), remedial instruction (40%), before- and after-school instruction (20%), pull-out programs for every grade (17%), and English as a foreign language programs (14%). Forty percent reported in-class assistance and 13% noted other programming. Only

4% of respondents indicated participation in a bilingual program, which research shows is one of the better instructional models for ensuring academic achievement for pre-K – 8 grades.³³ Regionally, responding schools in the Northeast report the highest percentage (50%) for remedial instruction initiatives, 30% for second-language programs, and 26.7% offer pull-out programs. Only 20% of respondents in the Midwest provide before- and after-school instruction for students who speak Spanish at home. In the West almost half (46%) offer tutoring and 44% of respondents provide in-class assistance to this student population.



Respondents who indicated “other” available programs shared a variety of approaches while others explained that there is no need to provide such programs because the majority of their Hispanic students are bilingual and speak English. Alternatively, some respondents reported the requirements for Spanish classes and others described the use of Title I funding to support initiatives such as extended-year summer programs or extra tutoring. The use of instructional software (e.g., Rosetta Stone, Tell Me More) was noted as well as reading/resource programs and partnering with public schools for ELL services.

FIGURE 2
ACTIONS TO INCORPORATE SPANISH LANGUAGE AND HISPANIC CULTURE
% OF RESPONDENTS ENGAGING IN EACH ACTIVITY



SUPPORTING FAMILIES

Environments with little or no sense of welcome or acceptance lead to conditions where community members feel disconnected and marginalized. Unknowingly, some Catholic schools exhibit what has been described as a “chilly climate” when hosting Hispanic families. Study respondents reported a number of programming efforts designed to create responsive school cultures and enhance enrollment among Hispanic families. Targeted programs to intentionally create a sense of community for Hispanic families are cited as a desired strategy. One principal reported: “The school for its part needs to work on providing a culturally welcoming environment and move Hispanic parents into positions on the school board and parent guild that give the Hispanic population a voice in the school.” Another principal shared: “At our school we have started a Spanish PTO....” Other respondents refer to positive responses to personal invitations, presenting information in Spanish and English, and being and speaking at Spanish Masses.

When asked directly about support for Hispanic families and the provision of bilingual materials, the responses varied. Overall, schools reported providing bilingual liturgies (21%), second-language classes for families

(7%), and other initiatives (14%). These other initiatives included: prominent school signage displayed in Spanish and English; hosting Hispanic religious and cultural celebrations on occasions such as the Feast of Our Lady of Guadalupe, *Día de los Muertos*, or *Cinco de Mayo*; international/Spanish masses; specific parent programs such as parent teacher organizations in Spanish. Respondents were also asked if a language-development program was provided for families for whom language is a barrier. Some variations of these programs are offered at 31% of respondents’ schools. Other school leaders indicated that the school offers language-development programs through their affiliated parish, but not directly by the school.

Clearly, based on these examples, there are sincere intentions to create more inclusive environments; however, it they appear to be in only a small percentage of the responding schools. Since a key defining characteristic of Catholic education is to create educational communities of persons and genuine communities of faith,³⁴ these findings reinforce the need to actively welcome more Hispanic families into Catholic schools and to collaborate with them to achieve genuine intercultural community.

TWIN-CS

Two-Way Immersion Network for Catholic Schools

TWIN-CS is a major initiative profoundly transforming how Catholic schools serve culturally and linguistically diverse students. Former monolingual schools recognize today that bilingualism is an asset and acknowledge that the Two-Way Immersion (TWI) model provides an opportunity to “reflect the values of Catholic social teaching, emphasizing human dignity, the common good, and a preferential option for the marginalized.”³⁵

TWI education aims at achieving the following three goals:

1. Academic excellence
2. Bilingualism and biliteracy
3. Cross-cultural appreciation³⁶

Student populations are balanced among students whose native language is English and those whose mother tongue is the paired target language, typically Spanish. Students are grouped together, simultaneously building content knowledge while developing bilingualism and biliteracy.

Boston College, through the Roche Center for Catholic Education in the Lynch School of Education, launched TWIN-CS in 2012 with 11 member schools. Today 17 schools located in 11 states are part of the network, constituting 94% of all TWI Catholic schools in the United States.

Led by a design team of Boston College faculty, Roche Center professionals, and doctoral students, TWIN-CS schools have introduced a bilingual classroom to a new grade level each year. School-based implementation teams of faculty, administrators, and parents lead the school-level conversion, supported by the BC Design Team operating as the connecting hub. School teams receive extensive professional development, including an annual weeklong Summer Academy, webinars, and an experienced local professional to serve as a mentor. Mentors are local university faculty or current administrators in bilingual schools and become key school partners for the journey.

During the academic year 2014–15, more than 900 students in 18 U.S. cities attended Catholic schools designed to achieve the TWI goals. TWIN-CS member schools have reported on average a 13% growth in enrollment over the last two years.

TWIN-CS SCHOOLS IN THIS NATIONAL STUDY

Ten TWIN-CS schools participated in this study and their responses clearly stand out, especially in two key areas: assessing school culture and stewardship strategies.

Beyond offering a dual-language program, all of these schools cultivate an environment that integrates Spanish language and Hispanic identity. Prayers are written and shared in Spanish, prominent school signage is displayed in both Spanish and English, and school liturgies and prayers reflect and embrace Hispanic culture. In comparison, only 35% of respondents in non-TWIN-CS schools write and share prayers in Spanish and only 21% display prominent school signage in both languages.

Compared to schools not in the network, TWIN-CS schools enroll a higher number of Hispanic students and employ a larger percentage of instructional staff who self-identify as Hispanic: 44% of full-time and 33% of part-time teachers in these schools are Hispanic. Only 12% of full-time and 13% of part-time teachers in the responding schools not affiliated with TWIN-CS self-identify as Hispanic. All TWIN-CS schools are intentionally committed to improving their staff’s ability to communicate in both English and Spanish. Six of the 10 in this study employ targeted recruitment for bilingual staffing.

The majority of TWIN-CS schools have structures in place to recruit students and provide financial support for those admitted. Seven out of 10 have an enrollment plan and all the schools independently provide need-based tuition assistance. Half reported that Hispanic families also receive non-need-based tuition assistance or scholarships. Additionally, nine of 10 provide support for Hispanic families who want to apply for financial aid. The majority of students in these schools receive some form of tuition assistance, which points to the commitment of these institutions to serve the most needed while running successful operations.

The Difference that TWIN-CS Schools Make

ST. MATTHEW SCHOOL IN PHOENIX, AZ

St. Matthew School in Phoenix, AZ, a vibrant institution since 1943, was at a crossroads in 2009: facing only 159 students, closing was a real possibility. Most students were Latino, mirroring the population of the neighborhood, city, and region, but the school was not serving them well. Gena McGowan, the principal, recognized the need for programmatic change. After major discernment, St. Matthew became a two-way immersion (TWI) school. Three things changed. First, all students would learn to read, write, and speak in both English and Spanish. Second, an innovative instructional structure for developing students' academic content knowledge would be developed. Finally, fostering the building of true community between the native English-speaking students and the native Spanish-speaking students would be a priority.

St. Matthew implemented TWI in kindergarten and added a grade each year. In 2013 they became one of the founding schools of TWIN-CS. Today grades K-6 are all bilingual. The population of the school has grown to over 200 students (25%) and the principal reports "test scores are going up each year." Students proudly speak two languages, and serve as ambassadors of welcome and encouragement. Families realize that St. Matthew's bilingual seeds will blossom into an advantage as students move toward higher education.

RISEN CHRIST, MN

Risen Christ in Minneapolis, MN, advances its mission by the implementation of two-way immersion. During the last decade, the Catholic school's student population steadily grew in its diversity. In 2013 76% of its students spoke languages other than English as their native tongue. School leaders were intent on finding the best methods to support the academic experiences of students learning English. The search led Risen Christ to apply to the Two-Way Immersion Network for Catholic Schools, which allowed it to reaffirm its commitment to accessibility for all families.

The school launched its first bilingual classroom in 2014. Today children excel as students in Spanish and English. Enrollment has increased 8%. Liz Ramsey, principal at Risen Christ, recently walked into the first grade classroom and observed two students sitting in the reading corner, each with a copy of the same book in Spanish. As they read, one paused and asked the other for help with a Spanish word: "¿Qué es esto?" (What is it?). The other stopped, answered in English, and then together they practiced the Spanish pronunciation before returning to their reading. One of the students is Caucasian and speaks English at home. The other is Ethiopian and speaks Amharic with her family. Both are learning Spanish and English while preparing to become adult leaders in a multilingual and pluralistic world.



Fostering a Welcoming Environment for Hispanic Children and Their Families

Schools deeply grounded in the mission of Catholic education while consistently embracing the realities of today's diverse student populations will succeed long into the future. Many school leaders in this study demonstrated that it is possible to do this by making intentional efforts to expand curricular, liturgical, and community building practices as their institutions welcome Hispanic families. Aware that appropriate resources and talent are needed to build an inclusive future, these leaders clearly understand that if Catholic schools are to remain vibrant and relevant there is no alternative.

REIMAGINING CATHOLIC SCHOOL CULTURES

Overall, the data from our research confirms that the Catholic Church and its school communities in the United States continue to lag significantly behind in the process of decisively adjusting to the new Hispanic Catholic student demographics. It is imperative that we transform school environments so that the cultures that shape Church and society in our day joyfully meet and share genuine hospitality. This requires an examination of fundamental—often inherited—working assumptions that student differences are deficits rather than assets. The still-prevalent “deficit mentality” demands that we assess and immediately adjust classroom practices as well as the ways in which we fail to sincerely honor the culture, race, and ethnicity of our students and their families in the life of the school. For instance, instead of having students leave the classroom for “pull-out” or “remedial” programs, we must invest in strategies that affirm students’ differences to keep them included. New attitudes about differences as “gifts” will lead to creative practices that will embrace and incorporate the rich influences of Hispanic cultures in American history, literature, art, prayer life, and liturgies. Language differences will be welcomed and many more U.S. Catholics might even become bilingual.

If our school environments are not truly welcoming, it will be very difficult to celebrate the gift of difference that *all* students and their families bring to the Catholic educational experience. If Hispanic Catholic families perceive that they are welcomed with all they bring, they will likely look at Catholic schools as a strong option for the education of their children.

INTERCULTURALLY COMPETENT APPROACHES TO CATHOLIC SCHOOL LEADERSHIP DEVELOPMENT

As the Church in the United States becomes increasingly diverse, it is necessary that Catholic school leaders and teachers develop the necessary intercultural competencies to better advance their mission. Arch/diocesan offices and university-based training programs can play a major role in this regard. New teachers and administrators preparing to work in Catholic schools, particularly in contexts where Hispanics and new immigrant groups are present, should be expected to become interculturally competent. Professional training programs must demonstrate that the curriculum is preparing educators to meet the needs of today's Church and society vis-à-vis cultural diversity. Arch/dioceses can offer ongoing formation programs that introduce Catholic school personnel to Hispanic culture and religiosity. Bilingual leaders and teachers are vital to serve in a Church that in many regions, especially the regions where it is growing faster, is a *de facto* bilingual and bicultural reality. A very small percentage of principals, and an even smaller percentage of teachers and board members identified in this study, are Hispanic. This reality calls for critical conversations: how do we support the capable work of current Catholic school leaders and teachers as they welcome more Hispanic families? How can we be certain that the next generation of Catholic school personnel is prepared to serve well in an increasingly Hispanic Church? Who is developing the required resources and programs for Catholic school leaders and teachers? How will the leadership of the Church work with Hispanic families to partner with leaders and teachers to build a stronger Catholic school experience?

