

PASTORAL PLAN *for*
Hispanic Ministry

PHASE II: 2019 - 2024



ARCHDIOCESE
of MILWAUKEE



“Some of your dioceses have a very high Hispanic Catholic population, which means above all that your ministry must take account of the richness of religious expression and cultural diversity that characterizes the Hispanic community and demands appropriate pastoral programs and initiatives.”

St. John Paul II

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ARCHDIOCESE *of* MILWAUKEE MISSION STATEMENT

To proclaim the gospel of Jesus Christ through His saving death and resurrection
by calling, forming and sending disciples to go and make new disciples.

As a people, we are called to encounter Jesus and grow as disciples
through the sacramental life of the church.

OFFICE *for* HISPANIC MINISTRY MISSION STATEMENT

The Office for Hispanic Ministry acts on behalf of the Archbishop of Milwaukee to promote full participation and integration of Hispanics in the life of the Church. In ongoing prayer, this office attentively listens to the Word of God, the Church teachings, and the experiences of the Hispanic people in order to do the following:

1. Foster commitment to and create awareness of the meaning of the Hispanic presence in the United States of America among archdiocesan offices, parishes, schools, other institutions and communities in general, through an effective, direct or mediated communication, positive testimony and fraternal participation.
2. Coordinate and evaluate implementation of the Archdiocesan Pastoral Plan for Hispanic Ministry in parishes of the Archdiocese of Milwaukee.
3. Serve as a resource to pastors and pastoral agents serving the Hispanic Catholic community through networking.
4. Serve as an instrument of spiritual, pastoral and human growth – especially in areas of social justice.
5. Identify resources, respond to the needs, promote the strengths and overcome the challenges of Hispanic Ministry.
6. Represent the Archdiocese of Milwaukee and serve as a liaison to regional and national offices for Hispanic Ministry.

INTRODUCTION

During his visit to the United States of America, Pope Francis addressed Hispanics with the following words:

Do not be discouraged by whatever hardships you face. I ask you not to forget that, like those who came here before you, you bring many gifts to this nation. Please, you should never be ashamed of your traditions. Do not forget the lessons you learned from your elders, which are something you can bring to enrich the life of this American land. I repeat, do not be ashamed of what is part of you, your life blood. You are also called to be responsible citizens, and to contribute fruitfully – as those who came before you did with such fortitude – to the life of the communities in which you live. I think in particular of the vibrant faith which so many of you possess, the deep sense of family life and all those other values which you have inherited. By contributing your gifts, you will not only find your place here, you will help to renew society from within. Do not forget what took place here over two centuries ago. Do not forget that Declaration which proclaimed that all men and women are created equal, that they are endowed by their Creator with certain inalienable rights and that governments exist in order to protect and defend those rights.¹

Pope Francis invites us to remember who we really are and the responsibility God has placed in our hands. In some mysterious way, we are all called to be missionaries in this fruitful “Land of the Free.” Hispanics from different backgrounds have gathered around this nation along with people from all cultures and ethnicities and, by following the voice of the same and only Shepherd (see Jn. 10:1-18), they become builders of the Kingdom of God.

Hispanics in the United States have responded to this invitation in many ways. An important one has been and continues to be the national experiences of the *Encuentros*. An *Encuentro* is the process through which Hispanic Catholics living in the United States of America rediscover and renew their baptismal call in the specific historical context in which they live as they build the Kingdom of God. The word *Encuentro* means “encounter,” precisely because such a process may allow its participants to

encounter themselves, one another, the community, people from other cultures and nationalities, creation and God. There have been five national *Encuentros* (and one national Hispanic Youth Encuentro); the most recent was the *V Encuentro* in Dallas, Texas from September 20 to 23, 2018. These events provide important guidelines for the creation of local Hispanic Ministry Plans. The Archdiocese of Milwaukee actively participated in the experience of the *V Encuentro* and saw this as an opportunity to renew and energize Hispanic Ministry.

In August of 2010, Archbishop Jerome E. ListECKI commissioned a group of Hispanic leaders to conduct a study that would lead to an archdiocesan pastoral plan for Hispanic Ministry. Such a plan would need to integrate the archbishop’s pastoral priorities: Catholic identity, evangelization and stewardship. The archdiocesan Hispanic Ministry Planning Committee was established, with the Very Reverend Javier Bustos serving as the Chair. In October 2012, Archbishop ListECKI approved the five-year Archdiocesan Pastoral Plan for Hispanic Ministry. This plan received great reviews and many goals were achieved. Anticipating the expiration of the Pastoral Plan, in January of 2016 the newly created Archdiocesan Advisory Board for Hispanic Ministry took the responsibility of producing Phase II of the Archdiocesan Pastoral Plan for Hispanic Ministry.

GOALS:

Phase II of the Archdiocesan Pastoral Plan for Hispanic Ministry seeks to:

- Respond to the needs of the Hispanic people.
- Continue and/or improve those activities/strategies from Phase I that were considered fruitful.
- Integrate the directives and concerns of the *V Encuentro* and the Archdiocesan Synod Priorities.
- Promote participation of archdiocesan offices in Hispanic Ministry.
- Provide resources/strategies related to Hispanic Ministry to parishes and Catholic schools.
- Promote collaboration among offices, institutions, parishes and organizations.

¹ Pope Francis, “Meeting for Religious Liberty with the Hispanic Community and other Immigrants.” Addressed. Philadelphia, September 26, 2015.

CONTEXT:

The context of Phase II of the Archdiocesan Pastoral Plan for Hispanic Ministry is very unique. The creation and development of this document is based in the context of: The pontificate of Pope Francis and his invitation to be “missionaries of mercy” and to go to the peripheries. The year of the canonization of St. Óscar Arnulfo Romero. The process and experience of the *V Encuentro*. The challenging times for immigrants in the United States and Pope Francis’ “Sharing the Journey” campaign. The implementation of the pastoral priorities of the Archdiocesan Synod. The 175th anniversary of the Archdiocese of Milwaukee.

METHODOLOGY:

Inspired by a methodology created by Joseph Cardinal Cardijn, which was later developed during the Second Vatican Council,² the Archdiocesan Advisory Board for Hispanic Ministry outlined the planning process by using the SEE-JUDGE-ACT methodology. Pope (Saint) John XXIII explained that this methodology, when properly followed, helps in the effective application of principles:

There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: see, judge, and act. It is important for our young people to grasp this method and to practice it. Knowledge acquired in this way does not remain merely abstract, but is seen as something that must be translated into action.³

To these three stages, the Board added a fourth: the evaluation of the plan. The process consists of four parts. Part I is the collection of data and the understanding of the reality. Part II is the reflection of the reality and the needs. Part III is the design of the strategic plan with concrete objectives and activities. Part IV is the evaluation of the plan.

The ultimate purpose of Part I is to achieve an accurate description of the reality of Hispanics in the Archdiocese of Milwaukee and the way in which we minister to them. Part II is the analysis of the information collected during Part I. What is unique about Phase II of the Pastoral Plan is that the Board worked with subcommittees. Each area or priority has a designated subcommittee as follows:

- Parish Planning, Evangelization & Lay Ecclesial Movements
- Lay Leadership Formation
- Catholic Education
- Child & Youth Ministry
- Social Justice
- Marriage & Family
- Vocations

Deacon Jorge Benavente was responsible for the *V Encuentro* and the administrative liaison with the archdiocesan offices, and Maria Prado is part of the board as the Communications Office liaison. Ms. Prado coordinated the strategies related to promotion and communication of the plan.

In Part III, the board and/or the subcommittees identify objectives and concrete strategies that form the pastoral plan. Part IV, or the evaluation stage of the plan, describes the criteria and organization of the evaluation process.

The following plan is limited to Hispanic Ministry. However, this plan is an integrated part of the wider efforts and pastoral plan of the Archdiocese of Milwaukee. The planning and execution processes are not done in isolation from the multidimensional pastoral needs in the archdiocese, but in ongoing consultation with and integration to it.

² See Biord Castillo, Raúl, “Ponderación Teológica del Método Ver-Juzgar-Actuar,” Conferencia dictada en las XXII Jornadas de Teología y Reflexión, *Criterios para efectuar un discernimiento cristiano de una situación histórica*, 23 de marzo de 2004. En, <http://www.communityofsttherese.org/resources/verjuzgaractuar.pdf> (accessed November 30, 2011), 1.

³ St. John XXIII, *Mater et Magistra*, 236-237.

———— PART I: ————
UNDERSTANDING
the REALITY

1.1. Hispanic Presence in the Nation

As of 2017, Hispanics made up about 17.8% of the entire population of the United States of America. According to the Census report of 2017, the U.S. Hispanic population reached a record 57.5 million people.⁴ This places the U.S. as the second-largest Hispanic country in the world after Mexico, which has 106,535,000 people. That same report explains that “California had the largest Hispanic total population (15.3 million) in 2016, while Texas had the largest numeric increase in the Hispanic population (233,100). New Mexico had the highest Hispanic share of its total population at 48.5 percent.”

The Pew Research Center produced a report about the most relevant aspects of the Hispanic population in the United States of America. There are six key points in this report: (1) “Despite slowing growth rates, Latinos still accounted for more than half (54%) of total U.S. population growth from 2000 to 2014;” (2) “the dispersion of the Latino population across the U.S. has slowed since the onset of the Great Recession;” (3) “in recent years, the fastest Latino population growth has tended to come in areas with a relatively small number of Latinos;” even though the South remains the area with the largest concentration of Latinos, there is a significant increase of Hispanic population in areas like North Dakota and other northern states; (4) “The Hispanic population is not growing in every county of the United States.” According to this study, there was a decline of the Latino population in some counties in the southern states like New Mexico, Texas and Arizona.; (5) “California continues to have the nation’s largest Latino population among states, but Texas has grown faster;” and (6) “More than half (53%) of the nation’s Hispanics lived in 15 metropolitan areas in 2014;” these include: Los Angeles, Miami, New York, and Chicago.

“Hispanics are the youngest major racial or ethnic group in the United States. About one-third, or 17.9 million, of the nation’s Hispanic population is younger than 18, and about a quarter, or 14.6 million, of all Hispanics are Millennials

(ages 18 to 33 in 2014), according to a Pew Research Center analysis of U.S. Census Bureau data. Altogether, nearly six-in-ten Hispanics are Millennial or younger.”⁵

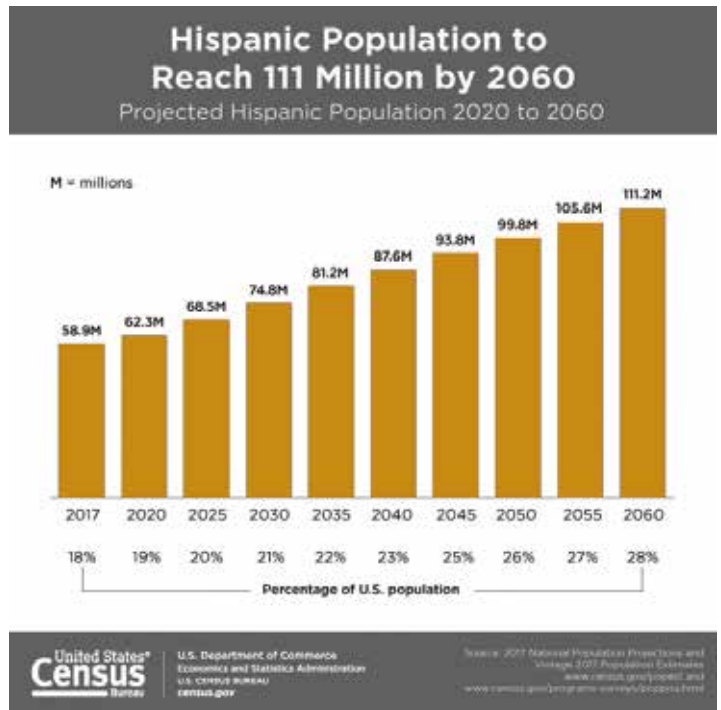


FIG 1.1

The three largest groups are from Mexico (63.2%), Puerto Rico (9.5%), and Cuba (3.9%). The poverty rate among Hispanics is 22% and the median household income is \$35,929. About 48% of Hispanics are married (compared to 50% in the rest of the population), 3.5% are separated, and 7.5% are divorced. The three U.S. states with the most Hispanic presence are California, Texas, and Florida. Sixty percent of the Hispanics finish high school and 13% finish college. The largest single religious denomination among Hispanics in the U.S. is Catholicism (68%), while Evangelicals represent 15%. However, from the group of Hispanic Catholics, 42% attend Church regularly and from the group of Hispanic Evangelicals, 70% attend Church regularly. Seventy-four percent of Hispanic Catholics do not plan on leaving the Catholic Church; 21% admitted

⁴ <https://www.census.gov/newsroom/press-releases/2017/cb17-100.html>;

<https://www.census.gov/newsroom/facts-for-features/2017/hispanic-heritage.html>

⁵ <http://www.pewhispanic.org/2016/04/20/the-nations-latino-population-is-defined-by-its-youth/>

that they may leave the Catholic Church some day; and 6% said that they will leave the Catholic Church. About 6 million Hispanic Catholics consider conversion to a different Church every year. Among the main reasons why a Hispanic Catholic leaves his or her Church are, (1) a more direct experience of God; (2) services in Spanish; (3) a more welcoming, hospitable church for immigrants; (4) respect and treatment of women; and (5) searching for more exciting liturgical celebrations.⁶

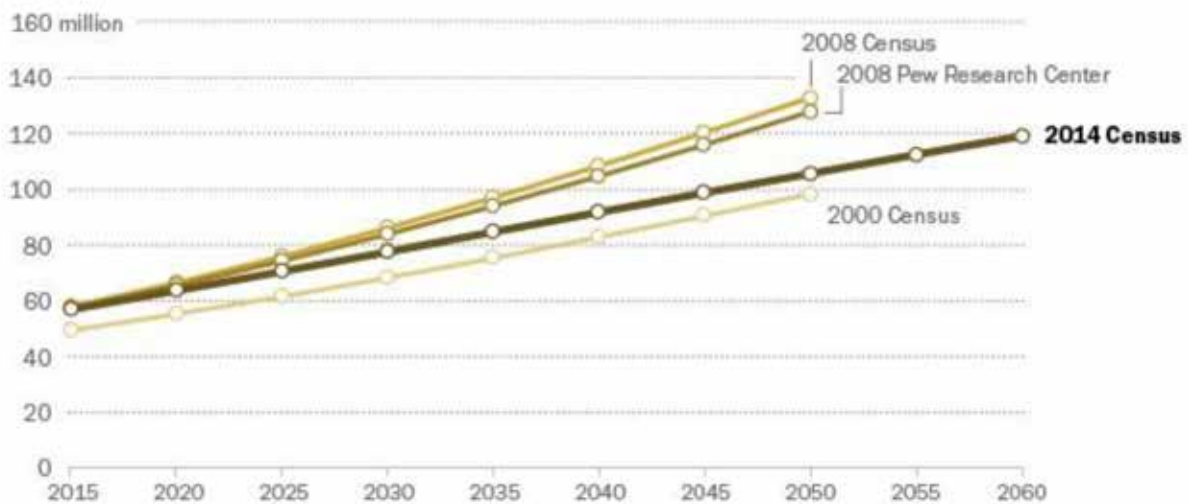
About 40 million U.S. residents age 5 and older “spoke Spanish at home in 2016. This is a 133.4 percent increase since 1990 when it was 17.3 million. Those who speak Spanish at home constituted 13.3 percent of U.S. residents age 5 and older. More than half (59.0 percent of all Spanish speakers and 57.5 percent of Hispanic Spanish speakers) spoke English very well.”⁷

The Hispanic origin population is projected to increase rapidly from 1995 to 2025, accounting for 44 percent of the growth in the nation's population (32 million Hispanics out of a total of 72 million persons added to the nation's population). Hispanics are the second fastest-growing population, after Asians, in every region of the U.S. over a 30 year period (See Figure 1.1).

According to the Pew Research Center, due to a declined immigration the “Hispanic population is expected to reach about 106 million in 2050.”⁸ This scaled back on immigration has slowed down the increase of Hispanic population in the U.S., but not its trends as it shows on the following graph (See Figure 1.2).

Hispanic Population Projections Scaled Back

U.S. Hispanic population, 2015-2060



Source: U.S. Census Bureau population projections, 2000, 2008 and 2014; Pew Research Center population projections, 2008.

PEW RESEARCH CENTER

FIG 1.2

⁶ <https://www.census.gov/newsroom/facts-for-features/2017/hispanic-heritage.html>

⁷ <https://www.census.gov/newsroom/facts-for-features/2017/hispanic-heritage.html>

⁸ <http://www.pewresearch.org/fact-tank/2014/12/16/with-fewer-new-arrivals-census-lowers-hispanic-population-projections-2/>

1.2. Hispanic Presence in the State of Wisconsin

In Wisconsin, Hispanics represent 6% of the total population (336,930), which ranks the Hispanic presence in Wisconsin as the 22nd largest when compared to other states. Hispanics represent the fastest growing ethnic group in the state of Wisconsin, of which 66% are native-born, and 34% are foreign-born. The median age of Hispanics in Wisconsin is 25 (compared to the median age of 38.9 of the entire population of Wisconsin). It is important to notice that about 43% of Hispanics are between ages 0 to 19. The counties with the largest Hispanic presence are Milwaukee, Dane, and Racine. About 20% of Hispanics live under the poverty level. Of the entire Wisconsin population of children enrolled in K-12, 8% are Hispanic. At least 50% of the Hispanics are married and 26% are single. Twenty-five percent of Hispanics in Wisconsin speak English, and 75% are more comfortable speaking Spanish.

According to the Wisconsin Department of Health Services, “Hispanics are the second-largest and fastest-growing minority, racial and ethnic population in Wisconsin. As of 2008, this group constituted 5 percent of the population, totaling 285,801 people. This population has increased 46.8% since the 2000 Census. As of 2008, two-thirds of Wisconsin's Hispanic population were concentrated in Milwaukee, Dane, Racine, Kenosha and Brown counties.” These figures

rapidly changed, according to the U.S. Census report of 2014: “People who identified as Hispanic make up 6.34% of the population, compared to 6.26% for African-American, the next largest minority group... The increases have been particularly noticeable in younger populations. Statewide, the overall number of people age 19 and under decreased by 2.2% since 2010. But the number of Hispanics in that age group increased by 5.7%... Since 2000, the largest increases in the Hispanic population have been in Milwaukee County

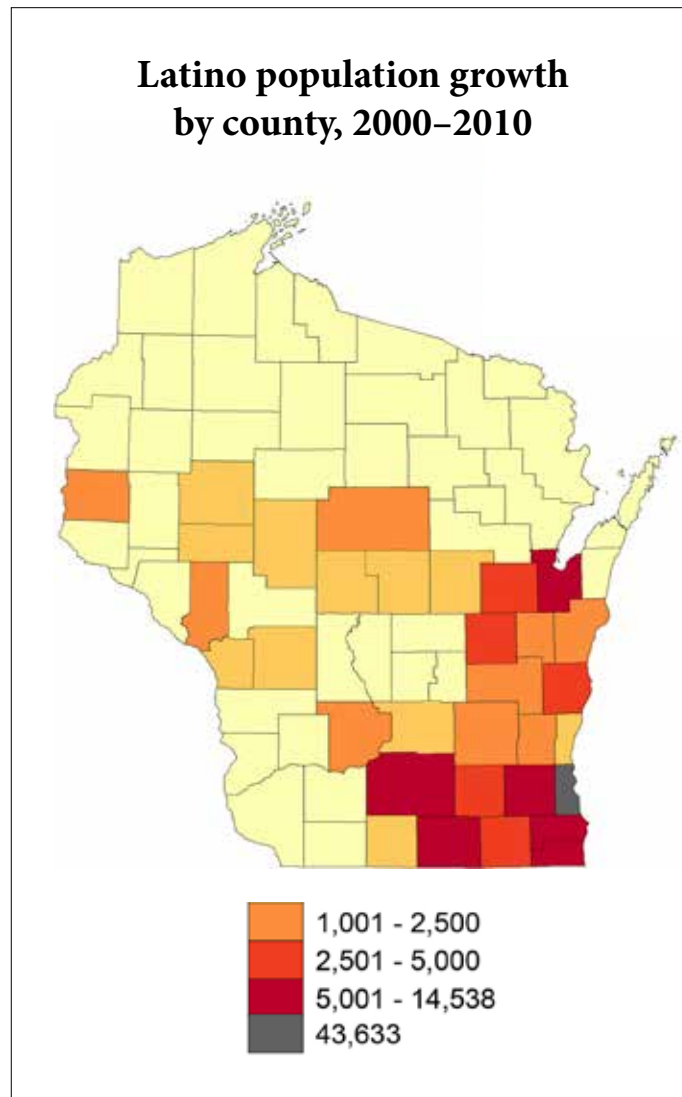
(+50,842), Dane County (+16,820) and Brown County (+11,004)... In Waukesha County, the Hispanic population increased by 83% to 17,724 from 2000 to 2013. It also accounted for a quarter of the county's total growth during that period.”

According to a 58-page report by David Long and Dan Veroff, entitled “Latinos in Wisconsin,”⁹ the Hispanic population could be described as follows:

- The age distribution of Latinos differs markedly from that of the state as a whole. While the biggest age groups in the general population consist of baby boomers—ages 46–64—the largest among Latinos are children under age 10.
- Trends in education are in the right direction, but Latinos still lag behind the general population. Long notes, “The

estimated share of Latinos with less than a high school diploma declined from 45 to 40%, but that's still four times greater than the share of the total population without a diploma.”

- Latinos make up 18% of the student population in the state's urban school districts and 6% in both suburban and rural districts. The Delavan/Darien



⁹ <https://ecals.cals.wisc.edu/2014/09/26/by-the-numbers-a-look-at-wisconsin-latino-population/>

school district has the highest proportion of Latino students (44%), followed by Abbotsford (35%).

- The poverty rate among Latinos is more than twice that of the overall population, and the median income for Latino households in 2010 was only 72% of that of all Wisconsin households. That's a bigger gap than a decade ago, when Latino households' income was 80% of that of all Wisconsin households.
- Latinos comprise a growing share of the Wisconsin labor force and are particularly concentrated in service occupations, but unemployment rates among Latino men and women remain about 50% higher than for the population as a whole.
- The share of Wisconsin Latinos who speak only Spanish or speak English "not well" declined from 21 to 17%, although absolute numbers in this category increased. About half of the state's Latinos speak Spanish at home but speak English "well" or "very well," while about a third speak only English at home.

According to a report of the National Institute of Corrections in 2016, "Hispanic men in Wisconsin do a little better than the national average as their rate of incarceration is 1.7% compared to 2% nationally."¹⁰ However, and to help us put it into perspective, a study published by the Sentencing Project, stated:

- There are 283,000 Hispanics in federal and state prisons and local jails, making up slightly over 15% of the inmate population.
- Nearly 1 in 3 (32%) persons held in federal prisons is Hispanic.
- As of 2001, 4% of Hispanic males in their twenties and early thirties were in prison or jail as compared to 1.8% of white males.
- Hispanics are the fastest growing group being imprisoned, increasing from 10.9% of all state and federal inmates in 1985 to 15.6% in 2001.
- From 1985 to 1995, the number of Hispanics in federal and state prisons rose by 219%, with an average annual increase of 12.3%.
- There is a fair amount of inconsistency in

measuring Hispanic jail and prison populations, as they are frequently counted in conflicting or contradictory methods; e.g. Hispanics measured racially as black or white and not as a distinct group. It is commonly suspected that the actual number of Hispanics incarcerated is higher than what is accounted for by reporting agencies.

1.3. Hispanic Presence in the City of Milwaukee

The largest concentration of Hispanics are in the city of Milwaukee. The Center for Economic Development of the University of Wisconsin-Milwaukee conducted a study of the Latino population in this city in 2016; these are the demographic trends and findings.¹¹

- **Metro Milwaukee's Latino population increased by 213% between 1990 and 2014** – the 30th highest growth rate among the nation's 50 largest metropolitan areas. The Latino share of metro Milwaukee's population grew from 3.6 to 10.2% between 1990 and 2014.
- Latinos have accounted for over 90% of the net population growth in metro Milwaukee and all of the net population growth in the city of Milwaukee since 2000. Without the surge in Latino population since 1990, the city's population would have declined by over 16% between 1990 and 2014.
- Metro Milwaukee exhibits one of the widest "cultural generation gaps" in the country. In 2014, white non-Hispanics made up 85.3% of Milwaukee's "over 65" population, but only 53.3% of the region's "under 18" population; conversely, Latinos constituted 16.3% of the "under 18" population but only 2.9% of the "over 65" demographic. White non-Hispanics are now a minority (49%) of metro Milwaukee residents younger than 5 years old; Latinos make up 16% of the "under 5" demographic.
- Although Latino immigration to Milwaukee has accelerated since the 1990s, the pace has been less explosive than in many metropolises; consequently, Latino Milwaukee contains a higher proportion

¹⁰ <https://www.newsmax.com/FastFeatures/incarceration-rate-wisconsin/2016/04/04/id/722250/>

¹¹ Center for Economic Development. University of Wisconsin-Milwaukee, "Latino Milwaukee: A Statistical Portrait," April 2016.

of native-born citizens (almost 73%) than is the case in Hispanic communities in most other large metropolitan areas.

- **Non-citizens make up 20% of Milwaukee’s Latino population**, a lower share than in most large metropolitan areas.
- **Of Milwaukee County’s foreign-born Latino population, 55.4% are estimated to be unauthorized immigrants.** This represents the 11th highest percentage among the 25 large urban counties for which we were able to assemble data.
- Although Latino-White segregation is not as pervasive as Black-White segregation in Milwaukee, **the rate of Latino-White segregation is high** here and has not declined over the past twenty years.
- **The level of Latino-White segregation in Milwaukee ranks 7th highest among the nation’s 50 largest metropolitan areas.**
- Milwaukee has one of the lowest rates of Latino suburbanization among the nation’s largest metro areas. Less than one-third of the region’s Latinos

live in the suburbs, the fourth lowest rate of Latino suburbanization among the nation’s 50 largest metropolitan areas.

- Growing English proficiency: approximately one-third of metro Milwaukee Latinos speak “only English” in their homes.
- Among Milwaukee Latinos who speak Spanish at home, almost three-quarters speak English “very well” or “well.” This level of bilingualism places Milwaukee 21st among the nation’s 50 largest metropolitan areas. Milwaukee ranked 28th in 2014 among the nation’s largest metropolitan areas in the percentage of Latino households that are “limited English speaking.” The Census bureau defines such households as “one in which no member 14 years old and over (1) speaks only English, or (2) speaks a non-English language and speaks English ‘very well.’”



1.4. Hispanic Presence in the Archdiocese of Milwaukee

By 2010, there were about 134,456 Hispanics living throughout the Archdiocese of Milwaukee. From this group, about 80,632 Hispanics identify themselves as Catholics. However, there is a record of 42,992 registered Hispanic Catholics (53% of the estimated total of Hispanic Catholics in the Archdiocese of Milwaukee). The three archdiocesan areas with the largest Hispanic presence are the Southside of Milwaukee, Kenosha, and Walworth. The three archdiocesan areas with the lowest Hispanic presence are Waukesha-West, Ozaukee County, and Washington County. The six cities with the highest percentage of Hispanics within the Archdiocese of Milwaukee (by 2019) are: Delavan (30.34%); Racine (23%); Milwaukee (18.43%); Kenosha (17.63%); Lake Geneva (16.25%); and West Allis (12.65%).¹²

This is the Hispanic population in the ten counties of the Archdiocese of Milwaukee:

COUNTY	Total Pop.	Hisp. Pop.	%	# Hisp. Catholics	# Parish Hisp. Min.	# Priests Speak Spanish	# Hisp. Per Priest	# Deacons Speak Spanish	# Hisp. Per Deacon
Dodge	88,759	3,522	3%	2,646	1	1	2,646	0	2,646
Fond du Lac	101,633	4,368	4%	3,276	1	1	3,276	1	3,276
Kenosha	166,426	19,592	11%	14,694	1	1	14,694	0	14,694
Milwaukee	947,735	140,265	14.8%	105,199	15	14+1 PT	7,515	6	17,533
Ozaukee	86,395	1,956	2%	1,467	0 (1 part time)	0 (1 part time)	1,467	1	1,467
Racine	195,408	22,546	11%	(R) 16,910 (B)1,000	2 (City of Racine & Burlington)	2 (City of Racine & Burling.)	(R)16,910 (B)1,000	2 (Racine)	8,455
Sheboygan	115,507	6,329	5%	4,747	1	1	4,747	1	4,747
Walworth	102,228	10,578	10%	7,934	5	4	1,984	1	7,934
Washington	131,887	3,385	2%	2,539	2 (including Holy Hill)	2	1,270	0	2,539
Waukesha	389,891	16,123	4%	12,092	1 + 1 PT	1 ½	9,069 & 3,023	4	3,023
TOTALS	2,325,869	228,664	9.8%	172,504	28 FT & 2 PT	27 FT & 3 PT	6,053	16	10,782

Table 1.1

Let us take a closer look at these numbers. With over 170,000 Hispanic Catholics and 30 Hispanic parishes, the Archdiocese of Milwaukee serves as many Catholics as a small Latin American diocese. In fact, in the context of the U.S. Catholic Church, Hispanic Catholics in the Archdiocese of Milwaukee (172,504) would make the 95th largest diocese in the country!

Added to the regular ministerial responsibilities are the unique facts of serving a diverse immigrant community in the

¹² <https://www.homesnacks.net/most-hispanic-cities-in-wisconsin-1210795/>

context of a predominantly Anglo-European culture. The pastoral needs of our Hispanic people are great and challenging because of their unique journey. This, obviously, multiplies the work of pastoral agents in parishes and schools.

