1. A Journey of Hope Toward the Third Millennium (1996)
A Journey of Hope Toward the Third Millennium
A Journey of Hope
Toward
The Third Millennium

The Pastoral Plan of the Pilgrim Church
of San Francisco
The Ascension of the Lord
May 19, 1996

Dear Brothers and Sisters in Christ,

In 1993, Archbishop John R. Quinn inaugurated an ambitious Archdiocesan Pastoral Plan under the title *A Journey of Hope Toward the Third Millennium*. For three years, from the beginning of 1993 until December of 1995, countless hours were spent by many of our priests, religious and laity in sharing a vision of church and strategizing its pastoral implications and applications here in the Archdiocese of San Francisco.

On December 15, 1995, Archbishop Quinn and I, then as Coadjutor Archbishop, joined in signing the Pastoral Plan which is now presented to you in published form. It is my prayer and hope that the many excellent recommendations of this plan, based on a well-articulated vision for our local Church, will provide the appropriate challenge and strategy for us to move toward the Third Millennium as a Church renewed.

I commend this Pastoral Plan to our parishes, institutions, priests, religious and people as a stimulus to renewed pastoral energy, and as a guide to common purpose in our pastoral activity.

For my part, I have spent the five months since becoming Archbishop on December 27, 1995 in consultation about and review of these recommendations with the Council of Priests and with the Archdiocesan Pastoral Center staff. I believe I will soon be in a position to formulate a written response, outlining the course of implementation of all the recommendations contained in the Pastoral Plan - an implementation which will, of course, vary in length, intensity, and need for resources of personnel and finances, depending upon the urgency and complexity of the particular issue.

I want to express our common gratitude to Archbishop Quinn for his foresight in setting this task before the Archdiocese three years ago, and in promulgating the Pastoral Plan last December. May I encourage the prayers of all of us in the Archdiocese to put our best efforts into its creative and successful fulfillment.

May the Lord Jesus who has ascended to the Father set the hearts of his pilgrim Church on “seeking what is above, where Christ is seated at the right hand of God” (Col. 3,1), for that is the true goal of the pastoral work to which we dedicate ourselves here on earth.

Sincerely yours in Christ,

+ William J. Levada

Most Reverend William J. Levada
Archbishop of San Francisco
At the beginning of our *Journey of Hope Toward the Third Millennium*, I invited this pilgrim Church of San Francisco to turn to the Book of Revelation where we discover the Crucified and Risen Lord walking among the seven golden candlesticks, symbol of the Church.

The great task of devising a comprehensive Pastoral Plan for the whole Archdiocese is now completed. The Planning Commission, under Monsignor Peter G. Armstrong and vice-chairman, Mr. Stephen R. Finn, has recommended the Plan for my approval. On December 14, 1995, the Council of Priests, having studied the Plan, voted to recommend my approval. I have discussed the Plan with Archbishop William Levada, Coadjutor Archbishop, who heartily agrees with the Plan and recommends that I give the final approbation.

Consequently, on Friday December 15, 1995, as the Church watches and waits in joyful hope for the coming of our Savior, Jesus Christ, I accept, approve and promulgate the Pastoral Plan, *A Journey of Hope Toward the Third Millennium*.

As we press onward amid the persecution of the world and the consolations of God, we place our confidence in Him who walks among the golden candlesticks, the Faithful Witness Who loved the Church and gave Himself up on her behalf. The piercing of His Heart has sealed for the Church the unceasing springs of living waters, the Spirit with whom we are sealed unto the day of salvation. In the power of that Spirit we walk, as the Lord commands us, in unity and faith, toward the accomplishment of God's purposes. May He who has loved us from the beginning, make us love Him to the end. Amen.

Given at the Cathedral of St. Mary of the Assumption, on the memorial of St. John of the Cross, the Fifteenth Day of December in the year of grace and redemption 1995.

John R. Quinn  
Archbishop of San Francisco

William J. Levada  
Coadjutor Archbishop of San Francisco

Mary Bridget Flaherty, RSCJ
Sr. Mary B. Flaherty, RSCJ  
Chancellor
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CHAPTER ONE

An Introduction to a Journey of Hope

THE CALL TO DISCIPLESHIP
CHAPTER ONE

A Journey of Hope Toward the Third Millennium
THE CALL TO DISCIPLESHIP

All of humanity is caught up in a baffling drama of new and shining hopes. Our imagination is stirred by dreams, by what could be. We are eager to seize the future. A new millennium stands at the doorway of history. Yet, like a tenacious fog, dismal realities and human suffering of colossal proportions dim and darken the brightness of our dreams and hopes. And so, before the doorway of the new millennium, we ask: What can we do? What do we want our Church of San Francisco to be in the third millennium? How can the Church serve the world in its search for God, for freedom and for human dignity?

These challenging questions are those of Archbishop John Raphael Quinn to the Church of San Francisco on February 8, 1993. 1

The Church accepted these challenges. The Church has responded: 2

- All parishes in the Archdiocese shared in its response.
- 27 thousand households responded through an Archdiocesan survey.
- A total of 78 meetings of representatives of parishes was held.
- Three town hall meetings were scheduled in each parish.
- Eight thousand parish representatives participated.
- 450 youth and young adults were involved in the consultation process.
- All the members of the Council of Priests were consulted in each of the three development phases of the Plan.
- 130 clergy, religious and laity were involved as Commissioners, Consultants, Task Force Members and staff.
- 35 Commission meetings were held over a three-year period.
- Over 350 hours were devoted to these meetings, as well as countless hours of individual time by the Commission and its staff.

1 Appendix A. Archbishop Quinn’s address “The Vision of a Pilgrim Church”.
2 Appendix B. The Church’s Response to the Shepherd’s Call.
This broad consultation and extensive collaboration by the Church of San Francisco revealed a Church that is rich in diversity of culture, language, age and interest. Yet the Church of San Francisco is still solidly united in our desire to move forward confidently in our journey of hope, and to proclaim boldly the ageless truth of the Gospel in new and renewing ways to a changing and challenging world on the threshold of the Third Millennium.

The voice of the Church of San Francisco in meetings and surveys echoes a concern for our families, our inactive members, our youth, our diversity and our communities. In the secular society of our three counties, San Francisco, San Mateo and Marin, challenges abound.¹

But this broad consultation revealed a Church with a vision arising from faith. A vision of a Church proclaiming an eternal and universal kingdom, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. A vision of a Church that is collaborative and imaginative and confident in its response to the challenge to witness to the presence of Jesus in our world.

This vision enables and empowers us as a community of followers of Jesus to accept His call to discipleship and declares our Mission.

¹ Appendix B: The Church's Response to the Shepherd's Call
OUR MISSION

We, the Catholic Church of San Francisco,
in a communion of faith and charity
with the successor of Peter,
reach out and receive with welcoming arms
all of God's people:

the saint and the sinner; the young and the elderly;
the poor and the rich; the immigrant and the native;
the lost sheep and those still searching.

At this unique moment,
as we stand at the crossroad leading to the Third Millennium
we recognize ourselves as pilgrim people
called by God and empowered by the Spirit
to be disciples of Jesus Christ.

We pledge ourselves to be
a dynamic and collaborative community of faith
known for its quality of leadership

its celebration of the Eucharist
its proclamation of the Good News
its service to all in need
and its promotion of justice, life and peace.

Rich in diversity of culture and peoples
and united in faith, hope and love
we dedicate ourselves to the glory of God.

In this our mission
we each day seek holiness
and one day heaven.
CHAPTER TWO

GOALS AND STRATEGIES
CHAPTER TWO

OUR CALL TO WORSHIP

They urged Him, “Stay with us” ... so He went in to stay with them. And it happened that, while He was with them at the table, He took bread, said the blessing, broke it and gave it to them. With that their eyes were opened and they recognized Him, but He vanished from their sight. Then they said to each other, “Were not our hearts burning while He spoke to us on the way and opened the scriptures to us?” So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them, who were saying, “The Lord has truly been raised and has appeared to Simon!” Then the two recounted what had taken place and how He was made known to them in the breaking of the bread.

LUKE 24: 29-35

The Easter experience of the two disciples on the road to Emmaus describes what should happen when we gather to pray: the Risen Christ sets our hearts aflame with the word of God, reveals and gives Himself in the breaking of the bread, and empowers us to proclaim the Good News of his victory over sin and death. It is by praying together and celebrating the sacraments that we grow in faith and holiness. It is by worshipping our God, through music, gesture, meditation and proclamation, that we acknowledge the blessings the Lord has so generously bestowed upon us. And it is by coming together in the Eucharist that we most fully realize our identity as a community of faith. These moments of prayer and celebration are for us the focal point of our spiritual lives, and they should be moments of richness, vitality, depth and devotion.

For many in our Catholic community, this reality of a vibrant and energizing life of prayer and worship is a daily reality. The thousands of men and women who attend the Eucharist every morning in this Archdiocese are a source both of inspiration and prayerful support for our entire local Church. The tens of thousands of Catholics who make prayer a consistent and frequent part of their daily lives find in that prayer an intimate union with the God who has created us in love and sustains us in love. And the one hundred thousand Catholics who celebrate the Eucharist every Sunday in our parishes are a testimony to the fact that the Risen Lord who appeared to the disciples on the road to Emmaus still becomes sacramentally present to the worshipping community gathered around the altar of Christ.
The richness of our many cultures is reflected in the celebration of the Eucharist, and our Sunday Masses are offered in a myriad of languages and cultural forms: Italian, Chinese, Spanish, Vietnamese, Polish, Korean, Latin, Tagalog, French, Signing, Tongan and Japanese. Individual and communal prayer have been enriched by the charismatic movement, thirty and sixty day retreats and a renewed interest in spiritual direction. Communal celebrations of the sacraments of Baptism, Anointing of the Sick and Reconciliation have brought forth much more clearly the collective nature of our sinfulness, our redemption and our spiritual and physical need for healing by the God who loves us without reservation. And small faith communities devoted to Scripture and to prayer have brought to many the power of Christ’s saving action in our lives.

But we as a Catholic community also recognize that we have not done all that we can to appreciate and enhance the sacramental life of the Church and our own lives of prayer. The decline in Mass attendance in our parishes is a clear sign that we have failed to make manifest and inviting the awesome gift of the Eucharist which has been entrusted to us. The fact that many of our youth and new immigrants turn to new churches which are "warmer and more inviting" means that we have not adequately made our churches places of welcome and hospitality. And the fact that large numbers of respondents to our Archdiocesan survey stated they were deeply disappointed in current homilies is a sign that we are often not preaching the word of God in a way that touches the human spirit in its depths. The legacy of word and sacrament which has been entrusted to us is the most magnificent gift which our local Church could receive; it is the responsibility of this local Church to treasure and bring to life this legacy of word and sacrament for our youth, our seniors, our new immigrants, our life-time San Franciscans, our alienated, our young families, our hurting and our seeking. With this in mind, we embrace the following goals and strategies:
## GOALS

<table>
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<tr>
<th>Goal</th>
<th>Strategy</th>
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<tr>
<td>Celebrate liturgies that reverently give glory to God and nurture the spiritual development of the people of the Archdiocese.</td>
<td>Develop in each parish a trained liturgy committee to assist the parish in providing warm and inviting liturgies in accord with the Church's liturgical tradition and norms.</td>
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<td>Through the Deans and their Apostolic Ministry Committee, develop a program by which each parish can evaluate its liturgies and share its successes and needs.</td>
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<td>Celebrate in each deanery liturgies for youth.</td>
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<td>Provide culturally-sensitive liturgies in parishes with large numbers of people born in other countries.</td>
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<td>Provide quality homilies in all our liturgies.</td>
<td>Develop an on-going homily evaluation and assistance program for the clergy.</td>
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<td>Train lay preachers for times when, because of language or communication difficulties, available priests or deacons are unable to preach effectively.</td>
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<td>Establish a multicultural team of priests and laity who will visit and evaluate constructively the homilies of those who preach in the Archdiocese.</td>
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<td>Enhance the vitality of sacramental celebrations in our parishes.</td>
<td>Provide Archdiocesan training for those responsible for preparation of the sacraments of Baptism and Marriage.</td>
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<td>Coordinate sacramental preparation programs in each deanery to use resources in the most effective manner.</td>
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<td>Appoint a marriage enrichment coordinator in each deanery who will provide information about Marriage Encounter, counseling opportunities, married couples' support and prayer groups, etc.</td>
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<td>Coordinate the Rite of Christian Initiation of Adult programs within each deanery.</td>
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<td>Foster prayer life and meditation.</td>
<td>Provide resources under the direction of the Vicar for Parishes to support parishes and deaneries in coordinating and distributing information covering opportunities for spiritual direction, personal prayer, retreats and prayer groups.</td>
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<td>Establish a track in the School of Pastoral Leadership on methods of prayer.</td>
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<td>Where possible, keep churches open during the day as a place for prayer and meditation.</td>
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<td>Establish a retreat and prayer center for youth under the direction of the Catholic Youth Organization.</td>
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OUR CALL TO LEAD

You, then, are the body of Christ. Every one of you is a member of it. Furthermore, God has set up in the church first apostles, second prophets, third teachers, then miracle workers, healers, assistants, administrators and those who speak in tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles, or have the gift of healing? Do all speak in tongues, or have the gift of interpretation of tongues? Set your hearts on the greater gifts. Now I will show you a way which surpasses all the others. 1 CORINTHIANS: 12:27-31

The "more excellent way" which Saint Paul shows us is the path of love. Whatever place we have in the Church, whatever spiritual gift we have received is of no avail if we do not use it in love to build up the Body of Christ. The essence of our pastoral plan is to seek the best possible use of our resources to further the mission of the Church, and the greatest resource we possess is our people. We need to take our priorities from Jesus himself. For when we read the Gospels we cannot help but be struck by how much time the Lord spent preparing the disciples for their missions. Similarly, in the Body of Christ we must recognize leaders and equip them to accomplish the work Christ has given us to do. Just as the Jesus of the Gospels approached men and women in the midst of their daily lives and called them to discipleship, so too we must approach the potential leaders in our communities of faith and call them to a new level of service to the Church. We must seek leaders for the Third Millennium, leaders of courage and compassion, leaders of faith and vision. We must rouse them to zeal for the ministries and apostolic service which can ignite our local Church. We must train them in the teachings of the Church and the skills which their future leadership roles demand, so that they may be able to work collaboratively, building bridges between people of different theological perspectives, cultural backgrounds and life experiences. We must witness always to the reality that leadership in the Church is different from leadership in the world. It seeks not power, but service; not acclaim, but selfgiving; not popularity, but fidelity to the Lord. We must see ourselves as the early Church did - called to build for the future, seeing no task as impossible in Christ, believing that our faith carries within it the possibility of radically changing our world.

