3. A Journey of Hope Toward the Third Millennium
Second Phase (1994)
The Call to Discipleship

A Journey of Hope Toward

The Third Millennium

Second Phase Recommendations
Archdiocesan Pastoral Planning Commission

Approved:

John R. Quinn
Archbishop of San Francisco
December 9, 1994
PRAYER FOR THE PASTORAL PLANNING PROCESS

0 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.
THE CALL TO DISCIPLESHP

A JOURNEY OF HOPE TOWARD THE THIRD MILLENNIUM

Phase Two Recommendations
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 November 28, 1994, and again on December 9, 1994, I hereby direct that the Second 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, December 12, 1994.

[Signature]
Archbishop of San Francisco

[Signature]
Chancellor
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. Next year, the Commission will listen as the Catholic community of Marin presents 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. Now the Commission presents the draft of its second phase report, a report that adds the goals and strategies that have emerged during the past year. Since the pastoral plan is an evolutionary document, some elements of the first phase plan have been enhanced, some have been deleted, and in a number of cases entirely new initiatives have been included as a result of the San Mateo consultation. Those elements of the second phase report which are different from the phase one report are written in bold text, so that the reader can note the areas of change.

Next year, the Commission will begin a consultation in Marin County. Out of this consultation, it is expected that new priorities will emerge, and existing priorities and strategies will be refined. In the latter months of 1995, as the Marin County input crystalizes and the Commission integrates the Marin priorities into the Plan, 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

Mr. Julian Carmona, Jr.  Rev. James H. MacDonald
Sister Bernice Clifford  Miss Minda Maderazo
Mr. Anthony Correa  Sister Sheral Marshall
Mrs. Lorraine D'Elia  Mr. Ralph Money
Mr. David Gaggero  Rev. John K. Ring
Mrs. Jenny Go  Mrs. Carmel Romanski
Rev. Daniel R. Keohane
THE 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 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 encompasses the territory of Marin, San Francisco and San Mateo counties. The population of these three counties is 1,603,678, and it is estimated that about 21%, or 340,000 of these residents, are Catholic.

The history of our Archdiocese is a story of faith, of courage, and of sacrifice. It is the story of Junipero Serra, whose evangelizing zeal led him to come to the New World and found Mission San Francisco de Assis in 1776. It is the story of Archbishops Alemany, Riordan, Hanna, Mitty, McGucken, and Quinn, who have led the Archdiocese of San Francisco with vision and with strength for one hundred and forty years. It is the story of religious women 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 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. It is the story of priests who grew up in the Mission or the Richmond, who journeyed from Dublin or Cebu or Shanghai to minister to the people of the Archdiocese they came to love.

The story of this Archdiocese is a continuing story of service in Christ.

It is the story of 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.

It is the story of dedicated teachers who selflessly give their lives to educating and forming in faith the 38,000 students who attend our elementary and high schools, and our parish schools of religious education.

It is the story of women and men who in a spirit-filled way bring the Eucharist to the sick, proclaim the Word of God, prepare couples for marriage, embrace the homeless, console the grieving.

It is the story of tens of thousands who in their daily life of prayer call upon the Lord to build up our local church.

The story of our Archdiocese is the story of the institutions we have established to 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

Our Archdiocese has experienced a dramatic series of demographic shifts during the last twenty years. We have become older, more Asian and Hispanic, more suburban, and less likely to be married or part of a sizeable 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 needs, but also their emotional, physical and material needs. The growth of single-parent families calls for new support systems with spiritual richness and vibrancy. And the growing number of alienated Catholics, including large numbers of the gay community and the young adult community, calls for new initiatives to heal the rifts which separate many of our people from the Church. We are a much changed people in this Archdiocese of San Francisco, and a pastoral plan for the Third Millennium must come to grips with these fundamental changes if it is to succeed.

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 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. The ordinary income of our parishes is not keeping pace with the growth of our parishes' ordinary expenses. 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. Few orders have significant numbers of women entering religious life.

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. 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.

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 worshiping 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
A STATEMENT OF 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 worshiping 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 make 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.**

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**

**Worshiping**

**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.
THE 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 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 Millenium, 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 consultants, and leaders of prayer and study. Most importantly, to the laity is entrusted the task of sanctifying the world which is all too secular in the age in which we live.

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

Secondly, we must begin making plans for the very real possibility that there may come a day when there will be insufficient priests to lead every viable parish in our Archdiocese. We have 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.
THE CALL TO EVANGELIZE

“People of Israel, listen to me! Jesus the Nazorean 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.

b. Use existing programs which foster small faithsharing 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 with an invitation to faith.