Examining Table 1.1, three counties stand out: Kenosha, Racine ¹³ and Waukesha. Both cities of Kenosha and Racine are underserved by having only one priest or one parish serving a great number of Hispanics. Waukesha County has two parishes serving Hispanics: one full-time in the City of Waukesha (St. Joseph) and one part-time in Oconomowoc (St. Jerome). However, given the great number of Hispanics in the area, there is a need to elevate the St. Jerome site to full-time status.

Let us take a closer look at the situation of Hispanic Catholics in the archdiocese by deanery (see Table 1.2)

1.4.1. MILWAUKEE SOUTHEAST DEANERY:

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ¹⁴	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/ PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Milwaukee Southeast	53110	1,793	1,345	No Hispanic Ministry (Cudahy)	1,345
	53154	2,582	1,937	No Hispanic Ministry (Oak Creek)	1,937
	53172	1,699	1,274	No Hispanic Ministry (South Milwaukee)	1,274
	53204	29,783	22,337	12,364 (St. Anthony, O. L. Guadalupe, St. Patrick, St. Vincent, Prince of Peace)	9,973
	53207	5,294	3,971	No Hispanic Ministry	3,971
	53209	1,521	1,141	No Hispanic Ministry	1,141
	53215	38,551	28,913	9,542 (St. Adalbert, O. L. Queen of Peace, St. Hyacinth, St. JPII, St. Rafael)	19,371
	53221	2,962	2,222	295 (St. Roman)	1,927
	53235	853	640	No Hispanic Ministry (City of St. Francis)	640
TOTAL		84,185	63,780	22,201	41,579

Table 1.2

Remarks:

- The Milwaukee Southeast deanery ministers to 35% of the estimated Hispanic Catholic population of the area. With 12 Spanish-speaking priests, there are about 5,000 Hispanic Catholics per priest in this deanery.
- A number of Hispanic Catholics speak English and are already integrated into an English-speaking Catholic

¹³ See: "Healthiest Racine: Community Health Improvement Plan 2012-2016", www.cityofracine.org/uploadedFiles/_MainSiteContent/Departments/Health/_Documents/CHIP%20-%202012-2016.pdf.

¹⁴ This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

community.

- A number of Hispanic Catholics are involved in one or more Catholic parishes (which is expected according to some cultures), but they are not registered in any.
- A number of Hispanic Catholics are not registered in any parish because they are afraid, or because they ignore this procedure.

This chart also gives the impression that Hispanic Catholics in some areas are pastorally “abandoned,” which, again, is not necessarily true, because:

- A number of Hispanic Catholics speak English and are already integrated into an English-speaking Catholic community.
- Many Hispanic Catholics travel long distances to participate in parishes that minister in Spanish.

Having said this, we still need to face a reality: the Milwaukee Southeast deanery has a large number of Hispanics waiting to be evangelized! A pastor may have the illusion that the neighboring parish will “steal” his parishioners, when the reality is that there are thousands of Hispanic Catholics in that neighborhood waiting to be invited to church. Being conservative, one may estimate that parishes in zip code 53215 could have about 10,000 people waiting for them, and parishes in 53204 have a share of about 5,000 people.

Among the areas without Hispanic ministries in this deanery, we need to highlight zip code 53207 (Immaculate Conception, St. Augustine, St. Veronica, St. Paul and Sacred Heart). According to the chart, there are about 3,971 Hispanic Catholics in that area. Though many Hispanic Catholics may drive to the nearest parish that ministers in their language, and others may be already integrated into an English-speaking parish, this significantly high number should impact the current planning process.

These are the parishes with Hispanic Ministry in the Milwaukee Southeast deanery:

- **St. Adalbert Parish.** From the total of 3,358 parishioners, 99% are Hispanic (3,324), predominantly Mexican, with one full-time bilingual priest, no permanent deacon and one bilingual religious woman. Among the lay ecclesial

movements, they have men’s group, women’s group, marriage group, AA in Spanish, Conquistando las Naciones para Cristo, and adoration group. They have a very active religious education program, a K4-8 school with approximately 460 students; the school is 100% Hispanic. There are four weekend Masses in Spanish and one in English. Each year there are 72 baptisms, 100 first Communions, 70 confirmations, 30 RCIA candidates, 10 weddings, 25 quinceañeras and six funerals.

- **St. Anthony Parish.** From the total of 3,394 parishioners, 60% are Hispanics (2,051). They are predominantly Mexican. There are two full-time bilingual priests (shared with St. Hyacinth Parish), one part-time bilingual priest, three bilingual permanent deacons and one bilingual religious woman. Among the lay ecclesial movements, they have Movimiento Familiar Cristiano, men’s group and women’s group. They have a very active religious education program and a K4-12 with over 2,000 students (the largest in the nation!). There are two weekend Masses in Spanish and two in English. Each year there are 155 baptisms, 210 first Communions, 10 weddings, 12 quinceañeras and five funerals.
- **St. Hyacinth Parish.** From a total of 2,663 parishioners, 72% are Hispanics (1,907). They are predominantly Mexican and have two full-time bilingual priests (shared with St. Anthony’s Parish), one part-time bilingual priest, three bilingual permanent deacons and one bilingual religious woman. Among the lay ecclesial movements, they have Cursillos de Cristiandad, men’s group and women’s group. They have a very active religious education program and no school. The Emmaus Retreat is very active in this parish. There are two weekend Masses in Spanish and one in English. Each year there are 15 quinceañeras a year and 20 funerals.
- **St. John Paul II Parish.** From a total of 4,994 parishioners, 49% are Hispanics (2,336). They are predominantly Mexican and have two full-time bilingual priests and one bilingual permanent deacon. Among the lay ecclesial movements, they have prayer group, women’s group, marriage group, Cursillos de Cristiandad and a youth group. They have a very active religious education program. They have one school. Each year they have 104

baptisms, 125 first Communion, 59 confirmations, 18 weddings and 54 funerals.

- **Our Lady of Guadalupe Parish.** From the total of 2,698 parishioners, 71% are Hispanics (**1,906**). They are predominantly Mexican. The parish has one full-time bilingual priest (shared with St. Patrick) and no lay ecclesial movements. They have a very active religious education program. There is one weekend Mass in Spanish and one in English. Each year they have 35 baptisms, 75 first Communion, 13 confirmations, six RCIA candidates, five weddings, eight quinceañeras and 12 funerals.
- **Our Lady Queen of Peace Parish.** From the total of 985 parishioners, 70% are Hispanics (**680**). They are predominantly Mexican. This is the newest Hispanic Ministry site in the Archdiocese of Milwaukee. There is one full-time bilingual priest, no bilingual permanent deacon and no religious woman. They have a very active religious education program with about 80 youth in the confirmation program. Among the lay ecclesial movements they have Cursillos de Cristiandad, Koinonia San Juan Bautista, St. Rita's Women Support Group, Charismatic Renewal prayer group, ANSPAC, Men and Women Emmaus Retreat and Cenáculo de Oración. They have a K4-8 Seton school with about 170 students, of which 90% are Hispanics. There are two weekend Masses in Spanish and three in English. Each year there are 10 baptisms, 25 first Communion, 12 confirmations, 10 RCIA candidates, 10 weddings, 12 quinceañeras and 15 funerals.
- **St. Patrick Parish, Milwaukee.** From the total of 2,774 parishioners, 95% are Hispanics (**2,740**). They are predominantly Mexican and have one full-time bilingual priest (shared with Our Lady of Guadalupe). The parish has implemented a Lazos de Esperanza Marriage Group and a group with the Spiritual Exercises. They have a very active religious education program and a marriage preparation program. There are two weekend Masses in Spanish and one in English. Each year there are 40 baptisms, 65 first Communion, 15 confirmations, 10 RCIA candidates, eight weddings, 12 quinceañeras and eight funerals.
- **Prince of Peace Parish.** From the total of 4,406 parishioners, 90% are Hispanics (**4,185**), making this parish the largest Hispanic parish in the Archdiocese of Milwaukee by the time of the planning. The parish has two full-time bilingual priests (shared with St. Vincent de Paul Parish and St. Rafael Parish), no permanent deacon and no religious women. They have a very active religious education program. Among the lay ecclesial movements, they have Neocatechumenal Way, Cursillos de Cristiandad, Prayer Group of the Charismatic Renewal, ANSPAC and a youth group. They have a K4 – 8 Seton School with about 415 students, 80% of whom are Hispanics. There are two weekend Masses in Spanish and one in English. Each year, there are 70 baptisms, 100 first Communion, 30 confirmations, 18 RCIA candidates, 10 weddings, 25 quinceañeras and 10 funerals.
- **St. Rafael the Archangel Parish.** From a total of 2,312 parishioners, 58% are Hispanics (**1,295**). They are predominantly Mexican. The parish has two full-time bilingual priests (shared with Prince of Peace Parish and St. Vincent de Paul Parish), no permanent deacon and no religious woman. They have a very active religious education program. Among the lay ecclesial movements, they have Cursillos de Cristiandad, Prayer Group of the Charismatic Renewal, Group of Men, Group of Women and the Group of "Adoradores." They have a K4-8 Seton school with about 383 students, of which 95% are Hispanics. There are three weekend Masses in Spanish and one in English. Each year there are 180 Baptisms, 210 first Communion, 50 confirmations, 15 RCIA candidates, 18 weddings, 17 Quinceañeras and 10 funerals.
- **St. Roman Parish.** From a total of 2,951 parishioners, 10% are Hispanics (**295**). They are predominantly Mexican and have one full-time bilingual priest (Associate Pastor) who is also shared with St. Charles Borromeo Parish, one bilingual permanent deacon and no bilingual religious woman. They have a very active religious education program and are in the process of consolidating a marriage group. They have a K4-8 Seton school with about 294 students, of which 25% are Hispanics. There is one weekend Mass in Spanish and two in English. Each year there are 10 Baptisms, 25 first Communion, one RCIA candidate, two weddings, nine Quinceañeras and three funerals.

- **St. Vincent de Paul Parish.** From a total of 1,833 parishioners, 85% are Hispanics (**1,482**). There are two full-time bilingual priests (shared with Prince of Peace Parish and St. Rafael Parish), no permanent deacon and no religious woman. There is no religious education program. Among the lay ecclesial movements they have Neocatechumenal

Way. The parish has no school (they rent their school to Prince of Peace). There are two weekend Masses in Spanish and one in English. The number of sacraments are included with Prince of Peace Parish. Radio Maria operates in the rectory of this parish.

1.4.2. MILWAUKEE SOUTHWEST DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ¹⁵	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Milwaukee Southwest	53129	667	500	(St. Alphonse - 29) No Hispanic Ministry (Greendale)	471
	53130	333	250	No Hispanic Ministry (Hales Corners)	250
	53132	1,543	1,157	(St. Martin - 5) No Hispanic Ministry (Franklin)	1,152
	53214	4,333	3,250	No Hispanic Ministry (West Milwaukee/West Allis)	3,250
	53219	4,535	3,401	(St. Gregory, St. Rita's, St. Augustine - 239) No Hispanic Ministry (Milwaukee/West Allis)	3,162
	53220	2,962	2,222	(O L. Lourdes - 91) No Hispanic Ministry (Milwaukee)	2,131
	53227	1,657	1,243	(St. Mathias - 163) No Hispanic Ministry (Milw/West Allis)	1,080
	53228	883	662	(St. John the Evangelist - 10) No Hispanic Ministry (Greenfield)	652
TOTAL		16,913	12,685	537	12,148

Remarks:

- There is no Hispanic Ministry site in the Milwaukee Southwest deanery. However, about 4% of the Hispanic Catholics (537) are already integrated into the existing English-speaking ministry.
- There are over 9,500 Hispanic Catholics in this area who are not registered in any of the Catholic parishes of this deanery. Many of them would probably travel to the already very crowded, overworked Hispanic parishes of the Southside area.
- Most Hispanics live around St. Gregory the Great, St. Rita and Holy Assumption Parishes.

¹⁵ This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

1.4.3. OZAUKEE/MILWAUKEE NORTHEAST DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ¹⁶	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/ PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Ozaukee/ Milwaukee Northeast	53012	283	212	(St. Francis - 0) No Hispanic Ministry (Cedarburg)	212
	53021	94	71	(Divine Savior, 6) No Hispanic Ministry (Fredonia)	65
	53024	361	271	7 + 60 – St. Joseph in Grafton (PT Ministry)	211
	53075	113	85	(0) No Hispanic Ministry (Random Lake)	85
	53074	368	276	(St. John XXIII, 89) No Hispanic Ministry (Port Washington)	187
	53092	422	317	(Lumen Christi , 19) No Hispanic Ministry (Mequon)	298
	53202	978	734	(O.L. Divine Providence, Three Holy W., Old St. Mary's - 262) No Hispanic Ministry (Milwaukee)	472
	53203	40	30	No Hispanic Ministry	30
	53206	589	442	No Hispanic Ministry	442
	53208	2,140	1,605	St. Rose of Lima - 220	1,385
	53209	1,521	1,141	(All Saints, 3) No Hispanic Ministry (Milwaukee)	1,138
	53205	439	329	St. Michael's - 664	-335
	53211	1,122	842	(St. Robert, SS. Peter & Paul, 178) No Hispanic Ministry (Shorewood)	664
	53212	2,823	2,117	St. Francis of Assisi - 401	1,716
	53216	1,005	754	No Hispanic Ministry	754

¹⁶ This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

	53217	878	659	(Holy Family, St. Eugene. St. Monica - 91) No Hispanic Ministry (Whitefish Bay, Fox Point)	568
	53233	1,087	815	(Gesu, St. Benedict - 89) No Hispanic Ministry (Milwaukee)	726
TOTAL		14,263	10,700	2,082	4,381

Remarks:

- The Ozaukee/Milwaukee Northeast deanery ministers to 22% of the total estimated Hispanic Catholic population of the area. With three Spanish-speaking priests in this deanery, there is an average of 3,500 Hispanic Catholics per priest.
- The Hispanic population in this deanery is very diverse and includes Mexican, Puerto Rican, Caribbean, Venezuelan, Central American and Colombian.
- The highest concentration of Hispanics is located in the 53212 zip code (St. Francis of Assisi). There is a strong presence of Hispanic Protestant churches in the area. The proposed number of 1,716 Hispanic Catholic may be smaller. The presence of Puerto Ricans is consistently increasing in the area.
- St. Michael Parish ministers to a number of Hispanics that travel from other areas (335). This parish works in collaboration with St. Rose Parish, which ministers to about 220 Hispanics; however, according to this chart, there are about 1,385 Hispanic Catholics living in that area.
- There are about 1,138 Hispanic Catholics living in the 53209 zip code (All Saints Parish). There is no Hispanic Ministry in this parish.

These are the parishes with Hispanic Ministry in this deanery:

St. Francis of Assisi Parish. Of their 949 parishioners, 45% are Hispanic (**401**). One full-time bilingual priest is shared with St. Benedict the Moor Parish. Located in the northeast side of Milwaukee, St. Francis is a very diverse parish formed by African-Americans, European-Americans and Hispanics mostly of Puerto Rican origin. Even though this parish is ministered to by one priest, they also have the assistance of some bilingual members of the Capuchin Religious Community. There is no school. Of the annual average of 30 baptisms, 73% are Hispanic. Of the annual average of 90 first Communion, 80% are Hispanic. Of the three weekend Masses, one is in Spanish on Sunday at 10:30 a.m.

St. Michael Parish. From the total of 1,907 parishioners, 21% are Hispanics. One full-time bilingual priest is shared with St. Rose Parish. There is one bilingual permanent deacon and no religious woman. This parish is particularly diverse, also serving the Hmong and the Black Catholic communities of the area. The Hispanic community is predominantly Puerto Rican; among the lay ecclesial movements they have the Men and Women Emmaus Retreats and Prayer Groups. They have a bilingual youth group and no school. There is one weekend Mass in Spanish, one in English and one in Hmong. Each year there are five baptisms, seven first Communion, five confirmations, one wedding, three quinceañeras and one funeral.

St. Rose of Lima Parish. From a total of 383 parishioners, 58% are Hispanics. There is one full-time bilingual priest shared with St. Michael Parish, as well as one bilingual permanent deacon and no religious woman. Though there is a significant presence of Puerto Ricans, this parish is predominantly Mexican. There is an active council of Knights of Columbus. There is no school. They share a bilingual youth group with St. Michael Parish. There is one weekend Mass in Spanish and one in

English. Each year there are five baptisms, 15 first Communion, five confirmations, one wedding, three quinceañeras and one funeral.

St. Joseph Parish, Grafton. This parish has a total of 3,443 parishioners and has a small number of registered Hispanic (7); however, their neighboring parish, Lumen Christi in Mequon, has about **90** registered Hispanic Catholics. They offer a Sunday Mass in Spanish the second and fourth Sunday of the month.

1.4.4. MILWAUKEE NORTHWEST DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ¹⁷	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Milwaukee Northwest	53208	2,140	1,605	No Hispanic Ministry	1,605
	53209	1,521	1,141	No Hispanic Ministry	1,141
	53210	1,138	854	Mother of Good Council - 90	764
	53213	976	732	(St. Pius X, St. Vincent Pallotti - 38) No Hispanic Ministry (Wauwatosa)	694
	53218	1,454	1,091	No Hispanic Ministry	1,091
	53222	999	749	(St. Margaret Mary - 111) No Hispanic Ministry	638
	53223	1,039	779	(St. Bernadette, St. Catherine of A. - 52) No Hispanic Ministry	727
	53224	1,489	1,117	No Hispanic Ministry	1,117
	53225	1,052	789	(Blessed Savior - 42) No Hispanic Ministry	747
	53226	666	480	(St. Therese - 12) No Hispanic Ministry (Wauwatosa)	468
TOTAL		12,474	9,337	345	8,992

Remarks:

- The Milwaukee Northwest deanery ministers to 5% of the total estimated Hispanic Catholic population of the area.
- Only one parish ministers to Hispanic Catholics in this deanery (Mother of Good Council).
- There are over 1,500 Hispanic Catholics living in the 53208 zip code (St. Sebastian's Parish).

¹⁷ This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

There is one parish with Hispanic Ministry in this deanery:

Mother of Good Counsel Parish. From a total of 1803 parishioners, 5% are Hispanic (just over **100**). For weekend Masses, this parish has about 220 people attending Mass in English and just over 100 people attending Mass in Spanish. This site is at the very early stages of its Hispanic Ministry. However, this is the only parish serving Hispanic Catholics in this deanery. There is one full-time bilingual priest, no bilingual permanent deacon, a part-time bilingual religious sister, and a bilingual SDS novice. There is a school with a student population of 236. The parish is starting to form the Christian Family Movement, a weekly charismatic prayer group, and an immigration group. There is one weekend Mass in Spanish and two in English.

1.4.5. WAUKESHA EAST DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ¹⁸	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/ PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Waukesha East	53005	482	362	(St. John V. - 49) No Hispanic Ministry (Brookfield)	313
	53007	89	67	(St. Agnes - 60) No Hispanic Ministry (Butler)	7
	53051	699	524	(Good Shepherd, St. James, St. Mary - 40) No Hispanic Ministry (Menomonee Falls)	484
	53045	436	327	(St. Dominic, St. Luke - 78) No Hispanic Ministry (Brookfield)	249
	53122	118	89	(St. Mary - 0) No Hispanic Ministry (Elm Grove)	89
	53151	847	635	(Holy Apostles, St. Elizabeth A. S. - 56) No Hispanic Ministry (New Berlin)	579
	53186	4,191	3,143	St. Joseph Parish - 1,495 (Waukesha)	1,555
				(St. Mary - 93) No Hispanic Ministry (Waukesha)	
	53188	3,229	2,422	(St. William - 62) No Hispanic Ministry Waukesha	2,360

¹⁸ This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

	53189	1,766	1,325	(St. John Neumann - 0) No Hispanic Ministry Waukesha	1,325
	53222	999	749	(St. Joseph - 0) No Hispanic Ministry (Wauwatosa)	250
TOTAL		12,926	9,643	1,933	7,211

Remarks:

- The Waukesha East deanery ministers to 19% of the total estimated Hispanic Catholic population of this area.
- St. Joseph Parish in Waukesha is the only Hispanic Ministry site in this deanery.

There is one parish with Hispanic Ministry in this deanery:

St. Joseph Parish & Catholic Community of Waukesha. From the total of 3,720 parishioner, 41% are Hispanics (**1,495**). They are predominantly Mexican. St. Joseph is part of a group of parishes that serves the Catholic community of the city of Waukesha (St. Mary, St. William, St. John Neumann and St. Joseph). Though Hispanic Ministry is primarily offered out of St. Joseph Parish, other activities may be scheduled in other churches and locations. Currently, this community is being served by four full-time priests (one is fluent in Spanish). There are three bilingual permanent deacons and no bilingual religious women. There is a very active religious education program (Generations of Faith). Among the lay ecclesial movements, they have the Neocatechumenal Way, Cursillos de Cristiandad, Prayer Group of the Charismatic Renewal, ACTS Retreat, Emmaus Retreats and a youth group. They are part of the Waukesha Catholic school system; however only 5% of their student population (450) is Hispanic. There are two weekend Masses in Spanish (one at St. Joseph and one at St. William – Neocatechumenal Way) and two weekend Masses in English. Each year there are 65 baptisms, 70 first Communions, five confirmations, two RCIA candidates, seven weddings, 12 quinceañeras and two funerals.

1.4.6. WAUKESHA WEST DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ¹⁹	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/ PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Waukesha West	53018	262	197	No Hispanic Ministry (Delafield)	197
	53029	449	337	(St. Charles – 0) No Hispanic Ministry (Hartland)	337
	53058	61	46	(St. Joan of Arc – 20) No Hispanic Ministry (Delafield)	26
	53064	0	0	(St. Teresa of Calcutta) No Hispanic Ministry (North Lake)	0

¹⁹ This information was taken from: “Hispanic Population by Specific Origin by ZIP Code Area,” http://proximityone.com/hispanic_origin_zip.htm

	53066	858	644	St. Jerome - 60, St. Catherine - 5 (Oconomowoc, Mapleton)	579
	53072	577	433	(St. Anthony, Queen of Apostles - 50) No Hispanic Ministry (Pewaukee)	383
	53089	347	261	No Hispanic Ministry (Sussex)	261
	53103	100	75	(St. Joseph - 0) No Hispanic Ministry (Big Bend)	75
	53118	158	118	(St. Bruno) No Hispanic Ministry (Dousman)	118
	53119	121	91	(St. Theresa- 10) No Hispanic Min. (Eagle)	81
	53120	248	186	(St. Peter - 0) No Hispanic Ministry (East Troy)	186
	53146	186	140	No Hispanic Ministry (New Berlin)	140
	53149	538	404	(St. James - 0) No Hispanic Ministry (Mukwonago)	404
	53150	570	428	(St. Leonard - 26) No Hispanic Ministry Muskego	402
	53153	44	33	No Hispanic Ministry (North Prairie)	33
	53183	53	40	No Hispanic Ministry (Wales)	40
	53189	1,766	1,325	(St. Paul - 30) No Hispanic Ministry (Genesee Depot)	1,295
TOTAL		6,338	4,758	171	4,326

Remarks:

- The Waukesha West deanery ministers to 4% of the estimated total Hispanic Catholic population of this area. This is the lowest in the archdiocese.
- There are about 4,000 Hispanic Catholics in this area who either drive to parishes in other deaneries for Mass or have stopped going to church at all.
- The only Mass in Spanish in the entire deanery was offered at St. Bruno Parish at 5:00 p.m. every Sunday. They have the potential to attract Hispanic Catholics not only from Dousman but also from Oconomowoc, Genesee

Depot, Hartland, Delafield, Mapleton and even part of Jefferson County (Palmira, WI). The total estimate of Hispanic Catholics of this area is 2,737.

There is one parish with Hispanic Ministry in this deanery:

St. Jerome Parish, Oconomowoc. This site is still in its developing stages. There are about 60 Hispanic Catholics registered. They are not fully integrated into this parish; many of them may not be registered or counted as parishioners. The report on Mass attendance for Mass in Spanish at this parish varies between 50 and 120 people. There is no full-time Spanish-speaking priest serving Hispanic Catholics. A priest has volunteered to celebrate Mass in Spanish every Sunday at 5 p.m. Many Hispanic migrant workers stay in that area every year, so it is important that a hospitality ministry exists in this parish. This is the only parish serving Hispanic Catholic in this deanery, and in the geographic area (which includes the neighboring parishes in the diocese of Madison).

1.4.7. KENOSHA/RACINE DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ²⁰	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Kenosha Racine	53108	135	101	(St. Louis - 0) No Hispanic Ministry (Caledonia)	101
	53126	252	189	No Hispanic Ministry (Franksville)	189
	53140	5,281	3,961	(Holy Rosary, O. L. Mt. Carmel, St. Anthony, St. Elizabeth, St. James - 66) No Hispanic Ministry (Kenosha)	3,895
	53142	3,284	2,463	(St. Mary - 49) No Hispanic Ministry (Kenosha)	2,414
	53143	4,068	3,051	(St. Therese - 10) No Hispanic Ministry (Kenosha)	827

²⁰ This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

				St. Mark – 2,214 (Kenosha)	
	53144	4,370	3,276	(St. Peter - 24) No Hispanic Ministry (Kenosha)	3,252
	53158	1,081	811	(St. Anne - 223) No Hispanic Ministry (Pleasant Prairie)	588
	53177	464	348	(St. Sebastian - 0) No Hispanic Ministry (Sturtevant)	348
	53402	3,452	2,589	(St. John, St. Joseph, St. Rita – 45) No Hispanic Ministry (Racine)	596
				St. Patrick – 3,140 (Racine)	
	53403	6,180	4,635	(St. Lucy, St. Richard – 161) No Hispanic Ministry (Racine)	4,474
	53404	4,634	3,476	(Sacred Heart – 0) No Hispanic Ministry (Racine)	3,476
	53405	3,337	2,503	(St. Edward - 68) No Hispanic Ministry (Racine)	2,435
	53406	2,055	1,541	(St. Paul - 75) No Hispanic Ministry (Racine)	1,466
TOTAL		38,593	28,944	6,075	22,769

Remarks:

- The Kenosha / Racine deanery ministers to 21% of the estimated total of Hispanic Catholics of the area. Though this deanery has several Spanish-speaking priests, there are only two dedicated to Hispanic Ministry: one for Kenosha and one for Racine.
- This deanery has an impressive number of Hispanic Catholics (28,755); however, they only minister to 21% of this population (6,075).
- If St. Patrick Parish in Racine would attract all Hispanic Catholics in the area, they would minister to about 14,844 people; however, they currently minister to about 22% of that population. Hispanic Ministry in the city of Racine requires an additional full-time priest.
- If St. Mark Parish in Kenosha would attract all Hispanic Catholics in the area, they would minister to about 14,017 people; however, they currently minister to about 17% of that population. Hispanic Ministry in the city of Kenosha requires an additional full-time priest.

These are the parishes with Hispanic Ministry in this deanery:

St. Mark the Evangelist Parish, Kenosha. From a total of 6,758 parishioners, 32% are Hispanics (2,214). They are predominantly Mexican and have one full-time bilingual priest, one senior bilingual priest. There are no permanent deacons and no religious women. They have a very active, tuition-free religious education program integrated with the school and the high school. Among the lay ecclesial movements they have KAYROY Prayer Group, Men and Women Emmaus Retreat, Los Adoradores, and the Movimiento Familiar Cristiano. Youth ministry is provided through Christkidz (9-12) and the JWalkers Youth Group (13-17). There is a young adult ministry group called G1 (18 and older). They are part of the St. Joseph Catholic school system (K3-12), which has about 800 students, 5% of whom are Hispanic; St. Mark's is also part of All Saints Catholic System (K3-8). There are two weekend Masses in Spanish and three in English; St. Mark's also offers a Mass in Spanish every Wednesday evening. Saint Mark's Parish has four choirs that shares with Burlington and Holy Hill. Each year there are 143 baptisms, 154 first Communions, 74 confirmations, 20 RCIA candidates, 23 weddings, 25 quinceañeras and 10 funerals. This parish has a very active social justice ministry, which includes immigration services, taxes, translations, and a food pantry. They have a Spanish theater group. 90% of the employees of this parish are bilingual. Their 20-page bulletin is totally bilingual.

St. Patrick Parish, Racine. From a total of 4,068 parishioners, 78% are Hispanics (3,140). They are predominantly Mexican and have one full-time bilingual priest, three bilingual permanent deacons and no religious women. They have a very large and active religious education program. Among the lay ecclesial movements they have Prayer Group of the Charismatic Renewal, Men and Women Emmaus Retreat, men's Group, women's group and ACTS Youth Group. There is no school. There are three weekend Masses in Spanish and two in English. Each year there are 115 Baptisms, 110 first Communions, 40 confirmations, 15 RCIA candidates, five weddings, 20 quinceañeras and 10 funerals.