WORKING TOGETHER FOR CHANGE

Because Catholic education remains deeply rooted in the life of the Church, now is the time for Catholic bishops to intensify their efforts in partnering with Catholic universities and other organizations to address the challenges just described. Given the current demographic realities, investment and support must be established for leadership programs that attract educators and school leaders who are bilingual and bicultural, and in particular those who are Hispanic. Also, this is the time to seriously assess traditional school governance structures, expand board recruitment strategies, and craft inclusive planning agendas emphasizing the educational needs of school-age Hispanic children. This may well establish a new set of priorities for the Church in the United States and for further university research and programming. ■

Section II: Students and Their Families



“Partnership between a Catholic school and the families of the students must continue and be strengthened: not simply to be able to deal with academic problems that may arise, but rather so that the educational goals of the school can be achieved.”

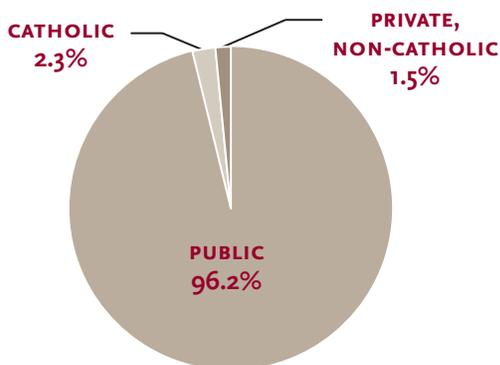
—Congregation for Catholic Education,
The Religious Dimension of Education in a Catholic School (1988), n. 42

Hispanic Students in the United States

Ninety-three percent of all Hispanic/Latinos younger than 18 were born in the United States.

The vast majority of Hispanic students are enrolled in public schools. National data indicates that 96% of all school-age Hispanic children attend public schools, just over 2% are enrolled in Catholic schools, and 1.5% attend private, non-Catholic schools.

FIGURE 3
DISTRIBUTION OF K-12 HISPANIC STUDENTS IN THE U.S. BY SCHOOL TYPE

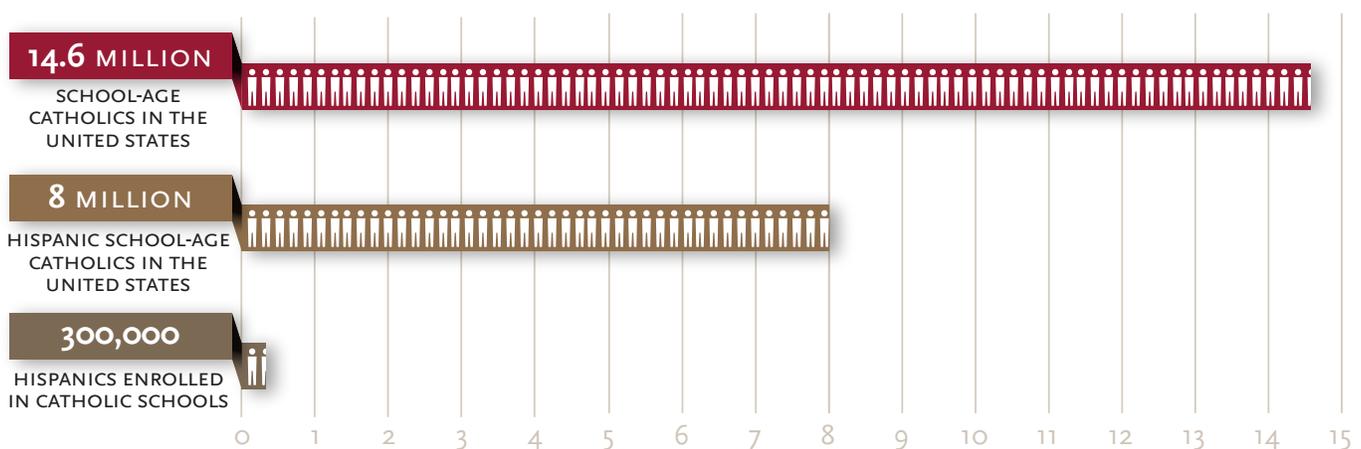


HISPANIC STUDENTS IN PUBLIC SCHOOLS

Based on estimates from the National Center for Education Statistics, 25% of students enrolled in public schools during the 2013–14 school year identified as Hispanic. Specifically, Hispanics comprised almost 12.5 million of approximately 50 million public school students.³⁷

In most individual states the percentage of students who self-identify as Hispanic is higher in public schools than in Catholic schools,³⁸ except for eight states: Alaska, Arkansas, Florida, Maine, Tennessee, Utah, West Virginia, and Wisconsin. Such was the case during the academic year 2012–13 for which most recent complete state-level data is available. Florida is the state where this reality is more prominent: 35% of Catholic school students are Hispanic compared to 29% of students in public schools.

FIGURE 4
HISPANIC CHILDREN ENROLLED IN CATHOLIC SCHOOLS



Sources: 1) Gray, Mark M. (2014, June). Catholic Schools in the United States in the 21st Century: Importance in Church Life, Challenges, and Opportunities. Washington, DC: Center for Applied Research in the Apostolate at Georgetown University. 2) McDonald, D. & Schultz, M.M. (2014). United States Catholic Elementary and Secondary Schools 2013–14: The Annual Statistical Report on Schools, Enrollment and Staffing.

Note: Numbers are approximations.

POVERTY AMONG HISPANIC CHILDREN IS REAL

In the 2014 report *America's Hispanic Children*, the Child Trends Hispanic Institute provides troubling statistics about the economic condition of Hispanic children in the United States. The report notes that 62% of Hispanic children live in low-income families, approximately one-third live in poverty, and one-in-eight lives in deep poverty. More than one-third of Hispanic children live in neighborhoods of concentrated poverty.³⁹ Only 11% of non-Hispanic white children live at or below the poverty level.

FAMILY LIFE

Most Hispanic children live in low-income households. The majority (58%) live with parents who are married. Fifty-nine percent share home-cooked meals with their families at least seven times per week, which is a higher percentage compared to non-Hispanic whites, blacks, and the U.S. population as a whole. Seven out of 10 Hispanic children have at least one parent who is employed fulltime throughout the year.⁴⁰

LANGUAGE

Eighty-seven percent of school-age Hispanic children speak only English at home or speak English very well. Among foreign-born Hispanic school-age children the proportion is 70%.

HISPANIC ADULTS RAISING HISPANIC CHILDREN

Among Hispanics between the ages of 20 and 49, 51% are U.S. born and 49% are immigrants.

More than 60% of Hispanic adults 18 and older say that they only speak English at home or speak English very well. English language proficiency drops by half among foreign-born Hispanic adults: only 32% report the same level of English language ability.⁴¹

Six in 10 Hispanic adults ages 25 and older have earned a high school degree or less. Approximately one in four has an associate's degree or attended some college, and 14% hold a bachelor's degree or higher.⁴²

As of 2013, Hispanic adults 18 and older self-identified with the following religious traditions: Catholic: 55%, Protestant: up to 21% (16% Evangelical/Pentecostal; 5% mainline), Non-religiously affiliated: 18%, Other Christian: 3%, and Other: 1%.⁴³

Hispanic Catholic Students

More than half of all school-age Catholics in the United States are Hispanic. However, only 4% of Hispanic school-age Catholics are enrolled in Catholic schools. By comparison, among all school-age Catholics (including all races/ethnicities), 12% are enrolled in Catholic schools.⁴⁴

Catholic school data for the academic year 2013–14 reveals that only 15% of students enrolled in Catholic schools were Hispanic.⁴⁵



Hispanic Students in Responding Schools

ENROLLMENT

Responding principals report that the median percentage of their school's student body identifying as Hispanic is 16%. However, this proportion varies widely based on region: principals from the South and the Midwest said that only about 10% of their students are Hispanic. This figure increases to 16% in the Northeast, and 33% in the West. (See Figure 5)

Hispanic students represented by the survey attend schools with an average enrollment of 272 students compared to the national average of 295 based on NCEA data (2014–15). Yet over half of these Hispanic students go to schools where the majority of the student body is also Hispanic. Roughly one in four attends a school where over 75% of the student body identifies as Hispanic and over half of Hispanic students attend schools where 10% or less of the students are white.

Catholic schools serving Hispanic students report an average of four different languages used by their students in addition to English. In decreasing order of frequency, languages most commonly spoken include Spanish, Filipino, Vietnamese, and Chinese.

SHARING THE WORKLOAD

As might be expected, Hispanic students are not evenly distributed across all participating study schools. Instead, just 15% of responding schools educate over half of the Hispanic students represented in the study. These schools—which enroll approximately 140 or more Hispanic students—are not concentrated in any one

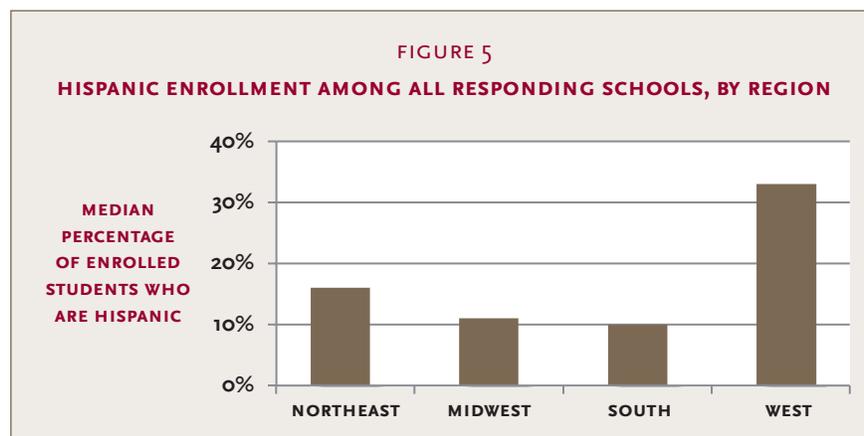


region. Instead, their distribution (19% in the Northeast, 22% in the Midwest, 30% in the South, and 29% in the West) generally aligns with the regional distribution of all survey respondents.

WHERE WERE RESPONDING SCHOOLS' HISPANIC STUDENTS AND THEIR PARENTS BORN?

Among schools surveyed, the median percentage of enrolled Hispanic students born in the United States was 80%. The median response ranged from 63% in the Northeast to 86% in the West. By comparison, national-level data for all Hispanic children in the U.S. indicates that 93% of Hispanic children were born in this country.⁴⁶

While the vast majority of Hispanic children in the study schools were born in the United States, most (53%) have at least one foreign-born parent. For approximately 38%, both parents are foreign born.⁴⁷



The Catholic School and the Hispanic Family

The term *family* resonates strongly in the ears, minds, and hearts of Catholic educators and Hispanic Catholics. Our shared Catholic heritage constantly invites us to affirm the communal dimension of our faith as members of one family: God's family. On the one hand, Hispanic cultures embody a strong sense of family life, expressed through multiple levels of relationships that begin with parents and children and regularly embrace relatives as well as many others through bonds of faith and friendship. On the other hand, Catholic schools are family-supportive environments in which educators birth new life as they share knowledge and faith, care for the whole person, work with children and adults as partners, prepare young people to be active citizens in society, and shape souls to achieve fullness across generations. That Catholic schools and Hispanics coincide in the affirmation of the familial bond is not an accident. It is the starting point of a relationship that deserves to be affirmed.

CATHOLIC SCHOOLS AS RESOURCES

The Hispanic presence is transforming the entire American Catholic experience. In several parts of the country, to speak of Catholicism is to speak of how Hispanic Catholics are witnessing their faith and building the Church. The greatest treasure that Hispanic families have is their children. When asked about the American Dream, most Hispanics name a better future for their children as the number one expression of their vision. For Hispanic Catholic families this new future includes a stronger Catholic identity and better opportunities to contribute to the life of society. One of the best resources that the Church in the United States has to partner with Hispanic families and achieve these goals is Catholic schools. Yet the small percentage of Hispanic children attending our Catholic schools is appalling, especially knowing that the majority of school-age Catholics is Hispanic. Catholic schools

need to be resources to Hispanic families not because the Church as an institution finds itself compelled to provide a service to them but because these families are also the Church—along with Catholic families from various other cultures—and their children are vital to its future.

