4. A Journey of Hope Toward the Third Millennium
   First Phase (1993)
A Pastoral Plan for the Archdiocese of San Francisco

First Phase Recommendations
Archdiocesan Pastoral Planning Commission

Approved:

John R. Quinn
Archbishop of San Francisco
November 19, 1993
PRAYER FOR THE PASTORAL PLANNING PROCESS

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

TOWARD THE THIRD MILLENNIUM

A Pastoral Plan for the Archdiocese of San Francisco

First Phase Recommendations

Approved:

John R. Quinn
Archbishop of San Francisco
November 19, 1993
On February 8, 1993, Archbishop John R. Quinn appointed a Pastoral Planning Commission and entrusted to them the task of formulating a comprehensive pastoral plan for the Archdiocese of San Francisco over a three year period. Today, we present the first elements of that pastoral plan to the Archbishop.

We have completed a final plan for the renewal and reconfiguration of parishes within the City of San Francisco. Our recommendations for the San Francisco parishes flow from two main sources. The first is the parish self-studies which were completed in 1991 by parish staffs throughout the City. The second is the series of cluster meetings and town hall meetings which have drawn more than three thousand people into the difficult task of grappling with the enormous issues of demographic change, financial pressures, the need for theological and liturgical renewal and the problem of unreinforced masonry buildings.

In addition to the San Francisco plan, we submit today some of the major components for the overall pastoral plan which we are formulating for the Archdiocese. Utilizing data drawn from small group meetings, the survey of all parishioners in the Archdiocese, the San Francisco cluster meetings, and previous parish self-study and goal-setting processes in the Archdiocese, we have come to a series of clear conclusions on a number of topics ranging from prayer and sacraments to education to evangelization. We wish to submit these first elements of our comprehensive pastoral plan at this time so that steps can be taken during the coming year to implement them. During the next two years, we will consult with the parishes of San Mateo and Marin counties on further elements which should be included in our overall pastoral plan, as well as on the steps which should be taken to reconfigure the parishes of San Mateo and Marin.

When we were asked by Archbishop Quinn to begin the pastoral planning process, we recognized that our tasks were formidable. We did not realize how formidable they would turn out to be, but neither did we realize the depth of support, collaboration, and kindness which we would receive from the parish communities of the Archdiocese. Just as important for our work has been the immensely generous assistance provided to us by the administrative leadership of the Archdiocese, by our advisory committee, our subcommittees and by our task force. We are deeply in their debt.

Reverend Monsignor Peter G. Armstrong, Chair

Stephen Finn, Vice-Chair
Dennis Burke
Elizabeth Byas
Jenny Go
Reverend Michael Harriman
William Lopez
Minda Maderazo
Ralph Money
Bill Poeschl
Sister Marian Rose Power, RSM
Reverend John K. Ring
Sister Kristin Wombacher, OP
MISSION STATEMENT

We, the Catholic Church of San Francisco,
in a communion of faith and charity
with our Archbishop and the successor of Peter
reach out and receive with welcoming arms
all of God's people:
  the saint and the sinner; the young and the elderly,
  the poor and the rich; the immigrant and the native,
  the lost sheep and those still searching.
At this unique moment,
as we stand at the crossroad leading to the Third Millennium
we recognize ourselves as a pilgrim people
called by God through Baptism and sealed by the Holy Spirit
to be disciples and witnesses of Jesus Christ.
We pledge ourselves to be
  a dynamic and collaborative community of faith
  known for its celebration of the Eucharist
    its proclamation of the Good News
    its service to all in need
    and its promotion of justice, peace and love.
Rich in diversity of cultures and of peoples
and united in faith and hope and love
we dedicate ourselves to the glory of God
and the service of the world.
In this our mission
  we each day seek holiness
  and one day heaven.
A STATEMENT OF VISION

Called to our mission in collaboration with our Archbishop, we now set forth our vision of who we are, and who we wish to become

We are a faith-filled people. We are
Don Ramacciotti, who brings the power of the Gospel to those who are imprisoned;
Father Joe Marini, whose gentleness, richness of soul and inner peace make him truly a spiritual leader for his parish of Visitacion;
Sister Hilda McGinnis, who inspires the diaconate community with her faith and her hope as she fights the cancer which wracks her body;
Liz Bell, a grandmother at Our Lady of Lourdes who brings the face of Christ to those suffering from the addiction to drugs.

We are a prayerful people. We are
John Bettencourt who helps bring the liturgy to life at Most Holy Redeemer Parish;
The cloistered sisters who by their ministry of prayer both inspire us and support us;
Loreta Carino, whose participation in the prayer life of Saint Joseph parish is a source of joy and vibrancy;
Sister Suzanne Toolan, who has made God's presence manifest through the beauty of music.

We are a self-sacrificing people. We are
Deacon Gary West, who gives unstintingly of his great talents and still greater kindness to his parish and to his diocese;
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;
Nadine Calligluri, who brings unassailable hope to the physically challenged in our midst;
Connie and Joe D'Aura, whose leadership in the Engaged Encounter enriches the lives of hundreds of couples preparing for marriage.
Brother Christopher Brady, who provides for the students of Sacred Heart High School an example of selflessness and excellence.
We are a compassionate people. 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;
Father Alfred Boedecker, whose dream of feeding the
hungry in the Tenderloin has become a source
of hope for tens of thousands.

We are a welcoming people. We are
Herman Shum, a twenty year old who warmly invites
Asian youth to the Church of the Richmond;
Jan Spillberger, 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.

Faith-filled.

Prayerful.

Self-sacrificing.

Compassionate.

Welcoming.

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 CONTEXT

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.

Archbishop John R. Quinn has headed the Archdiocese since 1977. He leads a caring and committed community of faith which has been organized to meet its responsibility of service to the Catholic and non-Catholic communities of the three counties; this service seeks to reach out to the whole person, touching their spiritual, educational, social, and physical needs. Over three thousand employees and a much larger number of volunteers work together through our parishes, schools, and agencies to fulfill the mission of the Gospel in the present day.

At this time, there are 103 parishes in the Archdiocese, staffed by both diocesan and religious priests. It is estimated that approximately 107,000 men, women and children attend Mass on any given Sunday in the Archdiocese, which means that about one-third of the Catholic population attends Mass regularly. The parish is the focal point of religious life in the Archdiocese, and our parishes provide a series of splendid ministries to the culturally and demographically diverse Catholic community of the Archdiocese.

The Archdiocese has a strong and effective Catholic school system which provides quality education to a total of 27,000 students. There are 20,700 students in our elementary schools, of which 21% are non-Catholic. Most of the elementary schools are connected to particular parishes. Our fourteen high schools have 6,600 students, of which 26% are non-Catholic. Four of the high schools are owned by the Archdiocese, while the remaining are owned and operated by religious communities. The record of excellence established by our Catholic schools is a source of great satisfaction to our local church; more than ninety four percent of our Catholic high school students go on to post-secondary education.