Leadership in the Church is a multi-faceted reality and a shared responsibility. The bishop, said the Second Vatican Council, is the visible source and foundation of unity in the local Church. He is the "herald of faith" who preaches the Gospel with authentic authority and draws new disciples to fellowship in Christ. The priest occupies a complementary role in the Church as the spiritual leader of the people of God, as the proclaimer of the Gospel,
and as the teacher of the community in union with the bishop. The deacon also proclaims the Gospel and celebrates the sacraments of Baptism and Matrimony; he collaborates with the bishop and priest in bringing the rich liturgical life of the Church to its people and in ministering in a special way to the poor and neglected. Religious men and women offer a different but critically important gift to the Church through the witness of their religious life and their religious vows lived out faithfully in the community of the Church, and through the various ministries to which they bring their energy and commitment. And the laity by reason of their Baptism are called to be active in a myriad of ministries and roles in the Church: as lectors, Eucharistic ministers, acolytes, teachers, administrators, financial consultants and leaders of prayer and study. Most importantly, to the laity is entrusted the task of sanctifying the world which is all too secular in the age in which we live.

All of these forms of leadership must be nurtured if our local Church is to thrive in the Third Millennium. But as we look to the needs of the Church of San Francisco during the coming decade, four major leadership challenges emerge. The first is the need for more priests to serve our parish communities. The continuing decline in the numbers of priests in the Archdiocese has already caused major hardships for both priests and the people whom they serve, and we proceed from the conviction that no leadership planning for the future is sound if it does not make every attempt to foster vocations to the priesthood. We recognize, of course, that the priestly vocation is a call from God and is not controlled by human desires. But we also recognize the role that human efforts can play in making young men receptive to the call of God, and we must initiate every possible step which holds the promise of increasing the number of those ordained to the priesthood from within our midst.

Secondly, we must begin making plans for the very real possibility that there may come a day when there will be insufficient priests to lead every viable parish in our Archdiocese. We have designed models of parish leadership which look to the future, recognizing the unique place of the priesthood in the apostolic structure of the Church and recognizing also that deacons, religious women and men and the laity can provide a corps from which to select an administrative and pastoral leader for those parishes to which a priest cannot be assigned.

In addition to fostering vocations to the priesthood and formulating models for alternative parish leadership, we must undertake a dramatic effort to identify, call and train significant numbers of lay men and women to serve in our parishes. The wonderful new initiatives of the Second Vatican Council have multiplied enormously the demands made upon priests and parish staffs. We need to raise up a whole new corps of lay leaders in our parishes, not only to meet these demands, but also to point to the rightful role of the laity in the leadership of the Church.
Finally, we must challenge and train potential leadership among high school age youth and young adults. If the Church is to thrive in the Third Millennium, we must ignite the fire of faith among our young people, and we must seek young women and men who are capable of bringing to their peers the zeal and depth and vibrancy of our faith. This Pastoral Plan is a plan for the future, and it will reflect that reality only if it provides effective methods of reaching out to the young leaders of the next Millennium now.

In every effort to identify and train leadership for the coming decades, we must always recognize that we are a multi-cultural Church. Leadership recruitment must reach into every ethnic and racial group within the Archdiocese, sounding the clarion call of Christ in a host of languages. For our efforts to foster vocations to the priesthood, lay leadership and peer ministries to our youth will be successful only if the leaders who emerge for the Third Millennium reflect the diversity of our communities and the richness of our cultures.

With this vision of the call to leadership in the Archdiocese, we annunciate the following goals and strategies:

**GOALS**

Affirm and strengthen in enthusiasm and numbers those called to serve our Church in the priesthood, diaconate and religious life.

**STRATEGIES**

Strengthen priests’ ability to lead through support groups and a convocation of the clergy.

Make the efforts of priests, deacons and religious more effective through continuing development of collaborative models of pastoral leadership.

Develop an active program for vocation promotion through prayer, personal example, homilies, professionally prepared advertisements, outreach to universities and colleges, a discernment center, a strong connection with the Young Adult Volunteer Corps and a leadership program for youth.

Incorporate into all Catholic high school and Confirmation program curricula a substantive and prominent component promoting vocations to the priesthood, diaconate and religious life.

Explore the possibility of beginning deacon classes more frequently, and educate the priests, religious and laity about the important leadership role of the deacon in the Church.

Affirm and empower the laity in their Baptismal roles of leadership and responsibility.

Provide on-going education through the School of Pastoral Leadership.

Activate and affirm these trained lay leaders in significant roles at all levels of the Archdiocese.
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<th>GOALS</th>
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<td>Recognize and empower youth and young adults as full members of our Church.</td>
<td>Identify, train and energize five hundred youth and young adult leaders by the year 2000.</td>
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<td>Incorporate youth and young adults into the ministries of the parish.</td>
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<td>Encourage the establishment of Youth Councils in parishes as advisors to the pastor about ministry for youth.</td>
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<td>Designate selected parishes in the Archdiocese as centers for youth ministry where the local parish is not able to provide this ministry.</td>
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<td>Designate selected parishes in the Archdiocese as young adult parishes.</td>
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Our Call to Evangelize

People of Israel, listen to me! Jesus the Nazarene was a man whom God sent to you with miracles, wonders and signs as His credentials. These God worked through Him in your midst, as you well know. . . . This is the Jesus God has raised up, and we are His witnesses. Exalted at God's right hand, He first received the promised Holy Spirit from the Father, then poured this Spirit out on us. This is what you see and hear now.

Acts 2:22. 32-33

Peter's act of witness on the first Pentecost portrays the heart of Christian evangelization: empowered by the Spirit of God, we witness to God's saving presence in the world. This act of witnessing does not consist of efforts to manipulate people into believing in the Gospel, nor of proselytizing campaigns which intrude upon the privacy of others. Rather, evangelization in the Catholic faith invites others to participate more fully in the saving plan of God and seeks to bring the values of the Gospel to the culture in which we live.

Before we can undertake this mission of evangelization, however, we must undertake the mission of ever fuller conversion to the Gospel in our own lives. We must build a deeper and richer personal relationship of prayer and fidelity to our God. We must seek in the Scriptures the saving message of Jesus Christ and in the sacramental life of the Church a personal encounter with the Lord who has saved us. We must become enthusiastic about the gift of faith which has been bestowed upon us, and committed to enhancing that faith every day.

Precisely because that gift of faith is so precious, we should want to invite others to hear the message of salvation in Jesus Christ so that they too may come to the fullness of Catholic faith. Each of us has a personal story of faith and a personal testimony to the power of God in our lives. We should seek to share this story and this testimony with others – not in a heavy-handed manner which is intrusive – but in a faith-filled but gentle manner which invites, rather than compels, others to faith. Evangelization is the sharing of our faith lives with others. It is God's way of building the Reign of God on earth. As the Bishop's pastoral letter states so well, "Evangelization is inviting people into a loving and personal relationship with Jesus Christ, which is then nurtured by a loving and caring faith community." Evangelization is not a program. It is a way of life, the Christian way of life.

The call to evangelize the Archdiocese of San Francisco in this last decade of the twentieth century is a four-fold call. The first step in sharing our faith is to renew our faith, to form vibrant and enthusiastic parish communities of prayer, reflection and celebration. We must create in each parish a sense of
joy in being Catholic and an enthusiasm in sharing the faith with others. The most successful efforts to create such enthusiasm and joy in the past, ranging from the Christian Family Movement to Renew to Cursillo, have all involved the use of small groups of men and women who came together to share their faith and to reflect upon it in light of their lives in the modern world. For this reason, our efforts to deepen the process of conversion in our own parish communities will take as their starting point the formation of hundreds of small faith-sharing groups in our parishes. The goal of these groups will be two-fold: the deeper conversion of the individual and a heightened sense of the communitarian nature of Catholic faith. Through the formation of small faith-sharing communities, our parishes will become more vibrant, more intimate and spiritually deeper. And this is the best foundation that any evangelization effort could have.

The second step in evangelizing our Archdiocese is to reach out to Catholics who no longer participate in the life of the Church. We must heal their alienation, challenge their indifference and invite them lovingly back to active participation in the Catholic community. Only God is the giver of faith. But we can guarantee that every Catholic in this Archdiocese receives a caring reminder that our faith is a powerful and fulfilling reality which offers guidance, peace, consolation and meaning in a society so much in need of these gifts.

A renewed call to conversion within our parish communities and an outreach to Catholics who have ceased to participate in the life of the Church are important elements of the call to evangelize. But our efforts to spread the Catholic faith cannot end there. As a third step in our evangelization process, we must reach out to men and women living in the three counties of the Archdiocese who are not Catholic, especially those many members of our society who have no faith. We live in a secularized society, and many of our neighbors, co-workers and friends have come to accept a life in which God has no role. We must make clear by our own lives that God does have a role for modern women and men, a role that can be life-giving and joy producing. We must reach out to others in faith, seeking to show them the wonders of faith.

Finally, in evangelizing the Archdiocese of San Francisco we must evangelize the culture in which we live. The culture of this San Francisco Bay Area calls out for evangelization. All around us we see domestic violence, the victimization of children and women, material and spiritual poverty, disregard for the sanctity of human life, racism and homophobia, addiction to drugs and alcohol and consumerism run rampant. Witnessing to and for our faith means confronting these evils in our society and bringing the liberating power of the Gospel to bear upon them. We are called to promote the dignity of the human person, the sacred and paramount role of the family in society, and the common good of every community to which we belong. We must challenge the false ideologies of materialism, racism, sexism, the exaltation of drugs and alcohol, vengeance and disregard for human life in our society, and we must challenge these belief systems in all areas of our lives: economic, political, social, cultural and religious.
GOALS

Commit ourselves to lifelong religious formation.

STRATEGIES

Form small ecclesial (faith) communities centered in the parish so that the faithful may develop a sense of community and be able to strengthen one another and our families through shared prayer, bible study and service to those in need, especially the poor and elderly.

Provide resources facilitated by the Vicar for Parishes to support parishes in coordinating and distributing information about opportunities for spiritual direction, personal prayer, retreats and prayer groups.

Invite others to participate more fully in the life of the Church and seek to bring the values of the Gospel to our communities.

Designate 1999 as a "Year of Outreach" to inactive Catholics and those who are not members of the Church.

Form a Catholic Leadership Conference to organize efforts to bring Catholic values to the workplace, the media and government.

Participate actively in ecumenical and interfaith groups in making God’s presence better known in our world.

Provide a team in each parish to provide prayer and supportive hospitality to those re-identifying with the Church.

Heighten sensitivity within the Archdiocese of diverse worshipping communities, e.g., young adults, the gay and lesbian communities, the homeless, youth and the new immigrant communities.

Revitalize the Rite of Christian Initiation of Adults in parishes and deaneries to be an effective process for incorporation of inactive Catholics and non-Catholics into the Catholic Community.
The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw Him, they worshipped, but they doubted. Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold I am with you always, until the end of the age."

MATTHEW 28.16-20

The final words of Matthew’s Gospel provide the charter for the Church. In the presence of the Risen Christ, the disciples still find that their faith is weak, but Jesus commissions them to go and to teach. As the community of disciples in the Archdiocese today, we take courage from the promise of Christ to stay with us always, and we recognize how important it is to continually learn more about our faith and to hand that faith on in a vibrant and powerful way to the next generation.

A singular manifestation of our response to the mandate of Christ is the Catholic school system, which has been an invaluable aid in educating every successive generation in the faith of the Church. But we must not let the importance of our Catholic schools blind us to the fact that the Church knows not one, but three “classrooms”: the school, the home and the church. Religious education is the project of a lifetime; we only “graduate” when we enter eternal life. This Pastoral Plan for the Archdiocese in the Third Millennium seeks to present proposals for education which speak to the life-long educational needs of the believing community and which enhance the magnificent educational programs already underway in the Archdiocese.

There is an immense need for expanded adult education in our local Church. We have in our seminary, our university and our colleges splendid resources for bringing the faith at an adult level to our people, yet all too few Catholics have made substantive on-going religious education a significant component of their spiritual lives. We have in the message of the Gospel and the call of the Second Vatican Council an exciting and life-giving teaching to convey, and yet all too often opportunities for religious education are ignored. We have in the Rite of Christian Initiation of Adults and the preparation programs for our sacraments rich new opportunities to teach the faith fully and effectively, and yet all too often we hear that these potential moments of grace become merely requirements to be fulfilled. We need to find new ways to make the study of our faith exciting, alluring and enlightening for our people so that the Catholic faith of our adult communities is constantly growing, rather than being stagnant or rigid.
To educate the family means that the local Church must be committed to supporting parents in their task of educating and nurturing the faith in their children. This means that the parish community must commit itself to a family perspective in all its pastoral endeavors.

If the faith of our believing community is to be preserved, adult faith must be a growing and learning faith. But it is also necessary that we make heroic measures to hand on the faith to the next generation. Parents are the primary teachers of Catholic faith to their children. Catholic schools and religious education programs for public school and private school students exist to support Catholic parents who desire to share their faith with their children. There is therefore a need for these institutions and programs to provide parents with opportunities to deepen their knowledge and practice of the Catholic faith. There is also a need for preparation programs for the sacraments of First Eucharist, Reconciliation and Confirmation to provide focused opportunities for parents to act in their role of first educators in the faith.

Our process of education in the Third Millennium must include the evangelization of the family. As the Church comes to recognize the family as the Church in the home, it has doubled its efforts to reach out to families and to be a support to them. We cannot expect parents to fulfill their obligation to be the primary educators of their children if the local Church does not support the adult members of the family in their faith formation. For many years the Church has emphasized the role of the parish in educating children in the faith, but it has failed to assume responsibility for the faith formation of parents. To educate the family means that the local Church must be committed to supporting parents in their task of educating and nurturing the faith in their children. This means that the parish community must commit itself to a family perspective in all its pastoral endeavors. Too often the Church sponsors events which separate children and parents. Planning ministry through a family perspective means incorporating parents in every level of faith development of their children.

The Catholic school has made an incalculable contribution to the preservation and growth of the Catholic community in the United States, and the people of the Archdiocese are particularly fortunate to enjoy a legacy of academic excellence, richness in faith and dedication to service in our Catholic schools. But increasingly, financial pressures preclude parents desirous of sending their children to Catholic schools from doing so. Many middle-class Catholic families find themselves hard-pressed to find the income to pay tuition and fees, particularly when they have several children in school. Many of our new immigrants, who seek Catholic education as a way of preserving their most treasured values amidst a strange and too secular culture, cannot come close to affording the full cost of Catholic schools. For this reason, a pastoral plan for the Third Millennium must find new sources of revenue for Catholic schools and must make our schools truly affordable.

Finally, we must provide quality religious education to all of our Catholic elementary and high school students, whether or not they are enrolled in Catholic schools. We must find new ways to make religious education programs both substantive and exciting. We must promote opportunities for family-centered education, both in sacramental preparation programs and in the opportunities for family-centered education, both in sacramental preparation programs and in the general religious education curriculum.
And we must always stress that religious education is not something that is
completed at the end of eighth grade, or upon receiving the sacrament of
Confirmation; rather, religious education is an essential part of our Christian
discipleship at any age.

