

UNITY

in

COMMUNION and MISSION

GENERAL PLAN

Diocese of San Diego

2008

This General Plan is intended to provide direction
for the Diocese of San Diego
and all of its parish faith communities
toward UNITY in COMMUNION and MISSION
which are the common vocation of all people:
people of every race and nation,
of every language and culture,
rich and poor alike.

We are called to COMMUNION, that is, to shared lives in love with God and each other, in the Spirit of Jesus. In the same Spirit, we have a MISSION in behalf of that COMMUNION, the MISSION of Christ entrusted to his disciples in every generation.

We are called to be FAITHFUL and sent to hand on the faith, to know Christ and to make him known. We are responsible for ministries of evangelization and catechesis.

We are called to be HOLY, to focus our lives in the mystery of God's love for us in Jesus, and we are responsible for ministries of liturgy and spirituality.

We are called to be COMPASSIONATE, to love one another, especially the poor and those with special needs, as God loves us in Jesus, and we are responsible for social and pastoral ministries.

To be in COMMUNION and to accomplish our MISSION together, we must continually demonstrate sensitivity and manifest appreciation for our cultural diversity. We must avoid assimilation, where uniqueness and difference are lost. We must avoid isolation, where division is the result. We must work for integration as ONE local Church, ONE family of God, ONE body of Christ, a people in COMMUNION with a common MISSION.

United in COMMUNION and MISSION, we are not only a community of disciples but a society organized to accomplish its MISSION in behalf of COMMUNION. All administration, ministries, programs and projects should be directed toward this MISSION and their effectiveness should be measured in terms of MISSION.

Through the Sacraments of Initiation – Baptism, Confirmation and the Eucharist – we become a prophetic, priestly and royal servant-people, members of the universal Church and members of the local Church of the Diocese of San Diego. Our participation in the Catholic Church – universal and local – is lived out in faith communities, primarily parishes.

As we strive to accomplish our MISSION as the local Church of the Diocese of San Diego, we should avoid individualism and parochialism. Instead, we should be marked by a missionary zeal and dynamism which embrace the universal MISSION of salvation "even to the ends of the earth." To the degree that we are in COMMUNION with the Lord, we are penetrated and animated by a truly catholic spirit which is demonstrated within but readily looks beyond the boundaries of parish and diocese.

I. THE TEACHING MISSION OF THE CHURCH
Invitation to Communion
EVANGELIZATION AND CATECHESIS

We are called to COMMUNION and sent on MISSION. As a prophetic people, we are called to COMMUNION in the truth and sent to teach. We are called to be faithful and to hand on the faith, to know Christ and to make him known, to be obedient to the truth by knowing and handing on the teaching of Christ and the Church. This requires collaboration in ministries of the Word: evangelization and catechesis.

Evangelization is witnessing to Jesus
and proclaiming the Good News of new life in Christ.
Its purpose is personal encounter with Jesus and conversion
toward UNITY in COMMUNION and MISSION.

Catechesis builds on evangelization
and is always situated within ongoing evangelization.
Its two-fold objective is to bring initial faith to maturity
and to form true disciples of Christ
through a deeper and more systematic knowledge
of the person and message of Jesus.

(cf. *Catechesi tradendae*, 19.)

"Through evangelization and catechesis, the Church is built up into a community of faith – a community that professes the faith in full adherence to the Word of God which is celebrated in the Sacraments and lived in charity" (cf. *Christifidelis laici*, 33).

Evangelization and catechesis include inculturation through which the Church enriches cultures and is enriched by them. The Church transmits its own values to peoples of diverse cultures, while receiving from them whatever is compatible with the Gospel. In this way, the Church becomes a better sign of what it is; namely, a people in COMMUNION with God and each other, and a more effective instrument of its MISSION (cf. *Redemptoris missio*, 52).