Strategies:

a. Designate 1997 as a “Year of Outreach” in the Archdiocese. Seek to personally contact every inactive Catholic within each parish.

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 worshiping 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.
THE 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 worshiping 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 sinfuless, 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: Through warm, reverent, and inviting liturgies, to double Mass attendance in the Archdiocese by the year 2005.**

**Strategies:**

a. Develop in each parish a welcoming program which greets the parishioners before and after each Mass and which makes strangers feel at home.

b. **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.**

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.

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

f. **Provide for celebrations of the sacrament of Baptism during the Sunday Eucharist so that the reception of new members into the Church is more genuinely a communal celebration.**

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.

j. Provide in each deanery a daily Eucharist in the evening.

Goal 2: To 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.

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 3: To educate four hundred lay leaders in the principles of liturgical celebration by 1997.

Strategies:

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

b. Recruit creative, committed and prudent lay leaders in each parish to enroll in the program.
c. Use these trained leaders as the core for forming liturgy committees in each parish.

Goal 4: To encourage prayer life and meditation.

Strategies:

a. Establish a “responsibility center” in each deanery, i.e. a person or group who will work to provide, coordinate, and distribute 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.

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. Identify models of family prayer which can be shared through the parishes.

f. Encourage frequent prayerful reading of the Bible.

Goal 5: To 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.

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.
THE CALL TO EDUCATE

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, 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 1: To provide on the deanery level a regular and organized program of formal 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. Provide parishes with retreat opportunities for parishioners.

**Goal 2: To 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.

f. Celebrate family and childrens’ 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 by September of 1996.

Goal 3: To work toward providing a quality Catholic school education for all those who desire it.

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.
THE 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 openess 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:** To establish the Saint Francis Volunteers, a service group which embraces all those in the Archdiocese who currently spend at least ten hours per month caring for the poor, the marginalized, and the suffering. This society of volunteers is not in any way meant to replace existing organizations which foster outreach and service, but to help coordinate, enhance, and enrich them while drawing many more Catholics to their ranks.

**Strategies:**

a. Organize the Volunteers around the corporal works of mercy: feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, comforting the sorrowful.

b. Establish a board for the Volunteers which includes both representatives from existing groups that embrace the corporal works of mercy and representatives from the deaneries.

c. Launch a membership drive in the parishes.

d. Forge a strong sense of unity and spiritual identity for the Volunteers, so that all those who participate in the ministry of the Good Samaritan might provide mutual support for one another and a vibrant vision of charity in faith to the world.
We, the people of the Archdiocese of San Francisco, accept these as our goals and strategies to revitalize the Church as we move in hope toward the Third Millennium. We accept the call to discipleship. We accept the challenge and the call to lead, to evangelize, to worship, to educate, and to serve. In faith, we pledge to undertake the mission which has been entrusted to us:

MISSION STATEMENT

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 crossroad 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.
A MOMENT OF CHANGE,  
A MOMENT OF HOPE,  
A MOMENT OF RENEWAL  

The San Mateo County Pastoral Plan

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 San Mateo County. For the mustard seed is, first and foremost, an image which speaks to the future. All of our efforts during the past eight months have been focused profoundly on the future — on fashioning a plan of pastoral action which will lead our Catholic community into the next millennium strong in faith, rich in spirit, and bonded in community. Secondly, the image of the mustard seed reminds us that just as the seed requires care and attention for its growth, so too the future which we seek for our Catholic community demands the sacrifice and time and talents of tens of thousands of Catholics willing to bring themselves to a new level of involvement in the Church. Thirdly, the image of the mustard seed is filled with optimism and hope. In the same way, this plan is suffused with the hope that an enormous broadening and deepening of our Catholic community is possible during the coming decade, and that the barriers of complacency that often oppose change will not stand against the faith and commitment which we bring to this moment. Finally, the image of the mustard seed speaks of the goodness of God, our Creator. Just as the Lord watches over and blesses the seeds in the field, so too the Lord will even more generously bless our efforts to build up God’s Church and God’s reign in this county whose patron, Saint Matthew, left behind all that he possessed to preach the Gospel of Christ.