1.4.8. WALWORTH DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ²¹	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/ PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Walworth	53104	213	160	(Holy Cross – 12) No Hispanic Ministry Bristol	148
	53105	1,560	1,170	(Immaculate Conception - 125) No Hispanic Ministry (Burlington)	770
				St. Charles – 275 (Burlington)	
	53115	3,248	2,436	St. Andrew – 1,268 (Delavan)	1,168
	53121	1,457	1,093	St. Patrick – 783 (Elkhorn)	310
	53125	40	30	(St. Benedict, 5) No Hispanic Ministry (Fontana)	25

²¹ This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

	53139	102	77	(St. Francis Xavier, St. Mary – 5) No Hispanic Ministry (Brighton, Kansasville)	72
	53147	2,148	1,611	St. Francis de Sales – 339 (Lake Geneva)	1,272
	53148	0	0	(St. Joseph - 0) No Hispanic Ministry (Lyons)	0
	53152	0	0	(St. Alphonsus - 8) No Hispanic Ministry (New Munster)	-8
	53168	363	272	No Hispanic Ministry (Salem)	272
	53170	100	75	No Hispanic Ministry (Silver Lake)	75
	53179	321	241	No Hispanic Ministry (Trevor)	241
	53181	313	235	(St. John - 12) No Hispanic Ministry (Twin Lakes)	223
	53182	282	212	(St. John the Baptist, St. Robert - 7) No Hispanic Ministry (Paris, Union Grove)	205
	53185	436	427	(St. Clare, St. Thomas – 34) No Hispanic Ministry (Wind Lake, Waterford)	393
	53190	1,742	1,307	St. Patrick - 848 (Whitewater)	459
	53585	286	215	St. Catherine - 160 (Sharon)	55
TOTAL		12,611	9,561	3,881	5,680

Remarks:

- The Walworth deanery ministers to 43% of the estimated total of Hispanic Catholics of the area. This is the highest percentage in the archdiocese.
- With five Spanish-speaking priests in the deanery, there is an average of 1,900 Hispanic Catholics per priest - the best ratio in the archdiocese!
- With over 1,200 Hispanic Catholics, there is a need of evangelization in the Lake Geneva area.

These are the parishes with Hispanic Ministry of this deanery.

St. Andrew Parish, Delavan. From a total of 2,356 parishioners, 50% are Hispanic (**1,268**). They are predominantly Mexican and have two full-time bilingual priests shared with St. Patrick Parish, Elkhorn. They have no bilingual permanent deacon and one bilingual religious woman. There is a very active religious education program. They have a very strong Emmaus Retreat Group (Men and Women) and a prayer group. They have a K3-8 school with a student population of about 130, of which 25% are Hispanic. There is one weekend Mass in Spanish and three in English. Each year there are 20



baptisms, 22 first Communion, 16 confirmations, three RCIA candidates, four weddings, five quinceañeras and three funerals.

St. Catherine Parish, Sharon. From a total of 312 parishioners, 52% are Hispanics (160). They are predominantly Mexican. There is no priest assigned, no bilingual permanent deacon and no bilingual religious women. The parish director schedules a Spanish speaking priest for Mass. The pastoral staff of St. Andrew Parish in Delavan assists with Hispanic Ministry. They do not have a school. From the annual average of 50 Baptisms, 90% are Hispanic. From the annual average of 12 First communions, 80% are Hispanic. There is one Spanish Mass every Saturday evening at 4 p.m. Members of this parish participate in the Emmaus Retreat Group of Delavan and Lake Geneva.

St. Francis de Sales Parish, Lake Geneva. From a total of 2,627 parishioners, 13% are Hispanics (339). They are predominantly Mexican. There is one full-time bilingual priest (associate pastor), no bilingual permanent deacon and no bilingual religious woman. They have very active

Men and Women Emmaus Retreats/Groups and prayer groups; they have a school with about 165 students, of which 2% are Hispanic. There are five weekend Masses, and one is in Spanish (Sunday 5 p.m.). Many Hispanics in the city of Lake Geneva work in restaurants and hotels (this explains the schedule of their Sunday Mass in Spanish). The active presence of the Emmaus Retreat group is significant.

St. Patrick Parish, Elkhorn. From a total of 2,454 parishioners, 32% are Hispanics (792). They are predominantly Mexican. There are two full-time bilingual priests shared with St. Andrew Parish, Delavan, no permanent deacon and one bilingual religious woman. They have a very active religious education program. Among the lay ecclesial movement they have Men and Women Emmaus Retreats/Groups, Movimiento Familiar Cristiano and a youth group. There is no school. They have one weekend Mass in Spanish and three in English. Each year they have 20 baptisms, 21 first Communion, eight Confirmations, three RCIA candidates, four wedding, six quinceañeras and one funeral a year.

St. Patrick Parish, Whitewater. From a total of 2,155 parishioner, 40% are Hispanics (848). They are predominantly Mexican and have one full-time bilingual priest, one bilingual permanent deacon and no religious women. There is a very active religious education program. Among the lay ecclesial movements they have Men and Women Emmaus Retreats, a men's group, a women's group and a youth group. There is no school. There is one weekend Mass in Spanish and three in English. Each year there are 30 baptisms, 20 first Communion, five confirmations, four RCIA candidates, two weddings, two quinceañeras and one funeral.

St. Charles Borromeo Parish, Burlington. They have a total of 2,187 parishioners; 13% are Hispanics (275). There is one full-time priest (associate pastor) shared with St. Mary Parish, Burlington and St. Joseph Parish, Lyons. There is no bilingual permanent deacon and one bilingual religious woman. They have a very active religious education program. Among the lay ecclesial movements they have Cursillos de Cristiandad, Men and Women Emmaus Retreats/Groups, a youth group ("Imitadores de Cristo"), and a marriage group. There is one weekend Mass in Spanish and three in English.

1.4.9. DODGE/WASHINGTON DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ²²	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/ PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Dodge/ Washington	53002	49	37	(Resurrection -0) No Hispanic Ministry (Allenton)	37
	53003	5	4	No Hispanic Ministry (Ashippun)	4
	53006	35	26	No Hispanic Ministry (Brownsville)	26
	53017	85	64	No Hispanic Ministry	64
	53016	19	14	(St. John the Baptist -0) No Hispanic Ministry (Clyman)	14
	53022	375	281	(St. Boniface -0) No Hispanic Ministry (Germantown)	281
	53027	793	595	(St. Kilian, St., Lawrence-44) No Hispanic Ministry (Hartford)	551
	53032	169	127	(Sacred Heart - 9) No Hispanic Ministry (Horicon)	118
	53033	75	56	(St. Gabriel, St. Mary of the Hill -35) No Hispanic Ministry (Hubertus)	21
				Basilica and National Shrine of Mary Help of Christians, Holy Hill	
	53034	43	32	No Hispanic Ministry (Hustisford)	32
	53035	41	30	No Hispanic Ministry (Iron Ridge)	30
	53037	186	140	No Hispanic Ministry	140
	53039	349	262	No Hispanic Ministry (Juneau)	262
	53040	158	119	(Holy Trinity, St. Michael -6) No Hispanic Ministry (Kewaskum, St. Michael)	117
	53047	0	0	No Hispanic Ministry (Lebanon)	0

²² This information was taken from: "Hispanic Population by Specific Origin by ZIP Code Area," http://proximityone.com/hispanic_origin_zip.htm

53048	121	91	(St. Andrew - 0) No Hispanic Ministry (LeRoy)	91
53050	174	131	(St. Mary - 0) No Hispanic Ministry (Mayville)	131
53059	13	10	(St. Mathew - 0) No Hispanic Ministry (Neosho)	10
53060	0	0	(Holy Trinity -0) No Hispanic Ministry (Newburg)	0
53076	42	32	No Hispanic Ministry	32
53078	23	17	(St. John -0) No Hispanic Ministry (Rubicon)	17
53086	168	126	(St. Peter - 10) No Hispanic Ministry (Slinger)	116
53090	677	508	Immaculate Conception - 60 (West Bend)	448
53091	27	20	(St. Theresa - 0) No Hispanic Ministry (Theresa)	20
53095	757	568	(Holy Angels, St. Frances Cabrini -20) No Hispanic Ministry (West Bend)	548
53098	491	368	No Hispanic Ministry (Watertown)	368
53099	0	0	No Hispanic Ministry (Woodland)	0
53557	8	6	No Hispanic Ministry (Lowell)	6
53579	36	27	(Holy Family - 0) No Hispanic Ministry (Reeseville)	27
53916	1,574	1,881	St. Katherine Drexel - 256 (Beaver Dam)	1,625
53922	14	11	No Hispanic Ministry (Burnett)	11
53925	239	179	(St. Columbkille - 0) No Hispanic Ministry (Elba)	179
53933	62	47	(Annunciation - 5) No Hispanic Ministry (Fox Lake)	42
53956	115	86	No Hispanic Ministry (Randolph)	86

	53963	274	206	(St. Joseph - 9) No Hispanic Ministry (Waupun)	197
TOTAL		7,197	6,101	454	5,647

Remarks:

- The Dodge/Washington ministers to 7% of the estimated total Hispanic Catholic population of the area. However, this data may not be totally accurate since we do not have the exact numbers of Hispanic Catholics of this area that participate in Hispanic Ministry provided by the Basilica and National Shrine of Mary Help of Christians, Holy Hill.
- With three Spanish-speaking priests in this deanery, there is an average of about 2,000 Hispanic Catholics per priest in this area.
- In addition to the Basilica of Holy Hill, there are two strategically located Hispanic Ministry sites: (1) St. Katherine Drexel, Beaver Dam, and (2) Immaculate Conception, West Bend.
- Immaculate Conception Parish, West Bend, has the potential to minister to about 1,607 Hispanic Catholics; right now, this parish attracts about 4% of this population.
- St. Katherine Drexel, Beaver Dam, has the potential to minister to about 2,584 Hispanic Catholics; right now, this parish attracts about 11% of this population.

These are the parishes with Hispanic Ministry in this deanery:

Immaculate Conception Parish, West Bend. From a total of 2,401, 5% are Hispanic (**60**). There is one full-time bilingual priest (associate pastor), no bilingual permanent deacon and no bilingual religious women. Hispanic Ministry is at the very early stages and there are no lay ecclesial movements. There is one weekend Mass in Spanish and one in English. Each year this community averages about five baptisms in Spanish, two confirmations, one RCIA candidate, one wedding and one quinceañera. This parish was without a permanent a bilingual priest for a few years; a help-out priest would come every weekend to celebrate Mass in Spanish. A bilingual priest was assigned in June of 2018.

St. Katharine Drexel Parish, Beaver Dam. From a total of 3,894 parishioners, 7% are registered as Hispanic (**256**). A report was submitted that the actual participation of Hispanic parishioners is higher. They are predominantly Mexican. There is full-time bilingual priest (associate pastor); the pastor, however, is competent to celebrate the Sacraments in Spanish. There is no bilingual permanent deacon and no bilingual religious women. They have a very active religious education program but no lay ecclesial movements. There is a K3 – 8 school with a population of 210 students, of which 20% are Hispanic. There is one weekend Mass in Spanish and three in English. Each year they average 25 baptisms, 25 first Communions, five Confirmations, one RCIA candidate, six quinceañeras and two funerals.

Basilica and National Shrine of Mary Help of Christians, Holy Hill. Though not a parish, this Basilica ministers to a great number of Hispanics in the area. The Basilica offers the Sacrament of Reconciliation and Sunday Mass in Spanish at 12:30 p.m., serving an average of **1,000** Hispanic Catholics every weekend. There is one full-time bilingual priest and one bilingual permanent deacon who collaborates at this site.

1.4.10. FOND DU LAC/SHEBOYGAN DEANERY

DEANERY	Zip Codes in this Deanery	TOTAL HISPANICS ²³	ESTIMATED HISPANIC CATHOLICS	REGISTERED HISPANIC CATHOLICS & PARISHES WITH HISPANIC MIN.	OVERFLOW/ PRESENCE OF HISPANIC CATHOLICS IN THE DEANERY
Fond du Lac/ Sheboygan	53001	31	23	No Hispanic Ministry (Adell)	23
	53010	82	62	(St. Matthew – 0) No Hispanic Ministry (Campbellsport)	62
	53011	55	41	No Hispanic Ministry (Cascade)	41
	53013	79	59	No Hispanic Ministry (Cedar Grove)	59
	53019	70	53	(Shepherd of the Hills–10) No Hispanic Ministry (Eden)	43
	53020	57	47	(St, Thomas Aquinas – 4) No Hispanic Ministry (Elkhart Lake)	43
	53023	22	17	No Hispanic Ministry (Glenbeulah)	17
	53044	53	40	(St. John the Evangelist – 25) No Hispanic Ministry (Kohler)	15
	53048	121	91	(St. Mary – 3) No Hispanic Ministry (Lomira)	88
	53049	62	47	(St. John the Baptist – 0) No Hispanic Ministry (Johnsburg)	47
	53057	88	66	(St. Isidore – 0) No Hispanic Ministry (Mount Calvary)	66
	53061	123	92	(St. Mary – 0) No Hispanic Ministry (Marytown)	92
	53065	40	30	No Hispanic Ministry (Oakfield)	30
53070	125	94	No Hispanic Ministry (Oostburg)	94	

²³ This information was taken from: “Hispanic Population by Specific Origin by ZIP Code Area,” http://proximityone.com/hispanic_origin_zip.htm

	53073	277	208	(St. John the Baptist-47) No Hispanic Ministry (Plymouth)	161
	53079	19	14	No Hispanic Ministry (St. Cloud)	14
	53081	4,357	3,268	St. Clement – 1,299 (Sheboygan)	1,788
				(Holy Name, Immaculate Conception, St. Dominic, St. Peter Claver, SS. Cyril & Methodius- 181) No Hispanic Ministry (Sheboygan)	
	53083	812	609	No Hispanic Ministry (Sheboygan)	609
	53085	297	223	(Blessed Trinity – 7) No Hispanic Ministry (Sheboygan Falls)	216
	53093	44	33	No Hispanic Ministry (Waldo)	33
	53919	85	64	No Hispanic Ministry (Brandon)	64
	54932	14	11	No Hispanic Ministry (El Dorado)	11
	54935	2,466	1,850	Holy Family - 1,159	1,278
	54937	782	587	(Fond du Lac)	
				(Presentation of the B. Virgin - 0) No Hispanic Ministry (North Fond du Lac)	
	54971	480	360	(St. Catherine of Siena-9) No Hispanic Ministry (Ripon)	351
	54974	35	26	No Hispanic Ministry (Rosendale)	26
	54979	9	8	No Hispanic Ministry (Van Dyne)	8
TOTAL		10,685	8,023	2,744	5,279

Remarks:

- The Fond du Lac/ Sheboygan deanery ministers to 33% of the estimated total Hispanic Catholic population of the area. What is remarkable is that there are only two parishes with Hispanic Ministry in this Deanery (Holy Family in Fond du Lac, and St. Clement in Sheboygan).
- Both Fond du Lac and Sheboygan parishes are significant points of focus of Hispanic Ministry in this deanery.

These are the parishes with Hispanic Ministry in this deanery:

St. Clement Parish and the Sheboygan North Catholic Parishes. From a total of 1,927, 68% are Hispanic (1,299). They are predominantly Mexican. One full-time bilingual priest (associate pastor) is shared with Holy Name Parish and St. Dominic Parish in Sheboygan. There is no bilingual permanent deacon and no bilingual religious women. There is a very active religious education program, and among the lay ecclesial movements they have Men and Women Emmaus Retreats/Groups, a youth group and “Infancia Misionera.” There is a K4-8 school with a Hispanic population of about 15%. There is one weekend Mass in Spanish at St. Clement Parish and six weekend Masses in English in the Sheboygan North Parishes. Each year the community averages 28 baptisms, 10 first Communions, seven confirmations, two RCIA candidates, 15 weddings, 16 quinceañeras and four funerals.

Holy Family Parish, Fond du Lac. From a total of 14,521, 8% are Hispanic (1,159). They are predominantly Mexican. This community has one pastor and three associate pastors, one of whom is bilingual. There is also one bilingual permanent deacon and no bilingual religious women. There are no lay ecclesial movements. There is a K4-8 school with a 5% Hispanic population. There is one weekend Mass in Spanish (at Holy Family site) and 11 Masses in English (in different sites). Each year there are 70 baptisms, 26 first Communions, 10 confirmations, five RCIA candidates, two weddings, 11 quinceañeras and one funeral.

1.4.11. Retreats of Hispanic Groups in the Archdiocese of Milwaukee



Hispanic Ministry in the Archdiocese of Milwaukee has been blessed by the presence of a number of Lay Ecclesial Movements and initiatives. They are the fruits of the Spirit of the Second Vatican Council and the Church’s call for a New Evangelization. Among these groups and initiatives are: Cursillos de Cristiandad, Charismatic Renewal, Neo-Catechumenal Way, Christian Family Movement, ACTS, Emmaus Retreats, *Conquistando las Naciones para Cristo*, and many other youth, men and women groups. Some of these initiatives deliver their apostolate through a spiritual retreat or some type of retreat/experience.²⁴ Through these events they provide a personal encounter with Christ, with the community and an opportunity to review one’s personal life. Many parishes that minister to Hispanic Catholics have discovered how these intense experiences and community-building activities are effective pastoral tools that enrich their faith-communities. During the past 10 years, a number of these retreats, convivence, or days of recollection among Hispanic Catholics has multiplied in the Archdiocese of Milwaukee. Some of these events may last as long as 5 days or could be as short as one. Though these events has brought great ministerial satisfaction to these communities, they has also come with a particular challenge: the need of appropriate and affordable retreat houses or locations.

²⁴ A “retreat” is understood in a broader way. The word “retreat” is used to refer an intense religious experience or activity through which one specific lay group, movement or initiative provide with an opportunity of reviewing one’s life of faith and journey of conversion; sometimes, these activities may be directed to deepen in the sense of prayer and/or building community life.

In order to better understand this issue, it is necessary to have a more concrete view of these activities. The following chart presents an overview of a number of retreats, convivence, or days of recollections among Hispanic Catholics in the Archdiocese of Milwaukee in one year:

DEANERY	PARISHES	GROUPS	# RETREATS A YEAR	AVEG. # PEOPLE
Milwaukee Southeast	St. Adalbert	Amar (Women)	2	200
		Men	2	200
		Marriage	2	100
		Conquistando las Naciones	1	50
		Youth	1	100
	St. Anthony/St. Hyacinth	Movimiento Familiar Cristiano (MFC)	1	100
		Emmaus-Men	1	50
		Emmaus-Women	1	50
		Confirmation-Youth	1	100
	St. Rafael	Charismatic Renewal	1	100
		Men	1	100
		Women	1	80
		Marriage Group	1	80
		Young Adults	1	50
		Youth	1	50
	St. John Paul II	Las Samaritanas	1	50
		Young Adults	1	50
		Confirmation-Youth	1	50
	Prince of Peace/St. Vincent	Charismatic Renewal	1	40
		Neo-catechumenal Way (3)	11	30
		Confirmation-Youth	1	80
	Our Lady Queen of Peace	Emmaus-Men	1	120
		Emmaus-Women	1	120
		Grupo Sta. Rita	1	40
		Charismatic Renewal	1	20
		Koinonia	1	50
		School-students	4	40
		School-staff	1	20
Confirmation-Youth		1	70	
St. Patrick/ Guadalupe	Charismatic Renewal	1	50	
Ozaukee/ Milwaukee Northeast	St. Francis of Assisi	Charismatic Renewal	1	30
	St. Michael/St. Rose	Emmaus-Men	1	30
		Emmaus-Women	1	30
		Charismatic Renewal	1	30

Milwaukee Northwest	Mother of Good Counsel	Christian Family Movement	1	40
Waukesha East	St. Joseph	ACTS-Men	1	100
		ACTS-Women	1	100
		Emmaus-Men	1	100
		Neo-catechumenal Way (3)	20	50
		Confirmation-Youth	1	80
		Charismatic Renewal	1	30
Racine/Kenosha	St. Patrick	Charismatic Renewal	1	40
		Emmaus-Men	1	50
		Emmaus-Women	1	50
		Youth	1	70
	St. Marks	Emmaus-Men	1	100
		Emmaus-Women	1	100
		Christian Family Movement	1	50
		Young Adults	1	50
		Youth	1	80
Walworth	St. Andrew	Emmaus-Men	1	100
		Emmaus-Women	1	100
		Charismatic Renewal	1	50
	St. Francis de Sales	Emmaus-Men	1	80
		Emmaus-Women	1	80
		Charismatic Renewal	1	50
	St. Charles Borromeo, Burlington	Emmaus-Men	1	40
		Emmaus-Women	1	40
		Charismatic Renewal	1	30
	St. Patrick, Elkhorn	Emmaus-Men	1	100
		Emmaus-Women	1	100
		Christian Family Movement	1	50
		Youth	1	40
	St. Patrick, Whitewater	Emmaus-Men	1	80
Emmaus-Women		1	80	
Fond du Lac/Sheboygan	St. Clement, Sheboygan	Emmaus-Men	1	100
		Emmaus-Women	1	100
Movimiento de Cursillos de Cristiandad - MEN			1	50
Movimiento de Cursillos de Cristiandad - WOMEN			1	50
TOTALS	23 Parishes + 1 Archd. Movement		103	4,660

———— PART II: ————
JUDGING
the REALITY

After reading the reality of Hispanics in the nation, in Wisconsin, and in the Archdiocese of Milwaukee in numbers (data), one may well ask how we can interpret all of this information, and what tool we can use to properly judge the reality before us.

This plan will focus on two hermeneutical tools:

- the V Encuentro (at the national level)
- the Archdiocesan Synod Priorities (at the local level)

2.1. THE “V ENCUESTRO:” BECOMING MISSIONARY DISCIPLES

Phase II of the Pastoral Plan for Hispanic Ministry of the Archdiocese of Milwaukee emerges in the context of a very significant movement/process in the Catholic Church of the United States of America: the V Encuentro. “On June 9, 2013 in San Diego, CA, The USCCB’s Subcommittee on Hispanic Affairs convened pastoral leaders of the Hispanic/Latino community to engage again in the process of Encuentro. The V Encuentro was convened in the context of the New Evangelization and emphasized the importance of involving young, second and third-generation Hispanics/Latinos. Bishops Arturo Cepeda, Gerald Barnes, Nelson Pérez and Archbishop Gustavo Garcia-Siller were elected by the Subcommittee to lead the Encuentro process. The Hispanic leadership enthusiastically received the call to Encuentro and expressed its commitment to walking shoulder-to-shoulder with the bishops throughout the process. They also identified the importance of implementing values such as representativeness, participation, pastoral ministry and a constant spirit of prayer. Similar to the II and III Encuentros, the V Encuentro should emphasize the methodology of seeing, judging, acting, celebrating and evaluating.”²⁵

The National Team in Baltimore discerned that the central theme of the V Encuentro would be missionary discipleship. In addition, they defined the spirituality of Encuentro and accompaniment as an illustration of the Bible passage of the Road to Emmaus (Luke 24:13-35), which ends with the disciples walking joyfully toward Jerusalem. Moreover, they

emphasized the need for a continual pastoral conversation that allows the Church, consistent with its missionary nature, to respond with more fidelity and enthusiasm to the Hispanic/Latino presence in parishes and dioceses. The V Encuentro is not just an event but a process, a transformative discernment to become missionary disciples. Following the guidelines provided by the V Encuentro National Team, parishes in the Archdiocese of Milwaukee properly participated in the preparatory activities. On November 18, 2017, 232 Hispanic leaders participated in the Archdiocesan Encuentro at the Archbishop Cousins Catholic Center in Milwaukee. Twenty of the 30 parishes with Hispanic Ministry (72%) participated in this archdiocesan event, and the participants were able to identify the most significant aspects that, according to their experience, impact their life and their communities. The conclusions of the Archdiocesan Encuentro serve as a hermeneutic tool that will help us to interpret the reality presented in the previous chapter and to identify the priorities. According to the Hispanic parish leaders that participated in the Archdiocesan V Encuentro, these are the areas where we should put forth most effort:

AREA 1: MINISTRY

- We need more bilingual and bicultural priests and deacons in our communities.
- Priests should focus their work more on the ministerial aspect of what they do and less on the administrative aspect.
- We need to organize a sacramental follow-up from baptism to matrimony.

AREA 2: FORMATION OF LAY LEADERS:

- We need formation activities for parish leaders of all ages and gender.
- We need to effectively support our lay ecclesial movements and initiatives in their missionary work.
- We need a retreat center that is permanent and accessible to all parishes and lay ecclesial movements.

AREA 3: SOCIAL JUSTICE

- We need to support and provide more information about events related to immigration in our parishes.
- We need an archdiocesan office that helps the undocumented immigrant spiritually and humanly.
- We need an office that oversees the development

²⁵ V Encuentro”, vencuentro.org/encuentros/v-encuentro

and the needs of the Hispanic woman (spiritually, humanly, and legally).

- The archdiocesan offices must offer more bilingual programs.
- We need programs to help parents dealing with divorce, drugs, alcohol, domestic violence, discrimination and unemployment.
- We need to attend to the spiritual, human and psychological needs of prisoners and their families.

AREA 4: EVANGELIZATION

- We need to focus on the evangelization of the Hispanic family.
- Parishes should focus their evangelization efforts on the youth, children and adults.

AREA 5: VOCATIONS

- We need the Office for Vocations to have a greater presence among Hispanic Catholics.
- We need to create a vocational plan that involves our Catholic schools.
- We need to provide vocational instruction in every religious education program.
- We need to create a program that helps parents to understand the meaning of a vocation to the priesthood or religious life and how to inspire it.
- We need to reopen the Diaconate Formation Program in Spanish.

AREA 6: EDUCATION

- Catholic schools should be financially and culturally accessible to the Hispanics.
- Catholic school teachers should learn and understand the Hispanic culture.

AREA 7: YOUTH MINISTRY

- We need an Archdiocesan Coordinator of Hispanic Youth Ministry.
- We need a youth ministry formation program for parish leaders.
- We need to create a collaborative space between Hispanic youth ministry and institutions of higher education, in order to promote academic development among Latino/a youth.

2.2. ARCHDIOCESAN PASTORAL PRIORITIES

In 2014, the Guidelines for Hispanic Ministry in the Archdiocese of Milwaukee stated: “Hispanic Ministry is a consistent, dynamic and committed effort of the Archdiocese of Milwaukee to bring Christ to Catholics of Hispanic origin within the ten counties of this archdiocese.” That same year, the Archdiocese of Milwaukee embarked in an ecclesial experience that transformed our local Church: “On Pentecost weekend 2014, over 500 delegates and observers gathered together representing parishes, priests, deacons, religious communities, our seminarians, schools, institutions of higher learning and health care facilities as well as youth representatives and observers from religious denominations who have collaborated with the Catholic Church for the common good of our society. This was an opportunity to seize a providential moment in our history and — through the process of an Archdiocesan Synod — establish the pastoral priorities of our archdiocese for the coming decade and beyond.”²⁶

A fruit of the 2014 Archdiocesan Synod was the Pastoral Priorities that provided the ministerial vision to the people of God of the Archdiocese of Milwaukee. These pastoral priorities serve as a hermeneutical tool to properly read and judge the reality of Hispanic Ministry in the archdiocese.

These are the Pastoral Priorities:

CATHOLIC IDENTITY

- Liturgy
- Cultural Diversity

EVANGELIZATION

- Evangelization
- Formation
- Catholic Social Teaching
- Marriage and Family

STEWARDSHIP

- Stewardship
- Leadership

²⁶ “Filled with the Holy Spirit” Archdiocesan Synodal Declaration by Archbishop Jerome E. ListECKI: p. 2, in: www.archmil.org/Synod-2014/Post-Synod/SynodalDeclaration-FINAL-20140909-aet.pdf

2.3. HISPANIC MINISTRY PASTORAL PRIORITIES

Recalling what we discovered in the first chapter of this plan, we can now review that reality in light of both the conclusions of the Archdiocesan V Encuentro and the Archdiocesan Synod Pastoral Priorities. A proper revision may lead us to identify the priorities of Phase II of the Archdiocesan Pastoral Plan for Hispanic Ministry.

1. PARISH PLANING, EVANGELIZATION & LAY ECCLESIAL MOVEMENTS

The invitation to evangelize appears several times both in the conclusions of the V Encuentro and as an Archdiocesan Pastoral Priority. Some of the deaneries are particularly challenged by the need to evangelize. For example, parishes that minister to Hispanic Catholics in the Milwaukee Southeast Deanery find themselves overwhelmed by 70% of Hispanic Catholics who are not integrated into any of those parishes, while Hispanic Catholics in the Milwaukee Southwest Deanery (about 12,000) need to travel to parishes in other deaneries to celebrate the sacraments in Spanish. With assistance of the Parish Leadership Teams, Hispanic Ministry should meet the needs of those Latino brothers and sisters who live in areas of the archdiocese where there is no parish providing this ministry or there is a disproportionate number of un-ministered Hispanic Catholics.

This first priority should integrate not only the need to evangelize but also the necessary support to our Hispanic missionary groups or lay ecclesial movements, retreats and initiatives. There is an obvious need for affordable retreat houses or center.

GOAL: Develop strategies that would provide a parish planning vision in Hispanic Ministry and support the evangelization efforts of Hispanic lay ecclesial movements, initiatives and retreats in the Archdiocese of Milwaukee.

2. LAY LEADERSHIP FORMATION

The overwhelming and growing number of Hispanic Catholics in the archdiocese is both a gift and a challenge. It is a gift because God is blessing our communities with a multitude of children and lay leaders. But, it is also a challenge because we need to provide appropriate formation. In order to properly satisfy the great needs of Hispanic Ministry in the archdiocese, it is necessary to strengthen, promote and expand the lay formation programs we have for Hispanic Catholics in the archdiocese.

GOAL: Strengthen the lay leadership formation program in Spanish in collaboration with the Saint Clare Center for Catholic Life at Cardinal Stritch University.

3. CATHOLIC EDUCATION

The Archdiocese of Milwaukee is home to the largest Catholic elementary school in the nation, St. Anthony Parish School. Over 95% of the students of this school are Hispanic. In that same neighborhood (the Southside of Milwaukee), there are nine more schools with over 2,000 Hispanic children. Hispanic families living in other deaneries have a different experience of Catholic schools; they find it expensive and not culturally accessible. However, Catholic education remains one of the most effective evangelizing tools of the Church.

GOAL: Identify strategies that make Catholic education an effective and viable experience for Hispanic children in the Archdiocese of Milwaukee.

4. CHILD & YOUTH MINISTRY

Hispanic Ministry not only has a method and a flavor, but also a sound – the sound of a child! Most Hispanics in the State of Wisconsin are 19 years of age or younger. Providing a proper spiritual/religious experience to this group is in the best interests of all.

