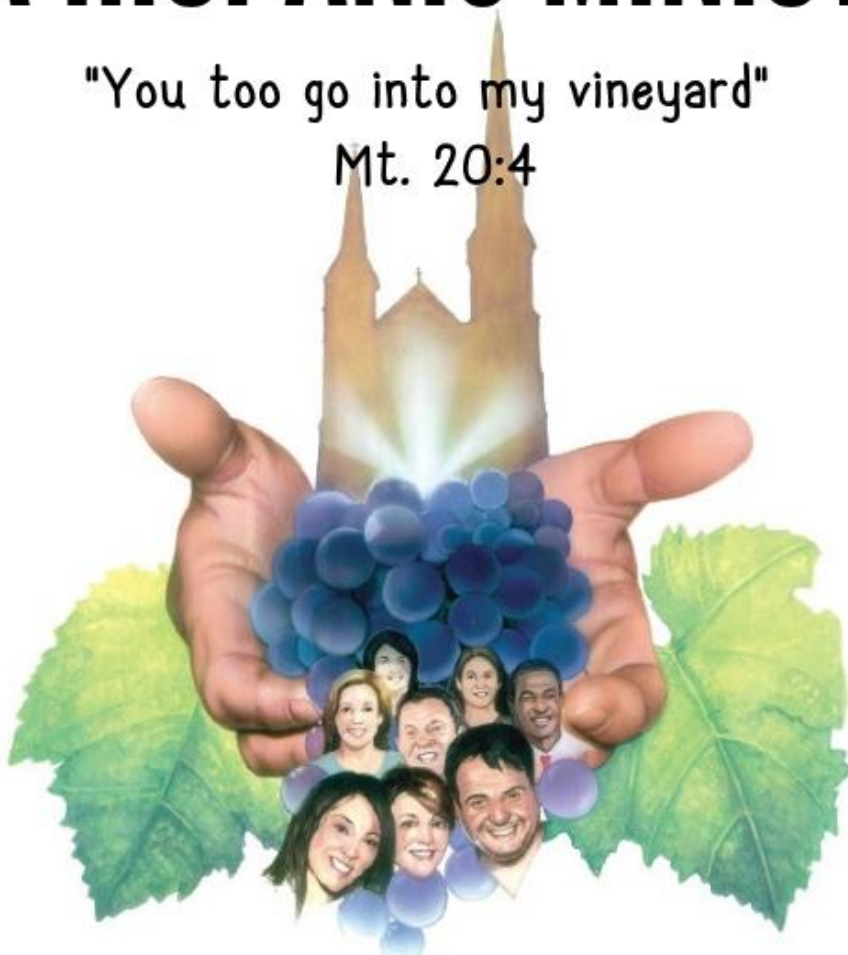




DIOCESE OF GRAND RAPIDS

DIOCESAN PASTORAL PLAN FOR HISPANIC MINISTRY

"You too go into my vineyard"
Mt. 20:4



September 21, 2019

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I. Introduction to Hispanic Ministry

“Hispanic Catholics are a blessing from God, one that has transformed many dioceses and parishes into more vibrant faith communities.”¹ Today, this is the case in the Diocese of Grand Rapids, where the Hispanic/Latino² Catholic community is growing at a rapid pace. This growth, suggest the U.S. Bishops, calls for a new phase in Hispanic ministry that includes further development in three fundamental areas: (1) ministry structures and networks, (2) relationship-building and collaboration, and (3) active participation in the social mission of the Church.³ We hear this call in the Diocese of Grand Rapids and we respond with this pastoral plan.

Remembering the Past with Gratitude

While Hispanics have emerged from a rich blending of different races and cultures, we also recognize that our history has given us a common faith, culture, and language. Since the first Spanish missionaries brought the Catholic faith to the new continent, many of the gospel values and Church traditions took root in the cultures of the Latin American people. Today, we are part of a culture born Catholic.

We share the desire to collaborate with other ministries and ethnic communities recognizing that this strengthens the ecclesial identity of Hispanic Catholics. Most importantly, this desire has defined Hispanic ministry as integral to the Church. It characterizes the Catholic Hispanic community as having a profound ecclesial vocation. Deeply rooted in the reality of Hispanic peoples, this model calls for a strong commitment to social justice, advocacy and action in favor of new immigrant families and young people, and the empowerment of Hispanics and all Catholics. These commitments inspire in us a prophetic model of Church.

This model, based on Jesus’ call to follow him, also has two dimensions: (1) the encounter with Christ, leading to conversion and a personal relationship with him, and (2) the commitment to follow Jesus by continuing his mission. Therefore, for us, leadership is understood as

¹ United States Conference of Catholic Bishops, *Encuentro and Mission: A Renewed Pastoral Framework for Hispanic Ministry* (Washington, D.C.: United States Conference of Catholic Bishops, 2002), 2.

² In this document the term Hispanic/Latino will be used interchangeably with the term Hispanic.

³ *Encuentro and Mission*, 2.

discipleship. This principle models and promotes collaborative ministry as an effective vehicle for carrying out the mission of the Church. Therefore, we are committed to *pastoral de conjunto* (communion in mission), a ministerial methodology that focuses on the needs and aspirations of the faithful, judges that reality in light of the Scriptures and Tradition, and moves into transforming action. This focus promotes ministry based on an ongoing process of consultation.

Background

The Grand Rapids Diocesan Pastoral Plan “*Our Faith, Our Future*”, promulgated on April 5, 2012, included an important appendix: Appendix II: Goals and Priorities to Strengthen Parish and School Vitality. The document was developed with input from all the deaneries of the Diocese of Grand Rapids and identified ten potential priority areas that reflected the input of parish leaders from around the diocese. It included the following excerpt:

6. Cultural Diversity – Foundation of the Faith Community

We will support and foster an appreciation for cultural diversity.

6.1 Develop a comprehensive diocesan strategic plan for ministry to resident and migrant Latinos which will allow for an expansion of services and be characterized by collaboration among diocesan and parish personnel.

The plan should include strategies for language training and cultural understanding for clergy, seminarians, and lay ministers.

6.2 Identify and assist those parishes which should initiate or expand ministry to culturally unique communities.

6.3 Determine ways to promote an acceptance of the cultural diversity of the parishioners in the diocese, especially the newly immigrated, and assist parishes to welcome and include them into the faith community.

In response to this call and to the increasing need for expanding Hispanic ministry in the Diocese, a priority of Bishop David Walkowiak, the Diocese commissioned the 2016 Hispanic Demographic Study of West Michigan, completed in June 2016, from the Community Research Institute of the Dorothy A. Johnson Center for Philanthropy at Grand Valley State University. The purpose was to update the Diocese on the Hispanic/Latino population in Western Michigan using the most recent publicly available data.

At the same time, a task force was formed by the Bishop to identify a planning partner. The purpose was to develop a comprehensive five-year Diocesan Pastoral Plan for Hispanic Ministry. The priority of the plan was to be evangelization. This planning process would involve as many parishes and pastors as possible, including those with and without Hispanic Ministry in addition to the apostolic groups in the Diocese. It would aim to foster the broadest possible ownership among the Hispanic people of the Diocese and to foster greater consciousness among all the people of the Diocese of Grand Rapids about the mission of the Catholic Church. It sought to involve other diocesan departments for a general vision of Hispanic Ministry. Finally, it would integrate the *V Encuentro*⁴ process and results into the pastoral planning. The task force invited the Congar Institute for Ministry Development to lead the planning process.

We developed a method for the planning process that included integration of the Bishop's priorities, the Pastoral Plan of the Diocese "Our Faith, Our Future" (2012), the previous Diocesan Pastoral Plan for Hispanic Ministry, an ecclesial/theological process, along with the general values of inclusivity, accessibility, community building, and faith formation. Bishop Walkowiak tasked Juan Carlos Farias, Diocesan Director for Hispanic Ministry, to coordinate the project and assemble a diverse steering committee.

The Steering Committee was formed with 24 members representing a balance of members as to gender, institutional representation, and numbers of clergy, laity, and religious. Members of the Steering Committee included the following:

Penny Burillo	Eva Berumen	Susana Chapa
Rev. René Constanza, CSP	Sr. Sandra Delgado, OP	Rev. Stephen Dudek
Juan Carlos Farías-González	DJ Florian	Valentina García
Claudia Hallberg	Ymailda Hernández	Rev. Oscar Londoño, MXY
Sr. Maricela Martínez, CCVI	Sr. Guadalupe Moreno, CCVI	Dr. Zulema Moret
Victorina Pablo	Juana Paz	Rev. José Luis Quintana

⁴ The V Encuentro is a 4-year ecclesial process of reflection and action that invites all Catholics of the United States to an intense missionary activity, consultation, development of leadership and identification of good ministerial practices in the spirit of the New Evangelization. The process has been proposed as a priority in the USCCB's strategic plan (2017-2020). The V Encuentro begins and promotes the development of resources and initiatives that will better serve the growing Hispanic population in the Diocese, the parishes, ecclesial movements and other Catholic organizations and institutions in light of its theme, Missionary Disciples: Witnesses of the Love of God.

Jenny Rivera

Luzia Tartari

Ricardo Valdez

Sr. Trinidad Duque, MC

Dr. Luis Lugo
(Consultant)

Rev. Wayne Cavalier, OP
(Facilitator)

Rev. Steven Cron
(Consultant)

Paolo Puccini

The Steering Committee scheduled monthly meetings beginning on September 2016 through June 2018 and met 18 times. Subcommittees were formed and met between Steering Committee meetings.

The Pastoral Planning Process

The planning process contained several phases that responded to the following fundamental questions: Who and where are we? Who and where are we called to be? How do we get from who and where we are to who and where we are called to be?

At its September 9, 2016 inaugural meeting, the Steering Committee set the agenda for the following tasks: (1) information-gathering about the diocese from research, focus sessions, diocesan-wide surveys, and (2) developing a theological understanding of the local church from the Catholic tradition especially in relation to Hispanic Ministry. Members crafted a calendar; created and disseminated a bilingual planning prayer and logo; developed a bilingual communications plan; and planned a public kick-off event and liturgy for January 28, 2017. Nearly 400 participants attended the kick-off event.

Data-Gathering Phase

Focus Sessions

Focus sessions providing input from individuals and diocesan leaders were held with the following groups concerning the questions developed by the data-gathering subcommittee:

- Cathedral Parishioners
- Dominican Center
- St. Mary's Parish and Finance Councils
- Saint John Vianney

- All Diocesan Departments
- Marriage Encounter/Encuentro Matrimonial
- Cursillos in Christianity
- Knights of Columbus
- Charismatic Movement Participants
- Holy Name Parish Prayer Group

The subcommittee also developed an English and Spanish survey for individuals (especially those not able to attend a focus session) and made it available online and in hard copy.

Participation was encouraged through various media, including a brief, bilingual video posted to the website and Facebook page and distributed to all parishes with recommended bulletin and pulpit announcements, a designated bilingual web page, and a Facebook page. Priests were asked to distribute the survey to Spanish Mass-goers. Surveys were distributed at parish festivals. A feature article was published in the Diocesan magazine encouraging participation.

Parish Surveys

A questionnaire was sent to parishes with established Hispanic ministry to inquire about the presence of Hispanics in the parish and their participation in the parish. A questionnaire was also distributed after Spanish-language masses in nine parishes and completed by 749 parishioners.

During the data-collection phase, the Vatican sent a questionnaire to the Diocese to distribute among youth and young adults to prepare for the 2018 Bishops' Synod on Young People, the Faith, and Vocational Discernment. The English and Spanish surveys were posted online for both young people active in the Church and others who may not be active Catholics. The survey included questions intended to identify the demographic characteristics of those completing it. Therefore, the Pastoral Planning subcommittee was able to draw useful data from both the Spanish-language surveys as well as the English-language surveys completed by those who identified as Hispanic/Latino. In addition to the surveys, some parishes held listening sessions for the young people. Also, the Bishop held a listening session on August 2nd to which parishes were asked to send one young adult and one adolescent. About 700 persons responded to the survey or attended a listening session. Of those, about 200 self-identified as Hispanic. All the data was collected, analyzed, and put into a report used to glean useful data for the Hispanic ministry pastoral planning.

Other important data for consideration were identified and collected, including the following:

- Catholic Directory Statistics between 2007 and 2015 related to registered parishioners, sacraments, school enrollments, Parish Faith Formation attendance, and lay ministers
- 2016 statistics related to priests, permanent deacons, and sisters in Hispanic ministry and seminarians
- Annual parish Mass counts 2010-16
- Hispanic/Latino Marriage Tribunal cases between 2006 and 2016
- Hispanic/Latino enrollment in Catholic schools
- Numbers and locations of Masses in Spanish
- Statistics on various ministries and ministers in the Diocese.
- Cara Frequently Requested Church Statistics 1965-2015
- Pew Research on the religious makeup of the Catholic population in the US (2014 Religious Landscape Study).

***V Encuentro* Data Collection**

The *V Encuentro* process, which took place simultaneously with the data-gathering process, served as the key means to gather input from the parishioner base, primarily among the Spanish-speaking but also from some English-speaking, non-Hispanic parishioners. The process involved 518 people in 11 parishes. Parish teams consisted of a group of 3-5 people. The diocesan team consisted of 25 representatives from the 11 parishes.

Mostly during Lent, 2017, parishes held five small-group sessions aimed at developing a sense of missionary discipleship among participants and sending them out to reach out to inactive Catholics in parish boundaries to explore their needs and concerns. Each parish concluded the sessions with a Parish *Encuentro* involving 30-80 participants. The input from the sessions was collected and sent for analysis to the Diocesan Hispanic Pastoral Plan Steering Committee. 120 participants attended the Diocesan *Encuentro* held on October 21, 2017.

For the Regional *V Encuentro* parish representatives were chosen to reflect an equal number of participants: 1/3 youth, 1/3 new *Encuentro* participants, 1/3 experienced lay leaders. This input was then collected, analyzed, and organized according to directions from the National Team to be forwarded to the regional level. The Regional *Encuentro* was held on June 2-3, 2018. The region

includes the dioceses of Michigan and Ohio represented by 250+ total participants. All this data was collected and analyzed by the Steering Committee to inform the planning process.

At various points in the data-gathering phase, Steering Committee members reviewed the collected data to determine if it was adequate and identified new sources of important data to supplement what had been collected. During this process, we consulted with Dr. Luis Lugo who is a national expert on sociological data related to the Hispanic/Latino population.

Vision Phase

Members studied the means for creating a vision statement. For this they reviewed a variety of sources related to the church's self-understanding and drafted the new Hispanic Ministry Vision Statement based on prayerful consideration of these documents (See page 67).

Review of previous Diocesan Pastoral Plan

The Steering Committee reviewed the previous plan for Hispanic Ministry (1997), which had been developed by the Hispanic Ministry leadership with input from others. Based on the previous plan, the Steering Committee members identified what aspects of the plan they wanted to carry forward into the new plan.

Memoria Histórica (Historical Memory of Hispanic Ministry in the Diocese)

The Steering Committee recognized the importance of including in the new plan the Historical Memory of Hispanic Ministry in the Diocese already written for the previous Hispanic Ministry pastoral plan. It needed to be updated for the new plan. Various means of doing so were identified by the Steering Committee and a subcommittee was put together to update it.

Theological Reflection

Prior to the start of planning, the Hispanic Ministry Office determined that Matthew 20: 1-16 would serve as a source of theological reflection. A subcommittee was formed to develop the theological reflection, and this served as a key point of reference for the planning process.

Feedback Sessions

Once the data-gathering and visioning phases were completed, the Steering Committee, working in subcommittees, put a description of the present reality of the Diocese together. This involved analysis of the data, determination of priorities, and the writing of narratives that accurately reflected the information provided by the data on each priority. This narrative would become the material used for feedback on the data by outside groups. Two significant formal feedback events were held. The first gathered all the members of *V Encuentro* parish teams. Over 125 Hispanic/Latino leaders that were part of the *V Encuentro* process gave their feedback during the event held on March 3, 2018. The second formal feedback event was held on March 21, 2018 and involved the group of professional ministers who participate in the Diocesan *Pastoral de Conjunto* (the consultative group of priests, religious, and lay ministers who work collaboratively with the Diocesan Office of Hispanic Ministry). This session included 35 key leaders who by this means had the opportunity to contribute significantly to the planning process. Both events confirmed the outcomes of the data collection and analysis.

Final Analysis and Development of the Plan

The feedback was integrated and writing subcommittees were formed to begin putting the material into final form. During several Steering Committee meetings, subcommittees had the opportunity to present their material to one another for feedback. Final redaction of the plan was done by the Hispanic Ministry Team with assistance from Dr. Luis Lugo, Dr. Fanny Tabares, Rev. Wayne Cavalier, OP and Carmen Fernández Aguinaco. The draft plan was shared with several experts outside the Diocese and their feedback was integrated. The proposed plan was presented to Bishop Walkowiak for his review and input. The plan was finalized with his input and promulgated on September 21, 2019.



HISTORICAL MEMORY



II. Historical Memory of Hispanic Ministry

The Hispanic/Latino presence in the United States

The Hispanic/Latino community in the United States comprises a wide range of nationalities, social classes, races, and cultural expressions. A young community of pilgrims is at the same time one of the most ancient, as their presence extends back to the era of the Conquest in the New World, when the Spaniards entered the native southeast and southwest territories. Decades before the foundation of the first English colony in Jamestown 1607, the Catholic Hispanic/Latino presence had already been established in America. In fact, the first Diocese in the Americas was founded in San Juan de Puerto Rico in 1511; Spanish priests who traveled with Ponce de León celebrated the first Eucharist in the southeastern part of Florida in 1521; the first European foundation and “Thanksgiving” was celebrated by missionary Spanish priests in the current territory of St. Augustine, FL, in 1565; the Spaniards placed the foundation of Catholicism in El Paso, Texas in 1598, and successively in New Mexico (1610), Arizona (1687), San Antonio (1718), and California (1767).

Though each one’s story is unique, what is common to the diverse Hispanic/Latino groups that have come to the United States is the search of a better life. Each has had to face problems of integration and discrimination. The fact that the Hispanic/Latino community is relatively young⁵ allows us to think that, if given equal access to opportunity, during the next decades these groups will significantly impact the social, political, cultural, and economic climate of the United States. (Eileen, 2016)

Mexican presence

The original presence of Mexicans in the United States was not due to immigration, but to conquest, when half of the territory of Mexico was ceded to the United States as a result of the Mexican-American War (1846-48). The Mexican presence remained largely in the southwest of the United States until World War II when the lack of workers pushed the U.S. government to

⁵ See Eileen Patten, “The Nation’s Latino Population Is Defined by Its Youth: Nearly half of U.S.-born Latinos are younger than 18,” Pew Research Center Hispanic Trends, April 20, 2016, <https://www.pewresearch.org/hispanic/2016/04/20/the-nations-latino-population-is-defined-by-its-youth/> (accessed March 1, 2019).>.

implement the “Bracero Program,” through which temporary workers were brought from Mexico to work in agriculture and railroads. Despite the temporary nature of the program, many of these *braceros* settled in the United States.

Puerto Rican presence

In 1898, the United States defeated Spain in the Spanish-American War, acquiring many of Spain’s possessions, including Guam, Cuba, and Puerto Rico. The 1917 Jones Act granted U.S. citizenship to Puerto Ricans, providing the opportunity for massive immigration to the mainland.

Dominican presence

For reasons related to the economy and the political situation on the island of Hispaniola, Dominicans have been displaced to the United States since the end of the 1960s. Many of them have settled along the east coast of the U.S. The Dominican presence grew rapidly from 12,000 in the 1960’s to 350,000 in the 1990’s. In the migration from the Caribbean to the United States, the Dominicans are the second largest presence after Cubans. Among this wave of immigrants from the Dominican Republic, women have dominated at about 56% (Nwosu and Batalova, 2014).⁶

Cuban presence

The 1959 Cuban revolution led to the first wave of Cuban immigrants coming to the United States in the early 1960s, particularly to Florida, to flee the Castro regime. Two waves of immigrants followed, transforming the composition of Cubans in the U.S. The first of these two waves was known as the “Mariel Boat Lift” in 1980. The influx of “*Marielitos*” necessitated the creation of numerous refugee camps that remained for years. In addition to the ongoing political oppression, the economic depression that Cuba experienced in the 1990s because of the fall of the communist bloc (Russia-Cuba) caused one more wave of immigration. Poverty caused many to risk the 90-mile boat trip between Cuba and the United States. Those who came were called “*balseros*,” because they crossed in *balsas*—simple, unstable vessels.

⁶ Nwosu, C., & Batalova, J. (2014, July 18). Immigrants from the Dominican Republic in the United States. In *Migration Policy Institute*. Retrieved from <https://www.migrationpolicy.org/article/immigrants-dominican-republic-united-states>

New groups: Central Americans and South Americans

Civil wars, political instability, gang violence, and economic challenges produced a significant influx of migrants from Central America from 1980 to the present.

Immigration from Central America has become the focus of much media attention and public policy discussion because of the separation of families and the number of unaccompanied minors crossing the border. About 85% of Central American immigrants are from the northern triangle, composed of El Salvador, Guatemala, and Honduras.

South Americans have settled in the United States for other reasons. In some cases, they have come as political refugees, fleeing violent civil wars, as in the case of Colombia. Colombian immigration began in the 1950s, but the increase in armed guerilla groups intensified the Colombian immigration between 1992 and 1997. At the beginning of 2000, Venezuelan immigration grew due to political and governmental instability.