If the mustard seed represents a fitting image for our efforts to build up the Catholic community during the coming decade, it also represents an appropriate image for San Mateo County itself. The past forty years have witnessed an enormous transformation in San Mateo County. Vast tracts of farmland and wetlands have been changed into homes, schools, shopping malls, churches, and cultural centers that serve hundreds of thousands. San Mateo County became at first a bedroom community and then developed industries and cultural activities which have forged an identity for the County that is distinctly independent from that of San Francisco. The influx of tens of thousands of young families into the county after World War II has been succeeded by more recent waves of immigrants from other lands, especially Latin America, the
Philippines, and China. During all of these years, the Church in San Mateo County has developed a depth and vitality that is both rich and inspiring. It has become immensely clear in the cluster meetings and town hall meetings held throughout the county during the past eight months that the Pastoral Planning Commission must recognize the distinct identity of San Mateo County both in its prescriptions for the County and in the overall architecture of the Archdiocesan Pastoral Plan.

We believe that the second phase of the Archdiocesan Plan, which was presented in the preceding pages, does incorporate the main ideas and contributions that have been raised during the San Mateo County process.

The needs of youth emerged in this year’s consultation process as a primary focus. In the words of the participants at Holy Angels’ town meeting: “We must do something about the youth. We are losing a lot of them because they are not getting the right interest and inspiration to participate.” And at the town hall meeting at Saint Raymond’s, “Every group, whether composed of active parents or not, mentioned youth as being the key to the future of the Church.” Throughout the San Mateo County process, the advice of cluster seven was echoed: “Youth must be a number one priority and not kept at the bottom of the priority list where they are now.”

A second area of emphasis in San Mateo County has been the need to reach out to alienated Catholics. The parishioners of Saint Augustine’s told us that “we must identify those who are alienated and find out the reasons why they are alienated.” And the people of Saint Mark’s called for the Church “to reach out to the many ‘unknown’ members of our faith community” in order to spread the Gospel and bring a new vitality to our parishes. Saint Denis parish stated that “we can sponsor evenings for those who have been away, in which we can listen in a nonjudgmental way to concerns, apologize as appropriate, and welcome them to the community...” Cluster eight made clear a widely shared feeling: “we must find ways to welcome back those alienated from our faith.” The family was a central issue in the San Mateo process, and one that had received less attention in San Francisco. Saint Gregory’s parish meeting noted that “the parish could be greatly enhanced if there were functions which would involve the ‘whole’ family.” Cluster seven spoke for many when they stated in their April meeting that a critical part of revitalizing our parishes was to “start with the family.” And as the second wave of town hall meetings took place in San Mateo County, the family increased both in frequency and in intensity as a topic of discussion.

Most of the parishes in the County mentioned the training of lay leaders as one of the most critical priorities in any pastoral plan which looks to the Third Millennium, and this theme has been reflected in the town hall and cluster meetings during the past eight months. The August town meeting at Holy Angels assigned a top priority to the training of lay leaders in a theological and pastoral setting similar to that deacons receive. Saint Andrew’s asked the leadership school to focus on “public speaking, effectiveness, organizing and facilitating” in training large numbers of new parish leaders. Saint Peter’s parish said there is a “need for training in specific areas of parish life, such as baptism and marriage preparation.” Many parishes noted that leadership formation involves not only the specific training of lay leaders, but also developing an
atmosphere in the parish as a whole which both nurtures and demands the emergence of lay leadership.

Religious education for children was a major focus for the San Mateo county process. Many clusters spoke on the issue of Catholic elementary schools. “Catholic education is a matter of justice,” Cluster six stated at its April twelfth meeting. But the difficulties of providing Catholic elementary education for all were emphasized repeatedly. Cluster eight noted that “The goal of providing quality Catholic education for all those who desire it seems overwhelming because of financial concerns.” The quality of religious formation in Catholic schools and the role of parents in providing that formation were also major topics at cluster and town hall meetings. The quality of religious education for students who attend public and private schools received significant focus. Several clusters noted that there is often a two-tier system of religious education in parishes, in which those students who do not attend a Catholic elementary receive less financial support from the parish for their religious education and less interest from the parish staff.

The emergence of these five themes led the Commission to alter dramatically the architecture and goals of the Archdiocesan Pastoral Plan which emerged from San Francisco. As a result of San Mateo County’s input, youth has now been made a prominent goal in the most critical section of the Plan. The San Mateo County discussions on inactive and alienated Catholics were the basis for recommending the “Year of Outreach”, and they provided the key reflections for the newly refined section on Evangelization in the Pastoral Plan. The concerns about the role of the family in Church and society led the Commission to establish a goal for the evangelization of the family, and also enriched the treatments of religious education and Catholic schools. Perhaps most importantly, the discussions about lay leadership which would work in collaboration with the priests in each parish led the Commission to give even more prominence to the lay pastoral leadership school and led to the recasting of the Plan to emphasize leadership as an overarching theme that carries through every section of the document. Finally, the San Mateo County contributions on education led to a redrafting of the section on education and a consensus that the issue of religious education for students attending non-Catholic schools needs sustained attention next year in order to generate some meaningful strategies for reform.