With these principles in mind, we offer the following goals and strategies:

**Goals**

- **Strengthen families in the Archdiocese through programs of education and formation.**
- **Make our elementary schools and religious education programs better resources for forming children and their families in faith.**
- **Provide regular and organized program of adult religious education.**

**Strategies**

- Offer workshops, retreats and support groups to assist and stabilize families.
- Through Catholic Charities, provide resources for family and personal counseling in each county of the Archdiocese.
- Provide ongoing support for couples in their first years of marriage by organizing follow-up sessions to marriage preparation programs.
- Provide shared programs for the families of all children of the parish preparing to receive Sacraments.
- Provide quality Catholic school education for all Catholics through the establishment of endowment funds in all of our parishes, even those without schools.
- Seek teachers who have an active life of faith.
- Increase attendance by students and their parents at Mass by providing children's homilies and special liturgies by and for children.
- In every deanery, organize a program of adult religious education each year.
- In every deanery, organize an on-going program of Catholic Bible study.
- Using information from other dioceses as well as Catholic colleges, universities and the seminary, develop and make available resources for independent study.
- Update the method of information dissemination to include technological advances including, but not limited to, computer programs, CDs, video and audio cassettes.
- Maximize the distribution of courses being developed by the School of Pastoral Leadership by recording and distributing materials in print or on audio or video tape.
- Double the Archdiocesan funds available for tuition assistance by the year 2003.
- Implement the existing guidelines on support for Catholic schools from parishes without schools.
- Investigate fiscally-sound methods of providing educational opportunities for those with physical or learning challenges.
- Encourage and celebrate cultural and ethnic diversity in Catholic schools.
Jesus said: There was a man going down from Jerusalem to Jericho who fell prey to robbers. They stripped him, beat him and then went off leaving him half-dead. A priest happened to go down the same road; he saw him but continued on. Likewise, there was a Levite who came the same way; he saw him and went on. But a Samaritan who was journeying along came on him and was moved with pity at the sight. He approached him and dressed his wounds, pouring in oil and wine. He then hoisted him on his own beast and brought him to an inn, where he cared for him. The next day he took out two silver pieces and gave them to the innkeeper with the request: "Look after him, and if there is any further expense I will repay you on my way back." Which of these three, Jesus said to the young man, was neighbor to the man who fell in with the robbers? The answer came: The one who treated him with compassion. Jesus said to him: Then you go and do the same.

LUKE 10: 30-37

The parable of the Good Samaritan stands as the most powerful exhortation in the Gospel challenging us to live out a genuine love of neighbor in service and in sacrifice. The Church is called to be a community of Good Samaritans, giving witness to our faith by a care for the poor, the marginalized and the hurting in our society. If we analyze the actions of the Samaritan, we see that three steps were involved in his love for the man beaten by the robbers. The first step was noticing the need of the beaten man and looking upon that need with compassion. Unlike the priest and the Levite, the Samaritan did not avert his eyes when he came upon the injured man, but rather focused upon his plight, and was moved by it. The second step of the Samaritan was to look upon the suffering of the beaten man as a call to personal action. The Samaritan did not merely go to the next town to inform the authorities of a man in need. Rather, he tended the man’s wounds, put him on his donkey and carried him to an inn. Finally, the love of the Samaritan was not a momentary one; rather it continued on in his promise to the innkeeper to return and to pay for whatever on-going needs the beaten man had. It is this three-fold love which we are called to incorporate into the life of our local Church: a love which is sensitive to the needs of those who are suffering, a love which sees in this suffering a call to personal action, and a love which is not episodic but continuing in its care for the poor, the marginalized and the hurting.

The parable of the Good Samaritan challenges us to excellence and self-sacrifice in planning for the Archdiocese of the Third Millennium. We are called to build up communities of compassion, guided by the social doctrine of the Church, which are attuned to the suffering in our midst. We must help our Catholic communities to see the poverty, violence and spiritual want all
around us as a personal and immediate call to action on behalf of justice, and to view the present threats to the lives of the unborn and the elderly in our society as an affront to the Gospel. Finally, we must become advocates for change in those social and political structures which are unjust and oppressive. Our care, like that of the Good Samaritan, cannot be episodic but must go to the root of what is needed to bring help and consolation to those in need.

We are very conscious of the magnificent and selfless work of the Good Samaritans who are already at work in our local Church: the members of the Saint Vincent de Paul Society who reach out to the needy and the homeless in our parishes; the work of Catholic Charities in bringing the face of Christ to those in need; the religious women and men whose special charisma is to work with the marginalized in society, bringing them spiritual and material support given in love and in faith. These existing works of charity and justice are an example to our whole Catholic community of who we can be and what we can do.

But we must seize upon that inspiration and upon the words of the Gospel in order to forge a spirit of care and service among the whole body of our local Church. We must multiply the number of men and women who stand among us as examples of faith and charity in action, and we must multiply that number ten-fold. We must reach out to youth and young adults with the call to service in the spirit of faith, for there is a special openness to service in the hearts of the young, which can be an immensely fruitful avenue to faith. We must make clear to all that caring and outreach are not the mission of the few in the Catholic community; they are the mission of all. With this in mind, we establish the following goals and strategies:

**Goals**

- Make our Archdiocese an advocate for the social teachings of the Church.
- Involve young adults and youth in service to others.

**Strategies**

- Establish a Justice, Peace and Life Committee on a parish or deanery level to sensitize our people to their mission beyond the borders of their own parish, diocese and nation.
- Establish a Catholic Continuum of Care for caring, outreach and advocacy programs in the Archdiocese.
- Ask parishes to "partner" with parishes with fewer financial resources, either in the Archdiocese or beyond, to develop ties of mutual enrichment.
- Establish an Archdiocesan Young Adult Volunteer Corps to work with other Catholic charitable groups to serve the poor and the disenfranchised, as well as to share in religious formation and youth ministry.
- Require all students in our schools and religious education programs to provide some form of service to those in need of the compassion of Christ.
CHAPTER THREE

MAJOR GOALS

PRIORITIES, IMPLEMENTATION AND PERSONAL RESPONSIBILITY
MAJOR GOALS

Facing the challenges of our local Church, and armed with the faith and hope which are our heritage, we seek to make manifest the Call of Christ as we move toward the Third Millennium. The Call of Christ to our Archdiocese is a Call to Worship, a Call to Lead, a Call to Evangelize, a Call to Educate and a Call to Serve.

During the three years of this Plan’s development, Catholics of the Archdiocese have provided many suggested goals and strategies in response to these Calls. After considerable discussion and deliberation, it was clear that all of the suggested goals and strategies were not of equal importance.

In response to the Call, twelve goals have been chosen as the major focus for the Archdiocese of San Francisco during the next several years. These goals were selected not only because of the tremendous response to these goals by the Catholics of the Archdiocese, but also because of their inherent importance to each Catholic of the Archdiocese and to the community as a whole. These Pastoral goals are provided to give a focus to the Plan and to give each Catholic in the Archdiocese a concise picture of what we hope to obtain as we prepare for the Third Millennium.

Celebrate liturgies that reverently give glory to God and nurture the spiritual development of our community.

- Provide quality homilies in all our liturgies.

- Affirm and strengthen in enthusiasm and numbers those called to serve our Church in the priesthood, the diaconate and religious life.

- Affirm and empower the laity in their Baptismal roles of leadership and responsibility.

Recognize and empower youth and young adults as full members of our Church.

- Commit ourselves to on-going religious formation.

- Invite others to participate more fully in the saving plan of God and seek to bring the values of the Gospel to the culture in which we live.

- Strengthen families in the Archdiocese through programs of education and formation.

Make our elementary schools and religious education programs better resources for forming children and their families in faith.

- Provide regular and organized programs of adult education.

- Make our Archdiocese an advocate for the social teachings of the Church.

- Involve young adults and youth in service to others.
Priorities, Implementation and Personal Responsibility

After three years of consultation with pastors and parish representatives, the Priests’ Council, religious and lay persons, the Commission has heard thousands of hours of testimony reflecting the hopes and dreams of the People of God in the Archdiocese of San Francisco. Their vision has been a responsible and realistic one, knowing full well that our journey into the next Millennium must begin with small steps that are well thought out and successfully implemented. The Commission, therefore, recommends that there be a priority of goals to be implemented. These priorities reflect the suggestions of the Parish representatives and the accumulated wisdom of the Commission over the three years of the life of the process.

Priorities

One

Affirm and empower the laity in their Baptismal roles of leadership and responsibility.

Provide on-going education through the School of Pastoral Leadership.

Activate and affirm these trained leaders in significant roles at all levels of the Archdiocese.

Two

Recognize and empower youth and young adults as full members of the Church.

Identify, train and energize five hundred youth and young adult leaders by the year 2000.

Incorporate youth and young adults into the ministries of the parish.

Encourage the establishment of Youth Councils in parishes as advisors to the pastor about ministry for youth.

Three

Celebrate liturgies that reverently give glory to God and nurture the spiritual development of our community.

Develop in each parish a trained liturgy committee to assist the parish in providing warm and inviting liturgies in accord with the Church’s liturgical tradition and norms.

Through the Deans and their Apostolic Ministry Committee, develop a program by which each parish can evaluate its liturgies and share its successes and needs.

Four

Provide quality homilies in all our liturgies.

Develop an on-going homily evaluation and assistance program for the Clergy.

Train lay preachers for times when, because of language or communication difficulties, available priests or deacons are unable to preach effectively.
FIVE

Affirm and strengthen in enthusiasm and numbers those called to serve our Church in the priesthood, the diaconate and religious life.

Strengthen priests' ability to lead through support groups and a convocation of the clergy.

Make the efforts of priests, deacons and religious more effective through continuing development of collaborative models of pastoral leadership.

Develop an active program for vocation promotion through prayer, personal example, homilies, professionally prepared advertisements, outreach to universities and colleges, a discernment center, a strong connection with the Young Adult Volunteer Corps and a leadership program for youth.

SIX

Commit ourselves to on-going religious formation.

Form small ecclesial (faith) communities centered in the parish so that the faithful may develop a sense of community and be able to strengthen one another and our families through shared prayer, bible study and service to those in need, especially the poor and elderly.

Provide resources from the Office of Parish Resources and Evangelization to support parishes in coordinating and distributing information about opportunities for spiritual direction, personal prayer, retreats and prayer groups.

SEVEN

 Invite others to participate more fully in the saving plan of God and seek to bring the values of the Gospel to the culture in which we live.

Designate 1999 as a "Year of Outreach" to inactive Catholics and those who are not members of the Church.

Form a Catholic Leadership Conference to organize efforts to bring Catholic values to the workplace, the media and government.

Participate actively in ecumenical and interfaith groups in making God's presence better known in our world.

EIGHT

Strengthen families in the Archdiocese through programs of education and formation.

Offer workshops, retreats and support groups to assist and stabilize families.

Through Catholic Charities, provide resources for family and personal counseling in each county of the Archdiocese.

NINE

Make our elementary schools and religious education programs better resources for forming children and their families in faith.

Provide shared programs for the families of all children of the parish preparing to receive Sacraments.

Provide quality Catholic school education for all Catholics through the establishment of endowment funds in all of our parishes, even those without schools.

TEN

Provide regular and organized programs of adult education.

In every deanery or parish, organize a program for adult education each year.

In every deanery or parish, organize an on-going program of bible study.
ELEVEN

Establish a Justice, Peace and Life Committee on a parish or deanery level to sensitize our people to their mission beyond the borders of their own parish, diocese, nation.

Establish a Catholic Continuum of Care for caring, outreach and advocacy programs in the Archdiocese.

Ask parishes to 'partner' with parishes with fewer financial resources, either in the Archdiocese or beyond to develop ties of mutual enrichment.

TWELVE

Establish an Archdiocesan Young Adult Volunteer Corps to work with other Catholic charitable groups to serve the poor and the disenfranchised, as well as to share in religious formation and youth ministry.

Require all students in our schools and religious education programs to provide some form of service to those in need of the compassion of Christ.

IMPLEMENTATION

During the course of the development of the Plan, Archbishop Quinn appointed an interim implementation team to implement two of the major Goals. As a result, Priority One, affirming and empowering the laity, has been implemented, and a School of Pastoral Leadership has been developed. This School is operating in all three counties, with 996 students attending in 1995. In addition, implementation of the Second Priority, recognition and empowerment of youth and young adults, has begun through the continuing development of youth programs throughout the Archdiocese.

The Commission recommends that implementation of the remaining priorities take place with a specific budget, timeline and staff attached to them.

Individuals and groups are recommended as the advisors to the Archbishop and are responsible for the implementation of the Plan, viz., the Archdiocesan Board, the Archdiocesan Pastoral Council, the Vicar for Parishes.
PERSONAL RESPONSIBILITY

This Archdiocesan Pastoral Plan belongs to all Catholics of the Archdiocese. It is ultimately our responsibility in our parishes and daily life to contribute to the Plan’s success. The Call to Discipleship will affect each of us differently, but each of us has a personal response to the Calls to Worship, Lead, Evangelize, Educate and Serve.

As work begins on implementing the Plan, let each of us through prayer and celebration of the Eucharist ask God how we may respond to his call, remembering His words:

“ It was not you who chose me, but I who chose you
and appointed you to go and bear fruit that will remain.”

JOHN 15. 16
CHAPTER FOUR

Structure and Organization:
PRINCIPLES AND RECOMMENDATIONS

CONCLUSION
Structure and Organization:
PRINCIPLES AND RECOMMENDATIONS

The primary focus of this Archdiocesan Pastoral Plan is the Pastoral goals and strategies which are set forth above. However, in developing the goals and strategies, the Archdiocesan Pastoral Planning Commission, through a series of Task Forces and Committees, analyzed the organizations, structure, leadership positions and systems of the Archdiocese of San Francisco with the aim of making such adjustments that will facilitate accomplishment of the Pastoral Goals and Strategies.

To complete this analysis and make recommendations which are included in this section on structure and organization, the Task Forces and Committees analyzed existing Archdiocesan plans and reports, conducted an extensive series of interviews with those participating in the life of the Archdiocese and reviewed other diocesan models for structure and organization. This work, which was conducted during the three-year planning process that developed this Archdiocesan Pastoral Plan, provided a unique insight into the life of the Archdiocese at a level that had not previously been examined.

GENERAL FINDINGS

In the Task Forces' and Committees' initial interviews and studies, certain facts became apparent which led to the recommendations set forth below. These facts are important to understand the recommendations.

FINDINGS

General. The Archdiocese of San Francisco continues to be a vibrant Church. Although attendance has dropped during the last 30 years, and the challenges that confront our communities have increased dramatically, the underlying spirit of the Archdiocese is strong.

- Organization. The organization of the Archdiocese has functioned with the parishes and agencies operating as relatively independent communities and institutions with less collaboration than may be necessary or appropriate for the future.