The Hispanic/Latino presence in the Diocese of Grand Rapids

In the 1920s, Mexicans and some Texans came to the area of Saginaw, Flint, Pontiac, and Detroit where they found work in automobile manufacturing jobs that employed hundreds in plants along southeast Michigan. Eventually, some of these made their way to Grand Rapids, and together with Mexican workers who settled out of the migrant stream and those who came working on the railroads, the Hispanic population of Grand Rapids began to be noticed.

Bishop Francis J. Haas, who served the diocese from 1944-55, recognized this growing population and the Church's responsibility to respond, and decided to send a number of seminarians to study for the priesthood in San Antonio, Texas, where they would learn Spanish and become familiar with the Mexican culture. Among them were Fathers Theodore Kozlowski, Donald Weber, Donald Lomasiewicz, Edwin Thome, and Monsignor Leo Rosloniec. Due to the efforts of this group of priests, the Mexican Apostolate became a reality in the Diocese of Grand Rapids.

In January of 1979, Bishop Joseph Breitenbeck (1969-89), established a traveling office of the Hispanic Apostolate. Rev. Theodore Kozlowski and Sister Lucia Zapata, O.P., traveled throughout the diocese as a mobile team, training catechists and musicians for liturgy. During the

1980s, there were 34 priests who celebrated Mass with the Hispanic community, though not all spoke Spanish well or were acquainted with the culture. Some religious women from different congregations were part of this ministry from its beginnings. Among them, these long-serving women, Sisters of the Holy Cross, Gertrude Smanda and Macrina Wrobel; Sister Guadalupe Moreno, CCVI; Sister Pat Lamb, RSM; and the aforementioned Sr. Lucia Zapata, OP

Throughout its history in the diocese, the Hispanic/Latino community has found pastoral attention in various parishes located in the various deaneries of the diocese.

Northwest Deanery

During the 1940s, the desire to serve the groups of *braceros* led the Diocese of Grand Rapids to offer Mass for the Spanish-speakers who started to gather in chapels and parishes. Fremont in Newaygo county was one of the first locations to begin these services.

In 1948, St. Bartholomew parish in Newaygo built and dedicated the Hispanic Mission of Our Lady of Guadalupe in Grant, which was closed in 2008 as recommended by the Diocesan Pastoral Plan. Since then, St. Bartholomew has served the Spanish-speaking community.

In 1954, St. Gregory Parish in Oceana County began to offer Mass for migrant workers, with guest priests from Mexico. In the mid-1970s, the services were transferred to St. Joseph in Weare with Rev. Pedro García, where they continued for many years. In 1994, St. Gregory parish became the center of Hispanic/Latino ministry in the area.

Northeast Deanery

In December 2015, Rev. Joseph Fix expressed concern for the pastoral needs of the Hispanic/Latino community surrounding his parish community. This led to monthly celebrations of the Eucharist in Spanish at St. Agnes parish, Marion. Due to the distance of the parish it was not easy to find a priest until Rev. Luis García offered his services, which he continues until now.

East Deanery

St. Peter and Paul parish, Ionia, was originally part of the Archdiocese of Detroit. It was transferred to the Lansing Diocese in 1937, then to the Diocese of Grand Rapids the following year. Fourteen pastors have served the parish since its foundation, and services in Spanish have been offered for more than 15 years. Neighboring parishes, such as St. Patrick, Parnell and St.

Joseph, Belding, are communities that open their doors to Hispanic/Latinos, as have St. Margaret Mary, Edmore, and St. Mary's, Carson City.

West Deanery

Established in 1903, St. Francis de Sales in Holland changed, built, and re-built its church three times. Soon after the new St. Francis de Sales was erected in 1970, it was determined that the Catholic community had grown so much that a second parish was needed. In 1979, Our Lady of the Lake church was constructed on Holland's north side. A devastating fire in late 1995 destroyed St. Francis de Sales church. Before rebuilding, both parishes took the opportunity to come together and consider their future needs and goals. Out of these meetings, the Pastoral Plan Mission & Ministry 2000 was developed. Plans for individual and collaborative projects were produced, including a new building for Corpus Christi School, which became a model of collaborative ministry and administration between (two) parishes. For many years, both Mass and catechesis for the Spanish-speaking took place at Our Lady of the Lake and St. Anthony, Robinson.

Hispanic/Latino ministry in Muskegon owes its beginnings around 1958 to Rev. Frank Flynn, Rev. Rudolph Hornberger, OFM, and Rev. Donald Weber. It began as an itinerate ministry, passing from parish to parish—Our Lady of Grace, Sacred Heart, St. Thomas, and St. Jean Baptiste. In 2016, after about 30 years of service, St. Jean Baptiste was closed, and the Hispanic/Latino community settled at the parish of St. Mary.

St. Joseph in Wright opened its doors to the Hispanic/Latino migrant community at the end of the 1970s. Since then, every summer for four months, the workers in the migrant camps in Wright, Conklin, Marne, Ravenna, Coopersville, Kent City and others, receive pastoral attention from the Office of Hispanic Ministry and different bilingual priests of the diocese.

Holy Family parish is set to welcome the Hispanic/Latino community of the Sparta area. In 2016, celebrations began intermittently. In addition, a number of Hispanic/Latino children have been added to the students participating in the Religious Education program of the parish.

North Deanery – Grand Rapids

Beginning with the First Sunday of Advent, 1998, the three West Side parishes of St. James, St. Adalbert, and St. Mary's—known as Steepletown—collaborated to initiate a weekly Sunday Mass in Spanish. Mass was first held in the chapel of the Steepletown Center, which was

once St. Adalbert Convent, but quickly outgrew that space and was relocated to St. Mary's Church, where it continues.

South Deanery – Grand Rapids

Rev. Frederic Baraga established the beginnings of St. Andrew Church when he built the first chapel, St. Mary's Mission, in 1833 amid the Native Americans' cornfields on the west bank of the Grand River. The current St. Andrew's—now the cathedral—was built in 1876. A chapel dedicated to Our Lady of Guadalupe was built in 1956 next to the cathedral. After years of weekly services, the chapel closed for a time as other downtown churches began offering Mass in Spanish, though it re-opened in the 1980s. By 1994, the community that gathered there for Mass had totally outgrown the space, and the Mass was moved to the cathedral itself.

During the 1950s, the people of the area of Grand Rapids who attended St. Joseph church on Rumsey Street underwent a mass suburban exodus. The once prosperous Dutch congregation was gradually replaced by the Italian, and later the Hispanic/Latino community. The first Spanish Mass at the parish was celebrated by Rev. Theodore Kozlowski in 1965. The parish continued to become predominantly Hispanic/Latino, and as this population grew, it also moved, and was no longer located solely in the Grandville Avenue corridor of the city. The parish purchased and refurbished the former Godwin Heights Christian Reformed Church at the corner of 32nd Street and Buchanan Avenue in Wyoming relocating there in October of 2008. A local artist, José Narezo, designed the crucifix that hangs above the altar, as well as the complementary altar, ambo, and tabernacle table. The stained-glass windows from the Rumsey Street church were relocated to the new site. Officially re-named St. Joseph the Worker parish, it is a “personal,” or non-territorial, parish, established to serve the Spanish-speaking Catholics of the area. It is the only parish with 99% Hispanic/Latino presence in the diocese, with all its weekend liturgies celebrated in Spanish.

By 2000, St. Francis Xavier's congregation had an expanding Hispanic and Latino component. Sensitive to their needs, the pastor, Rev. José Luis Quintana, commissioned Jose Antonio Silva Beltran of Tepozotlan, Mexico, to sculpt a statue of Our Lady of Guadalupe for the church. In 2002, the statue was blessed by now-Saint John Paul II in Mexico City. It was then brought by parishioners to the church via an arduous three-week, 18 station pilgrimage. At the end

of the pilgrimage, the statue was installed in the church and the parish became the Shrine of St. Francis Xavier and of Our Lady of Guadalupe.

In 1960, the present Holy Name of Jesus church was built and consecrated. The current school building was constructed in 1963. In response to the arrival of many new immigrants, Fr. Stephen Dudek and Deacon Carlos Gutiérrez came to the parish in 2003 and began ministering to the Hispanic/Latino community. Soon, two Sunday Masses were needed to accommodate the fast-growing community. In 2011, Holy Name of Jesus School was re-constituted as San Juan Diego Academy, the cooperative effort of five parishes: Holy Name of Jesus, St. Joseph the Worker, Cathedral of St. Andrew, St. Mary, Our Lady of Sorrows and Shrine of St. Francis Xavier and Our Lady of Guadalupe.

Our Lady of Sorrows parish was made up of Sicilian-Italian immigrants who had been worshipping in the basement of the Cathedral of St. Andrew. Upon completion and dedication of their own building, the community transferred to Our Lady of Sorrows. With the appointment of Rev. Theodore Kozlowski as parish priest in 1995, Hispanic/Latinos found a place to gather and worship as a community.

Through the years, Hispanic/Latino lay movements have contributed enormously to the spiritual life of the community, reaching the hearts of the humblest people who have searched for God in prayer, retreats, and personal encounters. The movements that have experienced the most participation are Small Christian Communities (C.E.B.), Guadalupanas, Cursillos in Christianity, Charismatic Renewal Movement, Marriage Encounter, and the St. Andrew School of Evangelization. These movements are characterized by their continual presence and communion with the priests and religious and, have helped to generate a vision of Hispanic/Latino ministry that goes beyond the Hispanic/Latino community, therefore creating a singular *memoria histórica* in our Diocese.

Chronological History of Hispanic Ministry in the Diocese of Grand Rapids

- 1880 The Census registers the presence of 600 Hispanic/Latinos in Detroit from six different countries in Latin America.
- 1923 The earliest records of Hispanic/Latino settlement in Grand Rapids, indicate that there were three persons.
- 1945 The Hispanic/Latino community has 100 families.
- 1947 Rev. Kubiak in the Fremont area and Rev. Aloysius Ulanowicz in Newaygo started to celebrate Mass in Spanish for Migrant workers.
- 1950 Under the leadership of Bishop Haas, Leo Rosloniec and Edwin A. Thome were the first seminarians sent from the Grand Rapids Diocese to study the language and culture of the Mexican seasonal migrant workers.
- 1962 Rev. Edward Orlowski was appointed Diocesan director of the Mexican Apostolate.
- 1964 Three Mexican priests, 11 Spanish speaking diocesan clergy, 10 seminarians, and two religious sisters are engaged in migrant ministry.
- 1969 The Hispanic/Latino Community is about 1,357 households.
- 1970 The Hispanic/Latino Community increased to 1,980 households.
- 1978 Under the direction of Father Ted Kozlowski, the Hispanic Apostolate hosted a meeting in Muskegon Heights, at Christian Community Center for a Pastoral Plan discussion with two gatherings for Hispanic/Latino youth, ages 14 to 21.
- 1982 Under Bishop Joseph Breitenbeck, three diocesan meetings were held on the different cultures of the Hispanic/Latino community.
- 1989 Mission and goals for the Hispanic Apostolate were written.
- 1990 The Hispanic/Latino community in the Diocese of Grand Rapids reaches almost 45,000.

- 1994 Under Bishop Rose, the “Hispanic Apostolate” becomes the “Office of Hispanic Ministry”, and Father Steven Cron was named director. Father Cron’s task was to recruit and hire the first Hispanic director for Hispanic Ministry.
- 1995 Luis Beteta was appointed as the first lay and Hispanic Ministry Director and a ministry team was developed: Director, Assistant Director, Administrative Assistant, and four Coordinators.
- 1996 The Office of Hispanic Ministry was organized in four regions and, on March 29, a series of gatherings began for consultation with the Hispanic/Latino communities about a long-term plan.
- 1997 The Diocesan Plan for Hispanic Ministry was approved and its implementation began. It adopts the vision and objectives of the National Plan for Hispanic Ministry.
- 1999 The Midwest Leadership Cultural Institute (ICLM) arrives with a formation program for active parish leaders. The first class graduated in 2003 during a celebration presided over by Bishop Britt.
- 2000 The Hispanic Ministry Office led a multicultural process of dialogue in 13 parishes and headed a multicultural delegation to the *National Encuentro* in Los Angeles, California. *Many Faces in God’s House* marks the adulthood stage of Hispanic Ministry development in USA. As a result, the Hispanic Ministry planning that is based in the *Pastoral de Conjunto* began in our diocese.
- 2003 The diocesan Hispanic Ministry team assumed Youth Ministry as a main priority; a priest from abroad was called to minister for three years in the capacity of liaison. The diocesan office conducted a study on Hispanic/Latino Youth present in the diocese.
- 2004 The collaboration of two diocesan offices – Youth Ministry and Hispanic Ministry – led to a Diocesan Festival for youth and young adults. The first Hispanic Youth Ministry Committee (CPJH) was formed. Also, the first Diocesan Hispanic Pastoral Committee was convoked. The Yarumal Missionaries from Colombia accepted the invitation to send a priest to help with Migrant Ministry in Holland.

- 2005 The first Diocesan *Encuentro de Pastoral Juvenil Hispana* was held, with the great collaboration of the Hispanic Youth Ministry Committee.
- 2006 The Diocese hosted the Regional *Encuentro de Pastoral Juvenil Hispana* for Michigan, Ohio, Indiana, Illinois, and Wisconsin. The same year the diocese sent a delegation to the *First Encuentro Nacional de Pastoral Juvenil Hispana* in Notre Dame.
- 2007 A Diocesan Leadership Formation Program for Hispanic Ministry was introduced following the model of the Cultural Institute for Leadership in the Midwest (ICLM). A consultation process facilitated by Bishop Daniel Flores was organized for pastors and lay ministers involved in Hispanic ministry. In this process the hopes and challenges of Hispanic Ministry in the Catholic Church were identified for the year 2020. The consultation process helped to determine the pastoral responses to the hopes and challenges.
- 2008 The Diocese of Grand Rapids hosted the *Fe y Vida Institute* program for youth leaders from different parishes and dioceses. This was made possible by a grant received by the Lily Foundation. This same year, a group of youth leaders were sent to the Mexican American Cultural Center (MACC) to be trained how to facilitate the *RESPE TO Program*.
- 2009 *Immigration/Posadas* project was promoted by the Office of Hispanic Ministry in local parishes as an educational and devotional resource related to Catholic Social Teaching. The *Pastoral de Conjunto* committee decided to begin a diocesan annual Pre-Cana retreat in Spanish.
- 2010 30 participants graduated from the Leadership Formation program for Hispanic Ministry. A series of annual liturgical workshops in Spanish was initiated.
- 2011 With the support of Bishop Walter Hurley, San Juan Diego Academy opened its doors in August 2011 with the collaboration of six Catholic parishes: the Cathedral of St. Andrew, Holy Name of Jesus, St. Joseph the Worker, St. Francis Xavier/Our Lady of Guadalupe, Our Lady of Sorrows and St. Mary's in Grand Rapids.

- 2012 The National Office for Hispanic Ministry recognizes the Diocese of Grand Rapids as one of those with best practices and a Comprehensive Pastoral Plan for Hispanic Ministry.⁷ The Diocesan Pastoral Plan “Our Faith Our Future,” was approved under Bishop Walter Hurley.
- 2013 Bishop David Walkowiak was installed as the 12th Bishop of the Diocese of Grand Rapids. The Annual Small Christian Communities’ Conference set the basis for the first Diocesan Convocation of all the Apostolic Movements’ Leadership in the diocese. A quarterly meeting was established to coordinate efforts among apostolic movements.
- 2014 A new Director, Juan Carlos Farías González, was hired for the Office of Hispanic Ministry. A religious sister from Sisters of the Charity of the Incarnate Word, Sr. Maricela Martínez CCVI was invited for a summer experience with Migrant Ministry. After this experience she was hired (2015) to work full time for the diocese.
- 2015 The first bilingual edition of FAITH magazine began in the diocese. Outreach began for Hispanic/Latino ministry at St. Agnes in Marion. The *Quinceaños* collaborative inter-parish retreat was re-established with a new format and a committee of leaders was formed to lead this initiative. The Office of Hispanic Ministry committed to the pastoral formation of young adults by sending three representatives from different parishes (Carolina Sanchez, Valentina Garcia, Mariza Mandujano Ortiz) to the Fe y Vida Institute.
- 2016 Two priests from Colombia – Rev. Edwin Carreño from the Diocese of Ocaña, and Rev. Oscar Londoño Builes from the Yarumal Missionaries – were invited and appointed by Bishop David Walkowiak to minister to the Hispanic/Latino community in Muskegon and Ionia respectively.
- 2016 A sociological and demographic study of the Hispanic/Latino population in the diocese was completed with the collaboration of Dr. Luis Lugo through the DeVos Foundation. The purpose of this study was to have a more accurate account of the Hispanic/ Latino reality in our Diocese. As a result, Bishop David Walkowiak decided to initiate the process of a new Diocesan Pastoral Plan for Hispanic Ministry. The Congar Institute for Ministry

⁷ United States Conference of Catholic Bishops. *A New Beginning Bilingual: Hispanic/Latino Ministry-Past, Present, Future*. Special Anniversary ed., Washington D.C, United States Conference of Catholic Bishops, 2012, p. 99.

Development was hired to facilitate this process led by Rev. Wayne Cavalier, O.P. A steering committee for the Pastoral Plan was formed in the fall of 2016. The process of the *V Encuentro* was launched nationwide with the creation of catechetical materials and timelines for the parish, diocesan, regional and national *encuentros*.

- 2017 The process for the Pastoral Plan was officially launched by Bishop David Walkowiak. During Lent the five catechetical sessions for the *V Encuentro* began. By the end of the summer, the eleven parishes with Hispanic Ministry had completed the parish *encuentro* process. In the fall, a select number of parish leaders were invited to form part of the Diocesan *V Encuentro* and a committee was assembled.
- 2018 In early summer, the *V Regional Encuentro* for Ohio and Michigan (Region 6) took place at Sacred Heart Major Seminary in Detroit, MI with thirty-six delegates from the diocese. Seven parish representatives were selected to be part of the diocesan delegation for the *National V Encuentro* in September. A new collaborative initiative was planned with the *Pastoral de Conjunto* parishes for the novena of Our Lady of Guadalupe led by a volunteer coordinator, Hilda Xochitl Reynoso with Rev. Luis García and the Office of Hispanic Ministry.
- 2019 The pastoral planning process concluded and the final draft of the Pastoral Plan was revised by the Hispanic Ministry team, Sr. Guadalupe Moreno CCVI, Sr. Maricela Martínez CCVI, Sr. Trinidad Duque MC, Mariza Mandujano Ortiz, and Juan Carlos Farías González. After three decades of service as a full-time coordinator in the Office of Hispanic Ministry, Sr. Guadalupe Moreno decided to continue her ministry at St. Gregory and Our Lady of Fatima Parishes.



HISPANIC DEMOGRAPHIC AND PASTORAL ANALYSIS

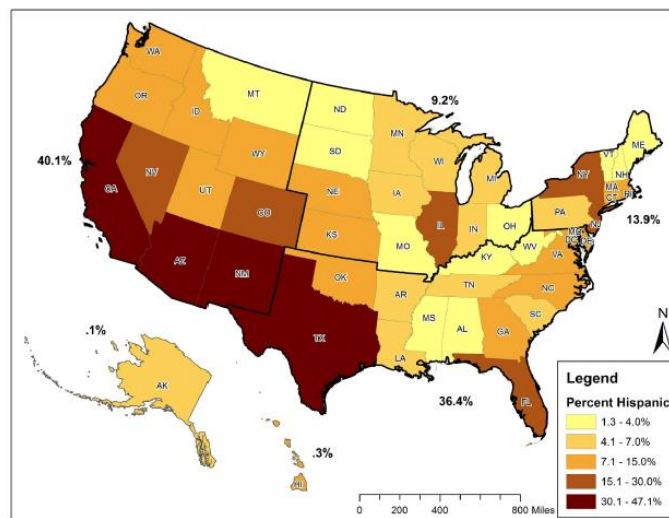


III. Hispanic/Latino Demographic and Pastoral Analysis

Demographic and Sociological Reality

Population of West Michigan

The US is the second largest Spanish speaking country in the world after only Mexico. In the United States, the population of Hispanic/Latinos is 55.4 million. Michigan has approximately 477,000 Hispanic/Latinos, or 0.9% of the total, as of 2014. Michigan's population is 5% Hispanic/Latino.



Source: U.S. Census Bureau, American Community Survey, 5-Year Estimates (2014)

Figure 1: Distribution of Hispanic/Latino Population in the U.S. (2014)⁸

According to the 2016 Hispanic Demographic Study of West Michigan (HDSWM)⁹, from 2000 to 2014 the overall population in the 11 counties that comprise the Diocese of Grand Rapids region grew by 6.3 percent, to 1.36 million.¹⁰ Census surveys estimate that the Hispanic/Latino population in West Michigan was 108,726 as of 2014.¹¹

⁸ Community Research Institute, *2016 Hispanic Demographic Study of West Michigan (HDSWM)*, Doris Johnson Center for Philanthropy at Grand Valley State University, June 2016, 3.

⁹ This document follows the HDSWM in using the term “West Michigan” synonymously with the Diocese of Grand Rapids in Part 1 that treats sociological and demographic realities. Part 2, treating the pastoral realities, will generally use the term “Diocese” for the 11-county region of West Michigan.

¹⁰ US Census Bureau, American Community Survey (ACS), 5-Year Estimates (2014), US Census Bureau, Decennial Census (2000) cited in *HDSWM*, 5.