GOAL: Develop a comprehensive child and youth ministry plan that provides parishes serving Hispanics with tools, strategies and means.

5. SOCIAL JUSTICE

The social challenges that many Hispanic families and individuals experience are overwhelming. They include: immigration, poverty, housing, leadership/citizenship formation, unemployment, healthcare, parenting, alcohol, drugs and domestic abuse, incarceration, among many others.

GOAL: Provide a comprehensive and collaborative service to the Hispanic community in the Archdiocese of Milwaukee that seeks to respond to the most significant social challenges today.

6. MARRIAGE & FAMILY

Hispanic culture has the family as a dynamic center where all other areas converge. In comparison with the rest of the population, Hispanics tend to prefer marriage over the single status; they also have a broader understanding of the meaning of an extended family. At the same time, however, Hispanic families and couples are target of the same challenges of the larger society as well as bearers of unique challenges: divorce, separation caused by immigration, cohabitation, domestic abuse and others.

GOAL: Develop a comprehensive marriage and family pastoral plan that provide parishes and marriage groups with the tools to minister to engaged and married couples.

7. VOCATIONS

“Since 2000, the Hispanic population in Wisconsin has increased by 48.2% to 285,827 people.”²⁷ This growth has remained steady during the last decade, which means that more Hispanics will move into our neighborhoods, and the need of well-prepared bilingual priests, deacons, and religious will be more relevant.

GOAL: Implement strategies that will foster a culture of vocations to the priesthood, permanent diaconate, and religious life among Hispanic children, youth, adults and families.

²⁷ Ben Poston, “Wisconsin’s Hispanic population increases 48%”, Milwaukee Journal Sentinel, 5/14/2009, <http://archive.jsonline.com/news/wisconsin/44949522.html/>



———— PART III: ————
The Strategic
PASTORAL PLAN

3.1. PARISH PLANING, EVANGELIZATION & LAY ECCLESIAL MOVEMENTS

GOAL: Develop strategies that would provide parish planning vision in Hispanic Ministry and support the evangelization efforts of Hispanic lay ecclesial movements, initiatives and retreats in the Archdiocese of Milwaukee.

OBJECTIVE 1: Identify the Hispanic Ministry parish sites that need to be strengthened and/or opened in the next five years.

STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Facilitate a dialogue with parish leaders, religious groups and priests of the Kenosha/Racine Deanery to properly identify ways to minister to the growing Hispanic population in that area.	a) Organize a meeting with the Community of St. Paul, the Pastor of St. Mark Parish, the Vicar for Clergy, the Director of Parish Planning and the Vicar General of the area. b) Follow up if needed.	Vicar for Hispanic Ministry, Vicar for Clergy, Parish Planning	By Fall 2020	A plan for Racine and Kenosha to expand Hispanic Ministry
2) Design a plan that allows the establishment of Hispanic Ministry in the West Allis area.	a) Engage the Vicar for Clergy and the Priest Placement Board in presenting the archbishop a proposal. b) Follow up if needed.	Vicar for Hispanic Ministry, Vicar for Clergy, Parish Planning, Director of Priest Personnel	By June of 2020	A plan for West Allis to start Hispanic Ministry
3) Strengthen Hispanic Ministry in the Waukesha West Deanery	a) Engage the Vicar for Clergy and the Priest Placement Board in presenting the archbishop a proposal. b) Follow up if needed.	Vicar for Hispanic Ministry, Vicar for Clergy, Parish Planning, Director of Priest Personnel	By June of 2020	Hispanic Catholics in the Waukesha West Deanery can celebrate the sacraments in their deanery every week.
4) Create the “Pastoral en Conjunto” initiative among the Southside parishes of the Milwaukee Southeast Deanery.	a) Organize a meeting with all the priests ministering to Hispanics in the Southside parishes, and identify the points of dialogue: “Pastoral en Conjunto”. b) Follow up.	Vicar for Hispanic Ministry, Associate Director of Hispanic Ministry, Parish Planning	By June 2021	Parishes in the Southside of Milwaukee work harmoniously with an agreement.

OBJECTIVE 2: Provide means and opportunities of evangelization that are “new in their ardor, methods and expression” to parishes that minister to Hispanics.

STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Plan, execute and evaluate the annual Hispanic Ministry Congress.	a) Present and discuss the plan with the Hispanic Advisory Board. b) Execute and evaluate the event.	Director and Associate Director of the Office for Hispanic Ministry	Annual	A minimum of 100 Hispanic leaders participate in the Hispanic Ministry Conference each year.
2) Plan, execute and evaluate the annual “Gema de Dios” Encounter.	a) Present and discuss the plan with the Hispanic Advisory Board. b) Execute and evaluate the event.	Director and Associate Director of the Office for Hispanic Ministry	Annual	A minimum of 100 Hispanic women participate in “Gema de Dios” each year.
3) Plan, execute and evaluate the annual “Encuentro de Hombres.”	a) Present and discuss the plan with the Hispanic Advisory Board. b) Execute and evaluate the event.	Director and Associate Director of the Office for Hispanic Ministry	Annual	A minimum of 100 Hispanic men participate in the “Encuentro de Hombres” each year.
4) Plan, execute and evaluate the missionary event “Todos a...”.	a) Present and discuss the plan with the Hispanic Advisory Board. b) Execute and evaluate the event.	Director and Associate Director of the Office for Hispanic Ministry	Annual to begin in summer of 2020.	A minimum of 100 Hispanic leaders participate in the missionary event “Todos a...” each year.

OBJECTIVE 3: Foster the spiritual growth of the lay ecclesial movements, initiatives and spiritual retreats in parishes with Hispanic Ministry.

STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Integrate the directors or a representative of the Hispanic lay ecclesial movements, initiatives and retreats into the Hispanic Ministry Advisory Board.	a) Directors or a representative of the Hispanic lay ecclesial movements, initiatives and retreats are contacted and invited to join the Board.	Vicar for Hispanic Ministry	By June of 2020	All the major lay ecclesial movements and spiritual retreats in Spanish have a director or representative who participates in the Hispanic Ministry Advisory Board.

<p>2) Integrate a Hispanic Ministry representative²⁸ of each archdiocesan vicariate into the Hispanic Ministry Advisory Board.</p>	<p>a) A Hispanic Ministry representative of each archdiocesan deanery is selected by the Vicar for Hispanic Ministry in dialogue with the dean and priests in Hispanic Ministry in each deanery.</p> <p>b) Hispanic Ministry representatives of each archdiocesan deanery are invited to join the board.</p>	<p>Vicar for Hispanic Ministry, Deans</p>	<p>By June of 2020</p>	<p>A Hispanic Ministry representative of each archdiocesan vicariate participates in the Hispanic Ministry Advisory Board.</p>
<p>3) Revise the Archdiocesan Manual for the Emmaus Retreats and have it approved by the archbishop.</p>	<p>a) Present and discuss the draft with the Hispanic Advisory Board and other necessary groups.</p> <p>b) Have the final draft approved by the archbishop.</p>	<p>Vicar for Hispanic Ministry, Hispanic Ministry Advisory Board</p>	<p>By Fall 2020</p>	<p>An Archdiocesan Manual for the Emmaus Retreats is approved and published.</p>
<p>4) Institute the archdiocesan celebration of the Pentecost Vigil for all members of prayer groups/Charismatic Renewal.</p>	<p>a) Present and discuss the plan with the Hispanic Advisory Board.</p> <p>b) Execute and evaluate the event.</p>	<p>Chaplain of the Hispanic Charismatic Renewal Movement</p>	<p>By Pentecost 2021</p>	<p>A Pentecost Vigil is celebrated with all members of the Charismatic Renewal every year.</p>
<p>5) Produce a calendar of retreats and events for all parish leaders every year.</p>	<p>a) Present and discuss the calendar with the Hispanic Advisory Board.</p>	<p>Communications Office, Hispanic Ministry Advisory Board.</p>	<p>By September of each year</p>	<p>Each November, the Communications Office publishes the calendar of activities for the following year.</p>
<p>6) Promote the Neo-Catechumenal Way and Cursillos de Cristiandad as itinerary of formation and rediscovery of one's faith among parishes serving Hispanics.</p>	<p>a) Schedule two visits a year with pastors and pastoral leaders and the Catechists of the Neo-Catechumenal Way and leaders of the Cursillo Movement.</p>	<p>Vicar for Hispanic Ministry, Director of Hispanic Ministry</p>	<p>By Fall 2020</p>	<p>Two parishes receive the information every year.</p>

7) Provide affordable and appropriate retreat houses to parish lay movements, retreats and initiatives.	<p>a) The Hispanic Ministry Board elaborates a study of possibilities to the archbishop for the use of the Mary Mother of the Church Pastoral Center as a Retreat Center.</p> <p>b) The Hispanic Ministry Board prepares and publishes a list of retreat houses.</p>	Hispanic Ministry Board, Vicar for Hispanic Ministry, Director of Hispanic Ministry	By June 2020	Affordable, appropriate retreat houses are available to lay movements and initiatives.
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3.2. LAY LEADERSHIP FORMATION

GOAL: Strengthen the lay leadership formation program in Spanish in collaboration with the Saint Clare Center for Catholic Life at Cardinal Stritch University.

In 2016, the Hispanic Ministry Advisory Board evaluated the implementation of the 2013 Archdiocesan Pastoral Plan for Hispanic Ministry and realized that an area that needed more attention was the formation of lay leaders.

Currently, there are 30 parishes with Hispanic Ministry in the archdiocese. During the last five to ten years there has been an increase of activities and initiatives in parishes with Hispanic Ministry (Emmaus Retreats, ACTS Retreats, men’s retreats, women’s retreats, marriage retreats, Neocatechumenal Way, prayer groups, Cursillos de Cristiandad, etc.), which require the participation of well-formed lay leaders. In addition to this phenomenon, parish religious education programs find themselves with a great demand for prepared catechists. Another area that is experiencing significant growth is youth ministry; according to a report published in March of 2014, the median age of the Latino population in Wisconsin is 23, compared with a median age of 40 for the total population in the state.²⁹ The parishes with Hispanic Ministry are filled with children and youth who are hoping to receive appropriate faith formation. In addition to these obvious demands, the Archdiocesan Synod of June of 2014 helped to identify the priorities of the Catholic Church in southeastern Wisconsin for the next decade. Among these priorities is lay leadership formation and quality faith formation for everyone. This proposal hopes to respond to both the needs experienced among Hispanic Catholics in the archdiocese and the invitation of the Archdiocesan Synod to ignite, renew and energize lay ministry formation.

Following the Synod, recommendations specifically responding to the formation priorities were compiled in a document entitled, *Equipping Disciples for Faithful Living and Fruitful Witness*. The Equipping Disciples documents calls for effective leadership, qualified parish catechetical leaders and well-formed catechists. This proposal responds to all of these areas in providing well trained leaders in the Hispanic community who can then respond effectively to the formation needs found in our parishes.

Lay leadership formation for Hispanic Catholics has a rich history in the Archdiocese of Milwaukee. Pedro Martínez,

²⁸ A lay person: a religious or a deacon approved by the dean of the deanery.

²⁹ Applied Population Laboratory and UW Extension: “Latinos in Wisconsin: A Statistical Overview”,¹⁶

former Director of the Office for Hispanic Ministry, created the *Instituto Pastoral Arquidiocesano* or IPA (Archdiocesan Pastoral Institute), which for over ten years provided a two-year instructional program for Hispanic Catholic parish volunteers in the Archdiocese of Milwaukee. This institute offered basic preparation in Spanish on doctrinal content to catechists and other volunteers in a regionalized manner. In the 1990s, Hispanic Catholics had the opportunity to study a Spanish component of the Certificate for Lay Ministry Formation Program of Saint Francis Seminary; it was a well-structured, three-year program that sought to prepare lay ministers along with permanent deacon candidates. In addition, to regular academic formation students of the Certificate Program received spiritual, human and pastoral formation.

With the close of the certificate program and other programs at Saint Francis Seminary, the Archdiocese of Milwaukee created the John Paul II Center in 2006. The JP II Center offered a number of programs in Spanish including the *Pentecost Mission*, which was a regionalized one-year instructional program. The *Pentecost Mission* provided basic catechetical and doctrinal formation to catechists and other parish volunteers. At the same time the JP II Center was created, the Archdiocese of Milwaukee was blessed with the creation of the Saint Clare Center for Catholic Life at Cardinal Stritch University, which by that time was concentrated in Lay Ecclesial Ministry, mostly in English.

In 2008, a major reorganization was done in the central offices of the Archdiocese of Milwaukee, which forced the JP II Center to reduce the number of staff and programs. In a collaborative fashion, a three-year covenant was signed between the Archdiocese of Milwaukee and Cardinal Stritch University, through which some of the JP II Center programs – along with financial support of \$100,000 a year for a period of three years – were transferred to the Saint Clare Center at Cardinal Stritch University. The Saint Clare Center developed their certificate program, which later was transformed into what is now known as the *Saturday Institute for Lay Ministry*. In their website, the Saint Clare Center explains: “The Saturday Institute for Lay Ministries offers courses that extend over six Saturdays each semester. These courses help students to understand scripture and Church tradition more fully, to embrace their faith more

deeply, and to participate in service, ministry, and mission more actively. Courses in the institute are perfect for catechists or other parish volunteers who want to learn more about their faith in a more systematic way. They are also a good starting point for parish staff members who do not have formal theological training and who need a basic foundation to support their ministry.”³⁰ The Saturday Institute for Lay Ministries is offered in both English and Spanish. Currently, there are hundreds of Hispanic Catholic leaders and volunteers who have completed their Certificate in Lay Ministry. This certificate program has also gone through a number of changes through the years due to a number of reasons.

It is important to note that along with all these programs, the Archdiocese of Milwaukee offers the Catechetical Institute in Spanish, which is a program organized by the Office for Catechesis and the Office for Hispanic Ministry. Through this institute, Hispanic catechists were able to obtain basic certification in catechesis. In contrast to the previous programs, the Catechetical Institute is offered when needed.

The *Ad Hoc* Committee for Lay Leadership Formation met for several months and considered both the history and the current state of lay leadership formation in Spanish. After a vast consultation and discussion, the following paragraphs describe the creation of the Institute for Lay Leadership Formation for Hispanic Catholics in the Archdiocese of Milwaukee (hereafter, ILLF).

STUDENT PROFILE

The ILLF students are active volunteers and staff who serve in Catholic parishes in the Archdiocese of Milwaukee and neighboring dioceses. They are fully initiated Catholics who come together to learn the foundations of their faith and open their hearts to the transformative power of the Holy Spirit.

The ILLF students are Hispanics who celebrate the gift of the Church; they are companions in faith, language and culture who respond to a call to be catechists and lay leaders in a local Church that is blessed and challenged by the growing presence of Hispanic Catholics. These students appreciate their role as vibrant co-workers along with

³⁰ <https://www.stritch.edu/Community-Initiatives/Saint-Clare-Center/Saturday-Institute-for-Lay-Ministries/>

ordained ministers in the vineyard of the Lord. The ILLF students are a community of men and women who are passionate about proclaiming the Good News of Christ to every nation and making disciples.

The ILLF students have at least a high school level of education or an equivalent. They are willing to develop the necessary human and intellectual skills in order to properly join many other ordained and lay ministers in this sacred mission.

Finally, the ILLF students listen to Our Lady of Guadalupe – as St. Juan Diego did – who asks them to build a Church. They listen to her as she brings forth the cornerstone of this Church in her womb, Jesus Christ. The ILLF students understand that ministry and leadership preparation involve prayer and participation.

FORMATION PROGRAM OVERVIEW

The ILLF Program has four components: intellectual formation, spiritual formation, pastoral formation and human formation. These four components are developed in a three-year program; each year corresponds to a specific desired outcome and level of formation.

1. INTRODUCTORY PROGRAM

At the end of this level, the student is able to identify the basic truths of the Catholic faith as well as the main source of Christian spirituality. Someone who completes this level is capable to teach some basic doctrine to children and youth, especially to those preparing to receive Holy Communion for the first time.

SEMESTER 1.A

1.1. Spiritual Formation

- Spiritual Retreat: A three-day retreat is required. At this level, a parish retreat is allowed - for example, ACTS, Emmaus, “Retiro de Mujeres,” “Retiro de Hombres,” Cursillos de Cristiandad, etc.
- Spiritual Formation Session – two hours distributed over two Saturday sessions

1.2. Intellectual Formation

- The Old Testament – nine hours distributed over six Saturday sessions
- Faith and Conversion – nine hours distributed over six Saturday sessions

- The sacraments in General and the sacraments of healing – nine hours distributed over six Saturday sessions

1.3. Pastoral Formation

- Pastoral Experience: Students are required to participate in a specific ministry at his/her own parish. The student must submit the Pastoral Experience Form at the beginning of the semester
- Catechetical Methodology I – nine hours distributed over six Saturday sessions
- Pastoral Formation Session – two hours distributed over two Saturday sessions

1.4. Human Formation

- Workshop: Computer Skills – three-hour workshop
- Human Formation Session – two hours distributed over two Saturday sessions

SEMESTER 1.B

1.1. Spiritual Formation

- Introduction to Prayer – nine hours distributed over six Saturday sessions
- Spiritual Formation Session – two hours distributed over two Saturday sessions

1.2. Intellectual Formation

- The New Testament – nine hours distributed over six Saturday sessions
- Christ – nine hours distributed over six Saturday sessions
- Fundamental Morality – nine hours distributed over six Saturday sessions

1.3. Pastoral Formation

- Pastoral Experience: Students are required to participate in a specific ministry at his or her own parish. The student must submit the Pastoral Experience Form at the beginning of the semester (see appendix # 1).
- Pastoral Formation Session – two hours distributed over two Saturday sessions

1.4. Human Formation

- Workshop: Public reading – Proclamation of the Word of God – three-hour workshop
- Human Formation Session – two hours distributed over two Saturday sessions

2. FOUNDATIONAL PROGRAM

At the end of this level, the student is able to articulate significant theological and moral teachings of the Church. Someone who completes the first two levels is able to understand the meaning of ministry in the Catholic Church.

SEMESTER 2.A

2.1. Spiritual Formation

- Spiritual Retreat: A three-day retreat is required. The retreat is offered by the institute, and it is centered on how to pray.
- Spiritual Formation Session – two hours distributed over two Saturday sessions

2.2. Intellectual Formation

- The Synoptic Gospels – nine hours distributed over six Saturday sessions
- The Human Person: Sin and Grace – nine hours distributed over six Saturday sessions
- Sexual Morality – nine hours distributed over six Saturday sessions

2.3. Pastoral Formation

- Pastoral Experience: Students are required to participate in a specific ministry at his or her own parish. The student must submit the Pastoral Experience Form at the beginning of the semester (see appendix # 1).
- Catechetical Methodology II – nine hours distributed over six Saturday sessions
- Pastoral Formation Session – two hours distributed over two Saturday sessions
- Workshop: Sacred Scriptures and Ministry – three-hour workshop

2.4. Human Formation

- Human Formation Session – two hours distributed over two Saturday sessions

SEMESTER 2.B

2.1. Spiritual Formation

- Spiritual Formation Session – two hours distributed over two Saturday sessions

2.2. Intellectual Formation

- St. Paul and the Acts of the Apostles – nine hours

distributed over six Saturday sessions

- The Church – nine hours distributed over six Saturday sessions
- The Eucharist – nine hours distributed over six Saturday sessions

2.3. Pastoral Formation

- Pastoral Experience: Students are required to participate in a specific ministry at his or her own parish. The student must submit the Pastoral Experience Form at the beginning of the semester (see appendix # 1).
- Canon Law and Parish Ministry – nine hours distributed over six Saturday sessions
- Pastoral Formation Session – two hours distributed over two Saturday sessions
- Workshop: The (Arch)diocesan Offices – three-hour workshop

2.4. Human Formation

- Human Formation Session – two hours distributed over two Saturday sessions

3. MINISTRY PROGRAM

At the end of this level, the student is able to apply most of the contents learned in a ministerial setting. Someone who completes the three levels could serve as a faith companion and a group leader in a parish.

SEMESTER 3.A

3.1. Spiritual Formation

- Spiritual Retreat: A three-day retreat is required. The retreat is offered by the institute, and it is centered on the demands of discipleship.
- Spiritual Formation Session – two hours distributed over two Saturday sessions

3.2. Intellectual Formation

- Apostolic Letters and St. John – nine hours distributed over six Saturday sessions
- Catholic Social Teaching – nine hours distributed over six Saturday sessions
- The Sacraments of Initiation – nine hours distributed over six Saturday sessions

3.3. Pastoral Formation

- Pastoral Experience: Students are required to

participate in a specific ministry at his or her own parish. The student must submit the Pastoral Experience Form at the beginning of the semester (see appendix # 1).

- Teaching Religious Education to Children – nine hours distributed over six Saturday sessions
- Pastoral Formation Session – two hours distributed over two Saturday sessions
- Workshop: Culture and Ministry – three-hour workshop

3.4. Human Formation

- Human Formation Session – two hours distributed over two Saturday sessions

SEMESTER 3.B

3.1. Spiritual Formation

- Spiritual Formation Session – two hours distributed over two Saturday sessions

3.2. Intellectual Formation

- Liturgy of the Word and Liturgical Leadership – nine hours distributed over six Saturday sessions

3.3. Pastoral Formation

- Pastoral Experience: Students are required to participate in a specific ministry at his or her own parish. The student must submit the Pastoral Experience Form at the beginning of the semester (see appendix # 1).
- Youth Ministry – nine hours distributed over six Saturday sessions
- Social Outreach in a Parish – nine hours distributed over six Saturday sessions
- Marriage and Family Ministry – nine hours distributed over six Saturday sessions
- Pastoral Formation Session – two hours distributed over two Saturday sessions
- Workshop: The New Evangelization – three-hour workshop

3.4. Human Formation

- Human Formation Session – two hours distributed over two Saturday sessions

STUDENT LEARNING OUTCOMES

4.1. Intellectual Formation

Intellectual formation seeks to develop the lay ecclesial minister's understanding and appreciation of the Catholic faith, which is rooted in God's revelation and embodied in the living tradition of the Church. It consists chiefly of study of the sacred sciences but also draws upon a wide range of other disciplines: philosophy, literature and the arts, psychology, sociology, counseling, medical ethics, culture and language studies, business administration, leadership and organizational development, law and so on. While the sacred sciences are the main focus here, we recognize the value of these other disciplines and encourage their study and use whenever relevant for effective ministry.³¹

SLO 1: Provide evidence of an understanding of foundational theological concepts, vocabulary and Church documents and levels of authoritative teaching.

4.2. Spiritual Formation

Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality which foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one's life. Openness to this ongoing conversion is a pre-requisite for fruitful spiritual formation.³²

SLO 2: Actively engage in the sacramental and spiritual life of the Church and demonstrate growth in one's own discipleship.

4.3. Human Formation

The lay minister shall seek to develop human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service.³³

SLO 3: Demonstrate emotional maturity with awareness

³¹ USCCB, "Co-Workers in the Vineyard of the Lord" pp. 42-43.

³² USCCB, "Co-Workers in the Vineyard of the Lord" p. 38.

³³ USCCB, "Co-Workers in the Vineyard of the Lord" p. 36.

of one's personal strengths/weaknesses and ability to accept guidance and direction.

4.4. Pastoral Formation

"Pastoral formation cultivates the knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry."³⁴

SLO 4: Be able to lead and guide others as a minister of the Church in collaboration with clergy and other lay leaders.

SPIRITUAL FORMATION

"Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one's life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation."³⁵

The ILLF provides spiritual formation through the following activities and requirements:

5.1. Spiritual Retreats

ILLF students are expected to participate in three spiritual retreats during the three years of formation. Each retreat has specific demands according to the level of formation:

- **INTRODUCTORY PROGRAM – Spiritual Retreat**
At this level, the student is encouraged to experience an existing parish retreat new to him or her. Good examples of these retreats are Emmaus Retreat, ACTS Retreat, "Retiro de Mujeres," "Retiro de Hombres," Cursillos de Cristiandad or "Retiro Juan XXIII." The student is responsible for the fee of the retreat, which will vary according to the chosen retreat.
- **FOUNDATIONAL PROGRAM – Spiritual Retreat**
A three-day retreat is required (two nights). The retreat is offered by the institute, and it is centered on providing an opportunity to reflect upon one's own life of prayer and developing concrete prayer

styles and practices.

- **MINISTRY PROGRAM – Spiritual Retreat**
A three-day retreat is required (two nights). The retreat is offered by the institute, and it is entitled "The Demands of Discipleship." The student will have the opportunity to meditate on Jesus' call to ministry and the challenges of this vocation.

5.2. Spiritual Formation Sessions

There are two spiritual formation sessions per semester, which make a total of twelve sessions. Each session is focused on a specific topic according to the formation level.

- **SEMESTER 1.A – First Spiritual Formation Session**
Goal: Understand and write one's own spiritual autobiography.
- **SEMESTER 1.A – Second Spiritual Formation Session**
Goal: Reflect on the personal union of one's life with Christ.
- **SEMESTER 1.B – Third Spiritual Formation Session**
Goal: Understand the Word of God as a source of spiritual growth.
- **SEMESTER 1.B – Fourth Spiritual Formation Session**
Goal: Identify the value of devotions, liturgical and personal prayer in one's spiritual life.
- **SEMESTER 2.A – Fifth Spiritual Formation Session**
Goal: Introduce the student to different prayer styles.
- **SEMESTER 2.A – Sixth Spiritual Formation Session**
Goal: Identify elements of popular religiosity in one's spiritual life.
- **SEMESTER 2.B – Seventh Spiritual Formation Session**
Goal: Understand the sacraments in the context of one's spiritual life.
- **SEMESTER 2.B – Eighth Spiritual Formation**

³⁴ USCCB, "Co-Workers in the Vineyard of the Lord," p. 47

³⁵ USCCB, "Co-Workers in the Vineyard of the Lord," p. 38

Session

Goal: Articulate one's own path to conversion.

- SEMESTER 3.A – Ninth Spiritual Formation Session
Goal: Develop an awareness of sin and the need for the sacrament of reconciliation.
- SEMESTER 3.A – Tenth Spiritual Formation Session
Goal: Comprehend and integrate the person and role of Mary in one's spirituality.
- SEMESTER 3.B – Eleventh Spiritual Formation Session
Goal: Understand the dynamism of the love for the Church in one's spiritual life.
- SEMESTER 3.B – Twelfth Spiritual Formation Session
Goal: Develop an incarnational spirituality of the laity in the context of today's Church and world.

5.3. Spiritual Direction

During his visit to the Republic of Korea, Pope Francis addressed lay leaders with these words: "Dear friends, whatever your particular contribution to the Church's mission, I ask you to continue to promote in your communities a more complete formation of the lay faithful through ongoing catechesis and spiritual direction" (Meeting with Leaders of the Apostolate of the Laity, August 16, 2014). Through ongoing spiritual direction, students may have the opportunity of growing in their own vocation and friendship with Christ.

The ILLF highly encourages all its students to complete their formation with the practice of spiritual direction.

INTELLECTUAL FORMATION

Intellectual formation seeks to develop the lay leader's "understanding and appreciation of the Catholic faith, which is rooted in God's revelation and embodied in the living tradition of the Church."³⁶ Each intellectual course consists of nine hours of academic lecture, exercise or discussion in the classroom per semester, distributed

over six sessions; each intellectual formation course has a duration of one hour and 30 minutes. There is a total of 17 intellectual formation courses (153 hours of Intellectual Formation), distributed as follows: five courses in sacred Scripture (45 hours), four courses in doctrine (36 hours), three courses in morality (27 hours) and five courses in liturgy and prayer (45 hours).

6.1. Curriculum

A. INTRODUCTORY PROGRAM – 63 hours

SEMESTER 1A:

1. The Old Testament

AIM

The course is a study of Old Testament (OT) history, literature and theology with an emphasis upon the historical development of key concepts in Old Testament biblical theology. Among other essential themes, students explore the meaning of the "image of God," blessing and abundance, stewardship of cultural and redemptive mandates, covenant community and social ethics, justice and grace.

OBJECTIVES

- Follow the historical development of the OT and how individual books fit into that development.
- Trace the development of major themes of OT biblical theology studied in the course.
- Apply the method for doing OT biblical theology to specific books of the OT.
- Explain the significance of OT biblical theology for the New Testament.
- Articulate the importance of major themes of OT biblical theology for Christian life and ministry.
- Follow with understanding contemporary, critical discussion concerning compositional and historical issues related to the OT.

2. Faith and Conversion

AIM

This course introduces the student to the basic issues and first questions of theology: human experience and religious experience, the nature of theology as the work of the

³⁶ USCCB, "Co-Workers in the Vineyard of the Lord," p. 42

Church, ways of understanding God, the mystery of divine revelation and various interpretations of revelation, the activity of faith and types of faith, the relationship between faith and beliefs or the symbols and stories of faith, and finally the God of Christian revelation as the Trinity and as the Christ.

OBJECTIVES

- Develop a way of thinking theologically in practical and pastoral situations.
- Discover the meaning of God in one's own spiritual journey of faith.
- Employ historically informed knowledge of the tradition to assess theological positions and pastoral issues.
- Integrate the perspective of the poor and the marginalized in their reflection on theological and pastoral issues.
- Demonstrate a critical appreciation of religious diversity.

3. The Sacraments in General and the Sacraments of Healing

AIM

The course is designed to describe the importance of the sacraments as signs and instruments of Christ. This course will present an overview of the theology of the sacraments in general - the public and the liturgical prayer of the Church. Students will study the sacraments of healing - reconciliation and anointing of the sick within the context of its role in the lives of the faithful.

OBJECTIVES

- Understand the power of sacramental words, symbols and dimensions: memorial, celebration, communion and transformation.
- Develop an understanding of the meaning of grace and how sacraments confer grace.
- Gain an appreciation of the meaning of liturgy as an encounter with God and with the Church.
- Examine the sacraments of healing within the spiritual lives of the faithful.