CATHOLIC SCHOOLS AS RESOURCES

In the history of education in the United States, Catholic schools stand out as institutions that take seriously the conviction that welcoming a child means welcoming a family. Many are the stories of women and men religious, priests, deacons, and lay teachers/principals in Catholic schools who took time, again and again, to engage families, making a memorable difference. We need to continue to do this with renewed commitment in an increasingly Hispanic Church. Engaging Hispanic families requires that all in our schools understand the complexity of the Hispanic experience: not all Hispanics are immigrants, though many are; not all Hispanics are poor, though many are; not all Hispanics speak Spanish, though many do. Hispanic families have much to contribute to our Catholic schools. But such contributions are only possible when schools genuinely create the spaces for these families to truly express their voice—and this happens very often in Spanish. Hispanic families can be instrumental in exposing the Catholic school community to the richness of cultural traditions that today give a new air to American Catholicism. The very presence of these families challenges our educational institutions. They often pose questions that perhaps the majority of families attending our schools until recently had ceased to ask. When Hispanic families see themselves as true partners and contributors to the success of our Catholic schools, they will not hesitate to invest in their growth just as countless Catholic families have done in the past. ■

“The greatest failure that an educator can have is to educate ‘within the walls.’ To educate within the walls: walls of a selective culture, the walls of a culture of security, the walls of a social category that is affluent and no longer goes forward.”

—Pope Francis,
Address to Catholic Educators,
World Congress on Catholic Education (Nov 21, 2015)

Section III: Stewardship Dynamics



“If we are to respond to the need for more Catholic schools we must seek innovative ways, including the use of tax free bonds, to finance them and to maintain those that currently exist. These programs will allow our Catholic schools to maintain quality programs, hire quality staff, and attract more students. We need to utilize the collective wisdom of the members of our Church and the society in which we live if we are to be successful in this effort.”

*—USCCB, *Renewing our Commitment to Catholic Elementary & Secondary Schools in the Third Millennium* (2005), n. 11*

Finances, Tuition Assistance, and Enrollment

The absence of sufficient financial support is cited as the primary reason for low Hispanic enrollments based on the responses of school leaders across all regions. As one respondent commented, “The Hispanic community with whom I work believes in Catholic education for their children. I have been told...{We want our children to go to Catholic school but it is too expensive. Please help.} I want to do that; I want their children in our school. I don’t know how to provide more funding.”

The challenge of financing Catholic education is universal, and is ever-present for schools working to serve the 60% of Hispanic Catholic households in the U.S. earning less than \$30,000 per year. Increased tuition support is essential. Catholic schools generate revenue based on tuitions, fees, and donations. Many families rely on tuition assistance, and often it is insufficient. Catholic schools must address all costs and sources of revenue to be viable. The study schools have demonstrated, particularly in the West and the South, that this is possible.

GENERAL OPERATING COSTS FOR RESPONDING SCHOOLS

Catholic schools must account for all operating costs and must manage the generation of sufficient revenue to do so. Taking into consideration total school costs and cost per child among respondents, we see clear regional variations.⁴⁸ (See Table 4)

It is important to note that these overall costs are lower when compared to average public school costs per pupil: \$11,770.⁴⁹ The Northeast and South have similar costs and are higher than the Midwest and West. This is worthy of further investigation.

Overall, sufficient funding for all Catholic schools requires substantial financial support beyond tuition and fees.⁵⁰ For even an academically rigorous school with strong Catholic identity will not survive without operational vitality.⁵¹

TUITION

Reported average tuition for all surveyed schools is \$4,525, and the average cost per student is \$6,125. This generates a \$1,600 funding “gap” (26%) per student to be subsidized by the school or parish while still providing tuition assistance. This data is comparable to national 2014–15 numbers with \$3,880 the mean tuition for elementary schools and an average cost per pupil of \$5,847, a funding gap of 32%.⁵² (See Table 5)

The gap for responding schools varies across regions, with the largest gaps in the Midwest and Northeast.

MEASURES OF NEED AND AVAILABILITY OF FUNDED SERVICES

Elementary Secondary Education Act (ESEA) or ESSA, Every Student Succeeds Act (December 2015).

It is nationally accepted that the percentage of students eligible to receive support services, provided for by title funds (ESEA), represents a good measure of financial need and vitality. Eligibility status is determined by the number/percentage of students who qualify for free/reduced price lunch (FRPL). Based on reports from all survey respondents, the median percent of students eligible is 16%. The highest median percentage is in the Midwest (28%) and the lowest in the South (9%). This suggests the students with highest need are not in the South. This information is difficult to ascertain, as

TABLE 4
GENERAL OPERATING COSTS FOR RESPONDING SCHOOLS

REGION	AVERAGE COST PER PUPIL	AVERAGE TOTAL SCHOOL COSTS
NORTHEAST	\$6,196	\$1.9M
MIDWEST	\$5,638	\$1.4M
SOUTH	\$6,628	\$1.9M
WEST	\$5,836	\$1.3M

TABLE 5
AVERAGE TUITION AND COSTS PER STUDENT AMONG RESPONDING SCHOOLS

REGION	AVERAGE TUITION PER STUDENT	AVERAGE COST PER STUDENT	\$ “GAP” PER STUDENT	% OF GAP
NORTHEAST	\$4,213	\$6,196	\$1,973	31%
MIDWEST	\$3,440	\$5,638	\$2,198	38%
SOUTH	\$5,101	\$6,628	\$1,527	23%
WEST	\$4,652	\$5,836	\$1,184	20%

many families do not complete the required paperwork.⁵³ How successful these schools have been accessing their title services is also unknown. Yet recent research has noted that over \$500 million in services designated for Catholic schools is not accessed or utilized by schools.⁵⁴ This strongly suggests that the responding schools are probably not gaining full access to these funded services and more will need to be done at the arch/diocesan levels.

Tuition Assistance

NCEA reports that 93% of Catholic schools provide tuition assistance and the survey schools are no different. Yet school leaders continue to be stymied by a cultural perspective within Hispanic communities that suggests Catholic schools are exclusive. One principal noted her need for a “clear understanding that Catholic schools are not for the rich. In Latin America...Catholic schools are sponsored by religious communities and have historically served the rich.” This perspective becomes a self-defeating prophecy, as some families fail to apply to Catholic schools or attempt to enroll but do not seek out assistance. Tuition assistance is important for the Hispanic population in the study schools, with 47% of U.S.-born families and 49% of foreign-born families receiving some form of aid. Two forms of tuition assistance are available in the responding schools.

NEED-BASED TUITION ASSISTANCE

The majority of schools (88%) independently provide need-based tuition assistance while 12% do not. More schools (19%) in the Northeast reported no provisions for need-based tuition assistance while the overall average is 12%. The median percentage of Hispanic families receiving need-based tuition assistance varies yet demonstrates the commitment to stewardship among

the study schools. Note in Table 6 that the Northeast and Midwest also have the largest revenue gap, and coupled with the high percentage of families receiving need-based assistance, face serious economic challenges.

DISTRIBUTION AND LEVELS OF NEED-BASED SUPPORT

When comparing the receipt of assistance by ethnic groups, responding school students identified as Hispanic are more likely to receive need-based tuition assistance than other racial/ethnic groups. School leaders reported these differences. (See Table 7)

Receiving assistance equal to 50% or more of tuition signals significant financial need. The overall median percentage of Hispanic students receiving remission for half or more of tuition is 21%, with variance across regions ranging from a median of 40% in the Midwest to 20% in the West, 17% in the South and only 5% in the Northeast. (See Table 8)

In summary, approximately one-half of the Hispanic students at responding schools receive need-based assistance, and one in five Hispanic students utilizes this assistance to cover half (50%) of the tuition.

QUALIFYING SCHOLARSHIPS (NON-NEED-BASED TUITION ASSISTANCE)

Schools also provide designated awards to qualified students (merit based). Twenty-one percent of all school leaders affirmed that Hispanic families receive these designated scholarships (tuition assistance). Midwest schools were substantially higher with 30% of schools reporting the likelihood of this practice. These scholarships are described as awards based on academics/merit or grants from private donors and foundations. Others noted that the parish or arch/diocese provides funds for non-need-based tuition assistance.

TABLE 6

HISPANIC FAMILIES RECEIVING NEED-BASED TUITION ASSISTANCE, BY REGION

REGION	HISPANIC FAMILIES WITH NEED-BASED TUITION
MIDWEST	70%
WEST	50%
NORTHEAST	49%
SOUTH	46%

TABLE 7

PERCENTAGE OF STUDENTS RECEIVING NEED-BASED TUITION ASSISTANCE, BY RACE/ETHNICITY

RACIAL/ETHNIC GROUPS	PERCENTAGE WITH NEED-BASED ASSISTANCE
HISPANIC	50%
AFRICAN AMERICAN	40%
MULTI-RACIAL	33%
CAUCASIAN	17%

SUPPORTING ACCESS TO FINANCIAL ASSISTANCE

Applying for tuition/scholarship assistance is daunting and often discouraging. Providing guidance for families is critical. The majority of study schools (73%) indicated the existence of advising and support. Of the schools that offer support, most (65%) offer help completing required forms and 20% present financial assistance workshops while 15% offer “other” types of support. Most commonly cited were:

- bilingual support (forms in both Spanish and English)
- translations and interpretations for written and oral communication
- individual staff meet with families to discuss and facilitate the process
- parent ambassador programs (current parents advise and guide families).

OTHER SOURCES OF SUPPORT: FUNDS & FOUNDATIONS

Non-profits, private foundations, funds, and endowments are important sources of financial support. Responding schools mentioned several.⁵⁵ These organizations award need-based or merit-based scholarships directly to families. Others provide grants to Catholic schools, which strengthen tuition-assistance programs. Most provide financial support for low-income and/or academically promising students of all backgrounds. Survey respondents reported efforts specifically designed to primarily benefit Hispanic students.⁵⁶ There are also arch/diocesan-based and multi-congregational initiatives that support Hispanic children and their families in terms of educational and social needs.⁵⁷

TABLE 8

PERCENTAGE OF HISPANIC STUDENTS RECEIVING TUITION ASSISTANCE FOR 50% OR MORE OF TUITION COSTS, BY REGION

REGION	PERCENT OF STUDENTS WITH NEED EQUAL TO 50% OR MORE OF TUITION
MIDWEST	40%
WEST	20%
SOUTH	17%
NORTHEAST	5%

School Choice Options and Financial Assistance

Meeting the challenges of providing Catholic school tuition assistance is successful when arch/dioceses coordinate multiple approaches, including the adoption of state-supported tax credit scholarships or vouchers. These programs are a major source of financial assistance noted by responding school leaders. By helping with the financial cost of private education, state-sponsored school-choice programs offer an option for assistance and the flexibility to select a school that best fits a child’s needs.

In states with tax-credit scholarships, individuals or corporations receive a tax credit upon donating to non-profit organizations that distribute scholarships for private school tuition. Such non-profits are usually designated as school tuition organizations or student scholarship organizations.⁵⁸

School-choice states number 24 and are better positioned to meet the tuition-assistance needs of the Hispanic population, who prefer private schools (46%) as noted by Paul DiPerna in *Latino Perspectives on K-12 Education and School Choice*.⁵⁹ In fact, Hispanic support is the strongest for tax credits with 76% in favor and only 16% opposed, while 71% favor vouchers. Of note is the regions with more choice states (South and West) are the same regions reporting the lowest revenue gaps and fewer families requiring need-based tuition assistance. These are the regions with the largest Hispanic populations, and with the expansion in number of choice states, are regions that could be building new schools to serve this them. Three examples of how choice legislation makes a difference are presented. The Diocese of Richmond provides a model of the collaborative process while the data from Florida and Indiana highlight other advantages.