¹¹ This is almost certainly an undercount. The U.S. Census figures are from the American Community Survey (ACS) that seeks to estimate the total number of residents regardless of legal status, but the data tends to undercount the undocumented population due to their reluctance to respond, among other factors. The ACS is also not very accurate counting migrant farmworkers. The

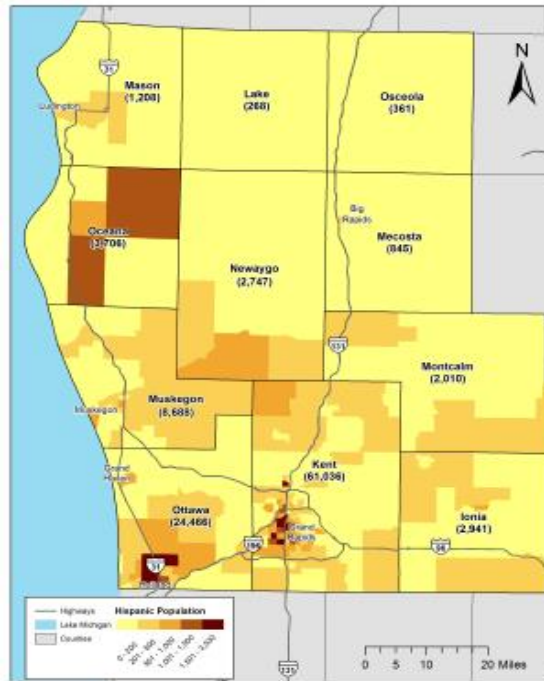


Figure 2: Map of Hispanic/Latino Population in the Diocese of Grand Rapids¹²

Oceana county has the largest percentage of Hispanic/Latino population with 14.1%. However, Kent county has the largest number of Hispanic/Latino with 61,036 followed by Ottawa with 24,466 and Muskegon with 8,688.

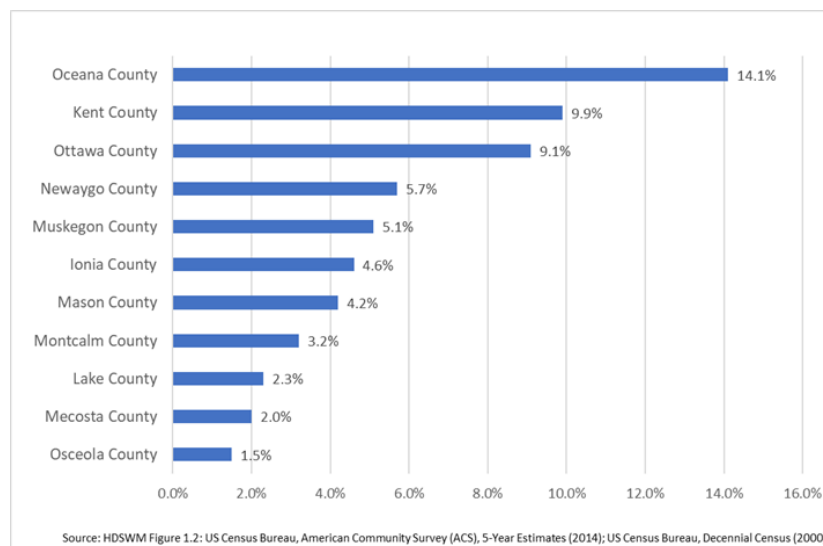


Figure 3: Percent Hispanic/Latino by West Michigan County (2014)

data used in this analysis does not separate the documented and undocumented populations, and we cannot estimate the number of undocumented Hispanic/Latinos in West Michigan.

¹² *Hispanic Demographic Study of West Michigan*, 4.

Table 1 presents the estimated number of Hispanic/Latino by ethnicity and percentage of the total of Hispanics or Latinos residing in West Michigan as of 2014. The largest community by ethnicity in West Michigan is Mexican at 73.2%, followed by Puerto Rican at 8.5% and Guatemalans at 5.8%. All other ethnicities are less than 3%.

Table 1: Hispanic/Latino Population by Ethnicity in West Michigan as of 2014¹³

All Hispanic or Latino	108,276	
Mexican	79,261	73.2%
Puerto Rican	9,224	8.5%
Guatemalan	6,312	5.8%
Dominican	2,372	2.2%
Cuban	2,303	2.1%
Salvadoran	1,458	1.3%
Spaniard	1,154	1.1%
Colombian	915	0.8%
Other Central American	1,407	1.3%
Other South American	1,224	1.1%
Other Hispanic or Latino	2,646	2.4%

Table 2 presents the distribution of Hispanic/Latinos by ethnicity in each of the Diocese's 11 counties.

Table 2: Hispanic/Latino Population by Country of Origin for each West Michigan County (2014)¹⁴

Origin	Total Population	Hispanic	Mexican	Puerto Rican	Cuban	Dominican	Central American	South American	Other
Ionia	63976	2941	2544	156	62	4	8	26	141
Kent	615381	61036	39256	6240	1580	2200	8294	1310	2156
Lake	11431	268	207	27	24	0	5	5	0
Mason	28705	1208	1093	6	0	0	20	14	75
Mecosta	43226	845	588	183	15	3	17	27	12

¹³ *Hispanic Demographic Study of West Michigan*, Appendix 1.0, 25.

¹⁴ *Hispanic Demographic Study of West Michigan*, Figure 1.3.2, 7.

Montcalm	63046	2010	1489	219	17	37	44	36	168
Muskegon	171328	8688	7099	839	134	0	193	67	356
Newaygo	48126	2747	2403	80	39	0	39	18	168
Oceana	26325	3706	3570	17	14	0	26	21	58
Osceola	23327	361	277	15	7	0	0	10	52
Ottawa	269765	24466	20735	1442	411	128	531	605	614
Total	1364666	108276	79261	9224	2303	2372	9177	2139	3800

While national trends show a slowing growth rate for Hispanic/Latino populations in the US, the Hispanic/Latino population in West Michigan has still experienced growth. From 2000 to 2014 the total Hispanic/Latino population in the Diocese grew by nearly 50% from 72,769 to 108,276.

Figure 4 shows that the counties of Ionia and Mecosta and Osceola have shown significant percentage of growth in Hispanic/Latino presence. They have not previously been traditional areas of Hispanic/Latino population.

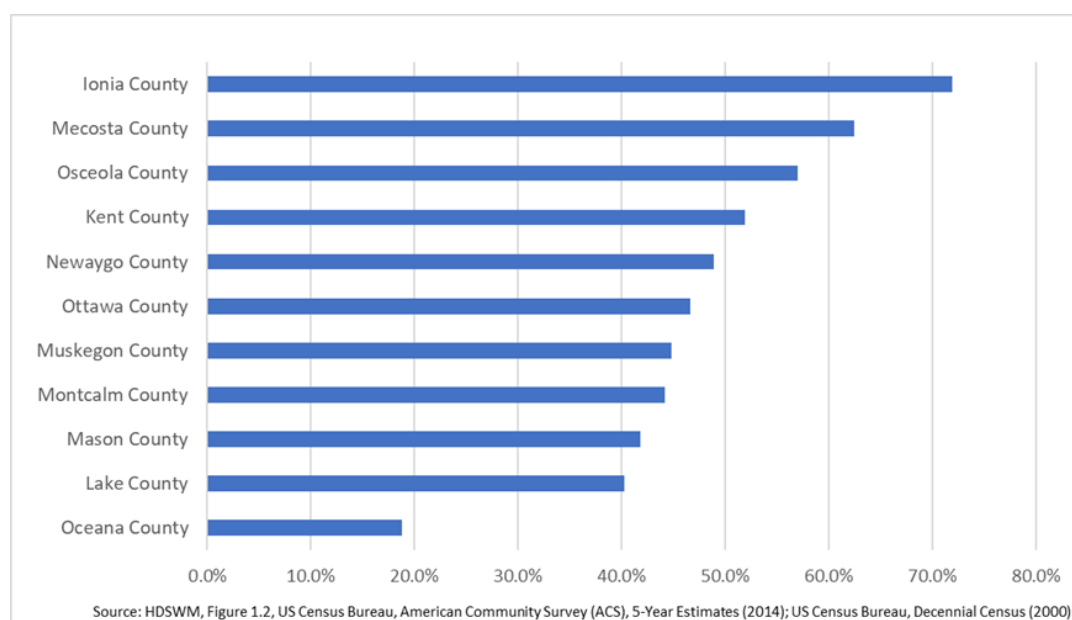


Figure 4: Hispanic Population Growth by County (2000 - 2014)¹⁵

¹⁵ *Hispanic Demographic Study of West Michigan*, Figure 1.2, 6.

Table 3 shows that there has been significant change in the face of our Hispanic/Latino population. While still largely Mexican, the growth of Central Americans, most of whom are Guatemalan, is significant. Many Guatemalans come from indigenous backgrounds and primarily speak Mayan languages like Mam, K'anjob'a and K'iche.

Table 3: Percent Change from 2000-2014 of Hispanic Population by Origin¹⁶

Origin	% Change (2000 to 2014)
Mexican	60.2%
Puerto Rican	73.4%
Cuban	37.2%
Dominican	93.6%
Central American	199.0%
South American	172.5%
Other	-66.1%

Age

Hispanic/Latino in the Diocese are much younger than non-Hispanics in the region. Figure 5 shows that the proportion of Hispanics within the age 0-17 group (41%) is nearly double the percentage of the Non-Hispanic population in the same group (23%).¹⁷ Fifty-five percent of Hispanic/Latinos fall between the ages of 18 to 64.

¹⁶ *Hispanic Demographic Study of West Michigan*, Figure 1.3.1, 7.

¹⁷ *Hispanic Demographic Study of West Michigan*, 8.

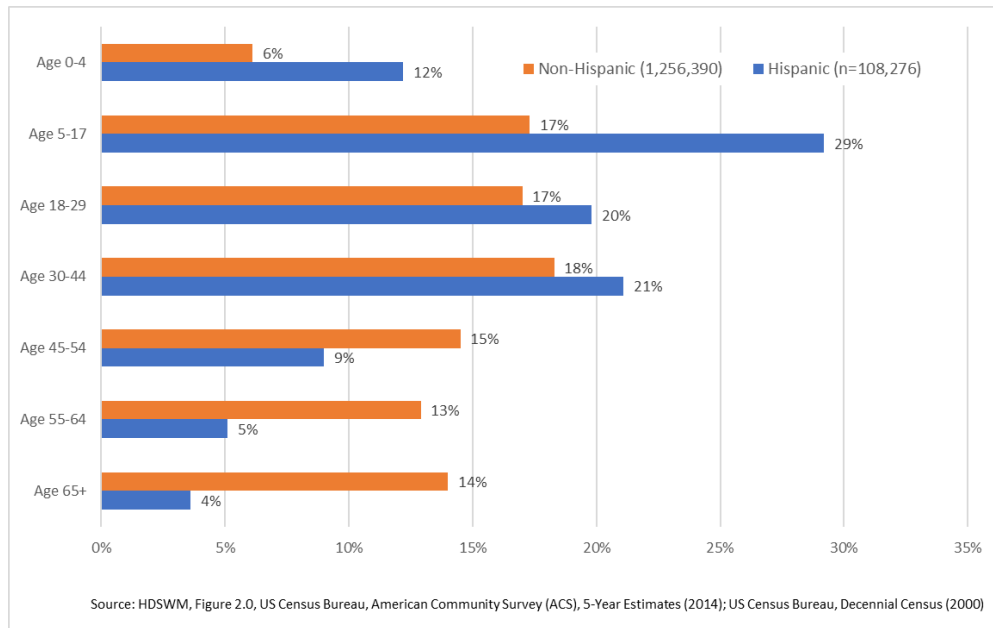


Figure 5: Percent by Age Group of Hispanic/Latino and Non-Hispanic/Latino Populations within the Diocese

Even though the percentage of Hispanic/Latinos aged 65 and above is relatively small at 3.6%, this population has grown by 114% since 2000.¹⁸

Family Structure

Hispanics residing within the Diocese are more likely to be single than non-Hispanics in the region according to Figure 6. There was a decline for married couple families for both Hispanic and non-Hispanic families, but these trends in West Michigan align with overall national family trends from 2000 to 2014.¹⁹ The percentage increase in single-headed households was higher for Hispanic families than for non-Hispanic families. Among Hispanics with children 18 and younger, 60% are married couples. Forty percent are single headed households.

Nationally, Figure 7 shows that 53% of Hispanic women across the United States who gave birth in 2014 were unmarried, which is about 10% higher than the percentage of unmarried women who gave birth in 2000. While mothers can go on to marry during the subsequent 18 years that they will raise their child(ren), more unmarried women giving birth now than in the past suggests

¹⁸ *Hispanic Demographic Study of West Michigan*, 9.

¹⁹ *Hispanic Demographic Study of West Michigan*, 11.

that the percentage of Hispanic/Latino single headed households will continue to increase into the future.

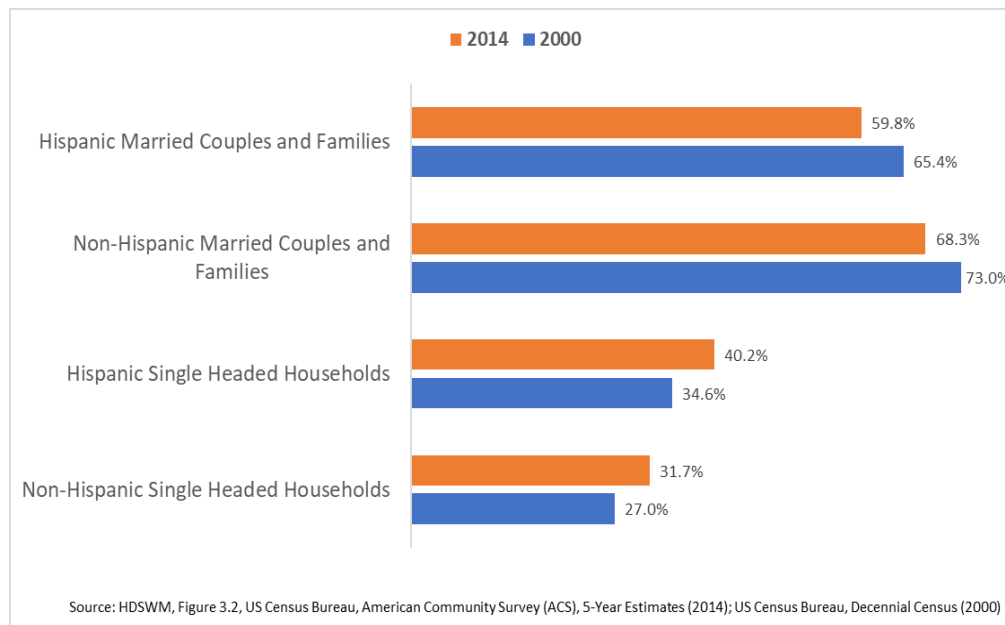


Figure 6: Married and Single-Headed Households Hispanics and Non-Hispanic Families from 2000-2014

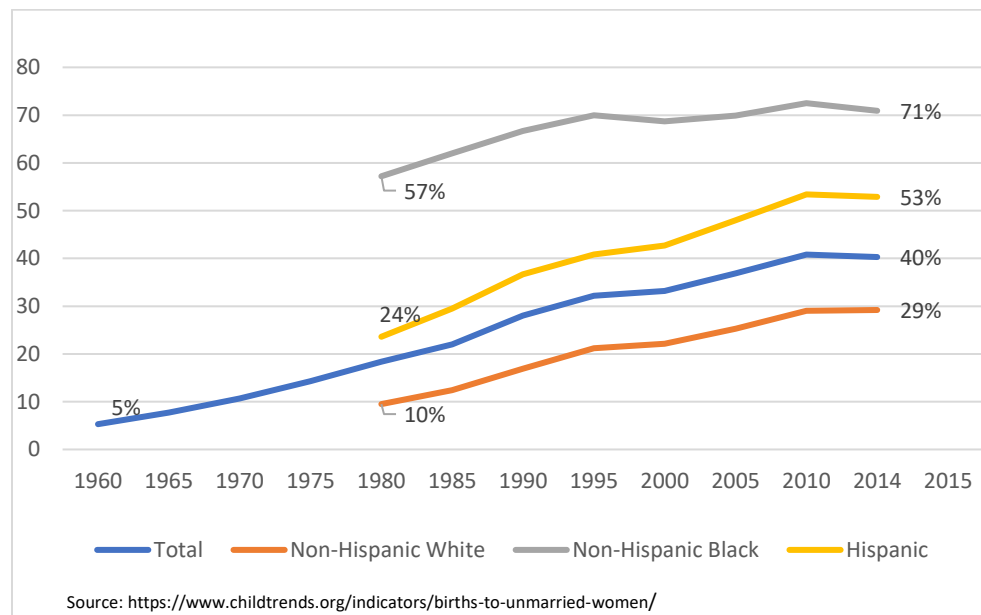


Figure 7: Percentage of All Births to Unmarried Women in the U.S., by Race/Ethnicity

Education

Among all those enrolled in education, Hispanics in West Michigan are more likely to be enrolled in elementary and high school, but less likely to be enrolled in college than the Non-Hispanic population. While 77.7% are enrolled in Elementary/High School, only 15.6% of Hispanics in West Michigan are enrolled in college, a significantly lower percentage than the Non-Hispanics. 40% of Hispanics have less than a high school education and only 12% hold a bachelor's degree.

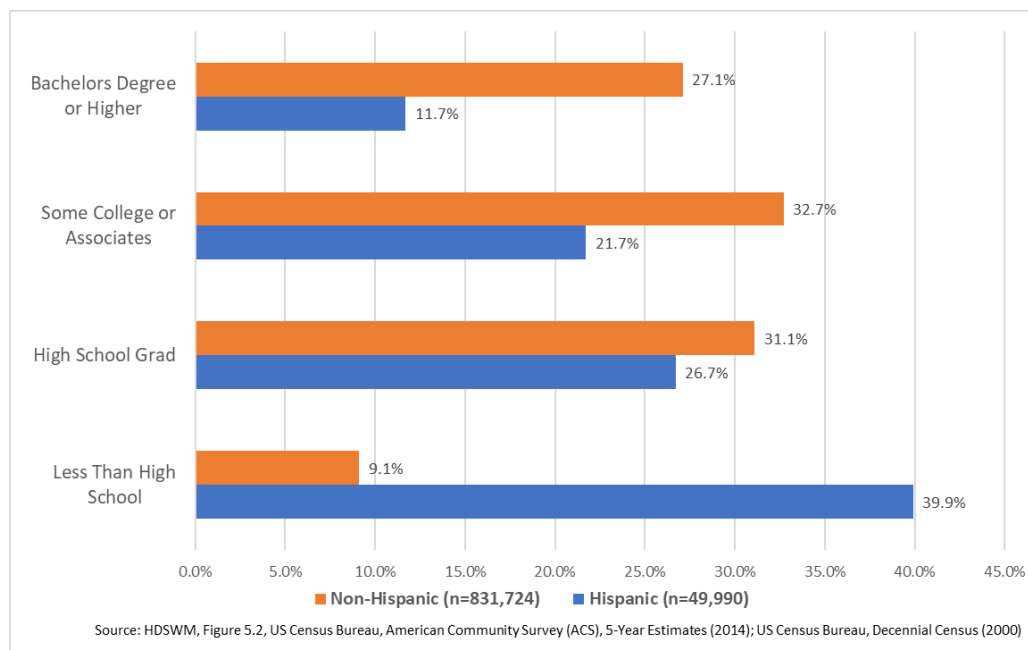


Figure 8: Educational Attainment for Hispanics and Non-Hispanics (25 years and over) in West Michigan (2014)

Figure 8 shows that the overall graduation rates of Hispanics 25 years and older in West Michigan is significantly lower than that of their non-Hispanic counterparts. The rate of absenteeism of Hispanics is much higher than that of white students.²⁰ Hispanics in West Michigan are less likely than non-Hispanics to have a bachelor's degree (or higher), some college or associates degree, or a high school diploma.

Progress in educational attainment has been made since 2000. Figure 9 shows that the number of Hispanics who have graduated from college, attended some college, and graduated from

²⁰ *Hispanic Demographic Study of West Michigan*, Appendix 5.6, 35.

high school have all increased substantially. These percentage increases are greater than the overall population growth rate of 41.9% for those aged 18 – 64 from 2000-2014.²¹ The number of Hispanics attaining a bachelor's degree has grown by nearly three times the growth rate of the overall population.

