2. A Journey of Hope Toward the Third Millennium
   Third Phase (1995)
The Call to Discipleship
A Journey of Hope
Toward
The Third Millennium

Third Phase Recommendations
Archdiocesan Pastoral Planning Commission

Approved:

John R. Quinn
Archbishop of San Francisco
June 30, 1995
PRAYER FOR THE PASTORAL PLANNING PROCESS

O Lord, we are filled with faith, energized by the power of your love, and united by the mission you have entrusted to us as we pray for the Pastoral Planning Process. Guide the efforts of all involved in this process to bring renewal to our local Church. May the richness, diversity and gifts of our people be treasured and used in the service of your name. Let us view this moment of change and renewal, not as a threat to what has been, but as an invitation to build upon the foundation which has been given to us, a new and shining community of faith, one in purpose and dedicated ever more fruitfully to the building up of your Kingdom. We ask this through you who live and reign forever and ever. Amen.
DECREE OF IMPLEMENTATION

As Archbishop of San Francisco and in light of the consultation which I have received from the Council of the Priests of the Archdiocese on June 22, 1995, and again on June 30, 1995, I hereby direct that the Third Phase Recommendations of the Archdiocese Pastoral Planning Commission be implemented in their entirety.

Given at the Pastoral Center of the Archdiocese of San Francisco on this date, June 30, 1995.

[Signature]
Archbishop of San Francisco

[Signature]
Ecclesiastical Notary
In February of 1993, Archbishop John Quinn appointed a commission of priests, religious and laity to undertake the task of formulating a pastoral plan for the Archdiocese of San Francisco. He urged the commission to frame this plan so that it could help lead the Catholic community of the Archdiocese into the Third Millennium, filled with hope and united by a common vision of the Church and its priorities in Christ. For the past two years, the Pastoral Planning Commission has consulted intensively with representatives of the parishes of San Francisco and San Mateo County. This year, the Commission listened as the Catholic community of Marin presented its vision of where the Church should go in the Third Millennium.

At the end of the San Francisco listening process, in December of 1993, the Commission issued a first phase pastoral report, which presented the goals and strategies that the Commission had agreed upon as a result of hearing from the parish communities of San Francisco. In December of 1994, goals and strategies were presented as a result of the listening process in San Mateo. Now the Commission presents the draft of its third phase report, a report that adds the goals and strategies that have emerged during the past six months. Since the pastoral plan is an evolutionary document, some elements of the first and second phase plans have been enhanced, some have been deleted, and in a number of cases entirely new initiatives have been included as a result of the Marin consultation. Those elements of the third phase report, which are different from the phase one and two reports are written in bold text, so that the reader can note the areas of change.

In the latter months of 1995, the entire Plan will be brought once again to the clusters of all three counties for sustained commentary and revision. In this way, the final Plan will truly constitute the product of consultation involving every parish community of the Archdiocese.

Part of finalizing the Pastoral Plan in 1995 will involve the setting of priorities and timelines, for energies and resources are limited, and not every goal of the Plan can be met at the same time. Each goal and strategy in the final Plan will be assigned a specific level of priority, so that the Archdiocese can move most quickly in those areas which have emerged as most significant for the future of our local church. Through such a process, we hope to present to the Archbishop a plan which is visionary and realistic, faith-filled and suffused with hope, rooted in the real life situation of our Bay Area and yet reflective of our universal Church.

**Reverend Monsignor Peter G. Armstrong, Chair**
Mr. Stephen Finn, Vice Chair

Ms. Susan Giacomini Allan
Mr. Steven Borden
Ms. Elizabeth Byas
Mrs. Lorraine D’Elia
Mr. William Desmond, Jr.
Rev. Daniel R. Keohane
Msgr. Richard Knapp
Mr. William Lopez

Sr. Jeanette Lombardi,OFU
Mr. Robert McCullough
Ms. Alexandra Morales
Rev. John K. Ring
Mrs. Helen Snell
Rev. Albert Vucinovich
Sr. Kristin Wombacher, OP
OUR MISSION

We, the Catholic Church of San Francisco,
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 crossroads leading to the Third Millennium
we recognize ourselves as a 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 cultures and of peoples
   and united in faith and hope and love
we dedicate ourselves to the glory of God.
In this our mission
   we each day seek holiness
   and one day heaven.
OUR CALL

As Jesus was walking along the Sea of Galilee he watched two brothers, Simon now known as Peter, and his brother Andrew casting a net into the sea. They were fishermen. He said to the, "Come after me and I will make you fishers of men." They immediately abandoned their nets and became his followers. He walked along farther and caught sight of two other brothers, James, Zebedee’s son, and his brother John. They too were in their boat, getting their nets in order with their father, Zebedee. He called them, and immediately they abandoned boat and father to follow him. —Matthew 4: 18-22

The call. It comes piercingly into our hearts and souls, beckoning us to leave behind our personal plans and individual agendas in order to build up the Reign of God.

The call. It reaches into our lives with the strength of the Risen Christ and bids us to embrace wholeheartedly the faith which can lift us out of our earthly confines and bring us face to face with God.

The call. It reveals the emptiness of the ways of the world and richness of the way of the Cross.

The call. It proclaims that we are never alone on our journey of life, and that the overpowering presence of an all-loving Creator is always with us.

To every generation the call of Christ is given anew. As members of the Archdiocese of San Francisco in union with our Archbishop we now seek to discern the call of Christ as it comes to our local church at the dawn of the Third Millennium. We speak with the conviction that this call is a call to action, not passivity. It is a call to the future, not complacency with the present. It is a call to comprehensive renewal and reform. And we meet this call eagerly and filled with hope.

The call of Christ makes us all one. It is addressed to women and men with the same urgency and power. It calls for a response of faith from the young and the aging, from the married and the single, from the fifth generation San Franciscan and the newest immigrant. The call of Christ comes to the daily Mass-goer and to those who have no room for God in their hearts. In this diverse Archdiocese of poverty and wealth, of many cultures and many histories, our unity is forged by our oneness in receiving the call of Christ searingly in our hearts.

We seek as the Catholic community of the Archdiocese to respond to this salvific call of Christ, delivered to us today with no less fervor and importance than when it was first addressed to the disciples along the Sea of Galilee. In this Pastoral Plan we seek to echo the call of Christ as we perceive it in the life of local church, and to respond to that call with the same zeal that Jesus found in Peter and Andrew, Mary and Martha, Zacheus and the woman at the well.
THE CONTEXT

The call of Christ comes anew to every age and every local church. In this pastoral planning process we seek 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 Third Millennium.

The Archdiocese of San Francisco was established in 1853. The original territory extended from Monterey to the Nevada and Oregon borders. Today, the Archdiocese 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 93 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 history of our Archdiocese 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 found Mission San Francisco de Assis and Mission San Rafael.