THE CASE OF THE DIOCESE OF RICHMOND, VA

Bishop Francis Di Lorenzo, with the Office of Catholic Education and pastors, established the Segura Initiative in 2010 to address the needs of Hispanic families. With little resources other than committed leadership, an extensive invitation to attend Catholic schools was extended by pastors (first recruiters). Hispanic families who joined the Segura program completed a formal needs assessment and received diocesan financial support and paid a portion of the tuition.

Simultaneously, the Bishop, the Office of Catholic Education, and the Virginia Catholic Conference, with other organizations, made the case for tuition tax credits to be applied to scholarship funds. In 2012 a 65% tax credit was adopted by the state for those who contribute to scholarships. The scholarships are available to students who are new to Catholic schools and have household incomes less than 300 percent of the current poverty guidelines.

By 2014–15 the number of Latino children in the Diocese of Richmond Catholic schools increased 20 percent from the 2011–12 school year. The tenacity of leaders and the passage of tax-credit legislation secured the outcome. Training regarding the tax-credit program is provided for all Catholic schools by advancement staff from the diocese and includes customized materials for each school to use when seeking tax-credit donations. The Segura Initiative hired a development director, who administers multiple support efforts for the program. Collaboratively, this diocese ensured the successful implementation of tax credits in support of Hispanic families.⁶⁰

STATE LEVEL PERSPECTIVES

The State of Florida

The Florida Tax Credit (FTC) Scholarship Program, “Step Up for Students,” was established in 2001 to encourage private, voluntary contributions from corporate donors to non-profit scholarship funding organizations (SFOs), which award scholarships to children from low-income families. In 2014–15 student recipients increased by 10,128 for a total of 69,950 recipients receiving a total of \$344,887,372 in awards.⁶¹ These families have an average household income of \$24,135 for 3.8 people. The per-child amount in 2014–15 was \$5,272 and increased to \$5,677 for 2015–16. Overall, 81.7% of the students attended a religious school. And of these recipients the Hispanic population was the largest at 38%, with 26,000 students supported in 2014–15.⁶² For 2015–16, it is estimated that over 30,000 are supported.⁶³ This level of support makes a difference. As one study principal noted: “This strategy has been beneficial for our school because out of our 10 new Step Up Scholarships, six are new Hispanic students.”

The State of Indiana

“Enrollment isn’t an issue since Indiana has the strongest offering of school choice, scholarships of any state in the union. Families flock to Catholic schools under these conditions.” (Principal from a cohort of predominantly Latino schools.)

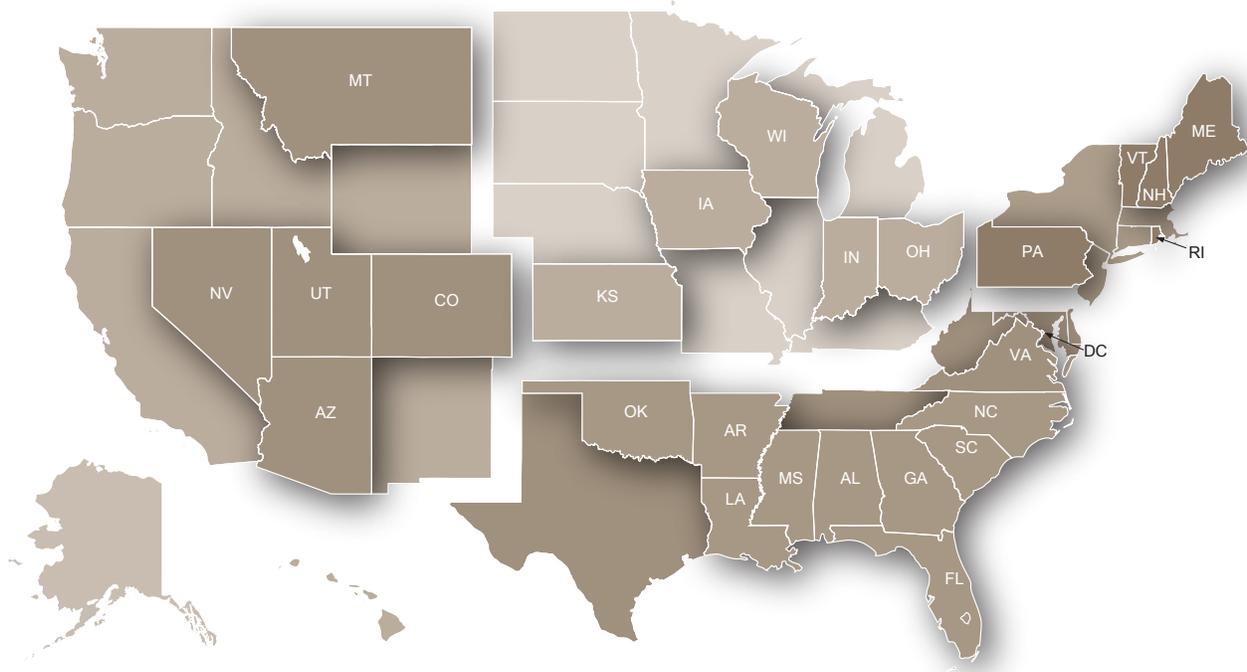
In 2011–12, the first year of the Choice Scholarship Program, 3,911 students participated, and in 2014–15 participants increased to 29,148. As the executive director of the Indiana Non-Public Education Association points out, “Indiana Choice Programs have been particularly helpful for Indiana’s Catholic schools as they look to be more mission effective with the changing demographic of the Catholic Church. In certain areas of the state this has been particularly evident with an increase in the schools’ Latino student population. It’s a win for families. It’s a win for [the mission of] schools. It’s a win for [the mission of] the Church.”⁶⁴

“School Choice Indiana holds information sessions for parents at various school sites to answer questions. The sessions are held in both Spanish and in English. The organization also hosts a website, has print material for parents, and does a media campaign to get the word out to Hispanic families.”

—Responding principal

At both the state and national level, advocacy groups continue to promote school-choice programs and raise awareness among families about their options for K–12 education. In Milwaukee, Wisconsin, Hispanics for School Choice provides Hispanic and Latino parents with information on the city’s school voucher program and how to apply for it. Similar organizations include the Institute for Quality Education (formerly School Choice Indiana) and School Choice Wisconsin.

SCHOOL CHOICE STATES BY REGION (HIGHLIGHTED)



STATES THAT CURRENTLY OFFER AT LEAST ONE SCHOOL CHOICE PROGRAM (VOUCHERS OR TAX CREDITS) INCLUDE: AL, AR, AZ, CO, FL, GA, IA, IL, IN, KS, LA, ME, MN, MS, MT, NC, NH, NV, OH, OK, PA, RI, SC, TN, UT, VA, VT, AND WI. ALSO THE DISTRICT OF COLUMBIA.

Enrollment and Retention

School and Hispanic enrollments vary by region, and school leaders who report targeted efforts to increase enrollments are working with arch/dioceses, parishes, and private entities.

Those who reported that their arch/diocese had developed targeted initiatives to increase Hispanic student enrollment were asked to identify offices/departments. Most commonly identified was the Catholic Schools Office. Other offices less frequently mentioned include Development, Marketing, and Hispanic Ministry.

TARGETED ENROLLMENT PLANS

Enrollment planning is critical stewardship for success. Respondents reported that 62% of their schools have a plan while 38% do not. Of those who responded “yes,” only 23% (72) confirmed that their plan was targeted and addressed specific strategies for different groups. Asked if the plans included strategies to recruit Hispanic families, 84% of the 72 (59) responded “yes.” Seventy-four percent

(52) answered that the plan included strategies to retain Hispanic families. The use of targeted enrollment plans is substantially less common in the South (11%) than the overall average of 23%.

Strategies highlighted by respondents for recruiting Hispanic families also stressed the importance of the availability of tuition assistance or scholarships. Other efforts include:

- communicating directly with parishioners.
- extending personal invitations to learn about the school and apply.
- school representatives make announcements at parish Masses
- Hispanic students enrolled in religious education classes are recruited
- bilingual postcards and school tours offered in Spanish.
- translating school literature into Spanish.



RETENTION STRATEGIES

The most widespread approaches to retention reported by respondents are to preserve affordability (financial aid/scholarships); foster an inclusive school environment by providing bilingual communications with and for families (written and spoken); maintaining contact with current families; offering opportunities for parent involvement; and offering mentorship programs linking new and returning families. Additionally, several principals have implemented academic support programming such as literacy interventions, tutoring programs, bilingual curriculum materials, and hiring staff who are bilingual or Hispanic.

The Madrinas/Padrinos (godmothers/godfathers) initiative at the school or arch/diocesan level was noted by 52 respondents as instrumental for enrollment and retention. Volunteers reach out to Hispanic families and work with them to discuss educational options for their children. Some of these volunteers also help families adjust to the school environment.

Resources Supporting Hispanic Students in Catholic Schools

Allies across a variety of organizations actively support Catholic schools, parishes, and arch/dioceses to improve access for Hispanic students. Private foundations, universities, local communities, and school-choice advocacy programs are predominant. Some provide increased tuition assistance while others seek to strengthen planning, marketing, mentoring, and retention. Initiatives are both national and local and serve a specific arch/diocese or state.

INDEPENDENT ORGANIZATIONS/CONSULTANTS

When asked if *independent organizations* work with the arch/diocese to promote access to Catholic schools for Hispanic families, only 16% of principals affirmed this support. Yet 65% said they did not know and 19% disclosed that such partnerships do not exist. The 16% that reported working with *independent organizations* said they most often work with the Catholic Schools Office or its equivalent, and are frequently involved in: fundraising, marketing and recruitment, and consulting services.

Respondents were specifically asked if *independent consultants or advocates* (individuals) work with the arch/diocese to promote access to Catholic schools for Hispanic families. Of the responding school leaders, 14% replied yes. The majority (68%) did not know and 18% answered that such partnerships with consultants do not exist. Independent consultants/advocates are most frequently involved with: strategic planning and Hispanic student enrollment; marketing and recruitment activities; and professional development.

UNIVERSITY-BASED PROGRAMS

Drawing on faculty knowledge, student energy, and research, several higher education institutions have implemented programs that positively impact Hispanic students in Catholic schools. Among those frequently cited by our respondents are the following: the University of Notre Dame Latino Enrollment Institute and the Boston College Two-Way Immersion Network for Catholic Schools. Also cited are Teacher Corps programs located in cities with large Hispanic populations. Among them, Loyola Marymount University's PLACE Corps in Los Angeles and the University of St. Thomas's GRACE program in Houston were cited.

Marketing

Effective collaborative marketing and recruitment are critical to increasing enrollment in all Catholic schools. Many respondents independently develop and implement outreach for Hispanic families, as do parishes and arch/dioceses. Respondents reported and commented on these parish and arch/diocesan marketing and recruitment activities.

PARISH SUPPORT FOR MARKETING AND OUTREACH

Over half of principals (51%) reported at least one of their affiliated parishes assists with overall school marketing and recruitment. However, only 29% report that at least one affiliated parish provides targeted initiatives to recruit Hispanic families and students. Among parishes that target recruitment for Hispanic students, the principals identified the pastor/pastor's office as the parish office most often involved. Several principals also mentioned the Office of hispanic ministry or religious education office.

Respondents affiliated with a parish that intentionally recruits Hispanic families further identified four successful initiatives intended to increase enrollment:

- marketing activities, especially promotion of the school at Mass/Spanish Mass
- tuition assistance (financial aid, scholarship)
- personal conversations with families about the school
- pastoral efforts to recruit families through direct invitations.