Saint Patrick Seminary in Menlo Park is the major seminary of the Archdiocese and offers rich spiritual, theological and pastoral training for candidates for the priesthood from the Archdiocese and many of the dioceses of the Western United States.

Many of the needs of our youth are met through the programs provided by the Catholic Youth Organization. Over 17,000 young people are served by the three hundred full-time and two hundred part-time or seasonal employees of C.Y.O. A large number of these youth have severe emotional or economic disadvantages, and it is through the Catholic Youth Organization that spiritual, emotional, and material assistance can be brought to those children who are the most vulnerable members of our society.

Catholic Charities of the Archdiocese, with a twelve million dollar annual budget, serves approximately 70,000 people a year in San Francisco, San Mateo, and Marin counties. Two hundred and fifty-five full-time equivalent employees provide 49 programs and services to the aging, the homeless, ethnic minorities, people with AIDS, children and families. Catholic Charities is the face of Christ, filled with compassion, serving the poor, the marginalized, and the hurting in our midst.
The Catholic Cemetery Department with a full time staff of forty provides for about 2500 burials per year in three Archdiocesan cemeteries and five parish cemeteries. Through their pastoral service and grief counseling, the trauma of death is eased by spiritual and emotional consolation.

The Central Administrative Offices of the Archdiocese assist the Archbishop in coordinating the work of the Church through its parishes, schools and agencies. These Central Offices include the offices of evangelization, communications, and parish support; the tribunal and office of canonical affairs; the finance, personnel, stewardship, legal and real estate offices; as well as the direct support staff to the Archbishop, the auxiliary bishops, and the moderator of the curia.

At this time there are five major challenges which confront the Archdiocese and which form the context for this pastoral plan: the challenge of demographic change, the challenge of increasing financial demands, the challenge of diminishing participation in the life of the Church, the challenge of decreasing vocations to the priesthood and religious life, and the challenges posed by the Second Vatican Council. 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 financial pressures

The Archdiocese of San Francisco is financially stable, in large part because Archbishop Quinn has always insisted that every agency and department budget must be balanced and that no entity of the Archdiocese can undertake outside borrowing. But there is a series of increasing financial demands which have been placed upon the Archdiocese and which, if not dealt with effectively, will threaten our fiscal stability. The ordinary income of our parishes is not keeping pace with the growth in our parishes’ ordinary expenses, placing many of our parishes in
financial jeopardy. State and local governments are abandoning their historic commitment to pay for the care of the poor and the marginalized, leaving Catholic Charities and the Catholic Youth Organization increasingly alone and financially overburdened in their struggles to help those most in need in our society. Our priests' pension fund, educational scholarship funds, and seminary endowment are woefully inadequate to meet the demands placed upon them. For the past five years the Archdiocesan budget has had to slash substantive and pastorally needed programs because the monies were not there to fund them. And now the costs of retrofitting our unreinforced masonry buildings in the city of San Francisco alone amount to over sixty million dollars, a sum we do not have and cannot raise. If the Archdiocese is to meet its pastoral responsibilities while maintaining financial stability in the future, the pastoral plan will have to propose methods of increasing income and managing resources more effectively.

3. Declining Participation in the Life of the Church

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. Certainly Mass attendance is not the ultimate criterion of faith. But it is a clear indicator that participation in the life of the Church by Catholics in our Archdiocese has decreased substantially during the past thirty years. The other indices of religious activity -- sacramental celebrations, the numbers of children enrolled in Catholic schools or receiving religious education, and the number of families contributing regularly to their parishes -- have also decreased, showing clearly that the members of the Catholic community of Marin, San Francisco and San Mateo counties are less likely to be involved in ecclesial life than thirty years ago. 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 involved in the life of the Church has declined substantially. Any pastoral plan for the third millennium must confront and reverse this trend.

4. The decline in vocations to the priesthood and religious life

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 279 Archdiocesan priests and 239 religious order priests in the three counties 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 charisma 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 challenges of the Second Vatican Council

The call of the Second Vatican Council and the post-Conciliar documents for renewal in the life of the Church is a truly revolutionary call which has been only partly realized. The Council sought to bring the constant tradition of Catholic faith to the twentieth century with vitality, integrity, and enthusiasm. The implications of the Council range from sacramental renewal to structural reform to educational innovation. Enormously exciting, these challenges of the Council are also very demanding upon the resources of the people and parishes of Archdiocese. A pastoral plan for the third millennium must devise methods of implementing the directives of the Council and the post-Conciliar documents in a manner which is authentic and which does not place impossible demands upon the priests and staffs of our parishes.

Each of the major trends which form the context for this pastoral plan is a challenge, but also an opportunity. The changing demographics of the Archdiocese offer new avenues to build vibrant spiritual communities among the new immigrant communities, single-parent families, the young adult community, the gay community, and the alienated. 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. 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. And the challenges of the Second Vatican Council are a constantly invigorating and enriching call to renewal and growth in our local church. We understand fully the challenges which confront us. But we face these challenges filled with hope, and confident in our future. We, this Catholic community of the great Archdiocese of San Francisco.
PRAYER AND SACRAMENTS

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.


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 worshiping our God, through music, gesture, meditation, and proclamation, that we acknowledge the blessings the Lord has so generously bestowed upon us. And it is by coming together in The Eucharist that we most fully realize our identity as a community of faith. These moments of prayer and celebration are for us, the focal point of our spiritual lives, and they should be moments of richness, vitality, depth, and devotion.

For many in our Catholic community, this reality of a vibrant and energizing life of prayer and worship is a daily reality. The thousands of men and women who attend the Eucharist every morning in this Archdiocese are a source both of inspiration and prayerful support for our entire local church. The tens of thousands of Catholics who make prayer a consistent and frequent part of their daily life find in that prayer an intimate union with the God who has created us in love and sustains us in love. And the one hundred thousand Catholics who celebrate the Eucharist every Sunday in our parishes are a testimony to the fact that the Risen Lord who appeared to the disciples on the road to Emmaus still becomes sacramentally present to the worshipping community gathered around the altar of Christ.

Our local church has found many ways to make the Lord’s presence more profoundly felt in our sacramental life and our life of prayer. The richness of our many cultures is reflected in the celebration of the Eucharist, and our Sunday Masses are offered in a myriad of languages and cultural forms: Italian, Chinese, Spanish, Vietnamese, Croatian, Polish, Korean, Latin, Tagalog, French, Signing, Tongan, Slovenian, and Japanese. Individual and communal prayer have been enriched by the charismatic movement, thirty and sixty day retreats, and a renewed interest in spiritual direction. Communal celebrations of the sacraments of Baptism, Anointing of the Sick, and Reconciliation have brought forth much more clearly the collective nature of our sinfulness, our redemption, and our spiritual and physical need for healing by the God who loves us without reservation. And small faith
communities devoted to Scripture and to prayer have brought to many the power of Christ’s saving action in our lives.