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

The story of this Archdiocese is a continuing story of service in Christ. Service represented by:

The ninety three 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 to those in need.
The dedicated teachers who selflessly give their lives to educating and forming in faith the 38,000 students who attend our 66 elementary and 13 high schools and numerous 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.

We bring with us much to be grateful for in our local church as we approach the Third Millennium. It is because of this that we can confront the very real challenges that lie before us.

As we look to the coming decades, we see seven major challenges that help form the context for this pastoral plan: the challenge of demographic change, the challenge of increasing financial demands, the challenge of decreased Mass attendance, the challenge of decreasing vocations to the priesthood and religious life, and the challenges posed by the decline of the family, rootlessness and secularism in our society. Each of these challenges must be faced successfully if the Archdiocese is to enter the third millennium strong and vibrant. And the first step to facing these challenges is to understand them and their implications for the Archdiocese.

1. The demographic challenge

We are a much 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 ecclesial outreach. 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 sixty-five calls for a vigorous ministry to the senior community which meets not only their spiritual, emotional, physical and material needs, but also encourages the use of their valuable life experiences and abilities. Because of the diversity of the peoples and cultures in the Archdiocese, much understanding and compassion is required, as well as new systems of education, counseling and other assistance enriched with Christian values.

2. 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. The number of people attending Mass on a given Sunday in San Francisco was 123,000 in 1961; 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 are at 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 are now much more involved in the life of the Church than 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 have declined substantially. Any pastoral plan for the Third Millennium must confront and reverse this trend.

3. 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 can undertake outside borrowing. But there is a series of increasing financial demands which have been placed upon the Archdiocese 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 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.

4. 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. 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 191 priests in parish ministry to serve the 93 parishes of the Archdiocese at the present time. The average age of the active diocesan priests is 57 and rising. Not enough priests are ordained for the Archdiocese each year 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 charism of religious life in the life of the 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 fifty-two 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.

5. 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 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. Any effective pastoral plan must confront these changes.

6. 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 secularism which sees little room for God in American public life and which honors many values profoundly at odds with the message of Jesus Christ.

7. 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, church. We network to establish contacts rather than build 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 senior living in a neighborhood where she no longer seems 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 must confront that void head-on and fill it with the joy and the peace that can come from the Gospel and from relationships in Christ.

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 there could be found new opportunities 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’s life. Often we read that He went by Himself to be in prayer with His Father. He prayed both in joy and in anguish. He prayed to give thanks, before making important decisions, as well as before any significant event. Further, He urged us to pray constantly, and when confronting a young boy who was filled with a destructive spirit He said that only prayer could remove it.

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 to the other, imploring God, day and night, to help us because:

- only prayer can change the hearts of those whose values have been formed by the secular milieu. Most of these persons have not rejected the Church, nor do they despise it, they are simply indifferent to it.

- only prayer can implore God’s graces for young men and women to seriously consider a religious vocation which is seen by our society as an anachronism or even as unhealthy to one’s growth as a human being.

- only prayer can strengthen young families that they might weather the normal difficulties of life together instead of opting for the quick fix of a divorce. Only prayer can help the single parent so that he or she may always find the strength, in their exhausting life, to impart Christ’s values to their children.

These and many more challenges are more than our insights, programs, strengths and American can-do spirit can overcome. We need God’s help, so that we need to be an imploring Church, a praying Church.

Further, St. Paul adds to the need for prayer the need to sacrifice as well if the needs of Christ are to be met. We are challenged to offer our bodies as a living sacrifice, holy and pleasing to God... (Romans 12:1). This call to holiness is the challenge to put on the mind
and heart of Christ Jesus, to become a believing people free to follow Christ Who is the way and the truth and the life itself. Again, all of the good will and human efforts alone will not result in holiness of life. It also comes through the great gift of grace which our loving Father is waiting to lavish upon us if we but ask for it.

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 and appreciation for 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 try to support and complement the work of priests and religious through lay ministries. And the financial pressures upon the Archdiocese 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 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 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 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.

Against this background of the challenges which face our local church of San Francisco, 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 Lead
A Call to Evangelize
A Call to Worship
A Call to Educate
A Call to Serve
OUR VISION

Hearing the call of Christ, and in union with the successor of Peter, we set forth our vision of who we are, and who we wish to become.

We are an evangelizing community. We are

Herman Shum, a nineteen year old who warmly invites Asian youth into the Church of the Richmond;

Jan Spielberger, whose healing message of reconciliation has brought back many who were alienated from the Church;

Juanita Arfsten, a parish receptionist who always makes the stranger feel wanted and appreciated;

Rosario Lopez, who worked with hundreds of Hispanic immigrants in North Beach to make them feel welcome in this Church of their new land.

Deacon Mar Tano, whose leadership of the Filipino Cursillo has helped energize the faith of hundreds.

We are a worshipping community. We are

John Bettencourt, who helps bring the liturgy to life at Most Holy Redeemer parish;

The Carmelite sisters of San Rafael, whose life of prayer is a magnificent testimony to the glory of God;

Father Joe Marini, whose gentleness, richness of soul and inner peace made him truly a spiritual leader of worship for his parish of Visitacion;

Sister Suzanne Toolan, who has made God’s presence manifest through the beauty of music.

We are an educating community. We are

Petite Souza, whose constant love, care and attention to the kindergartners of Saint Rita school make her one of those teachers who is always remembered with a smile and a tear;

Father John Zoph, whose love of books and faith have made him a truly a Father to generations of Serra students;
Connie and Joe D’Aura, whose leadership in the Engaged Encounter has brought the values of marriage and family to the lives of hundreds of couples preparing for marriage;

Brother Ed Englund, whose love of learning and devotion to his students make him a genuinely effective educator.

Sr. Maurice Powers, whose vision of Catholic education for women and dedication to San Domenico School, continues to inspire.

We are a serving community. We are

Frank Brennan, who has spent a lifetime rebuilding the souls and bodies of those devastated by alcohol;

Bob Linari, whose loving outreach to the homeless and the powerless provides a caring voice to the poor of Redwood City;

Rafaela Canelo, who by developing base communities in the parish of Saint Peter has established an effective and authentic avenue of advocacy on behalf of justice;

Liz Bell, a grandmother at Our Lady of Lourdes parish who brings the face of Christ to those suffering from the addiction to drugs;

Father Floyd Lotito, whose ministry to the hungry and the homeless has become a source of hope for thousands.

Evangelizing

Worshipping

Educating

Serving

This is who we are. Ever more profoundly this is who we wish to be.