- Laity. In recognition of the enhanced role of the laity in the Church and world taught by the Second Vatican Council, and in view of the smaller number of clergy and religious today, the laity will have to assume a larger leadership role in the Archdiocese than previously.

- Clergy Organization. Many of the clergy are burdened with many more responsibilities than they feel they can adequately accomplish.
FINDINGS

**Major Diocesan Institutions.** The major diocesan institutions, Catholic Charities, Catholic Youth Organization, the seminary and cemetery, though performing important roles and work within the Church, are not closely linked with the parishes or with one another.

- **Parishes.** Although the life of many parishes is vibrant, parishes have generally existed on their own without adequate evaluation, accountability and continuing education, and some parishes do not have parish finance councils or parish pastoral councils.

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des not have sufficient collaboration among parishes.

- **Deaneries.** Deaneries, which are an effective vehicle for collaboration among parishes, have not been used as constructively as possible.

**Non-diocesan Catholic Organizations.** Within the three-county area of the San Francisco Archdiocese there are many fine non-diocesan Catholic organizations involved in health care, education, social good or community work, and these entities exist independently from the Archdiocesan agencies and parishes except on certain occasions. While maintaining their independence, there is an opportunity for the Archdiocese and these non-diocesan Catholic agencies and organizations to collaborate and communicate at a much fuller level to help support the common goals of the Archdiocese and these Catholic organizations.

- **Stewardship.** Although the Archdiocese has no external debt, there are financial challenges that the Archdiocese will confront in the future including deferred maintenance of buildings, increased demands for Catholic education and increased demands to support the less fortunate in our communities. More importantly, the needs for stewardship from the laity will increase dramatically over the next 10 years.

- **Change and Planning.** This Archdiocesan Pastoral Plan cannot be a static document in its implementation and vision as it responds to the needs of the Archdiocese and the communities in which the Archdiocese exists. There must be flexibility to make those responses as well as accountability and oversight to make sure that the Plan is implemented. In analyzing plans in other dioceses, many of them were fine plans, but there was no one responsible for implementing them.

- **The Role of People.** The Archdiocese of San Francisco is composed of, and its work is left to, people. The Archdiocese has not always provided the supervision, evaluation, support, continuing education and accountability that are necessary for people to grow and perform the leadership and service roles that they have been given and that they need to assume.
GENERAL PRINCIPLES

In making suggestions relating to the structure and the organizations of the Archdiocese of San Francisco, there are a number of principles that will be important beacons for the Archdiocese as we strive to accomplish the Pastoral goals and objectives. These principles will be helpful in understanding the recommendations for change that are provided below and also may be valuable in interpreting how to proceed on issues that have not been addressed within this Plan.

PRINCIPLES

The Gospel. As stated in the Mission Statement, the over-arching focus of the Archdiocese and the Archdiocesan Pastoral Plan is seeking holiness and, one day, heaven. The Archdiocesan Pastoral Plan is not a business plan. Its primary goal is not to produce a profit but to accomplish the Mission Statement; a Catholic does not seek power but seeks to serve. The structural changes that are suggested need to be read and implemented in that light.

- Structural Changes. The structural changes outlined below are intended to serve as a vehicle for implementation of the Pastoral Plan and not as an end in themselves. Additional changes to the structure and the organizations of the Archdiocese may be necessary to accomplish the Pastoral Plan.

- The Role of Parishes. While we are one Church, the parish is the heart of religious life in the Archdiocesan structure and the primary vehicle for accomplishment of the Archdiocesan Pastoral Plan.

- Collaboration. We are one Church and collaboration among members should be encouraged at every level: individual to individual, parish to parish, deanery to diocese to other dioceses, the Archdiocesan institution to the non-diocesan Catholic institutions in the Archdiocese and the Archdiocese to the communities in which we exist.

- People. Our Lord has chosen human beings to carry out His mission, and therefore it is necessary that they be given support, supervision, training and accountability at all levels.

- Communication. The Archdiocesan communication system should be based on candor, trust, respect, timeliness and completeness and should encourage the coordination and sharing of information among the various individuals and institutions within the Archdiocese and with the non-diocesan Catholic organizations within the Archdiocese.

- Temporal Goods. The Archdiocesan Pastoral Plan encompasses multiple goals and strategies, and we are conscious of the limited resources that the Church has available to accomplish these goals and strategies; and, therefore, it is important that all members of the Church exercise prudence, good stewardship and fiscal responsibility in using and preserving the temporal goods of the Church for the accomplishment of the Pastoral Plan.
ORGANIZATION AND LEADERSHIP

After analyzing the organization and leadership of the Archdiocese through a Structure Subcommittee appointed for this purpose, the Archdiocesan Pastoral Planning Commission recommends the following:

**Archbishop and Bishops.** That adjustments be made, over time, so that the Archbishop and Auxiliary Bishops be freed from some of their temporal administration so that they can visit the parishes on a regular basis.

- **Vicar for Parishes.** That the Office of Vicar for Parishes be established to provide resources, coordination and oversight for parishes. In addition to current and effective models of parish administration and organization, the Vicar for Parishes should explore alternate models of parish organization as provided for by the Code of Canon Law.

- **Vicar for Clergy and Consecrated Life (Religious).** That all that pertains to the clergy and consecrated life, that is education, support, retirement, etc. be under the supervision of the Vicar for Clergy and Consecrated Life. The final responsibilities of this particularly sensitive position will vary depending upon the Archbishop and the Vicar for Clergy and Consecrated Life.

- **Vicar General - Moderator.** That the Vicar General - Moderator be designated as “Chief of Staff” of the Archbishop. In this capacity the Vicar General - Moderator should ensure that appropriate policies exist in all areas and that these policies are followed. In addition the Vicar General - Moderator will establish a clear decision-making process within the Archdiocese. Finally, the Vicar General-Moderator will serve as Vice Chair of the Board of all agencies and institutions in the Archdiocese and Chair of their nominating committees.

- **Vicar for Ethnic and Cultural Ministries.** That, recognizing the importance of various ethnic and cultural groups within the Archdiocese, the Archbishop should review the possibility of a Vicar for Ethnic and Cultural Ministries and determine the most effective way to serve the various ethnic and cultural groups within the Archdiocese.

- **The Archdiocesan Board.** That the Archbishop appoint an Archdiocesan Board of between five and ten people to advise the Archbishop on a continuing basis concerning management, organization and policy implementation in the Archdiocese, as well as the progress in accomplishing the goals and strategies and implementing the work of the Archdiocesan Pastoral Plan.

- **Archdiocesan Pastoral Council.** That an Archdiocesan Pastoral Council of such numbers as the Archbishop shall decide be established to: advise the Archbishop; provide the Archbishop a vehicle for interaction with a broad cross-section of Archdiocesan Catholics; create a forum through which the Archbishop can communicate in a special way with his people; and investigate all those things that pertain to the Pastoral works and to propose practical conclusions about them.
CHAPTER FOUR

RECOMMENDATIONS

Director for Catholic Schools. That the Director for Catholic Schools serve at the same level as the Vicars and develop a plan to accomplish the goals set forth in the Archdiocesan Pastoral Plan regarding our schools.

- Office of Human Resources. That an Office of Human Resources be established whose director will have staff responsibility for developing, maintaining and administering the resource programs for clerical, religious and lay personnel within the Archdiocese.

- Office of Communications & Public Affairs. That an Office of Communications & Public Affairs be established with the objective of strengthening communications and in due time building a strong governmental relations program.

- Executive Directors. That executive directors with substantial supervisory authority be appointed as needed to strengthen the organization for development of leaders for the 21st century under the Vicars and the Director for Catholic Schools with the supervisory assignments delegated to these positions to be determined by the Vicars and the Director for Catholic Schools.

- Technology. That the development, consistent application and use of currently available information technology should be emphasized over time as appropriate.

- Organization. That the Archdiocese be organized so that there are clear lines of authority, responsibility and accountability, with clear and direct reporting relationships for every function, ministry and individual at both the Archdiocesan and parish levels, and that the Vicar General-Moderator be responsible for implementation of this recommendation.

- Evaluation. That every function and individual will be evaluated at least once a year against pre-established standards and plans.

- Youth Volunteer Corp. That the Vicar for Parishes take responsibility for the development of the Catholic Youth Volunteer Corps in association with the Archdiocesan agencies.

MAJOR DIOCESAN INSTITUTIONS

The Archdiocese of San Francisco has five large institutions under its umbrella: the Catholic school system, Catholic Charities, Catholic Youth Organization, Catholic cemeteries and Catholic Seminary. Each of these institutions plays an important role in the Archdiocese.

- Plan Consistency. That each institution re-examine its mission in light of the goals and strategies of the Archdiocesan Pastoral Plan, and that all activities of the institution flow directly from its Mission Statement as amended to conform to the Archdiocesan Pastoral Plan.
RECOMMENDATIONS

**Internal Collaboration.** That duplicate services be eliminated wherever possible and that opportunities for synergistic combinations and collaboration be identified, studied and implemented where appropriate.

- **Reporting.** That all institutions have clear reporting relationships within the Archdiocese and to the Chancery and that full financial information be provided annually by each institution to the Archdiocese.

- **Audits.** That periodic audits be conducted by the Chancery to ensure that appropriate financial controls are in place and that Archdiocesan policies and procedures are being followed.

- **External Collaboration.** That the Archdiocesan institutions collaborate with non-diocesan Catholic institutions wherever possible.

- **Evaluation.** That the Chancery regularly evaluate the effectiveness of the institutions and the services provided by the institutions.

CATHOLIC SCHOOL SYSTEM

The Catholic school system is a strong and effective vehicle for providing quality education to a total of 28,575 students. There are 21,100 students in 66 elementary schools, of which 21% are non-Catholic. Most of the elementary schools are connected to parishes. There are 7,475 students in the 13 Catholic high schools in the Archdiocese, of which four schools are owned and operated by the Archdiocese; the remainder of these high schools are owned and operated by religious communities. There are 875 full-time and 245 part-time credentialed employees in the elementary schools. The Catholic school system has developed not only a fine educational program that serves as a vehicle for formation of young Catholics, but also as a significant community asset. The funding of the schools, given the demographic changes and other issues facing our society, has become a challenge.

RECOMMENDATIONS

**Plan Responsibility.** That the two Catholic school goals in the Call to Educate serve as the primary focus of the Catholic school system.

- **Endowments.** That the Catholic school system continue to work in conjunction with parishes to develop sufficient funding to meet its needs.

CATHOLIC CHARITIES

Catholic Charities with an approximate $12 million annual budget serves approximately 100,000 people a year in San Francisco, San Mateo and Marin Counties, serving as one of the largest human service providers and effectively delivering a rich variety of social and health services to seniors, families, immigrants, AIDS patients, the homeless, children and adolescents. 259 full-time employees provide 29 programs and services to the aging, the homeless, ethnic minorities, people with AIDS, children and families. The demands on Catholic Charities are growing as the government reduces its allocation of resources to the poor and disenfranchised. Catholic Charities, in order to support its many programs, depends on a number of revenue sources, some of which are declining.
RECOMMENDATIONS

Parishes. That Catholic Charities continue to develop its ability to effectively deliver needed counseling and social services through parishes.

- Coordination of Services. That Catholic Charities with other non-diocesan Catholic social service providers develop ways to coordinate and communicate their services, reduce their redundancies and collaborate whenever possible to enhance the over-all effectiveness of social service efforts.

- Volunteers. That Catholic Charities maintain its efforts to increase the number of volunteers.

CATHOLIC YOUTH ORGANIZATION (CYO)

Catholic Youth Organization serves the needs of our young people and provides leadership for the Archdiocesan youth activities and services. CYO operates St. Vincent School in Marin County, summer camps and outdoor educational programs for elementary school children, as well as athletic programs and retreat and leadership training programs. CYO ministers to 17,000 young people through 308 full-time employees and 200 part-time or seasonal employees.

Youth and Plan. That CYO continue to embrace and assume leadership for those elements of the Archdiocesan Pastoral Plan that relate to youth (retreat center for youth, leadership programs for youth, expanded athletic programs, deanery youth councils).

- Finance. That CYO continue to work closely with the Archdiocesan financial staff to develop a realistic and stable financial plan.

- Parishes. That CYO continue to develop its ability to deliver its services through parishes.

- Land. That CYO in partnership with the Archdiocese continue its efforts to formulate a responsible land use plan for the St. Vincent property.

CATHOLIC CEMETERIES

The Catholic Cemetery Department with a full-time staff of 40 and 8 part-time employees provides for approximately 2,500 burials per year in three Archdiocesan cemeteries and five parish cemeteries.

Management. That the Archdiocese explore both central and regional management of cemeteries in an effort to reduce costs while maintaining quality.

- Land. That until additional space is needed at Holy Cross, the Archdiocese lease unused acreage.

- Obligation. That the obligations of the cemeteries be thoroughly studied and projected and that a plan for funding all obligations be developed.
SEMINARY

St. Patrick's Seminary, a Pontifical Seminary, serves as the primary Seminary for the Archdiocese of San Francisco as well as the Seminary for a number of other dioceses which send their candidates for the priesthood to St. Patrick's for education. St. Patrick's is noted for its excellent education, but declining enrollment has caused St. Patrick's Seminary to raise its tuition and to decrease some staff.

**Vision 2000 Committee.** That the Seminary's Vision 2000 Committee, working with the Chancery, prepare a long-range plan for the Seminary, addressing future enrollment and financial stability.

- **Assets.** That the Seminary, working in cooperation with the Finance Council of the Archdiocese, explore how best to use the assets of the Seminary, including potential multiple uses of St. Patrick's Seminary which would be compatible with the primary purpose of preparing men for the priesthood.

- **Coordination with Other Seminaries.** That, in conjunction with the analysis of the future of the Seminary, efforts be undertaken to coordinate enrollment with other dioceses and seminaries to maximize use of existing seminaries on a cost-effective basis.

PARISHES AND DEANERIES

Parishes are at the heart of the religious life within the Archdiocese of San Francisco, and deaneries provide an opportunity for parishes to collaborate.

**The Plan.** That parishes take the primary role in the implementation of the pastoral goals and strategies of the Archdiocesan Pastoral Plan.

- **Parish Pastoral Councils.** That each parish form a Parish Pastoral Council of a number consistent with the needs of the parish. One of its functions will be to aid in the implementation of the Archdiocesan Pastoral Plan.

- **Parish Finance Council.** That each parish maintain a Parish Finance Council consistent with the requirements of canon law and the outline for such Councils in Appendix E.

- **Parish Leadership.** That the Personnel Board consult with the people of affected parishes as to the best model for pastoral leadership when there is a vacant pastorate, recognizing that the ideal is to have a resident priest as pastor in every parish; and, when necessary, the Personnel Board, with the approval of the Archbishop, consider various alternatives.