But while these additions to and changes in the overall Archdiocesan Pastoral Plan are the most significant product of the consultation process of the past eight months, there are several specific initiatives in the life of our local church which pertain directly to San Mateo County. These initiatives touch upon four areas of ecclesial life: our outreach to ethnic and cultural communities; changes in parish identities and boundaries; collaboration in parish life, and parochial schools. In speaking to these issues, the Commission makes the following recommendations:
ETHNIC AND CULTURAL INCLUSION

1. The past twenty years have witnessed an enormous growth in the Hispanic population of San Mateo County. It is projected that by the dawn of the third millennium, more than forty percent of the County’s population may be Hispanic. We need to prepare vigorously for this moment, and we must prepare immediately in order to serve the enormous numbers of Hispanic Catholics who are already so significant and faith-filled a part of our local church. Issues which have surfaced at cluster and town hall meetings touch upon a lack of catechetical and ministerial training for Hispanics, the small number of parish churches which hold Masses in Spanish, and the need for better links between leadership in Hispanic groups and parish staffs. In order to confront these issues forcefully during the next two years, the Commission proposes that four geographical areas — north, central, south, and west — be recognized for organizing Hispanic ministry within the county:

1. North: South San Francisco/ San Bruno/ Colma/ Daly City

2. Central: San Mateo/ Belmont/ Foster City/ Burlingame/Millbrae

3. South: Menlo Park/ San Carlos/ Redwood City/ E. Palo Alto

4. Coastside: Half Moon Bay/ Pacifica

In each geographic area a “concejo”, or Hispanic regional council, will be established by the pastoral ministers of that area on or before July 1, 1995. Each “concejo” will seek to develop a regional pastoral plan that will guarantee evangelization, sacramental preparation, and devotional opportunities for the Hispanic populations of San Mateo County. A representative from each “concejo” will be chosen as liaison to the local deanery, so that collaboration between the deaneries and “concejos” will be maximized.

2. One of the most notable demographic changes in San Mateo County during the last generation has been the arrival of tens of thousands of Filipinos. It has also been one of the most significant enrichments of our local church. In 1988, the Archdiocese established a Pastoral Plan for Filipino Ministry, a plan which emphasized the roots of Filipino faith-life, present realities of the Filipino Catholic experience in the United States, and the call to Filipino Ministry. This is a marvelous plan, but it needs to be more fully implemented in our parishes. For this reason, the Commission recommends that the following parishes begin formal steps to implement the Pastoral Plan for Filipino Ministry:

   Saint Andrew
   Saint Luke
   All Souls
   Our Lady of Mercy
   Saint Augustine
Mater Dolorosa
Saint Veronica
Our Lady of Perpetual Help
Good Shepherd
Holy Angels

As part of this implementation, the priests and parish staffs of these parishes should participate in a convocation on the components of the Filipino Pastoral Plan which will be organized no later than December of 1995.

3. The Chinese community in San Mateo County, once very small, is now growing rapidly. The Catholic members of the Chinese community represent a rich source of strength for our local church, and the non-Christian majority of the Chinese community represent one of the most fertile areas of evangelization as we approach the next millennium. It is critically important that a center for Chinese Catholic ministry be established in San Mateo County, so that a warm and culturally-sensitive environment can be formed both for Chinese Catholics and for those members of the Chinese community who have an interest in our faith. Saint Bartholomew Parish has already made significant efforts to establish an effective ministry to the Chinese community, and for this reason Saint Bartholomew’s will be designated as the parish specifically chosen to be a center which will foster the caring outreach spoken of in the existing Archdiocesan Chinese Pastoral Plan.

4. There is a small, but growing population of Vietnamese-born and Vietnamese-speaking Catholics in San Mateo County. Located principally in the central part of the County, this community must have the opportunity to come together for worship and catechesis in an environment which is culturally-sensitive. Several years ago a Vietnamese ministry was begun in the Burlingame-San Mateo area, and the Commission recommends that a Vietnamese priest be assigned to Saint Matthew Parish to reinstitute this important outreach.

5. The Tongan community of San Mateo County is already known for its deep tradition of faith and its vibrant liturgies. Centered at Saint Timothy Parish, the Tongan ministry combines cultural sensitivity and a commitment to reaching out to inactive Tongan Catholics. The Commission supports this ministry and calls upon the parishes of the County to assist it whenever possible.