We, the Catholic community of this Great Archdiocese of San Francisco.
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 self-giving; 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 consultors, 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 heard those who have proposed in the town hall and cluster meetings the idea of married priests and women priests, but these questions are beyond the competence of any local diocese. What is within our competence is to design models of parish leadership which look to the future, recognize the unique place of the priesthood in the apostolic structure of the Church, and recognize 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 massive 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 propose the following goals and strategies:

**Goal 1: To increase vocations to the priesthood, diaconate, and religious life.**

**Strategies:**

- a. Establish a discernment center for those considering a vocation to the priesthood.

  Progress: St. John the Evangelist Parish in San Francisco was designated as a discernment center and given over to the care and administration of the Sulpician Fathers.

- b. Establish a vocation outreach to the universities and colleges in the Archdiocese and establish a strong connection between the work of the Office of Vocations and the “concentrated leadership program for youth” (Goal 4, a) and the “Young Adult Volunteer Corps.” (Goal 4, h)

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

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

- e. Convene the clergy, religious, and laity of the Archdiocese to address the issue of vocations.

**Goal 2: To provide specific models of alternate parochial leadership.**

**Strategies**

- a. Consultation with the people of affected parishes as to the best model for pastoral leadership in the future be provided when there is a vacant pastorate.

  Recognizing that the ideal is to have a resident priest as pastor in every parish, the Archdiocesan Pastoral Planning Commission endorses the following three alternate parish structures as “working models” for the Archbishop and the Personnel Board to utilize when opportunities arise in the future, and it is deemed pastorally appropriate.
Model 1

In this model of a “collaborative parish”, a single priest would be appointed pastor of two existing parishes. Each of the existing parishes would retain its separate canonical identity as a parish, as well as separate assets and parish plants. In addition, there would initially be separate parish and finance councils, separate staffs and separate budgets. Both parishes would establish common programs and ministries in the areas of education, evangelization, liturgy, sacramental preparation, social outreach, as well as coordinating their sacramental schedules. There could be a joint executive committee which would represent both parish councils in advising the pastor on parish life. In addition, a deacon, religious, or layperson could be appointed to assist the pastor with administrative and pastoral ministry duties in one or both parishes.

Model 2

In this model of a “collaborative parish”, a single priest is appointed pastor of three or more parishes and worship centers and functions primarily as the director and enabler of a team of ministers who network across all parishes and worship centers. The team members (Associate Pastor, Pastoral Associates) are centralized and are specialists, facilitating joint programs and ministries across parishes and worship centers. In this model the pastoral councils of each parish have a prominent role in local leadership. As in Model 1, the parishes retain their separate canonical identity.

Model 3

In this model of a “collaborative parish”, a priest who does not reside at the parish is appointed pastor. He may be involved in some other work for the Archdiocese (e.g. working at the Chancery). The pastor would be at the parish on weekends and take care of the sacramental ministry and overall direction of the parish. A Parish Coordinator/Director resides in the parish and is responsible for the day to day administrative and pastoral life of the parish.

Terminology

Parish Coordinator/Director

The title Parish Coordinator/Director is used for a deacon or non-ordained person appointed to lead a parish without a resident priest.
Goal 3: To develop a comprehensive lay leadership training school in the Archdiocese, and to provide for the integration of the graduates into parish life.

Strategies:

a. Provide a general twelve-week class in ecclesiology which all those enrolled in the school shall take. The school will also have a series of elective classes in the following fields: Scripture, liturgy, prayer, social justice, the formation of small faith-sharing groups, church finances, spiritual direction, Baptismal and Marriage preparation, catechetics, evangelization, volunteer administration and human resource management.

Progress: The School of Pastoral Leadership, directed by Fr. David Pettingill and associate director, Carmen de la Vega Neafsey, is established. All courses have been designed and faculty has been appointed. Classes begin in the Fall of 1995.

b. Offer all courses of the Pastoral Leadership Training Program in each county.

Progress: Courses will be offered at Marin Catholic High School, Riordan High in San Francisco, and Serra High School in San Mateo beginning in the Fall of 1995.

c. Educate five thousand lay leaders in the Program by the year 2000 in addition to those already trained.

d. Design a program for integrating the trained leaders into parochial life.

Progress: Enrollees in The School of Pastoral Leadership are to be sponsored and recommended by their parishes so that they may serve in their parishes at the discretion of the pastor.

Goal 4: To identify, train and energize five hundred youth and young adult leaders by the year 2000.

Strategies:

a. Establish a concentrated leadership training program for youth as part of the Pastoral Leadership Training Program. This concentrated program will meet in retreat-like all week sessions and will speak to the issues of ecclesiology and ministry to youth.

Progress: Trained and supported 110 adult and youth leaders from 34 parishes in San Francisco. During this process, nine new youth programs were initiated.

Coordinated a day and a half workshop for 16 youth ministry coordinators from San Mateo, in which they designed specific action plans in response to the Pastoral Plan for San Mateo.
b. Identify adults who have the potential to be leaders in high school age youth programs and establish a track in the Pastoral Leadership Training Program to train them.

c. Incorporate Confirmed high school age youth into the ministries of lector, Extraordinary Minister of the Eucharist, and usher. Appoint youth members of Parish Councils and other advisory boards.

d. Designate selected parishes in the Archdiocese as centers for youth ministry.

   Progress: Seven parishes in San Francisco have been designated and Deanery Youth Councils have been formed, which offer youth ministry activities on a deanery level.

   In San Mateo, discussions are under way to identify and select parishes as centers for youth ministry.

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

f. Establish a concentrated leadership training program for young adults who have the capacity to lead in young adult ministries.

g. Designate selected parishes in the Archdiocese as young adult parishes.

   Progress: Parishes in San Francisco have been selected as centers for young adult ministry.

   In San Mateo, discussions are under way to identify and select parishes as centers for young adults ministry.

h. Establish an Archdiocesan Young Adult Volunteer Corps. This is a program whereby young adults can give a year of their time offering services in parishes, Catholic Charities, CYO, Catholic schools and other forms of ministry within the Archdiocese for a small stipend and room and board.
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 the 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 Bishops’ 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 five-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.

Secondly, our process of evangelization 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 evangelize the family means that the local church must be committed to supporting parents in their task of 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 third 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 fourth 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.

Seeking to foster this five-fold process of evangelization, we recommend the following goals and strategies:

**Goal 1: To generate within our parishes an ongoing and ever-deeper experience of personal conversion.**

**Strategies:**

a. Use the lay leadership school to train 400 Catholic leaders in the art of forming small faith communities in parishes. In collaboration with the priests of each parish, commit these leaders to organizing and supporting a network of small faith communities in every parish by 1997.

  **Progress:** The School for Pastoral Leadership will provide training for leadership of small faith communities.

b. Use existing programs which foster small faith-sharing groups (e.g. Cursillo) to help form parish-based groups.