Respondents who indicated that initiatives are not provided by an affiliated parish elaborated certain reasons. Most frequently cited was the lack of resources—especially money and staff. Others noted that all demographic groups are equally targeted for enrollment while others cited the perception that Hispanic students would not be able to afford Catholic school tuition, even

if accepted. (Such a premise, assuming that families can't afford tuition, has the danger to become a self-defeating prophecy). Alternatively, a more productive approach is the active exploration of funding options as noted in Financial Assistance.

ARCH/DIOCESE SUPPORT FOR MARKETING AND OUTREACH

Approximately 33% of school leaders reported that at least one office/department in the arch/diocese provides marketing and outreach and develops targeted initiatives to increase Hispanic enrollment. Another 25% reported this was not the case and 40% do not know about their arch/diocese.

School leaders who reported arch/diocesan-targeted initiatives for enrollment identified as the most successful initiatives all those cited above as well as a few others:

- directed outreach to communities and arch/diocesan advertising in Spanish
- arch/diocesan tuition assistance
- parent ambassador programs, such as a Madrinas/Padrinos program
- employing personnel and/or recruiting board members who are Hispanic and/or speak Spanish
- arch/diocesan-led professional development.

The arch/diocesan Catholic Schools Office or its equivalent implements these initiatives most often. Offices less frequently mentioned include: development, marketing, and Hispanic ministry. Most principals, 83.5%, replied that at least one arch/diocesan staff member who assists with these initiatives is bilingual. Several respondents highlighted the MAX-LA (Marketing Archdiocesan Excellence in LA) program sponsored by the Department of Catholic Schools in the Archdiocese of Los Angeles.

Not all schools and arch/dioceses employ marketing strategies to reach Hispanic families. Yet 57% of school leaders reported conversations with at least one arch/diocesan office about promotion strategies. These discussions were most frequently with the Catholic schools office. Among these respondents, 77% reported the adoption of the discussed initiatives. School personnel most often involved with implementation include the principal/assistant principal (98%), parent volunteers (63%), and admissions personnel (50%). Approximately 23% of school leaders *did not* implement the strategies and explained that the planning and approval processes were not completed. Clearly this is valuable as the majority receiving assistance have adopted strategies or are working to do so.

For those school leaders who *did not* discuss Hispanic access strategies with the arch/diocese (43%), the status of resources (staff, money, and time) seemed to be the reason for the arch/diocesan lack of strategies.

Catholic schools are an unknown or misrepresented option for many families. Initiating and sustaining effective marketing practices at all levels within a arch/diocese and across all schools is an investment guaranteed to grow and critical to the future of the Church. The support of the arch/diocese is essential to grow brand awareness and welcome all to be members of the Catholic school community.

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Stewards of a Shared/Earned Treasure

Catholic school leadership—school leaders and board members—have accepted a call to be faithful stewards of each school’s mission, vision, and treasures. This privilege comes with the responsibility to adopt policies and practices that manifest a socially just Catholic identity and ensure school cultures that are inclusive and joyfully celebrate the Gospel message. This vocation also requires managing the business and finances of the school, which is a challenge for all school leaders but even more so for those who seek to serve marginalized populations, such as Hispanic families.

AFFORDABILITY, COST, TUITION, AND ASSISTANCE: PLANNING AND COLLABORATION

Affordability is often cited as a reason why Hispanic students are not enrolled in Catholic schools. And worse, there is a perception among Catholic educators that Hispanic families cannot afford tuition, even if recruited and accepted. Yet this study suggests the lack of family finances or school revenues has not deterred healthy Hispanic enrollments in many schools. Rather, low Hispanic enrollment might be more related to school cultures attached to embedded practices of exclusivity coupled with the absence of strong stewardship practices. Often it was reported that there is little support for planning, the generation of new resources, and targeted marketing opportunities. As a result in some regions, tuition revenues remain very low while the gaps between cost and tuitions are high, and external support systems are not prevalent.

Interestingly, the revenue gaps in the Northeast and the Midwest are high at 31% and 38%, and in the South and the West it is only 23% and 21%, respectively. And the South and West represent the largest number of states with school-choice programs. This suggests that schools collaboratively working toward new cost-effective models for tuition, reducing the revenue gap, and providing necessary tuition assistance are building sustainable stewardship models within their communities. Success comes by creating community and partnering with families, parishes, arch/dioceses and private entities: no school or parish can do this alone.

INCREASE SCHOOL CHOICE OPTIONS: IS IT TIME FOR A NATIONAL INITIATIVE?

Currently 24 states identify as School Choice with options such as tax-credit funds for scholarships or government-funded tuition vouchers for non-public schools. Florida, highlighted in the report, successfully awarded 26,000 Hispanic children assistance in 2014–15. And Virginia demonstrated the collaborative leadership of the Church, in partnership with external organizations, to see the passage of tax-credit legislation. In two years the Diocese of Richmond, VA, celebrated a 20% increase in Latino enrollment. School Choice programs work while addressing social justice and the civil rights of families to choose the school best suited for their children.

ENGAGE IN TARGETED MARKETING AND ENROLLMENT MANAGEMENT

Enrollment planning and marketing were cited by schools as effective. And support for these efforts was most often found in the arch/diocesan Catholic schools office. Although 62% of schools reportedly have a plan, only 23% of those schools confirmed the use of targeted marketing. These schools shared a variety of recruitment strategies, most often citing: communication with parishioners, invitations, translating materials, and personnel creating welcoming environments. These study schools proudly demonstrate that it is possible to plan for the recruitment and support of Hispanic families and by doing so demonstrate the faithful stewardship necessary to build healthy, sustainable enrollments for Catholic schools.

Acquiring support and resources for marketing continues to be a challenge, with less than a third of responding schools receiving assistance from either a parish or arch/diocese. Catholic education is a brand—with name recognition, history, and many success stories—and yet there is little collective national and local marketing for this brand. What would happen if Hispanic families knew more about Catholic schools and how welcoming they are? Imagine changing the storyline in all of our news outlets to one that focuses on the successes of Hispanic families in Catholic schools rather than the media refrain of disappearing enrollments. ■

Section IV: Relationships with Parishes and Arch/Dioceses



“Parish leaders must collaborate with public school officials, teachers, and especially parents to help improve the educational attainment level of Hispanic young people, the majority of whom attend public schools. Dioceses and parishes should take steps to help increase Catholic school accessibility and attendance by Hispanic children, possibly through scholarships and other incentives.”

*—USCCB, *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry* (2002), n. 55.4.2*

Collaboration with Parishes

According to the *National Study of Catholic Parishes with Hispanic Ministry*, parishes with Hispanic ministry are among the most natural and strongest allies to advocate for Catholic education of Hispanic children. That study offered evidence that parochial offices of Hispanic ministry, their directors, and bilingual and bicultural pastoral parish staff committed to working with Hispanic families, particularly pastors, are often strong advocates for these families to access Catholic education.

In the present study we confirmed that pastors of parishes associated with Catholic schools serving Hispanic families play a significant role given their positioning to advocate as well as their still-prevalent decision-making authority. Ninety-one percent of responding principals said that at least one pastor from an affiliated parish is involved in the life of the school. Such involvement involves pastoral presence (45%), serving as a board member (28%), day-to-day administration (11%), and teaching (10%).

Eighty-five percent of responding principals said that at least one of the parishes affiliated with their school provides pastoral care and presence to the school community, and 54% indicated to know that at least one of the parishes affiliated with the school has an office of Hispanic ministry. This corroborates a similar finding from the *National Study of Catholic Parishes with Hispanic Ministry*: 45% of parishes with Hispanic ministry have or share some form of administrative and/or ministerial relationship with a Catholic school.⁶⁵

Of the responding school leaders in the present study who said that at least one affiliated parish has an office of Hispanic ministry, 69% are aware that that parish office has a director of Hispanic ministry. Thirty-eight percent of respondents are aware of the existence of a parish director of Hispanic ministry and said that this director is involved in the school. Such involvement most often includes serving on planning teams/committees, acting as a member of the school board, interpreting or translating (English and Spanish), and teaching.

Though the number of Catholic schools that have engaged in collaboration with parish offices of Hispanic ministry and intentionally involve the director of

Hispanic ministry in the dynamics of school life is small, the ones that do are breaking ground in the creation of bridges that can strengthen the relationship between the schools and Hispanic families, and could lead to increasing enrollment and support of Hispanic students. This remains a promise to be fulfilled, nonetheless, since the study did not find any significant difference regarding Latino enrollment in schools that involved the parish director of Hispanic ministry in the life of the school and those that did not.

High levels of Mass attendance among Hispanics in parishes in direct relationship with Catholic schools seems to have more impact on enrollment. According to the *National Study of Catholic Parishes with Hispanic Ministry*, schools directly associated with parishes where a majority of Mass attendees are Hispanic have, on average, 133 Hispanic students. By comparison those that associate with parishes with fewer attendees enroll an average of 35 students who self-identify as such.⁶⁶ This is certainly a sign of hope that needs to be measured against a worrisome trend identified by that study on Hispanic parishes as a “disquieting gap”:

the larger the number of Hispanic parishioners active in a parish, the less likely that community is to have or share responsibility for a Catholic school. Only 34 percent of those parishes where half or more parishioners are Hispanic have or share responsibility for a school. In contrast, parishes in which Hispanics are less than a quarter of the active parochial population constitute 60 percent of all parishes with Hispanic ministry that have or share responsibility for a Catholic school. These numbers reveal a disquieting gap between parishes with large Hispanic populations and Catholic schools.⁶⁷

Such a disquieting gap is a call to Catholic school and pastoral leaders, along with supporting organizations, to explore ways to strategically respond with creative alternatives. The widening of this gap may isolate our Catholic schools from the largest body of young Catholics in the United States and their families while preventing these same families from benefiting from the quality education prevalent in these schools.

Collaboration with Arch/Diocesan Offices

Given the special relationship that exists between most Catholic schools and arch/diocesan structures in the United States, it is crucial for school leaders to work closely with particular arch/diocesan offices—and vice versa—to advance initiatives that truly benefit Hispanic families. The two arch/diocesan offices that are mostly referred to in this study are the arch/diocesan Catholic schools office and the office for Hispanic ministry (or its equivalent).

Study data indicates that support for intentional programming in responding schools serving Hispanic families is provided predominantly by the arch/diocesan Catholic Schools Office or Catholic Education Office. Nearly every responding school leader (99%) indicated that there is a Catholic School Office in their arch/diocesan. When asked whether the director of such office is Hispanic/Latino, 10% of respondents said yes, 75% said no, and 15% were uncertain. Uncertainty increased significantly when asked whether the director of the Catholic Schools Office spoke Spanish. Half (49%) were uncertain, 28% said no, and only 13% said yes. Respondents seemed to be more aware of at least one staff member in this office being of Hispanic/Latino descent: 45% said yes, 27% said no, and 28% were uncertain.

Catholic Schools Offices or departments in the West with at least one Hispanic/Latino staff member is substantially

higher (61%) compared to the overall average (45%). A third of respondents (33%) in the Midwest indicated that at least one staff member in their Catholic Schools Office speaks Spanish. A similar percentage of respondents (46%) indicated that at least one Catholic Schools Office staff member spoke Spanish, with the West having the largest percentage of personnel with this skill (57%). However, 41% were uncertain and 13% said no.

Though most participating Catholic schools confirmed the existence of a Catholic Schools Office in the arch/diocese in which they are located, and most work with them in various areas, only half (50%) indicated that within the past two years someone from that office reached out to their school to discuss matters associated with outreach to Hispanic families and students. Forty-three percent said that such contact had not occurred, and 7% were uncertain.

Respondents who said yes to having had someone from the arch/diocesan Catholic Schools Office reach out to them to discuss matters associated with outreach to Hispanic families and students were asked to further describe such interactions. Most respondents in this group indicated that the Catholic Schools Office has offered professional development opportunities related to Hispanic students or that the office has provided assistance with marketing and recruitment efforts.



Others explained that their interactions consisted of informal discussions related to Catholic school access for Hispanic families.