- **Administrative Support.** That all pastors, while having ultimate responsibility for the parish, be freed from some of their temporal administration in order to devote themselves more fully to their ministry, and that pastors rely on the pastoral councils in all appropriate areas.
RECOMMENDATIONS **Deaneries and Collaboration.** That the deaneries, which are described in Appendix C, be used by parishes as a key mechanism to bring about collaboration, communication and resource sharing among the parishes.

- **Deaneries and the Pastoral Plan.** That the deaneries serve as vehicles to help implement the Archdiocesan Pastoral Plan.

**NON-DIOCESAN CATHOLIC ORGANIZATIONS**

The Archdiocese of San Francisco recognizes the fine work provided by the many non-diocesan Catholic agencies in the health care, education, social and community work fields. There is enormous opportunity for collaboration and enrichment of both Archdiocesan institutions and non-Archdiocesan institutions that may be garnered by cooperation. In addition, the opportunity to be better stewards of resources by sharing and preserving resources through collaborative focus is available.

RECOMMENDATIONS **Convocation.** That the Archbishop call together the leaders of the Archdiocese and of the non-diocesan Catholic groups at least annually to facilitate communication and collaboration among such groups.

- **Collaboration.** That Archdiocesan institutions and leaders shall reach out to share their mission and purpose and collaborate on program planning and promotion of support of common issues with non-diocesan Catholic groups.

- **Inventory.** That the Chancery complete an inventory of all services of both Archdiocesan and non-Archdiocesan groups within the Archdiocese with the information to be included in the Archdiocesan Catholic Directory and made available to Catholics within the Archdiocese and that some abbreviated form of such directory shall be available to each Catholic parishioner.

- **Orientation.** That the Archdiocese create a newcomer orientation package for new parishioners to parishes including both Archdiocesan and non-Archdiocesan groups with a personal request from the Archbishop to support both Catholic Archdiocesan and Catholic non-Archdiocesan groups.

- **Charitable Work.** That as an example of collaboration among Archdiocesan and non-Archdiocesan Catholic groups, the Archdiocese extend an invitation to all non-diocesan Catholic groups providing services to the poor and disenfranchised to begin working together to avoid duplication, to support one another in providing such services and to develop a long-range plan for the provision of services in the Archdiocese, recognizing the growing need for such services.
STEWARDSHIP

This plan is a Pastoral Plan and not a business plan; and, as such, the focus of this plan is not to make a profit or to fund particular endeavors. If this plan seeks anything from the Catholics of the Archdiocese, it is discipleship, a call to worship, to lead, to evangelize, to educate and to serve. This stewardship, a sharing of time, talent and treasure and a more active participation by each of us in prayer, the Eucharist and reaching out to our neighbor, is the focus of this Plan. Nevertheless, we are acutely aware of the limited resources available to accomplish the many goals we have set for ourselves.

RECOMMENDATIONS

General. That the Archdiocese develop a stewardship program consistent with the goals and strategies of the Archdiocesan Pastoral Plan with an emphasis on contribution of time and talent first.

- **Internal Accounting Controls.** That the Internal Accounting Controls for Parishes and Schools, written by the Parish Administration Committee and approved by the appropriate Archdiocesan advisory groups, be implemented by all parishes and schools.

- **Administration.** That the Policies for Administration of Parish and School Finances, see Appendix D, be implemented by all parishes and schools.

- **Strategic Operating & Capital Plans.** That the Archdiocese as soon as practicable encourage the development of strategic operating and capital plans for each parish and entity within the Archdiocese and that these strategic operating and capital plans be blended together in an Archdiocesan strategic and capital plan to facilitate implementation of the Archdiocesan Pastoral Plan goals and strategies.

COMMUNICATIONS

The findings, principles and recommendations in this section on *Structure and Organization*, and in fact the whole Plan, depend on communication and the area of communications; and the responsibility for better communications, increased sharing and stronger collaboration rests at the feet of all of us. In reviewing the surveys, participating in the parish town hall meetings, the cluster meetings of parishes and reviewing the written responses, it is clear that this focus is critical to accomplishing the pastoral goals and strategies of this Plan. In attempting to prioritize goals, the only non-pastoral goal that rises to the same level of significance as the pastoral goals of the Plan is increased communications.

FINDINGS

**Lack of Communication.** Various institutions within the Archdiocese need a clear picture of what is occurring in other institutions; parishes will benefit from knowing what other parishes are doing, agencies will benefit from coordinating activities together, as well as non-Archdiocesan Catholic organizations and Archdiocesan Catholic organizations.
CHAPTER FOUR

FINDINGS

Archbishop. The Archbishop needs a means to communicate directly with the Catholics of the Archdiocese. Even *Sunday to Sunday*, which has been more successful, is not distributed at all parishes.

- Parish Communication. The average Catholic in the parish needs a means for communicating suggestions and concerns to the parish and the Archbishop.

- Communications. The Archdiocesan Communications Department needs to focus more time on pro-active communications.

- Electronic Media. The Archdiocese needs to develop an effective capacity in its use of television, radio and new technologies.

Against this backdrop, the significance of improved communications as we begin the implementation of the Archdiocesan Pastoral Plan is critical. The Commission therefore recommends the following:

RECOMMENDATIONS

Master List. That the Archdiocese develop a list of all registered Catholics in the Archdiocese to be used to create direct communication between the Archbishop and Catholics and to facilitate Catholics’ communication with the Archbishop.

- Newspaper. That the Archdiocese complete in the year 1996 an in-depth study to determine the viability of an Archdiocesan newspaper.

- Communications & Public Affairs Advisory Council. That the Archdiocese develop a Communications & Public Affairs Advisory Council of professionals in the field of public relations and communications to be available to the Archbishop and the Department of Communications & Public Affairs.

- Department of Communications & Public Affairs. That a Department of Communications and Public Affairs be established to oversee responsibility for internal communications, external communications and media relations, publications, community relations, government relations and listening to Catholics regarding their suggestions and concerns.

- Diversity. That all communications programs within the Archdiocese take into account the language, ethnic and cultural needs of the various communities within the Archdiocese.

- Report. That there be regular reports to all Catholics annually regarding the status of the Archdiocese and the progress regarding the accomplishment of the goals and strategies of the Archdiocesan Pastoral Plan.

- Media. That the Department of Communications & Public Affairs develop a program for outreach and interactive communications through use of radio, television and Internet capabilities.

- Town Hall Meetings. That the Archbishop and Vicar of Parishes conduct annual town hall meetings in each of the deaneries to communicate the good works of the Archdiocese and to hear the suggestions and concerns of Catholics.
**RECOMMENDATIONS**

**Report to Secular Community.** That the Archdiocese annually inform the various communities within the Archdiocese on the status of the Archdiocese including addressing the Archdiocesan contributions to the communities, justice concerns within the Archdiocese and initiatives to be taken during the next year.

**PLANNING FOR CHANGE**

The process leading to the development of the Archdiocesan Pastoral Plan has made us aware of the changes that have occurred to the Archdiocese and the communities in which it exists during the course of the last 30 years. (See Appendix B). Change is accelerating, and the challenges that confront the Archdiocese of San Francisco in this secular society will continue to grow. Further, the Archdiocese of San Francisco contains a multiplicity of cultures and ethnic groups all celebrating the Eucharist together. For these reasons we are acutely aware of three principles that shall guide the Archdiocese as it implements the Plan.

**PRINCIPLES**

**Flexibility.** That the Archdiocese in implementing the Archdiocesan Pastoral Plan will remain flexible in adjusting to the different needs and experiences of the Archdiocese, recognizing that the implementation process itself will continue the development of the Plan, its goals, recommendations and strategies.

- **Oversight.** That one group, the Archdiocesan Board, have initial responsibility under the Archbishop for oversight of the Plan to make certain that it is implemented to the fullest degree possible.

- **Review & Alteration.** That the Archbishop, the Archdiocesan Board, the Council of Priests and the Archdiocesan Pastoral Council regularly review this Plan to allow for changes and adjustments based on the experience of implementation and that the Plan be regularly updated.
CHAPTER FOUR

CONCLUSION

There exists today the clear need for a new evangelization. There is the need for a proclamation of the Gospel capable of accompanying man on his pilgrim way, capable of walking alongside the younger generation. Isn't such a need in itself already a sign of the approach of the year 2000? With ever greater frequency pilgrims are looking toward the Holy Land, toward Nazareth, Bethlehem, and Jerusalem. The people of the God of the Old and New Testaments are alive in the younger generation and, at the end of the twentieth century, have the same experience as Abraham, who followed the voice of God who called him to set out upon the pilgrimage of faith. And what other phrase in the Gospel do we hear more often than this: "Follow me"? (Mt. 8:22) This is a call to the people of today, especially the young, to follow the paths of the Gospel in the direction of a better world.

POPE JOHN PAUL II, CROSSING THE THRESHOLD OF HOPE

Through study, collaboration, listening, prayer and discussion;
From the findings and principles;
In the goals, strategies and recommendations;

We come, not to a conclusion,
but a beginning
as we heed the
CALL TO DISCIPLESHIP
and walk the journey of hope
toward the Third Millennium.
CHAPTER FIVE

APPENDICES

A: THE VISION OF THE PILGRIM CHURCH
   Address by Archbishop John R. Quinn

B: CONSULTATION, COLLABORATION AND COLLEGIALITY
   The Church’s Response to the Shepherd’s Call

C: DEANERY STRUCTURE

D: POLICIES FOR ADMINISTRATION OF PARISH AND SCHOOL FINANCES

E: GUIDELINES FOR PARISH FINANCE COUNCILS


A Journey of Hope Toward the Third Millennium

THE VISION OF A PILGRIM CHURCH

The Eighth Letter of the Book of Revelation

All of Humanity is caught up in a baffling drama of new and shining hopes. Our imagination is stirred by dreams, by what could be. We are eager to seize the future. A new millennium stands at the doorway of history.

Yet, like a tenacious fog, dismal realities and human suffering of colossal proportions dim and darken the brightness of our dreams and hopes. And so before the doorway of the new millennium we ask: What can we do? What do we want our Church of San Francisco to be in the third millennium? How can the Church serve the world in its search for God, for freedom and for human dignity?

In the Book of Revelation written for Christians involved in a world undergoing profound changes and themselves experiencing enormous perplexities and challenges, the sacred author experiences a vision meant for the whole Church:

I saw seven candlesticks of gold, and among the candlesticks,
One like a Son of Man wearing an ankle-length robe,
with a sash of gold about his breast....
In his right hand he held seven stars.
A sharp two-edged sword came out of his mouth,
and his face shone like the sun at noonday.

REvelations

The seven candlesticks symbolize the universal Church as made up of the individual churches. The stars in the hand of the crucified and risen Lord symbolize the bishops.

The glorified Lord who speaks in Revelation then addresses seven letters to the seven churches. But today we must ask the question: If the risen Lord were to address an eighth letter to the Church of San Francisco, what would he see and what would he say?

He would see that our pilgrim Church spread over a thousand square miles in three counties is highly pluralistic. We come from every continent, from countless nations and varied cultures. We speak many different languages – one parish alone has eighteen languages. And we have widely differing cultures.

Most Reverend John R. Quinn, Archbishop of San Francisco: Address to Priests, Deacons and Archdiocesan Leaders, given on February 8, 1993.
The risen Lord of Revelation would also see that we are both rich and poor. The three counties of this Archdiocese are among the richest per capita in the entire United States. Yet side by side with this immense wealth, there is in all three counties evident and increasing homelessness, hunger and growing numbers of people and families living below the poverty line. There is growing unemployment, exploitation and injustice.

Large numbers of the members of our pilgrim Church are HIV positive. Predictions are that the epidemic will get worse.

Our pilgrim Church witnesses the constant attack on family life. Courts and other entities seek more and more to appropriate the authority and role of parents. Divorce, adultery and promiscuity are glorified in the media and entertainment. The economy often forces both parents to work, leaving them little quality time with their children. Growing numbers of Catholics, succumbing to the powerful and deceitful propaganda of "pro-choice" support the destruction of unborn human life, abortion.

The Lord of Revelation would see that only 16% of the population of San Francisco is eighteen years of age or below, the lowest youth census of any major city in the United States. We are a Church of declining youth.

Yet beyond this vision of darkness, He would also see the new life burgeoning in our Catholic high schools, the ever growing strengths of our seminary, the imaginative, forward-looking developments of the more than seventy-five programs of service of Catholic Charities and the Catholic Youth Organization, the increasing, generous involvement of talented and experienced lay men and women in the service of the Archdiocese. He would see the religious communities of men and women, some of them here 140 years and more, who faithfully continue their valued service. He would see the nearly five hundred priests who with faith and hope quietly serve the people in the name of Christ. He would see the joyful enthusiasm of our outstanding deacons who witness such evident faith and love for the Church.

The risen Lord would also see that we are a great, world center. That our pilgrim Church is a "city set on a mountain top" with great capacities and virtualities. It is one of the world’s great cultural centers, the home of major universities and research centers.

Our risen Lord, seeing all this would, no doubt, early in His letter to us say, "You must have a great vision of what you are and great hopes for the future".

But how do we come to that future? How do we construct a path toward the third millennium?

**Our Pilgrim Church Moves Into the Twenty-first Century**

**Vision**

The first and most important step in our movement toward the future is vision. This conviction was clearly evident in the listening sessions. But that vision must rise out of faith and be different from any merely worldly vision. We must be immovable in the conviction that Jesus, crucified in weakness, is risen in
power and that He is eternal victor over sin and death. Our vision must be the
vision of the Paschal Mystery expressed in the words of Scripture:

To Him whose power now at work in us can do
immeasurably more than we ask or imagine -
to Him be glory in the church and in Christ Jesus
through all generations, now and forever. Amen.

Ephesians 3

If we are humble, if we live in faith and hope and true charity among ourselves,
the risen Lord will work in us notwithstanding my defects and yours. He will
accomplish His purposes despite our weaknesses provided we are truly
humble.

Pastoral Plan

Over the past several years, the Filipinos, the African Americans, the Hispanics
and the Chinese in the Archdiocese have all developed or are well on the way to
developing their own pastoral plan.

And during the past four years, Bishop Sevilla, working with the Apostolic
Ministry Committee of the Council of Priests, developed a parish Self-Study
Document, a parish visitation process, a set of criteria for a viable parish and a
follow-up program which is under way.

But the time has now come when it is imperative for the Archdiocese as a whole
to develop a comprehensive pastoral plan. First of all, the vision cannot remain
an abstraction. We must have a plan for living the vision and fulfilling our
mission. The plan must honestly assess our present situation and build upon our
strengths.

This is a great Archdiocese with a great history and a great future. We must be
architects of that future.

Certainly the challenges we confront may seem overwhelming and even insur-
mountable. But within each challenge lies a rich opportunity for the Church.

The challenge of ethnic and racial diversity brings with it the difficulties of
learning to minister in a truly multi-cultural setting. But it can also bring a new
vitality and richness which will transform our Archdiocese into a more vibrant
and living sign of the mystery of Christ in His Body, the Church.