**Goal 2: To evangelize the family.**

**Strategies:**

a. Encourage married couples to participate in Marriage Encounter, Movimiento Familiar Cristiano, and other programs which support family life.

b. Provide parish-based family retreats.

c. Provide support services for families in crisis: counseling, grief support, support for addicted persons and their families.

d. At the deanery level, hold workshops on expectations of a Christian family.

e. Provide through Catholic Charities a source for family and personal counseling in each deanery.

f. Provide ongoing support for couples in their first years of marriage by organizing follow-up sessions to marriage preparation programs.

**Goal 3: To reach out to inactive Catholics.**

**Strategies:**
a. Designate 1999 as a “Year of Outreach” in the Archdiocese. On a person to person basis, seek to personally contact every inactive Catholic within each parish in order to significantly increase participation in the liturgical, sacramental, and service life of the community.

b. In preparation for the “Year of Outreach,” identify effective existing programs of outreach to inactive Catholics.

c. Provide in each parish a team ready to receive warmly those Catholics seeking to return to their faith.

d. Form in each parish communities of prayer who will pray for the effectiveness of the “Year of Outreach” every day.

e. Hold Archdiocesan-wide celebrations to mark the beginning and end of the “Year of Outreach”.

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

g. Take advantage of liturgical and catechetical moments such as weddings, funerals, First Communion, Confirmation, Christmas and Easter.

**Goal 4: To lovingly invite non-Catholics into the life of the Church.**

**Strategies:**

a. Use the “Year of Outreach” to mobilize trained evangelization teams to visit every home in every parish.

b. Develop deanery R.C.I.A. processes.

c. Develop deanery-wide follow-up programs to the R.C.I.A.

d. Strengthen the role of Catholic schools as centers for evangelization. The Office of Catholic Schools will explore and implement models for accomplishing this evangelization effort.

e. Use the media to communicate what the Church does in faith and in service.

f. Participate vigorously in ecumenical efforts to find unity among the Christian Churches so that the Gospel can be preached more effectively to those outside the Christian community.
Goal 5: To foster Gospel values in our community and the world.

Strategies:

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

b. Participate actively in Ecumenical and Interfaith Groups which challenge anti-Gospel elements in our society.
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 himself in the breaking of the bread, and empowers us to proclaim the Good News of his victory over 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 life 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.

Our local church has found many ways to make the Lord’s presence more profoundly felt in our sacramental life and our life of prayer. 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 recommend the following goals and strategies:

**Goal 1: Foster prayer life and meditation.**

Strategies:

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

b. Offer a track in the lay ministry school on methods of prayer.

   *Progress: The School for Pastoral Leadership will offer opportunities for prayer and meditation.*

c. Provide retreats in each deanery for specific groups: men, women, seniors, young adults, families, etc.

d. Decide at deanery level how to keep churches or at least one church in the deanery open for extended hours.

e. **Establish a House of Prayer for the priests of the Archdiocese.**

f. **Establish a Retreat Center for youth, and possibly the Cursillo Movement at St. Vincent School, under the direction of the Catholic Youth Organization.**
Goal 2: Through warm, reverent, and inviting liturgies, to enhance and nurture the spiritual development of the people of the Archdiocese.

Strategies:

a. Develop in each parish a welcoming program; coordinate the welcoming program with the parish evangelization program so that returning Catholics and inquiring non-Catholics will find a warm and inviting experience in every Eucharist.

b. Establish a track in the lay ministry school which provides an effective general education in the principles of liturgy.

   Progress: A liturgical track has been established in The School of Pastoral Leadership.

c. Develop liturgy teams in each deanery that will advise the parishes of the deanery on how to improve their liturgies. These liturgy teams should utilize parishioner evaluations and should also suggest how to improve the liturgical space of each parish.

d. Review the times of parish Masses in each deanery in order to coordinate liturgies and better serve the people of the area. Provision for an afternoon/evening daily Eucharist in each deanery should be made.

e. Provide in each parish or deanery vibrant communal celebrations of the sacraments of Reconciliation, Baptism and Anointing of the Sick.

g. Celebrate in each deanery liturgies for youth.

h. Provide culturally sensitive liturgies in parishes with large numbers of people born in other countries.

i. Provide in each parish child-care opportunities so that young parents can attend Mass in a prayerful spirit.

Goal 3: Provide quality homilies in all of the liturgies of the Archdiocese.

Strategies:

a. Request that the Council of Priests, in collaboration with a subcommittee of the Pastoral Planning Commission, develop a supportive and effective homily evaluation and education program for the clergy of the Archdiocese within six months of the promulgation of the Pastoral Plan.

   Progress: The 1995 Priest Study Weeks were devoted entirely to the topic of homiletics.
b. Develop specific criteria for what constitutes a good homily, for example; faith content, coherence, intelligibility, length.

c. Establish a team of multicultural priests and laity who will visit and evaluate constructively the homilies of those who preach in the Archdiocese.

d. Make the ability to preach a significant skill in the selection of deacon candidates.

e. Intensively train lay preachers in the Archdiocese during the next three years. Insure that these preachers are drawn from the diverse ethnic and racial richness of the Archdiocese.

f. Identify situations where no priest or deacon is able to preach effectively to a particular group, so that, in appropriate circumstances and with the permission of the Archbishop, qualified non-ordained persons can preach during the Eucharist.

**Goal 4: Enhance the vitality of sacramental celebrations in our parishes.**

**Strategies:**

a. Establish a track in the lay leadership school which will teach couples how to lead baptismal preparation sessions.

   **Progress:** A track for baptismal preparation is established in The School of Pastoral Leadership.

b. Coordinate sacramental preparation programs in each deanery to use resources in the best possible manner.

c. Appoint a marriage enrichment coordinator in each deanery who will provide information about Marriage Encounter, counseling opportunities, married couples' support and prayer groups, etc.

d. Coordinate R.C.I.A. processes within each deanery.
OUR CALL TO EDUCATE

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 ongoing 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 for 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.

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.

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 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 recommend the following goals and strategies:

**Goal I: Through the Office of Parish Resources and Evangelization, support deaneries in providing regular and organized program of adult religious education/formation.**

Strategies:

a. In every deanery, organize a six week program of adult religious education at least once a year.

b. In every deanery, organize an ongoing program of Catholic Bible Study

c. Using information from other dioceses; as well as Catholic colleges, universities, and the seminary; develop and make available resources for independent study.

d. Update the method of information dissemination to include technological advances including, but not limited to, computer programs, CDs, video and audio cassettes.
e. Investigate, record and disseminate successful models of adult education that reflect the needs of local Catholics.

f. 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.

Goal 2: Make both Catholic elementary schools and parish religious education programs better institutions for forming children in faith and building unity in the parish.

