

ANNOTATED BIBLIOGRAFY: PUBLICATIONS RELATED TO THEOLOGICAL EDUCATION AMONG THE HISPANICS

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About the author

Victor H. Cuartas (D. Min. Regent University) has been involved in pastoral ministry and church planting for nearly 20 years. He has partnered with different denominations to advance God's kingdom internationally through sharing the urgency for training and equipping emerging leaders. Dr. Cuartas is an instructor in practical ministry and missions at Regent University in Virginia Beach, Va. He is the founding pastor of "El Mundo Para Cristo" Church of God in Chesapeake, Va., and he currently serves director of research for COMHINA, a missionary movement that mobilizes Hispanics in the United States and Canada for ministry to unreached people groups. He is the author of "Empowering Hispanic Leaders." He is married to Isabel, and they have one miracle daughter, Eliannah.

Works Related to Multicultural Leadership

One of the books consulted that was helpful to understand the importance of multicultural ministry was *The Wolf Shall Dwell With the Lamb: A Spirituality for Leadership in a Multicultural Community* written by Eric Law. Law emphasizes the fact that God is so creative in terms of His creation.ⁱ Every culture is rich in its essence and when people come together in a multicultural setting it is important to be aware of the differences so that we can approach the people in a correct manner.

I believe that unity in the middle of the diversity is the key. There is a strong message in this book to understand and respect the differences from every culture. The concept of the powerful and the powerless is interesting. I like the approach of Law who suggests that we should be able to move and act according to the circumstances. This requires flexibility and sensitivity for success in a multicultural setting.

The multicultural community can be transformed through the wise use of media in order to have a positive impact on the people.ⁱⁱ Law emphasizes the importance of the group media.ⁱⁱⁱ This kind of media is very effective because is two-way communication. Leaders placed by God in different communities need to be able to communicate effectively to clearly transmit the message of Christ.

Another book that deals with multicultural context is Ray Bakke's *A Theology as Big as the City*.^{iv} This book helps the reader better understand the importance of contextualizing the Gospel in the city. It is important to have an urban theology to understand the needs of the people. The

realities in the cities are vivid, dealing with social and ethical problems that are affecting the masses.

The needs of the communities in the cities are greater than ever, and Jesus gave us his example by walking around the villages in order to meet the needs of the community. The challenges are greater and the urban population is crying out for help. God places people in specific cities and communities with a purpose which cannot be ignored.

George Simons, Carmen Vasquez, and Philip R. Harris' book, *Transcultural Leadership: Empowering the Diverse Workforce*,^v features reflections on values and meanings in the different cultures. These authors deal with values of different cultures and the challenge that transcultural leadership implies. The authors show the American experience of diversity in a global context. This book provides a case study based on the North American experience to better understand transcultural leadership and its pros and cons.

Simons, Vasquez, and Harris emphasize the fact that productivity must come from the conjunction of culturally diverse women and men.^{vi} In terms of leadership, it is necessary to understand the diversity and be able to adapt important principles that are needed. In order to work with a multicultural team it is necessary to be flexible and respect the differences.

The context is important to implement changes and develop the strategies that will work in specific environments.^{vii} For example, I have been targeting and ministering the Hispanic culture here in the United States. Even though we speak the same language, "Spanish," every country in Latin America has specific characteristics and that brings diversity and different mindsets to the table. This is an important fact that needs to be considered to design a curriculum for leadership training.

In *Christian Leadership in a Multiethnic Society*, edited by James and Evelyn Whitehead, the contributors reflect on the need for theological reflection in ministry. I noticed the importance that theological reflection has in terms of making practical decisions in the ministry.^{viii}

James and Evelyn Whitehead present a model and a method for practicing and doing theological reflection in ministerial environment. The model presented by the authors point out three sources of information that are crucial to decision making in modern-day ministry: (1) the Christian tradition, (2) personal experience, and (3) cultural resources.^{ix}

One of the most practical books that clearly emphasizes the importance of reaching out to different communities is Manuel Ortiz's *One New People: Models for Developing a Multiethnic Church*.^x Ortiz inspires the reader to go deeper in terms of knowing his neighborhood. He emphasizes the importance of demographics, anthropology, and contextualization. This is an ongoing process that helps to better understand the strategies to ministry the people in the communities.

Ortiz describes the biblical foundation for multiethnic church development and defines five steps that are necessary to establish the new humanity: (1) to write the biblical position of the church in regards to unity, (2) to develop a mission statement toward multiethnic community, (3) to develop a philosophy of ministry, (4) to involve multiethnic leaders in the process, and (5) to

plan ahead how to resolve conflicts.^{xi} These suggestions obviously hold out much promise in meeting the needs for more widespread training for Hispanic leaders.