In recommending these steps for ethnic and cultural inclusion, the Commission is seeking to achieve what Saint Timothy’s parishioners saw as the challenge of multicultural ministry in our day: “Respect the people of every culture. Make sure that all are on an equal level. Create a feeling of equality among parishioners....Celebrate ethnic diversity, but focus on one shared faith.” This challenge is not the challenge of a few parishes in San Mateo County, but the challenge of every parish. And the degree to which we meet this challenge will in large part determine the vitality and cohesiveness of the Church in this County for decades to come.
CHANGES IN THE STATUS OF PARISHES

The most difficult set of issues which the Commission has faced during the San Mateo County process has concerned the future of specific parishes. And the inherent difficulties in facing these issues were compounded by the sadness and turmoil which surrounded the closure of churches in San Francisco last year. In undertaking its deliberations on this subject, the Commission has attempted to keep two realities at the forefront.

The first reality is the mandate which Archbishop Quinn gave to the Commission to construct a plan which truly reaches out to the next Millennium and which is not constricted by existing configurations of buildings and parishes. The central theme of our efforts, we felt, must be to evaluate parish communities for their ability to remain vibrant into the coming decades, and thus to contribute to the life of our local church.

The second reality is the fact that the existing constellation of parishes in San Mateo County differs fundamentally from the constellation of parishes which the Commission faced in San Francisco. In San Francisco, there were ten unreinforced masonry churches which needed seismic repairs estimated at seventy million dollars; in San Mateo County there are none. In San Francisco, there were seven national parishes, many of them established to serve a population that no longer lived in the City. In San Mateo County there are no national parishes. In San Francisco, there were ten parishes with a Sunday Mass attendance of less than four hundred. In San Mateo County there is one such parish. San Francisco presented a city in which Mass attendance had shrunken by two-thirds during the past thirty years. In San Mateo County, Sunday Mass attendance has shrunk less than one-quarter during that same period of time.

With those two counter-balancing realities in mind, we make the following recommendations:

Our Lady of the Wayside Parish

Our Lady of the Wayside Church was established as a mission church to serve the Catholics who live in current day Portola Valley. It was made a parish in 1941. In the late 1950’s it seemed that Portola Valley and Woodside would grow very significantly during the coming decades, and so plans were made to establish a school in Portola Valley. Plans were also made to build an entirely new parish in Woodside on Canada Road. This new parish plant in Woodside was to be the site of “a hall to be used as a temporary church, and the eventual complete parish plant — school, convent, rectory, church — all permanent buildings.” But this vision for the new Saint Marcella’s parish would never come to fruition. Low density growth and zoning ordinances in Portola Valley and Woodside insured that the number of residents in these communities would remain far below what had originally been projected — and what was needed for the new Saint Marcella’s parish. Saint Marcella’s church, the temporary hall-church, continues to function as a place of worship, religious instruction, and socializing for the entire parish, but the Sunday Mass attendance is only one hundred forty persons per week. Our Lady of the Wayside church, which suffered greatly from its temporary closure for earthquake repairs, has not reclaimed the
parishioners that it lost during that time, and also has a Sunday Mass attendance of approximately one hundred forty. These difficulties have been compounded by the fact that the parish and mission communities have remained quite separate in their identities and have not collaborated on several important levels.

For these reasons, the Commission recommends that Our Lady of the Wayside Parish be suppressed on February 19, 1995. The mission church of Saint Marcella will be closed. The church of Our Lady of the Wayside will be kept open as a center of worship and its use will be entrusted to the parish of Saint Denis. That part of the town of Portola Valley which has been part of Our Lady of the Wayside Parish will become the territory of Saint Denis Parish. That part of the town of Woodside which has been part of Our Lady of the Wayside Parish will become the territory of Saint Matthias Parish.

The Commission has listened carefully to the presentations made by parishioners at Our Lady of the Wayside parish at the town hall meeting, and we realize that plans for the future should recognize the importance of the bonds which have been established among the members of Our Lady of the Wayside and Saint Marcella’s communities. For this reason we add the following recommendations:

1. Father George Thomas shall remain in residence at Our Lady of the Wayside Church and shall continue to serve the community that chooses to worship there, with the recognition that the pastor of Saint Denis parish has pastoral responsibility for the entire parish of Saint Denis, which will now include Our Lady of the Wayside Church.

2. The parish CCD program shall be transferred on February 19, 1995 from St. Marcella’s Church to Our Lady of the Wayside Church and rectory, and continue at least until the end of the current school year.