Strategies:

a. Select teachers who have an active life of faith.

b. Provide Catholic school and religious education program faculties with increased opportunities for faith development.

c. Offer shared sacramental preparation programs for all children in the parish.

d. Offer a single sacramental education program for the parents of all parochial, public and private school students.

e. Increase attendance by students and their parents at Mass by providing children’s homilies and special liturgies by and for children.

f. Celebrate family and children’s liturgies and sacraments at times when all the children of the parish can be invited to pray together.

g. Make parochial, public and private school students all eligible to share in one parish sports program.

This strategy will be under review during the next six months.

Goal 3: Work toward providing a quality Catholic school education for all Catholics who desire it while, at the same time, maintaining our commitment of a “preferential option for the poor” and a commitment to evangelize.

Strategies:

a. Triple the Archdiocesan funds available for tuition assistance by the year 2003.

b. By 1998, initiate school endowment funds in all of the parishes which have schools.
c. Implement the existing guidelines on support for Catholic schools from parishes without schools.

d. Investigate fiscally-sound methods of providing educational opportunities for those with physical or learning challenges.

e. Encourage and celebrate cultural and ethnic diversity in Catholic schools.
OUR CALL TO SERVE

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 ongoing 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 charism 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 recommend the establishment of the following goals and strategies:

**Goal 1: Make our parishes advocates for the social teachings of the Church.**

Strategies:

a. Call a convocation of parish staff members and parish leaders to assist them in reflecting upon their experience of and commitment to the Gospel call to justice.

b. Establish a track on social justice for the lay leadership training school by September, 1995.

    **Progress:** A track on social justice is established in The School of Pastoral Leadership.

c. Establish a justice, peace and life committee within each deanery.

d. Include in the annual parish reports a listing of all parish efforts to educate on the issues of justice, peace, and the right to life.

e. Make sensitivity to the poor, the marginalized and the suffering a significant criterion in hiring parish staff members.

**Goal 2: Bring to our people a sense of their mission to work on behalf of justice and peace beyond the borders of their own parish, diocese and nation.**

Strategies:
a. Ask parishes to "partner" with parishes with less financial resources, either here in the Archdiocese, in another United States diocese, or in another country, so that ties of mutual enrichment might emerge.

Progress: A pilot program consisting of approximately 16 parishes is being formed to establish ties of partnership.

b. Establish a sister diocese in a Third World country in order to develop ties of affection, assistance, and mutual enrichment.

**Goal 3: Through Catholic Charities, establish a clearing house for the caring, outreach and advocacy programs in the Archdiocese.**

**Strategies:**

a. Evaluate and inventory existing programs of secular, Catholic, and other religious organizations within the Archdiocese to assess if there are gaps in services. Identify programs to meet these needs.

Progress: Catholic Charities of the Archdiocese has convened service providers from Catholic schools, Catholic hospitals, St. Vincent de Paul Society, St. Anthony Foundation, and others to network and collaborate around providing needed services to the immigrant communities in our midst.

b. Develop a directory of services to let the Catholic community and others know what is being done and how they can become involved. Report accomplishments of services annually to the people of the Archdiocese.

c. Use the deanery structure to identify and respond to local needs.

d. Through the parishes, actively recruit volunteers for all service ministries.
Archdiocesan Pastoral Planning Commission
Structural Recommendations

In addition to making recommendations concerning the three counties that comprise the Archdiocese of San Francisco, the Archdiocesan Pastoral Planning Commission was also charged with the responsibility of reviewing and making recommendations concerning the overall Archdiocesan organizational structure and the various agencies of the Archdiocese.

At this time the Archdiocesan Pastoral Planning Commission makes the following recommendations:

Vallombrosa and Silver Penny Farm

Both Vallombrosa and Silver Penny Farm provide settings and programs for the spiritual renewal of the people of the Archdiocese of San Francisco. Both operations are fiscally sound and both provide a variety of spiritual opportunities to individuals and groups.

Vallombrosa provides a rich array of retreat experiences to numerous parishes and groups of the San Francisco Archdiocese. Silver Penny provides a bucolic setting for groups who wish to staff their own programs; many of these groups are not from the Archdiocese of San Francisco. In addition, Silver Penny offers a popular elder hostel program one weekend each month.

We recommend that:

- Vallombrosa and Silver Penny Farm be accountable programmatically and fiscally to the Vicar for Parishes.
- Vallombrosa and Silver Penny Farm submit annual financial reports to the Chancery.
- The programs supported by Silver Penny Farm be evaluated within the larger context of the Archdiocese of San Francisco's ministerial goals before December 31, 1995.

Apostleship of the Sea

The Apostleship of the Sea ministry has been a part of the fabric of San Francisco for more than sixty years. For most of this period, San Francisco was a major port for merchant seamen. However, ships now dock in Oakland, where another Apostleship of the Sea ministry exists. The devotion of the late Monsignor Matt Connolly and the Apostleship's current director, Monsignor John Heaney, are evident in the large and active Fremont Street facility, although only thirty or so individuals, mostly between jobs, call the building "home."
We recommend that:

- Apostleship of the Sea, as a ministry of the Archdiocese of San Francisco, close, and that the spiritual needs of seamen be met through the existing Oakland Apostleship of the Sea and through normal parish channels.

- those parts of the Apostleship’s ministry that relate to housing and social services be entrusted to Catholic Charities.
THE STRENGTHS OF THE PAST

THE CHALLENGES OF THE PRESENT

THE HOPES OF THE FUTURE

THE PASTORAL PLAN FOR MARIN COUNTY

Jesus proposed still another parable: “The reign of God is like a mustard seed which someone took and sowed in his field. It is the smallest seed of all, yet when full-grown it is the largest of plants. It becomes so big a shrub that the birds of the sky come and build their nests in its branches.” Matthew 13:31-32

The Gospel of Matthew contains a series of beautiful metaphors for the reign of God—the pearl of great price, the dragnet, the yeast in the dough. Yet none of these images conveys more powerfully the vibrance and vitality of God’s reign than the image of the mustard seed—that smallest of seeds—which, when full grown, is a massive, blossoming, and life-giving plant. The image of the mustard seed is an apt one for our work in building up the life of the Church in Marin County.

The seed is small. It needs fertile ground. It needs room to grow. It needs to be able to change and adapt to its environment. It needs the sun and the rain as well as the presence and care of its God—and of people who care.

Marin County offers all of this.