SEMESTER 2A:

4. The New Testament

AIM

This course is a survey of the history, literature, and content of the New Testament, with an emphasis on the historical background of the New Testament and the influence of the literature on Western culture. The course will consist of reading and studying the New Testament, with additional readings from the textbook and other library and online resources.

OBJECTIVES

- Learn to identify the literary structure of the New Testament.
- Gain understanding about the genre and basic thrust of each New Testament book.
- Summarize the significant life events of Jesus and Paul.
- Identify the significant elements of the message of Jesus and Paul.
- Describe the impact of the historical background of the New Testament on the message of Jesus and Paul.
- Order chronologically the significant events and persons of the New Testament.
- Identify and describe the major theological concepts of the New Testament.

5. Christ

AIM

Christology, the study of the person of Christ, has been the centerpiece of theological reflection in the Christian tradition, from the earliest times to the present day. We will examine the claims and challenges posed by Jesus in his preaching and life, and will study his rejection, death and resurrection.

OBJECTIVES

- Deepen the student's understanding of the person and mission of Jesus Christ.
- Articulate how God revealed and communicated himself to the world in Jesus Christ as the center of Christian life.
- See in greater depth that Jesus is the "model" for human life both personally and socially.

- Understand that the truth and life of God, revealed and communicated in Jesus Christ, is the center of what is handed on pastorally in the Church.
- Appreciate Jesus' ministry as a source and model for our own pastoral ministry.
- Expose the student to the diverse languages and practices found in the traditions of Christian prayer.
- Challenge the student to apply learned concepts and practices to their own spiritual life and envision their application in pastoral settings.

6. Fundamental Moral Theology

AIM

This course introduces students to the foundations of Christian morality. Special focus is given to the biblical and theological foundations of Christian morality. The first part of this course describes the nature of Christian morality. The second part allows the student to understand the nature of the moral good and the theological dimension of this discipline. The third part describes the human person as a moral agent in the broader context of his/her relationship with God, with himself, with others and with all creation. The fourth and last part of this course focuses on the study of the morality of human actions.

OBJECTIVES

- Articulate the nature of fundamental moral theology.
- Describe the criteria of moral judgment of human actions in light of the ministerial challenges of being a disciple in today's Church.
- Demonstrate an integral comprehension of the human person as a moral agent.
- Apply moral principles in ministerial settings.

7. Introduction to Prayer

AIM

This course introduces students to the teachings on prayer found in the Catechism of the Catholic Church. By identifying the rich diversity in the practice of prayer particularly within the ecclesial movements and the parish life, students are motivated to expand their knowledge and vocabulary in relation to prayer life

OBJECTIVES

- Familiarize the student with the teaching of the Catholic Church on prayer found in the Catechism.
- Enable the student to better understand the historical variety of the traditions of Christian prayer.

B. FOUNDATIONAL PROGRAM – 54 hours

SEMESTER 1B

8. Synoptic Gospel

AIM

The Gospels of Matthew, Mark and Luke are the earliest surviving accounts of the life and ministry of Jesus. This course will provide an examination of these texts, paying special attention to the distinctive portrait of Jesus that each gospel presents. Some topics of study will include (but are not limited to): various theories regarding the so-called "Synoptic Problem," the relationship of the Synoptics to non-canonical texts and a general introduction to critical methods in Gospel analysis such as literary, redaction, socio-historical and tradition-critical.

OBJECTIVES

- Gain an in-depth comprehension of the Synoptic Gospels.
- Explore the historical and social background from which each Synoptic Gospel derives.
- Articulate the similarities and differences among the various portraits of Jesus in the Synoptics.
- Discover that "context matters," and in the process, learn how to read the Synoptics with theological and ethical sensitivity.

9. The Human Person: Sin and Grace

AIM

This course is an introduction to the Catholic understanding of the human person in light of creation, sin, and redemption in Christ. It will consider (a) the human person created in the image of God, according to the states characterized by innocence, sin, law, grace and glory; (b) historical justification and nature/grace controversies; and (c) hope and eschatology.

OBJECTIVES

- Articulate the meaning of the human person as

created in the image and likeness of God and the reality of sin.

- Examine the meaning of grace and redemption in Jesus Christ.
- Explain how the theological meaning of the human person relates to each individual's own human experience.
- Indicate how the understanding of the human person's creation, sin and redemption in Jesus Christ relates to the ministry of the Church.

10. Sexual Morality

AIM

The course is designed to acquaint the student with the ethical issues associated with human sexuality. By drawing from biblical, traditional and more recent theological sources, students will carefully examine both traditional and contemporary understanding of sexuality, gender differences, sexual practices and different states of life (single, married and celibate). Emphasis will be placed on a comprehensive understanding of human sexuality, having as main sources the Church teaching on this matter and the contemporary challenges that teaching faces. Throughout the course, special attention will be given to developing the pastoral skills necessary for effective ministry to people of varying ages and circumstances with regard to the sacrament of reconciliation and spiritual pastoral care.

OBJECTIVES

- Describe the anthropological foundation of human sexuality.
- Examine the different dimensions of human sexuality, the need of an integrated vision of them and the Church's answer to some specific issues in sexual morality.
- Discover the gift of sexuality as total self-giving.
- Describe the importance of psychosexual and emotional maturity.
- Identify appropriate ways of presenting the Church teaching on sexuality to those preparing to receive the Sacraments.

SEMESTER 2B

11. St. Paul and the Acts of the Apostles

This course will focus on a critical reading of the Letters of Paul and the Acts of the Apostles. Attention will be given

to close reading of the Pauline letters and recent scholarly work on the social worlds and imperial context of the Pauline communities.

OBJECTIVES

- Examine the Pauline letters in their ancient contexts, and engage in literary and rhetorical inquiry, considering questions such as how, why and for whom these texts were written.
- Discuss major methodological approaches to Pauline interpretation.
- Analyze the political, theological and ethical implications for contemporary society due to various interpretations of Pauline literature.
- Explore the book of the Acts of the Apostles, including the events that impacted the early Church and the Church today.

12. The Church

AIM

This course studies the theology of the nature, function and structures of the Church. Topics include the foundation and structure of the Church, models of the Church and the historical development of ecclesial life.

OBJECTIVES

- Identify and integrate the principal elements of the Catholic tradition in ecclesiology, including the relationship between the Church and God's mission in the world.
- Articulate an understanding of the Church as holy, catholic, one and apostolic.
- Integrate one's own experience into a broader comprehension of the Church.
- Identify both the primary influences affecting the Church's mission in contemporary culture and the possibilities for effective mission.

13. The Eucharist

AIM

The course reviews briefly the historical and theological development of Eucharistic worship in the Roman Catholic Church. The course introduces reflection and discussion of the ritual structure of the Mass. Emphasis will be placed

in the ministerial role of laity within the Eucharist Sunday celebrations, worship of the Eucharist outside of Mass and Sunday celebration in the absence of a priest.

OBJECTIVES

- Explore a brief history of the sacrament of the Eucharist.
- Understand that the Eucharist is the source and summit of the ecclesial life.
- Recognize that Jesus Christ is the perfect, most visible and complete sign of God's loving presence in the celebration of Mass.
- Learn the ministerial role in the context of Eucharistic Adoration and other celebrations in the absence of the priest.

C. MINISTRY PROGRAM – 36 hours

SEMESTER 1C:

14. Apostolic Letters and St. John

AIM

This course is devoted to John's Gospel, three Epistles and the apostolic letters. The distinctive portrait of Christ in the Gospel is emphasized, especially as it relates to and supplements the Synoptics. Attention is given to John's literary art, theological teaching and pastoral purpose.

OBJECTIVES

- Guide the student to the current discussions in critical scholarship regarding Johannine theology.
- Develop in each student critical awareness of the relationships – theological and situational – that exist between the Gospel of John and the three letters attributed to John's letters.
- Develop the student's ability to apply the messages of John's letters and the Gospel of John to contemporary Christian living.

15. Catholic Social Teaching

AIM

This course reviews and studies Roman Catholic social teaching as expressed in the encyclical tradition from Leo XIII to Pope Francis. Special emphasis is placed on the evolving conception of justice and charity and the Church's teaching concerning the preferential "option for the poor" and the promotion of "integral solidarity." The first part of

the course will provide an introduction to Catholic social teaching, through the reading of primary and secondary source materials. The second part of the class will examine specific ethical issues in light of Catholic social teaching.

OBJECTIVES

- Describe the nature and principles of Catholic social ethics.
- Articulate the connection between Jesus' call to social action and one's own spiritual life.
- Demonstrate empathy and solidarity in the context of the Church's call to serve those in need.
- Study some current social issues in light of Catholic social teaching.

16. The Sacraments of Initiation

AIM

The course is designed to acquaint the student with a brief historical and theological background of the sacraments of initiation: baptism (which regenerates us), confirmation (which confers an indelible character and deepens baptismal grace) and the Eucharist (which completes Christian initiation nourishing us with Christ's Body and Blood). Emphasis will be placed on how the participation of the laity in the sacramental life of the Church can inform and even transform the way the people of God engage in the world around them.

OBJECTIVES

- Explore the meaning of the definition of the sacraments of initiation given by the Catechism of the Catholic Church.
- Gain a working knowledge of the ritual structure of the sacraments of initiation.
- See how the sacraments of initiation memorialize the Paschal mystery.
- Realize that the sacraments of initiation bring us graces to live our Christian vocation in the world.

SEMESTER 2C:

17. Liturgy of the Word & Liturgical Leadership

AIM

This course provides a framework for thinking together about vital and faithful Christian worship by exploring the biblical, theological and cultural foundations of worship.

The course intends to study key elements in the practice and leadership of worship, exploring the ordering of worship, the role of prayer and music and models of collaborative worship planning.

OBJECTIVES

- Articulate key biblical and theological foundations of Christian worship.
- Cultivate pastoral sensitivities that apply these principles wisely in individual ministry settings.
- Grow in the appreciation of each student's own as well as other worship traditions.
- Learn how to do a liturgical planning within archdiocesan celebrations.

6.2. Expectations, Evaluations and Grading

Students are to complete all assignments, participate in class and demonstrate an overall sense of responsibility for their success. A plan of assistance may be implemented for students who do not meet expectations.

The syllabus is a contract between the student and the instructor. Students are expected to be familiar with the course syllabus and ask questions when necessary. The syllabus includes deadlines for assignments, as well as dates for tests, exams, activities and the list of readings. It is important for students to complete work on time. Students are encouraged to ask questions well ahead of the deadline for projects.

Students are expected to attend and participate in every class session; a student may be disqualified to continue in a course at a second miss of a session.

The students are evaluated according to the following grade scale:

- A Excellent:** The student has achieved or exceeded the intellectual expectations of the course.
- B Good:** The student can properly articulate 71% to 90% of the intellectual expectations of the course.

C Sufficient: The student has a sufficient knowledge of 50% to 70% of the intellectual expectations of the course.

D Deficient: The student articulates some basic concepts of the course with consistent inaccuracies.

F Failed: The student is unable to articulate basic concepts of the course.

I Incomplete: The student did not complete the course, and he or she is pending for a final grade. A student should complete expected evaluations or assignments within 30 days upon receiving this status; if the student did not properly fulfill his or her assignment within 30 days, a default grade may be given.

In order to properly pass an Intellectual Formation course, students need at least a "C" (Sufficient) grade. When a student fails the course (D or F), one or more of the following may apply:

- The student may request a revision of the evaluation, test, exam or activity that produced that grade by writing a letter to the director of the program within five business days of the publication of the final grade. After the director's revision of the grade, the decision is final.
- The student may request to register in the failed course and retake the course by writing a letter to the director of the program within five business days of the publication of the final grade.
- Depending on the specific case, extra intellectual work may be assigned to a student for the proper completion of a course.

Students with two or more failed Intellectual Formation courses in one and the same semester may be disqualified to continue in the program.

PASTORAL FORMATION

"Pastoral formation cultivates the knowledge, attitudes and skills that directly pertain to effective functioning in the ministry setting and that also pertain to pastoral administration that supports direct ministry."³⁷

³⁷ USCCB, "Co-Workers in the Vineyard of the Lord," p. 47.

The ILLF provides pastoral formation through the following activities: (1) workshops, (2) pastoral formation session and (3) ministry courses.

7.1. Pastoral Formation Workshops:

- Of the six workshops offered, four are aimed to the pastoral formation of the participants:
- Sacred Scriptures & Ministry
- Goal: Develop a proper use of sacred Scripture in parish ministry.
- The Arch/Diocesan Offices
- Goal: Identify the different offices and resources the Arch/diocese offers to parishes and ministers.
- Culture & Ministry
- Goal: Articulate an understanding of the implications of culture and ethnicity in ministry.³⁸
- The New Evangelization
- Goal: Identify the main elements of the New Evangelization and their application in parish ministry.

7.2. Pastoral Formation Sessions

There are two Pastoral Formation sessions each semester, making a total of 12 sessions during the three-year program.

SEMESTER 1.A – First Pastoral Formation Session

Goal: Articulate the call to ministry in the context of one's life of faith.

SEMESTER 1.A – Second Pastoral Formation Session

Goal: *Identify one's abilities, skills and challenges in ministry.*

SEMESTER 1.B – Third Pastoral Formation Session

Goal: *Describe the different ministerial responsibilities in a parish.*

SEMESTER 1.B – Fourth Pastoral Formation Session

Goal: *Identify the main pastoral challenges of today's Church.*

SEMESTER 2.A – Fifth Pastoral Formation Session

Goal: *Analyze methods for the promotion and organization of groups.*

SEMESTER 2.A – Sixth Pastoral Formation Session

Goal: *Study the Archdiocesan Guidelines for the Preparation and Celebration of Quinceañeras.*

SEMESTER 2.B – Seventh Pastoral Formation Session

Goal: *Identify the structure of a parish in the broader context of the local and universal Church.*

SEMESTER 2.B – Eighth Pastoral Formation Session

Goal: *Discuss the Church's guidelines for the Extraordinary Minister of Holy Communion.*

SEMESTER 3.A – Ninth Pastoral Formation Session

Goal: *Review some communication skills necessary in parish ministry, Part I.*

SEMESTER 3.A – Tenth Pastoral Formation Session

Goal: *Review some communication skills necessary in parish ministry, Part II.*

SEMESTER 3.B – Eleventh Pastoral Formation Session

Goal: *Develop some pastoral skills and techniques.*

SEMESTER 3.B – Twelfth Pastoral Formation Session

Goal: *Study the Archdiocesan Pastoral Plan for Hispanic Ministry.*

7.3. Ministry Courses

The ILLF offers a total of seven ministry courses (63 hours) which seek to equip the participant with the necessary tools to properly join a parish ministerial team.

A. INTRODUCTORY PROGRAM – Nine hours

SEMESTER 1A:

1. Catechetical Methodology I

AIM

This course is both instructional and formational in nature, and is intended to provide a comfortable, prayerful, theological, relational and practical approach to catechetical formation for all ministers of catechesis, including those who serve as Catholic community catechetical leaders; catechists for adults, young adults, teens, and children;

³⁸ A study of USCCB, "Building Intercultural Competence for Ministers", October 1, 2012

and RCIA coordinators. This course will guide catechetical ministers in three specific areas: (1) the vocation and ministry of the catechist; (2) catechetical leadership; and (3) best practices in catechetical ministry.

OBJECTIVES

- Articulate the spirituality and ministry of the catechist.
- Describe the ecclesial vocation of the catechist.
- Identify the elements of a Catholic identity in the life and ministry of the catechist.
- Integrate catechetical skills: collaboration, decision-making, discernment of authority and conflict resolution.
- Acquire planning skills to apply in parish catechetical ministry.

SEMESTER 2A

No Ministry Course is offered.

B. FOUNDATIONAL PROGRAM – 18 hours

SEMESTER 1B:

2. Catechetical Methodology II

AIM

This course examines Jesus as the essential content of all catechetical endeavors. It identifies the four pillars of the Deposit of Faith—creed, liturgy and sacraments, Christian moral living and prayer—as the basis for the Christian life. It discusses the implications of the kerygma on catechesis, i.e., emphasis on insertion into the mystery of Christ. This course considers the different types of catechesis, its relationship to evangelization and the use of social media and technology in catechesis.

OBJECTIVES

- Appreciate the diversity and the different types of catechesis in the Church.
- Articulate the relationship between catechesis and evangelization in the Church.
- Identify sources of the catechesis.
- Acquire skills to recruit, motivate and train parish catechists.
- Demonstrate appropriation of social media and technology for the advancement of the catechetical field.

SEMESTER 2B:

3. Canon Law and Parish Ministry

AIM

The course provides a basic introductory in canon law with a special emphasis on sacraments and parish ministry. This course introduces the canon law of the Catholic Church as a discipline for the orderly accomplishment of the three-fold mission of the Church. Emphasis will be given to diocesan and parish structures of governance, the complementary roles of clergy and laity, and canons on the sacraments.

OBJECTIVES

- Familiarize the students with the structure of the code of canon law and its general norms.
- Expose the student to the obligations and rights of the Christian faithful.
- Enable the student to understand the teaching office and governance structure of the Church.
- Gain a working knowledge on the liturgical and sacramental law, particularly on the sacraments of initiation and holy matrimony.

C. MINISTRY PROGRAM – 36 hours

SEMESTER 1C:

4. Teaching Religious Education to Children

AIM

This course will present the key characteristics of child growth and development applicable to the spiritual life of a child. These characteristics form what is called readiness for religion at each grade level and stage of growth. The Revised Grade Specific Religious Education Curriculum, Archdiocese of Milwaukee will serve as a resource for this course along with current teaching guides which accompany textbooks approved by the US Catholic Bishops.

OBJECTIVES

- Demonstrate knowledge of child growth and development characteristics as described in The Revised Grade Specific Religious Education Curriculum, promulgated through the Office for Catechesis, Archdiocese of Milwaukee and in teaching guides which accompany textbooks approved by the US Catholic Bishops.
- Understand and apply child growth and development characteristics in a specific religious

education setting and grade/age level.

- Be aware and adapt child growth and development characteristics at the individual level and make the necessary adjustments to maximize the spiritual growth and development of each child.

SEMESTER 2C:

5. Youth Ministry

AIM

This course hopes to prepare individuals for the variety of tasks necessary to minister effectively to middle school and high school students. This course gives a broad overview of contemporary culture, especially as it affects youth ministry and provides foundational and historical youth ministry concepts, models and philosophies.

OBJECTIVES

- Explore the cultural trends that influence and affect adolescents and their families.
- Enable students to develop a comprehensive theology and philosophy of youth ministry.
- Challenge the student to elaborate some strategies of youth and volunteer recruitment.
- Gain a working knowledge of the different ministry needs of early, middle and late adolescents.

6. Social Outreach in a Parish

AIM

This course will examine concrete methods, strategies, activities and resources that a Catholic parish minister in Wisconsin may use and be aware of to properly provide services, guidance and advocacy in social justice ministry.

OBJECTIVES

- Articulate the SEE, JUDGE and ACT method.
- Identify the five most significant social justice issues in one's own community.
- Demonstrate knowledge of resources and institutions/organizations available.
- Provide evidence of understanding of the operation of human concerns committees or similar parish groups.



7. Marriage & Family Ministry

AIM

This course introduces the student to theological consideration in the study of marriage and family systems theory and practice. An authentically Christian understanding of marriage and family must be informed by Scripture and the Christian tradition.

OBJECTIVES

- Identify the scriptural and theological foundations of the sacrament of marriage.
- Articulate the concept of a healthy Christian family.
- Develop healthy relationships with family members and others.
- Be able to prepare a family ministry program in a parish.

HUMAN FORMATION

Human formation seeks to develop the ILLF student's "human qualities and character, fostering a healthy and well-balanced personality, for the sake of both personal growth and ministerial service."³⁹ The ILLF provides human formation through two activities: (1) workshops and (2) human formation sessions.

³⁹ USCCB, "Co-Workers in the Vineyard of the Lord," p. 36

8.1. Human Formation Workshops

Of the six workshops offered, two are aimed to the human formation of the participants.

- Computer Skills.
Goal: Develop the necessary skills to properly use Windows (Word, Power Point and Excel), handle an email account and navigate through the internet.
- Public Reading – Proclamation of the Word of God.
Goal 1: Articulate the uniqueness and meaning of the Ministry of Lector in the context of the Catholic liturgy.
Goal 2: Identify and practice the skills to properly proclaim the Word of God in the context of the Catholic liturgy.

8.2. Human Formation Sessions

There are two Human Formation Sessions each semester, making a total of 12 sessions during the three-year program.

SEMESTER 1.A – First Human Formation Session

Goal: Provide an opportunity of understanding one's own skills/abilities and good qualities/virtues.

SEMESTER 1.A – Second Human Formation Session

Goal: Provide an opportunity of understanding one's own shortcomings, challenges and needs.

SEMESTER 1.B – Third Human Formation Session

Goal: Reflect on the need of caring for one's physical health.

SEMESTER 1.B – Fourth Human Formation Session

Goal: Reflect on the need of caring for one's mental health.

SEMESTER 2.A – Fifth Human Formation Session

Goal: Identify abilities to develop healthy relationships and boundaries.

SEMESTER 2.A – Sixth Human Formation Session

Goal: Describe the meaning and phases of psychosexual development.

SEMESTER 2.B – Seventh Human Formation Session

Goal: Understand the different family systems and dynamics within the context of the Church's teaching on the role and mission of the Christian family.

SEMESTER 2.B – Eighth Human Formation Session

Goal: Identify strategies for marriage and family conflict resolution.

SEMESTER 3.A – Ninth Human Formation Session

Goal: Study the Archdiocese of Milwaukee Code of Ethical Standards for Church Leaders.

SEMESTER 3.A – Tenth Human Formation Session

Goal: Understand the meaning of empathy and identify ways to develop it.

SEMESTER 3.B – Eleventh Human Formation Session

Goal: Understand one's own culture and the need of integration in a different society.

SEMESTER 3.B – Twelfth Human Formation Session

Goal: Develop skills for collaborative and cross-cultural work.

ADMISSION REQUIREMENTS

These are the requirements for admission into the ILLF:

Administrative Requirements:

- Completion of the ILLF Application Form (see Appendix 1).
- Age of 18 years of age or older.
- Entrance Interview. Applicants must have an interview with a designated staff or faculty member of the ILLF before admission. This interview allows the ILLF to understand the suitability of the applicant for the demands of the program, and the applicant to understand if he or she is ready for its completion.
- A letter from the applicant's pastor. This letter should verify the applicant's membership in the parish and the pastor's support and recommendation of the applicant as a Catholic in good standing.
- Updated participation in the Archdiocese of Milwaukee Safe Environment requirement (criminal background check, training and signing of the Code of Ethical Standards).

Sacramental Requirements:

- Baptismal certificate.
- Confirmation certificate.
- The applicant should have received the sacrament Holy Communion.
- If the applicant is married, he or she should have received the sacrament of matrimony in the Catholic Church.

If needed/possible and with the proper involvement of the applicant's parish, arrangements could be made for the applicant to receive the necessary sacraments by the time of completion of the program.

Academic Requirements:

- A high school diploma or equivalent. Exceptions could be made based on the academic abilities of the applicant.
- One-page reflection paper responding the following two questions:
 1. Describe your personal faith journey.
 2. What motivates you to enter the ILLF Program?

COMPLETION REQUIREMENTS

These are the requirements for the completion of the program:

- A fully initiated Catholic. In order to complete a program at the ILLF, students must have received the sacraments of baptism, Holy Communion, and confirmation.
- If the applicant is married, he or she should have received the sacrament of matrimony in the Catholic Church.
- Satisfactory completion of the pastoral, spiritual, human and intellectual formation programs.

DOCUMENT RETENTION AND DESTRUCTION POLICY

The Document Retention and Destruction Policy identifies the record retention responsibilities of students, graduates and instructors for maintaining and documenting the storage and destruction of the organization's documents and records.

Students, graduates, and instructors are required to honor the following rules:

- Paper or electronic documents indicated under the terms for retention in the following section will be transferred

and maintained by central office of the ILLF;

- All other paper documents will be destroyed after three years;
- No paper or electronic documents will be destroyed or deleted if pertinent to any ongoing or anticipated government investigation or proceeding or private litigation (check with legal counsel or the human resources department for any current or foreseen litigation if employees have not been notified); and
- No paper or electronic documents will be destroyed or deleted as required to comply with government auditing standards (Single Audit Act).

The following table indicates the minimum requirements for retention.

TYPE OF DOCUMENT	MINIMUM REQUIREMENT
Complete ILLF Application Form	7 years
Pastor's letter	7 years
Safe Environment training certificate	7 years
Sacramental certificates and documents: Baptism, confirmation, matrimony	7 years
High School diploma or equivalent	7 years
One-page reflection paper	7 years
Instructor Contract	3 years
Student formation and academic records	Permanently
Instructor syllabus and course plans	3 years

SCHEDULE AND LOCATIONS

12.1. Saturday Sessions

There are six Saturday sessions in each semester. The day begins at 8:00 a.m. and ends at 4:35 p.m.

This is the schedule for the Saturday session:

TIME	ACTIVITY	LOCATION
8:00 – 9:30 AM	1st Class Session	Classroom
9:30 – 9:40 AM	Break	
9:40 – 11:10 AM	2nd Class Session	Classroom
11:10 – 11:20 AM	Break	
11:20 – 12:20 AM	Formation Session	Classroom
12:30 – 12:45 PM	Mid-Day Prayer	Chapel
12:45 – 1:20 PM	Lunch Break	Dining room
1:20 – 2:50 PM	3rd Class Session	Classroom
2:50 – 3:00 PM	Break	
3:00 – 4:30 PM	4th Class Session	Classroom
4:35 PM	Conclusion of the Day	

Intellectual Formation Sessions are 90 minutes; it is recommended to the instructor to build a break of about 5 minutes during the Intellectual Formation Session. Spiritual, Pastoral and Human Formation Sessions are 60 minutes.

The Saturday sessions are held the Mary Mother of the Church Pastoral Center, located at 3501 South Lake Drive, Milwaukee, Wisconsin. The following spaces are needed:

- Two classrooms
- Dining Room
- Chapel
- Office

12.2. Workshops

Workshops are held once a semester during a weekday. The schedule of a workshop may vary according to the topic and the presenter; however, this is a suggested schedule for a workshop:

TIME	ACTIVITY
6:00 – 6:30 PM	Arrival & Registration
6:30 – 6:35 PM	Opening Prayer
6:35 – 7:30 PM	Presentation I
7:30 – 7:40 PM	Break
7:40 – 8:30 PM	Group Dynamics or Presentation II
8:30 – 9:00 PM	Q&A, Closing Comments or Evaluation

Workshops are held in different locations and some of them may be open to outside participants as follow:

WORKSHOP	LOCATION	PARTICIPANTS
1) Computer Skills	A Computer Laboratory in a parish, school or institution	ILLF students only
2) Public Reading – Proclamation of the Word of God	A parish, school or institution	ILLF students and outside participants
3) Sacred Scripture and Ministry	A parish, school or institution	ILLF students and outside participants
4) The (Arch)diocesan Offices	the Mary Mother of the Church Pastoral Center	ILLF students only
5) Culture and Ministry	A parish, school or institution	ILLF students and outside participants
6) The New Evangelization	A parish, school or institution	ILLF students and outside participants

Depending on the type, facilitator and location of the workshop, participants may be allowed and invited to bring food.

12.3. Spiritual Retreats

Spiritual Retreats are offered in appropriate retreat houses in the area.

CYCLES

The ILLF offers admission of new students every other year during the months of June, July and August. This also means that the ILLF offers the possibility of full completion of the program every other year.

CERTIFICATE, CERTIFICATION AND CONTINUING FORMATION

An ILLF student who properly completes all the requirements of the program (see “X. Completion Requirements”) will receive a Certificate of Completion of the Institute of Lay Leadership Formation Program from Cardinal Stritch University. In addition, the Archdiocese of Milwaukee will grant certification in Religious Education to catechists and Catholic school teachers as follows:

- Those completing the requirements of the Introductory Program: BASIC CERTIFICATION.
- Those completing the requirements of the Foundational Program: INTERMEDIATE CERTIFICATION.
- Those completing the requirements of the Ministerial Program: ADVANCED CERTIFICATION.

Lay leaders with a certificate in Lay Ministry or similar and permanent deacons may register and take a course offered by the ILLF for continuing formation. In such a case, these students need to pay the full fee of the registered course(s) at the time of registration.

CODE OF ETHICS

Students, instructors and personnel of the ILLF will receive a copy of the Code of Ethical Standards for Church Leaders of the Archdiocese of Milwaukee. An understanding of this document is required for all. Students will have an opportunity to study this code of ethics in one of the Human Formation sessions (see Appendix 2).

TERMINATION FROM THE PROGRAM

Once a candidate is admitted into the program, the spirit of the Institute is to assist the student to properly complete it. However, if he or she makes a voluntary decision to leave the program before its completion an explanatory communication is expected from the student. This would

help the ILLF to better understand and serve the needs of the local Church.

A student may be asked to leave the program for several reasons; among these reasons are:

- Two or more failed intellectual courses
- Two or more unjustified absences
- Observed behavior contrary to what is expected in the Code of Ethical Standards for Church Leaders of the Archdiocese of Milwaukee
- Observed behavior contrary to Catholic morality and faith
- Observed disruptive behavior

The coordinator of the ILLF makes a decision regarding the termination of a student from the ILLF and is responsible of communicating this decision to the student.

The ILLF student who has received such communication has five (5) business days to appeal the decision to the Director of the Office for Lay Ministry. The Director convenes the Appealing Committee formed by the Director of the Saint Clare Center at Cardinal Stritch University, the Vicar for Hispanic Ministry of the Archdiocese of Milwaukee and the Director of the Office for Lay Ministry. The decision of the Appealing Committee is final.