3. The parish programs to prepare children and youth for the sacraments of First Eucharist and Confirmation shall continue at Our Lady of the Wayside until the end of the current term, and First Eucharist and Confirmation shall be celebrated at Our Lady of the Wayside in 1995.

4. The parishioners of Our Lady of the Wayside Parish will be told that they are completely free, as individuals or communities, to register with whichever church and parish they choose.

The Commission also recommends that the Implementation Committee establish an ongoing structured dialogue from now until February 19 with the people of Our Lady of the Wayside Parish to discern additional steps which would recognize and sustain the ties of faith and friendship that exist within the parish community.

Our Lady of the Pillar Parish

Our Lady of the Pillar Parish in Half Moon Bay encompasses a territory of over 550 square miles, an area equivalent to one-half of the entire County. The parish has two mission churches, one at Pescadero and the other at La Honda. Because of the enormous distance of these mission churches from Half Moon Bay, and because of the very significant demands made upon the priests and parish staff of Our Lady of the Pillar, it has not been possible to minister adequately
to the residents of Pescadero and La Honda. Ministry in these areas is made more complex by the fact that large numbers of the Catholic population in the southwest part of the County are Hispanic farmworkers, who require a ministry in Spanish and many of whom do no reside on the Coastside for the entire year.

At the town hall meetings held at Half Moon Bay and Pescadero, there was significant sentiment for establishing a fuller church presence in the southern part of the parish. Many even suggested starting a new parish in Pescadero. The Commission recommends that a separate territory of Our Lady of the Pillar Parish be established on July 1, 1995. This territory shall run from Tunitas Creek Road south along the present east and west boundaries of Our Lady of the Pillar to the Santa Cruz county line, including the chapels at Pescadero and La Honda. This territory will remain under the jurisdiction of Our Lady of the Pillar, but will be staffed by a resident priest. The resident priest will seek to establish fuller ministry to the residents of the new territory for a period of two years. By July 1, 1997, the Archbishop should determine what long-term status the new territory will enjoy, and what staffing will be given to it.

**Saint Mark Parish**

Saint Mark Parish was established in 1965 for the territories of Belmont, south San Mateo, and north San Carlos, along with the territory that has now become Redwood Shores. With the growth of Redwood Shores, the location of the present parish site of Saint Mark’s has become remote for many of the parishioners of the parish. This has long been an issue facing the Archdiocese, and at various times consideration has been given to the establishment of a parish in Redwood Shores or the transfer of Saint Mark’s to Redwood Shores. After much deliberation, the Commission has reached the conclusion that retaining the present parish site represents a better option than moving the parish to Redwood Shores. In part this conclusion has been reached because projected growth estimates for Redwood Shores have been substantially lowered from their earlier levels. In part this recommendation is a reflection of the very significant outreach efforts which the parishioners of Saint Mark’s have recently made to the residents of Redwood Shores. The Commission recommends that these outreach efforts be sustained and intensified, and that the parish investigate the possibility of establishing a parish outreach center in Redwood Shores.

The Commission also recommends that Saint Mark explore the possibility of undertaking a permanent partnership with the Maronite parish of Our Lady of Lebanon. Our Lady of Lebanon has outgrown its current church in Millbrae and wishes to join with a Latin Rite parish farther down the peninsula in order to share worship space, as well as facilities for catechetics and social activities. Our Lady of Lebanon would contribute funds to the expansion of Saint Mark’s parish plant, and the pastor of Our Lady of Lebanon would help serve the Latin Rite members of Saint Mark’s in worship and in spiritual care. We recommend that the pastor of Saint Mark’s and the pastor of Our Lady of Lebanon meet with the Implementation team to establish ministries and schedules for services for both communities. This joint-usage plan is to be implemented by July 1, 1995.
Saint Augustine Parish

Saint Augustine Parish was founded in 1970 to serve the territory of west South San Francisco and northwest San Bruno. The present church was opened in 1975, followed by a rectory and parish center. Since its founding, the worshipping community has grown immensely, making the current church building wholly inadequate for the current congregation. The pastor and parish leadership have struggled with the question of how best to address this inadequacy, and they have proposed expanding the current church facility in order to provide for the ever-growing Saint Augustine’s community. The Commission has discussed the situation at Saint Augustine’s at length, and has debated about solutions ranging from a division of the parish to building a new church elsewhere. But we have concluded that the present idea of expanding the existing church does constitute the best solution available. Therefore, the Commission recommends that the Implementation Committee of the Archdiocese begin discussions with the pastor and lay leadership of Saint Augustine’s in order to design a future-oriented but realistic plan for expansion of the parish plant.