The explosion of demands for specialized ministries in the parish can lead to
intolerable burdens for pastors and parish staffs. But it can also lead to coor-
dinated specialization among parishes so that only certain parishes will under-
take concerted outreach to groups such as young adults, teenagers, the Chinese
community, the elderly, the African-Americans and the gay community. With
such specialization, the burdens for each parish staff will be lightened and
the resources for serving the varied groups in the Archdiocese will be more
concentrated.
The challenge of laws dealing with unreinforced masonry buildings appears at first to be a kind of death-knell for a number of our parishes, with staggering financial consequences for the Archdiocese as a whole. But it also provides us with the opportunity to confront a basic question which our complacency and sentiment have for too long prevented us from facing: how can we organize our physical plants so that they can best serve the contemporary and future needs of our people and make more vital communities of faith? How do we avoid the trap of letting buildings rather than people drive our decision making?

We have a responsibility, apart from any considerations of circumstance, to insure that the assets entrusted to us are efficiently deployed and responsibly used. We face severe economic challenges as the result of general economic conditions, changes in the support base of some of the parishes and a variety of legislative enactments by government, including, but not limited to, the unreinforced masonry and landmark laws referred to above.

The time has come when it is necessary to develop and to expand computer and communications systems, which will serve us as tools. This will include uniform financial reporting systems and an Archdiocesan-wide centralized payroll system as tangible examples of the fact that we are one Church working in the name of one Lord. We need an ecclesial sense of stewardship, but coordinated stewardship, if we are to carry out the mission of the Church in the twenty-first century.

With all this in mind, then, I am calling for and authorizing the development of a long-term, comprehensive pastoral plan. I want to emphasize that this pastoral plan cannot just be a means of dealing with the most immediate issues such as the unreinforced masonry question in a compartmentalized or reactive way. Rather, this plan must integrate the whole constellation of crucial issues, both long-term and short-term, which confront the Archdiocese. This plan has to be a means for gathering together the whole Archdiocese to embrace the hope and vision of the Church's mission and to unleash the energies of new life into all aspects of our pilgrim Church.

Our purpose must be to do better and more effectively what we are called to do in the new realities taking shape before us.

**The Commission**

Like each of you, in the daily fulfillment of my pastoral responsibilities I encounter manifold and weighty problems. And so I am very open to making mistakes. For this reason the Pastoral Directory on the Ministry of Bishops advises,

> "Humbly aware of this — for "one's first strength is the recognition of one's weaknesses" — (the bishop) should become daily more open to consult others and ready to be taught, and more inclined to ask for and take advice."

45
And so to guide and assist me in developing this pastoral plan, I have named a Commission from the three counties of the Archdiocese under the chairmanship of Monsignor Peter Armstrong. The Commission is made up of priests, deacons, religious and lay men and women who bring a wide range of skills and experience to bear on the opportunities and challenges that lie before us as we seize the future.

The Commission will be a working commission giving at least five hours a week to its task. I intend to be actively involved in this process and work closely with the Commission.

The Commission will work with the Council of Priests, with the pastors, the deacons, the religious and with my staff. In addition to the theological and ecclesial vision which should come especially from these resources, I have further called on the Commission to consult with experts in a variety of fields such as education, systems, accounting, real estate and construction, investment, law, actuarial science and communications.

Elements of the Pastoral Plan

At the heart of the pastoral plan is the fulfillment, in our time and in our situation, of the mission entrusted by Christ to his Apostles in the Church. Paramount is the goal of making certain that the work of evangelization, sanctification, the diakonia of charity and the service of justice is more and more perfectly advanced in our pilgrim Church.

The Commission will devise a comprehensive program, absolutely necessary today, providing resources to support the mission and ministry of the Church. Better reporting and communication systems will diminish the burden and enable the ministries and programs to be more effective.

In season and out Pope John Paul II has emphasized the centrality of the human person. The priests in the listening sessions have stressed the significant importance of the parish. Hence the most important part of our pastoral plan must be the people and the things that will serve them into the twenty-first century. I note here four important elements which the pastoral plan will contain:

Services: The Commission will review and analyze what services are currently in place and identify what needs to be expanded, what needs to be rearranged, what needs to be contracted or abandoned and what needs to be initiated.

Demographics: In order to analyze the services effectively, a comprehensive demographic program is already underway on a parish by parish basis. This will serve as a center point for determining the real needs of the Archdiocese in light of the priorities identified and accepted in our 1989 goal and priority setting process.
Priests: The Directory of the Pastoral Ministry of Bishops reiterates the teaching of the Vatican Council in these words:

"In the same way as Jesus showed His love for his disciples especially at the time when He made them ministers of His true and mystical body, so also a bishop, through whom the Lord Jesus Christ, supreme High Priest is present in the midst of the faithful, can hardly fail to realize that he should show his greatest love and chief concern for priests and seminarians."

Priests, through the Sacrament of Holy Orders, are the closest sharers with the bishop in the apostolic and priestly office and mission and I am conscious in the development of the pastoral plan that their unique role as understood in Catholic faith demands the special concern of the bishop.

The Placement of Persons: The development of a pastoral plan will call for an examination of what priests and deacons are available and whether they are most effectively assigned for the greater good of the Church. This will be done respecting the consultative process of the Priest Personnel Board. Assignment of priests and deacons will not be made without their being consulted.

In addition to the clergy, we need a comprehensive analysis of all personnel: who is currently available, who will be available, who will be needed as we shape the vision of the future?

Resources

Another major element of the pastoral plan will be an analysis and the development of a program for the various resources at our disposal.

Assets: The Commission will begin the process of developing a database of the various assets available within the Archdiocese, including their value and liabilities. The plan will continue a program for the deployment of those assets and a statement of the need for additional assets where necessary.

Revenues and Expenses: The revenues and expenses of all our apostolates will be analyzed to make certain that we have a plan for dealing with deficits when they arise and to insure that the Archdiocese is providing good stewardship and support to its various communities. In addition, the plan will contain recommendations for budgeting policies, internal controls and reporting mechanisms required to satisfy our fiduciary responsibilities as "stewards of the manifold gifts of God."

Investments: To the extent that funds are available for investment, the plan will provide a program for investment of funds and a program for the deployment of those funds, utilizing the 1992 Archdiocesan document, "Policies and Procedures Manual for Finance and Asset Management," as a framework.
Stewardship: Recognizing the need for new sources of revenues and expanded endowments, I have formed a Stewardship Committee of seven priests who will work with the Stewardship Office to implement AD 2000, a long-range, five-year plan to educate our people about stewardship, identify the Catholic population in each parish, increase offertory income in the parishes, and meet the larger Archdiocesan needs for scholarship funds, endowments, deferred maintenance and pension liabilities.

Communications and Systems

Given the importance, the size and the diversity of our Archdiocese, the complexity of the mission and ministries, and the fiduciary responsibility which we all have to the Catholics in the Archdiocese, the pastoral plan will provide for a comprehensive program of communications and systems to make certain that ministries, services and programs are supported properly.

Internal Communications: We need better communications internally and with the many other Catholic entities and organizations operating in the Archdiocese.

Community Relations: The Archdiocese does not exist in a vacuum, and so the plan will provide a program for community relations with the various ecumenical and secular groups in the area.

Systems and Reporting: An integral part of the plan will be the development of computerized systems of reporting that will provide accurate and up-to-date information, will allow coordination of the various ministries, services and programs and will enable the most effective deployment and use of resources in the service of the Church’s mission.

Timeline

The Commission will have three years to complete its task and by the year 2000 the Pastoral Plan will be substantially implemented. Because of the number of elements in the plan and the complexity of many of those elements, the Commission will approach the development of the plan in three one-year segments but always within the framework of an overall vision for the whole Archdiocese. Thus in 1993, the Commission will develop a plan for San Francisco as well as the following programs: Youth Activities (CYO), non-parochial educational services, retreat and residential services, Cemeteries, Catholic Charities, the temporal affairs of the Seminary and Archdiocesan administration and services.

In 1994, the Commission will develop a plan for San Mateo County and in 1995, for Marin County. By the end of 1995 a comprehensive and unified Pastoral Plan integrating the work of the previous three years will be recommended by the Commission for my approval. Implementation, however, will begin immediately upon completion and approval of the individual segments of the plan.
During each of the three planning years, the work will be divided into three phases:

**Phase 1: February and March**

**Information Gathering and Analysis**

During this phase the Commission, in conjunction with the Council of Priests, the pastors and leaders in the areas being analyzed, will assemble existing information and pull together such other information deemed necessary to make an effective analysis of the various elements within the geographic area, ministry or program in question.

**Phase 2: April through September**

**Participation**

During this phase the members of the Commission, the Council of Priests, the pastors and leaders of the Archdiocese and my staff will analyze the data and begin the process of developing concrete plans.

I want to emphasize here that both the Commission and I understand, that to develop the best Pastoral Plan, and to insure that it is embraced and implemented, it will be necessary to achieve a broad-based involvement in the process. For this reason, Phase 2 is the longest phase of the process.

**Phase 3: October and November**

**Plan Development**

This time will be spent drafting the plan for each element in the designated areas, ministries, services and programs. Broad involvement and review will also mark this phase.

In November of each of the three years, I will approve the plan presented. During the third year, 1995, in addition to completing the Pastoral Plan for Marin, all three plans will be blended into a comprehensive Pastoral Plan to be approved by November, 1995.

Outside of this timeline, because of the urgency of fiscal considerations for the next budget year, we are in the process of designing and will implement a new, streamlined structure for the Chancery. The goal is to serve the parishes, institutions and programs of the Archdiocese better and to trim in a measured and reasoned way so as to concentrate our energies as we look to the future.

This new structure will unify the different services offered to our parishes, determine more clearly through more effective communications what the needs are and provide an effective delivery system which can serve them. It will further free us to focus better on the need for evangelization in light of the Bishops' Pastoral on Evangelization. The specifics of the new structure will be announced by mid-March.
Conclusion

I have outlined the steps we have to take to create and carry out a comprehensive pastoral plan. And now I return to the question: What do we want the Church of San Francisco to be in the third millennium? I would like to tell you something of what I would like to see.

First, I would like us to be an imaginative Church. This Archdiocese is a microcosm of the new world in which the new world Church is struggling to be born. We cannot be content with the ways of the past. We have new challenges and we must be imaginative in meeting them and we must not be afraid to take risks. We have to have vision, daring and more than a dash of courage.

I would like to see us a collaborative Church. Not a Church in which we ask the question, “Who is greatest?” Not a Church in which Nero fiddles while Rome burns. Not a Church where we are concerned with trivia while the major issues of our time are unaddressed. I would like to see a collaborative Church in which no one is made to feel unwelcome or unwanted.

I would like to see us a witnessing Church. Witnessing what? For us the question cannot be “witnessing what?” For us the question is “witnessing Whom?”

I would like to see us a witnessing Church, witnessing not a cause, not an ideology or an agenda, but witnessing a Person – a Life – a Word: Jesus Christ and Him crucified. Witnessing the poverty of Christ in a consumer society. Witnessing the charity of Christ in a world of hatred, factions and division. Witnessing the hope of Christ in a world of unbelief fraught with complex crises and problems. I would like to see us a Church that witnesses belief in the Lord of Revelation who says, “every tear will be wiped away.” A witnessing Church that knows and believes that tears are not the last word. A witnessing Church which has internalized the Washing of the Feet and emblazoned on our hearts “the greatest among you is the one who serves.” I would like to see us a witnessing Church in which we are servants of transforming structures through transforming relationships, in which we are the leaven which makes the dough rise.

I would like to see us a confident Church. A Church that is not diffident. A Church that is not gloomy and wanting in joy. I would like to see us a Church that, while it is on the stormy sea and catches nothing through the night, has the firm conviction of the Lord standing on the shore and giving the fruits of His own timetable and leading us out of darkness to the Eucharist, the manna in the desert, the bread of pilgrimage.

I would like to see us a community of disciples in which we are all seeking together to know the Lord and to follow him more closely. A community of disciples in which we all make mistakes, but in which we all forgive one another. I would like to see a community of disciples which perseveres in the teaching of the Apostles, in our ecclesial communion, in the breaking of the bread and prayers.
I would like to see us a Church which has priorities. A Church in which human is subordinated to the divine, the visible to the invisible, temptation and this present world to the city which is yet to come, in which there is a priority of persons over things, of truth over error, of Church in which there is a priority of love over all else. And so it is that we do not say, "The greatest of these is progress." But rather, "The greatest of these is love."

I somehow hear the risen Lord telling us:

_I have written seven letters.... An eighth letter?

You yourselves are the eighth letter.

What will you write?
The Challenge to the Archdiocese of San Francisco

The Call of the Shepherd, Archbishop John R. Quinn, was his February 8, 1993 address: The Vision of a Pilgrim Church: A Journey of Hope Toward the Third Millennium. To form the Church's response, he appointed an Archdiocesan Pastoral Planning Commission. Its Members were representative of the local Church of San Francisco. They were representative by age, from young adults to older adults. They were from all parts of the nation and the world, reflective of local communities that are Hispanic, Asian, Filipino and African-American as well as Northern European. By vocation, there were priests, all involved in parish ministry. There were nuns: administrators in schools and a leader of her religious community. Of the lay women and men, by vocation there was a lawyer, an educator, a management consultant, an accountant, a secretary, an executive of a community service organization, a homemaker, an economist with the city government and one real estate developer.

In order to develop a comprehensive Pastoral Plan, these Members were given full freedom to study every fact and facet of the Archdiocese of San Francisco, to look at every parish, office and agency and to assess without any prejudice or pressure. In the opening Liturgy celebrated with the Commission on February 19, 1993, Archbishop Quinn prayed that the Members would have a vision that rises out of faith, a vision that emphasizes people and not buildings, a vision not forgetful of the yesterdays but alert to today and planning for tomorrow.

In this vision, the Commission appreciated the yesterdays and the todays. It recognized that the call of Christ comes anew to every age and to every local Church. In the pastoral planning process it sought to discern, with the help of the Holy Spirit, the nature of that call as it comes to the Archdiocese of San Francisco at the dawning of the New Millennium. It discerned that call as one that is rich in history.

The History of the Archdiocese of San Francisco

The Archdiocese of San Francisco was established in 1853. The original territory extended from Monterey to the Nevada and Oregon borders. The history of our Archdiocese of San Francisco spans two centuries. It is a story of women and men who have selflessly followed the call of Christ.
It is the story of Junipero Serra, whose evangelizing zeal led him and his Franciscan brothers to come to the New World and to found Mission San Francisco de Assis and Mission San Rafael.

It is the story of Archbishops Alemany, Riordan, Hanna, Mitty, McGucken and Quinn, who have led the Archdiocese of San Francisco with vision and with strength for one hundred forty years.

It is the story of religious orders of women and men who educated the poor, nursed the sick and brought consolation to the sorrowing in times of prosperity, plague and peril.

It is the story of the priests who came from the Americas, Europe and the Asia-Pacific region to minister to the people they love.