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

**Goal 1: Through warm and inviting liturgies, to double Mass attendance in the Archdiocese by the year 2005.**

Strategies:

a. Use the deanery structure to develop a parish welcoming program which greets the parishioners before and after Mass and which makes strangers feel at home.

b. 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.

c. Each deanery will review the times of its parish Masses in order to coordinate liturgies and better serve the people of the area.

d. Parishes or deaneries will provide vibrant communal celebrations of the sacraments of Reconciliation and Anointing of the sick.

e. Each deanery will provide weekly liturgies for youth.

f. Parishes with large numbers of parishioners born in other countries will provide culturally sensitive liturgies.

g. Parishes should provide child-care opportunities so that young parents can attend Mass in a prayerful spirit.
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 by June, 1994.

b. Develop specific criteria for what constitutes a good homily, for example; faith content, coherence, intelligibility, length.

c. 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, non-ordained preachers can deliver homilies during the Eucharist.

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

Strategies:

a. Establish a 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.

Goal 4: Encourage Prayer Life and Meditation

Strategies:

a. Establish a "prayer 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 program in the lay ministry school on methods of prayer.

c. Offer a more extended program on spiritual direction.
d. Provide retreats in each deanery for specific groups: men, women, seniors, young adults, families, etc.

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

**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.
EDUCATION

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

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

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

**Goal I: To develop a comprehensive lay leadership training school in the Archdiocese.**

**Strategies:**

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

b. This program shall be coordinated with the diaconate training program as well as the seminary program in order to take advantage of the resources of both.

c. The lay leadership training school will seek to educate two thousand lay leaders by the year 2000.
Goal 2: 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 fifty percent 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.

Goal 3: Provide quality religious education to primary and secondary students not in Catholic schools.

Strategies:

a. Identify "model" programs and share them with deaneries and parishes.

b. Promote family-centered religious education programs.

c. Utilize peer approaches bringing high school and college students into religious education programs as teachers.

Goal 4: Provide quality youth and young adult ministry programs in each deanery.

Strategies:

a. Establish youth and young adult advisory boards in each deanery which are accountable to the Deanery Pastoral Council.

b. Establish youth and young adult centers in each deanery.

c. Offer a program in the lay ministry school on youth and young adult ministries.
EVANGELIZATION

"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.

The culture of this San Francisco Bay area cries out for evangelization. All around us we see domestic violence, the victimization of children, 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, 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.

Before we can undertake this mission of evangelizing our culture, 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, as individuals and as a community, 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 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. We as an Archdiocese have an opportunity to revitalize the faith of our people and to enkindle in their hearts an enthusiasm and love for the spreading of the Gospel of salvation to our family, friends and neighbors.

Seeking to seize this opportunity, we recommend the following goals and strategies:

**Goal 1: To generate within the Catholic community 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. Promote Catholic faith and good works in the media.

c. Hold major celebrations of faith which generate enthusiasm and a desire to witness.

d. Share models of faith formation which have proven effective.

**Goal 2: To foster Gospel values in our community and the world.**

**Strategies:**

a. Use deanery structures to identify local elements of our culture which are contrary to the Gospel. Organize to change these patterns of culture.

b. Support the Archdiocesan group "Catholics for Truth and Justice".

c. 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.
Goal 3: To lovingly invite people into the life of the Church.

Strategies:

a. Develop deanery outreach teams to inactive and alienated Catholics.
b. Develop deanery R.C.I.A. processes.
c. Develop deanery-wide follow-up programs to the R.C.I.A.
d. Design at the Archdiocesan level a "Catholic Pride" campaign which is culturally sensitive and inclusive.
e. Establish an evangelization team within each deanery.
f. Use sophisticated demographic and market research in order to discern those avenues and impediments to effective evangelization in the three counties.
g. Enhance the role of Catholic schools as centers for evangelization.
ON BECOMING THE GOOD SAMARITAN

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. For 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 a CARITAS CORPS in the Archdiocese consisting of all those who agree to spend at least ten hours per month in service to the poor, the marginalized, and the suffering. Recruit five thousand members by the year 2000.**

Strategies:

a. Establish a committee to design the structure and framework for the CARITAS CORPS.

b. Launch a campaign in conjunction with the Archdiocesan stewardship campaign to recruit members for the Corps. This campaign should reach into our schools, our senior groups, our men's and women's clubs, our prayer and study groups, etc.

c. Develop a plan to forge a strong sense of identity and spirit for CARITAS through liturgical celebrations, media exposure, decals for cars and homes, etc.

**Goal 2: To make our parishes advocates for the social teachings of the Church.**

Strategies:

a. Establish a track on social justice for the lay leadership training school by June, 1994.

b. Educate four hundred lay leaders in the social teachings of the Church by having them complete this track.
c. Establish a justice, peace and life committee within every deanery.

d. Provide speakers on justice and peace at deanery sponsored events.

**Goal 3: To bring to our people a sense of their mission to work on behalf of justice and peace beyond the borders of the United States.**

**Strategies:**

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

**Goal 4: To coordinate all the caring, outreach and advocacy programs in the Archdiocese.**

**Strategies:**

a. Inventory the existing programs of all Catholic organizations within the Archdiocese.

b. Use the deanery structures to coordinate local outreach activities.

c. Make the "Preferential Option for the Poor" a criterion for all levels of decision-making within the Archdiocese. The "Preferential Option for the Poor" states that just as Jesus had a special concern for the poor and the marginalized, so too the Church is called to exhibit that same special concern and solicitude.
PEOPLE

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

-- I 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.

Our starting place is community. The one body has many parts and all are necessary. Our Church is in fact a web of communities: families, associations, religious communities, parishes, deaneries. These form one local church led by our Archbishop in union with the college of bishops and the Holy Father. Every Catholic, by virtue of Baptism, has a significant role to play in the mission of the Church and the history of salvation. One of the greatest challenges facing our Archdiocese is how to find ways of discerning the gifts and talents which have been given to each member of our community and then to cultivate these gifts for the good of the whole Church. It is clear that we need leaders who reflect the cultural diversity which marks our local church. It is also clear that we need leaders who can speak forthrightly and effectively to the culture in which we live.

Leadership in the Church is a multi-faceted reality. The priest occupies a unique 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 priest in bringing the rich liturgical life of the Church to its people. Religious men and women offer a different but critically important gift to the Church: the witness of their religious life and their religious vows lived out faithfully in the community of the Church. 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. In addition, 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 and trained if our local church is to thrive in the third millennium. The Pastoral Planning Commission has not yet formulated a comprehensive plan for developing and training priestly, lay and religious leadership for the new century, but on the basis of the work which has already been done we propose the following goals and strategies:

**Goal 1: To increase the participation of Catholics in all aspects of Church life.**

**Strategies:**

a. Hold annual celebrations for all those active in ministries and service in the Church.

b. Challenge all Catholics to give ten hours per month in service to their Church.

d. Increase giving to the parishes of the Archdiocese by fifty percent.

e. Establish mentoring programs to initiate newly trained lay leaders into their roles.

f. Provide continuing education for all who lead in any area of Church life.

g. Provide diversity training for all Church leaders so that they can better serve in our multi-cultural Archdiocese.