Boundary Changes

In reviewing the boundaries of parishes in San Mateo County, the Commission saw two glaring weaknesses in the present lines. The first concerns the boundary line between Saint Matthias and Saint Pius parishes, where territory north of Farm Hill Boulevard which should logically be in Saint Matthias parish has historically belonged to Saint Pius parish. The Commission recommends that this be changed, and that Farm Hill Boulevard and Jefferson Avenue be the northern boundaries of Saint Pius parish. The second problem in current boundaries in the County concerns the division between Saint Augustine and Saint Robert parishes. Territory which would logically be in Saint Robert’s is now in Saint Augustine’s. The Commission recommends that this be changed.

COLLABORATION

Frequently in the San Mateo County consultation process, the concept of collaboration emerged as a central topic in forming a pastoral plan for the Third Millennium. There were calls for greater collaboration among parishes and at the deanery level, with the hope that through working together parishes will be more effective in areas ranging from sacramental preparation to budgeting and administration to evangelization.

Collaboration should not be seen merely as a vehicle to greater efficiency and the optimal use of resources. For in the context of faith, collaboration is truly a spiritual reality. It is a recognition that the identity of the Church lies beyond the borders of any single parish, no matter how vibrant and successful that parish might be. Collaboration is a tangible sign of the ecclesial communion which binds together every parish community in this Archdiocese and which ultimately binds us to the universal Church. As the process of consultation has unfolded during the past eight months, this faith-filled notion of collaboration has emerged with frequency and with strength. The barriers of class, ethnicity, geography, and ideology which often divide one
parish community from another have been lowered, as the question being debated has shifted from “What is best for my parish?” to “What is best for our deanery, or county, or Archdiocese?” It is in this spirit of ecclesial collaboration that the Pastoral Planning Commission recommends a new identity for the deaneries of San Mateo County. The San Mateo clusters echoed San Francisco’s call for collaboration at the deanery level on issues ranging from adult education to evangelization to prayer. But the San Mateo County representatives called for the formation of deaneries which were significantly larger than those which emerged in San Francisco and which respected the geographical barriers of the county. Accordingly, the Commission recommends the following four deaneries for San Mateo County:

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<th>Deanery 8</th>
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<tr>
<td>Holy Angels</td>
<td>Saint Robert</td>
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<tr>
<td>Our Lady of Mercy</td>
<td>Mater Dolorosa</td>
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<tr>
<td>Our Lady of Perpetual Help</td>
<td>All Souls</td>
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<tr>
<td>Saint Andrew</td>
<td>Saint Bruno</td>
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<tr>
<td>Good Shepherd</td>
<td>Saint Dunstan</td>
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<tr>
<td>Saint Augustine</td>
<td>Saint Veronica</td>
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<td>Saint Peter</td>
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<th>Deanery 10</th>
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<tr>
<td>Immaculate Heart of Mary</td>
<td>Saint Charles</td>
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<td>Saint Bartholomew</td>
<td>Nativity</td>
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<td>Saint Luke</td>
<td>Our Lady of Mt. Carmel</td>
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<td>Saint Gregory</td>
<td>Saint Matthias</td>
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<td>Saint Matthew</td>
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<td>Saint Mark</td>
<td>Saint Denis</td>
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<td>St. Francis of Assisi</td>
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<td>Saint Catherine</td>
<td>Saint Anthony</td>
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<td>Our Lady of Angels</td>
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<tr>
<td>Our Lady of the Pillar</td>
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It is our hope that these deaneries will become critically important avenues by which the Church in San Mateo County carries out its mission to spread the Gospel and deepen the faith of the Catholic community. For the most exciting elements of the overall Archdiocesan Pastoral Plan will succeed only if the deaneries of the Archdiocese are renewed and enhanced. Part of this renewal requires that deaneries take on a new level of activity and substance. Part of it requires that no deanery try to face every challenge at once. Each deanery should identify its most promising opportunities for effective interparochial collaboration, and then design strategies to achieve that collaboration. The goal of deanery renewal throughout the County is not a uniformity of agendas, but a common dedication to making interparochial cooperation a lived and ever-expanding reality.

One of the first tasks which must be undertaken by each deanery is the establishment of youth and young adult centers. Each deanery will be asked to designate one parish that will be a special resource for the ministry to high school age youth within the deanery. Similarly, each
deanery will choose one parish which will be a focal point for gathering together the young adults of the deanery.