COLLABORATION WITH THE SAINT CARE CENTER FOR CATHOLIC LIFE, CARDINAL STRITCH UNIVERSITY

In order to properly implement this project, both the Archdiocese of Milwaukee and the Saint Clare Center for Catholic Life of Cardinal Stritch University will sign a covenant that may include the following items (see appendix 4):

- Administration
- Recruiting and Communications
- Formation Programs

The covenant will be reviewed every three years by both parties.

PERSONNEL NEEDS

A full-time coordinator of the ILLF is needed. The person will serve under the supervision of the Director of the Office of Lay Ministry of the Archdiocese of Milwaukee (see appendix 3).

ADVISORY COUNCIL

The Advisory Council is a body that provides non-binding strategic advice to the management of the ILLF. The primary functions of this councils are:

- Offering advice on need or desirability of a particular educational program or course.
- Determining content of course or program.
- Establishment of prerequisites.
- Articulating standards of performance.
- Equipment and facilities required.
- Evaluation of the program.
- Advice on instructor recruitment.
- Advice on financial and legislative matters.
- Acquisition of material resources.
- Advice on establishment of student scholarships.

The Advisory Council is formed by seven members plus the Associate Director of the LLF. The seven members of the Advisory Council are: one representative of the Archbishop of Milwaukee, one representative of Cardinal Stritch University (CSU), one pastor of a parish of the Archdiocese of Milwaukee with Hispanic Ministry, the Director of the Saint Clare Center for Catholic Life, the Director of the Office for Lay Ministry of the Archdiocese of Milwaukee and two Hispanic lay ministers.

Persons appointed to the Advisory Council are notified by letter from the Associate Director of the ILLF. The Advisory Council will meet three times a year or as required.

FINANCES

A proposed budget is developed and approved in a collaborative manner by the Archdiocese of Milwaukee and Cardinal Stritch University. Such budget should be consistent with the collaborative agreement between the two institutions.

3.3. CATHOLIC EDUCATION

GOAL: Identify strategies that makes Catholic education an effective and a viable experience for Hispanic children in the Archdiocese of Milwaukee.

OVERVIEW

In February 2017, the Hispanic Ministries Office of the Archdiocese of Milwaukee convened an ad hoc committee on Catholic education. This group was comprised of teachers, administrators and staff from Catholic schools and other educational entities in the archdiocese. The purpose of the committee was to better understand both the context and the educational needs of Hispanics in the archdiocese, in order to lay out recommendations for improving their access to and experience in Catholic schools.

As we look to better support our Catholic schools and the students and families they serve, demographic trends necessitate a look specifically toward the Hispanic community. Hispanics are the fastest-growing demographic, nationally, locally and in the American Catholic Church:

- National data on school-aged children shows that Hispanics already comprise about 25% of children 17 and under, a number that is projected to increase to 32% by 2050.⁴⁰
- Locally, a recent report funded by the Greater Milwaukee Foundation shows that 100% of the growth in K-12 school enrollment in the area between 2000 and 2014 is due to growth in the Hispanic population.⁴¹ This trend also encompasses Catholic schools: in the 2016-17 school year, 24.7% of children enrolled in K-12 Catholic schools in the Archdiocese of Milwaukee were Hispanic.
- In 1987, only 10% of the American Catholic Church was Hispanic; by 2014 that percentage had jumped to 34%.⁴² And already, 54% of American Catholic “millennials” (those born in 1982 or later) are Hispanic.⁴³

These shifting demographics of our schools, our community and our Church call us, as Catholic educators, to respond. Specifically, it is our hope to: 1) continue to increase the number of Hispanic students enrolling in Catholic schools to reflect the demographics of our local community. This entails improving access to Catholic education so that all families who want to attend a Catholic school can attend; 2) prepare Catholic schools for the changing demographics of their geographic areas to ensure that students and families attending Catholic schools feel welcome and included. This

⁴⁰ <https://www.childstats.gov/americaschildren/demo.asp>

⁴¹ http://www.greatermilwaukeefoundation.org/files/7914/6215/2972/Latino_Milwaukee_Study_2016.pdf

⁴² <https://news.nationalgeographic.com/2015/09/150917-data-points-how-catholic-population-has-shifted-in-the-united-states/>

⁴³ <https://cruknow.com/church-in-the-usa/2016/11/17/study-says-half-young-u-s-catholics-hispaniclatino/>

includes addressing school climate issues as well as services and needs specific to the Hispanic community; 3) support schools to maintain programmatic quality and provide a rich and rigorous Catholic education from K-12 to college; and 4) cultivate a Catholic identity and support Catholic formation in our schools in connection to Hispanic culture.

UNDERSTANDING THE NEEDS

To address these goals and to guide recommendations for action steps, the ad hoc committee conducted a needs analysis in Catholic education for Hispanic students.

In the spring of 2017, surveys were sent to all archdiocesan Catholic schools that asked administrators to identify the challenges, needs, and current programs they have that serve the Hispanic community. Forty-seven surveys were collected from elementary and high schools.

Over the summer of 2017, surveys (available in both English and Spanish) were also distributed to families in St. Adalbert and St. Roman parishes in Milwaukee as well as at Mexican Fiesta. Parents who were sending their children to both Catholic and non-Catholic schools responded to questions regarding which factors, programs and services are important to them when choosing a school for their child. Of the 195 surveys collected, 75 indicated that their child(ren) were attending a Catholic school and 120 indicated that their child(ren) attended charter, public or independent schools. A final round of 54 surveys was collected in fall 2017 from St. Patrick Parish in Racine, and additional qualitative information was gleaned from a focus group with six families from St. Roman, St. Adalbert and St. Joseph (Waukesha) parishes.

Significant differences were not found between the priorities of parents who send their children to Catholic vs. non-Catholic schools, nor did the committee find major distinctions based on the geographic area where the surveys were collected. From all these data, however, several overarching themes emerged:

Language Support

Administrators stated a desire for more effective communication in Spanish to parents through bilingual staff and translation of documents that are sent home. Likewise, 86% of all parents surveyed stated that bilingual staff and Spanish language support for parents was

“important” or “very important” to them.

While 68% of the administrators surveyed state that they already provide Spanish language support, many administrators indicated that the cost for such services can be prohibitive. They also cited difficulty in identifying Spanish-speakers to work in their schools. Creating a pipeline and hiring Hispanic faculty was a priority for several administrators. The belief for some is that with additional Spanish language support and greater representation of Hispanic staff, the more likely parents are



to become involved in the school and better engage with their child(ren)’s education.

Academic Programming

Parents overwhelmingly indicated that academic programming is a key factor when identifying a school for their child(ren). This includes a commitment to academic excellence, a wide range of course offerings including “specials” (art, music, etc.), and educational services for students with special needs and for English language learners. Administrators also identified English Language Learning support as a need. Only 19% of administrators surveyed currently provide ESL or ELL services for their students.

Transition Support

While 92% of parents identified transition support from elementary to high school and from high school to college as “important” or “very important,” only 23% of school administrators report that they provide this service to their students and families. There is a need not only for families to understand their options and gain support with applications and financial aid in order to progress to the next educational level, but administrators also identified a need for transition support from a homogenous school environment (mostly Hispanic) to a more culturally

diverse one, or one that is predominantly white, in order to promote student success. Cultivating relationships between schools and helping students and families create connections with staff at the next educational level were identified as important to fostering smoother transitions.

Cost

The need to provide greater financial assistance to low-income families was a resounding theme from both schools and families. While 81% of surveyed administrators stated that their school already provides financial support for families, the need is greater than the available funds. Schools also desired training and logistical support from the archdiocese regarding the Milwaukee Parental Choice, Racine Parental Choice and Wisconsin Parental Choice programs.

Safe School Environment

Parents overwhelmingly state that a “safe school environment” is an important or very important factor when choosing a school. Administrators mention that the perception of having an unsafe environment – either physically or emotionally – can harm enrollment.

Another priority for parents is a “culturally sensitive environment that welcomes Hispanic people,” with 89% of surveyed parents identifying this as an “important” or “very important” factor when choosing a school for their child. This may involve both educating the majority of faculty, staff, and students about Hispanic culture as well as cultivating among Hispanic students a sense of pride in their own heritage.

However, administrators mentioned their struggle to create a school environment that was welcoming and inclusive to all. For example, administrators referred to challenges such as “unspoken racism issues” and “stereotypes,” and another cited fears from the majority population that “Hispanic families and students will take over the school.” Others cited a need for greater cultural representation in their school through additional underrepresented minority teachers and cultural programming for students.

Catholic Identity

Not surprisingly, 91% of the surveys from parents who send their children Catholic schools indicated that Catholic identity was “important” or “very important” when choosing a school for their child(ren). But even more

tellingly, of the 120 parents surveyed in Milwaukee who do NOT send their child(ren) to Catholic schools, 80% still stated that Catholic identity was “important” or “very important.” This underscores the fact that many Hispanic families who value Catholic education cannot or choose not to do send their child(ren) to Catholic schools.

Professional Development

Many administrators hoped that the archdiocese would take a leadership role in providing training opportunities for administrators, faculty and staff in areas that would create a more supportive and inclusive environment for the Hispanic community. It was also suggested that collaborations between schools in the archdiocese may prove fruitful. Topics that were specifically mentioned include:

- Cultural competence workshops, and how to break down barriers between diverse groups of students
- How poverty affects students
- How to best support the needs of English language learners across the curriculum
- Community resources
- Immigration status issues, particularly how they affect the transition to college as well as any pending and new legislation that may impact the Hispanic community. (This professional development could expand even beyond faculty and administrators to reach students and families, as well)
- Vocation-focused events, and more visibility of priests, deacons, and religious women in the schools
- Choice/Voucher programs
- Working with students with special needs and understanding how to create the Least Restrictive Environment

Outreach

Some administrators do not currently have large populations of Hispanics in their schools, but they are aware of the demographic trends. There exists a need to learn where Hispanic families reside and best practices for outreach to the growing Hispanic population.

RECOMMENDATIONS

Based on this information, the Hispanic Ministries Catholic Education Ad Hoc Committee makes the following recommendations:

OBJECTIVE 1: Provide the organizational infrastructure at the archdiocesan level to support Catholic schools during this period of demographic transition and increase Hispanic student enrollment.

STRATEGIES	ACTION STEPS	RESPONSIBLE PARTY(IES)	SUGGESTED TIMELINE	SUCCESS INDICATORS
<p>1) Create a Commission for Hispanic Catholic Education</p> <p>2) Utilize demographic data to create forward-thinking enrollment goals and improve marketing strategies.</p>	<p>a) Identify, recruit, and organize Commission members</p> <p>b) Identify charter for the Commission</p> <p>c) Convene Commission</p> <p>d) Work with archdiocesan schools to establish data-driven goals and strategies for increasing Hispanic enrollment based on demographic trends in their areas including race/ ethnicity and income, in collaboration with the high school presidents' initiative on enrollment and marketing. Activities may include personal connections, Spanish language outreach and open houses.</p>	<p>Superintendent and Office for Schools staff</p> <p>School Office, Seton Catholic School Office, Commission for Hispanic Catholic Education</p>	<p>By Fall 2020</p> <p>By Fall 2020</p>	<p>Convened Commission</p> <p>Clear, written enrollment plans</p>
<p>3) Provide resources and human capital to assist Catholic schools in navigating options for public funding.</p>	<p>a) Identify and develop opportunities that Choice, Special Needs Scholarships and Title funding present to our archdiocesan schools.</p> <p>b) Leverage learnings from Seton Catholic Schools team on use of public funding.</p>	<p>Office of Schools</p> <p>Seton Catholic Schools</p>	<p>By Fall 2020</p> <p>Fall 2020</p>	<p>Task current Associate Superintendent with this responsibility.</p> <p>Currently occurring.</p>
<p>4) Create a broad Hispanic Marketing Plan.</p>	<p>a) The Hispanic Marketing Plan will promote schools through social media, Spanish-language outreach and promotional materials that are more inclusive and representative, including the annual report.</p>	<p>Archdiocesan Communication Coordinator, in collaboration with the Commission for Hispanic Catholic Education</p>	<p>March-May 2020</p>	<p>Plan written and disseminated to Catholic schools</p>

OBJECTIVE 2: Increase Hispanic student retention by addressing school climate, culture and services and needs specific to the Hispanic community.

STRATEGIES	ACTION STEPS	RESPONSIBLE PARTY(IES)	SUGGESTED TIMELINE	KEY SUCCESS INDICATORS
<p>1) Create a pipeline of Hispanic and bilingual teachers and administrators.</p>	<p>a) Provide resources to jump-start “Future Teachers” student organizations in Hispanic-serving high schools and partnering with local colleges’ departments of education to provide high school students with access to experts and experiences in the field.</p>	<p>Seton and other school systems, Hispanic-serving high schools’ guidance departments, in collaboration with the Commission for Hispanic Catholic Education and the GMCEC</p>	<p>Started by fall 2020, ongoing</p>	<p>At least a 10% increase in the percentage of Hispanic and/or bilingual teachers in Catholic schools over the next 5-10 years</p>
	<p>b) Connect current Hispanic support staff and teachers with leadership development training opportunities to promote their leadership acumen and advance their careers in education.</p>	<p>Seton Catholic Schools Seton Catholic Schools</p>	<p>January 2020</p>	<p>Introduction of program</p>
	<p>c) Establish programs for education assistants to become licensed teachers.</p>		<p>January 2020</p>	<p>Increase in number of Hispanic teacher applicants</p>
	<p>d) Build relationships with universities that have significant Latino population in education program.</p>			

<p>2) Increase schools' Spanish-language outreach capacity.</p>	<p>a) Increase schools' Spanish-language capacity through the creation and maintenance of an online, regionally based database of resources available for translation projects, interpreters for parent-teacher conferences and other parent programming.</p> <p>b) Facilitate the development of a Spanish-speaking liaison position that can be a resource for schools for enhanced outreach and communication.</p>	<p>a) Hispanic Ministry Office, Commission for Hispanic Catholic Education, in coordination with GMCEC, parishes, and Catholic schools</p> <p>b) Commission for Hispanic Catholic Education</p>	<p>a) 2020; ongoing updates</p> <p>b) Dependent upon the formation and activation of the Commission; priority action item for Commission</p>	<p>a) Creation and dissemination of database; annual updates</p> <p>b) Widespread utilization of liaison and feedback from schools</p>
<p>3) Provide additional professional development opportunities for school personnel to address issues of school climate and culture.</p>	<p>a) Based on feedback from schools, develop a professional development program for teachers and administrators and provide additional support around issues such as: English-language learning, immigration status issues, cultural competence, implicit bias and culturally appropriate curricular development.</p>	<p>Office for Schools with support from local resources and in partnership with local schools</p>	<p>Professional development to begin no later than 2019-20 school year</p>	<p>Participation, implementation and surveys to evaluate effectiveness</p>

OBJECTIVE 3: Support schools to maintain programmatic quality and provide a rich and rigorous Catholic education.

STRATEGIES	ACTION STEPS	RESPONSIBLE PARTY(IES)	SUGGESTED TIMELINE	KEY SUCCESS INDICATORS
<p>1) Recognizing the legacy of excellence of Catholic schools, schools will hold Hispanic students to rigorous standards and expectations. A college-going culture will be intentionally fostered.</p>	<p>a) Schools should hold Hispanic students to rigorous standards and expectations and intentionally foster a college-going culture across all schools that serve Hispanic students. Each school would set goals and develop a plan of action to meet the needs of their own individual students and situations.</p> <p>b) Recognize high-performing Hispanic-serving schools through the creation of a Hispanic School Award to be awarded annually; publicize awardees.</p>	<p>a) Office for Schools, school administrators</p> <p>b) Office for Schools and the Commission for Hispanic Catholic Education</p>	<p>a) Immediate and ongoing</p> <p>b) First award in the 2020-21 school year; annual awards thereafter</p>	<p>a) Results of formative and summative student assessments, i.e. classroom and standardized testing; physical artifacts in the building that encourage students to aspire to college</p> <p>b) Public ceremony; appropriate public relations/marketing regarding the process for award and selection and bestowal</p>
<p>2) Build on the linguistic assets that Hispanic students possess to put them on a track to obtain college credit before they get to college.</p>	<p>a) Support middle schools to develop robust Spanish-language courses and high schools to develop Spanish for Heritage Speakers and AP Spanish programs.</p> <p>b) Providing resources for curricular development, professional development and the teaching staff necessary to build such programs.</p>	<p>Office for Schools, Commission for Hispanic Catholic Education, Seton Catholic Schools and other work teams</p>	<p>Immediate and ongoing</p>	<p>Evaluate the breadth (number) and depth (quality) of high-quality Spanish language curricular programs in schools.</p>

<p>3) Provide additional academic enrichment and support outside of the regularly scheduled school day.</p>	<p>a) Through resource and staff allocation, support the development of academic-based after-school programs and facilitate resource-sharing partnerships between geographically close schools. This will entail formally assessing the need, defining the scope and developing a business case.</p>	<p>Commission for Hispanic Catholic Education, in partnership with Seton Schools and local school administrators</p>	<p>Launch additional programs in the 2020-21 school year; ongoing</p>	<p>Evaluation of the number of such programs and the quality of offerings</p>
<p>4) Facilitate a smooth transition for students from Catholic middle schools to Catholic high schools and from high school to college.</p>	<p>Building on successful models such as those found at Nativity Jesuit Academy and Notre Dame School, provide resources and training for Graduate Support/ Transition Support Coordinators who can expose students and families to their educational options early on, optimize their ability to gain access to the high school that is the best fit for them, provide assistance with applications, and offer additional support through mentoring and college literacy and access programs.</p> <p>Develop potential model to use Title funds to provide guidance services on high school transition.</p>	<p>School principals and presidents, Seton Catholic Schools with support from the Commission for Hispanic Catholic Education</p> <p>Seton Catholic Schools</p>	<p>Launch in 2019-2020 school year, ongoing</p>	<p>Analysis of the number of schools providing transitional support, the number of students served by such programs and the effectiveness of such support as indicated by students' successful integration and persistence in destination high schools and colleges.</p>

<p>5) Support parents in their ability to support their children's learning.</p>	<p>a) Design and distribute materials in both English and Spanish covering topics such as: homework support, tips for reading enrichment, math skills, weekly folder review, study habits, etc.</p> <p>b) Give Hispanic parents a voice in their children's schools by intentionally building relationships and inviting and encouraging them to participate in various existing committees and groups that serve the school (i.e. school advisory committee, parent-teacher organizations and other boards, booster clubs, etc.). In schools where an advisory body does not exist, school leaders should create one.</p>	<p>a) School principals and other personnel, in partnership with the Commission of Hispanic Catholic Education</p> <p>b) School leaders and leaders of existing committees and groups that serve the school</p>	<p>Launch in 2019-2020 school year, ongoing</p>	<p>Feedback from parents regarding their level of engagement in their children's education and their self-efficacy in their ability to support their children's learning</p> <p>Analysis of growth in the number of Hispanic parents actively participating in such groups</p>
<p>6) Leverage relationships with broader Catholic community.</p>	<p>a) Coordinate efforts to engage in outreach efforts, develop partnerships and garner volunteers.</p>	<p>Office for Schools, Commission of Hispanic Catholic Education, Communications Office, Hispanic Ministry Office and Intercultural Ministries Office</p>	<p>Launch in 2019-2020 school year, ongoing</p>	<p>Increased visibility of Hispanic Catholic education in communities throughout the archdiocese</p>

OBJECTIVE 4: Cultivate a Catholic identity and support Catholic formation in our schools in connection with Hispanic culture.

STRATEGIES	ACTION STEPS	RESPONSIBLE PARTY(IES)	SUGGESTED TIMELINE	KEY SUCCESS INDICATORS
<p>1) Provide additional professional development for school personnel to better understand Hispanic Catholic identity.</p>	<p>a) With a “train the trainer” model, provide resources for a small committee of personnel across schools to attend professional development regarding Hispanic Catholic identity.</p> <p>b) This committee in turn will provide workshops, professional development, resources, curricular materials and other ideas aimed at the formation of traditions of Catholic Hispanic culture and the cultivation of Catholic prayer and devotions from a wide variety of Latin American heritages.</p>	<p>School leaders, Office for Schools, and the Commission for Hispanic Catholic Education</p>	<p>Begin organization of committee in the 2019-20 school year with implementation to take place in 2020-21.</p>	<p>One workshop offered for school personnel per year</p>
<p>2) Provide opportunities for cross-cultural learning and collaboration across schools.</p>	<p>a) Support the planning and execution of traditional celebrations and solemnities of Hispanic culture (Our Lady of Guadalupe and Día de los Muertos, for example) and share these celebrations with archdiocesan schools with fewer Hispanics in a “sister school” model.</p>	<p>School principals, with support from the Commission for Hispanic Catholic Education</p>	<p>Implement over 2020-21 school year</p>	<p>At least one celebration per year</p>

3.4. CHILD & YOUTH MINISTRY

GOAL: Develop a comprehensive child and youth ministry plan that provides parishes with Hispanic Ministry with tools, strategies and means.

STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Create the Hispanic Youth Parish Coordinators subcommittee.	<p>a) Invite representatives of Hispanic youth groups, directors or coordinators of religious education programs, or Hispanic Ministry coordinators from parishes.</p> <p>b) Identify mission and goals.</p> <p>c) Write policies, membership and meetings.</p>	Office of Jr./ Sr. High Evangelization & Discipleship, Hispanic Youth Ministry Coordinator, Director of Hispanic Ministry Office	Beginning in Fall 2019	<p>The Hispanic Youth Parish coordinators committee meets at least every two months.</p> <p>A representative from the Hispanic Youth Ministry is on the committee board.</p>
2) Create the Hispanic Child Ministry subcommittee.	<p>a) Invite representatives of directors or coordinators of religious education programs, or Hispanic ministry coordinators from parishes.</p> <p>b) Identify mission and goals.</p> <p>c) Write policies, discuss membership and meetings.</p>	Office for Catechesis, Hispanic Child Ministry Coordinator, Director of Hispanic Ministry Office.	Beginning in Fall 2019	<p>The Hispanic Child Ministry committee meets regularly at least every two months.</p> <p>A representative from the Hispanic Child Ministry is on the committee board.</p>



<p>3) Plan, execute and evaluate the “Niños Misioneros de Dios” (Missionary Children of God) program. This program targets Hispanic children from 9 to 12 years old. The purpose for this event is to encourage Hispanic children to grow in discipleship within a vibrant faith experience. This program will consist of a year alternation of five regional encounters and one archdiocesan.</p>	<p>a) Identify and reflect goals and objectives.</p> <p>b) Identify theme.</p> <p>c) Identify date and locations for both the regional and archdiocesan encounters.</p> <p>d) Define budget and activities, identify people involved and schedule accordingly.</p> <p>e) Execute and evaluate the experience.</p>	<p>Hispanic Child Ministry Subcommittee</p>	<p>By Christ the King Sunday 2021</p>	<p>100 Hispanic children participate in the regional encounters in 2019.</p> <p>500 Hispanic children participate in the archdiocesan encounter in 2020.</p>
<p>4) Plan, execute and evaluate the “Sal y Luz regional encounters.” This experience aims to promote the participation of Hispanic teens (13- 17 years old) in the annual Hispanic Youth Encounter with the archbishop, Sal Y Luz. Additionally, it helps to monitor the Hispanic youth leadership closely. These encounters are held regionally at some parishes with Hispanic ministry.</p>	<p>a) Identify and reflect goals, objectives.</p> <p>b) Identify theme.</p> <p>c) Identify date and location.</p> <p>d) Define budget and activities, identify people involved and schedule accordingly.</p> <p>f) Promote the encounters at least six months before.</p> <p>g) Execute and evaluate the event.</p>	<p>Office for Catechesis; Office for Youth Ministry, Hispanic and Child and Youth Ministry Committee in collaboration with the Hispanic Child and Youth parish coordinators subcommittee</p>	<p>By September 2019</p>	<p>At least 50 Hispanic teens participate at each of the regional encounters.</p>

<p>5) Plan, execute and evaluate the Annual Hispanic Youth Encounter with the archbishop, Sal Y Luz. The purpose of this event is</p> <ol style="list-style-type: none"> 1) to encourage and make visible Hispanic youth groups in parishes, 2) to replicate the annual meeting of the youth with the Holy Father, 3) to create an archdiocesan venue for vocations (priesthood, diaconate, religious life and lay ministry), and 4) to foster an archdiocesan sense of belonging. 	<ol style="list-style-type: none"> a) Identify and reflect goals, objectives. b) Identify theme. c) Identify date and location. d) Define budget and activities, identify people involved and schedule accordingly. f) Promote the encounters at least six months before. g) Execute and evaluate the event. 	<p>Hispanic and Child and Youth Ministry committee in collaboration of the Hispanic Child and Youth parish coordinators sub- committee</p>	<p>October 12, 2019 (Annual – 2nd Saturday of October)</p>	<p>At least 700 Hispanic teens participate at the event.</p>
<p>6) Organize and celebrate the IUVENIS Experience. This program is a Eucharistic Adoration for the youth celebrated at parishes with Hispanic Ministry. Iuvenis aims to promote a devotion to the Eucharist among the Hispanic youth.</p>	<ol style="list-style-type: none"> a) Identify and reflect goals and objectives. b) Identify date and locations. c) Define budget and activities, identify people involved and schedule accordingly. d) Promote the event at least six months before. e) Execute and evaluate the experience. 	<p>Vocations Office, Hispanic Child and Youth parish coordinators subcommittee</p>	<p>By June 2021</p>	<p>Six Archdiocesan IUVENIS celebrated by December 2021</p>

<p>7) Plan, develop and evaluate the bi-annual mission trip to La Sagrada Familia Parish in the Dominican Republic (Mission Iuvenis), to help the Hispanic youth ages 15 to 17 to embrace a missionary experience according to the mission of the Church to evangelize the Good News to the outcast.</p>	<p>Create a pilot mission program in collaboration with the Community of Saint Paul team in Dominican Republic. Select a group of 15 Hispanic youth from various parishes to participate in the mission trip. Define budget and identify people involved.</p>	<p>Hispanic Child and Youth Ministry Committee and Members of the Community of Saint Paul</p>	<p>By Summer 2021</p>	<p>At least 15 Hispanic youth participate in the experience.</p>
<p>8) Include formation or instruction on child and youth ministry for young Hispanic leaders in collaboration with the Office of Catechesis and Youth Ministry of the Archdiocese of Milwaukee.</p>	<p>Initiate a dialogue with the Office of Catechesis and Youth Ministry. Produce a concrete strategy for the possibility of sponsoring the formation program for young leaders. Select at least six young leader from various parishes.</p>	<p>Hispanic Child and Youth ministry committee, the Office of Catechesis and the Office for Youth Ministry</p>	<p>By summer 2020</p>	<p>At least three young leaders get formation on child and youth ministry.</p>
<p>9) Create archdiocesan guidelines for the Celebration of “Presentación de niños 3 años.”</p>	<p>Review and study the liturgical documents on the presentation celebrations. Create a guidelines document suitable to the Archdiocese of Milwaukee. Set the chronograms for revisions by the different commissions of the Archdiocese of Milwaukee. Review the corrections. Get the final review and nihil obstat by the archbishop. Publicize the guidelines on the archdiocesan website.</p>	<p>Rev. Mauricio Fernandez, chair of the Hispanic Child and Youth Ministry Committee</p>	<p>By Summer 2020</p>	<p>The guidelines are reviewed and approved by June 2020.</p>

3.5. SOCIAL JUSTICE

GOAL: Provide a comprehensive and collaborative service to the Hispanic community in the Archdiocese of Milwaukee that seeks to respond to the most significant social challenges today.

OBJECTIVE 1: Provide behavioral, marriage, employment and legal advice to families and individuals in Milwaukee's Southside.

STRATEGY	ACTIVITY	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Create a prepared/volunteer leadership team of advisors that would provide counseling (family, addiction, employment, housing, legal).	<p>a) Identify the members of the leadership team (behavioral therapists, legal counselors, social workers, etc.).</p> <p>b) Have them take the Safeguarding All of God's Family course.</p> <p>c) Create support groups (domestic violence, addiction, legal issues, employment, etc.) in various parishes in the Southside of Milwaukee.</p>	Office for the Dignity of the Human Person, Director of Hispanic Ministry Office, Catholic Charities	By January 2021	At least three support groups are functioning in the Southside of Milwaukee.

OBJECTIVE 2: Foster a culture of hospitality and understanding of the immigrant within the Archdiocese of Milwaukee.

STRATEGY	ACTIVITY	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Develop ongoing awareness of Catholic social teaching and immigration.	<p>a) Quarterly bulletin Inserts on Catholic social teaching and immigration based around certain saints or other liturgical events, e.g., St. Toribio Romo González, (patron of Mexican migrants, feast day is May 21), St. Alban (patron saint of refugees, feast day is June 22) and St. Frances Xavier Cabrini (feast day is November 13)</p> <p>b) Social media campaign focused on immigration facts</p> <p>c) Using Scripture, e.g. Rom 10:12; 1 Cor 12:13; Col 3:11 to celebrate the diversity of the Catholic Church in southeastern Wisconsin.</p>	Office for the Dignity of the Human Person, Director for Hispanic Ministry, Communications Office.	By June 2020	At least 10 parishes a year with no Hispanic Ministry receive information on immigration.