Twenty-nine percent of respondents in the entire survey indicated that they had worked with the Catholic Schools Office on a project involving their school and Hispanic families/students while 71% said that they had not participated in a project of that nature with that office.

The majority of the identified joint projects between schools and the Catholic Schools Office focus on marketing and recruitment initiatives. In fact, 34% of respondents indicated that the arch/diocese provides support for the development of marketing strategies targeted at welcoming Hispanic families to Catholic schools, mostly through the Catholic Schools Office. The offices of marketing, development, and Hispanic Ministry were also mentioned, though much less frequently. Twenty-four percent of respondents reported that the arch/diocese does not provide support for marketing strategies and 42% did not know. Other initiatives mentioned as part of the support received from the Catholic Schools Office include tuition assistance, professional development opportunities, and implementation of a parent ambassador program.

Arch/Diocesan offices of Hispanic ministry (or the equivalent) exist in nearly all arch/dioceses throughout the country to support and advocate for pastoral care of Hispanic Catholics, supporting parishes and offering arch/diocesan-wide programming. According to the *National Study of Catholic Parishes with Hispanic Ministry*, 97% of all arch/diocesan directors of Hispanic ministry are aware of the existence of a Catholic Schools Office, yet only 51% indicate having advanced any intentional collaborative work to promote access to Catholic schools among Hispanics or support Hispanic families enrolled in these institutions.

When school leaders were asked in the present study whether the arch/diocese in which their school is located has an Office of Hispanic Ministry, 72% responded yes, 7.5% said no, and 21.5% are unsure. Lack of awareness about the existence of Arch/Diocesan offices of Hispanic ministry (a full fifth of respondents are in this category) and scant efforts to work collaboratively with these entities point to a major weakness in the use of resources to work on behalf of Hispanic families in arch/dioceses across the country.

Working with Arch/Diocesan Directors of Hispanic Ministry

Arch/Diocesan Directors of Hispanic Ministry who participated in the *National Study of Catholic Parishes with Hispanic Ministry* expressed an explicit desire to work more intentionally with Catholic education leaders in arch/diocesan offices and schools.⁶⁸ That study asked them: “What does the Office of Hispanic Ministry need to promote more access to Catholic schools for Hispanic/Latino(a) children?” The top priorities identified by this group of pastoral leaders can be grouped in three areas:

1. Fifty-eight percent cited funding as a major necessity. This includes investment, scholarships, and other ways to help low income families afford tuition.
2. Twenty-two percent of respondents cited a need for more outreach and better promotion of Catholic schools. They expressed the need for creative initiatives to inform Hispanic families about all matters related to Catholic schools as well as initiatives.
3. Eighteen percent of respondents named the importance of Spanish-speaking staff in schools and arch/diocesan offices. The same percentage identified materials in Spanish to promote Catholic schools.

Beyond the Silo Mentality

The success of any organization or institution depends largely on the well-balanced coordination of the work that each of its units performs and the skillful use of shared resources—even when these are limited. The apostle St. Paul insightfully compared the Christian community of believers to a body (cf. 1 Corinthians 12:12-27). The body is all its parts is as healthy as each of the parts is healthy. The parts are systemically linked, interdependent, and sustained by the whole body. Isolation often leads to decline and ultimately demise.

The Church's evangelizing mission in the United States is carried out through a complex network of organizations and institutions working together—and supporting one another—engaged in somewhat reciprocal relationships. It remains imperative that Catholic arch/diocesan offices, parishes, schools, universities, ministerial and educational organizations, non-profits, and religious orders, among others, continue to communicate and work toward common goals inspired in that mission. No other goal seems most urgent for Catholics than embracing, accompanying, and educating the next generation of young Catholics, who at this point in history are predominantly Hispanic. The response to the growing Hispanic presence in the Church in the United States, particularly Hispanic children and youth, must be the result of a concerted, collaborative effort among all the Church's units—no exception. If we fail to do this, the entire Church body suffers.

DISQUIETING GAPS

Catholic school and pastoral leaders coincide in their passionate zeal about what they do. Ministry and educational offices in the Church strive to do their best work every day. Yet there reigns an obvious and unmistakable silo mentality among many Catholic leaders and offices that is proving to be a major obstacle to serve Hispanic Catholic children and their families. The fact that only a handful of leaders in the Catholic

schools identified as serving Hispanic families work regularly with parish directors of Hispanic ministry points to the pressing need to expand our networks. That most arch/diocesan directors of Hispanic ministry are aware of the existence of a Catholic Schools Office but only half have advanced any intentional collaborative work to promote access to Catholic schools among Hispanics or support Hispanic families enrolled in these institutions calls for an assessment of how arch/diocesan offices interact with one another to advance common goals. We must intentionally build new communication channels and alternative spaces for collaboration that are effective.

FOSTERING ARCH/DIOCESAN AND PARISH PARTNERSHIPS

The potential partnerships among Catholic schools, parishes with Hispanic ministry, and arch/diocesan offices of Catholic education and Hispanic ministry (or their equivalent) promise to be very fruitful. Together they can develop common plans for outreach to Hispanic families, promote targeted marketing campaigns, implement initiatives, raise awareness about the value and possibility of Catholic schools for Hispanic children, identify potential supporters, and garner the commitment of Hispanic Catholics and their leaders to invest in Catholic education. Catholic school leaders must be familiar faces in parishes, arch/diocesan offices, and organizations directly working with Hispanic Catholics. In turn, pastoral leaders in Hispanic ministry should be at home in Catholic schools adjacent to their Hispanic parishes, continuously building bridges between these institutions and Hispanic families. Catholic parishes with Hispanic ministry and Catholic schools must become strong allies, partners fostering a culture of mutual welcoming that leads to more Hispanic families and communities committed to supporting Catholic schools. ■

“How nice it is to feel that our school, or the places where we gather, are a second home. This is not only important for you, but also for your families. School then ends up being one big family. A family where, together with our mothers and fathers, our grandparents, our teachers and friends, we learn to help one another, to share our good qualities, to give the best of ourselves, to work as a team, for that is very important, and to pursue our dreams.”

—Pope Francis,
Address to Catholic School Community,
Harlem, NY, Sept 25, 2016

Emerging Insights: Toward a Constructive Conversation



“The goal of Catholic schools, in all their forms, is to live in fidelity to their educational mission, which has Christ as its foundation.”

—Congregation for Catholic Education,
*Educating to Intercultural Dialogue in Catholic Schools:
Living in Harmony for a Civilization of Love* (2013), n. 63

Signs of Vitality in Catholic Schools Serving Hispanic Families

1. THE CATHOLIC SCHOOL-AGE POPULATION IN THE UNITED STATES HAS NEVER BEEN LARGER THAN TODAY: ABOUT 14.6 MILLION—OF THEM, 8 MILLION (54%) ARE HISPANIC. These young children and their families, with their cultural and religious traditions, constitute the greatest treasure and potential for Catholic schools in the United States.
2. TWENTY-TWO PERCENT OF ALL CATHOLIC SCHOOLS IN THE UNITED STATES HAVE BEEN IDENTIFIED BY CATHOLIC EDUCATION AND MINISTRY LEADERS AS SCHOOLS INTENTIONALLY SERVING HISPANIC CHILDREN AND THEIR FAMILIES. The level of commitment ranges from schools that are almost 100% Hispanic to others that are making significant efforts to enroll Hispanic students and hire Hispanic and/or bilingual and bicultural faculty. Variations depend often on the school's geographic location.
3. CATHOLIC SCHOOLS SERVING HISPANIC FAMILIES ARE CONSISTENT IN THEIR EFFORTS TO DEVELOP AND USE TARGETED MATERIALS TO REACH OUT TO HISPANIC FAMILIES. Among the materials identified in English and Spanish are social media messaging, school visitations, and bilingual application processes. A growing number of these schools are more likely to make strong connections with parishes with Hispanic ministry and involve the parish director of Hispanic ministry in the life of the school.
4. CATHOLIC SCHOOL PRINCIPALS, HISPANIC AND NON-HISPANIC, WHO SPEAK SPANISH OR HAVE PARTICIPATED IN INTERCULTURAL COMPETENCY TRAINING PROGRAMS ARE MORE LIKELY TO ENSURE THAT THEIR SCHOOLS ARE WELCOMING ENVIRONMENTS FOR HISPANIC FAMILIES. These principals tend to be more intentional in their efforts to integrate the Spanish language and/or Hispanic cultural traditions into school signage, symbols, rituals, and programming.
5. NINE IN 10 PRINCIPALS (93%) OF CATHOLIC SCHOOLS SERVING HISPANIC FAMILIES HOLD GRADUATE DEGREES. HISPANIC PRINCIPALS ARE AS EDUCATED AS NON-HISPANIC ONES. All these leaders have a unique potential to bring their skills and experience into important conversations about Hispanic ministry and the formation of Hispanic Catholics as part of the next generation of leaders in the Church and in the larger society.
6. THE MAJORITY OF SCHOOLS PARTICIPATING IN THE STUDY ARE ABLE TO PROVIDE NEED-BASED ASSISTANCE TO ABOUT 50% OF HISPANIC STUDENTS. ONE IN FIVE OF THESE STUDENTS USES THIS ASSISTANCE TO COVER AT LEAST HALF THEIR TUITION. This is an amazing testimony of commitment to serving the largest body of school-age Catholics in the United States. These schools are doing what is necessary for these children to fully benefit from a Catholic education.

7. THE MAJORITY OF PARTICIPATING SCHOOLS (57%) HAVE EXPLICITLY DISCUSSED STRATEGIES WITH ARCH/DIOCESAN OFFICES TO INCREASE THE PRESENCE OF HISPANIC STUDENTS/FAMILIES. From those that had this conversation, eventually 77% implemented at least one of the strategies discussed.
8. PARTICIPATING CATHOLIC SCHOOLS IN THE SOUTH AND THE WEST, WHERE MOST HISPANIC FAMILIES LIVE, ARE MORE LIKELY TO IMPLEMENT FINANCIAL PRACTICES THAT ARE CLOSER TO COVERING THE TOTAL COST OF EDUCATION PER STUDENT. As the gap between tuition and per-student cost shrinks, schools can increase financial assistance offered to Hispanic families and invest in other areas of school life such as teacher training, the improvement of facilities, and potentially expansion.
9. TWENTY-FOUR STATES, PLUS THE DISTRICT OF COLUMBIA, HAVE IMPLEMENTED SCHOOL-CHOICE POLICIES (TAX CREDITS AND VOUCHERS). HISPANICS STRONGLY SUPPORT THESE OPTIONS: 76% ARE IN FAVOR OF TAX CREDITS AND 71% FAVOR VOUCHERS. School Choice initiatives have a positive impact on Catholic schools. Enrollment increases significantly. More Hispanic children access Catholic education.
10. LOCAL, ARCH/DIOCESAN, AND NATIONAL FOUNDATIONS INVESTING IN HISPANIC-SPECIFIC INITIATIVES TO SUPPORT ACCESS AND RETENTION OF HISPANICS IN CATHOLIC SCHOOLS ARE A TRUE SIGN OF HOPE. Their investment often supports institutional stability among schools that made the commitment to serve Hispanic families, train teachers and administrators, and enhance affordability for Hispanic students.
11. TWO-WAY IMMERSION (TWI) CATHOLIC SCHOOLS, IN WHICH ENTIRE CLASSES ARE EDUCATED IN TWO LANGUAGES—USUALLY ENGLISH AND SPANISH—ARE MAKING A REMARKABLE DIFFERENCE IN THEIR ENGAGEMENT OF HISPANIC FAMILIES AND CHILDREN. These schools score the highest in terms of bilingual and bicultural faculty, the highest engagement of Hispanic families, and the highest levels of incorporation of Hispanic cultural and religious traditions. More than half of TWI schools that are part of TWIN-CS (Two-Way Immersion Network) are in the South and the West.
12. MOST CATHOLIC SCHOOLS IN THIS STUDY ARE SERVING HISPANIC FAMILIES AND CHILDREN WHO LIVE IN THE SOCIOECONOMIC PERIPHERIES OF OUR SOCIETY. Like many other Catholic schools, they provide high standards and academic excellence and continue to model the foundational commitment to meeting the educational needs of first and second generations of Catholics as a priority.