To accomplish our TEACHING MISSION at the diocesan level and in our parishes, we embrace the following:

1. The **Office for Evangelization and Catechetical Ministry** should assist parishes in providing culturally sensitive evangelization and systematic catechesis directed to: a) those who do not know Christ and his teaching and have not been baptized; b) Christians seeking full communion with the Catholic Church; c) Catholics who have been baptized but not evangelized or catechized; d) Catholics, whether alienated or inactive, and in need of re-evangelization and catechesis; e) all Catholics in need of on-going evangelization and more thorough catechesis. It should foster evangelization and catechetical leadership by providing: a) programs for catechist certification; b) ongoing formation and in-service programs; c) consultation opportunities; d) information regarding diocesan catechetical policies, guidelines, and procedures; e) media resources.

2. The **Office for Schools** should assist Catholic schools: a) to evangelize and catechize with methods and curricula sensitive to diverse cultures; b) to welcome cultural diversity in the staff and student body; c) to focus on teaching the faith, gathering in worship and giving service; d) to be affordable and accessible to as many as possible.
3. The **San Diego Diocesan Institute** should assist parishes by providing adult education in the faith and basic theological preparation, from a pastoral perspective, for ecclesial ministries. The Institute itself should grant certificates for the completion of basic Catholic studies. With the collaboration of various diocesan offices, it should grant certificates for specific ecclesial ministries upon completion of basic theological studies and appropriate skills training. The Institute should provide the doctrinal component in the formation program for the Permanent Diaconate and should offer opportunities for on-going education in the faith, particularly on behalf of those who must maintain certification for ecclesial ministry.
4. *The Southern Cross*, the official newspaper of the Diocese of San Diego with print and internet presence, should assist the local Church to fulfill its teaching and pastoral mission by: a) informing the faithful about the life and work of the Church throughout the diocese including its multicultural diversity; b) offering news and information which will foster unity with the Church throughout the world; c) instructing the faithful regarding authentic Catholic teaching and practice.
5. Parishes should provide family-oriented programs of evangelization and catechesis, so that families will hand on the faith from one generation to another. These programs should respect language and cultural diversity, address special educational needs, and include: a) sacramental preparation and systematic catechesis for children and youth, including their parents; b) the Christian initiation of adults and children; c) Scripture study and faith-sharing experiences; d) adult faith formation.

Evangelization and catechesis
include inculturation
through which the Church enriches cultures
and is enriched by them.

II. THE SANCTIFYING MISSION OF THE CHURCH
Celebration of Communion
LITURGY AND SPIRITUALITY

We are called to COMMUNION and sent on MISSION. As a priestly people, we are called to COMMUNION in God's love and sent to sanctify.

We are called to be holy by focusing our lives
in the mystery of God's love for us in Jesus,
and by responding to God's love with love for God
which overflows into genuine love of our neighbor.

We are called to be reconciled to God in Christ
and to be ministers of reconciliation.

This requires collaboration in ministries of worship and sacrament:
liturgy and spirituality.

Through the liturgy, especially the Eucharist, the work of our redemption is accomplished, and we, as the Christian faithful, are enabled to express in our lives and manifest to others the mystery of Christ and the real nature of the Church. The liturgy builds up the Church, making it a holy temple of the Lord and a dwelling place for God in the Spirit (cf. *Sacrosanctum concilium*, 2).

In the liturgy, through the person and saving action of Christ, God is glorified and God's people are sanctified. The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all its power flows (cf. *Sacrosanctum concilium*, 10). Consequently, the faithful of every race, language and culture have a right and an obligation – by reason of their baptism – to the full, conscious and active participation in liturgical celebrations, which is demanded by the very nature of the liturgy (cf. *Sacrosanctum concilium*, 14).

The spiritual life, however, is not limited to participation in the liturgy. Christians are called to pray alone, to pray with others, and to pray without ceasing. Moreover, integral spirituality requires that liturgy and prayer translate into every aspect of life.

To accomplish our SANCTIFYING MISSION at the diocesan level and in our parishes, we embrace the following:

1. The **Office for Liturgy and Spirituality** should promote the ongoing renewal of liturgical and spiritual life in the Diocese of San Diego. It is responsible for diocesan liturgies which demonstrate and model for parishes an integration of musical, liturgical, and pastoral expertise. It should assist parishes: a) to enable people of all cultures, including those with special needs, to prepare and celebrate the liturgy, exercising all the liturgical roles and functions available to them; b) to celebrate the liturgy always according to existing norms and directives; c) to provide for the formation of liturgical ministers and those in related pastoral ministries; d) to accomplish the building and renovation of worship space according to existing norms and directives and with respect for the diverse and legitimate sensitivities of the people; e) to promote an integral spirituality whereby faith is

deepened and culture is Christianized, including devotion to the Virgin Mary and all the saints; f) to promote liturgies and devotional practices which respect and foster particular traditions and customs.