As the Pastoral Planning Commission has deliberated upon the challenge of collaboration for the Archdiocese of the Third Millennium, we have been struck by the need to plan ahead for a time in which there may not be a sufficient number of priests available to be pastors of our parishes. The Commission affirms its belief that the optimal situation is one in which every parish has a resident pastor capable of leading the community of faith. But we recognize that the number of vocations to the priesthood has declined dramatically and continues to be far below the number needed to maintain resident pastors in all of the parishes of the Archdiocese. As many of our priests approach their retirement, it is necessary to begin formulating models that will assure effective spiritual, pastoral and administrative leadership for every viable parish in the three counties of the Archdiocese. The cluster and town hall meetings of San Mateo County have called us to recognize this reality and plan for the future, and the Commission has spent a great deal of time and energy discussing what models of leadership should be adopted for the future.

The Commission has formulated one such model for the future. This model of a "collaborative parish" would be adopted when a single priest is 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. But both parishes would establish common programs and ministries in the areas of education, evangelization, liturgy, sacramental preparation, and social outreach, as well as coordinating their sacramental schedules. In other words, the parishes would be unified on the programatic level. In addition, there would be a joint executive committee which would represent both parish councils in advising the pastor on parish life. A deacon, religious, or layperson would be appointed to assist the pastor with the administrative duties of personnel, budgeting and plant maintenance in each parish, or there could be one such administrative manager shared by both parishes.

The "collaborative parish" model is one avenue by which the Archbishop, assisted by the Priests' Personnel Board, can meet the challenge of providing leadership for our parishes as we move toward the Third Millennium. During 1995, when the Commission undertakes its consultation with the Church in Marin County, the development of other models for parish leadership will be a primary topic of discussion. With feedback from the Marin cluster meetings the Commission hopes to develop a concrete set of parish leadership models which can be presented to the clusters of all three counties for reaction, so that these models can be refined and then recommended to Archbishop Quinn as pathways for the future.

CATHOLIC ELEMENTARY SCHOOLS

Throughout the San Mateo County process, there was strong support for the work of Catholic schools in providing religious education to the next generation. The town meeting at
Saint Matthew Parish illustrated this support when it stressed that “Catholic education must be made available to all who desire it.” The Commission recognizes that there are two major obstacles to attaining this goal in San Mateo County. The first is the lack of adequate scholarship funds, a need which has led the Commission to strengthen its initial recommendations in the Pastoral Plan on the subjects of endowments for education at the parish and Archdiocesan levels. The second obstacle to a Catholic education for all who desire it is the lack of an adequate number of Catholic schools in the County. Unlike the situation in San Francisco, large numbers of qualified Catholic students are turned away from Catholic schools in San Mateo County because of a lack of classroom space. The Commission believes that this must be addressed, and thus makes the following recommendations:

1. In their summary town hall meeting report, the people of Saint Matthias parish spoke of the growing number of school age children in the southern part of San Mateo County and stated “In the event that demographics justify the reopening of our parish school, as we suspect may be the case even now, the school is already built and ready to be pressed into service.” We recommend that Saint Matthias elementary school be re-opened in stages. The plan for re-opening will be determined by the pastor of the parish, the Office of Catholic schools, and the Archdiocesan Implementation Team. This plan will be in place by July 1, 1995. In making this recommendation, the Commission makes note of the splendid work which has been done by the Saint Matthias day care program. We have high regard for the day care and hope that some way can be found for it to continue within the parish, but we believe that an even higher priority must be assigned to the need for Catholic elementary education within the parish.

2. Saint Bartholomew school will also be reopened in stages. The Commission notes the very significant support within Saint Bartholomew’s Parish which has already greeted the draft recommendation for a re-opened school. During the next six months, the pastor of the parish will collaborate with the Office of Catholic Schools and the Implementation Team to formulate a plan for the re-opening of the school. This plan will be completed by July 1, 1995.

3. It has long been a desire of the parishioners of Saint Augustine Parish, the largest parish in the Archdiocese, to build a school. During the next year, the pastor of the parish shall work with the Office of Catholic Schools and the Implementation Team to design a plan for building a new school in conjunction with the expansion of Saint Augustine church and the building of new parish offices.

In making these recommendations that new schools be established at Saint Matthias, Saint Bartholomew and Saint Augustine Parishes, we see these recommendations as “presumptive mandates”, i.e. action plans which should be followed unless some unforeseen obstacle should arise which prevents their realization.

The Office of Catholic Schools shall consult throughout the implementation process with the pastors and principals of schools which will be impacted by the opening of new schools at Saint Matthias, Saint Bartholomew and Saint Augustine’s so that every step taken will enhance the total service provided by Catholic elementary education in the County.