**Goal 2: Increase vocations to the priesthood, diaconate, and religious life.**

**Strategies:**

a. Establish a vocation outreach to the universities and colleges in the Archdiocese.

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

c. Educate parents about the priesthood, religious life and diaconate.

**Goal 3: Foster lay leaders to fulfill a variety of administrative functions in order to free priests for the roles which only they can assume.**

(Strategies to be developed during the next year)
Goal 4: Select and train lay leaders who can collaborate with the Archbishop, priests and deacons in fulfilling the spiritual needs of the Catholic community.

(Strategies to be developed during the next year)
The Archdiocesan Task Force

As part of its work, the Pastoral Planning Commission formed a specific task force to deal with the structures of the Archdiocese which serve the parishes and help the Archbishop govern the Archdiocese: the deanery structures, the central offices, and the agencies. The first year of its work, the task force has examined these structures in a preliminary way and has established a set of goals which will guide the Commission during the next two years as it analyzes our deaneries, central offices, and agencies. These goals are as follows:

**Deaneries**

1. Deaneries will become smaller so as to foster fuller and more immediate collaboration.

2. Each deanery will form a deanery council composed of priests and lay staff and parish leaders. This council will assist the deanery in coordinating the shared ministries which are established, e.g. youth ministry, R.C.I.A. processes, sacramental preparation programs, centers for prayer.

3. Through the deanery structures, parishes will be encouraged to act in concert to retain business managers who can relieve the pastors of major administrative, plant, and personnel burdens.

**Central Offices**

1. Relieve the Archbishop and auxiliary bishops of as many non-essential administrative responsibilities as possible.

2. Develop a program of evaluation and accountability for every office and administrator in the Archdiocese.

3. Create an integrated, consolidated financial management recording system with uniform financial goals for all Archdiocesan organizations.

4. Develop a comprehensive and integrated stewardship program.

5. Develop an integrated communications plan for the Archdiocese.
Agencies

1. Eliminate duplication among Archdiocesan agencies.

2. Insure that all activities of Archdiocesan agencies flow from the mission of the Church.

3. Provide for independent evaluation and overview of the agencies by independent boards.

4. Insure that the operations of each agency are financially sound.

Catholic Organizations

1. Encourage and facilitate communication among the many disparate Catholic organizations.

2. Encourage support for Catholic organizations by the people of the Archdiocese.

3. Jointly foster Catholicism with other Catholic organizations.

The Community

1. Inform the community of what the Church is and how it contributes in manifold ways to our society.

2. Celebrate Catholicism openly.

3. Collaborate with faith communities of other denominations in mutual endeavors.
Planting the Mustard Seed
A Pastoral Plan for the Parishes of San Francisco

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. But none of these images conveys more powerfully the vibrancy 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 mustard seed is also an apt image for the parish, for the parish too should reflect the vibrancy, the strength, and the rootedness of the mustard plant. The parish is the focal point for the life of our local church. And this pastoral plan proceeds from the conviction that our Archdiocese can move effectively toward the third millennium only if our parish life is enhanced and enriched in a dramatic way. The cluster meetings and town hall meetings of the San Francisco parishes have shared this conviction, and have proposed a number of concrete steps which can be taken in order to strengthen parish life for the coming century. Some of these steps call for a whole new way of thinking about the life of the parish. Some of them call for immediate change. Some call for gradual and long-term change. But it is filled with hope for the future and trusting in the power of the mustard seeds nourished by our God that the Archdiocesan Pastoral Planning Commission recommends this plan for the reconfiguration and renewal of the parishes of the City of San Francisco.

Called to a New Mission

Sharing and collaboration. These have been central themes at every cluster meeting. Indeed, the deepened sense of sharing and collaboration among parishes which has already emerged may be the most important part of our pastoral planning process. This sense of common mission was spoken of by cluster two, which stated clearly that "first and foremost, this cluster group wishes to continue after November so that we can support merging communities and implement the pastoral plan together." It has long been obvious to parish staffs that the new and exciting initiatives called for by the Second Vatican Council are too demanding for any one parish to provide alone, even when lay ministry has been realized in depth. What has become obvious through the cluster meeting process is that inter-parochial cooperation is the way to provide the richness and diversity of spiritual and pastoral life called for by the Council in a way which is invigorating, rather than draining.

The people of Old Saint Mary’s reflected this reality in their town hall meetings: "the pervasive feeling during both of our meetings was that sharing resources was the secret to carrying out the vision and mission of the Archdiocese...that parishes need to move away from an ethnocentric view to one where cluster/sister parishes work together to make the best use of the
resources at hand." And the people of Visitation called for an incorporation of this spirit of collaboration into every structure of ecclesial life, saying that "We should be able to share in the resources of all concerned parishes and not overburden each parish."

Two specific pastoral challenges emerged in the discussion of how the themes of sharing and collaboration could be brought into parish life. The first of these challenges arises from the fact that our young people seem to be drifting away from the Church; the teen-age and young adult years are for too many a time in which contact with parish life is peripheral, and interest in the communal dimensions of faith at a minimum. Any pastoral plan which looks to the third millennium must seek to reconnect our high school age youth and young adults with the communal and sacramental life of the Church, and to provide new and creative opportunities to bring the Gospel to the next generation. And this task lies beyond the resources of any one parish to meet in isolation.

As a consequence, the Pastoral Planning Commission recommends that Saint Vincent de Paul and Saint Gabriel parishes take on a special and formalized ministry to young adults in the Archdiocese, and that Saint Peter parish undertake in a more formal way an outreach to Hispanic young adults. Each of these parishes has already undertaken these ministries in important ways. But it is necessary that these communities intensify their commitments to this specialized work of the Church, and that the other parishes in their region should promote the role of these three parishes as centers for young adults. San Francisco has become a city in which there is an enormous young adult population, and much of that young adult community experiences all too frequently a sense of rootlessness, isolation, ennui, and despondency. Through this concentrated outreach to the young adults of our City, we believe that it will be possible to reinvigorate dormant faith and to build communities which can meet the deepest spiritual and human needs of the critical element of our City.