2. Parishes, under the leadership of their pastors, with parish liturgy and spirituality committees, should foster full, conscious and active participation in liturgical celebrations and engage the lay faithful of various cultures in liturgical ministries.

They should foster integral spirituality by providing opportunities for liturgy and prayer, including traditional devotions and religious customs in harmony with the liturgical seasons.

In the liturgy,
through the person and saving action of Christ,
God is glorified
and God's people are sanctified.

III. THE SERVICE MISSION OF THE CHURCH
Expression of Communion
SOCIAL AND PASTORAL MINISTRIES

We are called to COMMUNION and sent on MISSION. As a royal servant-people, we are called to COMMUNION in God's merciful love and sent to serve.

We are called as the beloved of God to be compassionate,
to love one another
as God loves us in Jesus.
This requires collaboration
in the social and pastoral ministries of service.

In its social service mission, the Church seeks to safeguard and promote the fundamental human right to life and to life with dignity for people of every culture and status within society. To this end, it fosters greater justice, wider solidarity, and a more humane ordering of social relationships (cf. *Gaudium et spes*, 35).

Social and pastoral ministries
attempt to make a systematic response in both justice and charity
to concrete human needs.
This begins with Catholic social analysis
which leads to genuine and effective social action.

Catholic social analysis evaluates the social order according to the teaching of the Gospel and the Church. Catholic social action, in the form of direct service, enablement and advocacy, links faith with justice and charity in order that, as disciples of the Lord, we might be genuinely compassionate.

To accomplish our SOCIAL SERVICE MISSION at the diocesan level and in our parishes, we embrace the following:

1. The Office for Social Ministry should affirm and foster human life, human dignity and human rights, promote justice and peace, and enable response to the human needs of all people by: a) serving as a resource regarding Catholic social analysis and Catholic social action; b) helping parishes develop social and pastoral ministries with those who are poor, hungry, unemployed, homeless, sick, aging, preborn, dying, or imprisoned, and with immigrants, migrants, refugees, and victims of discrimination or abuse; c) fostering social justice advocacy by participating in debate regarding public policy, informing parishes and other grass-roots groups on social issues, and promoting political responsibility; d) collaborating with Catholic social service providers and other religious groups or community social service organizations.

2. Parishes under the leadership of pastors should promote the right to life and to life with dignity for people of every culture and status and should form social ministry committees to engage parishioners in social analysis and in social action through: a) direct service to those in need, especially to poor and marginal members of the community; b) enablement — providing the opportunity and the ability for people to help themselves become full and responsible members of the Church and of society; c) advocacy — especially in behalf of those without an effective voice and those who have experienced discrimination, such as persons with disabilities and Catholics with same sex attraction.
3. For authentic and effective and generous social ministry, parishes should cooperate with neighboring parishes, participate in ecumenical and interfaith efforts and engage the support and resources of the broader civic community.

In its social service mission,
the Church seeks to safeguard and promote
the fundamental human right to life
and to life with dignity
for people of every culture and status within society.

IV. DISCIPLESHIP

A. The Christian Vocation within Cultural Diversity

We are a community of disciples in diverse forms of discipleship, but we are called in one and the same Spirit of Jesus to COMMUNION and MISSION as our common vocation.

All of us – the ordained, men and women religious,
and lay faithful both married and single –
are called to COMMUNION in shared lives of love
and sent to accomplish the MISSION of salvation.

The expressions of this common Christian vocation
are different, yet complementary.
Each specific Christian vocation
has a basic and unique character which sets it apart
and, at the same time,
each must be seen in relation to the others
and placed at their service.

(cf. *Christifidelis laici*, 55.)