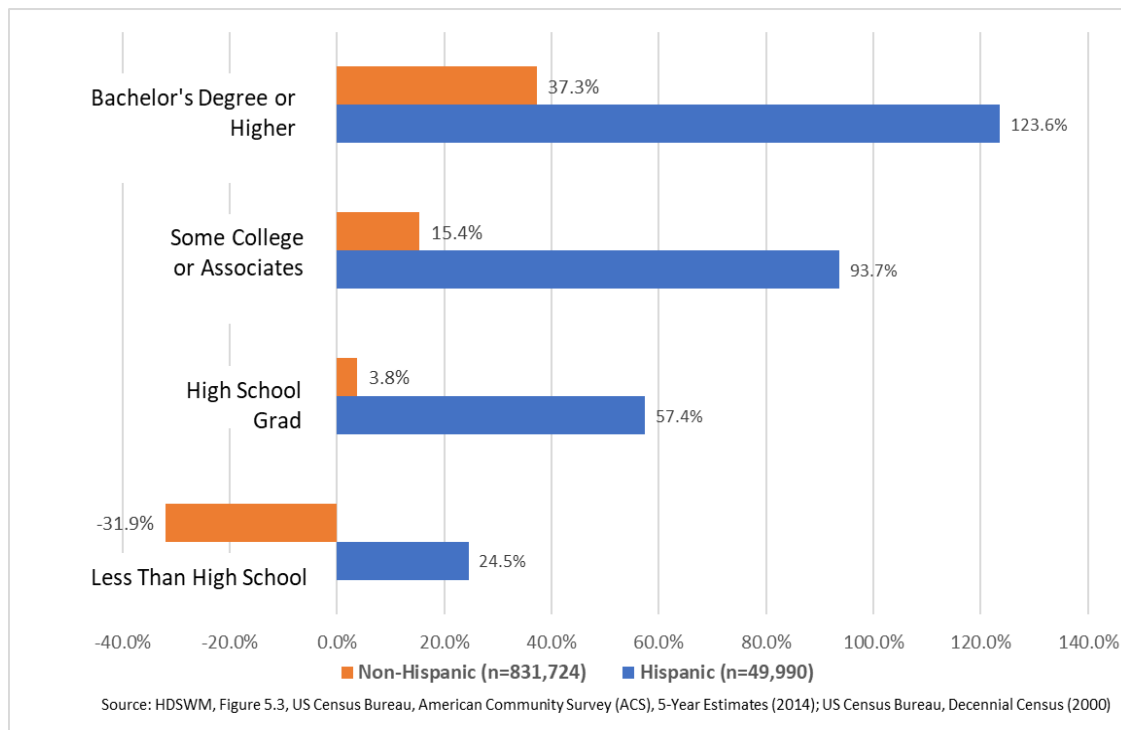
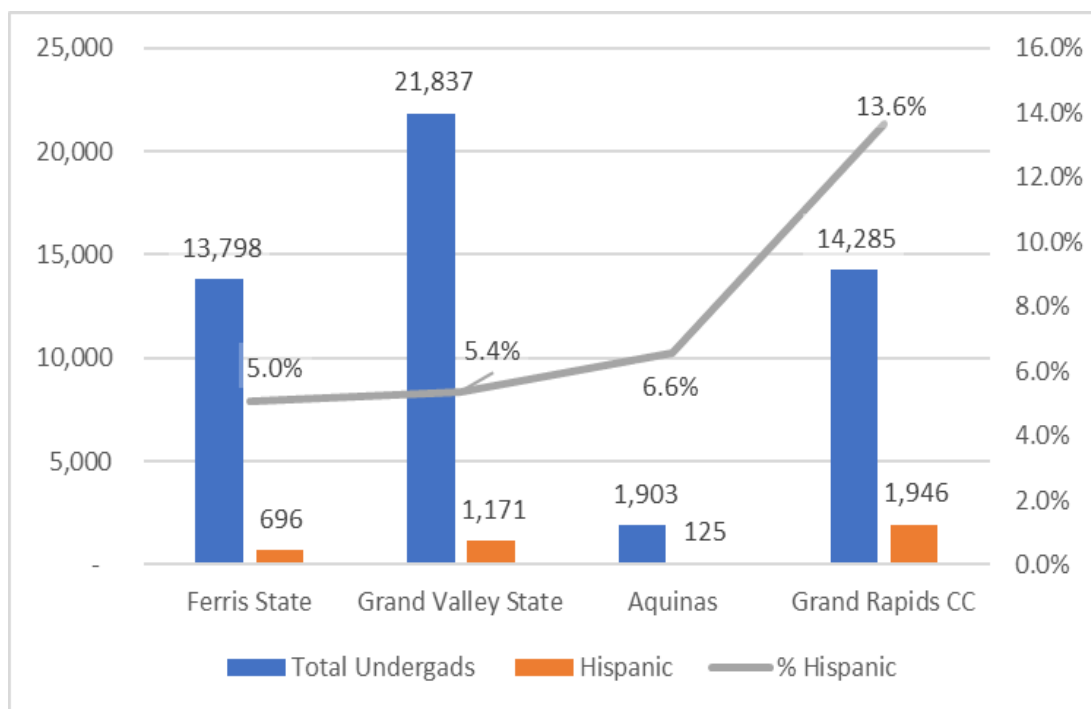


Figure 9: Percent Change from 2000-2014 in Educational Attainment

Among major institutions of undergraduate study in West Michigan, Grand Rapids Community College has both the highest number and percentage of Hispanic students enrolled for the 2017-18 school year. Figure 10 shows the total number of undergraduate students, number of Hispanic students, and percentage of Hispanic Students among the three largest public institutions and Aquinas College, the only Catholic college in the Diocese. The institutions with largest numbers and percentages of Hispanics tend to be financially accessible and in urban settings.

²¹ *Hispanic Demographic Study of West Michigan*, Figure 2.2, 9.



*Figure 10: Enrollment Statistics for the 2017-18
School Year West Michigan Undergraduate Institutions²²*

On the other hand, 40% of the Hispanic adult population has not completed high school, which impacts the way parents may encourage and are able to assist their children to complete high school and to go on to higher education. According to a spokesperson for Grand Rapids Public Schools, public school enrollment has decreased, apparently due to immigration issues and lack of affordable housing options for lower income families.²³

Notable also is the fact that even though there are fewer females in the population overall, there are more females than males who have attended college. The percentage of Hispanic female and male college graduates is 55% and 45%, respectively.

In the Catholic schools in the Diocese, the number of Hispanic students has grown significantly in the last seven years, from 341 to 637 students, who now represent 11.4% of student

²² Sources: Ferris State University. (2017, September). University's Fall Enrollment Tops 13,000, Including Nearly 10,000 on Main Campus. In *News*. Retrieved from <https://www.ferris.edu/HTMLS/news/archive/2017/september/enrollment.htm>, Grand Valley State University. (2017, October 2). Fall 2017 Enrollment. In *GVSU Quick Facts*. Retrieved from https://reports.ia.gvsu.edu/quick_2017_02OCT17.html, Grand Rapids Community College Board of Trustees. (2017). Fall 2017 Enrollment Report. In *Enrollment Report*. Retrieved from <https://cms.grcc.edu/sites/default/files/docs/irp/Fall%202017%20BOT%20Enrollment%20Report.pdf>, and correspondence with Aquinas College.

²³ Annual Statistical Report – Office of Catholic Schools of the Diocese of Grand Rapids.

population. Figure 11 presents the steady increase in the percentage of Hispanic students in diocesan schools, and Figure 12 presents the distribution of students across diocesan schools during the 2016-2017 school year.

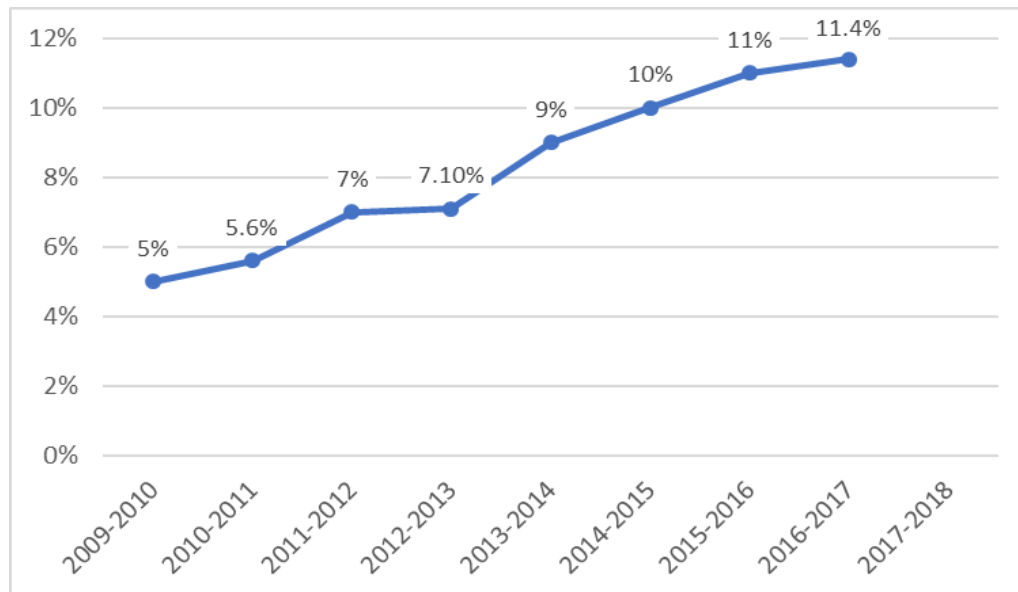


Figure 11: Percentage of Hispanic Students in Diocesan Schools from 2009 to 2017

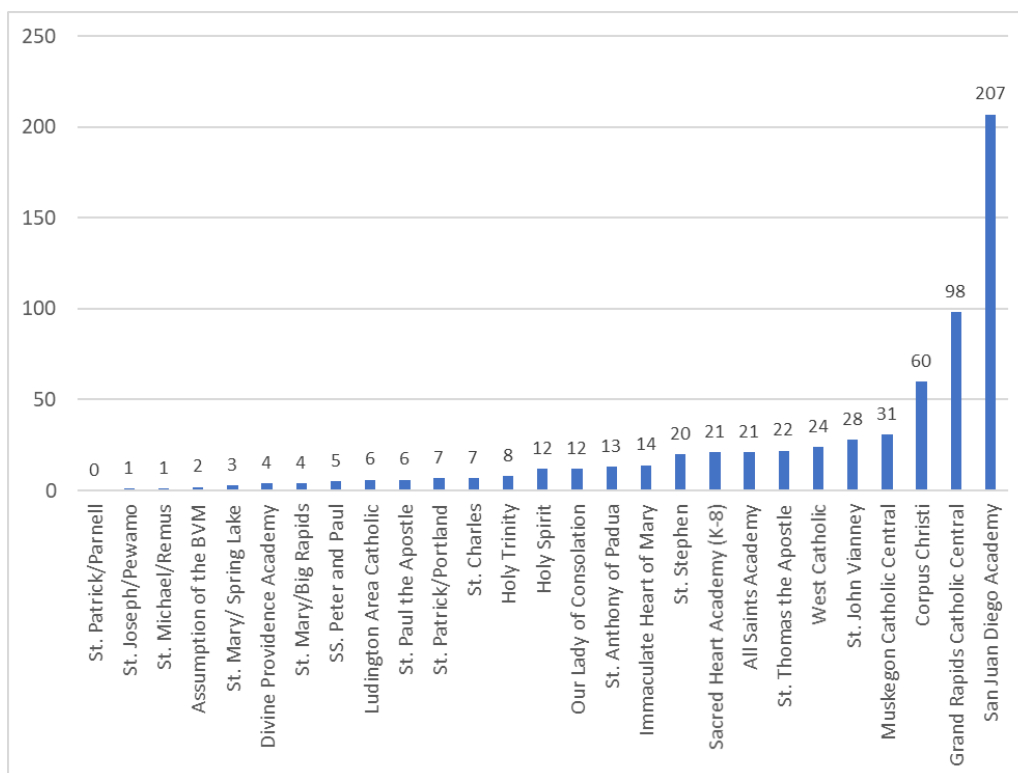


Figure 12: Distribution of Hispanic Students in Catholic Schools during the 2016-2017 School Year

i *English Proficiency*

Approximately 40% of the Hispanic 3rd grade population is proficient in English language arts, compared to 65 % of the non-Hispanic population.

More than half of all Hispanics across West Michigan speak Spanish at home, with Spanish being spoken at home by 59.8% of Hispanics across the Diocese and 67.2% of Hispanics in Kent County. Figure 13 shows the percentages of Hispanic individuals who speak only English at home, and the English abilities of those who speak Spanish at home across West Michigan.

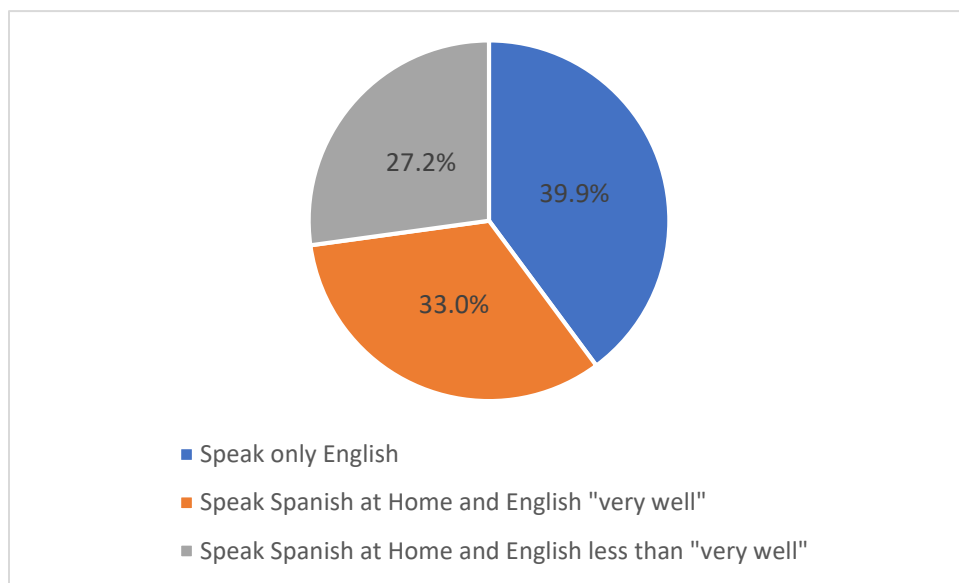


Figure 13: Language Spoken at Home and English Fluency across West Michigan²⁴

Income

Per-capita income for Hispanics living in West Michigan is considerably less than that of non-Hispanics as shown by Figure 14. Per-capita income for all populations failed to keep pace with the 42% increase in cost of goods between 2000 and 2014, but Hispanics experienced the greatest decrease in per-capita purchasing power over this period. While the Great Recession has

²⁴ U.S. Census Bureau (2012-2016). Language Spoken at Home by Ability to Speak English for the Population 5 Years and Over (Hispanic or Latino) American Community Survey 5-year estimates. Retrieved from https://censusreporter.org/data/table/?table=B16006&geo_ids=05000US26081,05000US26127,05000US26067,05000US26085,05000US26117,05000US26121,05000US26107,05000US26123,05000US26133,05000US26139,05000US26105&primary_geo_id=05000US2608

negatively impacted wages across the board, which have failed to keep pace with inflation, many Hispanics have been particularly affected over this period because of more aggressive immigration enforcement and status verification by employers.

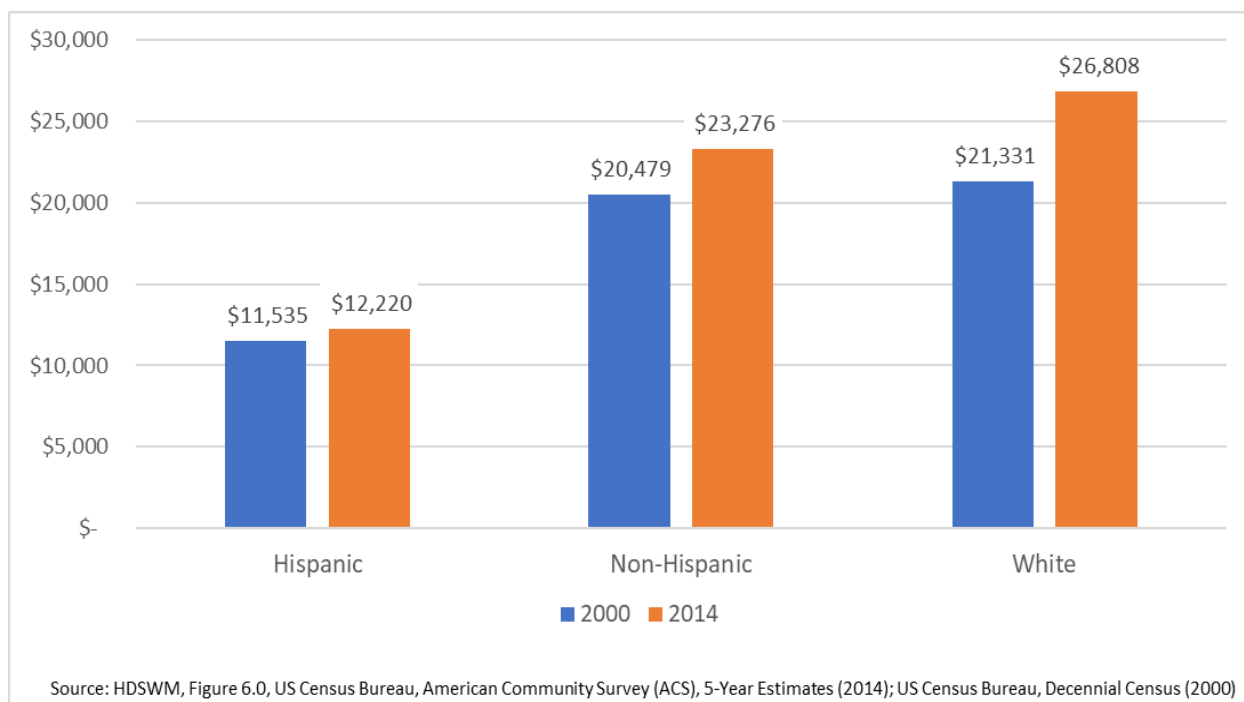


Figure 14: Per Capita Income (Current Dollars)

The total household income over the same period shows that the percentage of Hispanic households making more than \$60,000 per year has grown by 6% to 28%. On the other hand, the percentage of households making less than \$15,000 per year grew from 1% to 16% of all households.²⁵ As with the data on educational attainment, this data shows that some Hispanic families have seen their fortunes improve despite average trends across the Hispanic population.

Labor Force

The Hispanic labor force has grown by 52 percent in West Michigan from 2000 to 2014. Labor force participation for all Hispanics 16 years and older increased from 76.6% to 79.7% during this period. Despite increased labor force participation, the number of unemployed

²⁵ *Hispanic Demographic Analysis*, Figure 6.1, 18.

Hispanics nearly doubled since 2000. The percent of Hispanic unemployed increased from 9.3% in 2000 to 11.9% in 2014 across West Michigan.

Hispanics in West Michigan are most likely to work in “production, transportation and material moving” jobs (32%) followed by “service” jobs (20%). Hispanics are less than half as likely as non-hispanics to hold “management, business, science, and arts” professions.

Approximately 17,600 migrant and seasonal farmworkers came to West Michigan in 2013, which is a slight decrease of 1,200 from a previous survey in 2006. Although this count does not distinguish between Hispanics and non-Hispanics, anecdotal experience suggests the vast majority of these workers are Hispanic. Therefore, we assume that around 10 to 15% of the total Hispanic population in West Michigan are migrant and seasonal agricultural workers.

Agriculture

The history of Hispanic immigration in the US is closely connected with the labor-intensive farm work that required the passage of the Immigration Act of 1917 and the first formal labor agreement between United States and Mexico. This was followed by the Bracero Program in 1942 that supported growers who could not find the needed labor due to the thousands of Americans serving in wars abroad. “Through this dependence on a cheap but fairly reliable labor force, the US saw an increase in the number of workers coming in the country, with government officials often turning a blind eye to those who were undocumented”²⁶ (“Farmworkers in Michigan”, The Julian Samora Research Institute, August 2017).

Despite the decrease in migrant workers in West Michigan in recent years, there has been a significant increase in seasonal workers. This shift might mean that more migrant families are settling down in the state and continuing to do farm work. It could also show that more families are entering this labor force, possibly due to the effects of the recent US immigration enforcement policies.

The agricultural industry contributes with \$102.2 billion to the state’s economy and accounts for 22 percent of the state’s employment.²⁷ “The economic benefits from the labor of farmworkers have a profound impact on the lives of every American, not just because they plant,

²⁶ Lewis, B., Martinez, R., & Coronado, J. D. (2017). Farmworkers in Michigan. In *Research Report No. 59* (p. 5). East Lansing, MI: Michigan State University: University Outreach and Engagement Julian Samora Research Institute.

²⁷ Michigan’s Department of Agriculture and Rural Development, 2017.

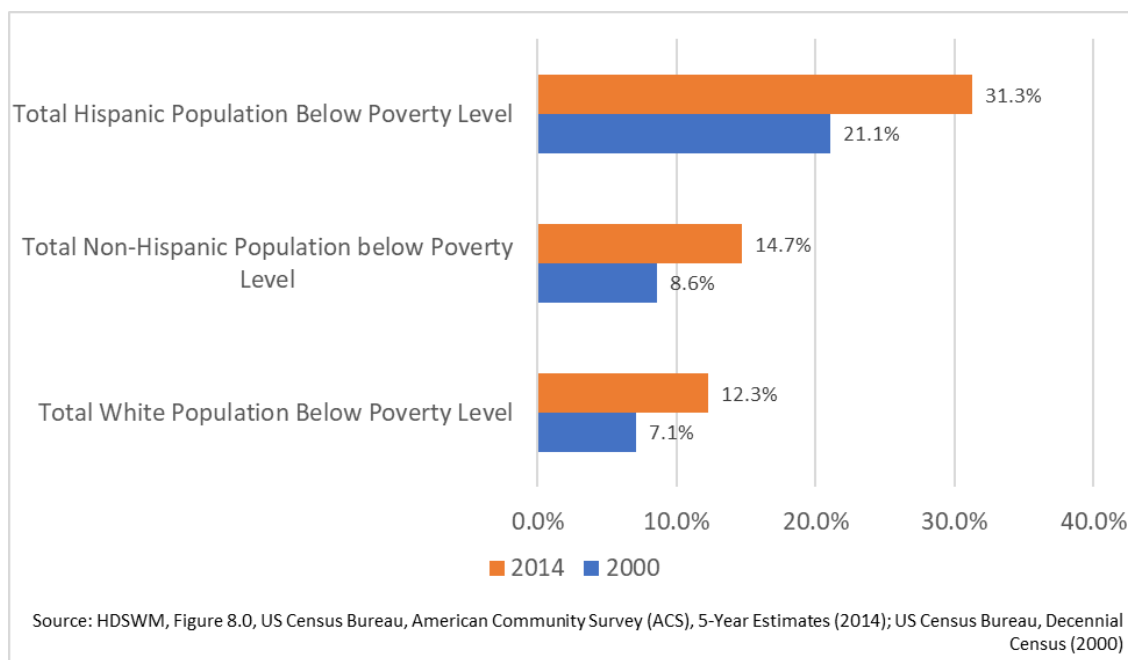
harvest, and pack the agricultural products consumed by American families, but because they contribute to the sustainability of the nation's food systems.”²⁸

Despite the benefits their hard work brings to the community in general, the working and living conditions of these workers are often considered deplorable. Their hourly wage is, on average, 55% of the state minimum wage. The average farmworker family includes five persons and their income ranges from \$12,000 to 16,000, well below the federal poverty level.