THE STRENGTHS OF THE PAST

Marin County has known the presence of God since creation. His majesty and glory are revealed in its stretching mountain and in its sweeping vistas of bays and forests, fields and redwoods. The goodness and the gentleness of God was revealed in the people whose home it was: the Coast Miwok Indians. The love of God and the Gospel of Jesus were proclaimed and revealed there in 1817 by the Franciscan Friars who came to care for the sick Indians of Marin and Yerba Buena and opened for them a hospice at Mission San Rafael. The mustard seed was planted. Its life was short if the life of the Church is only in buildings; the Indians and the missionaries were left homeless when the mission was secularized and dismantled by the Mexican Government in 1834. But the seed had been planted in the people—and the people cared. When the Archdiocese of San Francisco was founded in 1853, the seed began to grow.
The soil was more fertile now. After being served by priests from San Francisco and Napa and Petaluma, the first parish in Marin County was established in 1860, the Church of the Assumption in Tomales. Then missions were built in Nicasio in 1867 and Bolinas in 1878 and a parish in Sausalito in 1881. Mission San Rafael was restored as a parish in the county seat in 1884. The tree from the mustard seed was growing among the redwoods of Marin County.

The growth of the Church was not constant and consistent. The Church became present in the geographic centers, and these centers changed with the modes of transportation. They were first along the water, then along the railroad, and finally along the highway.

In its history, Marin has had twelve missions or, in today’s terminology, communities collaborating with other communities. Some of these still remain missions; some have grown to be independent parishes.

The Church was not cemented to its buildings or tied to their locations. They moved; they changed their name. Our Lady of Loretto in Nicasio gave up its name to the new church in Novato in 1889 and became simply St. Mary’s. Our Lady of Lourdes Church in Olema moved to Point Reyes in 1937 and took the name of Sacred Heart. The rectory remained in Olema and the parish was moved back there in 1967. The old mission of St. Hilary, dating to 1888, was closed in 1951 and a new parish was designed to be built in Strawberry Manor under the patronage of St. Athanasius. Both the site and the name were changed the same year to a new location in Tiburon under the title again of St. Hilary.

THE CHALLENGES OF THE PRESENT

This growing tree that started from a tiny seed was not afraid to grow and to adapt and to change often in order to serve the people effectively. The smallness of these communities and the mobility of the people facilitated these changes and promoted cooperation and collaboration among the people. And because of this, the growth of the people was not stifled. The people instead stood tall in proclaiming and in being the presence of God in Marin.

It is the effects of this growth and this presence that we find in the people today. This visible presence of Christ is:

- the people of San Rafael reaching out to the Hispanics and the Vietnamese.
- the people of the Church of the Assumption helping the farm workers of Tomales and Marshall.
- the people of Sausalito and Mill Valley and Tiburon beginning an exciting ministry in Marin City.
- the people of Novato and Fairfax and Larkspur and Corte Madera being the “Helping Hands” for the sick and the grieving.
• the people of San Anselmo and Lagunitas and Nicasio promoting ecumenism through Thanksgiving services and Easter sunrise services.

• the people of Olema and Bolinas spreading the “good news” through a parish newsletter.

• the people of St. Isabella reaching the young through a Youth Council.

• the people of St. Anthony reaching children through religious education and formation.

• the people of St. Sebastian caring for the sick and the hospitalized.

These are the signs of the presence of Christ that are celebrated in the liturgies and the services of Marin. They are not static signs. They are always changing because the people and their needs are always changing. They are signs of success and sometimes signs of failure, but always signs of growth, and of the love and care of God, and of His people.

For these signs, and all of the signs of the presence of Christ in their midst, the Pastoral Planning Commission commends the people of Marin.

THE HOPES OF THE FUTURE

For the past three years, the people of Marin County have been sharing in the work of the Church in the Archdiocese of San Francisco as we make our “Journey of Hope Toward the Third Millennium”. They have journeyed with interest and prayer with the people of San Francisco and San Mateo as pastoral plans for those Counties and the Archdiocese were developed.

For the past five months, their interest has turned into work and their prayer has become more intense to the Holy Spirit as they prayed together for understanding and light, for courage and for strength to bring new life and new growth and renewed enthusiasm and involvement to the Church of Marin. During this time, Parish Representatives have been meeting with one another both in Cluster Meetings and County Meetings to learn from as well as to learn about each other and each parish, about the County and the Archdiocese. They then have been carrying this information back to their fellow parishioners and staff members. They have presented this information to their parishes through Town Hall Meetings—and sought from the people of the parishes reactions and information and suggestions to carry back and share with the members of the Commission. From all this information, the Pastoral Planning Commission has been striving to develop a comprehensive pastoral plan that is built on the strengths of the past and based on the challenges of the present and focused on the hopes for the future.

Based on all the information gathered and all the faith shared, the Pastoral Planning Commission concurs with the people of Marin that, for the Church to grow and be vital, to be alive and enthusiastic, the needed focus in Marin must be:

1) on youth and young adults and young families.

2) on collaboration and communication.
3) on outreach to the elderly, the sick, the alienated, the unchurched and other churches as well as the single parent, the troubled family and the divorced.

4) on the Hispanic and Vietnamese communities and the geographic communities of Marin City and the Canal area of San Rafael.

5) on vocations and prayer.

1) FOCUS ON YOUTH AND YOUNG ADULTS AND YOUNG FAMILIES

In every parish meeting and every cluster meeting, concern was expressed about the younger members of the Church. There were calls for continued quality education that is affordable, for truly Catholic education in our schools and religious education programs, for support groups for young families, for the involvement of our young adults.

Special attention was given to the teenagers of Marin County. The Pastoral Planning Commission had a special Town Hall Meeting for them. Ninety-one youth representing all of the parishes as well as Marin Catholic and San Domenico High Schools were present. They honestly expressed their concerns about the Church and its teachings. Many find the Church too impersonal and have difficulty in being involved. And yet they want to be involved. They ask that we “involve young people more in all aspects of Church life”. They want “student/youth involvement in decision-making, planning, and running of community events along with adults”. One young man from San Geronimo asked for a Youth Council in every parish. They are hopeful about the Church. Many find a “sense of community”, and acceptance: “everyone’s welcome”. They seek a safe place to go; they find the Church is always there for them to rely on and seek help.

In response to what it has heard, many additions to the overall Archdiocesan Plan have been made. In addition, the Pastoral Planning Commission recommends:

- that a Youth Center for Marin County be established at St. Vincent School under the responsibility of the Catholic Youth Organization: It will act as a resource center for parishes in the county, as well as a center for retreats and other activities for the whole Archdiocese.

- that a Youth Board be established in every Marin parish, where it is possible, so that the youth may collaborate with the Pastor and other interested adults in the involvement of youth in the Church.

- that Marin parishes, or the deaneries, establish support groups for young families and single parents.