Areas that Require Immediate Attention in Catholic Schools

1. ONLY 4% OF SCHOOL-AGE HISPANIC CATHOLIC CHILDREN (I.E., 300,000 OF 8 MILLION) ATTEND CATHOLIC SCHOOLS IN THE UNITED STATES. THAT PERCENTAGE IS SMALLER (2.5%) WHEN ALL HISPANIC SCHOOL-AGE CHILDREN ARE CONSIDERED. Efforts to increase the number of Hispanic children in these schools have made important, yet modest gains. In the last 10 years (2005–15) the total percentage of Hispanics in the Catholic school population increased merely 3.3% of an already small number. There are more non-Catholic students than Hispanic Catholic children enrolled in Catholic schools. Hispanic enrollment is undoubtedly one important part of the conversation, yet that conversation is futile without a critical assessment of our shared mission, school cultures, and the structures of Catholic schools. We need to clarify the role of Catholic education for the next generation of U.S. Catholic children and youth—who are mostly Hispanic and increasingly diverse.
2. ABOUT TWO-THIRDS (62%) OF RESPONDING SCHOOLS HAVE ENROLLMENT PLANS WHILE 38% DO NOT. OF THOSE THAT HAVE ENROLLMENT PLANS, ONLY 23% REPORT THAT THOSE PLANS ADDRESSED SPECIFIC STRATEGIES FOR DIFFERENT DEMOGRAPHIC GROUPS (HALF OF THEM MENTIONED HISPANICS AS A TARGET). Not having a targeted enrollment plan deprives schools from the possibility of welcoming new Hispanic families enrolling their children. At the same time, schools with enrollment plans that bypass an intentional focus on racial, ethnic, or cultural diversity run the risk of becoming insular and miss the opportunity to serve the next generation of Catholics in the United States.
3. A DRAMATICALLY SMALL NUMBER OF TEACHERS (12%) AND PRINCIPALS (14%) WORKING IN RESPONDING SCHOOLS SELF-IDENTIFY AS HISPANIC. Those percentages are double what one would find in all Catholic schools combined. We must heighten the efforts to recruit and prepare Hispanic educational leaders. Recruitment practices must take into account intentional mentoring, providing adequate support and training, and addressing systemic obstacles and cultural biases wherever they exist.
4. ONLY 17% OF RESPONDING PRINCIPALS SPEAK SPANISH FLUENTLY. OF THESE, FOUR OUT OF FIVE ARE HISPANIC. Lacking the ability to communicate in Spanish diminishes the opportunities to directly develop personal relationships with primarily Spanish-speaking parents interested in Catholic education; also with parents who will be potentially involved in the life of the school. More programs to support language acquisition skills for Catholic school administrators are needed. New principals in schools located in areas with high concentrations of Hispanic families should ideally be bilingual and bicultural.
5. LESS THAN A QUARTER (23%) OF RESPONDING PRINCIPALS HAVE RECEIVED EXPLICIT TRAINING ABOUT HISPANIC CULTURE. ONLY 17% HAVE PARTICIPATED IN TRAINING RELATED TO HISPANIC MINISTRY AND/OR THEOLOGY. This reality points to a major gap in training programs as well as recruitment of educational leaders prepared to meet the demands of the new demographics. This represents a unique opportunity, especially for Catholic institutions of higher education, to expand programming for Catholic school educators and administrators.

6. HALF OF PRINCIPALS (52%) LEADING CATHOLIC SCHOOLS SERVING HISPANIC FAMILIES ARE AGE 55 OR OLDER. Most of them will likely retire within the next decade. This is the time to be forming and mentoring the next generation of principals with the skills to lead increasingly diverse schools.
7. ONE IN FOUR RESPONDING SCHOOLS (26%) OFFERS SUPPORT FOR FACULTY AND ADMINISTRATORS TO ACQUIRE SECOND-LANGUAGE SKILLS. IRONICALLY, THOSE REGIONS OF THE COUNTRY WITH MORE ACCESS TO SUCH PROGRAMS (NEW ENGLAND AND THE MIDWEST) HAVE THE FEWEST SPANISH-SPEAKING FACULTY AND ADMINISTRATORS. Such support is not being fully optimized. These programs are intended to be of great value but they seem to have little impact. It is imperative that all arch/dioceses sponsor quality programs that are appropriately monitored and assessed.
8. EFFORTS TO REACH OUT TO HISPANIC FAMILIES AND THEIR CHILDREN MUST TRANSLATE INTO WELCOMING ENVIRONMENTS. ONLY 21% OF STUDY SCHOOLS DISPLAY PROMINENT SCHOOL SIGNAGE IN SPANISH AND ENGLISH; 25% HAVE ENSURED THAT SCHOOL SYMBOLS ARE CULTURALLY DIVERSE AND INCLUSIVE; 35% SHARE SCHOOL PRAYERS IN SPANISH AND ENGLISH; 36% INCORPORATE SPANISH IN SCHOOL LITURGIES. School environments that fall short of incorporating the language and cultural heritage of Hispanic students into the overall environment and curricular activities communicate, implicitly and explicitly, that such heritage is not important to the institution. Such omission often echoes “deficit perspectives” that fail to treat Hispanic students and their cultural experiences as equals. In an increasingly Hispanic Church, Catholic schools should lead the way with models of community and school life that embrace and celebrate cultural difference as a gift.
9. ONLY 23% OF THE STUDY SCHOOLS REPORT THAT THEIR BOARDS HAVE THREE OR MORE MEMBERS WHO SELF-IDENTIFY AS HISPANIC/LATINO, 33% ONE OR TWO MEMBERS, AND OVER 35% INDICATE THAT NO MEMBER IS OF HISPANIC/LATINO BACKGROUND. The demographic constitution of this important governance body in responding Catholic schools does not mirror the Hispanic population in their schools and in the larger Church. Aware of the influence that boards exert upon the development of policy and the direction of their schools, improving the presence of Hispanic/Latino-committed school board members in an increasingly Hispanic Church must become a priority.

10. HALF OF RESPONDING PRINCIPALS (54%) REPORTED THAT AT LEAST ONE OF THE PARISHES AFFILIATED WITH THEIR SCHOOLS HAS AN OFFICE OF HISPANIC MINISTRY. ONLY 38% HAVE WORKED DIRECTLY WITH THE PERSON IN CHARGE OF HISPANIC MINISTRY IN SUCH PARISH TO REACH OUT TO HISPANIC FAMILIES. Findings from this study confirm two realities. On the one hand, the level of collaboration among Catholic school leaders and Hispanic ministry leaders in neighboring parishes is minimal. This is a missed opportunity. Parishes with Hispanic ministry should be among the closest partners and one of the first grounds of recruitment for Catholic schools reaching out to Hispanic families. On the other hand, the “disquieting gap” highlighted by the *National Study of Parishes with Hispanic Ministry* remains a reality: the more committed a parish is to serving Hispanic parishioners, the less likely that community is to be associated with a Catholic school. It is urgent to foster opportunities of mutual welcoming and collaboration between Catholic schools and parishes with Hispanic ministry.

11. A SILO MENTALITY STILL PERMEATES THE WORK OF CHURCH OFFICES AND OFFICIALS ADVOCATING FOR CATHOLIC EDUCATION AND HISPANIC MINISTRY. IMPORTANT CONNECTIONS AMONG THESE MINISTRIES ARE REGULARLY MISSED. THEY AIM AT ACHIEVING SIMILAR GOALS BUT OFTEN FAIL TO WORK COLLABORATIVELY. SUPPORTERS OF ONE FAIL TO SEE THE IMPORTANCE OF SUPPORTING THE OTHER. For instance, almost 30% of responding principals are unaware of the existence of an arch/diocesan office of Hispanic ministry (or its equivalent). The majority (97%) of all arch/diocesan directors of Hispanic ministry know about the existence of a Catholic schools office, yet only 51% have intentionally collaborated with them on projects related to Hispanics families. In a Church where nearly two-thirds of young people are Hispanic, collaboration and sharing of resources to affirm the Hispanic Catholic experience and secure the future of Catholic schools are more urgent than ever.

12. THE MAJORITY OF HISPANICS LIVE IN THE SOUTH AND THE WEST. MOST SELF-IDENTIFY AS CATHOLIC. NONETHELESS, ONLY 38.7% OF ALL CATHOLIC SCHOOLS ARE LOCATED IN THESE TWO REGIONS OF THE COUNTRY. Investment in Catholic education in these regions must also involve building new schools while keeping those existing vibrant. We must provide the largest group of U.S. Catholic children and youth with quality education that strengthens their religious identity and affirms their cultural heritage.