The **Office for Cultural Diversity** is responsible to work with leadership and coordinate commissions which represent and engage African American Catholics, Filipino Catholics, Korean Catholics, Native American Catholics, Spanish-Speaking Catholics, Vietnamese Catholics, and other cultural groups present in the diocese. It should assist parishes to foster discipleship in all of its forms among the peoples of all cultures.

B. Lay Faithful

While the ordained participate in the mission of Christ and the Church primarily by ministries, the lay faithful do so primarily “by engaging in temporal affairs and ordering them according to the plan of God” which they do “by virtue of their Baptism and Confirmation” (cf. *Lumen Gentium*, 31). The vocation of the laity is to evangelize the cultures of which they are a part and to affect their environment for Christ.

Working among the lay faithful, the **Office for Vocations** should a) engage the diocese in a vocations culture; b) promote vocations days and weeks; c) promote parish-based prayer for vocations; d) provide prayer and other resources for vocations.

C. Priests

The **Office for Priestly Formation** is responsible for the admission and preparation of candidates for the priesthood.

The **Office for Priests** serves the presbyterate by: a) fostering priestly spirituality; b) assisting priests in their on-going formation including its human, spiritual, intellectual and pastoral dimensions; c) ministering to active, inactive, and retired priests and promoting their ministry to one another.

The presbyterate is also served by the **Office for Clergy Counseling and Spiritual Direction**.

D. Permanent Diaconate

The **Office for the Permanent Diaconate** is responsible for the pre-ordination and ongoing formation of permanent deacons in the Diocese of San Diego, for the coordination of their ministry, and for fostering diaconal fraternity among them. It assists parishes in: a) discerning the needs for diaconal ministry; and b) identifying potential candidates.

E. Religious

The **Office for Women Religious** promotes the consecrated life and provides information and support to women religious serving in the Diocese of San Diego.

F. Marriage and Family Life

The family as the "domestic church" is the fundamental basis for discipleship. It is the first school both of culture and of faith. Through families, children are brought into being and progressively introduced into cultures. Likewise, through families, children are reborn in baptism and, formed by familial prayer and catechesis, incorporated into the full life of God's family, the Church (cf. *Familiaris consortio*, 15).

To express our commitment to marriage and family life and to promote a family perspective in the Church and society, we embrace the following orientation:

1. The **Office for Marriage and Family Life** should give pastoral priority with cultural sensitivity to the family by: a) promoting the value and sanctity of marriage and family life; b) providing programs for Catholic marriage preparation; c) promoting natural family planning programs for married and engaged couples; d) assisting and supporting young married couples; e) promoting marriage enrichment; f) promoting family enrichment and responsible parenting skills; g) collaborating with Catholic Charities and other organizations to assist persons in troubled marriages or dysfunctional families and to help families in crisis; h) assisting couples and families in irregular marriages and remarriages; i) providing programs and support services for interfaith families, single-parent families, for the separated, divorced and widowed.
2. Parishes should have an active marriage and family ministry which assists in preparing engaged couples for marriage and helps married couples live the fullness of their sacramental relationship.
3. Parishes should help people of various cultures maintain their tradition of commitment to family over and against various pressures and problems caused by mobility, assimilation, economic difficulties and negative media influence.
4. The **Diocesan Tribunal** with fidelity to the teaching of the Church on marriage and with compassion for those who are affected by a petition for nullity whatever their cultural background should assist parishes: a) in preparing cases for nullity of marriage; b) by processing the cases submitted; c) by assisting in the formation of parish based advocates.

G. Youth and Young Adults

Youth and young adults of every culture, as disciples of the Lord, ought to be drawn to responsible participation in the full life and mission of the Church. They should be nourished to ever deeper discipleship which "brings about a sharing in the filial love of Jesus for his Father and participation in his mission for the salvation of humanity" (cf. *Christifidelis laici*, 46).

1. The **Office for Youth** and the **Office for Young Adults** should assist parishes: a) to respond with cultural sensitivity to the specific needs of youth and young adults; b) to foster their human and spiritual development; c) to help them take their rightful place in the full life and mission of the Church; d) to empower them to transform the world as disciples of Jesus.
2. They should provide youth and young adult ministers with: a) ongoing formation and inservice programs; b) consultation opportunities; c) information regarding diocesan policies and guidelines; d) ministry resources.
3. Parishes should provide comprehensive ministry to youth and young adults in programs and activities which balance spiritual, intellectual and social (relational and recreational) development.