- the Marin Commission developed a strategy for young adults in the overall Plan for the Archdiocese. (c.f. The Call to Lead, Goal 4, Strategies g and h)
2) FOCUS ON COLLABORATION AND COMMUNICATION

When the Pastoral Planning process began in Marin County, questions were asked as to what “collaboration” meant; by the last cluster meeting, we were finding few areas of ministry in which there should be no collaboration. Whether it be collaboration in ministries within a parish or between parishes or on a deanery level or even as basic as the full involvement of both women and men in the work of the Church, or simply the laity working together with the clergy, collaboration was seen as necessary. In listing their archdiocesan priorities, Cluster 10 stated: “Current talents of the laity are absolutely needed for the parish administration. The amount of time spent by priests in administration is too much; temporal tasks are taking time away from parochial duties”. One currently existing collaborative ministry, the Marin County Religious Education Directors/Coordinators, made known their desire to have again a County Coordinator to insure unity and collaboration.

Along with collaboration, better communication was seen as necessary. The demand for this was seen in a variety of areas: laity to clergy and clergy to laity; within parishes and between parishes; between parishes and the deanery; between the deanery and the archdiocese; among the Church, and other Churches, and the wider community. Some in Marin feel separated from the Archdiocese. They sense an “over the bridge mentality”, that they are “a foreign mission”. Cluster 11, in its June 13, 1995 meeting, strongly encouraged “a forum for continuation of lay participation in the Archdiocese”.

In response to what it has heard, the Pastoral Planning Commission recommends:

• that the people of Marin parishes continue to be consulted through Parish Pastoral Councils and Deanery Councils and other forums for communication.

• that the bishops and archdiocesan staff be more visible in Marin and that the people of Marin be more involved in programs and services outside their county.

• that the deaneries of Marin follow the example of those parishes already collaborating and also extend their programming to ministries that are in need of special care such as the Divorced and Separated, Ministry to Gays and Lesbians and Detention Ministries.


To members of parishes and their representatives to the Pastoral Planning Commission, the social and spiritual needs of the people were prominent.

Of particular importance were the needs of the sick and the elderly and the housebound. Many people in Marin perceive themselves as a “graying community”. Even though the Ministry
Area Profile shows that the median age is 39.5 and only 13% are over 65, the needs of the senior community are very visible and laudably of great concern. Much outreach has been done through Our Lady of Loretto to Novato Community Hospital and St. Isabella to Kaiser and St. Sebastian to Marin General Hospital, but concern was expressed, that for those in convalescent and home care throughout the county, a more extensive and collaborative effort be made in the social and Eucharistic ministry of the Church.

There was also concern for the single parent, the troubled family, and the divorced. Collaborative approaches are sought to address these people.

The great number of alienated Catholics are being touched by a program call “Angry Catholics”. Wisely it is a collaborative program. There is also outreach to other churches. Unlike other counties, Ecumenism in Marin has a long history. In San Anselmo, in a program that still exists, it dates back to 1921. It has many other effective expression in other areas.

In response to what it has heard, the Pastoral Planning Commission recommends:

- that each deanery in Marin hold a convocation of those interested in care for the sick and elderly and housebound and develop a collaborative program to care for the Eucharistic and social needs of those in hospitals and rest homes and their own homes.
- that the program for alienated Catholics be expanded to the entire county.
- that each Marin parish and each deanery seek ways to be involved actively in Ecumenical and inter-religious programs.

4) FOCUS ON THE HISPANIC AND VIETNAMESE COMMUNITIES AND THE GEOGRAPHIC COMMUNITIES OF MARIN CITY AND THE CANAL AREA OF SAN RAFAEL

In Marin County there are many people with deep roots and many with wealth. There are also a growing number of immigrants and also a number who are economically troubled.

Economically, Marin City and the Canal area of San Rafael are of concern. The St. Vincent de Paul Society of Marin is commended for working with the Marin Community Foundation, the Episcopal Church, and others in the Canal area. With the help of the people of Tiburon, Mill Valley, and Sausalito, an exciting new program is emerging from the community of Marin City; it is called “Women Helping All People”. It is a community-started collaborative venture to help people serve people.

The immigrants bring to the county the richness of cultural and ethnic diversity. The Hispanics are being served by the parishes of the Assumption and Sacred Heart in West Marin and by St. Raphael’s in San Rafael and Our Lady of Loretto in Novato. The Vietnamese have found St. Raphael’s a central and welcoming location for liturgy and other services.
The Hispanic Community met and addressed their concerns to the Pastoral Planning Commission. In their report they stated that “there is a need for all the Hispanic people to feel more welcome and at home in our parishes...The Hispanic community doesn’t want to lose its own identity while at the same time assimilating into the larger community. It is important for both groups to keep their own cultures and customs.” In an April 24, 1995 Cluster Meeting, it was stated: “Multi-cultural ministry is ripe for collaboration. The Asian and Hispanic communities are not all parishioners of one parish”.

In response to all that it has heard, the Pastoral Planning Commission recommends:

- that rather than have parishes “be in partnership” with another parish, as the Pastoral Plan recommends for the other counties, in Marin County a plan be developed to have all of the parishes, who are willing and able to, contribute a percentage of their income to support the Marin ministries to the ethnically, and culturally diverse, and the economically-troubled.

- that within the School of Pastoral Leadership in Marin, there be preparation for leaders in communities where there is ethnic, cultural and economic diversity.

5) FOCUS ON VOCATIONS AND PRAYER

The lack of priests and religious, the need for prayer—these were two issues that came up often either separately or intertwined.

The Marin Clusters also recognized that the harvest is ripe and the laborers are few in a culture that stresses secularism and excessive individualism.

Not only for more vocations to service, but also for a deeper commitment to the common vocation of all to holiness, the importance of prayer was stressed. “We must be people of prayer. Otherwise, there will be no holiness and no vocations”. Given this emphasis from Marin County, a response to the challenge facing us has been added to the Pastoral Plan for the Archdiocese, the response of prayer.

In response to all that it has heard, the Pastoral Planning Commission also recommends:

- that Marin Catholic and San Domenico High Schools continue to address this crisis in vocations.

- that a Spirituality Center be established in Marin County where the laity will have the opportunity for prayer and spiritual direction.