<p>2) Facilitate the “We are Citizens of Heaven” Awareness Seminar on diversity in the Church and the immigration process in the U.S. once a year in each vicariate of the Archdiocese of Milwaukee.</p>	<p>a) This seminar is addressed to non-Hispanic communities. b) Identify the speaker teams. c) Identify dates and location. d) Publicity and promotion e) Evaluation</p>	<p>Office for the Dignity of the Human Person, Director for Hispanic Ministry, Communications Office and Catholic Charities</p>	<p>By Fall of 2021</p>	<p>At least two seminars a year are offered in the archdiocese.</p>
<p>3) Actively celebrate and pray for just immigration law with an annual procession of the relics of St. Toribio Romo Gonzalez and celebration of Holy Mass at the Cathedral on or around May 21 of each year.</p>	<p>a) Plan the event. b) Actively publicize the event.</p>	<p>Hispanic Ministry Advisory Board, Director for Hispanic Ministry, Vicar for Hispanic Ministry.</p>	<p>By May 2021</p>	<p>A tradition of a procession and Mass for immigrants on the Feast of St. Toribio Romo is created.</p>
<p>4) Actively advocate for the needs and rights of immigrants in the United States of America.</p>	<p>a) Have a delegation of three to four priests who minister to Hispanic Catholics meet with Wisconsin senators/representatives at their offices to keep the dialogue open on the creation of just immigration laws. b) Create a viable proposal and plan for the issuing of driver licenses for all immigrants in the State of Wisconsin. c) Advocate for the issuing of marriage licenses for all immigrants.</p>	<p>Vicar for Hispanic Ministry, Director for Hispanic Ministry</p>	<p>By Fall 2019</p>	<p>All parishes with Hispanic Ministry are involved in advocacy work for immigrants.</p>

OBJECTIVE 3: Provide formation and information on immigration matters to Hispanic immigrants and increase resources for the Legal Services for Immigrants (LSI) of Catholic Charities.

STRATEGY	ACTIVITY	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Explore the possibility of establishing a foundation that raises funds to hire two additional immigration attorneys to work for LSI of Catholic Charities.	a) Engage the Catholic Charities Development Office. b) Prepare a proposal.	CCMKE, Vicar for Hispanic Ministry	By January 2020	A proposal is presented to Archbishop Listecky and the Board of CCMKE.
2) Facilitate the discussion of the use of technology in order to expand services, minimize cost and increase efficiency of the LSI.	a) An ad hoc Committee is created to discuss this initiative. b) A proposal is written and presented.	CCMKE, Vicar for Hispanic Ministry, and archdiocesan I.T. Office	By September 2021	A proposal is presented to Archbishop Listecky and the Board of CCMKE.
3) Organize and provide a selected list of immigration lawyers that would volunteer to speak in parishes on immigration matters.	a) Identify a selected list of immigration lawyers. b) Provide this list to parishes with Hispanic Ministry. c) Follow up or evaluate the activity with the pastor/administrator.	Director for Hispanic Ministry	By Fall of 2020	A selected list of immigration lawyers is provided to parishes with Hispanic Ministry.

OBJECTIVE 4: Facilitate a dialogue on ministry to Hispanic inmates and their families.

STRATEGY	ACTIVITY	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Design a sustainable, strategic plan of ministry to Hispanic inmates and their families.	a) Create an ad hoc committee dedicated to this strategy. b) Write and approve the proposal. c) Promote the project.	Director for the Dignity of the Human Person, Associate Director for Hispanic Ministry	By Fall of 2020	A sustainable, strategic plan of ministry to Hispanic inmates and their families is approved and implemented.

3.6. MARRIAGE & FAMILY

GOAL: Develop a comprehensive marriage and family pastoral plan that provides parishes and marriage groups with the tools to minister to engaged and married couples.

STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Create and/or promote a marriage preparation program that forms Spanish-speaking leaders for parishes with Hispanic Ministry.	<p>a) Design and/or promote a marriage preparation program offered in two weekends (with a total of at least 18 hours). This program may include formation on marriage inventory preparation, canonical, theological and moral education on the sacrament of matrimony.</p> <p>b) Invite parishes with Hispanic Ministry to send no more than four and no less than two Spanish-speaking couples to participate in this program.</p>	Office for Marriage & Family Life, Assoc. Director for Hispanic Ministry	During the month of June 2020 (National Family Month).	<p>The Office for Marriage & Family Life creates a file of Spanish-speaking marriage preparation ministers in the Archdiocese of Milwaukee.</p> <p>Each parish identifies at least two Spanish-speaking marriage preparation ministers.</p>
2) Offer an Engagement Enrichment Day in Spanish four times a year.	<p>a) Design an Engagement Enrichment Day Program in Spanish; this program may complement and deepen the preparation offered by the Spanish-speaking marriage ministers in the parish.</p> <p>b) Offer this program three times a year at the Mary Mother of the Church Pastoral Center</p>	Assoc. Director for Hispanic Ministry	On-going	<p>Pastors and parish directors identify the Engagement Enrichment Program in Spanish as a helpful process in preparing marriages in their parishes.</p> <p>Three or four Engagement Enrichment Days in Spanish are offered each year.</p>

<p>3) Offer canonical, human and/or spiritual growth opportunities to Hispanic marriages in crisis.</p>	<p>a) Offer one marriage canonical presentation in Spanish per year in each archdiocesan vicariate. This presentation will offer formation and information regarding invalidation of marriage, irregular marriage situations and cohabitation.</p> <p>b) Scheduled meetings with pastors and pastoral staff in order to provide assistance in seeking out members of the community who are in irregular unions and provide them with the preparation process adapted to their needs.</p>	<p>Assoc. Director for Hispanic Ministry, Tribunal.</p>	<p>By Fall 2020</p>	<p>One marriage canonical presentation in Spanish is offered every year in each archdiocesan vicariate.</p> <p>Two meetings with pastors/pastoral staff are scheduled every year.</p>
	<p>c) Offer one Spanish spiritual retreat a year for married couples. This could mean offering an existing model or creating a new one. In any case, marriage counseling must be available during these retreats.</p>	<p>Assoc. Director for Hispanic Ministry</p>	<p>By Spring 2021</p>	<p>A model of a spiritual retreat for married couples has either been identified or created.</p> <p>One Spanish spiritual retreat for married couples has been offered each year with an attendance of at least 20 people.</p>
	<p>d) Promote and invite Hispanic couples and family members to participate in marriage/family oriented ecclesial movements such as the Emmaus Retreats, ACTS Retreats, “Cursillos de Cristiandad,” “Movimiento Familiar Cristiano,” ANSPAC, “Grupo de Matrimonios” and other family parish initiatives that provide support to Hispanic Catholic families.</p>	<p>Assoc. Director for Hispanic Ministry, Communications Office</p>	<p>By Fall of 2020</p>	<p>Pastors, parish directors or Hispanic Ministry coordinators publicize these retreats in their parish bulletins.</p>
	<p>d) Develop and/or promote an Alcoholics Anonymous (AA) group in Spanish in each archdiocesan vicariate.</p>	<p>Assoc. Director for Hispanic Ministry</p>	<p>By January of 2021</p>	<p>An AA group in Spanish is offered in each vicariate.</p>

4) Promote the validation of marriage as a spiritual, ministerial need among Hispanic couples.	a) Convene a group of clergy serving to Hispanic Catholics to an Ad Hoc Group to study the reasons why some Hispanic Catholic couples do not validate their marriage. b) Create a strategic plan that promotes the benefits of validation of marriages.	Assoc. Director for Hispanic Ministry	By July 2021	A strategic plan is being implemented.
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3.7. VOCATIONS

GOAL: Implement strategies that will foster a culture of vocations to the priesthood, permanent diaconate, and religious life among Hispanic children, youth, adults and families.

"The promotion of vocations to the priesthood, diaconate, and consecrated life must be integral to the efforts of Hispanic ministry." (Encuentro and Mission, 2002)

"The Hispanic presence in the Church in the US is growing tremendously. In our country, 38% of all Catholics and 54% of all Catholics under the age of 25 are Hispanic. This is a great blessing and presents a number of challenges. Currently, Hispanics make up only 6% of our priests. There is a real need to promote Hispanic religious vocations for both Spanish and English-speaking Hispanic communities (70% of all US Hispanics are not immigrants). How is the Church in your community reaching out to young Hispanics and helping to create a culture of vocations in the family and the parish?" (USCCB website)



While no one can truly create a vocation, and only God can call individuals to serve in the leadership of the Church as priests, religious, or deacons, all members of the faithful have roles in providing a nurturing environment in their parishes and families in which individuals (particularly youth and young adults) may more readily hear the call of God in their lives. Firstly, an invitation to a vocation to priesthood begins with clergy and vowed religious. Happy and fulfilled priests and religious provide a powerful invitation. Secondly, parents retain a vital role in the formation of their children and in helping their children discern what God may be calling them to do in life. When parents demonstrate their own commitment to the Church and strive deeply to embrace the fullness of the Church’s teachings out of love for God and neighbor, they make a deep impact on their children. Thirdly, parishioners in general have a role in encouraging young men to consider a vocation to the priesthood. Parishioners who directly encourage young men to consider the priesthood have an influence in the discernment process. Finally, the experience of parish life in general, when vibrant and faith-filled, can make a major impression on youth and young adults. It provides inspiration and motivation to respond in some way to the experience of God’s presence. It instills a desire to serve God and God’s people in some way. A parish community who embodies the Gospel and lives as intentional disciples provides great witness.

OBJECTIVE 1: Create and foster a stronger culture of vocations to the priesthood, religious life and diaconate within the Hispanic Community.

STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Engage each parish with Hispanic Ministry intentionally in prayer and presence for an increase of vocations to the priesthood and religious life and ask the youth and young adults to consider the call.	At least an annual visit from the Vocation Director or the Vocation Promoter to the different parishes and schools with Hispanic families. Organized events where parishioners and families can come and visit Saint Francis de Sales Seminary. Create a parish-based vocation committee directly linked to the Vocation Office.	Vocation Director, Vocation Promoter, Vocation Office staff, parish vocation committee members	By Fall 2020	Visit at least 15 Parishes and 15 schools annually. Organize 10 parish vocation committees by the end of the first year.
2) Create and cooperate closely with different events that directly involve the Hispanic youth	Organize “Vocation Call” at the Encuentro con el Arzobispo SAL Y LUZ. St. Andrew’s Dinner follow-up activities at different parishes. Create an annual Bilingual Discernment Retreat at the Seminary. Work with parish Youth Ministers, Directors of Religious Education (DRE’s) and teachers to have special programs on vocations. Organize and celebrate the IUVENIS Experience. This program promotes Eucharistic Adoration among the youth and is celebrated at parishes with Hispanic Ministry.	Vocation Director, Vocation Promoter, Vocation staff, Hispanic Child & Youth Ministry Committee	By June of 2020	Follow up with the teens that stand up for the Vocation Call. Create a calendar of vocation awareness events with the parish that received the Vocational Cross. Organize the follow-up dinner with the parishes that brought young men to the St. Andrew Dinner.
3) Create an altar server program for young Hispanic men (10 to 17 years old) for parishes to foster a deep sense of prayer and reverence for the sacramental life of the Church.	Write a server manual in collaboration with priests. Choose parishes to implement the server program.	Vocation Office	By Spring 2021	a) Implement the new altar server program in three parishes that have Hispanic Ministry.
4) Facilitate a vocational retreat for Hispanic girls led by Religious Women.	Convene a working committee which would plan the event. Publicize the event in schools and parishes. Execute the event.	Vocations Office	By Summer 2021	a) At least 12 Hispanic girls participate in the Vocational Retreat for girls offered every year.

OBJECTIVE 2: Accompany and carefully welcome vocations to the priesthood among men from Spanish-speaking countries who are called to serve as diocesan priests for the Archdiocese of Milwaukee.

STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Invite qualified men from Spanish-speaking countries to continue their discernment of God's call and to study for the priesthood for the Archdiocese of Milwaukee	a) Invite the priests of the archdiocese to refer and recommend Hispanic men who they think have a call.	Vocation Office and Presbyterate of the archdiocese	Spring Assembly/ ongoing	a) Have at least one international seminarian per class
2) Establish a relationship with a diocese/seminary in Mexico that is open to send seminarians periodically to the Archdiocese of Milwaukee.	Engage a diocese/ seminary that might be open to the relationship. Visit that diocese/ seminary to work out the details of the partnership.	Vicar for Hispanic Ministry, Vocation Office	By Fall of 2020	a) There is a plan with a diocese to support each other in ministry.

In order to implement the Hispanic pastoral priorities on vocations, the archbishop must appoint/select a bilingual priest to recruit, encourage and support a sense of vocations in our parishes and families with the help of the Vocation Director.



OBJECTIVE 3: Foster and promote vocation to the permanent diaconate among local Hispanic Catholics.

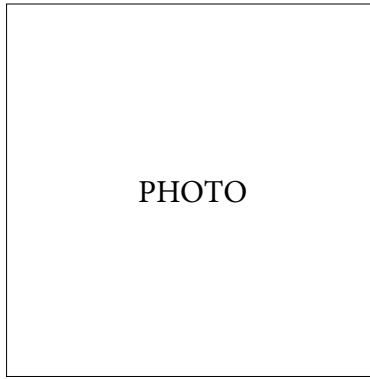
STRATEGIES	ACTIVITIES	RESPONSIBLE	SUGGESTED TIME	KEY SUCCESS INDICATOR
1) Offer at least one regionalized Diaconate Orientation session in Spanish per year.	a) Plan: define goals, time, outline, dates and locations. b) Collect pastors' and parish directors' permission. c) Train and assign facilitators (deacons), d) Invite men to participate,	Diaconate Formation Program	By Fall of 2020	At least 10 men participate in the Diaconate Orientation sessions in Spanish each year. At least one Hispanic candidate to the permanent diaconate is admitted each year.
2) Study the possibility of admitting qualified Hispanic candidates to the Diaconate Formation Program with irregular immigration status.	a) Convene an ad hoc committee formed by canon lawyers and immigration attorneys. b) Prepare and present a proposal to the archbishop for his consideration.	Diaconate Formation Program	By Summer of 2020	A proposal is presented to the archbishop.
3) Explore the possibility of creating a Spanish-speaking track of the Diaconate Formation Program.	a) Convene an ad hoc committee formed by the Director of the Program, the Vicar of Hispanic Ministry, two Hispanic deacons, the Associate Director of the Office for Hispanic Ministry and the Director of Lay Ministry Office. b) Prepare and present a proposal to the archbishop for his consideration	Diaconate Formation Program	By Spring of 2020	A proposal is presented to the archbishop.



———— PART IV: ————
APPENDIXES

1

ILLF Application Form



Instituto de Formación de Líderes Laicos

Planilla de Aplicación

Fecha: _____

I. Datos Personales:

Nombre: _____ Segundo Nombre: _____

Apellido: _____ Fecha de Nacimiento: _____

País de Origen: _____ Estado Civil: Soltero/a CE Casado/a CE Viudo/aCE

Dirección: _____

Teléfono Celular: (_____) _____ Teléfono/hogar: (_____) _____

Email: _____

Ocupación: _____ Empleador: _____

II. Estudios Realizados:

Indique el nivel de estudios más elevado que posee:

Primaria Secundaria/Media Preparatoria Superior/Universidad

III. Ministerio:

Parroquia: _____

Dirección: _____

¿Qué tipo de ministerio realiza o ha realizado en su parroquia? _____

¿Qué tiempo tiene envuelto/a en ese ministerio? _____

¿Qué formación ha recibido para realizar ese ministerio? _____

Cuando sirvo en mi parroquia, lo que me causa mayor alegría y satisfacción es cuando... _____

Cuando sirvo en mi parroquia, lo que me causa mayor temor e inseguridad es cuando... _____

IV. Lista de Documentos Requeridos:

- Carta del Párroco
- Entrenamiento en "Safe Environment"
- Certificado de Bautismo
- Certificado de Confirmación
- Si aplica, prueba de haber sido casado/a por la Iglesia
- Diploma de preparatoria (High School), equivalente o de nivel académico superior.
- Reflexión personal escrita

Firma del aplicante: _____

PARA USO OFICIAL

Date of interview: _____ Interviewer: _____

NOTES: _____

2

Code of Ethical Standards *for* Church Leaders *of the* Archdiocese of Milwaukee



ARCHDIOCESE
of MILWAUKEE

Code of Ethical Standards *for Church Leaders*

Archdiocese of Milwaukee
3501 S. Lake Dr. – P.O. Box 070912
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Code of Ethical Standards *for* Church Ministers

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IV. RESOURCES

I. SCOPE AND INTENT

We who minister within our parishes, organizations, and institutions of the Church founded by Jesus Christ have the responsibility to exemplify Gospel teachings, values, and mandates in our lives, and in our actions. We must be aware of the responsibilities that accompany our work, knowing that God's goodness and graces support us in our ministries.

The intent of this Code is to establish ethical standards of conduct for Church ministers within the Archdiocese of Milwaukee, Wisconsin. The conduct of Church ministers has the power to inspire and motivate people, or to scandalize them and erode their faith.

Church ministers, as used in this document, include all who represent and work for the Catholic Church in this Archdiocese, by virtue of office or designated position, whether paid or unpaid. This Code does not supersede canon or civil law, nor does it presume to answer all ethical questions.

This Code has three purposes:

1. to provide Church ministers with guidelines on which to model our lives and ministries;
 2. to stimulate discussion in order to broaden consensus on ethical standards of practice, and to be an aid in training and supervision;
 3. to act as an instrument for accountability within ministry, and a basis as needed for disciplinary action.
- Responsibility for knowing and adhering to this Code rests with us, those who minister in the Church.

II. GENERAL PRINCIPLES

Five key principles form the ethical foundation of this Code. They are: Ecclesial Commitment; Integrity; Respect for Others; Personal Well Being; and Competence.

A. Ecclesial Commitment.

As men and women of faith, we who are Catholic Church ministers value and embrace the teachings of Jesus, have an intimate knowledge of the scriptures and the teachings of His Church, work to promote the Gospel through our ministries, and strive towards lives of virtue. The Gospel and its values infuse our work of nurturing the life of the community, especially through its sacramental life.

The presence of God is made manifest within a community of faith. Therefore, because of this, we value a deep commitment to the Church and its traditions. Moreover, we strive to be in service to the larger community, inspired by active reflection on Catholic social teaching. We demonstrate a special care and concern for the needs of the poor and the oppressed of society. We share the spirit of ecumenism in our interactions with other religious groups.

B. Integrity

Church ministers value integrity, which is to be who we say we are (*agere sequitur esse*) and to live our moral commitments. Because we belong to a Church that sets a high moral standard for its members, as ministers we must strive toward holiness and trustworthiness for ourselves.

We are public persons who identify ourselves as followers of Jesus Christ and servants/leaders in our Church. In turn, we must live and minister in a way that is faithful and congruent to that identification. This is exemplified by sound moral principle, uprightness and sincerity, conduct that is honest and consistent, without deception or corruption.

Our life and ministry is characterized by service. We handle the responsibilities of our office in a conscientious fashion that gives evidence of the Gospels and a commitment to the mission of the Church. We lead by word and example, with Jesus as our guide.

C. Respect for Others

Church ministers value each individual as a unique creation of God. We respect the rights, dignity and worth of each individual. We are sensitive to cultural and socioeconomic differences among people, and appreciate the opportunities that diversity offers. We manifest this through careful listening and shared dialogue.

Church ministers recognize that issues of aging, gender, race, religion, sexual orientation, physical and mental disabilities, and language all affect how the message of the Gospel is received and interpreted. Because of this compassionate awareness, we do not discriminate on any basis. However, since a person's faith, moral conduct, church participation, and adherence to the tenets of the faith may be essential to their role on behalf of the Church, the law does permit religious convictions to be considered in certain hiring, promotion and termination decisions.

D. Well Being

As people created by God and given the gift of life, we value our own personal and professional well-being. In order to maintain a strong foundation for our pastoral witness, we must sustain our personal health, spiritual life, and intellectual growth

- 1. Personal Health.** We value attending to our own physical and mental health. We respect warning signs in our behavior and moods that might indicate conditions detrimental to our health. We recognize the value in seeking professional help when warning signs surface. We are attentive to alcohol and drug abuse, and other addictions, in ourselves and others, and consider treatment for such a priority.

We value healthy limits in our work environment. We value utilizing our allotted time for vacation and days away to replenish our body, mind, and spirit. We support our colleagues in ministry through affirmation, and hold one another accountable for maintaining personal health.

- 2. Spiritual Life.** We value attending to our spiritual life, so as to remain focused in our faith, and in our ministry. We are faithful to Sunday Mass, and take the sacrament of reconciliation seriously. An ongoing prayer life, meeting regularly with a spiritual director, and taking time for annual retreats and days of reflection are important ways of maintaining and nurturing spiritual life.
- 3. Intellectual Growth.** We value our ongoing intellectual development. Utilizing the time and the funding opportunities for ongoing formation to stay current in our fields is encouraged, as are reading religious and professional books and journals, and participating in continuing education programs related to our ministries.

E. Competence

As Church ministers we value personal and professional competence in our particular ministries. It is on the basis of competence and abilities that the Church and those we serve recognize our positions as Church ministers. Competence is acquired and maintained through education, formation, training and skills development, and ongoing certification where appropriate. Competence also means knowing our limitations and remaining within the scope of our duties and skills, making appropriate referrals as needed. Personal and professional assessment of competence, which includes regular performance review, is part of personal development within ministry.

III. ETHICAL STANDARDS IN MINISTRY

All ministerial relationships within a church-related setting require that the highest ethical standards of conduct be maintained at all times and in all relevant areas. These include personal and professional interactions, program leadership, protection of privacy, and response to misconduct.

A. Personal and Professional Interactions.

1. Role Integrity. Church ministers must be faithful to the Church and to their individual ministerial roles. These roles possess inherent power with corresponding obligations, responsibilities and limitations.

1.1 Church ministers must recognize that there is power inherent in their roles that may afford influence over another. They must be sensitive to that relative power and never use it inappropriately. Church ministers must protect the interests of those with lesser power, especially minors, mentally, physically or emotionally incapacitated, or otherwise vulnerable individuals.

1.2 Sexualized interactions with persons who are served, or with whom one works, are never part of the ministerial role, and may incur reporting requirements for misconduct. Church ministers who have made a commitment to celibacy are called to witness this charism in all relationships. Likewise, those who have made a marital commitment are called to witness to this fidelity in all their relationships.

1.3 Church ministers must protect the confidentiality and privacy rights of others. Church ministers must be sensitive to the potential problems inherent in dual relationships, (e.g., pastoral/personal relationships).

2. Conduct in Pastoral Counseling. Pastoral counseling is a specific type of interaction with its own corresponding guidelines. Pastoral counseling includes both professional pastoral counseling and short-term pastoral counseling engaged in by qualified priests, deacons, pastoral associates, and other qualified individuals for whom this is part of their ministry.

2.1 Any counseling conducted by a Church minister must be within the parameters of his or her training or certification from a recognized professional association of peers, or licensure from the State of Wisconsin. Church ministers are expected to seek consultation/supervision and continuing education consistent with their counseling practice.

2.2 It must always be clear to both the Church minister and the counselee that a counseling relationship is in process. Counseling relationships are characterized by meetings at appropriate times and places, supported by a calendar record of contacts. Counseling should not occur at times or places that would be ambiguous or misleading to the counselee.

2.3 Church ministers should not begin a pastoral counseling relationship with someone with whom they have a preexisting business, professional, or social relationship.

2.4 Church ministers must respect existing counseling relationships with another professional, and must not start another counseling relationship that would lead to confusion or duplication.

2.5 Church ministers must be cognizant at all times of the significance of boundaries in counseling relationships. Church ministers should avoid unnecessary social contact with counselees during the course of counseling. Physical contact with counselees can be misconstrued and should be avoided. Church ministers must never engage in sexual conduct with those whom they counsel.

2.6 Church ministers must not disclose information learned from counseling sessions. In beginning what is clearly a counseling relationship, the Church minister must inform the counselee of confidentiality and the limits of confidentiality should a counselee disclose intent to put self and/or others in imminent danger. In such cases, the Church minister must contact the necessary authorities, with or without consultation and assistance from other professionals, with or without the permission of the counselee.

2.7 In conducting group sessions, Church ministers must ensure that no individual is subject to trauma or abuse resulting from group interactions. The Church minister must state to group participants the nature of the group, and the parameters of confidentiality of all individual disclosures. Group sessions of this type include pastoral counseling groups, as well as other types such as Confirmation groups, Renew groups, and so forth.

2.8 When a Church minister's independent judgment is compromised (e.g., by prior or concurrent personal or professional relationships, when he or she becomes personally involved, or when he or she becomes an advocate for one person against another), the Church minister must advise the party/parties that he or she can no longer provide counseling and make a referral to other counselors.

2.9 Any form of pastoral counseling requires knowing the limits of one's competence, and making appropriate referrals as needed.

2.10 Church ministers, who leave their current positions while conducting counseling with parishioners, are expected to offer appropriate referrals for continued care.

3. Conduct with Minors. All interactions with minors deserve special attention.

3.1 Minors should always be viewed, whether in a social or ministerial situation, as "restricted individuals;" that is, they do not have the capacity to make free and voluntary decisions. Wherever they are and whatever they do should be with the explicit knowledge of their parents or guardian.

3.2 In general, two adults should be present in situations involving minors, with the exception of sacramental confession. Church ministers should observe the following guidelines:

- a. When meeting with a minor, the office door should have a window or be left open. Do not meet with a minor if there are no other adults in the general vicinity.
- b. Never visit a minor's home without at least one other adult present.
- c. Avoid driving alone with a minor on a regular basis, or for great distances.
- d. All outings with minors, such as retreats, youth trips, sports-related activities, and overnight trips, require at least two adults.
- e. Sleeping quarters may not be shared with minors, unless accommodations are bunk-style with multiple adults and multiple minors in the same room, each having a separate bed.
- f. Locker rooms or other dressing areas must not be shared with minors unless another adult is present.
- g. Avoid accompanying children into restrooms without another adult present, unless it is unavoidable.

h. A minor should be allowed only in the public section of a rectory, never in the living quarters. Minors should be permitted to work in the rectory only when there is at least one other adult present.

3.3 Physical force or demeaning language should not be employed in disciplining minors. Physical force should only be used to protect oneself, another innocent party, or a child who is out of control.

3.4 Caution must be exercised in using physical displays of affection, such as hugging, with minors. This gesture has different meanings for different people. Consider the age of the child, the situation, the setting, and your relationship with the child in all cases, as well as whose needs are being met.

3.5 Adult chaperones of youth group activities should maintain a professional presence at all times. Activities, topics or vocabulary that cannot comfortably or appropriately be used in the presence of parents or another adult should not be employed with minors.

3.6 Adults are prohibited from supplying or serving alcohol or any controlled substance to minors. Furthermore, alcohol should never be consumed in the presence of one or more minors by an adult who is functioning in an official capacity with minors.

3.7 If a Church minister finds him/herself in an embarrassing, strange, or possibly compromising situation, it should be reported immediately to a supervisor, or to the Archdiocesan Sexual Abuse Prevention & Response Coordinator, in order to obtain consultation and assistance.

B. Program Leadership

1. Just Treatment. Church ministers must exercise just treatment of all persons whom they encounter in the daily operation and administration of their programs.

1.1 Church ministers shall seek to relate to all people with respect, sensitivity and reverence. Meetings are to be conducted with patience and courtesy toward the views of others and in an environment where it is safe for others to offer constructive criticism.

1.2 Church ministers shall seek to empower others, supporting each person to live the life to which God calls them. They are to respect the different talents people bring to the Church.

1.3 Personnel and other administrative decisions made by Church ministers should not only meet civil and canon law obligations, but should reflect Catholic social teachings.

1.4 Church ministers must support policies which provide a fair and equal employment setting to every person regardless of race, religion, color, sex, sexual orientation, national origin, age, marital status, arrest or conviction record, veteran status, handicap status, or any other status protected by law. However, since a person's faith, moral conduct, church participation, and adherence to the tenets of the faith may be essential to their role on behalf of the Church, the law does permit religious convictions to be considered in certain hiring, promotion and termination decisions.

1.5 Church ministers must be committed to establishing and maintaining a professional work environment, which is free from intimidation and harassment. Harassment can occur as the result of a single severe incident, or a pattern of conduct which results in the creation of a hostile, offensive, or intimidating work environment.



Harassment encompasses a broad range of physical or verbal behavior, which can include, but is not limited to, the following:

- a. physical or mental abuse;
- b. racial insults;
- c. derogatory ethnic slurs
- d. sexual advances or unwelcome touching;
- e. sexual comments or sexual jokes;
- f. requests for sexual favors used as a condition of employment, or affecting any personnel decision such as hiring, promotion, compensation, or termination.

1.6 Church ministers within [and members of] the archdiocese who, in good faith, report a violation of a law or regulatory requirement or ethical standard or who participate in good faith in any resulting investigation or proceeding shall not suffer harassment, retaliation, or adverse employment [or member] consequence. The archdiocese or parish will take disciplinary action (up to and including termination) against an employee who in its assessment and in violation of this policy has engaged in retaliatory conduct against a good faith reporter.

2. Stewardship. Church ministers must exercise responsible stewardship of all financial and material resources within their area of ministry.

2.1 Church ministers must recognize that the resources which support their ministries come in great part from contributions; therefore those who benefit from them must ensure that these resources are prudently and responsibly utilized, avoiding mismanagement and waste.

2.2 Church ministers must provide a clear accounting of all funds within their control, and they must ensure that adequate systems are in place to protect both the Church and the individual from financial mismanagement.

2.3 Independent audits of financial operations are to be conducted on a regular basis.

3. Conflict of Interest. Church ministers must avoid conflicts of interest, since the existence, or even the appearance, of a conflict of interest can call into question the leader's integrity, and harm the organization's reputation.

3.1 Situations which have the potential for a conflict of interest include, but are not limited to the following examples:

- a. Conducting private business or other dealings with the Church or any of its members;
- b. Accepting or giving substantial (non-token) gifts for services or favors;
- c. Employing or engaging in commercial transactions with friends or relatives;
- d. Acting with partiality toward employees or Church members;
- e. Violating a confidence of another for personal gain.