Some of the factors that impact the health and quality of life of the migrant families in our Diocese are: poor accommodations; the physical environment (sun, heat, rain, dust); the constant exposure to chemicals in pesticides; lack of proper sanitation; food insecurity; and limited access to health and mental care.

Poverty

Hispanics in West Michigan are disproportionately affected by poverty, particularly children and single headed households. Figure 15 shows that the percentage of the Hispanic population living in poverty has increased by 10% to 31% from 2000 to 2014. Hispanics are twice as likely to live in poverty as all non-Hispanics.



²⁸ Lewis, B., Martinez, R., & Coronado, J. D. (2017), pg. 5.

Figure 15: Percent of Population Living Below Poverty Level in West Michigan

While the greatest number of Hispanics living below the poverty level are located around West Michigan's more densely populated urban areas, Hispanics in rural and less populated communities often experience higher rates of poverty.²⁹

Poverty, income and education are directly linked and need to be seen integrally.

Pastoral Reality

It is estimated that 61% of the nearly 110,000 Latinos in West Michigan, or approximately 67,100, would self-identify as Catholics. Dr. Luis Lugo provides this estimate by looking at trends in religious affiliation according to countries of origin in the US and specifically in the Midwest. Since nearly three-quarters of Hispanics in West Michigan are of Mexican descent and Mexicans in the Midwest identify as 67% Catholic, this suggests that a majority of the overall Latino population in West Michigan would identify as Catholic. Survey findings also show that Latinos in the Midwest are less Protestant than in other regions. In West Michigan, Dr. Lugo estimates that Protestants are approximately 16% of the Hispanic population and 17% of Hispanics are unaffiliated.³⁰ Figure 16 shows the estimated percentages of religious affiliation among Hispanics in West Michigan.

²⁹ *Hispanic Demographic Analysis*, Figure 8.2, 22.

³⁰ *Hispanic Demographic Analysis*, Appendix 9, 40-2.

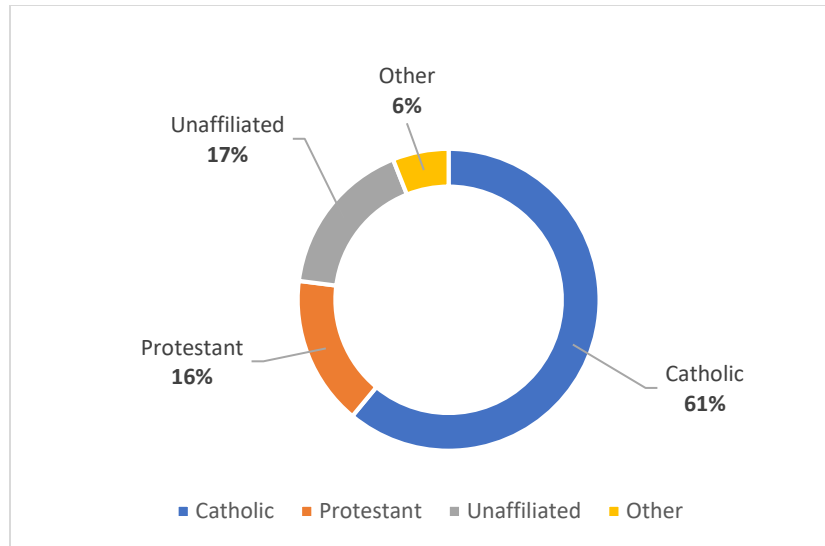


Figure 16: Estimate Percentages of Hispanic Religious Affiliation in West Michigan

Diocesan Demographics

There are 81 total parishes in the Diocese, and Figure 17 shows the distribution of parishes that offer various forms of Hispanic ministry.

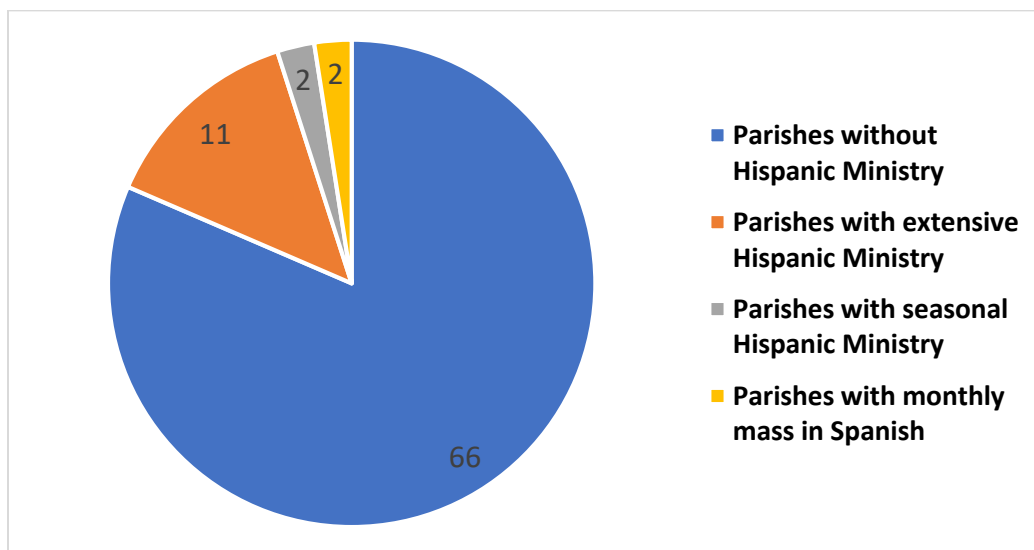
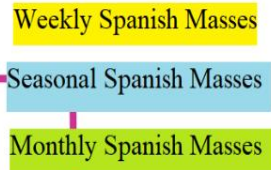


Figure 17: Number of Parishes with Hispanic Ministry

Figure 18 shows the locations of these parishes across the diocesan deaneries.

Parishes by Deanery



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lists the 11 parishes with Hispanic ministry that offer at least one weekend Mass celebrated in Spanish. Two additional parishes have monthly Masses celebrated in Spanish and two others provide seasonal Masses in Spanish to the migrant community.

Table 4: Parishes Offering Sunday Masses Weekly, Seasonally, and Monthly

	Total Sunday Masses	Sunday Spanish Masses	Sunday Bilingual Masses
Cathedral of St Andrew	5	1	0
Holy Name of Jesus - GR	4	2	0
Our Lady of Sorrows - GR	3	1	0
SS Peter and Paul - Ionia	4	1	0
St. Bartholomew - Newaygo	3	1	0
St. Francis de Sales - Holland	4	1	0
St. Francis Xavier -Our Lady of Guadalupe- GR	4	2	0
St. Gregory-Our Lady of Fatima - Hart	3	1	0
St. Joseph the Worker - GR	3	3	0
St. Mary - GR	3	1	0
St. Mary IC - Muskegon	6	2	0
<i>Seasonal Sunday Masses in Spanish</i>			
St. Joseph Wright	3*	1	0
St. Patrick-St. Anthony - Grand Haven	4*	1	0
<i>Monthly Sunday Masses in Spanish</i>			
St. Agnes - Marion	2*	1	0
St. Joseph Pewamo	2*	1	0

**On weekends with Masses in Spanish*

There are 29 priests in the Diocese who can preside at Mass in Spanish, of whom 18 can comfortably preach in Spanish, out of a total of 103 priests in the Diocese. Of these 18 priests

comfortable preaching in Spanish, two belong to an American religious order and two others are ministering here temporarily from South America.

There are currently two women religious assigned to full-time Hispanic ministry representing the Consolata Missionaries and the Sisters of the Charity of the Incarnate Word, San Antonio. In addition, there are Spanish-speaking sisters among the Dominicans, Franciscan Sisters of the Eucharist, and Trinitarians of Mary who serve in various ministries in the Diocese.

A 2017 survey of diocesan seminarians in theology indicated that about a quarter felt they could preach in Spanish and half felt they could preside in Spanish upon ordination. The seminarians requested more immersion experiences, including opportunities to minister among migrant farmworkers, and ongoing support in their study of Spanish.

The Diocese is also blessed to have many bilingual lay staff members who minister alongside clergy and consecrated religious. Effective ministry includes a variety of roles, from the parish secretary who provides a warm welcome and timely assistance to people who call or visit inquiring about parish services to the director of religious education, who designs lessons and gathers teachers who can teach the Faith attentive to the lived experiences and needs of the people.

Table 5 provides a provisional tally of the number of fulltime equivalent (FTE) ministers at parishes with extensive Hispanic ministry who speak Spanish, distinguishing between those who are fully bicultural³¹ and bilingual³², and those who are only bilingual. These counts include both priests and lay employees of the parishes but exclude religious directly employed by the Diocese (Spring 2018).

Table 5: Provisional Numbers of Fulltime Equivalent Bilingual and Bilingual / Bicultural Ministers

Parish	Number Bilingual & Bicultural Ministers	Number of Bilingual but not Bicultural Ministers
Cathedral of St Andrew	.5	1
Holy Name of Jesus - GR	3.5	1
Our Lady of Sorrows - GR	.5	1
SS Peter and Paul - Ionia	1*	0
St. Bartholomew - Newaygo	0	0

³¹ Bicultural means that you understand the culture mores of two societies, their cultures, and do not put yourself in a judgment position about either of them. Bilingual people are not necessarily bicultural. Bilingual means that you can speak two languages almost equally well. Denlinger, Paul. "Does being bilingual mean automatically being bicultural?", Quora, 5 Jan. 2017, www.quora.com/Does-being-bilingual-mean-automatically-being-bicultural.

St. Francis de Sales - Holland	3	2
St. Francis Xavier -Our Lady of Guadalupe- GR	3	0
St. Gregory-Our Lady of Fatima - Hart	0	1
St. Joseph the Worker - GR	2.5	1
St. Mary - GR	1.5	1
St. Mary IC - Muskegon	1	1

*minister is a fluent and fully enculturated Hispanic, but not English-speaking.

Table 6 presents the total number of registered parishioners, an estimated percentage of Hispanic registrations among all registered parishioners, and the resulting number of estimated registered Hispanic parishioners in parishes with Hispanic Ministry. These estimates were reported by each parish, and different staff members used different methods to produce their estimates, so the precision varies between parishes. According to this data, there are approximately 10,000 registered parishioners who are Hispanic among the eleven parishes with Hispanic ministry.

Table 6: Registrations at Parishes with Hispanic Ministry in 2016

	Registered Individuals 2016	Est. Hispanic Individuals	% Hispanic Registrations
Cathedral of St. Andrew	1131	338	29.9%
Holy Name of Jesus -GR	2099	1679	80.0%
Our Lady of Sorrows	1100	880	80.0%
SS Peter and Paul - Ionia	2786	519	18.6%
St. Bartholomew - Newaygo	1368	40	2.9%
St. Francis de Sales - Holland	3945	2367	60.0%
St. Francis Xavier/Our Lady of Guadalupe - GR	1769	1592	90.0%
St. Gregory-Our Lady of Fatima - Hart	735	294	40.0%
St. Joseph the Worker - GR	1200	1188	99.0%
St. Joseph Wright	928	16	1.7%
St. Mary - GR	1806	722	40.0%
St. Patrick-St. Anthony - Grand Haven	4227	75	1.8%

St. Mary IC - Muskegon*

1325

*Data not provided

Totals:

24419

9887

40.5%

Parish registrations are not the best indicator of Hispanic involvement because many Hispanics are not registered in their parishes. Many are not accustomed to registering and/or they do not wish to register if they are undocumented.

Another indicator of Hispanic involvement is the annual counts of Mass attendance that each parish reports during the month of October.

Figure 19 shows that Mass attendance between 2010 and 2016 at Spanish Masses has not grown and shows a slight down trend. Overall Mass attendance at these parishes has dropped nearly 20%. These trends are in contrast with the ongoing growth of the population in West Michigan.

A number of factors could be affecting the attendance in these parishes, such as economic changes in the neighborhoods, age of parishioners and difficulties in transportation. Many undocumented Hispanics have also reported increased risks associated with traveling and avoid going out.

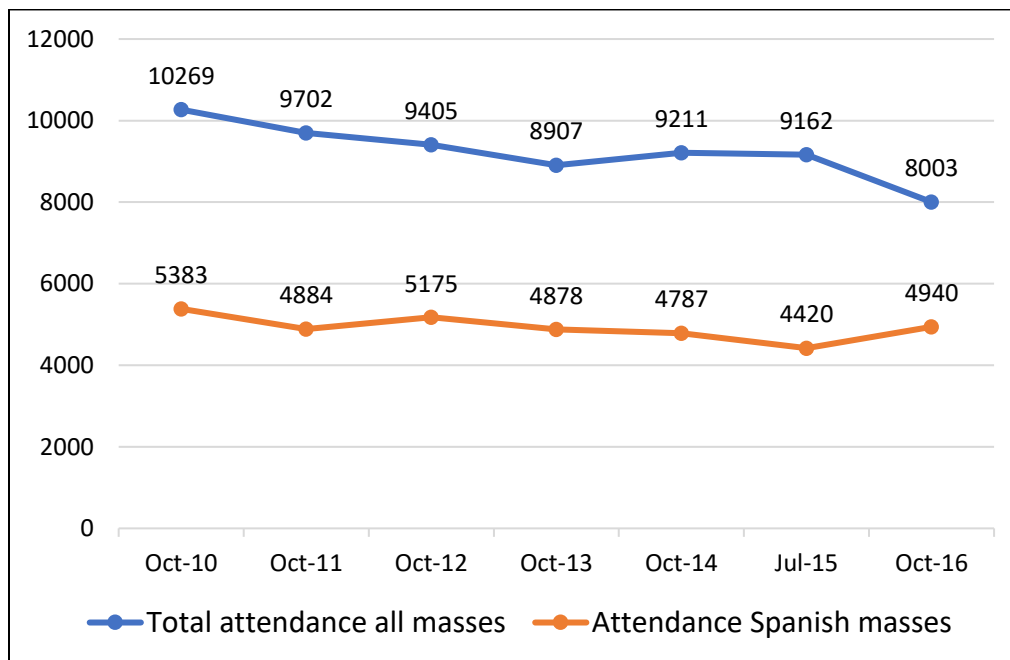


Figure 19: Mass Attendance at Parishes with Hispanic Ministries

Despite the region's population growth, Figure 20 shows that the number of infant baptisms, first communions, and marriages has gone down over the past 10 years. The only exception to these trends is a slight increase in the number of confirmations between 2013 and 2017.

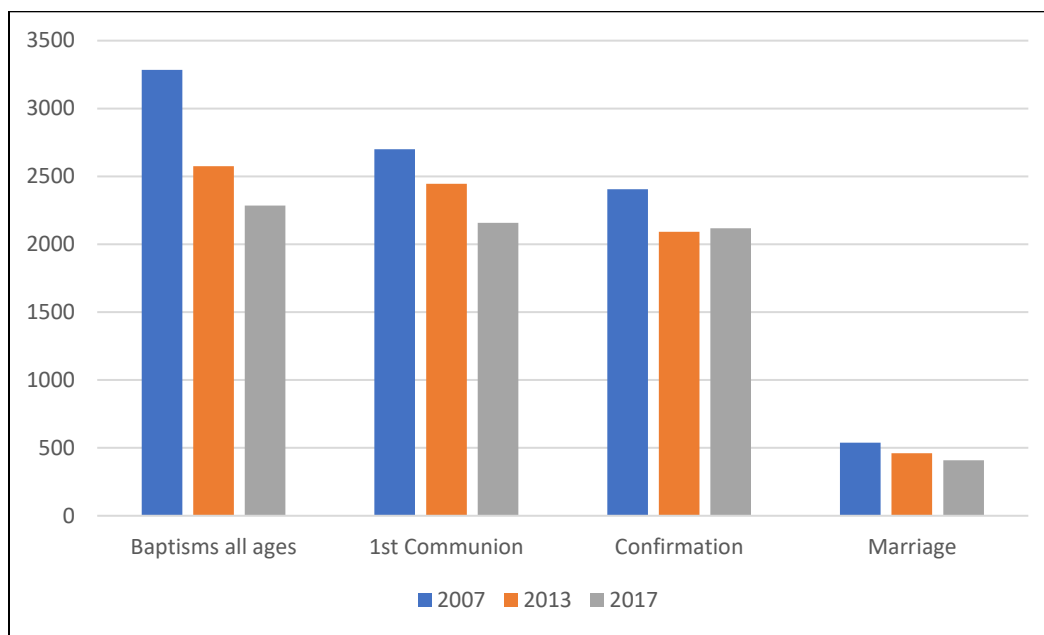


Figure 20: Total Number of Sacraments in the Diocese of Grand Rapids

Figure 21 breaks out the number of sacraments at parishes with Hispanic ministry relative to the total number of sacraments in 2017. These numbers do not distinguish between Hispanics and non-Hispanics. Many non-Hispanics may receive sacraments at Churches with Hispanic ministry while many Hispanics may receive their sacraments at parishes without Mass offered in Spanish. Figure 21 does show that parishes with Hispanic ministry tend to celebrate a far greater percentage of Baptisms and First Communions relative to marriages.

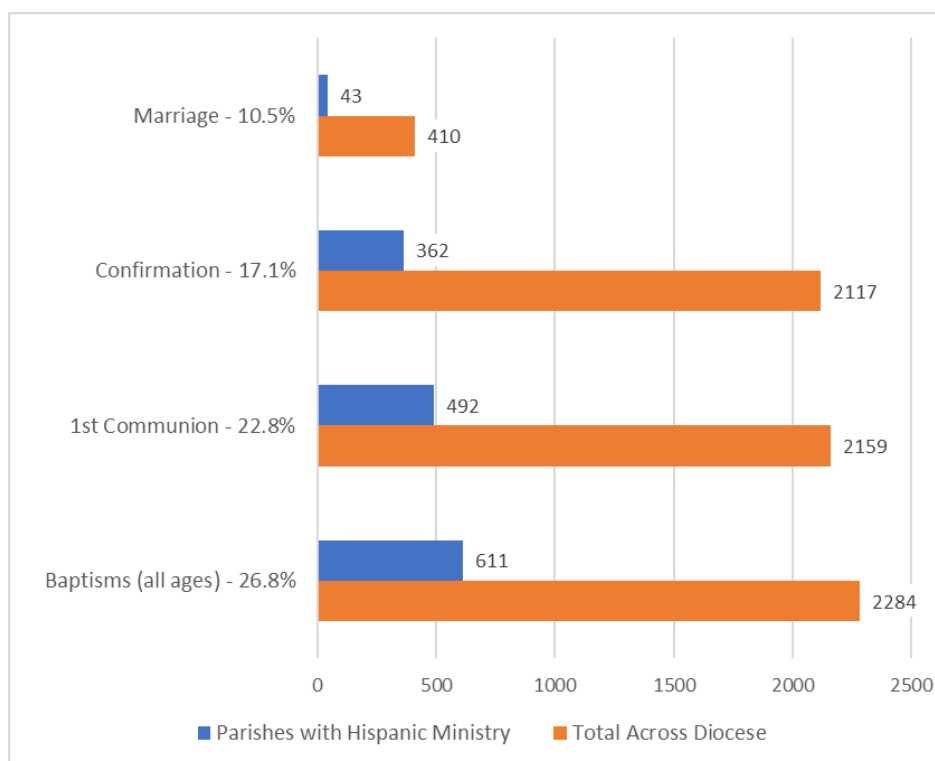


Figure 21: Total Number of Sacraments in Parishes with Hispanic Ministry and in the Diocese

Faith Formation

Currently 1,600 Hispanic Catholics are enrolled in faith formation programs. However, roughly 22,000 Hispanic Catholic youth (age 5-17) in the Diocese are not enrolled. From 2015 to 2016 participation in religious education programs has decreased.

In the spectrum of programs for adult faith formation, there are numerous opportunities provided by the Diocese including the Catholic Information Center programs in English and Spanish, the annual Catechetical conference, the Crossroads conference, Men's and Women's conferences and several others. However, the Rite of Christian Initiation of Adults (RCIA), which is considered the model of all catechesis in the church, might not be accessible to all Latinos. Many Hispanics need RCIA to complete the sacraments of initiation. While three of the parishes with some Hispanic ministry do not offer the RCIA in Spanish, four of these parishes report that 80% of their RCIA participants are Latino. This fact generates a concern about whether we are serving all adult Hispanics from our parishes who want to become Catholic.

Faith formation for Hispanics is a challenge due to the fact that many students tend to participate only when they are about to receive a sacrament. Hispanic cultures primarily focus on

sacramental preparation (immediate catechesis) vs ongoing formation. There is less interest in taking a systematic approach to learning the faith. Approximately 75% of the faith formation programs in the parishes with Hispanic ministry are offered by the parish using hired employees, or the Diocese through the regional coordinators. Between 60% to 80% of the parishes with Hispanic ministry offer RCIA.