Works Related to Hispanic American Theology

One of the comprehensive books written from this specific perspective is Justo González's *Mañana, Christian Theology from a Hispanic Perspective*.^{xii} González's book is one of the major theological works from a Protestant perspective with a Hispanic perspective. His book offers theological reflections on the basis of the Hispanic reality in the United States.

The insights of González are helpful to understand important aspects that need to be considered to ministry among Hispanics in the USA. His experience of his minority status as Hispanic American allows him to bring to the table important elements to consider in studying Christian theology from a Hispanic perspective. González emphasizes the importance of the ministry of the Holy Spirit. This aspect is paramount for ministering effectively in every culture. González also describes the Hispanic struggle within the twenty centuries of Christianity and interprets the different aspects and doctrines in light of the Hispanic perspective and reality.^{xiii}

In *The Spirit, Pathos and Liberation*, edited by Samuel Solivan, I found important aspects that need to be considered to understand the foundations of Hispanic Pentecostal Theology. Solivan does an excellent job by studying and reviewing the Hispanic American roots and the need for developing a North American Hispanic Theology.^{xiv}

The need for a specifically North American Hispanic Theology that can answer the theological questions continues to be a most imperative comody. The influence of liberation theology in this regard has been notorious. Solivan recommends certain categories for articulating the Christian faith from a Hispanic perspective: (1) a Biblically grounded faith, (2) the nature and task of Theology, (4) the mission of the church, and (4) the Hispanic-American sociopolitical reality. These elements are needed to articulate an adequate Hispanic theology that is relevant.

One of the most comprehensive books that tackles Hispanic American theology is *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* which was written by Eldin Villafañe.^{xv} Villafañe's book is an excellent approach to a Hispanic American Pentecostal theology and social ethic. His contribution is outstanding and his book certainly is one of the most important sources for this dissertation. This book forces the reader to examine the worship and spirituality of Hispanic Pentecostals and also to consider the social implications in the community.

Villafañe elaborates a synthesis of the cultural, social, and spiritual background of the Hispanics by recognizing the importance of Pentecostalism among the Hispanic Americans. God's purpose is to bring liberation to His people so that they can walk in freedom. The Gospel offers a redemptive plan for the human kind and Villafañe recognizes the need for that freedom among the Hispanic Americans.

Eldin Villafañe, Bruce W. Jackson, Robert A. Evans, and Alice Frazer Evans also offer in their book entitled *Transforming the City: Reframing Education for Urban Ministry* an excellent perspective of the need for reframing education for urban ministry.^{xvi} This book helps the reader understand more fully the importance of comprehending the reality of the cities, its politics, its

economic infrastructure, its cultures, and its demographic composition as part of the process of training leaders to transform the society where we live.

God loves the cities and calls us to find ways to offer theological education to the emerging leaders. Villafaña, Jackson, Evans, and Evans present six frames of reference to understand theological education in the cities: (1) contextualization, (2) constituency, (3) community, (4) curriculum, (5) collaboration, and (6) confession (spirituality).^{xvii} The author into pairs of emerging frames has placed these frames. This is a very helpful model because it helps to clarify some ideas about the distinction between models and examples.

Reconstructing the Sacred Tower: Challenge and Promise of Latino/a Theological Education, written by Kenneth Davis and Edwin Hernandez, contains excellent insights that help to better understand the Hispanic theology.^{xviii} The content and research is excellent and this is a continuation of the initial research that Justo L. González conducted in 1988.^{xix} Davis and Hernandez recognize the importance of the growth of the Hispanics not only in terms of demographics, but also in terms of their influence of the leadership of the nation.

The growing presence and impact of the Hispanics (Latinos) in the US is evident. In many cities of the country, Hispanics are already more than half of total population. Davis and Hernandez present an excellent update in regards of demographics, socioeconomic, educative, and religious trends that are affecting U.S. Hispanics.^{xx}

The extensive data presented in Davis and Hernandez's book facilitates the process of understanding both the advantages and disadvantages of the current theological education system. Most Hispanics religious leaders experience great difficulty in gaining access to adequate theological education. Davis and Hernandez also examine the policies of enrollment of seminaries and schools of theology.