ENDNOTES

1. The term “Hispanic” evokes the legal and direct connection to Spain in the sixteenth century. Another term, “Latino,” has gained currency as referring to persons born in the United States with a Spanish-speaking heritage. The use of Hispanic in this report reflects stylistic preference, keeping with official use by government agencies, Church documents, and traditional pastoral practice.
2. Hosffman Ospino, *Hispanic Ministry in Catholic Parishes: A Summary Report of Findings from the National Study of Catholic Parishes with Hispanic Ministry*. Huntington, IN: Our Sunday Visitor Press, 2015.
3. See Ospino, *Hispanic Ministry in Catholic Parishes*, 9. Current Population Survey, 2013.
4. See Dale McDonald and Margaret M. Schultz, *United States Catholic Elementary and Secondary Schools, 2013–14: The Annual Statistical Report on Schools, Enrollment, and Staffing*. Arlington, VA: National Catholic Educational Association, 2014, 22; *United States Catholic Elementary and Secondary Schools, 2014–15: The Annual Statistical Report on Schools, Enrollment, and Staffing*. Arlington, VA: National Catholic Educational Association, 2015, 22.
5. McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 16.
6. *Ibid.*, 23.
7. See Barbara L. Monsegur, “Creating a Culturally-Responsive Perspective of Catholic Identity,” *Catholic Education: A Journal of Inquiry & Practice* 16 (2012): 168–172.
8. See Ospino, *Hispanic Ministry in Catholic Parishes*, 38.
9. See the important research of Margaret F. Brining and Nicole Stelle Garnett in *Lost Classroom, Lost Community: Catholic Schools’ Importance in Urban America*. Chicago: University of Chicago Press, 2014.
10. Center for Applied Research in the Apostolate (CARA), “Frequently Requested Church Statistics.” Available online at <http://cara.georgetown.edu/caraservices/requestedchurchstats.html>.
11. These numbers are not adjusted according to empty seats or potential enrollment.
12. See Ospino, *Hispanic Ministry in Catholic Parishes*, 34.
13. See Patricia Gándara, “Education of Latinos,” in James A. Banks, ed., *Encyclopedia of Diversity in Education*. Thousand Oaks, CA: Sage, 2012, 1345–50.
14. National Center for Education Statistics, Institute of Education Science, U.S. Department of Education, “Fast Facts: Dropout Rates.” Available online at <https://nces.ed.gov/fastfacts/display.asp?id=16>. According to the National Catholic Educational Association (NCEA) statistics, 99% of Catholic high school students graduate compared to only 78.2% of students at the same level in public schools. Only 13.9% of students enrolled in Catholic secondary schools nationwide are Hispanic: 80,837 students total. See McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 5.
15. See Gándara, “Education of Latinos,” 1346–47.
16. See Carmen DeNavas-Walt and Bernadette D. Proctor, *Income and Poverty in the United States: 2014*. Washington, DC: U.S. Census Bureau, Government Printing Office, 2015, 13.
17. See David Murphey, Lina Guzman, and Alicia Torres, *America’s Hispanic Children: Gaining Ground, Looking Forward*. Bethesda, MD: Child Trends, 2014, 4. Available at <http://www.childtrends.org/wp-content/uploads/2014/09/2014-38AmericaHispanicChildren.pdf>.
18. We echo Robert D. Putnam’s concern in his recent work *Our Kids: The American Dream in Crisis*. New York: Simon & Schuster, 2015.
19. See Ospino, *Hispanic Ministry in Catholic Parishes*, 13.
20. The NCEA uses a slightly different regional breakdown. According to NCEA’s geographical distribution of schools, 45.8% are located in the Mideast and Great Lakes regions, thus corroborating our finding.
21. See Mark Gray, Mary Gautier, and Thomas Gaunt, *Cultural Diversity in the Catholic Church in the United States*. Washington, DC: Center for Applied Research in the Apostolate, 2014, 25. Available at <http://www.usccb.org/issues-and-action/cultural-diversity/upload/cultural-diversity-cara-report-phase-1.pdf>.
22. See McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 22.
23. See Ospino, *Hispanic Ministry in Catholic Parishes*, 10. 4,368 parishes were identified for this study using existing available databases and contacting all arch/diocesan directors of Hispanic ministry (or their equivalents) throughout the country.
24. For a comprehensive description of standards for Catholic schools, see Lorraine A. Ozar and Patricia Weitzel-O’Neill, *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*. Chicago: Loyola University Chicago, 2012.
25. *Ibid.*, 7.
26. See McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 11.
27. See Gregory J. Geruson, Christine L. Healey, Anthony Sabatino, Dan Ryan, Regina Haney, and David A. Faber, “School Boards and Effective Catholic School Governance: Selected Presentations from the 2012 Catholic Higher Education Collaborative Conference,” *Journal of Catholic Education* 17 (2013): 192–197.
28. The number of parishes without a resident pastor in the United States went from 549 in 1965 to 3,448 in 2015. Today there are more parishes (17,324) in the country than active arch/diocesan priests altogether (16,462). See CARA, “Frequently Requested Church Statistics.” Available online at <http://cara.georgetown.edu/caraservices/requestedchurchstats.html>. See also Mark Gray, “When Parishes Outnumber Priests,” August 2, 2015 entry for *Nineteen Sixty-Four* blog, available at <http://nineteensixty-four.blogspot.com/2015/08/when-parishes-outnumber-priests.html>.
29. See McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 10.
30. See Ozar and Weitzel-O’Neill, *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*, 8.
31. *Ibid.*, 5–6.
32. See Martin K. Scanlan, *All Are Welcome: Inclusive Service Delivery in Catholic Schools*. Notre Dame, IN: Alliance for Catholic Education Press, 2009, 14–16.
33. See Martin K. Scanlan and Gareth Zehrbach, “Improving Bilingual Service Delivery in Catholic Schools through Two-Way Immersion,” *Journal of Catholic Education* 14 (2013): 71–75.
34. See Ozar and Weitzel-O’Neill, *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*, 9.
35. See Martin K. Scanlan, *All Are Welcome: Inclusive Service Delivery in Catholic Schools*. Notre Dame, IN: Alliance for Catholic Education Press, 2009, 76.
36. See Luis Fraga, “The Promise and Potential of Two-Way Immersion in Catholic Schools,” *Journal of Catholic Education, Special Issue: Latinos, Education, and the Church*, 19, 2 (2016): 140–159.

37. See Thomas D. Snyder and Sally A. Dillow, *Digest of Education Statistics 2013*. Washington, DC: National Center for Education Statistics, 2015, 97. Available at <https://nces.ed.gov/pubsearch/pubsinfo.asp?pubid=2015011>.
38. National Center for Education Statistics, "State Nonfiscal Survey of Public Elementary/Secondary Education, Table 203.20: Enrollment in public elementary and secondary schools, by region, state, and jurisdiction: Selected years, fall 1990 through fall 2024." Available at http://nces.ed.gov/programs/digest/d14/tables/dt14_203.20.asp. See also National Center for Education Statistics, "State Nonfiscal Public Elementary/Secondary Education Survey: State Enrollments by Race/Ethnicity, 2012–13." Available at <http://nces.ed.gov/ccd/elsi/expressables.aspx?bridge=quickFacts&tableid=13&level=State>.
39. See Murphey, Guzman, and Torres, *America's Hispanic Children*, 4.
40. *Ibid.*, 12.
41. See Jens M. Krogstad, Mark H. Lopez, and Molly Rohal, *English Proficiency on the Rise among Latinos; U.S. Born Driving Language Changes*. Washington, DC: Pew Research Center, 2015. Available at http://www.pewhispanic.org/files/2015/05/2015-05-12_hispanics-english-proficiency_FINAL.pdf.
42. See Renee Stepler and Anna Brown, *Statistical Portrait of Hispanics in the United States, 1980–2013*. Washington, DC: Pew Research Center, 2015. Available at <http://www.pewhispanic.org/2015/05/12/statistical-portrait-of-hispanics-in-the-united-states-1980-2013/>.
43. See Pew Research Center, *America's Changing Religious Landscape*. Washington, DC: Pew Research Center, 2015. Available at <http://www.pewforum.org/files/2015/05/RLS-08-26-full-report.pdf>.
44. See Mark M. Gray, *Catholic Schools in the United States in the 21st Century: Importance in Church Life, Challenges, and Opportunities*. Washington, DC: Center for Applied Research in the Apostolate, 2014, 14. Available at <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catholic-education/upload/CARA-Catholic-Schools-Data-Points-white-graphs-2014.pdf>.
45. See McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 22.
46. See Ospino, *Hispanic Ministry in Catholic Parishes*, 9. Current Population Survey, 2013.
47. See Murphey, Guzman, and Torres, *America's Hispanic Children*, 7.
48. The Northeast with a mean enrollment of 314 students has an average cost of \$1.9M per school; Midwest with mean enrollment of 250 = \$1.4M per school; South with mean enrollment of 294 = \$1.9M per school; West with mean enrollment of 235 = \$1.3M per school.
49. See McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 18.
50. See Erik P. Goldschmidt and Mary E. Walsh, *Sustaining Urban Catholic Elementary Schools: An Examination of Governance Models and Funding Strategies*, Chestnut Hill, MA: Boston College, 2011, 27–34. Available online at https://www.partnersinmission.com/uploaded/lalw/Sustaining_Urban_Catholic_Elementary_Schools.pdf.
51. See Ozar and Weitzel-O'Neill, *National Standards and Benchmarks for Effective Catholic Elementary and Secondary Schools*, 27.
52. See McDonald and Schultz, *United States Catholic Elementary and Secondary Schools, 2014–15*, 18.
53. Accessing title-funded services is often challenging as most parish schools do not have the staffing necessary to engage in the required local government processes, including the surveying of families.
54. William Schmitt, "Helping Catholic School Leaders Level the Federal-Funds Playing Field," *Alliance for Catholic Education News* (March 27, 2012). Available online at <https://ace.nd.edu/news/helping-catholic-school-leaders-level-the-federal-funds-playing-field>.
55. ADW Tuition Assistance Program (Archdiocese of Washington, DC), Big Shoulders Fund (Archdiocese of Chicago), Cardinal's Scholarship Fund (Archdiocese of Chicago), Central Washington Catholic Foundation (Diocese of Yakima), Fulcrum Foundation (Archdiocese of Seattle), Futures in Education (Diocese of Brooklyn), Hope for the Future (Archdiocese of San Antonio), Inner City Scholarship Fund (Archdiocese of Boston), Kremer Foundation (nationwide), Martin Family Foundation (Montana, Wyoming, and Colorado), Mike and Clara Miles Foundation (Diocese of El Paso), Partners in Excellence (Archdiocese of Baltimore), Seeds of Hope Foundation Charitable Trust (Archdiocese of Denver), and the Specialty Family Foundation (Los Angeles).
56. The Segura Initiative (Diocese of Richmond), the Latino Scholarship Fund (Archdiocese of Omaha), and the Hispanic Recruitment Initiative (Archdiocese of Boston).
57. For instance AIM (Action in Montgomery) in Montgomery County, MD and Catholic Partnership Schools in the Diocese of Camden.
58. The Friedman Foundation for Educational Choice, *The ABCs of School Choice, 2015 Edition*. Available at: <http://www.edchoice.org/wp-content/uploads/2015/09/The-ABCs-of-School-Choice-2015.pdf>.
59. See Paul DiPerna, *Latino Perspectives on K-12 Education and School Choice, 2015*. Indianapolis, IN: Friedman Foundation, 2015. Available at <http://www.edchoice.org/wp-content/uploads/2015/09/Latino-Perspectives-Report-FINAL-9-8-152.pdf>.
60. Annette Parsons, Chief Education Administrator, Diocese of Richmond, VA. Interviewed by Patricia Weitzel-O'Neill, September 2015.
61. See Florida Department of Education, Office of K-12 School Choice, *Florida Tax Credit Scholarship Program: June 2015 Quarterly Report*. Available at <https://www.stepupforstudents.org/wp-content/uploads/2015/09/florida-tax-credit-scholarship-program-june-2015-qreport.pdf>.
62. James B. Herzog, Associate Director for Education, Florida Catholic Conference. Interviewed by Patricia Weitzel-O'Neill, September 2015.
63. See Ron Matus, September 10, 2015, "Survey: Hispanics Back School Choice," *redefinED blog*. Available online at <https://www.redefineonline.org/2015/09/survey-hispanics-back-school-choice/>.
64. John F. Elcesser, Executive Director of the Indiana Non-Public Education Association. Interviewed by Patricia Weitzel-O'Neill, September 2015.
65. See Ospino, *Hispanic Ministry in Catholic Parishes*, 38.
66. See Hossfman Ospino and Patricia Weitzel-O'Neill, "Catholic Schools Serving Hispanic Families: Insights from the 2014 National Survey," *Journal of Catholic Education, Special Issue: Latinos, Education, and the Church*, 19, 2 (2016): 76.
67. See Ospino, *Hispanic Ministry in Catholic Parishes*, 38.
68. Data from the *National Study of Catholic Parishes with Hispanic Ministry* in this section is reported for the first time. See also the study's major findings in Ospino, *Hispanic Ministry in Catholic Parishes*.

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Acknowledgments

A particular word of gratitude is owed to the faculties and administrative bodies at Boston College's School of Theology and Ministry and the Boston College Lynch School of Education for supporting research and scholarship that aim to address today's most urgent questions in the Catholic Church, Catholic education, U.S. society, and the larger world.

Special thanks to all graduate students from the School of Theology and Ministry and the Roche Center for Catholic Education at Boston College who skillfully and dedicatedly served as research assistants at various stages of this national study: Elizabeth Creamer, Kelsey Klein, Susan Reynolds, and Karina Sandoval.

We also thank the invaluable insights and resources that John Elcesser, James Herzog, Cristina Hunter, and Annette Parsons provided for sections of this report.

We acknowledge the following schools that gave permission to use images in this report: All Souls Catholic School in Los Angeles, CA; Escuela Guadalupe in Denver, CO; Cathedral High School in Boston, MA; Juan Diego Academy/Holy Rosary Regional School in Tacoma, WA; Lawrence Catholic Academy, Lawrence, MA; Notre Dame Primary School in Milwaukee, WI; Santa Clara Academy in Dallas, TX; St. Mary Magdalen School in San Antonio, TX; Risen Christ Catholic School in Minneapolis, MN; and Sacred Heart School, Roslindale, MA. We are grateful to two study schools for permitting special vignettes to be featured in this report: St. Matthew Catholic School in Phoenix, AR, and Risen Christ Catholic School in Minneapolis, MN.

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