In addition, the Commission recommends that Saint Stephen, Saint Thomas the Apostle, Corpus Christi, Saint Anthony, Saint Dominic, Saint Elizabeth, and Saints Peter and Paul parishes undertake a specialized ministry to high school age youth. The Church has recognized in its documents on liturgy and preaching that the special needs of teen-agers must be met if the fullness of Catholic faith is to be brought into their hearts. These centers for young people must make the Gospel come alive for them through creativity, enthusiasm, and an authentic interpretation of the Catholic tradition. There is no more important element in this pastoral plan than this effort to invigorate the faith of our young people, and the various parishes of the City must collaborate with these centers for high school age youth in order to support this vital ministry. It is of course recognized that parishes other than the five designated youth centers will endeavor to have an effective outreach to youth. But these five centers constitute a desire to focus resources in such a way as to offer truly exciting and faith-filled experiences to our young people, and to create in each center a "critical mass" of youth that will mirror the dynamism and faith which was so obvious at the Papal visit to Denver this past summer.

The second challenge major challenge to collaboration and sharing which emerged in the cluster meetings and town hall meetings arises from the major new currents of immigration which have brought more than one hundred thousand immigrants from Asia and Latin America to San Francisco during the past twenty years. This immigration has greatly enriched our City and our Church, but like all previous shifts in the patterns of immigration it calls for substantial changes in
our ecclesial life. We must become a multi-cultural church, not only in our demographics, but also in our parochial life. We must reach out to Catholic immigrants and provide to them opportunities for sacramental life and faith development which reflect their own rich cultures. We must welcome the non-Catholic immigrants to our City and preach the Gospel in a manner that reflects their cultural heritage. And we can do so only by fostering a spirit of collaboration in this effort.

For these reasons, the Pastoral Planning Commission recommends that a series of parishes be asked to assume in a formal way a specialized ministry to one of these immigrant groups. We recommend that Saint Mary’s Chinese Center, Saint Anne of the Sunset, and Saint Thomas the Apostle Parishes become centers for ministry to the Chinese community. We recommend that Saint Patrick parish become a center for ministry to the Filipino community. And we recommend that Saint Anthony, Saint Peter, and Corpus Christi parishes become centers for ministry to the Hispanic communities. The entrustment of these specialized ministries to these parishes is not meant to exclude outreach to these groups by other parishes in the City. Rather, it is meant to begin a process of concentrating resources in certain parishes so that a holistic ministry to these groups can be established throughout the Archdiocese.

While our outreach to youth, young adults, and our immigrant communities must be characterized by sharing and collaboration, interparochial cooperation cannot end there. Instead, the sharing of resources and programs must become the cornerstone for building a new Archdiocese for the third millennium. When new needs arise or are first recognized the first response of our parishes should not be "Can I do it?", but rather "Who can do it best?". In the words of the report from Holy Name parish: "Each parish should be designated as having or performing a particular function. One should prepare parents for the Baptism of children....Another might do the marriage preparation. One could do young adults while another would have a youth minister. It would be essential, however, that there would be collaboration between the parishes so that it is clear to all the people of the Church that these are not distinct groups." Such a framework of collaboration is a revolutionary change in our idea of the parish. But it is a revolution that must be encouraged and nurtured, if the mustard seeds of our parish life are to bring new life in the coming century.

The Pastoral Planning Commission recommends that this revolution be initiated in the parishes of San Francisco, and that during the next two years, the cluster groups determine how the process of sharing and collaboration can best be structured into the central ministries of our local church. The precise plan may differ from cluster to cluster, and it will be important to enter into this process with the recognition that some experiments will succeed and others will not. But if the directives of the Council are fully to be realized in our Archdiocese, the boundaries of parish life will have to be rethought, and interparochial programs will have to become commonplace.

If sharing and collaboration constitute one revolution in the identity of our parishes, the development of small faith communities constitutes a second revolution. From the Christian Family Movement to Cursillo to Renew, a continuing element in successful efforts to reinvigorate the faith life of our people has been the small group sharing their faith, their life experiences, and their ongoing mutual support. Thus it is not surprising that in every cluster voices were raised to call for the reconstitution of parish life to foster a series of small faith communities which would enhance faith and build enduring and intimate communities. The people of Saint Gabriel and Saint Emydus saw the need for such communities as two-fold: "this suggestion comes recommended from two
sources: the alleviation of the anonymity Catholics feel at weekend liturgy and which some have
cured by joining more community-oriented groups; and the formation of communities that have a
self-awareness and self-support and that therefore can adapt themselves more readily to whatever
parish configuration presents itself."

The Pastoral Planning Commission joins its voice to those of these parishes in calling for the
reconstitution of parochial life to foster in a dramatic and sustained way the development of small
faith communities. We recommend that during the next two years, in collaboration with the cluster
groups of the three counties, a program be developed which would train leadership teams to initiate,
coordinate, and sustain a variety of small faith community models for our parishes. These models
would be diverse in their style and cultural foundations. They would range from Scripture sharing
groups to theological reflection groups to prayer groups, to social action-based groups. But their
common thread would be a desire to build in each parish a rich set of small communities, founded in
faith, bound to one another by ties of prayer, shared reflection, and friendship, which would make
each of our parishes a community of communities.

Two final topics need to be addressed in discussing the new mission to which the parishes of
San Francisco are being called. The topic of vocations to the priesthood and religious life received a
great deal of attention in the parish and cluster meetings. The Commission calls every parish to
continue to give sustained support to the development of priestly and religious vocations through its
life of prayer, education and service. As a particular response to this need of our local church for
more vocations, we recommend that the parish of Saint John the Evangelist parish be entrusted to the
administration and staffing of the Society of Saint Sulpice, so that a center for vocational
discernment can be started in the parish. Saint John would, of course, continue its general parish
ministry, but it would take on this additional identity as a center for discernment.

Finally, the people of Saint Vincent de Paul noted that the parishes of the Archdiocese have
not generally taken advantage of the expertise in the Catholic universities of the Bay Area. While
there has been a wonderful relationship established between the University of San Francisco and
Saint Peter parish, the Commission believes that the Archdiocese should broaden its collaborative
relationship with the University. As a result we have undertaken a dialogue with the Society of
Jesus on how best to integrate both the expertise of the University of San Francisco and the existing
faith community of Saint Ignatius Church into the parochial life of the City. At this time it appears
likely that the best arrangement would be to establish a new parish of Saint Ignatius which would
include Saint Ignatius Church and surrounding territory. This parish would be entrusted to the
administration and staffing of the Society of Jesus. The parish of Saint Agnes, which would remain
an independent parish, would also be entrusted to the administration and staffing of the Society of
Jesus. In this way, there would be collaboration among the staffs of the two parishes in order to
utilize the resources of the Society and the University, while the two separate parish staffs would
reflect the differences between the needs of Saint Ignatius and those of Saint Agnes.
Called to a New Community of Faith

The journey. It is a constantly recurring theme in the history of our salvation. Abraham was called to leave his homeland and to journey to a far off place, there to found the nation of Israel. Moses and the Jewish people were called to leave Egypt and to journey for forty years in the wilderness before coming to the promised land. It was the journey of Christ up to Jerusalem which led to the Passion and Resurrection by which we have been saved. The journey of the Blessed Mother to visit her kinswoman Elizabeth is the first act of evangelization in the Gospels. And it was the willingness of the disciples to leave their native lands behind which allowed the Gospel to spread to all the peoples of the world. The journey lies at the heart of our life of faith. We are called to be sojourners in this world, seeking always the building up of the reign of God.