Alert to these five areas of focus necessary for the vibrancy and vitality of the Church as presented in both the Southern and Northern Clusters and in the Town Hall Meetings in the parishes, we as members of the Church recognize the need to move and to move boldly in addressing these needs. As did the early Marinites, we must be ready to change and to grow, to cut back and to rebuild, to cooperate and to collaborate. We cannot be satisfied with the Church simply surviving; it must be vibrant and effective. The seed was planted, the tree has grown. For it to grow more fruitfully, there is a need for pruning, there is a need for grafting.
The Pastoral Planning Commission, therefore, recommends the following for Marin County:

**CHANGES IN THE STATUS OF PARISHES**

*St. Cecilia - Lagunitas*

*St. Mary - Nicasio*

St. Cecilia Parish in Lagunitas with St. Mary in Nicasio has a long history of service to the people of the San Geronimo and Nicasio Valleys and the surrounding area of West Marin. Nicasio, an important center in the 19th century, built its church in 1867 as a Mission. St. Cecilia, beginning as a Mission of Sacred Heart in Olema in 1912 became the parish for the area in 1937. Both churches have always been blessed with strong support from loyal parishioners. Their numbers are small. The potential for growth is modest. They belong geographically to the “Inland Rural Corridor”, not to the “City-Centered Corridor” as do parishes to the east of them. The County of Marin recognizes them as a “rural community”. The people of the parish ask that the Commission likewise recognize this fact of geographic distinctness. Their viability spiritually is also distinct as it necessarily finds expression in small communities and local leadership and family-centered and home-based religious education and formation and services. Recognizing this form of viability for a rural community and the evident vitality of this parish, the commission recommends that St. Cecilia and St. Mary pioneer as an alternate model for parochial leadership. We recommend that it be a collaborative parish as in “Model Three” with a non-resident Pastor and a resident Parish Coordinator.

**Blessed Sacrament Santa Venetia**

Blessed Sacrament in Santa Venetia was established in 1951 to serve the people of a vast area in central Marin. In anticipation of great development, the parish built a church, hall, and rectory and in 1959 opened a school. The parish’s potential was always curtailed by large parts of the parish territory being Hamilton Air Force Base, the Marin County Civic Center, and St. Vincent’s School for Boys. Its future was further hampered when its main area of growth in Terra Linda was made an independent parish in 1961. The developer’s dream of its being “a little Venice” was not realized. The parish, recognizing the future, closed its school in June of 1974.

According to the Parish Self-Study, “because of the geographical location of the parish, there is little or no possibility for growth”. Baptisms have dropped from 57 in 1962 to 11 in 1994. Mass attendance was 1389 then. It is 377 now. According to the parish report, the number of its parishioners has declined by 80% . The Commission, therefore, recommends that Blessed Sacrament Parish be suppressed and the church closed and its territory become part of St. Isabella’s in Terra Linda and St. Anthony’s in Novato. It also recommends that particular attention be given by the St. Isabella ministers of the sick to the elderly and housebound of Santa Venetia.
St. Sylvester San Rafael

St. Sylvester Parish was founded as a Mission in 1957 in the Glenwood area of San Rafael, and then as a Parish in 1961 to serve all the people in East San Rafael. It has been well served by energetic and quite diverse Pastors and Associate Pastors over the years. Its original plans called for a church, rectory, and school. Due to the lack of anticipated development in the area, the school was never built. The parish has always been small. In 1962, there were 10 infant Baptisms; in 1994 there were 7. In 1962 there were 5 weddings; in 1994 there were 6. In 1962 there were no funerals; in 1994 there were 8.

At the present time, only 16% of the area's population is under 15 years of age. In the Commission Survey of the parishioners, of the 101 responses, only 8% were from people under 40. To the wider community of Marin, there is good outreach from the St. Vincent de Paul Conference to the Canal Ministry and the St. Vincent de Paul Dining Room.

In the criteria for a viable Parish, there is "the Plant Criterion: is the plant viable for the Mission of the Church in the future?" The Parish Self-Study plus the Town Hall Meetings, and the verbal and written reports to the Pastoral Planning Commission state that, though the rectory is adequate, the parish needs "a new church, a new hall, and new classrooms" or "a new church and a multi-purpose building". Given the slower than anticipated growth in population, and in Ministries, and the fact that all the buildings except the rectory would have to be built anew, the Commission recommends that St. Sylvester's Parish be suppressed and the church closed and the area become part of St. Raphael Parish in San Rafael and St. Isabella Parish in Terra Linda. It is also recommended that St. Raphael Parish welcome the current members of St. Sylvester Parish.

Called to a Ministry of Welcoming and Hospitality

The closing of a parish church is a difficult and traumatic event for a faith community. Those parishes that we have recommended for closure will all close on October 15, 1995. These parishes face an arduous pathway ahead in the next three months, as they bid farewell to churches that have been centers of prayer, marriage, baptism, death, education, and celebration for them. We are confident that they will face these coming months with faith, hope, and courage. But it is the responsibility of all the parishes of Marin County to assist these faith communities in this period of transition, by supporting them in their grief, and by welcoming them to the new parishes, which they will attend.

The commission recommends a series of suggestions for this period of transition:

• New parishes shall be suggested to the members of closing parishes, not mandated.

• Leadership from the closing parishes should be invited onto the leadership panels of the receiving parishes.

46
• Letters from the pastors of the receiving parishes should be sent to all members of the closing parish to ease the transition.

• A positive statement of the activities already going on in the receiving parishes should be explained by representatives of the receiving parishes to the members of the closing parish.

• All parish liturgical ministers and altar servers in the closing parishes should be welcomed into corresponding positions in the receiving parishes.

We understand too well the ties of faith and history, which bind our Catholic people to their parishes to believe that the transitions of the coming year can be weathered without great pain and sadness. But we do believe that the ministry of welcoming and hospitality offered by receiving parishes can enormously ease that pain and sadness, and thereby render a great service to our whole Archdiocese at this momentous time.

New Deaneries

As called for in both Cluster groups, the Commission recognizes the effectiveness of smaller deaneries for collaboration and communication and the development of lay leadership and, therefore, it recommends the formation of two deaneries for Marin County.

**Deanery 12**

Saint Mary, Star of the Sea, Sausalito  
Saint Hilary, Tiburon  
Our Lady of Mount Carmel, Mill Valley  
Saint Patrick, Larkspur  
Saint Sebastian, Kentfield  
Saint Anselm, Ross

**Deanery 13**

Saint Rita, Fairfax,  
Sacred Heart, Olema  
Our Lady of Loretto, Novato  
Saint Anthony of Padua, Novato  
Saint Isabella, San Rafael  
Saint Raphael, San Rafael  
Assumption of Mary, Tomales  
Saint Cecilia, Lagunitas

Unlike the Counties of San Francisco and San Mateo, Marin County does not have a canonized saint as its patron. Instead, according to one tradition, it is named after a Chieftain of the Lacatuit tribe of the Coast Miwok Indians, Chief Marin. He and his people vanquished the Spaniards in several skirmishes between 1815 and 1824. He was captured and threatened with death. His life was saved, as one historian put it, “by the interference of the priests at the Mission San Rafael”. This “interference”, this “standing tall” by the priests brought Chief Marin to the Church and to conversion. After his Baptism he lived at Mission San Rafael and there he died. As we, the Church of the Archdiocese of San Francisco, prepare for the Third Millennium, may we follow the example of Marin and the Missionaries. May we strive boldly for justice and human rights. May we stand tall in our concern for the life and faith of others and of the Church. May we always with vibrancy and vitality, with enthusiasm and joy, welcome all to live and to die close to God and His Church.