Works Related to Hispanic Ministry in North America

Alex Montoya in his book entitled *Hispanic Ministry in North America* present an excellent perspective of the different challenges that are involved in doing ministry among the Hispanics in the US. After discussing the demographic trends of the Hispanic population, Montoya shares their implications for ministry.^{xxi}

Montoya emphasizes the importance of raising up new leaders so that the churches can meet the current needs of the people. This is one of the most important needs among the Hispanics churches in the U.S; there is an "urgent" need for equipping and training the future and the emerging leaders. Lacking that, the Hispanic communities will suffer the consequences of lack of leadership.

Dr. Daniel R. Sánchez has produced one of the most recent books that clearly and accurately discusses the reality and challenges of the Hispanics in the United States in his *Hispanic Realities Impacting America*. This book is also available in Spanish as *Realidades Hispanas Que Impactan A America*. The book, that explores the amazing growth of the Hispanics, is based on studies that have been conducted by such prestigious and reliable organizations as the Brookings

Institution, the Hispanic Center of the Pew Charitable Trust, the Harvard University Kennedy School of Government, the Urban Institute, the USC Annenberg School of Communication, the George Barna Research Center, the U.S. Department Bureau of the Census, and other books and documents.

The author identifies ten realities among the Hispanics in USA: 1) The growth of the Hispanic American population has exceeded even the boldest projections of demographic experts. 2) Hispanics have spread throughout the country faster than any previous immigrant group. 3) The First Generation (the immigrants) has become the largest segment of the Hispanic population in America today. 4) The use of the Spanish language has increased in the past two decades. 5) Second and third generation Hispanics have made significant strides in educational attainment, yet the first generation lags behind. 6) Hispanics are showing more receptivity to the evangelical message than ever before in the history of this country. 7) Hispanics are typically very conservative regarding social values. 8) Second and third generation Hispanics have made significant strides financially yet typically newly arrived Hispanics have the most difficult time financially. 9) Hispanic Americans are the group with the largest number of children and young people. 10) Hispanics have much in common with one another yet there is significant diversity among them.

Sanchez continues with ten additional chapters giving practical and sound direction for ministries among the Hispanics of North America. This book, in both English and Spanish, is an indispensable source for those who engage in ministry among the Hispanics. *Hispanic Realities Impacting America* could well be an important addition to efforts to train leaders for Hispanic ministries.

Works Related to the Background and Attitude of Hispanics toward Theological Education

One of the most helpful articles that clearly discusses the reality and challenges of theological education among the Hispanics in the United States is “The Theological Education of U. S. Hispanics” written by Edwin Hernandez, Keneth G. Davis and Catherine Wilson. The authors used data from the National Survey of Hispanic/Latino Theological Education (NSHLTE) and recommend that accrediting agencies organize networks of seminaries and theological schools that are dedicated to increase the participation of their Hispanics students, faculty, and administrators. The authors also advocate that seminaries expand their pool of students by partnering with Bible institutes and their pool of faculty by organizing alliances and partnering with Latino/ professional and educational organizations such as the Hispanic Summer Program (HSP) and the Hispanic Theological Initiative (HTI).^{xxii}

The number of Hispanic and Latino students and faculty in the Association of Theological Schools (ATS) remains limited although urgently needed. In 1996, the enrollment of Hispanic students in the M. Div. and professional masters’ programs was 956, or 2.7%, of the total number of students enrolled in these programs. In the fall 2000, there were 1,322 Hispanic students enrolled in these same degree programs, or 3.3% of their total enrollment. While enrollment of Hispanic students is growing, both in terms of actual numbers and as a percentage

of the total, it is neither representative of the percentage of Hispanic presence in the U.S. population, nor is it growing as fast as the Hispanic/ Latino population in the United States.

The reality is similar for Hispanic faculty participation in theological institutions. In 1996, there were sixty-nine Hispanic faculty members in ATS schools from a total of 2,883, or 2.3 percent of all faculties. By the year 2000, 91 Hispanic faculties from a total of 3,286, or 2.7 percent, were serving in these institutions.^{xxiii} Consequently, Hispanics remain the most underrepresented ethnic group in ATS schools, both in student enrollment and among faculty members.