Just as the theme of journey lies at the center of our history of faith, so too it lies at the center of our history as a local church. It was the willingness of the first settlers of San Francisco to leave Mexico and travel into uncharted terrain which led to the founding of Mission San Francisco de Assis. It was the selflessness of Joseph Sadoc Alemany who said farewell to his homeland of Spain which led to his service as first Archbishop of San Francisco. And it was the evangelical spirit of the Sisters of Charity which led them to come to the orphanage of Saint Patrick Parish and so to become the first of countless religious women who gave their lives to serve Christ in the three counties of the Archdiocese. Our life as a local church has constantly been marked by the call to journey. As each new parish was formed, communities were split apart and many tears shed, but always in service to building a more vibrant and spiritual Catholic presence in the Archdiocese. The spread of communities of faith from the Mission to North Beach, from the Haight to the Sunset, and from Noe Valley to Visitacion Valley all demanded that men and women begin the journey anew, in order to build up the Church in the City of San Francisco. We have been and always will be a pilgrim people, steadfast in our faith, called to journey anew.

This pastoral plan is another chapter in that journey, a chapter which prepares to usher in the third millennium of our faith. The City of San Francisco is much changed from the days in which most of our parishes were built, and our plans for the future must reflect that fact. When Saint James and Star of the Sea were established, most Catholics walked to church, and the City was filled with large families. Now the church without adequate parking is hard-pressed to maintain attendance, and San Francisco constitutes the major American city with the lowest percentage of residents under the age of eighteen. Moreover, the demographic shifts discussed earlier in this report have changed our neighborhoods, emptying some neighborhoods of almost all of their residents and moving the members of some of our "national" parishes to the suburbs, far away from the churches which once served them. Finally, the seismic safety issues posed by some of our unreinforced masonry buildings and the laws which have been passed to meet those safety issues mean that the Catholic community must choose between spending its scarce resources on saving majestic buildings and spending its resources on education, pastoral outreach, and services to the poor and the marginalized. The Pastoral Planning Commission has confronted these changed and changing realities in the City of San Francisco; no element of the Commission's work has been more arduous. For we are painfully aware that every existing parish represents women and men who have given their lives, their talents, and energies to that parish, and that to close a parish is an enormously traumatic event to lives of faith and communities of faith. Nonetheless, we proceed from the conviction that if we do not choose, the critical choices will be made for us -- by government, by
economics, and by atrophy. Therefore, we recommend to the Archbishop a series of parish and/or church closures in the City of San Francisco.

The criteria for making these decisions are:

I. The criterion of viability
(The elements of this criterion were established by the Archdiocesan Council of Priests earlier this year.)

Proclaiming the Good News
A viable parish should have:
1. Preaching of the word of God at all liturgies
2. Ongoing study reflection on the Word of God
3. A program of evangelization for those who are not Catholic and for those who are inactive Catholics
4. The Rite of Christian Initiation of Adults
5. Formal programs for lectors and catechists

Worshipping the Holy Trinity
A viable parish should:
1. Be able to celebrate the Eucharist daily or, at the least weekly -- with the people actively involved in the liturgical ministries -- with a congregation large enough to have a sense of community.
2. Be able in parishes with sizable ethnic populations to celebrate Sunday liturgy in the language of the people
3. Have regular opportunities for the sacrament of Reconciliation
4. Have preparation programs for the celebration of the sacraments
5. Have opportunities to promote and develop the people's prayer life, especially in families and small communities, and existing organizations

Ministry of Service and Healing
A viable parish should:
1. Have a sensitive ministry to the poor, the afflicted, the sick, the shut-ins, the elderly and dying
2. Be able to minister to the grieving at the time of death and afterwards
3. Promote support systems for ethnic groups, youth and young adults, for married couples, broken and single families, and for social justice
4. Be responsive to community and ecumenical cooperation
5. Support and encourage involvement in apostolic work and diocesan programs
The Calling For and Formation of Leaders

A viable parish:

1. Should call forth all members of the parish to share responsibility for the ministry of the Church and the parish
2. Is required to call forth qualified persons to advise the pastor on temporal affairs
3. Is encouraged to have a pastoral council and other appropriate advisory committees
4. Should promote vocations to the priesthood, the diaconate, and the religious life
5. Should call forth persons to share in the lay ministries of the parish and the world-wide mission of the church
6. Should provide volunteers and ministers with proper supervision, support, training, direction, and enrichment
7. Should promote and support Catholic education
8. Should be able to attract and support qualified volunteer and professional people as staff
9. Should see that its leaders and ministers are trained and are sensitive to the cultures of the community and should be reflective of the makeup of the parish
10. Should contribute to and actively participate in deanery and diocesan meetings

Administration

A viable parish should:

1. Have a resident pastor or administrator
2. Have sufficient resources to accomplish the mission of the church as defined by those standards listed above
3. Have an annual budget that is adhered to
4. Hold the faithful accountable for the support of the parish through a development plan
5. Be able to maintain parish and historic records
6. Be able to maintain the parish plant and facilities, safeguard the parish with required insurance, make required diocesan and legal reports, and keep an updated accurate roster of members

II. The Criterion of Alternate Parishes: Are there other parishes in the area which can perform the ministries of this parish adequately?

III. The School Criterion: Is the parish school viable?

IV. The Plant Criterion: Is the plant viable for the mission of the parish in the future?
V. The Fundamental Option for the Poor: Just as Jesus had a special concern for the needs of the poor, the homeless, and the marginalized, so too the Church must show a special concern in all its decision making processes for these communities.

VI. The Re-integration Criterion: Can a plan be developed to integrate the existing faith community of a closed parish into another parish or parishes?

Using these criteria, the Commission recommends that the following churches and parishes be closed, and their communities integrated lovingly into other parishes.

Saint Francis Xavier

Saint Francis Xavier Parish, founded in 1913, is the Japanese national church for the Archdiocese. During the eighty years of its existence, it has splendidly served the Japanese community of the Bay Area by providing a welcoming community of worship, service and education. But in recent years, the Japanese men and women who once found the center of their spiritual lives at Saint Francis now worship elsewhere, and the Japanese Mass is only held on one Sunday of the month, drawing some forty worshipers. Perhaps the most telling evidence that Saint Francis has ceased to be a viable parish community for a significant Japanese population is that the parish self study indicates that there is no existing religious education program because those Japanese worshipers who attend Saint Francis educate their children in their home parishes. Just as importantly, there is no R.C.I.A. process in a parish which was founded largely as a center for evangelization. The commission recommends that Saint Francis Xavier Parish be closed as a parish, but that the monthly Japanese Mass and other religious and social activities desired by the Japanese Catholic community should continue in the same church so that a warm and caring outreach to the Japanese community can be maintained.