H. Stewardship

All disciples of the Lord are to be good stewards of God's manifold gifts in order to accomplish the MISSION he has entrusted to us.

Christian stewardship is a way of life. It is part of a completely Christian lifestyle rooted in the Word of God and especially in the teaching of Jesus. It is an important component of the ongoing renewal to which members of the Church are called in every age.

The **Office for Stewardship and Development** should assist parishes to promote renewal through stewardship with attention to diverse cultures.

I. Ecumenical and Interreligious Affairs

To accomplish our MISSION as disciples of the Lord in a culturally and religiously diverse society, we are obliged to come to a greater understanding of our neighbors whose faith is different, and to pray and cooperate with them for the common good.

1. The **Office for Ecumenical and Interreligious Affairs** should: a) promote greater ecumenical and interreligious understanding and cooperation; b) foster education for ecumenical and interreligious activity; c) represent the diocese in ecumenical and interreligious organizations; d) assist parishes in establishing ecumenical and interreligious committees to engage parishioners in ecumenical and interreligious organizations and activities.
2. Parishes should participate in local ecumenical agencies and/or ministerial associations.

V. MULTICULTURAL COLLABORATIVE MINISTRY

From its beginning in 1936,
the Diocese of San Diego has included people of faith
with diverse cultural backgrounds.
This is more true now than ever.

Therefore, at this moment of grace in our history, every member of the local Church is challenged to rejoice in this diversity as a blessing from God, including the opportunity both to be enriched through shared COMMUNION and to better accomplish our common MISSION through multicultural collaborative ministry.

Collaborative ministry requires: a) an ever-greater discovery of one's particular vocation in the Church, and b) an ever-greater willingness and readiness to participate in collaboration with others, according to one's state in life, in the activity of the Church, whereby the mission entrusted to us by Christ is accomplished (cf. *Christifidelis laici*, 58).

For truly effective ministry together, attention must be paid to diverse cultures, and the formation of those who form others must be of first importance (cf. *Christifidelis laici*, 63).

1. The formation of priests and permanent deacons, before and after ordination, should emphasize education for multicultural collaborative ministry, including studies of the various cultures of people in the diocese—their language, traditions, spirituality, popular devotions and social conditions.
2. Religious priests, sisters and brothers, who have been prepared or are open to formation for multicultural collaborative ministry, should be invited to ministry in the diocese.
3. High priority should be given by the diocese to assist parishes in engaging lay leaders from all cultural groups and in providing for their formation for collaborative ministry.

To enhance COMMUNION and to better accomplish our MISSION, respecting cultural diversity and promoting collaborative ministry at the diocesan level and in our parishes, we embrace the following orientation:

1. Cultural diversity should be respected in staffing diocesan and parish offices and reflected in such bodies as diocesan and parish pastoral councils and finance councils, toward inclusion of cultural groups in areas of influence and roles affecting their lives and the future of the Church.
2. Organizations, movements and associations proper to different cultural groups should be appreciated and assisted to participate in the full life and mission of the local Church and parish.
3. To preserve cultural values and traditions, while participating in parish life and working together for the welfare of the whole community, peoples of cultural diversity should have the opportunity to maintain cultural societies and to develop and operate cultural centers which, insofar as possible, should be parish related.
4. Parishes should be committed to developing a warm sense of community, with a climate of hospitality among all their members.

5. Where cultural groups do not have substantial membership on the parish pastoral council and the parish finance council, their needs and concerns, as well as their integrated membership, should be addressed by parish commissions related to the office of the pastor.
6. With attention to cultural groups, parishes should facilitate and coordinate small ecclesial communities as models of new evangelization so that every parish becomes a community of communities and a family of families.

This should lead to a reaffirmation and deepening of our COMMUNION with God and each other, and to renewed efforts toward fulfilling our common MISSION to teach, to sanctify and to serve after the manner of Jesus.

United in COMMUNION and MISSION,
the local Church of the Diocese of San Diego
will help make the universal Church of Christ
one, holy, catholic and apostolic
truly present and operative.