Perspectives on Youth Ministry

Youth ministry programs are offered in four of the eleven parishes that provide Hispanic Ministry in the Diocese. Two of these parishes have paid youth ministry staff and the others are run by parish volunteers. In 2017, there were 91 *Quinceañeras* celebrated in the diocese, in which all parishes with Hispanic Ministry participated.

The Diocesan report for the Synod on *Young People, Faith, and Vocational Discernment* includes data from an online and an in-person survey of the Hispanic youth in our parishes. They collected a total of 103 responses from young people and parents, 60% online and 40% in-person. The majority of the online respondents were from Kent County. Therefore, the results of these surveys may not adequately describe the realities and aspirations of Hispanic youth in rural settings.

1. The challenges identified by Hispanic young adults are of a social nature and involve school work, addiction to drugs and alcohol, pornography, peer pressure-sex, and stress. The younger Latinos (teenagers) show significant emotional concerns like relationships, loneliness, low self-esteem, insecurity, fear of parents' and relatives' deportation.
2. When asked what they want and expect from the Church, the young adults surveyed seem to look for spiritual support. Some things mentioned include: God's grace; an understanding that it is hard to stick to our faith; more spiritual retreats; engaging homilies; more opportunities to serve; and help building lasting relationships. The adolescents pointed out that they need more encouragement, leadership opportunities, more involvement in post-confirmation groups, mission trips, and help building a relationship with God.
3. Among the reasons given by young Catholics for drifting away from the church is the influence of parents who do not foster a connection with the Catholic faith. The young

adults on the other hand seem to be more critical of the Church's strict laws and requirements and hard stance on moral issues. Additionally, they criticize the quality of music, activities, and lack of personal experiences in our churches.

4. The groups express differing perspectives on the use of technology in the Church. Younger adolescents think it is a huge distractor and competes with faith when it is misused. However, the group of young adults would like to see more useful technology tools about religion being used in Church, while recognizing that there is too much criticism of the Catholic Church on social media, which makes them detached from our faith.
5. Only 18% of the respondents said that they attend Mass weekly and about 8% go only once a month. The others go only once or twice a year or did not answer the question at all.

Perspectives from Pastors and Parish Leadership

Surveys were distributed to priests and parish leaders to support the development of the Diocesan Pastoral Plan for Hispanic Ministry. Within the urban communities, pastors and parish leadership were asked to express their concerns and hopes for the Hispanic Community. Their responses included the following:

- Training in Hispanic ministry for all priests independently of the size of the Hispanic community in the parish.
- How to initiate Hispanic outreach, ministry and service to the increasing Latino populations in certain areas of the Diocese (Wyoming, Kentwood, Sparta, Alpine).
- How we can help people understand stewardship in support of their parishes and not only movements and how to align the two.
- The lack of sufficient Hispanic lay leaders and the need for lay leadership formation specific for Hispanics within the Diocese to support increased outreach and service.
- The parishes that already have an established ministry are facing the reality of how to better serve the community with more solid social services (counseling, immigration, health, education) and a more inclusive attention to children, avoiding exodus of Catholic families to other churches that offer such services.
- Concerns regarding services to second and third generation Hispanics, young professionals and the established Hispanic/Latino community.

Within the rural communities, the main concerns expressed are:

- Access to Masses and sacraments due to lack of Hispanic ministry within reasonable distance in the large rural areas of the Diocese.
- The need to view the Hispanic ministry as an opportunity rather than an inconvenience by the parishes.
- Limited resources and the economic disadvantages of the Hispanic community in rural areas.

Another perspective on leadership is the participation by Hispanic leaders in pastoral councils. Except for one parish that has a pastoral council comprised of 100% Hispanics, the overall representation is very limited, even in parishes that have a large Hispanic population. There is an average of 2-3 Hispanic members in parish councils among all parishes with Hispanic ministry.

Perspectives from Lay Leaders and Parish Communities

To support the development of the Pastoral Plan, a Diocesan Environmental Survey was created to gather information from parishioners in different settings. At the same time, the *V Encuentro* process convened discussion groups with leaders from the Diocese and distributed a separate set of survey questions.

The following basic concerns were identified:

- Family and Youth needs are universally seen as top concerns
- Social Justice and Immigration Concerns
- Migrant Ministry Needs
- Parish Integration

Intergenerational language and cultural differences between parents and children pose unique challenges. The fact that the children know English better causes parents to give them more independence when they are not yet ready for it, while requiring them to assume the role of translators. Mobile technologies introduce new challenges and dangers to youth. Lastly, parents find it difficult to educate the children in their faith and the Church is struggling to motivate the next generation about the importance and relevance of their faith.

The most mentioned social justice concern was exploitation and abuse of immigrants, mainly the undocumented, as well as domestic violence. Transportation is often mentioned as a barrier to Hispanic participation in the Church.

The specific concerns regarding the migrants in our Diocese are poverty and the centralization of social, pastoral and catechetical services. Both temporary and permanent immigrants identified the lack of acceptance and integration in the parishes as a main issue. They feel that their community is separate and parallel to the prevailing non-Hispanic community.

On the other hand, the Diocesan Environmental Survey was answered by participants in 11 parishes and a total of 749 surveys were collected. These are some of the highlights of the findings of the survey:

i *Spiritual Experiences in the Parish*

The great majority of respondents feel welcomed in their parishes. The majority that attend Mass, do so because of the spiritual connection to the word of the Gospel, and the sacrament of communion. They believe this is an essential part of their faith. 72% of respondents are satisfied or very satisfied with their spiritual experience in the parish. However, these respondents equate the spiritual services received at the parish only with the weekly Mass. There is not a connection to the other sacramental areas or other spiritual experiences. The comments reflect this fact, but also show the discontent experienced by several with the lack of formation programs, ministries and Catholic schools in their area.

ii *Services*

When asked about their experience with the services of the Diocese, we noticed a significant number of negative comments regarding staff and ministers of the parish who are perceived as unfriendly and unwelcoming. Also, many responded that they need more information about the services offered by the Diocese (Catholic Charities, pantry, prison and others) as well as better communication with the church and the ministries. Many showed an interest in knowing and doing more in the area of social justice in their communities.

Overview of Lay Movements and Popular Religiosity

The Diocese is blessed with several lay-led movements that are active at the parish level or across regions. Table 7 provides a snapshot of parish-based and diocesan-wide lay movements. These movements bring a lot of evangelical energy to the Diocese by deepening their participants'

commitment to the Church and her mission of going out to share the Gospel and put it into practice. They often develop organically and attract their own funding sources to sustain their work without relying on parish contributions. However, there are opportunities for these groups to improve their collaboration with each other and better align their programs and speakers with the pastoral priorities of the Diocese.

Table 7: Snapshot of Parish and Diocesan Lay Movements

Movement	Purpose	Location	Approx. Participants	Frequency
St. Andrew School of Evangelization	Conversion, formation, and evangelization	Holland	100	Weekly
Charismatic Prayer Groups	Prayer, praise, and service	Five groups at three parishes	50-200 per group	Weekly
Cursillo Retreats and Reunions	Retreats and monthly reunions to deepen conversion and give witness to Christian life	Diocesan Wide	25 men / 25 women each retreat plus hundreds of alumni and leaders	Annual retreat plus monthly meetings
Marriage Encounter	Strengthening marriages and family through communication and prayer	Diocesan Wide	15-25 new couples each retreat plus hundreds of alumni and leaders	3-4 Encounters per year plus monthly gatherings
Knights of Columbus	Fraternal organization to promote education, charity, and service to the Church.	Muskegon & Grand Rapids	5-20 per group	Monthly
Guadalupanas	Leading devotions to O.L. of Guadalupe, serving parishes, and visits to the sick.	Holland & Wyoming	20 – 50 per group	Monthly
Small Christian Communities	Reflection on the Word of God to illuminate and act upon reality.	Holland, Muskegon & Grand Rapids	8-12 per group	Weekly

The Hispanic community of West Michigan is made up of immigrants from many different countries, and even from distinctive regions within the same country, alongside those born in the United States. These communities bring a rich variety of devotional practices from their unique communities across Latin America.

Table 8 lists some of the important feast days and describes how they are celebrated among Hispanics within the Diocese. These celebrations connect the people with others from their country or region of origin and express their spirituality.

Table 8: Major Feast and Expressions of Popular Religiosity among Hispanic Communities

Feast Day	Season	Practices & Comments
Our Lady of Guadalupe	December 12	Novenas, mañanitas, and feast day celebrations with matachines, baile folklórico, and dramas.
Advent/Christmas	December	Posadas & pastorelas recounting the journey to Bethlehem and the humble birth of Jesus
Cristo Negro de Esquipulas	January 15	Venerated by many from Central America, especially Guatemala
Nuestra Señora de San Juan de los Lagos	February	Venerated by many from Jalisco and Texas
Our Lady of Alta Gracia	January 21	Novenas and celebrations for the Patroness of the Dominican Republic
Lent / Triduum	Late winter/early spring	Stations of the Cross, Seven Last Words, Passion Dramas, and Good Friday processions (Vía Crucis, Drama de la Pasión and Procesión del Santo Entierro)
Nativity of Mary	September 8	Special veneration by many from Oaxaca, Mexico
Our Lady of Charity / La Virgen de la Caridad del Cobre	September 8	Novenas and celebrations for the Patroness of Cuba
Our Lady of the Rosary	October 7	Patroness of Guatemala
Day of the Dead	October 31 - November 2	Mexican and Central American communities set up an altar of remembrance to honor their dead.
Our Lady of Divine Providence	November 19	Novenas and celebrations for the Patroness of Puerto Rico

Hispanic Catholics also celebrate their culture through annual parish festivals. Though they require significant planning efforts, these festivals help raise much-needed funds to sustain the parishes and engage the parish community. These festivals also showcase traditional music

and food to the broader community. Table 9 lists parishes that have festivals and the weekend on which they are normally scheduled.

Table 9: List of Parish Festivals and Typical Dates

Parish	Date
Holy Name of Jesus	Late June
St. Joseph the Worker	1 st Weekend of August
St Francis Xavier and the Shrine of Our Lady of Guadalupe	3 rd Weekend of August
Our Lady of Sorrows	Last Weekend of July
St. Mary's, Grand Rapids	2 nd Weekend of August
Sts. Peter and Paul, Ionia	September
St. Mary's, Muskegon	September

Overview of Migrant Ministry

Hispanic ministry in the Diocese began as a special ministry to migrants, and the Diocese continues to invest heavily in Migrant Ministry.

Parishes in the cities of Grand Rapids, Muskegon, Hart, and Ionia serve the migrant population by providing proper preparation for the sacraments; coordinating prayer groups and novenas during the month of August; and creating connections between the migrants and the parish communities through joint meals, social and evangelization opportunities.

The Migrant Ministry in the Diocese has three regional coordinators who oversee the following areas:

- North Deanery – Sr. Guadalupe Moreno³³
- West Deanery – Sr. Maricela Martinez
- Grand Rapids North Deanery – Sr. Trinidad Duque³⁴

Every year the Diocese hosts three seasonal priests coming mostly from Latin America countries to work in the migrant ministry, with commitments varying between one and three months. Ottawa and Muskegon counties share one of these priests depending on the needs of the

³³ At the time of the publication of the plan, Sr. Guadalupe was part of the Hispanic Ministry team but has since left the position. This deanery/ position remains vacant currently.

³⁴ At the time of the publication of the plan, Sr. Triny was part of the Hispanic Ministry team but has since left the position. This deanery/ position remains vacant currently.

farmworkers working on different crops at different times between June and September. In the Newaygo area, St. Bartholomew shares a seasonal priest with St. Gregory. Migrants in Ionia and Wright are served by another of the seasonal priests.

Outreach & Service

Following Christ’s teaching in Matthew 25, many parishes serve the various needs of the poor and vulnerable. Given the demographic trends identified in Sections 6 to 8 from the *2016 Hispanic Demographic Study of West Michigan*, the poor in need of assistance are disproportionately Hispanic.

Food and clothing pantries are available to families in several of the parishes in the Diocese (see figure 22). Beyond the services provided by the Diocesan parishes, other organizations provide legal, health, education, and basic services to migrants, immigrants, and low-income families. Parishes collaborate with and refer families to these organizations within the Diocese.

Family assistance to migrants is under the responsibility of the regional coordinators and done by groups of volunteers from the parishes, who reach out to the workers in the camps to learn about their concerns, assist the families in solving some of the issues, respond to their needs, and provide religious services.

Many parishes offer other ministries and services by volunteers or staff to serve other needs, including jail ministry, ESL, and citizenship classes.

Figure 22: Social Services Offered by Parishes with Hispanic Ministry

	FOOD PANTRY	OTHER
St. Patrick– Grand Haven	YES	
Our Lady of the Lake	YES	
St. Luke Parish - Allendale	YES	
St. Anthony – Grand Haven	YES	
St. Mary – Spring Lake	YES	Clothing center
St. Gregory - Hart	YES	
Loaves & Fishes – CCWM – Muskegon	YES	
St. Francis de Sales – Holland	YES	Home items, clothing center
St Mary Grand Rapids	YES	
Cathedral of St Andrew		Clothing center
Our Lady of Sorrows	YES	
Shrine of St Francis Xavier & Our Lady Guadalupe	YES	
Source: http://www.findafoodpantry.org/		



THEOLOGICAL REFLECTION



IV. Theological Reflection

V. You too go into my vineyard. Mt 20: 4

The Diocesan Pastoral Plan for Hispanic Ministry for the Diocese of Grand Rapids, Michigan takes its inspiration from the parable of the workers in the vineyard from the Gospel of Matthew (20: 1-16). Our theological reflection is developed by drawing on this biblical passage and placing emphases on the following: the initiative of God's call, our response, mission, mission field, the cost of conversion. We keep to the path of discipleship in an intimate relationship with God and our community. We begin the theological reflection with the complete text of the parable:

“The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, ‘You too go into my vineyard, and I will give you what is just.’ So they went off. [And] he went out again around noon, and around three o'clock, and did likewise.

Going out about five o'clock, he found others standing around, and said to them, ‘Why do you stand here idle all day?’ They answered, ‘Because no one has hired us.’ He said to them, ‘You too go into my vineyard.’

When it was evening the owner of the vineyard said to his foreman, ‘Summon the laborers and give them their pay, beginning with the last and ending with the first.’ When those who had started about five o'clock came, each received the usual daily wage.

So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.’

He said to one of them in reply, ‘My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? [Or] am I not free to do as I wish with my own money? Are you envious because I am generous?’

Thus, the last will be first, and the first will be last.”

The Initiative of God: The Call

We begin the reflection by highlighting the landowner’s going forth and the call: *“The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard” (Mt 20, 13).*

In the parable of the laborers in the vineyard, Jesus’ teaching about the kingdom of heaven begins by pointing out that the landowner went out to invite laborers to work in his vineyard. This call, or invitation, comes from God, who loves us completely, wants to have a personal relationship with us, and longs for us every minute of our lives. God continues calling us in different moments of our existence and invites us to give everything for the vineyard. The parable reminds us that God is the landowner and we are only workers in his vineyard. We are his partners who, encouraged by his invitation, accept his terms to work in his vineyard.

Firstly, the landowner, God the Father, seeks us out and calls us out of our everyday reality. This is perhaps the most fundamental expression of the Good News: God seeks us out! God invites all of us, no matter who we are, to a life of relationship with him as partners in his vineyard. Secondly, this generous invitation is continuous; God has never and will never stop calling us to himself.

The Pastoral Plan wishes to stir the people of God to a renewed awareness, a return to the essentials, and an awakening of the missionary obligation of all the baptized. To do this, it seeks to form pastoral ministers who, through fellowship in community, actively and genuinely participate in the mission entrusted to them by God. Like the laborers in the vineyard, the diocesan Hispanic community is invited to respond to the call in this moment in history in which we are summoned to God’s plan of salvation.

The principal agent of evangelization is the Holy Spirit. He is the protagonist of all evangelizing action, as he provides us with the impetus to plan, work and walk together united in one direction, coordinating and organizing standards, plans and actions. All of this will result in an organic and structured pastoral ministry in this Diocese, achieved by and for all people and pastoral organizations, each one with its own distinctiveness.

Agreement, Response and Commitment

“My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go” (Mt 20:13).

God’s accord with us is a just wage given to all who maintain friendship with Jesus. We are given the ability to experience the joy of being with him forever. The end-goal is living in the presence of the Kingdom of Heaven, transforming reality together to build a just, reconciled, and familial world. That is why it is urgent to respond to the first call even though one may feel the fatigue of the full day’s work. The new nature of man and woman is born out of love springing from our deepest desire to want happiness for others. God wants our happiness, and that is why he does not get tired of calling and seeking us out.

Although everyone who works in the vineyard receives the same wage, it is important to recognize that there is a difference between working since dawn and working only at the end of the day. We need to recognize the presence of God in our lives as there is nothing greater than a life forged in friendship with Jesus. Hence the wage is not based on what we believe we deserve, from our efforts, or on an ideology of overachievement; rather, it is the reward that God gives to the disciple who spends his or her day producing the best wine-joy, true joy that comes from an encounter with him, Lord and Master of all.

God will also call us to experience his friendship through the mission of sharing the Good News in different moments of our lives and in very different ways. Accordingly, whether someone is summoned at an early age or years later, it is always an opportunity to accept the call of Christ to evangelize and to be evangelized. The great joy that faith formation brings is for all people, from catechetical leaders to those who have recently come to the faith.

We must joyfully accept those who arrive late, those who have not heard the Word of God, those who have not been formed by it or do not accept its truth until later in their lives. In our communities, we must always be open to seeking out those who will come to celebrate with us the here and now of the Kingdom of God. This attitude proper to the “Church going out” (EG 19-23) is even more necessary if we allow Sacred Scripture to illuminate our current reality in the diocese. A missionary attitude puts into practice Jesus’ teachings to His disciples because *all* that has been given to us is *pure grace*, all that we receive is a gift from a generous God. It is a gift that no one deserves; we don’t earn it by ourselves, it is not a reward for our efforts, and it excludes no one.

Because of his generosity, God continues calling so that no one may be excluded from divine mercy. From this perspective, all that we do – our prayer and works of charity – are a genuine expression of a true response to the pure love of God.

Mission: Communion and Participation

The parable of “the workers in the vineyard” (Mt 20:1-16) reveals the reality of a God of love and relationship. Therefore, the teaching that Jesus offers about the Kingdom of Heaven is marked by communion, participation, and mission.

Communion and participation are highlighted in Hispanic Ministry at the Diocese through the work of the *Pastoral de Conjunto* which, through the leadership of the Bishop and his priests, religious and missionaries, offers support by accompanying the community in different areas of the Diocese. This is done through apostolic groups that promote faith and active participation in the parish by means of their distinct spiritualities, by visiting migrant camps and by supporting Diocesan-level events such as youth ministry, *Quinceañera* retreats, marriage preparation, and the preparation of Hispanic candidates to the permanent diaconate. It is also recognized that the *V Encuentro* process has been greatly facilitating this participation and communion.

While considering all this work, we still must increase our awareness of the need to care for and strengthen the Spanish-speaking community. This theological reflection takes us further in that regard without neglecting the objective of communion which is always fundamental and urgent in the life of the Church. To this objective we add that of **mission**. Since its very beginnings and in the depths of its being the Church of Jesus Christ is a missionary church. The Lord charged his disciples to proclaim the Gospel to all nations until the end of the world fearlessly through His assistance with the living action of the Holy Spirit. Today, then, we recognize the ecclesial model of participation leads to missionary action.

Meditating on the parable of the workers in the vineyard, we understand that we are in a new time of evangelization in the Diocese. Raising our awareness of the divine initiative in our call, we at the same time “[proclaim] the Gospel without excluding anyone. Instead of seeming to impose new obligations, [we] should appear as people who wish to share [our] joy, who point to a horizon of beauty and who invite others to a delicious banquet” (Evangelií Gaudium, 4). This new era invites all Christians to live their mission to evangelize with new ardor, new expressions,

and new methods,³⁵ and with the explicit call by Pope Francis to live out the attitude of mission in the Church: “*Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ*” (EG 49). We all are urged to undertake this journey and offer a genuine response with a resolute spirit and knowing that we are not alone.

This mission is contained in the objective to be a **Missionary Church**, “by going out to the existential peripheries” happy to offer the Gospel of Jesus Christ. This calls us without exception to work in his vineyard with mercy, following the example of the Virgin Mary, Star of the New Evangelization, and attending to the reality of Hispanic families in the Diocese.

Mission Field: The Diocese as the Lord’s Vineyard

“You too go into my vineyard” (Matthew 20:7).

The Diocese of Grand Rapids is located in the State of Michigan, a state in which substantial agricultural activity takes place and where many Hispanics seek out a worthy source of earnings hoping by this means to realize “the American dream.” The Gospel passage that we reflect on allows people to feel acknowledged while at the same time inspiring them to recognize the Master’s invitation to work in his vineyard.

It is a great challenge to apply all of this to our pastoral reality but at the same time it is gratifying that the Lord of the Harvest invites us to work. He entrusts to us a portion of his inheritance, and with his insistent call, generously tells us: *You too go into my vineyard!*

Jesus entrusts to us a part of his vineyard and so we are considered laborers in the vineyard of the Lord alongside other Christians. We work together to build the Kingdom of God. For that reason, we want to live together in an intimate union and close collaboration with all members of the Church. We strive to experience the ecclesial dimension of our Christian vocation while uniting our efforts to others in the New Evangelization.