Saint Edward the Confessor Parish

Saint Edward, founded in 1916, renders a distinguished service to the Archdiocese through its ministry to the hospitals located within its boundaries; our local church owes a deep debt of gratitude to the priests who have labored for many years to care for the sick with kindness, prayerfulness and devotion. The October count for 1992 indicates that 285 persons per week attend one of the three Sunday masses at Saint Edward, and that figure is consistent with those of past years. The parish self-study indicates that the priests of the parish must conduct both the Baptismal and Confirmation programs, and that the small size of the parish prevents hiring an adequate staff: "We cannot afford adequate personnel. Richer and bigger parishes have staffs three to four times ours. Look at the boundaries. We are locked in by gerrymandering." The Commission concurs with this judgment and has concluded that Saint Edward is too small to be a viable parish. Thus it is recommended that both the parish and church be closed. The territory of Saint Edward should be
divided among Star of the Sea, Saint Dominic and Saint Ignatius parishes.

**All Hallows Parish**

All Hallows Parish is one of three parishes ministering to the people of Bayview/Hunter's Point at the present time. The parish has seen more than a hundred years of fundamental and dramatic change in the southeastern corner of the City, and always it has sought to bring the message of the Gospel to its parishioners with fervor and warmth. But in recent years, All Hallows has seen a significant decline in its Mass attendance, and now almost half of those attending the parish on a given weekend come from outside the parish boundaries. Moreover, the closing of All Hallows school in 1990 was a blow to the vitality of the parish. It seems clear to the Commission that Bayview/Hunters Point is best served by two parishes rather than three as we move toward the third millennium. Saint Paul of the Shipwreck has a much larger worshipping community than All Hallows, and Our Lady of Lourdes seems to occupy a critically important role in holding together the social fabric of its neighborhood. Thus we recommend that All Hallows Parish and church be closed, and that the parishioners of All Hallows be integrated into Saint Paul of the Shipwreck, Our Lady of Lourdes, and Saint Elizabeth parishes.

**Immaculate Conception Parish**

Immaculate Conception Parish was founded in 1912 and constitutes an Italian national church. For some eighty years it has ministered effectively to the Italian community both in the southern half of San Francisco and in the City as a whole. But demographic changes have radically altered its identity as a national parish, and we do not believe that it is now a viable parish either as a national parish or as a parish which might serve its geographic area. Only 282 persons per week attend Mass at Immaculate Conception, and the parish self-study indicates that only about one-quarter of these worshipers are Italian. Moreover, the self-study indicates that virtually no one under the age of forty attends Immaculate Conception. This makes it very difficult to recruit leaders and liturgical ministers for the parish. The central reason for this decline in the life of the parish was clearly articulated by the self-study: "Many of our parishioners have either passed away or moved to the suburbs." Because of this decline, the Commission recommends that Immaculate Conception Parish be merged with Saint Anthony parish, but that Immaculate Conception church should remain open at the present time. The Commission also recommends that Immaculate Conception school, which is very strong, remain in its present location as part of Saint Anthony Parish, and that a study be undertaken to investigate the possibility of merging I.C.E. and Saint Anthony schools.
Nativity Parish

Nativity church is the national parish for the Croatian and Slovene peoples of the Archdiocese. While once a critically important center for incorporating Croatian and Slovene Catholics into the life of our local church, Nativity has ceased to be a viable national parish. There has been a significant decline in Mass attendance since 1962, with the number of weekly worshipers falling from 425 to 96. Two of the three Masses have less than thirty people per week in attendance. There is no effective system of boards or committees, since leadership is difficult to recruit. For these reasons, the Commission recommends that Nativity parish and church be closed. If a priest to replace Father Mihovilovich in the ministry to the Croatian and Slovene peoples can be found, these communities will be invited to celebrate Mass weekly at Saint Teresa Parish.

Saint Michael

Saint Michael Parish carries out a ministry to the ethnically diverse population of the southwest corner of San Francisco. It has succeeded in creating a worshiping climate that is warm and multi-cultural. But ever since highway 280 was built, Saint Michael has been a divided parish geographically, and in recent years this geographic divide plus changing demographics in the parish have made it more and more difficult to maintain a vibrant parish community. Mass attendance has fallen from 1850 in 1962 to 500 today. The closing of the parish school in 1990 removed one important focus of parish life. Moreover, the parish self-study indicates that it is increasingly difficult to recruit the lay leadership needed to meet the criteria for a viable parish. The self-study says: "the active members of our parish are advancing in age and few younger families can afford to live here. As more young Catholic people leave the area, they are being replaced by older, non-Catholics. Those younger Catholic families who are able to live here are reluctant to get involved in parish activities and largely limit their participation to Mass attendance. Consequently, the ability of our parish to grow and reach out to the community is limited." Because of these factors, and because nearby Saint Emydios, Epiphany, and Our Lady of Perpetual Help parishes can provide the type of multi-cultural setting which is needed by the parishioners of Saint Michael, we recommend the closure of Saint Michael parish.

Saint Thomas More Parish

Saint Thomas More is demographically distinct from Saint Michael, but it faces many of the same problems of geography and shifting demographics that make viability a difficult challenge for it's neighbor. The sacramental life of the parish shows a decline in Mass attendance from 1642 in 1962 to approximately 600 today. Moreover, there is a very low number of baptisms and weddings. There is a strong parish school, but most of the students do not come from the parish. There have been few functioning lay leadership/service groups in the parish, and while some very commendable efforts have been made to change this recently, we believe that the comments reflected in the parish self-study are still valid in explaining why even with the best of priestly leadership building a viable
parish community would be extremely difficult: "(Saint Thomas) is not typical of the ordinary, normal kind of parish. It has people, but it lacks the variety and normal mixture of people, such as families, neighborhoods, children, teen-agers, young adults, young married couples with infants. It is mainly made up of high-rise apartments and cottage apartments within a geographic area called ‘Parkmerced’.....The people are reluctant and fearful of attending evening parish meetings or social activities. We have tried various kinds of programs or activities, but the attendance is very small." Because of these inherent demographic challenges in the territorial composition of Saint Thomas, and because the needs of the parishioners of Saint Thomas could be adequately filled at Saint Stephen and Saint Emydus parishes, the Pastoral Planning Commission recommends that the parish and church be closed. We recommend that the school be continued as an Archdiocesan school under the direct supervision of the Department of Catholic Schools.