It is the story of men and women from every continent and countless nations who came to this beautiful city and erected a community of faith, vital and strong, so that the Gospel of Christ might be part of the fabric of life in these three counties.

Today in the Archdiocese of San Francisco

Today the Archdiocese of San Francisco encompasses San Francisco, San Mateo and Marin Counties. Catholics are the largest religious denomination. They represent 19% of the total 1,660,715 population. The parishes report 115,000 registered households representing approximately 350,000 men, women and children. Recent census data indicate there are an additional 100,000 Catholics who are not involved with their faith, that is, not registered with a parish and, therefore, uncounted on Church records.

The story of this Archdiocese of San Francisco is a continuing story of service in Christ, service represented by:

- Parish communities, strong in faith, rich in diversity, who strive to reflect the apostolic call to worship the Lord, embody God’s love and reach out to all of those in need.

- The dedicated teachers who selflessly give their lives to educating and forming in faith the 28,575 students who attend our 66 elementary and 13 high schools and the 18,635 students who attend our parish schools of religious education.

- The women and men of Christian spirit who proclaim the Word of God, bring the Eucharist to the sick, prepare couples for marriage, embrace the homeless and console the grieving.

- The thousands of parishioners who, in their daily life of prayer, call upon the Lord to build up our local Church.

- The institutions established and guided by dedicated boards, administrators and staffs who counsel families, shelter lost youth, welcome immigrants, bury the dead and sustain those who are aging.
It is a story of following the call of Christ selflessly, wholeheartedly, lovingly. All of this rich history of faith became the foundation of the Commission’s work. Guiding it in its work on a plan for the future was the challenge of Archbishop Quinn: “This Plan has to be a means for gathering together the whole Archdiocese to embrace the hope and vision of the Church’s mission and to unleash the energies of new life into all aspects of our Pilgrim Church. Our purpose must be to do better and more effectively what we are called to do in the new realities taking shape before us.” (Address of February 8, 1993).

To develop such a Plan, the Commission had to study all the documentation that was available: the Pastors’ Annual Reports, the parish self-studies, the Priority and Goal-setting Document of 1989, the Archbishop’s Listening Sessions with the priests, the Ministry Area Profiles and the demographic studies done on each parish in 1992. Then there was the broad consultation with the Pastoral Plan Advisory Committees, with a number of Task Force Members and the major area of consultation with the priests and people of all the parishes in the Archdiocese of San Francisco.

Through this extensive study, consultation and collaboration, it became obvious that any comprehensive Pastoral Plan had to recognize, understand and address seven major challenges that were presenting themselves and that had to be faced successfully for the Archdiocese of San Francisco to enter the Third Millennium as a strong and vibrant Church. The challenges they found were these:

**The Challenge of Demographics**

We are a changed people in the Archdiocese of San Francisco. In the past twenty years, we have become older, more Asian and Hispanic, more suburban and less likely to be married or part of a sizable nuclear family. Each of these shifts calls for a change in our ecclesiastical out-reach. The influx of immigrants from Latin America and Asia calls for a multi-cultural local Church, which ministers in many languages and with cultural sensitivity. The growing number of Catholics over the age of 65 calls for a vigorous ministry to the senior community which meets not only their spiritual, emotional, physical and material needs, but which also encourages the use of their valuable life experiences and abilities. Because of the diversity of the peoples and cultures in the Archdiocese of San Francisco, much understanding and compassion is required, as well as new systems of education, counseling and other assistance enriched with Christian values.

**The Challenge of Decreased Mass Attendance**

In the past thirty years, there has been a significant decline in Mass attendance among the people of the Archdiocese of San Francisco. The number of people attending Mass on a given Sunday in San Francisco in 1961 was 123,000; it is 47,000 today. In San Mateo County, some 64,000 men, women and children attended Mass on an average Sunday in 1961, while only 48,000 do so today. In Marin County, 17,000 Catholics attended Mass weekly in 1961; 11,000 attend Mass now. Of course, these numbers do not speak to the issue of the quality of
Involvement of our people in the life of the Church, and many Catholics in the Archdiocese of San Francisco are now much more involved in the life of the Church than they were thirty years ago, serving as parish council and finance council members, liturgical ministers and members of sacramental preparation teams. But it cannot be denied that the numbers of Catholics who actively worship in the Archdiocese of San Francisco have declined substantially. Any Pastoral Plan for the Third Millennium must confront and reverse this trend.

The Challenge of Financial Pressures

The Archdiocese of San Francisco is financially stable, in large part because Archbishop Quinn has always insisted that every agency and department budget must be balanced and that no entity of the Archdiocese of San Francisco can undertake outside borrowing. But there is a series of increasing financial demands which have been placed upon the Archdiocese of San Francisco and which, if not dealt with effectively, will threaten our fiscal stability. State and local governments are abandoning their historic commitment to pay for the care of the poor and the marginalized, leaving the Church and other religious communities as the final safety net in our society. Our educational endowment funds are woefully inadequate to meet the goal of providing a Catholic school education for every Catholic student who seeks one. And much-needed programs of pastoral service cannot be inaugurated because there are no funds available. If the Archdiocese of San Francisco is to meet pastoral challenges of the coming decade while maintaining financial stability for the future, the Pastoral Plan will have to propose methods of increasing income and managing resources more effectively.

The Challenge of Declining Priestly and Religious Vocations

Thirty years ago, the number of priests and religious sisters and brothers was peaking in the United States and in the Archdiocese of San Francisco. The priests and religious communities constituted the main source of energy and labor within the Church, and it was possible to expand the number of parishes and schools because it seemed that there would always be sufficient priests and religious to staff these institutions.

Today, this picture is much different. There are only 138 diocesan priests and 52 religious order priests in parish ministries to serve the parishes of the Archdiocese of San Francisco at the present time. The average age of the active diocesan priests is 58 and rising. Not enough priests are ordained each year for the Archdiocese of San Francisco to be able to replace those who retire or die. The number of priests serving in each parish has been reduced and likely will have to be further reduced in the future.

The picture is even starker for the religious communities of women. These communities have immensely large numbers of retired religious who are dependent for their care upon the dwindling number of active sisters. Orders of both men and women religious do not have significant numbers entering their communities. Religious sisters and brothers have important roles of
leadership in the Church, in teaching and in a variety of pastoral ministries. Many religious sisters, for example, serve in parishes as pastoral associates in an admirable way. Who will replace them?

The increasing involvement of the laity in the life and leadership of the Church can compensate for much of this decline in the numbers of priests and religious. But lay leadership and lay ministry do not include the celebration of the sacraments nor the responsibilities of the office of pastor. And lay leadership cannot replace the charisma of religious life in the life of our Church.

The re-establishment of the permanent Diaconate by the Second Vatican Council has been a most positive step to alleviate some of the decline in vocations to the priesthood and provide new leadership for the Church. Presently, there are 54 deacons ministering in the Archdiocese of San Francisco. Formation classes continue on a regular basis. Although most deacons minister on a part-time basis because of their family and job commitments, they contribute greatly to ministry in the parishes to which they are assigned. A Pastoral Plan for the Third Millennium must recognize these realities and plan accordingly.

The Challenge of Disintegrating Families

The decline of family stability and strength in the past decades is one of the great tragedies of American life. And that decline has been even more precipitous in the three counties of the Archdiocese of San Francisco than in our nation as a whole. High rates of divorce, soaring numbers of children born outside of marriage, increasing numbers of parents who do not accept the most basic parental responsibilities – all of these destroy the fabric so necessary to raise the next generation in caring and secure environments. Even in those families which remain intact, the warmth and caring which are so vital to a rich family life are often missing – victims of economic pressures or violence or addictions. The ability of the family to hand on religious faith, and indeed all of the other values which are most effectively passed on by warm and stable families, has been severely undercut in the three counties of the Archdiocese of San Francisco. Any effective Pastoral Plan must confront these changes.

The Challenge of a Secular Culture

The culture of the San Francisco Bay Area, once vibrantly religious in tone, has now become a largely secular milieu. Surveys indicate quite clearly that the populations of San Francisco, San Mateo and Marin Counties lag far behind the nation in the percentage of residents who believe in God, are interested in religion or practice their faith. Just as importantly, the dominant institutions of our society – government, the media, business and the arts – have largely become either indifferent or hostile to organized faith in God. We must recognize the fact that our efforts to sow the seed of the Gospel must confront the rocky soil of a pervasive materialism and secularism which see little room for God in American public life and which honor many values profoundly at odds with the message of Jesus Christ.
The Challenge of a Rootless and Mobile Society

The Bay Area is on the cutting edge of American society. Trends develop here. New technology flourishes here. Change is rapid and comprehensive and unending. In many ways, we are a rootless society. Rootless because every value is challenged constantly. Rootless because of dizzying geographic and economic mobility. Rootless because we become so absorbed in our individual lives that we have little time to develop the ties of community that provide anchors in life: the ties of family, neighborhood and Church. We network to establish contacts rather than building communities in order to form deep relationships. As a result, many members of our society experience a profound sense of isolation and loneliness. The new immigrant working at two jobs, the upwardly mobile young adult, the seniors living in a neighborhood where they no longer seem to know anyone— all of these and countless others sense a void in their lives, a void of meaning and a void of relationships. A Pastoral Plan for the Archdiocese of San Francisco must confront that void head-on and fill it with the joy and the peace that comes from the Gospel and from relationships in Christ.

THE FUTURE

Thirty years ago, the Second Vatican Council confronted equally daunting challenges as it sought to renew the Church for the twentieth century. The Council believed that even in the most serious challenges of modern life to faith, new opportunities could be found for preaching the Gospel ever more effectively.

With that same faith and hope, we see each of the major challenges of our present age as an opportunity for faith and prayer. Prayer was a part of Jesus’ life. He urged us to pray constantly. The previous challenges are too great for even a combined effort by all of the members of our Church to overcome. Instead there has to be deliberate and orchestrated prayer rising from one end of the Archdiocese of San Francisco to the other, imploring God, day and night, to help us. We need to be an imploring Church, a praying Church.

With the strength of prayer to support us, the challenges in the internal life of the Church are a call not to hopelessness, but to renewed vigor on behalf of the Gospel. The decrease in Mass attendance is a clarion call to the Catholic community to renew its faith in the appreciation of the Eucharist as the central feature of the worshipping community. The decline in the number of priests and religious is an opportunity to promote priestly and religious vocations in novel ways and to support and complement the work of priests and religious through lay ministries. And the financial pressures upon the Archdiocese of San Francisco are a call to the whole Catholic community to deepen its sense of stewardship and its commitment to the poor and the marginalized in our midst.

So too the societal challenges which form the context for our Pastoral Plan are not a source of anxiety, but of growth and outreach. The changing demographics of the Archdiocese of San Francisco offer rich new opportunities to build vibrant spiritual communities among the new immigrant communities, single-parent families, the young adult community and the gay community. The
The rootlessness so prevalent among the people of the Archdiocese of San Francisco is leading to a profound new openness to spiritual realities and to morally sound values.

decline in family stability has led to a society thirsting to find new ways of revivifying and strengthening family life. The rootlessness so prevalent among the people of the Archdiocese of San Francisco is leading to a profound new openness to spiritual realities and to morally sound values. Finally, the very secularism that pervades our society is leading many on the periphery of religious life to see that a society without God is a society without a soul.

THE RESPONSE OF THE ARCHDIOCESE OF SAN FRANCISCO

It was against this background of these seven challenges which face our local Church of San Francisco that the Archdiocesan Pastoral Planning Commission accepted its mandate from Archbishop Quinn and proceeded collegially on two and a half years of research, meetings, consultation and collaboration that developed this comprehensive Pastoral Plan for the Archdiocese of San Francisco.

Year One: 1993 in the County of San Francisco

In the first year of 1993, the Commission met from February to November to study the Church of the City and County of San Francisco. It met almost every other week during that time as a Commission with advisors and with experts in a variety of fields such as education, systems, accounting, real estate and construction, investments, actuarial science and communications. During the other weeks, it met with representatives of all the parishes. Also during this time, the Commission developed a professional survey for all the people of the Archdiocese of San Francisco. There were 27,000 responses to this survey.

The City of San Francisco was divided into five Clusters of parishes for these meetings. The purpose of the Cluster Meetings was very simply to let the people of the Archdiocese of San Francisco hear and be heard. Considerable data about parishes and the Archdiocese of San Francisco had been gathered. The people needed to hear it. And then they needed to be heard. The data needed to be verified, corrected and amplified. The people needed to react to it and interpret it.

For this consultation, each pastor was asked to bring two parish representatives to ten Cluster Meetings. At these meetings, known data on each parish was presented. Then the representatives corrected, clarified or amplified the data on their parishes. Then they told the other Cluster Members about the real parishes, the parishes of people and not just of statistics and finances. They spoke to the broader issues such as the viability of their parishes, evangelization in their parishes, the mission of their schools, the vitality and need of parish ministries and organizations, parish personnel and outreach and services. Issues such as deficit spending and unreinforced masonry buildings (UMB) were discussed. After each parish presentation, the representatives were subjected to questions by the others present.
After all the data on the parishes was presented, an overview of the Archdiocesan opportunities and problems, both pastoral and financial, was presented. The role of the Church in San Francisco was discussed by all the Cluster Members as a part of the Archdiocesan Pastoral Plan. And the pastor and the two representatives were not the only ones informed and consulted. In the months of June and August, there were scheduled Town Hall Meetings in each parish. The information received at the Cluster Meetings was to be shared with others by the representatives in order to give all the parishioners an opportunity to hear and be heard and thus to participate in the process. All of the information received in those Town Hall Meetings was brought back to the Cluster Meetings for review and study. Through all of these means, all of the people of the Archdiocese of San Francisco had the opportunity to hear and be heard and share in the pastoral planning process.

It was only after this time and energy consuming collegial process of consultation and collaboration that the Commission was able to make difficult and far-reaching decisions and to present, after the required reviews by the Council of Priests, a 45-page document entitled “A Journey of Hope Toward the Third Millennium: A Pastoral Plan for the Archdiocese of San Francisco – First Phase Recommendations”. This was presented to Archbishop Quinn on November 19, 1993.

Year Two: 1994 in the County of San Mateo

During the second year, the work of the Commission was to study the Church in San Mateo County. Some of the San Francisco Commissioners remained to begin to implement the San Francisco plan. Other Commission Members were added who were representatives of the clergy, religious and laity of San Mateo County.

The year began on March 5, 1994 with a Mass celebrated by Archbishop Quinn for all the Members of the Commission and the Cluster representatives of all the parishes. In his homily, he said: “I charge you in all our communities to pray each day that our Pastoral Plan will be devised in the true wisdom of the Spirit and that it will be accomplished in unity, peace and charity, which are the authentic marks of God and his work.”