The Vineyard of the Lord on this earth is the place where the Christian community unifies its strengths and creates space for all those called by God, accepting all men and women of any age, nationality, culture, social class or sex. God creates each person with his or her own identity,

³⁵ Particularly in Blessed Paul VI’s Exhortation “*Evangelii Nuntiandi*” (1975) and St. John Paul II’s Encyclical “*Redemptoris Missio*” (1990) and, most relevantly, Pope Francis’s Exhortation “*Evangelii Gaudium*” (2013).

unique and unrepeatable, and so we should learn to celebrate our differences as a richness that helps us to create new realities and complementary relationships. God, creating us in his image and likeness, did not “mass produce” us, like the product of a factory or of a collective consciousness; rather, we are created sincerely, with a particular “I”, with our own uniqueness, calling us to live in society, to build a more human world.

The Hispanic community is a multicultural community comprising many generations and therefore highlights a variety of lifestyles that have adapted to live in this climate, learned a new language, and integrated into the regional culture. This community is also characterized by a continuous coming and going of people: those that come looking for a better way of life, those who pass through for temporary work such as during the agricultural seasons, or those who suffer deportation. All of this is represented in the reality of the spiritual and pastoral experience of the local Church which is composed of many youth and families in the parishes and the diocese in general.

The Church of Jesus Christ is the place where individuals and families are called, fed, and strengthened to grow into communities of faith. Imitating the Lord of the Vineyard, the community of faith goes out searching for its brothers and sisters in the peripheries time and again, and as missionary disciples, feels the urge to share the joy of the Gospel with society.

Response, Conversion and Cost

“Go out at dawn to hire laborers for [the] vineyard” (Matthew 20:1).

The Mission implies a conversion and a cost. God entrusts his mission to the laborer. God calls us to serve and always takes the initiative. God knows who we are, and his call is made within the framework of a community where we all receive the same wage: the “denarius” of our salvation. Succeeding in overcoming all discouragement, each with his or her own abilities from the gifts and charisms received, the laborer senses that their actions are directed to the common good.

The first workers freely and voluntarily accept to work, beginning at dawn, for one full day’s wage. They have accepted the invitation knowing full well what one day of work would require of them. Their response was to say “yes” to the conditions of work for the agreed upon payment. Each of us has the opportunity to commit to the mission of evangelization regardless of

when we hear or feel the call. Although many of us were baptized when we were babies, few have experienced the call to evangelize. Although few may know what that means, all of us have the opportunity to respond to the call of the Master and to begin the work of evangelization. Each day begins with a new dawn.

Occasionally, the call of Jesus Christ seems to be obscured by different excuses, which we could consider sins of omission and which appear to be very valid: “I don’t have time,” “I work too much,” “I’m too tired,” “I’m sick,” “I don’t have anyone to watch the kids,” “I don’t have a ride.” These excuses can mean being satisfied with the minimum and at times a superficial commitment that entails no sacrifice or commitment. Some people are content with only going to Mass without participating actively in the community of the church. The belief that we are good because we don’t do anything bad is not sufficient.

Perhaps we still need to be more passionate and to believe more deeply in Jesus. It is typical to hear repeatedly that there is time for parties and celebrations. We must ask ourselves: Why doesn’t anyone complain that the party lasts until dawn? Is it because we won’t find that same celebratory aspect in the vineyard of the Lord? Have we not tried the true wine of joy from the encounter with the Landowner and Lord of the Harvest? Do I feel joy from encountering my brothers and sisters in my parish community? Why do we criticize or discourage the one who has committed him or herself? The Catholic who is passionate about living the faith through social justice can be the grape that enriches the true wine that the Lord Jesus is waiting for and the person he calls to work in his Kingdom, his Church, his Vineyard.

Some pastoral laborers have spent considerable time working for a just and peaceful world. Many have increased their work through distinct ministries: in choirs, as lectors, as catechists, or in different ministries. However, in spite of their disposition, or due to the lack of an appropriate renewal, the laborer can fall into a false sense of self-empowerment, reflected in stagnation or in fixed traditions that leave no space for growth in personal or community leadership. Resistance to change or fear of accepting new people who come to work in the vineyard and jealousy before the charisms or successes of others all contribute to obstructing the mission of the Church. It is not only about the fellowship that should exist between those who are already part of the group. It is going beyond. The bishop of Rome asks that “instead of being just a church that welcomes and

receives by keeping the doors open, let us try also to be a church that finds new roads... to those who have quit or are indifferent.”³⁶

Living with others should reflect constant growth, learning to overcome barriers, recognizing richness in differences, and learning to build bridges of unity and companionship. The type of coexistence that comes about through dialogue that brings us to know, accept, and love one another would demonstrate that we are all laborers working for the same cause and receiving the same wage.

May God, who exists as a family-Father, Son and Holy Spirit-guide us in this vision and tear down the walls of division, that Jesus may say of us, see how they love one another, for, “whoever loves God must also love his brother” (1 Jn. 4:21). May we also remember the words of St. Paul: “bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do” (Col 3:13).

Pope Francis is plainly calling on us when he states: “I see clearly that the thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful...”³⁷

³⁶ Pope Francis, Interview with America Magazine, September 30, 2013.

³⁷ Pope Francis, Interview with America Magazine, September 30, 2013.

Vision Statement

We are missionary disciples of Jesus Christ in the Catholic Church who go out to an encounter with our sisters and brothers in diverse peripheries, dialoguing with a community that is intercultural and intergenerational.



PASTORAL PRIORITIES

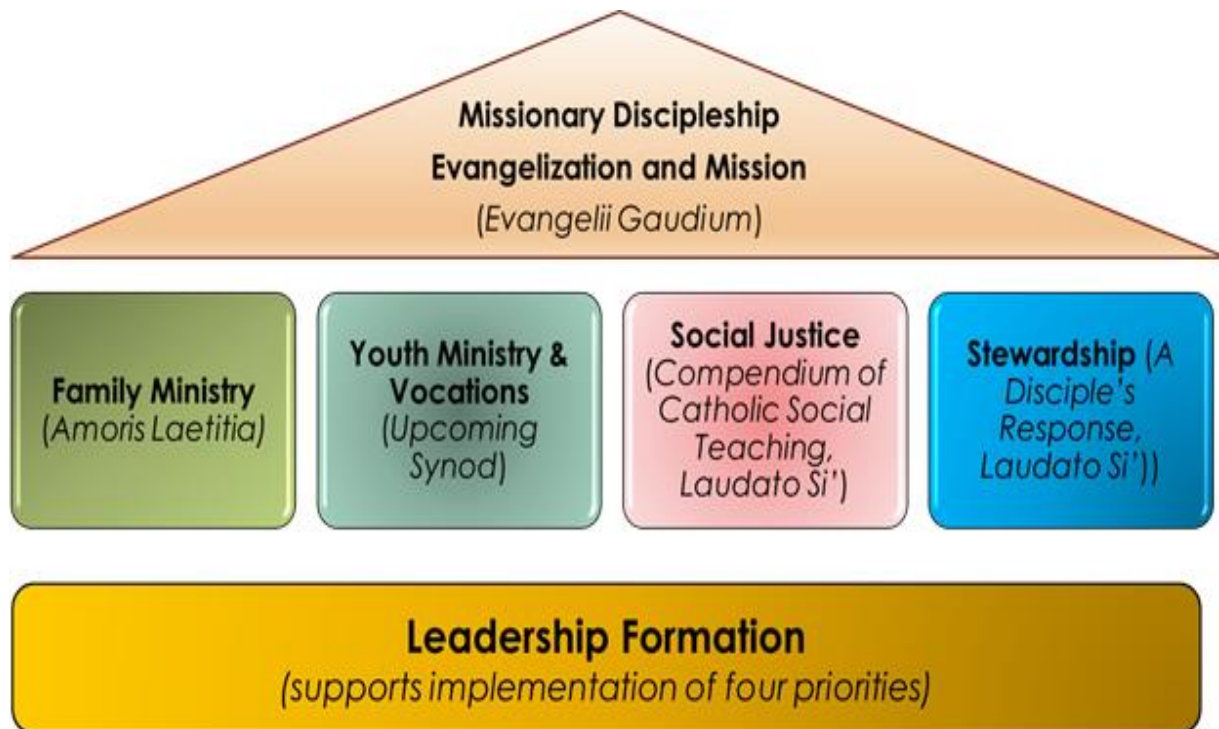


The following table summarizes the six priorities that compose the Diocesan Pastoral Plan for Hispanic Ministry:

The missionary discipleship priority located in the top section of the diagram has the objective/purpose of housing/sheltering the other five priorities because it expresses the vision of the Pastoral Plan. Missionary discipleship governs the rest of the priorities

Leadership formation constitutes the base and foundation for the other five priorities; each of them needs to be nurtured and developed by systematic and integral formation opportunities.

The four priorities that remain are pillars that create different ministries in response to the needs that were identified in the consultation process for Hispanic Ministry in the next five years.



VI. Pastoral Priorities

Explanation notes of the charts of the Six Priorities

Each priority includes a brief introduction, the objectives framing various goals, activities, indicators of success, evaluation tools, leader in charge and the timeline in which to accomplish it. By “activities,” we understand “how to respond” to the proposed goal. The success indicators are the elements which will help to measure the attainment of activities. Evaluation tools will be presented verbally or in written form through group dialogues, parish reports, data bases, statistics, etc. Among the entities in charge, the following are identified: priests, parish leaders, diocesan offices, apostolic groups, and diocesan committees. They will send their reports to the Office for Hispanic Ministry, the Committee for *Pastoral de Conjunto*, the Deaneries, the Presbyteral Council, and finally, they will reach the Bishop. The timeline is the tentative proposed timeframe to develop activities and reach goals.

In the framework of the pastoral plan, the evangelization and mission priority is seen as an over-arching one. The other priorities provide the pillars and the foundation that sustain this over-arching concern.

EVANGELIZATION AND MISSION PRIORITY

Pope Francis has called for a pastoral conversion that we want to promote in the Church in Western Michigan. It requires that the Church go out from itself to the peripheries. There are many opportunities to do so based on the data we have collected. It shows that the Hispanic population is growing in size and therefore so is the Catholic population. At the same time, active participation in the Church has not followed the same growth pattern. We know that there are new centers of Hispanic population growth where we do not yet have an adequate pastoral response for addressing their needs. We have identified these regions and are collaborating with pastors to provide the needed pastoral response. At the same time, Pope Francis reminds us that inviting them to the church is not enough; we must go out to them and be present among them. The *V Encuentro* process provides an effective model for doing this. We also have ecclesial structures with the potential to promote this perspective in the ecclesial movements and in our historic outreach to migrants.

In the framework of the pastoral plan, the evangelization and mission priority is seen as an over-arching one. The other priorities provide the pillars and the foundation that sustain this over-arching concern.

OBJECTIVE 1 – Increase outreach to the Hispanic/Latinos on the peripheries of our community					
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENT OF EVALUATION	RESPONSIBLE	TIMEFRAME
Promote a missionary vision of the Diocesan Catholic Church, that calls and sends-forth to the peripheries	Create a diocesan pastoral committee for evangelization	Convocation and creation of calendar and agenda for the committee.	Reports	Office of Hispanic Ministry	1 year
	Research best practices for evangelization that will be effective for the Hispanic Community	Selection and presentation of an evangelization proposal based on best practices		Office of Hispanic Ministry and Diocesan Pastoral Committee for evangelization	1.5 years

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENT OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Promote a missionary vision of the Diocesan Catholic Church, that calls and sends-forth to the peripheries	Educate, at the diocesan level, parish leaders to become Missionary Disciples that will go out to the peripheries and announce the Kerygma	25 missionary disciples per year from different parishes	Reports	Office of Hispanic Ministry	2 years
	Launch an annual Diocesan Mass to send-forth missionary disciples	At least 7 parishes will participate		Office of Worship, Diocesan Pastoral Committee for Evangelization, Office of Hispanic Ministry	1.5 years
	Network with missionary societies to provide evangelization training for mission door-to-door (e.g., <i>Misión Bíblica</i> from Fe y Vida Institute / <i>Obras Pontificias Misionales</i>)	More resources available for missionary disciples		Office of Hispanic Ministry	2 years
2. Implement the Evangelization and Mission recommendations of the <i>V Encuentro</i> Documents	Use the <i>V Encuentro</i> Parish & Diocesan structures for the activities to carry on the evangelization process in the diocese.	3 to 5 parishes will continue promoting the <i>V Encuentro</i> process of “primerear” those in the peripheries during the main liturgical seasons	Report	Parishes and Office of Hispanic Ministry	2 years

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENT OF EVALUATION	RESPONSIBLE	TIMEFRAME
2. Increase number of parishes with Hispanic Ministry in the Diocese from 11 to 15	Identify parishes in the Deaneries in need of Hispanic Ministry to focus the goal.	In the West Deanery, 2-3 parishes with Hispanic Ministry	The plan and training will be discussed at the Presbyteral Council and deaneries	Presbyteral Council, Deaneries	5 years
		Northwest Deanery 2-2 parishes ³⁸ with Hispanic Ministry			
		Northeast Deanery, Hispanic Ministry should be from 0-1 parishes			
		East deanery goes 1-2 parishes with Hispanic Ministry			
		North Deanery Grand Rapids 1-2 parishes			
		South Deanery Grand Rapids 5-5 parishes			
		Continue promoting the training “Building Intercultural Competence” in parishes where there is not Hispanic Ministry			

³⁸ The reason for including the Northwest and South Grand Rapids deaneries is to indicate that they are being counted towards the overall parishes with Hispanic Ministry even if there are no suggested changes.

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENT OF EVALUATION	RESPONSIBLE	TIMEFRAME
3. Encourage Missionary work in the Apostolic Movements	Reach out to the apostolic movements to coordinate and join efforts by allowing them to have a local missionary experience.	Regular meetings with movement leaders and Office of Hispanic Ministry to evaluate and discuss findings/challenges	Meeting evaluation	Bishop's Liaisons, Office of Hispanic Ministry, Parishes	1 year
4. Promote missionary awareness during the month of October (missionary month).	Coordinate formation opportunities and experiences with missionary congregations.	Parishioners from 2–3 parishes start to have more knowledge about missions and commitment to help and collaborate	Database of attendance, evaluations submitted, report from parishes	Missions Office, Office of Hispanic Ministry, Parishes	2 years
	Organize a missionary forum to raise awareness about missions.	Participation of more missionary congregations in our diocese	Number of participants and report	Missions Office, Office of Hispanic Ministry, Parishes	2 years
	Offer informational sessions about missions and explore opportunities with the Diocesan Office of Missions	At least 15 -20 participants request more information	Interested participants sign up for follow-up	Office of Missions	3 years
5. Renew the missionary commitment towards migrants.	Expand migrant ministry to the Northeast part of the Diocese.	Welcoming and integration of the migrant individuals to local parishes	Evaluation and planning meetings	Office of Hispanic Ministry	3-5 years

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENT OF EVALUATION	RESPONSIBLE	TIMEFRAME
5. Renew the missionary commitment towards migrants.	Combine pastoral efforts according to geographical areas: Newaygo-Sparta-Wright; Ionia-Parnell-Greenville.	New migrant camps are identified and assisted	Migrant Ministry reports	Office of Hispanic Ministry	2 years
	Collaborate and combine efforts with Migrant Resource Councils.	Regular participation in meetings	Creation of an effective network		1 year

FAMILY MINISTRY PRIORITY

Hispanic families in Western Michigan bring the values of family, faith, language and culture according to the Demographic Analysis. Some of the challenges included are that this population is most likely to be living in poverty and to have a significant number who have single parents as heads of households. Many Hispanic parents do not enjoy the grace of a sacramental marriage that helps to strengthen the marriage bond and enables full participation in the sacramental life of the Church. In some cases, the prohibitive costs of a traditional wedding can be an obstacle to this opportunity.

Many marriages fail due to lack of preparation and the numerous stresses of trying to make a marriage work in a culture different from one's own where there are several forces and tensions pulling married couples apart. Only limited pastoral outreach has been offered to those whose marriages are suffering.

In the framework of the pastoral plan, family ministry is one of the pillars that sustains the overall priority of evangelization and mission. It is primarily in the context of the family that missionary disciples are formed and nurtured.

Objective 1: Promote the Spirituality of Marriage and Family life					
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Advocate for the Sacrament of Marriage in all its complexity	Create and implement a campaign in the parishes with Hispanic ministry to educate and inspire people to strive for the ideal of sacramental marriage	60% of parishes with Hispanic ministry will have a campaign for marriage	Pastoral de Conjunto adds yearly reports to meeting agenda. Parish representative reports to the Pastoral de Conjunto	Pastoral de Conjunto, Parish priests and leaders, Office of Hispanic Ministry	2 years

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Advocate for the Sacrament of Marriage in all its complexity	Educate parish leaders about encouraging the community to consider communal or simple weddings and other alternatives for couples with financial concerns (<i>Amoris Laetitia</i> “AL” 212)	100% of parishes with Hispanic ministry will promote simple and communal weddings. 50% of these will be offering at least one communal wedding yearly.	Pastoral de Conjunto adds yearly reports to meeting agenda. Parish representative reports to the Pastoral de Conjunto	Pastoral de Conjunto, Parish priests and leaders, Office of Hispanic Ministry	2 years
	Use existing platforms to highlight the spirituality of family (Faith magazine, Facebook, blog, parish bulletins)	At least two articles per year in <i>Faith</i> magazine. At least one post a month in the Office of Hispanic Ministry Facebook page. Add to the Hispanic Ministry section on the Diocesan webpage	How many likes and shares on Facebook. Monthly review at the Hispanic ministry weekly meeting.	Parishes, Office of Hispanic Ministry	2 years
2. Evaluate and enhance marriage preparation for the Hispanic community (AL 205) which includes pastoral care of newly married couples (AL 217)	Create a Diocesan team with representatives from the offices of Family Ministries, Marriage Encounter, Hispanic Ministry, and from the clergy	The team is created.	Reporting to <i>Pastoral de Conjunto</i>	Office of Hispanic Ministry to create the team	3 years
	Based on research of best practices, develop an effective model of preparation and accompaniment for the parishes	Research results will be presented and model will be developed	Reporting to <i>Pastoral de Conjunto</i>	Diocesan Pastoral Family Team, Hispanic Ministry Office	3 years

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
2. Evaluate and enhance marriage preparation for the Hispanic community (AL 205) which includes pastoral care of newly married couples (AL 217)	Educate parish leaders about the model with the goal of implementing it in the parishes	75% of parishes with Hispanic ministry implement the model	Report to the <i>Pastoral de Conjunto</i> Members	Diocesan Pastoral Family Team, Hispanic Ministry Office	3 years
3. Ensure that the spirituality of the apostolic movements (e.g., <i>Cursillo</i>, <i>Marriage Encounter</i>, <i>Charismatic Renewal</i>, <i>Escuela de Evangelización San Andrés</i>), strengthen family life and communion	The leaders of the movements, the Hispanic ministry and Diocesan liaison will gather two or three times a year	Work with the Bishop's liaison to increase collaboration and communication with movements' leadership to focus on strengthening families as the domestic church and ensure the integration of calendars.	Better integration between movements, parishes and Diocesan offices. The liaison will report to Pastoral de Conjunto twice a year.	Movement leaders, Bishop's liaison, Office of Hispanic Ministry	1 year
4. Accompany couples in irregular situations in discerning their fuller participation in the life of the Church (AL 78 and 296 ff.)	Collaborate with the Tribunal to provide more information and education to parishioners regarding pastoral and canonical solutions that enable people to participate in community life (AL 297)	Increased participation of families in the life of the Church	Annual report from parishes	Parish leaders, pastors, bilingual Tribunal personnel	3-years

YOUTH, YOUNG ADULT, AND VOCATION PRIORITIES

Despite increased affiliation with the Catholic Church among 1st generation immigrants, for a variety of social and spiritual reasons, 2nd generations tend to drift away from the Church. There are signs that this drift or disaffiliation of 2nd and later generations of Hispanic youth is following a similar pattern to non-immigrant youth. There are stresses and tensions between the generations and as the younger generation necessarily begins to integrate with the prevailing culture, they become more distant from the older generation and its religious expressions and affiliations. This cultural gap within families can be difficult to bridge without assistance.

Frequently, Hispanic youth and young adults find little to keep them connected with the Church and many parishes do not have strong outreach to them or a good understanding of the distinctive needs of Hispanic and immigrant groups.

The priority of ministry with youths and young adults and ministry in support of vocations is another pillar sustaining the overarching priority of evangelization and mission. The call to participate in the evangelizing mission of the Church is one that is most fully answered by mature persons. Inspiring youths and young adults to see how their lives can be fulfilled as fully-alive Christian adults making a vital contribution to the life of the community and reaching out to others, especially the most vulnerable, awakens in them a joyful sense of their role in society and in the Catholic community; it awakens their sense of Christian vocation and enables them to make life-giving choices for their future. Fully-alive Christians who take responsibility for their calling are evangelizers by nature.