3.2 All Church ministers who receive financial compensation for their ministerial service under stipulated contract terms or Archdiocesan scales may not receive dual reimbursement for work which falls ordinarily under the scope of their pastoral assignment or ministry. For example, a pastor who teaches religious education may not receive both a pastor's salary and that of a director of religious education.

3.3 Disclosure of all relevant factors can, in some circumstances, mitigate the potential for a conflict of interest.

C. Protection of Privacy

1. Confidentiality. Persons who come to a Church minister, for assistance or advice, are entering a relationship marked by respect, trust, and confidentiality.

1.1 Information disclosed to a Church minister during the course of counseling, advising, spiritual direction, or any other professional contact shall be held in strictest confidence.

1.2 The Church minister is required to safeguard the confidentiality of any notes, files, or computer records pertaining to professional contacts with individuals.

1.3 Knowledge that arises from professional contact may be used in teaching, writing and preaching or other public presentations only when effective measures have been taken to safeguard individual identity and confidentiality.

1.4 If consultation with another professional becomes necessary, care should be taken to protect the identity of individuals and limit the content of the information to be shared. The minister must consider what information needs to be shared, with whom, and the rationale for disclosure. The other professional must be bound by the same principles of confidentiality.

1.5 In legal proceedings in which the Church minister is a defendant and the allegations stem from a professional contact, the disclosure of confidential information gained in that contact is permitted as needed for legal defense.

1.6 In certain circumstances, breaking confidentiality is not only permissible, but mandated. These occur when a minister has knowledge that:

- a. an individual poses clear and imminent danger to him/herself or others;
- b. a child or vulnerable adult is being abused;
- c. a fellow minister is engaged in illegal activity, including sexual abuse of minors or vulnerable adults.

In these instances, a minister must communicate with the appropriate civil and Church authorities, as well as with parents and legal guardians when appropriate.

1.7 These obligations are independent of and supplementary to the inviolate sacramental confidentiality of the confessional. Under no circumstances whatsoever can there be any disclosure, even indirect, of information received through the confessional.

2. Records and Information. Appropriate confidentiality shall be maintained in creating, storing, accessing, transferring and disposing of parish or institutional records.

2.1 Sacramental records shall be regarded as confidential by Church ministers, and the employees and volunteers under their direction. When, for valid Church reporting or parish statistical purposes, and with the approval of the pastor, information from these records is made public, great care must be taken to preserve the anonymity of individuals.

2.2 Church ministers are to guarantee and safeguard individual personal information including, but not limited to, all information gathered from counseling sessions, staff discussions, home visitations, parishioner relationships, and marriage preparation discussions. Sharing information with others concerning these types of contacts must always be done prudently, and solely for the benefit of the individuals involved.

2.3 The public may be given access to sacramental records older than 70 years, except for information related to adoption and legitimacy. A trained staff member who is authorized to locate the requested information or supervise the use of such records shall handle requests for more recent records.

2.4 Church financial records are confidential documents. When legally required, however, these records are to be made available to qualified Church or civil authorities. The Archdiocesan Finance Services Office is to be contacted for authorization to release financial information.

2.5 The records of individual contributions by church members are to be considered confidential and privileged information. Summarized tabulations of contributions can be used for informational and budgetary use, so long as the identity of individual contributors is not made public. If an individual wishes to have an in-kind or financial contribution made public, a record of that person's permission should be documented and retained.

2.6 Other church and parish records are to be maintained and kept current which will ensure proper operational integrity, support the mission of the Church, and assist in the continuity and transition of Church ministry.

D. Response to Misconduct

1. Misconduct of an Illegal Nature. Church ministers are required to report, to both the proper civil and Church authorities, any behavior by another Church minister where there is a credible suspicion of illegal conduct.

2. Ethical Misconduct. Church ministers must notify their supervisors or, if needed, other Church authorities of ethical misconduct by another Church minister.

2.1 When Church ministers are uncertain whether a particular situation or course of conduct would violate this Code of Ethical Standards, they should consult with peers knowledgeable about ethical issues and this Code, or the Chancery Office, in order to determine the proper response.

2.2 When Church ministers believe that one of their colleagues may have violated this Code of Ethical Standards, they should make a good faith attempt to resolve the issue, if possible, by bringing it to the attention of the individual. If this fails, the Church minister must take further action by reporting to the supervisor or next higher authority, or by referral to the Chancery Office.

2.3 In cases where there are clear indicators of unethical, but not illegal actions by a Church minister, notification is to be made to a supervisor, or the proper Church authorities.

3. Sexual Misconduct. Church ministers must be knowledgeable of the laws of the State of Wisconsin regarding sexual assault, sexual abuse, and sexual exploitation, and the reporting requirements of the Archdiocese and of civil law which apply to such misconduct.

3.1 All allegations and concerns involving the sexual abuse of a minor or vulnerable adult, or sexual exploitation, as defined by Wisconsin laws, must be reported promptly to the appropriate civil authorities.

3.2 The Archdiocesan Sexual Abuse Prevention & Response Office is available, as needed, for assistance and consultation on all issues of sexual misconduct, including the notification of proper civil authorities regardless of whether the alleged behavior is past or present.

Resources

- Wisconsin State Statutes Section 48.981 "Reporting Policy" and "Sexual Assault Law" Contact the Director, Archdiocesan Response to Sexual Abuse, (414) 758-2232
- "Clergy Manual", Archdiocese of Milwaukee, Contact the Clergy Services Office, (414) 769-3484.
- "Parish Personnel Guidelines and Resource Guide" Archdiocese of Milwaukee, Contact the Office for Parish and School Personnel, (414) 769-3370
- "Policies and Regulations", Archdiocese of Milwaukee, Contact the Office for Schools Services, (414) 758-2252
- "Records Retention Guidelines for Parish Records", Archdiocese of Milwaukee, Contact the Archivist, Chancery Office, and (414) 769-3407
- "Mandatory Reporting Responsibilities", Archdiocese of Milwaukee, Contact the Director, Archdiocesan Response to Sexual Abuse, (414) 758-2232. View at: www.archmil.org/resources/userfiles/MandatoryReportingResponsibilities.pdf

Acknowledgement

I have downloaded The Code of Ethical Standards for Church Leaders from the Archdiocesan web-site (www.archmil.org), or have received a copy of it (2010 revised (edits) version) from my parish/employer. I have read the Code and understand its applicability to my work and/ or volunteer efforts for the Church. I also have read the Mandatory Reporting Responsibilities (see above in "resources") and understand my responsibilities.

Signed: _____ Dated: _____

Print Name: _____

Please detach this acknowledgement and submit it to your parish/employer.

3

Coordinator for the ILLF Job Description



Job Description

Job Title or Position: Coordinator of the Institute for Lay Leadership Formation

Job Title of Supervisor: Director of Office for Lay Ministry

Hours worked per average week: *40 hours – 12 months

**Some evening and weekend hours necessary*

Salaried Hourly Exempt Non-Exempt

General Description of Job Function and Purpose:

Coordinate the planning, execution and evaluation of the activities of the Institute for Lay Leadership Formation.

Duties and Responsibilities

1. Promote the program in parishes of the Archdiocese of Milwaukee and neighboring dioceses.
2. Coordinate the recruitment, application and admission processes.
3. Oversee the space and location needs of the program.
4. Assist the Saint Clare Center for Catholic Life of Cardinal Stritch University in planning the semester (Spiritual, Pastoral, Intellectual and Human Formation).
5. Supervise the needs of the students related to the program and their attendance at the sessions.
6. In collaboration with the Director of the Office for Lay Ministry and a representative of the Saint Clare Center, coordinate the process of termination of a student from the program.
7. Supervise the proper retention and destruction of students' record.
8. Prepare and oversee the budget of the Institute for Lay Leadership Formation.
9. Oversee the fulfillment of contracts with the instructors.
10. Assist the Saint Clare Center for Catholic Life of Cardinal Stritch University in planning and executing the ceremony of granting of certificates of completion.
11. Participate in the meetings of the Hispanic Ministry Board and other meetings required by the supervisor.
12. Other duties required by the supervisor.

Knowledge, Skills and Abilities Required for the Job:

1. Education: College graduate in Religious Studies, Theology, Ministry or equivalent experience in similar role.
2. Computer proficiency with Microsoft Office and other applications.
3. Excellent organization skills.
4. Excellent bilingual (Spanish/English) communication skills.
5. Ability to relate positively, effectively and appropriately with clergy, parishioners, volunteers, etc.
6. Ability to work collaboratively with others.
7. Ability to drive to different locations.
8. Knowledge and understanding of the Catholic Church and its mission
9. Ability to manage social media (Facebook, Instagram, Twitter, etc.)

4

Distribution of Responsibilities between CSU and the Archdiocese of Milwaukee

The Institute of Lay Leadership Formation

Distribution of Responsibilities

AREA	RESPONSIBILITY	ARCHD.	CSU	
Administration	Admission Process	X	X	
	Recruiting and contracting instructors		X	
	Suggesting/vetting instructors	X	X	
	Supplies and books for students	X		
	Paying instructors and contractors		X	
	Tuition	X	X	
	Retention and destruction of documents/records		X	
	Termination from the program and appealing process	X	X	
	Supplies for instructors/facilitators	X		
	Maintenance of spaces	X		
	Maintenance of equipment	X		
	I.T. support	X		
	Granting of Certification in Religious Education			X
	Granting of Certificate of Completion – Ceremony	X	X	
	Budget preparation	X	X	
	Supplies for workshops	X		(X)
Supplies for spiritual retreats	X		(X)	
Public Relations (PR)/ Communications/ Development	Recruitment: parish visits, meetings, events, etc.	X		
	Mailing, e-mailing and invitations	X		
	Social media and publicity	X		
	Phone call/answer	X		
	Fundraising – grant writing	X		
Formation	Planning, execution and evaluation of the intellectual, spiritual, human and pastoral formation programs		X	
	Collection, retention and destruction of syllabi/course plans		X	
	Initial and ongoing orientation of instructors/facilitators		X	
	Initial and ongoing orientation of students	X	X	
	Preparing the prayers and liturgies	X		

5

Summary of Administrator Survey Results (Catholic Education)

IDENTIFY THE MAIN CHALLENGE (S) IN CREATING AN INCLUSIVE ENVIRONMENT THAT WELCOMES HISPANIC AND OTHER UNDERREPRESENTED STUDENTS IN YOUR SCHOOL. PLEASE BE AS HONEST AS POSSIBLE.

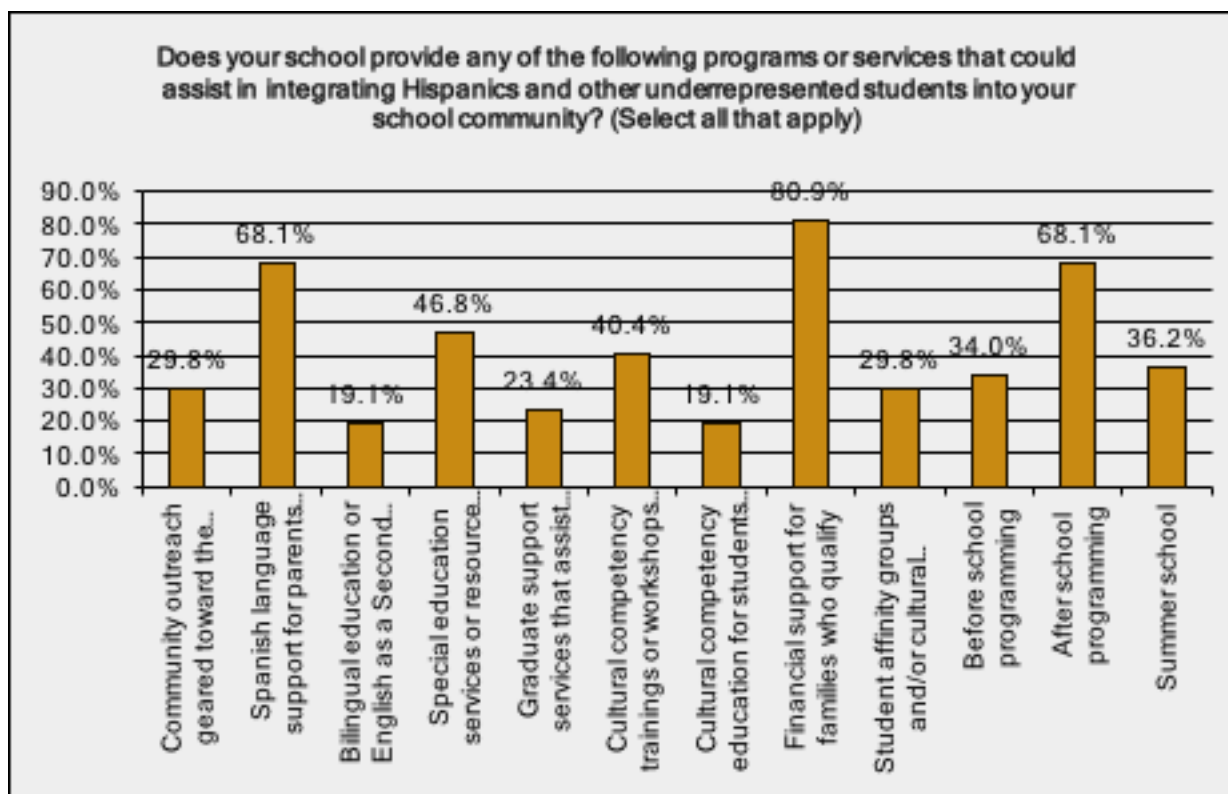
- Language/communication barriers between the schools and the parents/families
- Not being able to offer enough financial aid to families
- Socio-economic perceptions/stereotypes
- Lack of bilingual faculty and staff/difficulty finding Latino staff
- Support for ELL students
- Parental involvement
- Legal status/immigration issues
- Lack of Hispanic families in the community
- The availability of forms and documents available in Spanish
- Non-Hispanic families fear Hispanic families and students will take over the school
- Minimal cultural representation
- Working through the unspoken racism issues among different groups so that all acclimate to the school and society

HOW COULD THE ARCHDIOCESE HELP YOU IN IDENTIFYING AND IMPLEMENT STRATEGIES TO BE MORE WELCOMING AND INCLUSIVE OF THE HISPANIC COMMUNITY?

- Supporting Archdiocesan Schools to work with agencies such as Wisconsin School Choice to help train through workshops on how to become and maintain not only becoming a MPS or RPS Voucher School but the Wisconsin Parental Choice School as well. For many Parish Schools, this is a brand new endeavor and need help with training, logistical, and financial help to get started.
- Assist schools by providing archdiocese opportunities for training of how to become more welcoming and inclusive of the Hispanic community.
- We don't know about Hispanic families in our area unless they stop in. We have a couple of new families to the parish and they will be starting in 3K. Ways to identify and reach other families would be helpful.
- Professional Development in poverty, ELL, community resources
- Outreach into the charter schools on the Southside informing them of the benefits of Catholic High School education. Clear messaging in regards to the creation/expansion of (St.) Augustine Prep.
- The archdiocese could continue to inform us of the latest news, regarding immigration and any new legislation that may impact the Hispanic community. The archdiocese may have connections or access to providing legal, social/emotional and financial resources for families. Within the archdiocese there are many talented speaker and educators, perhaps connecting those to our school so that they may give talks to our homerooms or to our families would also be beneficial.
- Work with the parishes themselves to be more welcoming and inclusive.
- Access to bilingual resources. Scholarships for Hispanic students
- More translation help- it is expensive. \$1500 to do a handbook.
- The archdiocese should provide all written forms and communication to parents in Spanish.
- Increase pipeline of Hispanic faculty
- Programs for families to address undocumented citizen issues when transitioning to college enrollment
- Recruitment of Latino and Hispanic staff
- Perhaps give the parish ideas about Spanish Masses. Would it be possible to give teachers discounted Spanish classes?

- Cultural competency training for faculty and staff
- Perhaps helping with transitions when students go from a 90+% Hispanic grade school to a more diverse high school
- I would strongly recommend if the archdiocese will continue to promote cultural diversity in our schools that they be able to provide funding for full time ESL teachers in schools. This is an area in which is lacking and would help students and teachers differentiate instruction. Anything to help aide a classroom teacher who may have little to no experience dealing with ESL students. It takes a village.
- Perhaps help identify where there are Hispanic communities located? Then we can go from there.
- Language assistance
- In our case it would have to be something the parish would see as a need and develop some type of leadership-sanctioned outreach to a diverse population. This could then "spill over" into the school.
- As before, we are doing well with the Hispanic community. We could use help marketing to the Caucasian community.
- Help identify Hispanic population within a community
- Offer more vocation-focused events for students and ways to free-up priests to interface with their school populations....the need for Hispanic Ministry staff will only increase.
- Ask for input, ask the predominantly Hispanic Schools for their input.

DOES YOUR SCHOOL PROVIDE ANY OF THE FOLLOWING PROGRAMS OR SERVICES THAT COULD ASSIST IN INTEGRATING HISPANICS AND OTHER UNDERREPRESENTED STUDENTS INTO YOUR SCHOOL COMMUNITY? (SELECT ALL THAT APPLY)





6

Summary of Parent Survey Results (Catholic Education)

Children in Catholic Schools

(75 surveys collected from St. Adalbert, St. Roman and Mexican Fiesta in summer 2017)

FACTORS

How important are the following factors when choosing a school?

	NOT AT ALL	SLIGHTLY IMPORTANT	FAIRLY IMPORTANT	IMPORTANT	VERY IMPORTANT	NO OPINION
Culturally sensitive environment that welcomes HP	0	0	2	11	59	3
Bilingual staff	1	1	3	14	53	3
Quality of facilities	1	0	1	16	53	2
Cost	1	0	1	15	49	7
Academic excellence	0	0	2	6	63	4
Transportation/school bus	2	3	2	16	47	5
Safe school environment	1	0	1	8	62	3
Catholic identity	1	0	3	6	62	3
Other:	0	0	0	0	0	0

PROGRAMS

Which of the following programs or services are important to you when choosing a school?

	NOT AT ALL	SLIGHTLY IMPORTANT	FAIRLY IMPORTANT	IMPORTANT	VERY IMPORTANT	NO OPINION
Outreach geared toward the Hispanic community in your area	2	2	2	21	43	5
Spanish language support for parents	1	1	2	15	54	2
Bilingual education or English as a Second Language services	2	1	2	13	54	3
Transition support from elementary to high school and high school to college	0	0	2	14	56	3
Financial aid for families who qualify	0	0	1	11	60	3
Cultural programs, events, curriculum, etc. based in the Hispanic experience	0	2	3	18	51	1
School nurse	0	0	4	15	50	6
Educational services for children with special needs	0	1	2	10	56	6
Specialized classes (art, music, technology, languages, gym)	0	0	1	9	63	2
Before/after-school care	0	2	3	15	52	3
Summer school	2	1	4	14	52	2
Other:	0	0	0	0	0	0

Children NOT in Catholic Schools - Charter, Public, Choice, Independent

(120 Surveys collected from St. Adalbert, St. Roman, and Mexican Fiesta in summer, 2017)

FACTORS

How important are the following factors when choosing a school?

	NOT AT ALL	SLIGHTLY IMPORTANT	FAIRLY IMPORTANT	IMPORTANT	VERY IMPORTANT	NO OPINION
Culturally sensitive environment that welcomes HP	0	0	3	26	79	12
Bilingual staff	3	2	7	27	71	10
Quality of facilities	0	2	5	22	83	8
Cost	2	3	3	20	78	14
Academic excellence	0	0	1	14	97	8
Transportation/school bus	3	1	7	13	86	10
Safe school environment	0	0	1	7	103	9
Catholic identity	4	1	7	17	79	13
Other:	0	0	0	0	0	0

PROGRAMS

Which of the following programs or services are important to you when choosing a school?

	NOT AT ALL	SLIGHTLY IMPORTANT	FAIRLY IMPORTANT	IMPORTANT	VERY IMPORTANT	NO OPINION
Outreach geared toward the Hispanic community in your area	1	1	5	38	55	20
Spanish language support for parents	2	3	1	27	70	17
Bilingual education or English as a Second Language services	2	2	3	20	80	13
Transition support from elementary to high school and high school to college	0	0	0	19	87	14
Financial aid for families who qualify		1	1	15	87	16

Cultural programs, events, curriculum, etc. based in the Hispanic experience	0	0	3	22	74	16
School nurse	0	1	4	14	84	17
Educational services for children with special needs	0	0	0	14	90	15
Specialized classes (art, music, technology, languages, gym)	0	0	1	10	95	14
Before/after-school care	0	2	3	18	78	18
Summer school	0	1	8	24	70	22
Other:	0	0	0	0	0	0



54 Surveys Collected from St. Patrick Parish in Racine

FACTORS

How important are the following factors when choosing a school?

	NOT AT ALL	SLIGHTLY IMPORTANT	FAIRLY IMPORTANT	IMPORTANT	VERY IMPORTANT	NO OPINION
Culturally sensitive environment that welcomes HP	1	4	2	17	29	1
Bilingual staff	1	1	2	17	31	2
Quality of facilities	0	1	1	21	30	1
Cost	1	0	1	16	32	4
Academic excellence	0	0	0	12	41	1
Transportation/school bus	2	2	4	14	29	3
Safe school environment	0	1	0	11	41	1
Catholic identity	2	2	1	14	30	5
Other:	0	0	0	0	0	0

PROGRAMS

Which of the following programs or services are important to you when choosing a school?

	NOT AT ALL	SLIGHTLY IMPORTANT	FAIRLY IMPORTANT	IMPORTANT	VERY IMPORTANT	NO OPINION
Outreach geared toward the Hispanic community in your area	0	2	4	26	20	2
Spanish language support for parents	1	1	4	16	31	1
Bilingual education or English as a Second Language services	0	2	2	19	30	1
Transition support from elementary to high school and high school to college	0	0	0	19	34	1
Financial aid for families who qualify	0	0	0	19	33	2
Cultural programs, events, curriculum, etc. based in the Hispanic experience	1	1	1	24	23	4
School nurse	0	2	1	20	30	1
Educational services for children with special needs	0	1	0	17	34	2
Specialized classes (art, music, technology, languages, gym)	0	0	0	18	35	1
Before/after-school care	0	3	3	21	24	3
Summer school	0	4	3	25	20	2
Other:	0	0	0	0	0	0



7

Commission of Hispanic Catholic Education

The Commission of Hispanic Catholic Education is a working and advisory board commissioned by the archbishop. The Office of Schools will assign an Associate Superintendent to be the point person on this Commission. The mission of this Commission is to help *provide critical support to Catholic school educators in recruiting, supporting and graduating Hispanic students* in accordance with the Strategic Plan for Hispanic Catholic Education.

The work of the Hispanic Education Committee supports these objectives:

1. Provide the organizational infrastructure at the archdiocesan level to support Catholic schools during this period of demographic transition.
2. Increase Hispanic student enrollment and improve access to Catholic schools for Hispanic families.
3. Increase Hispanic student retention by addressing school climate, culture and services and needs specific to the Hispanic community.
4. Support schools in maintaining programmatic quality and provide a rich and rigorous Catholic education.
5. Cultivate a Catholic identity and support Catholic formation in our schools in connection to Hispanic culture.

Tasks of the Commission:

The specific tasks of the Commission are described in the Strategic Plan for Hispanic Catholic Education. It is the Commission's responsibility to prioritize, actualize, monitor progress and evaluate the outcomes of the action steps as outlined in that report.

Commissioned Members:

Commissioned members should have familiarity with and a demonstrated commitment to Hispanic Ministry. This is a working group, so ability and willingness to devote time and talents to active service in this ministry are of paramount importance.



The Assistant Superintendent or another designee of the Superintendent of Catholic Schools serves as the Chair of the Commission. The Chair, in turn, accepts nominations for Commission membership and the Office for Schools approves members in collaboration with existing Commission membership. Commission members serve two-year terms and may include:

- 1-2 elementary school leaders
- 1-2 high school leaders
- At least two Catholic university representatives
- Representative from the Office of Hispanic Ministries
- Representative from the Office of Intercultural Ministries
- Communication Office - Schools Marketing Manager
- At least one Hispanic Ministries priest
- 3-5 parents and/or local community members

The Commission will meet monthly with the exception of December and July.

8

Working Committees

HISPANIC MINISTRY ADVISORY BOARD/PARISH

PLANNING & EVANGELIZATION:

- **Very Rev. Javier I. Bustos, S.T.D.** (Chair), Vicar General/Vicar for Hispanic Ministry
- **Dc. Jorge Benavente**, Associate Director, Office for Hispanic Ministry
- **Gabriela Bustos**, Ph. D., Art Teacher, St. Adalbert School, Milwaukee
- **Bernie Gonzalez**, SOPHIA
- **Rev. Mauricio Fernandez**, Administrator, St. Adalbert Parish, Milwaukee
- **Rev. J. Enrique Hernández**, Campus Ministry/Vocations Office
- **Maria Prado**, Communications Office, Archdiocese of Milwaukee
- **Adam and Cecilia Stoll**, St. Patrick Parish, Racine
- **Eva Díaz**, Director, Office for Hispanic Ministry
- **Letzbia Laing-Martínez**, Associate Director, Office for Hispanic Ministry

LAY LEADERSHIP FORMATION SUBCOMMITTEE

- **Very Rev. Javier I. Bustos, S.T.D.** (Chair), Vicar General/Vicar for Hispanic Ministry
- **Daniel Scholz**, Ph. D., Dean, College of Arts & Science, Cardinal Stritch University
- **Michael Taylor**, Director, Saint Clare Center, Cardinal Stritch University
- **Jean Marie Weber**, Former Program Director, Saint Clare Center, Cardinal Stritch University
- **Rev. José González**, Associate Pastor, Cathedral of St. John the Evangelist, Milwaukee
- **Rev. Mauricio Fernandez**, Administrator, St. Adalbert Parish, Milwaukee
- **Randy Nohl**, Director of Synod Implementation, Archdiocese of Milwaukee
- **Rich Harter**, Director of the St. John Paul II Office for the New Evangelization & Marriage and Family Life, Archdiocese of Milwaukee
- **Gary Pokorny**, Director of Catechesis and Youth Ministry, Archdiocese of Milwaukee
- **Susan McNeil**, Director, Office of Lay Ministry, Archdiocese of Milwaukee

CATHOLIC EDUCATION

- **Gabriela I. Bustos**, Ph. D., (Chair), Art Teacher, St. Adalbert School
- **Kathleen Cepelka**, Ph. D., Superintendent of Catholic Schools
- **Don Drees**, President, Seton Catholic Schools
- **Jose Vasquez**, President, St. Anthony School, Milwaukee
- **Jacqueline Black**, Associate Director for Hispanic Initiatives, Marquette University
- **Amy Jarmuz-Kluth**, Principal, St. Adalbert School, Milwaukee
- **Susana Rangel**, Catholic school parent
- **Sue Shawver**, Principal, St. Roman School, Milwaukee
- **Julie Ann Robinson**

SOCIAL JUSTICE:

- **Bernie Gonzalez** (Chair), SOPHIA

- **Dc. Jorge Benavente**, Associate Director, Office for Hispanic Ministry
- **Rob Shelledy**, Dignity of the Human Person Director, Archdiocese of Milwaukee
- **Ricardo Cisneros**, CEO, Catholic Charities
- **Barbara Graham**, Catholic Charities
- **Nancy Muñoz**, Catholic Charities
- **Allie Gardner**, formerly in Common Ground
- **Rev. Tim Manatt, S.J.**, Pastor, St. Patrick and Our Lady of Guadalupe Parishes, Milwaukee

CHILD & YOUTH MINISTRY:

- **Rev. Mauricio B. Fernandez** (Chair), Administrator, St. Adalbert Parish
- **Melissa Fernández**, St. Francis of Assisi Parish, Milwaukee
- **Javier Salazar and Betty Salazar**, St. Mark Parish, Kenosha
- **Susana Contreras**, St. Anthony Parish, Milwaukee
- **Cristina Villanueva**, St. Patrick Parish, Racine
- **Rafael Medina**, Our Lady Queen of Peace Parish, Milwaukee
- **Esmeralda Mercado**, St. Adalbert Parish, Milwaukee
- **María Mercedes Viteri**, St. Joseph Parish, Waukesha
- **Adam and Cecilia Stoll**, St. Patrick Parish, Racine

MARRIAGE & FAMILY

- **Adam and Cecilia Stoll** (Chair), St. Patrick Parish, Racine
- **Rev. Alejandro Rodríguez, SX**
- **Jonathan and Amber Friday**
- **Francisco and Obdulia Saldivar**, St. Anthony Parish, Milwaukee
- **Alfonso Cuende**, St. Alphonse Parish, Milwaukee
- **Fernando and Angela Muñoz**, St. Adalbert Parish, Milwaukee
- **Ruben Suarez**
- **Carolina López**

COMMUNICATIONS

- **Maria Prado**, Hispanic Communications Coordinator
- **Amy Grau**, Communication Director
- **Fr. Norberto Sandoval**, Associate Pastor, Sheboygan North Catholic Parishes

V ENCUESTRO (Delegation)

- **Very Rev. Javier I. Bustos, S.T.D.**, Vicar General/Vicar of the Hispanic Ministry
- **Dc. Jorge Benavente** (Chair), Associate Director, Office for Hispanic Ministry
- **Bernardo Avila Borunda**, Assistant Director of Campus Ministry, Marquette University
- **Sr. Graciela Paredes**, St. Patrick Parish, Elkhorn
- **Rev. Mauricio B. Fernandez**, St. Adalbert Parish, Milwaukee
- **Gabriela Bustos**, Ph. D., Our Lady Queen of Peace Parish, Milwaukee
- **Sr. Janet H. Vázquez**, FMY, Ph.D., St. Adalbert Parish, Milwaukee
- **Laura Gabriela Cabrera**, St. Patrick Parish, Racine
- **Maria Casey**, student, Marquette University
- **Andrea Garcia**, student, Marquette University





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