The County was divided into four Clusters of parishes. These Clusters met twelve times with Commission Members to exchange information and observations about all of the parishes and the Archdiocese of San Francisco. There was a special consultation with the youth of the County in addition to the Town Hall Meetings. Through this collaborative effort of the Church in San Mateo County, the Pastoral Planning Commission was able to present “The Call to Discipleship: A Journey of Hope Toward the Third Millennium: The Second Phase Recommendations” to Archbishop Quinn on December 9, 1994.
Year Three: 1995 in the County of Marin

Marin County was studied in 1995. The Marin County Commissioners consisted of some who had served in the counties studied previously; others were residents of Marin County and newly-appointed to the Commission by the Archbishop. For some of the meetings, seven former Members joined this group as the full Archdiocesan Pastoral Planning Commission. During this final year, this group needed to review and approve the work of the Task Forces on Structure, Communications, Finance, Agencies and Other Catholic Institutions.

The work of the Marin Commission began on February 21, 1995. The County was divided into two Clusters of parishes. Representatives of these parishes met with Commission representatives nine times in order to hear and be heard and to work collegially for the good of the whole Church. Town Hall Meetings were held, as was a consultation with youth. After many meetings to discuss all of the data concerning the Church in Marin County, the Commission was able to present its Pastoral Plan to Archbishop Quinn on June 30, 1995. It is "The Third Phase Recommendations: The Call to Discipleship: A Journey of Hope Toward the Third Millennium."

CONCLUSION

Three years of prayer and serious study, of consultation, collaboration and collegiality have now taken place. The Church of San Francisco – the clergy, the religious, the laity – have responded to the Shepherd’s Call.

As we now present this response to Archbishop Quinn, we recall his words in September of 1993:

The Church – the Pilgrim Church of San Francisco –
must be a Church of hope and faith,
of unity and charity
even in difficult times, and we must be
a Church of thanksgiving,
a Church of Eucharist ....

We should give thanks for the challenges and problems
which the wisdom of God asks us to bear
as a Pilgrim Church.

We should give thanks
for this present hour in our journey
which mingles great promise and bright hopes ....

This is our prayer. This is our hope for our Church now and in the Third Millennium.
APPENDIX C

DEANEY STRUCTURE

SAN FRANCISCO COUNTY

DEANEY 1
Holy Name of Jesus
St. Anne of the Sunset
St. Brendan
St. Cecilia
St. Finn Barr
St. Gabriel
St. John of God
St. Stephen

DEANEY 2
Church of the Epiphany
Church of the Visitacion
Conception of St. Anne (Ukraine)
Corpus Christi
Our Lady of Lourdes
St. Elizabeth
St. Emydus
St. Michael (Korean)
St. Paul of the Shipwreck

DEANEY 3
Cathedral of St. Mary
Most Holy Redeemer
Our Lady of Fatima
Sacred Heart
St. Agnes
St. Benedict
St. Dominic
St. Ignatius
St. Monica
St. Thomas the Apostle
St. Vincent de Paul
Star of the Sea

DEANEY 4
Holy Family Mission
Notre Dame des Victoires
Old St. Mary
St. Boniface
St. Patrick
Saints Peter & Paul

DEANEY 5
Mission Dolores
St. Anthony
St. Charles Borromeo
St. James
St. John the Evangelist
St. Kevin
St. Paul
St. Peter
St. Philip the Apostle
St. Teresa

DEANEY 6 (Consolidated)
DEANEY 7 (Consolidated)

SAN MATEO COUNTY

DEANEY 8
Good Shepherd
Holy Angels
Our Lady of Mercy
Our Lady of Perpetual Help
St. Andrew
St. Augustine
St. Peter

DEANEY 9
All Souls
Mater Dolorosa
St. Bruno
St. Dunstan
St. Robert
St. Veronica

DEANEY 10
Immaculate Heart of Mary
Our Lady of the Angels
Our Lady of the Pillar
St. Bartholomew
St. Catherine Siena
St. Gregory
St. Luke
St. Mark
St. Matthew
St. Timothy

DEANEY 11
Nativity
Our Lady of Mount Carmel
St. Anthony
St. Charles
St. Denis
St. Francis of Assisi
St. Matthias
St. Pius
St. Raymond

MARIN COUNTY

DEANEY 12
Our Lady of Mount Carmel
St. Anselm
St. Hilary
St. Mary Star of the Sea
St. Patrick
St. Sebastian

DEANEY 13
Assumption
Our Lady of Loretto
Sacred Heart – Olema
St. Anthony of Padua
St. Cecilia
St. Isabella
St. Raphael
St. Rita
POLICIES FOR ADMINISTRATION OF
PARISH AND SCHOOL FINANCES

- The pastor is responsible for financial decisions and will establish a balanced annual operating budget in consultation with the Parish Finance Council. The pastor should also develop in consultation with the Finance Council an annual capital expenditure budget including sources of funds. The actual income and expenditures of the parish should be compared to the budgets monthly and reviewed by the Parish Finance Council at least quarterly. The monthly financial statement is to be shared with the members of the parish staff.

- Each parish shall issue an informative financial report to its parishioners at least annually.

- All parishes will follow a uniform chart of accounts to facilitate reporting to the parishioners, the Parish Finance Council and the Archdiocese.

- All parishes will follow established internal accounting controls.

- All Parish Finance Councils will follow established Archdiocesan Guidelines and participate in Archdiocesan training sessions for priests, administrators and Finance Council members.

- All parishes will participate in a coordinated payroll system in order to insure that all employees receive proper benefits and in order to guarantee full compliance with ever more complex laws on taxes and employee benefits. No employee will be paid outside of the coordinated payroll system.

- All parish financial activities will be the subject of regular independent audits or reviews. The precise system of auditing will be determined by the Parish Finance Committee of the Pastoral Planning Commission by December 1, 1995.

- All parish accounts with financial institutions will be included on the annual parish financial report and subject to the audit-review process. The Archdiocese will obtain comprehensive lists of all parish accounts from financial institutions and will compare the listing of these accounts with the listings contained on the annual parish reports.
Guidelines for Parish Finance Councils

Role

The Revised Code of Canon Law mandates a Parish Finance Council in each parish. The role of the Parish Finance Council is to assist and advise the pastor in overseeing and controlling the financial affairs of the parish. The Parish Finance Council is accountable to the pastor who has the responsibility for final decisions. It is understood that if the advice of the Parish Financial Council is unanimous on a given matter, the pastor will give serious consideration to the recommendation and not lightly reject it.

Structure of the Parish Finance Council

- Members shall be appointed by the pastor and must be active Catholic members of the parish. When a pastorate becomes vacant the Parish Finance Council ceases to exist.

- Members should be skilled in business and have some expertise in management, financial, accounting, legal, fund raising or related fields. The membership of the Council cannot include anyone who could have a conflict of interest from such affiliation, nor can any parish staff member or any relative of the pastor be a member.

- There shall be at least three members. Members shall serve for three years. The terms of the Parish Finance Council will be staggered to ensure continuity. Upon initial formation of the Parish Finance Council the pastor shall designate either a one, two or three year term, in succession, for each member that the pastor appointed. Thereafter, members who are appointed or re-appointed shall serve for three years. In the event a member resigns or is removed by the pastor for a just cause, the replacement shall assume the remainder of the term of the replaced member.

- The pastor shall appoint the Chairperson. Other officers may be appointed at the discretion of the pastor.

Functions of the Parish Finance Council

- The pastor is responsible for financial decisions and will establish balanced operating budgets for the parish and school in consultation with the Parish Finance Council. The pastor should also develop in consultation with the Parish Finance Council an annual capital expenditures budget including sources of funds. The actual income and expenditures of the parish should be compared monthly and reviewed by the Parish Finance Council at least quarterly.
The members of the Parish Finance Council must be given complete access to all records and documents relating to financial status and operations of the parish. The pastor must consult the Parish Finance Council concerning any major commitment of parish funds in excess of $10,000, or a series of small amounts for a single purpose that will exceed $10,000.

In conjunction with this function the Parish Finance Council shall do the following:

• Establish a timeline for budget development and implementation by the parish staff.

• Review proposed operating and capital budgets.

• Review significant budget variances and develop a plan of action, if necessary, to correct the problem(s) or amend the budget.

• Review proposed expenditures which are not included in the approved budget.

• Review and recommend approval or disapproval of proposed budgets from individual parish organizations having substantial sources of income (i.e. Men's club, Women's Club, Bingo, Scrip, Boosters, etc.). Financial statements for these organizations and activities shall be submitted to the Parish Finance Council at least annually.

• Provide parishioners with an approved budget and periodic financial statements, at least annually.

• Review financial statements prior to submission to the Chancery Office.

• Ascertain that the parish follows the Archdiocesan uniform chart of accounts to facilitate reporting to parishioners, the Parish Finance Council and the Archdiocese.

• Ascertain that the parish follows established internal accounting controls as specified by the Archdiocese. Perform self-audit of internal accounting controls annually utilizing forms provided by the Archdiocese.

• Follow established Archdiocesan guidelines and participate in Archdiocesan training sessions for priests, administrators and Parish Finance Council members.

• Ascertain that all employees are included in the Archdiocesan coordinated payroll system in order to ensure that all employees receive proper benefits and in order to guarantee full compliance with ever more complex laws on taxes and employee benefits. The Parish Finance Council should ascertain that no employee is paid outside of the coordinated payroll system.

• Ascertain that Independent Contractors comply with Internal Revenue Service regulations and have a signed statement that they are Independent Contractors as defined by the Internal Revenue Service.
• Ascertain that all parish cash and investment accounts with financial institutions are included on the annual parish financial report.

• Study sources of parish revenue, make recommendations for maintaining and enhancing parish revenue, assist in the development of programs and processes to that end, and coordinate fund raising programs.

    Overseer and review fundraising programs and expenditures for the parish, school and affiliated groups/organizations.

    In conjunction with the Parish Council, educate parishioners with regard to stewardship.

• Review all banking and financial institution arrangements, bookkeeping procedures, capital expenditures and contracts of a fiscal nature subject to Archdiocesan regulations. Make recommendations for improvements or changes subject to Archdiocesan Regulations or Policies.

• Advise the pastor in financial and budgeting aspects of managing and caring for the parish buildings and equipment. Assist the pastor in evaluating deferred maintenance and the development of a long range capital improvement budget.

**Meetings of the Parish Finance Council.**

• The Parish Finance Council shall normally meet at least on a quarterly basis, preferably monthly. Special meetings of the Parish Finance Council may be called by the pastor.

• There shall be a written record of the actions taken at the Parish Finance Council meetings.
CHAPTER SIX

SUBMISSION OF ARCHDIOCESAN PLAN

ACKNOWLEDGEMENTS
SUBMISSION OF ARCHDIOCESAN PLAN

John R. Quinn
Archbishop of San Francisco

William J. Levada
Co-Adjutor Archbishop of San Francisco

Excellencies,

In response to Archbishop Quinn's challenge to the Archdiocese of San Francisco in his February 8, 1993 address, we humbly submit for your approval this Archdiocesan Pastoral Plan on behalf of all Catholics in the Archdiocese of San Francisco.

We present this Plan for your approval in a spirit of enthusiasm for the future of the Church in the Archdiocese of San Francisco and in grateful thanks to the many Catholics who participated in the development of this Plan through responses to surveys, attendance at Parish cluster meetings, attendance at town hall meetings, participation in meetings of youth and young adults and as consultants, Task Force members and Committee members. The response of the Church in San Francisco has been thoughtful, energetic and overwhelming and we present this Plan in hope for the successful implementation of the goals, strategies and recommendations set forth herein and for the greater honor and glory of God.

Together in Christ,

Msgr. Peter Armstrong  
Chair

Stephen R. Finn  
Vice Chair

George A. Wesolek  
Project Coordinator
Susan Giacomini Allan
Steven Borden
Elizabeth P. Byas
Julian Carmona
Lorraine D'Elia
William Desmond, Sr.
David Gaggero
Jenny H. Go
Rev. Daniel T. Keohane
Msgr. Richard S. Knapp
Sr. Jeanette Lombardi, OSU
William Lopez
Rev. James MacDonald
Minda Y. Maderazo
Robert McCullough
Alexandra Morales
Sr. Marian Rose Power, RSM
Carmel Romanski
Rev. John K. Ring
Helen Snell
Rev. Albert Vucinovich
Kristin Wombacher, OP
ACKNOWLEDGMENTS

The Archdiocesan Pastoral Planning Commission would like to thank the numerous individuals who have participated so generously in this project.

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Steven Borden, 1995
Dennis Burke, 1993
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The Commission gratefully acknowledges the participation of the hundreds of Parish Representatives throughout the course of the planning process.
ILLUSTRATIONS

The Pastoral Plan book features reproductions of the main portal and shrines from the Cathedral of St. Mary of the Assumption in San Francisco.

COVER: THE MAIN PORTAL

The main portal of the Cathedral of Saint Mary of the Assumption depicts the triumph of Christ over death and the opening of the gates of Heaven. The majestic sculpture, created by Italian sculptor Professor Enrico Manfrini, shows the Risen Lord welcoming all people into His Church. Beneath Him, people make their way to God through various ways of life and through works of Christian charity.

CHAPTER ONE: THE CRUCIFIXION

Discipleship is not simply imitating Christ; it is living His life, nourished by His grace. The never-ceasing fountain of this grace is the pierced heart of Christ, from which Mary and the Beloved Disciple receive divine life. The Holy Spirit, gift of the Crucified and Risen Lord, is the source of our energy as disciples.

CHAPTER TWO: PENTECOST

The Holy Spirit which empowered the first disciples to bear witness to Christ continues to fill the hearts of believers with the fire of His love. Gathered around Mary, Mother of the Church, and in union with our bishops and the successor of St. Peter, we Catholics are continually strengthened, healed and sanctified by the Holy Spirit in the Sacramental life of the Church.

CHAPTER THREE: THE VISITATION

Having said ‘yes’ to the most momentous religious challenge in human history - to give birth to the Savior of the world - Mary does not retire into seclusion, but travels in haste to the home of her cousin Elizabeth, and devotes herself to loving service. Like her, we seek to hear God’s word and keep it by lives of generous service.

CHAPTER FOUR: THE FLIGHT INTO EGYPT

To say ‘yes’ to God is say ‘yes’ to risk. Mary and Joseph travel into unknown lands, relying on the providential love of God. We face a new millennium with hopeful expectation, trusting that the mercy of God never leaves us, and will lead us as disciples of the Lord in the pathways which are pleasing to the Holy Spirit.

CHAPTER FIVE: OUR LADY OF GUADALUPE

Mary, our Blessed Mother, shows us how the Christian faith can bring together East and West, old world and new, and unite these different cultures without destroying them. If she is our Mother, then these people who seem so different, are our brothers and sisters.

CHAPTER SIX: THE ASSUMPTION

Christians of every age have seen in Mary the model disciple and follower of Christ. We pray that as individuals and as a Church we imitate her trust and courage so we may come to the fulfillment of all He promises in the glory of His resurrection.

* CREDITS *

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