Objective 1: Create an integral Pastoral Juvenil Hispana at the Diocesan level

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Build an organized Hispanic youth and young adult ministry	Hire an assistant director for the office of Hispanic Ministry to work with Hispanic Youth and Young Adult Ministry	A paid position is created	Financial report/changes in the next fiscal year budget	Bishop, Corporate Financial Officer, Director of Pastoral Services	2 years
	Identify and convoke current youth leaders within the Diocese that work with Hispanic youth as a committee	At least 1 representative per parish of the 11 with Hispanic ministry participating in the Diocesan Network meetings	Database of leaders and participation in the meetings	Office of Hispanic Ministry (Assistant Director)	2 years
		Create a network of communication and an action plan			
	Strengthen current initiatives with youth such as <i>Quinceañeras</i> and <i>Pascua Juvenil</i>	At least 100 participants in youth events with a strong catechetical component	Registration list	Hispanic youth and young adult and <i>Quinceañera</i> committees	Yearly
		Representation from the 11 parishes			
	Coordinate events for young adults such as retreats etc.	At least 25 youth participate in this event	Registration list	Hispanic Young Adult Committee, Office of Hispanic Ministry	Yearly

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Build an organized Hispanic youth and young adult ministry	Invite a college intern to help us establish a strong connection with Hispanic youth and young adults.	Intern will help with the coordination, communication and logistics of events/retreats/activities for youth and young adults	Intern position posted in the employment section of the Diocesan website	Office of Hispanic Ministry, Human Resources Director, Office of Communications	2 years
2. Network with different Institutions and entities that provide formation opportunities for youth and young adults	Engaging Stories: Summer Theology Journey (continue sending high schoolers to this experience at Lewis University)	Send a group of 4 high schoolers from our Diocese to the Engaging Stories Formation each year.	Create report about the youth that participate in Engaging Stories	Office of Hispanic Ministry	1 year To promote opportunity with youth leaders (Summer of 2019)
	Identify young adult leaders who are currently working to send to Instituto Fe y Vida for formation, sponsored by the Office of Hispanic Ministry; Plan in advance to choose candidates/leaders; raise necessary funding from participating parishes	Send 3 people each year to receive formation from Instituto Fe y Vida	Participants will help the Office of Hispanic Ministry in the coordination of events and opening new youth groups in the diocese	Participants from Instituto Fe y Vida in collaboration with the Office of Hispanic Ministry	1 year

OBJECTIVE 2: Aid parents in the formation of their adolescent youth					
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Create spaces of Formation for Parents (Spiritual, inter-personal relationships, educational, and financial)	Design a curriculum for the formation of parents	40% of parents will attend the informational meeting	Reports	Office of Hispanic Ministry, Office of Family Ministry	1 year
		The formation program for parents will begin in the fall of 2020 and will conclude in 2022	50 participants register and 60% of those registered conclude the program	Office of Hispanic Ministry	2 - 3 years
	Identify organizations that provide integral information for families	Connect and collaborate with one or two organizations	Evaluation and Report	Office of Family Ministry, Office of Hispanic Ministry	2 years
	Search for experts in Catholic family programs that will help to elaborate a curriculum	At least 2 experts were identified	Curriculum is elaborated	Office of Family Ministry and Office of Hispanic Ministry	2 years
	Convoke parish leaders to know and promote the program	At least 5 parishes with Hispanic Ministry are participating	Report	Office of Hispanic Ministry, Office of Family Ministry	2 years
	Organize/coordinate an annual conference for families	At least 30 families registered for the event	Report	Office of Hispanic Ministry in coordination with parishes	1 year
2. Create a network of academic resources that	Organize annual event to connect students and inform parents with resources and	At least 20 families attend the annual event	Report	Office of Catholic Schools, Office of Hispanic Ministry	2 years

promote higher education.	information from educational institutions				
OBJECTIVE 3: Evangelize and accompany Hispanic youth and young adults in the process of discerning their Vocation					
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Collaborate with the Diocesan Office of Vocations	Promote and register Hispanic youth for annual visit to St. John Vianney Seminary; Collaborate with the Office of Vocations	Participation of at least 5 Hispanic young men	Increase in participation of Hispanic youth to the St. John Vianney visit organized by the Office of Vocations.	Office of Vocations in collaboration with the Office of Hispanic Ministry	1 Year – Annually
2. Create spaces for dialogue and vocational discernment among Hispanic youth and young adults	Combined efforts from the Office of Vocations and the Office of Hispanic Ministry to structure two discernment sessions for candidates in the Hispanic community	Participation of at least 1 youth for every parish with Hispanic Ministry	Number of participants per parish	Office of Vocations Office of Hispanic Ministry	2 years
	Promote the National Vocations Retreat for Hispanic women	Participation of at least 3 women	Registrations		1 year
3. Create evangelizing opportunities where youth and young adults can	Organize one or two missionary experiences annually where they can live out their call for service	Participation of at least 15 youth and young adults in the missionary experience	Registrations/volunteers	Office of Hispanic Ministry with the Office of Missions	1 -2 years

discern their vocation	Identify parishes in need of significant support to grow a youth and/or young adult evangelization ministry	At least two parishes with a young adult group	Leader participation in the Hispanic Young Adult Committee	Director of Youth Ministry of each parish in collaboration with Office of Hispanic Ministry	2 years
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PRIORITY: SOCIAL JUSTICE

The social needs of the Hispanic community in West Michigan are great. Poverty and lack of opportunity among this demographic is greater than that of the larger community while their level of education is lower. Thus, their access to a better future is limited. They experience a sense of displacement. To their relatives and friends back home they are Americans and to their American neighbors, they are foreigners. This displacement is frequently exacerbated for parents as their children integrate more and more into the prevailing culture and seemingly forget their roots. Both children and parents sometimes feel that they are living with strangers in their own homes. Many look to the Church as a refuge in a sometimes harsh economic and social landscape and as a place that strengthens them to continue to face their many challenges. With the Catholic community they find social connections, a place where they feel like they belong and can connect to their roots, a home-away-from-home to go when they need encouragement and support.

In the Church of Grand Rapids, we must all be responsive to the needs of our Hispanic sisters and brothers and aware of how our faith calls us to respond. We are called to create hospitable spaces, welcoming the “stranger” and being “neighbor” to them, recognizing them as brother and sister, already members of the communion we share in Christ. Forming Catholic Christians as evangelizers means helping them to grow to become Good News for others. Through the eyes of the immigrant and the migrant, Christ looks to us to welcome the stranger, to feed the hungry, to bring good news to those who face daily challenges to survival and thriving. We must be a Church community that witnesses to the truth that both showing charity to one another and especially the most vulnerable among us as well as working for justice and to transform society to more closely reflect God’s Reign are integral to the evangelizing

mission. It is this fact that makes social justice another pillar supporting the over-arching priority of evangelization and mission in the framework of the pastoral plan for Hispanic Ministry.

OBJECTIVE 1: Teach and promote the practice of the principles outlined in Catholic Social Teaching					
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Create awareness about Catholic Social Teaching among youth and adult leaders	Develop an educational and bilingual diocesan program to train parish leaders	2-3 parishes in Hispanic Ministry will receive training on Catholic Social Teaching	Evaluation and annual report	Office of Hispanic Ministry, deans and pastors	2-3 Years
	Establish a Diocesan committee for social justice	At least 6 leaders are identified			
2. Promote respect for human dignity through ministries such as respect for life, prison and jail ministry, hospitals, nursing homes, and schools	Encourage the creation of bilingual/ intercultural programs by existing diocesan offices.	Growth of services for Hispanics where each office has at least one bilingual program.	Hispanic participation grows in events sponsored by each diocesan office by 20%	Catholic Charities Prison & Jail Ministry, Pro-Life, hospitals, deaneries, and CCWM	3 years
	Five Spanish speaking volunteers for Prison and Jail Ministry.				
3. Respond to the immigration needs of the “sojourner,	Participate in community activities that support just	More awareness and participation at the diocesan level about		Office of Legal Services, Office of Hispanic Ministry	4 years

based on “Strangers No Longer.”	policies.	the reality of the undocumented.			
	Advocate for DACA and family reunification				
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
3. Respond to the immigration needs of the “sojourner, based on “Strangers No Longer.”	Promote National Migration Week in parishes, Catholic Schools, and faith formation programs.	More awareness and participation at the diocesan level about the reality of the undocumented.		Office of Legal Services, Office of Hispanic Ministry	4 years
OBJETIVE 2 – Look for new ways to show solidarity, through diverse services to make a preferential option for the migrant community					
1. Unite formation efforts towards discipleship for volunteers in a way where the companionship for the migrant community is missionary	Offer a diocesan formation course for Missionary Disciples.	The Missionary Disciples group grows in numbers (60-100) Continuity of the Migrant Ministry in the existing four areas	Parish and Deanery reports	The Office of Hispanic Ministry in collaboration with urban and rural parishes	1-3 years
	Establish an annual diocesan Mass to send forth the Missionary Disciples.				
	Combine efforts with different missionary and voluntary groups in the Diocese				
	Update Temporary Associate Manual and create manual for Missionary Disciples				
2. Respond creatively to the	Re-structure the process for Migrant Ministry, so it	Unification of criteria	Reports from Pastoral Associates	Office of Hispanic Ministry	2 years

basic, spiritual and sacramental needs.	responds accordingly to the current needs				
	Create guidelines at the diocesan level for the migrant community				
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
2. Respond creatively to the basic, spiritual and sacramental needs	Schedule 2 pastoral visits for Bishop to the migrant camps	Unification of criteria	Reports from Pastoral Associates	Office of Hispanic Ministry	2 years
	Formation encounter and evaluation of the temporal associates with Hispanic Ministry personnel		Evaluation and reports from volunteers		
3. Extend access to Immigration Legal Services to rural areas of our diocese.	Offer opportunities and resources that make the community aware of the immigration laws, rights and responsibilities. “Know Your Rights” informational sessions offered to both migrants and residents in the parishes.	Increased understanding of immigration issues and greater access to legal counsel.	Report about parishes visited and people in attendance.	Immigration Legal Services would work with Michigan Refugee, Immigrant Rights, and others to have potential staff trained. Office of Hispanic Ministry, Parishes.	2-3 years
	Collaboration with services to low-income clients, such as Mobile Consulate,				

	Citizenship Clinic, Translations, and educational opportunities (ESL, GED, other.)				
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STEWARDSHIP PRIORITIES

The Hispanic/Latino presence in the Diocese of Grand Rapids is a gift to the Church. Yet, many do not experience a genuine welcome in all our church communities, and some have not been made aware that the Church is there for them. The role the Church can play in assisting Hispanic immigrants and migrants to thrive in their adopted homeland whether as permanent residents or as itinerant residents makes the Catholic community a key place where both the existing and the potential gifts of the Hispanic population can be realized. It is necessary to educate the Hispanic community about the importance of stewardship regarding time, talent and treasure. They already bring with them a vital faith that integrates their Catholic faith into their everyday lives. They often embrace their relationship with God as central to their lives, and they celebrate that with passion.

However, their experience of the Catholic faith and of the Church is different. The Church in the U.S. has a need and a responsibility to help them understand the ways of their beloved Church in their adopted homeland so that the many gifts they have to offer can be more fully realized. Ministerial leaders at both the parish and the diocesan levels also must learn the different needs and cultural expressions of newer members to better welcome them and help them to be at home in their own church. While the newer immigrants are learning English as their second language, efforts must be made by those in the church to communicate in Spanish. It is the interest and the effort that matter, not the fluency.

Calling forth the rich gifts of the Hispanic community through recognition and formation and creating a hospitable environment for the manifestation of those gifts represent the give-and-take dynamic of stewardship. It is the mutual responsibility of all, and it begins with an apostolic appreciation of the diverse gifts of the Body of Christ. Stewardship therefore is the final pillar that sustains missionary discipleship in the framework of the pastoral plan.

Objective 1: Integrate biblical stewardship into the life of family, parish and diocese

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Develop a culture of and inspire stewardship in the Hispanic community to be good stewards of God's gifts animating them to share of their time, talents, and treasures.	Research and identify two best practices for stewardship within the Hispanic/shared-parish contexts.	Proposal for parish stewardship program based on best practices	3-5 parishes with Hispanic ministry will begin	Office of Stewardship, pastors, Office of Hispanic Ministry	2 Years
	Provide training to the leadership (priests, deacons, seminarians, lay leaders, finance council members) in communicating the message of stewardship in the Hispanic context	Participation of 40 parish representatives in a workshop for priests, seminarians, deacons, lay leaders, and finance council members for preaching and teaching stewardship in the Latino/shared-parish context	Registration, Evaluation	Diocesan Offices of Continuing Education for priest/deacons, Vocations, Stewardship, Hispanic Ministry and Parish Finance Councils	2 years
	Implement the best practices in the Hispanic/shared parishes	5% growth in time, talent and treasure - sharing within the Latino community	Annual report of results	Pastors, Stewardship, Finance Office, Hispanic Ministry Office	3 years
2. Develop a sense of ownership for Hispanic ministry within parishes and deaneries	Each deanery will identify and delegate a priest to advocate for Hispanic ministry.	Each deanery has an advocate	Annual report by the advocate that highlights areas of accomplishment or challenge	Dean, Diocesan Office of Stewardship, Office of Hispanic Ministry	1 year
	Establish a deanery subcommittee for Hispanic ministry comprised of clergy,	Subcommittee identifies pastoral priorities in each	Each deanery/parish agenda will include one item from the	Dean, Presbyteral Council, Office of Hispanic Ministry	2 years

	pastoral agents, and parish leadership to ensure effective, efficient, and enculturated ministry	deanery and its parishes	subcommittee priorities		
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
2. Develop a sense of ownership for Hispanic ministry within parishes and deaneries	The Hispanic Ministry Office collects reports from deaneries and creates an annual Diocesan report	Successful collection (100%) of deanery reports and integration into the Diocesan report which accurately reflects the status of Hispanic ministry	Submission of the report to Bishop and Presbyteral Council	Deans, Office of Hispanic Ministry	Yearly - Beginning in January 2020
3. Strengthen an awareness of and commitment to serving Hispanics across diocesan offices and ministries.	Tribunal to hire Spanish-speaking staff, for translation of documents and creation of materials in Spanish	Availability of information and services in Spanish	Increased number of services and cases attended in Spanish.	Tribunal Director and Staff	2 years
	Catholic Charities of West Michigan to hire Spanish-speaking counselors to serve the Hispanic community. Advocacy and lobbying for immigrants and refugees	Hispanic families receiving services from Catholic Charities. A stronger relationship between Catholic Charities and Spanish speaking parishes.	Annual report including services to Hispanic families	CEO of Catholic Charities	1 year

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
3. Strengthen an awareness of and commitment to serving Hispanics across diocesan offices and ministries.	Vocations will identify an assistant Vocation Director familiar with the Hispanic community	Stronger relationship between the Office of Vocations and Spanish speaking parishes Youth and families engaged in priestly vocation discernment	Vocations office will have greater awareness and inclusion of potential vocations in the Hispanic community	Office of the Bishop, the Office of Vocations	1 year
	Catholic Schools Office will motivate more schools to provide adequate services, more bilingual staff for service to Hispanic families	10% increase in the number of Hispanic families enrolling students in Catholic schools	Annual demographic school and staff report	Office of Catholic Schools	Yearly
	Catholic Information Center will design and launch the leadership institute	The Catholic Information Center will continue to provide formation opportunities for Spanish-speaking Catholics, with broad participation from Hispanic parish leaders	Revised Curriculum Annual report	The Catholic Information Center, the Office of Hispanic Ministry	2 years
	Immigration Legal Services will visit Spanish-speaking parishes and educate about immigration	At least one visit per year for 10 parishes with Hispanic presence	List of participants in the parishes	Immigration Legal Services	Annually

	issues that impact the Hispanic/Latino community				
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
3. Strengthen an awareness of and commitment to serving Hispanics across diocesan offices and ministries.	Permanent Diaconate Office will ensure that the candidates for the Diaconate are provided with training about the diversity of cultures, the broader Church, and the reality of shared parishes	At least 3 interculturally competent deacons serving the Hispanic community	Annual report	Office of Permanent Diaconate	3 years
	Pastoral Services: The offices of Liturgy, Catechesis, Youth Ministry, Prison and Jail will join efforts with the Hispanic Ministry Office in responding to the challenges faced by the Hispanic community.	100% of Pastoral Services staff participating in intercultural training	Use of the Developmental Scale of Intercultural Competence.	Director of Pastoral Services	1 year

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
4. Restructure the Hispanic Ministry Office to ensure efficient implementation of the Diocesan Pastoral Plan for Hispanic Ministry	Allocate human resources of the Office of Hispanic Ministry for Family Ministry, Social Justice, Youth Ministry and Stewardship priorities of the Pastoral Plan Calendaring of the Office of Hispanic Ministry events	100% of Hispanic Ministry staff plan projects and activities according to the Pastoral Plan	Quarterly reports on meetings with <i>Pastoral de Conjunto</i> and yearly meetings with deaneries	Office of Hispanic Ministry, Director of Pastoral Services	1 year
	Assess the need for Spanish-speaking priests and make recommendations for placement	At least once a year the Director of Hispanic Ministry will meet with Bishop	Present a report to Bishop	Bishop, Priest Appointment Committee, Office of Hispanic Ministry	1 year – ongoing.

LEADERSHIP FORMATION PRIORITY

Finally, the framework of the pastoral plan rests on the foundation of leadership formation. Many in the Hispanic community receive a call to leadership that must be nurtured and developed with an integral formation that addresses the whole person. All of the ministerial efforts addressed to the Hispanic community must reflect the gifts that Hispanics bring to the practice of ministry and so they should be collaborative and relational.

The Catholic community needs to identify and release the gifts for leadership of the Hispanic community. This represents the genuine response of the missionary disciple who recognizes what contribution he or she can make to the evangelizing mission of the church and receives the preparation and formation necessary to realize that contribution. At the foundation of all, then, is the calling forth and the proper formation of leaders at both the parish level and at the diocesan level.

Objective 1: Provide formation opportunities that foster Hispanic leadership in the Church					
GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1: Establish a Spanish Lay Ministry Formation Institute	Organize a task force to create a timeline, curriculum, budget and program guidelines for the institute	Provision of manual for Institute	Have the manual approved by the Bishop	Catholic Information Center Hispanic Ministry Office, Pastoral de Conjunto, The Dominican Center	2 years
	Implement and oversee the running of the institute	Have the first cohort go through the 3-year institute	Presentation of pastoral project at end of institute	Institute board of management (comprised of representatives of all stakeholders)	3 years

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
2: Organize an event in recognition of those who have contributed to the Hispanic community	Elaborate the criteria for the recognition and the logistics of the event	At least 8 parishes with Hispanic Ministry participate	Attendance record Survey/Evaluation of attendees	Office of Hispanic Ministry, Pastoral de Conjunto	Bi-annual
3. Provide to parish leaders liturgical training that encourages full, active, and coherent participation in the Church	Annual workshop on liturgical theology with training for specific ministries (EMHC, Lector, music leaders, etc.)	10% increase in attendance for the workshop	Annual survey of parish ministers	Hispanic Ministry Office, Office for Worship	Annually
	Liturgical catechesis sessions offered at the parish	Increase 1% in Mass attendance yearly	Evaluation via parish survey and specific focus groups of parishioners	Pastors, Hispanic Ministry Office, Office for Worship, Pastoral de Conjunto	Annually
Objective 2: Ensure that priests, seminarians, deacons, lay ecclesial ministers are equipped culturally and linguistically to minister in the Hispanic context/shared parishes					
1. Provide access and financial support for all ministers mentioned in the objective to take part in immersion experience and other formation opportunities	Create and provide a list of opportunities for experience and formation that enhance their attitudes, knowledge and skills for Hispanic Ministry	Development and promulgation of the list	Report to the Bishop	Office of Missions	3 years
	Provide seminarians with pastoral internships in the migrant camps and parishes with Hispanic Ministry	At least 1 seminarian will be involved in Hispanic ministry in parishes and/or migrant camps	The seminarian reports and evaluates experience with Vocation Director	Pastors, Office of Vocations, Office of Hispanic Ministry	

Objective 3: Develop the missionary discipleship model that affirms leaders and promotes their rightful place in pastoral ministry and the Church as a whole

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
1. Foster a pastoral de conjunto relationship among clergy, religious and lay leaders to proclaim and promote the vision and objectives of V Encuentro	Develop a pastoral de conjunto vision among the parishes with Hispanic Ministry	11 or more parishes engaged in a collaborative project	Survey of parishes in collaborative ministries	Pastors, Pastoral de Conjunto, Office of Hispanic Ministry	2 years
	Provide training in evangelization and missionary competencies	10 people per parish attend annual event	Survey and compilation of parish evangelization efforts and programs	Pastoral de Conjunto, Office of Pastoral Services	Annual
2. Give priority to reflection and integration of multicultural diversity, to advance the mission of our parish communities and Diocesan Offices	Provide Intercultural competence training to all parishes and Diocesan Offices	The number of participants trained exceed 1/10 of the average Sunday congregation of our shared parishes	Evaluation form listing learning outcomes	Priests, Parish Pastoral Councils, Diocesan Staff	3 years
		The offices of the Diocese are more inclusive of the diversity by creating material in other languages			
	Form an intercultural planning team that organizes and implements a community wide celebration recognizing the diversity within our diocese	The inclusion of the Black, Latino, Vietnamese, Native American Ministries	Report from the Intercultural planning team	Office of Pastoral Services	2 years

GOAL	ACTIVITIES	INDICATORS OF SUCCESS	INSTRUMENTS OF EVALUATION	RESPONSIBLE	TIMEFRAME
3. Implement all levels of certification for Hispanic catechists in the Parishes	Offer 3 to 4 Diocesan formation opportunities that lead Hispanic catechists to get certified	Opportunities scheduled Have 40% of Hispanic catechists certified	Database and report	Office of Faith Formation, Office of Catechesis, Office of Hispanic Ministry	3 years
4. Create an identity of the <i>Pastoral de Conjunto</i> Team based on vision & mission of the Plan Pastoral	Re-organize the structure of <i>Pastoral de Conjunto</i> according to the Pastoral Plan recommendations	Have 80% participation of clergy from parishes with Hispanic ministry	Report of the accomplishments and challenges	Director of Hispanic Ministry, pastors	2 years