These statistics convey the need for networking and partnering among churches and theological institutions as well as facilitating and creating new avenues to increase the enrollment and participation of both Hispanic students and faculty. According to Hernandez, “the challenge for seminaries in this new century is to be lighthouses, to act with goodwill, and to embrace responsibly the promise of diversity.”^{xxiv}

Theological institutions, therefore, need to be more intentional and strategic in recruiting Hispanic students and also facilitating and promoting diversity among their faculties. Hernandez also presented three suggestions to retain current Hispanic faculty and to attract new ones. First, theological schools should recruit Hispanic candidates for doctoral training by identifying individuals committed to scholarship. Second, schools need to support talented students to complete the dissertation and its defense. And third, schools should offer opportunities for young Hispanics to conduct and publish significant research.^{xxv}

In addition, Hernandez writes the most important article that presented the reality of Hispanics in terms of theological education, *The National Survey of Hispanic Theological Education*.^{xxvi} In 1994, the Pew Charitable Trusts commissioned a study led by Hernandez to assemble a panel to advise him in regards to the National survey among Hispanics. Hernandez’s survey is so far the largest national study of Latino religious leadership ever conducted, and the results of his work led to the development and establishment of a fellowship program, the Hispanic Theological Initiative (HTI). This program is currently based in Boston, Massachusetts and has assisted many Hispanic scholars by offering scholarships for talented Hispanic leaders who want to pursue masters’ degrees and doctoral programs in theology.

The National Survey of Hispanic Theological Education provided new and important data for our understanding of U. S. Hispanic reality in regards to theological education and its implications. Over 16,000 bilingual surveys containing 302 items were sent out to Hispanic religious leaders that explored demographics, personal experience, educational struggles, and achievement of educational aspirations. Almost 2,000 questionnaires were properly completed, and these responses represent the single largest database collected from Hispanic religious leaders to date. According to Hernandez, administrators and faculty interested in recruiting and retaining Hispanic students should pay attention to what their Hispanic students are experiencing, especially financial and cultural barriers to their success.

In general, Hispanic leaders are extremely interested in attaining higher education although this interest varies somewhat by gender, age, denomination, and other variables. Hispanics seeking further education will be increased if the theological institutions adopt strategic policies to

promote and facilitate enrollment and establish appropriate funds to offer more scholarships and grants for all minorities.

In Manuel J. Mejido's article "U. S. Hispanic/Latinos and the Field of Graduate Theological Education," he presents the enrollment and preferences of Hispanics in theological institutions.^{xxvii} He shares three negative consequences of the Hispanic student enrollment shortage among theological institutions. First, the insufficiency of Latino faculty makes it more difficult for courses and curricula to have an authentic Hispanic orientation. Second, the lack of Hispanic faculty makes it extremely complicated for Latino students to have access to Latino advisors, mentors, or dissertation committee members. And third, there is a direct relationship between the lack of Hispanic faculty and the scarcity of Hispanic scholarship.^{xxviii} These suggestions convey the urgent need for promoting theological education among the Hispanics. The reality needs to change for the benefit of the Hispanic emerging leaders who will serve their communities.

Furthermore, Kenneth G. Davis, in his article "The Attraction and Retention of U. S. Hispanics to the Doctor of Ministry Program" discusses the reality of U.S. Hispanics regarding the enrollment in the D. Min. program.^{xxix} As part of the National survey conducted to Hispanic religious leaders, 182 respondents--134 men and 46 women--expressed an interest in the D. Min. program. The tendencies of Hispanics toward higher education vary according to age, denomination, and background. The top three factors identified as most important for improving the quality of degree programs among Hispanics were the following: (1) faculty members who would become more knowledgeable about Hispanic worldview and culture; (2) more supportive services such as counseling; and (3) increased financial assistance. According to the findings, the most important factor for attracting and retaining U.S. Hispanics to graduate schools is making accredited programs affordable.^{xxx}

In addition, Rosendo Urrabazo in his article, "Pastoral Education of Hispanic Adults," states that the challenges of lay ministry formation are: (1) economic expectations, (2) recruitment, (3) costs, and (4) teachers.^{xxxi} Two of these challenges presented are related to finances. Thus, theological institutions need to continue expanding their capabilities to facilitate the creation of adequate funding to offer scholarships to promote and attract talented Hispanic leaders and pastors to their programs.

Works Related to the Need for Empowering Hispanic Leaders

Victor H. Cuartas just published a book entitled "Empowering *Hispanic Leaders: An Online Model*."^{xxxii} This book offers suggestions for training Hispanic leaders who will be involved in ministry in various regions of the United States.^{xxxiii} The findings of this research project produced information, understanding, and direction that can contribute to the imperative efforts to train emerging leaders for Hispanic groups everywhere.

The principles revealed in this study of Hispanic leadership training will prove effective in empowering leaders of other groups in the United States and other countries.

The estimated Hispanic population of the United States was 45.5 million in 2007, making people of Hispanic origin the nation's largest ethnic or race minority. Hispanics constitute 15 percent of the nation's total population. The Latino population in the United States will triple in size, and

according to the Census projections, Hispanics will make up 29 percent of the United States population by 2050. The book will be available soon in Spanish.

END NOTES

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