Saint Benedict Parish

Saint Benedict Parish is the center for the deaf and hearing impaired in the Archdiocese. For more than thirty years Saint Benedict has brought together the deaf and hearing impaired in a warm and caring environment for liturgy, religious education, and the building up of a truly loving community. The Commission believes that it is essential that this outreach continue. At the same time, the Commission recognizes that the current plant is in serious need of repair, and that the financial status of the parish is precarious. In considering whether and where to move the community of Saint Benedict, the Commission was very attentive to the sentiments expressed at the cluster meeting of September 20 by the parish representatives: "(They) emphasized how their congregation had tremendously more complicated problems because of the disability, and parishioners having varying skills in sign language. If parishes merge, their particular needs and requirements would need special consideration, in liturgy and outreach. The culture of the majority should not be the basis for merging...." Heeding these words, the Commission recommends that the parish of Saint Benedict should be moved to the site of Saint Francis Xavier and Saint Benedict should be given the ownership and use of the church and rectory at Saint Francis. The present property of Saint Benedict should be sold, and the proceeds used to form an endowment fund for the parish. We hope by these steps to create both a better worshipping space for the Saint Benedict community and a firmer financial foundation. The Commission recommends that the Cursillo of the Archdiocese should begin discussions with Saint Vincent School in Marin to investigate the possibility of moving there.

UNREINFORCED MASONRY CHURCHES

Some of the most beautiful churches in our City are unreinforced masonry buildings, that is they are built with bricks that do not have any adequate steel bracing to support them in case of a major earthquake. This fact raises a series of compelling legal, moral and financial problems for any effort to preserve these churches as functioning parish centers. The legal problems flow from the city legislation which sets strict standards for upgrading such buildings which are used for public assemblies. The moral problems arise from the fact that the new studies which have been done in order to conform with this legislation have pointed to safety problems which, when investigated
further, may mean that these buildings are unsafe to occupy even if no law calls for their closure. And the financial problems arise from the fact that retro-fitting all of our unreinforced buildings would cost the Archdiocese some $60,000,000, an enormous sum which we do not have and could not hope to raise through contributions. Even if we did have such monies, the Commission believes that the mission of the Church would forbid such massive expenditures for retro-fitting in an age when other compelling spiritual, educational, and social outreach needs are constantly increasing.

For all of these reasons, the Commission believes that an unreinforced masonry building should be kept open only if that building is essential to serving a unique pastoral need which cannot effectively be met in any other way. With this in mind, the Pastoral Planning Commission makes the following recommendations:

\section*{Saint Brigid}

Saint Brigid Parish, founded in 1863, has a long and venerable tradition of pastoral service, educational excellence, and liturgical magnificence. But demographic changes in its territory have made effective pastoral ministry enormously more difficult than it was a generation ago. Mass attendance has steadily declined from 3500 in 1962 to 1000 today; even more importantly, much of this decline has been in the last eight years. The parish has initiated outreach efforts to the Chinese and young adult communities, but it also has stated in its parish self-study and at cluster meetings that it is increasingly difficult to recruit liturgical ministers and lay leaders for sacramental preparation programs. Overall, there are many indices of decline in the parish, generated in large part by demographics. The retro-fitting costs for the church exceed five million dollars, and the Pastoral Planning Commission feels that the needs of the parishioners could adequately be provided for in the neighboring parishes of Saint Vincent de Paul, Saint Mary's Cathedral, Saints Peter and Paul, and Old Saint Mary's. Thus the Commission recommends the closing of Saint Brigid parish and church. The Commission recommends, however, that the school should be kept open as an Archdiocesan school.

\section*{Saint Joseph Parish}

Saint Joseph Parish, which has few parishioners actually residing in its territory, has become a significant center for worship and community-formation for the Filipino people of San Francisco. Some eight hundred men, women and children attend Mass on an average Sunday. This is a decline of more than one-third since 1985. The parish self-study notes in its discussion of the weaknesses of the parish that there are few stable long-term parishioners, and that there are a lot of "service station" parishioners who come to Mass but will not become involved in the broader life of the parish. The Pastoral Planning Commission recognizes that Saint Joseph has become a church of special devotional importance for many in the Filipino community, but the Commission believes that the spiritual and pastoral needs of this community could be adequately addressed by Saint Patrick Parish, which is an even larger center of Filipino worship. Moreover, the Commission believes that part of the territory of Saint Joseph should become part of the new parish which is designed to meet the needs of the Mission Bay project. For these reasons, the Commission believes that the spending of
almost five million dollars to retrofit Saint Joseph Church cannot be justified, and that the church and parish should be closed.

**Saint Francis of Assisi**

Saint Francis is a church of enormous historical importance in the Archdiocese; it was the first cathedral of the Archdiocese and our first established parish. But Saint Francis has ceased to be a church of great pastoral significance. The parish was closed in 1992 because Mass attendance had declined to 250 per week and there was very little organizational, educational, or community-building activity in the parish. The presence of Saint Peter and Paul church so close to Saint Francis has made the building of a viable parish community at Saint Francis impossible, and the Commission believes that the pastoral activity which currently goes on in the church cannot begin to justify the spending of four million dollars to retrofit the building. Thus we recommend that the church be closed. But we also recommend that the Archdiocese carefully consider the historical importance of this church for the City in deciding how best to deal with the future of this splendid building.

**Holy Cross Parish**

The Korean Catholic community has brought much of the vitality of the Church in Korea to our City; they offer great hope for the future and constitute an immigrant community which has greatly enriched our local church. The Commission believes that the work of the Holy Cross Korean community must be continued. But the Commission also believes that it cannot justify pouring some three million dollars into retrofitting Holy Cross Church when other churches will be available to provide even better liturgical and assembly space for the Korean community. The people of Holy Cross parish have recognized this reality in the comments which were made at their town hall meeting. They expressed a strong desire to remain a parish community and to have a plant which is their own, not shared with another community. Yet they also realize that the enormous cost of upgrading Holy Cross church means that a move to another location is likely. The Commission recommends that Holy Cross Church be closed, and that the present Holy Cross parish community be transferred to the site of Saint Michael parish. The Korean community shall be given use of Saint Michael church and rectory, while the remainder of the plant of the former Saint Michael parish shall remain under Archdiocesan ownership.

**Called to Rebuild**

The problems of seismic safety and the enormous costs of retrofitting our unreinforced masonry buildings have led the Commission to make some excruciatingly difficult decisions on the future of our parishes. But there are three parishes which the Commission believes should be retrofitted, precisely because they do provide a unique pastoral service to the Archdiocese which cannot be adequately absorbed by any other parish or parishes. Thus the Commission recommends that, if adequate funding can be attained for the retrofitting of these parishes through a coordinated fundraising campaign and the use of some limited Archdiocesan financial assistance, the following parishes should be retrofitted and remain open:
Saint Paul Parish

Saint Paul, established in 1876, has a magnificent history of pastoral service, educational excellence, and multi-culturalism. It also has a parish community which is fully viable by all of the standards established by the Council of Priests. But Saint Paul, of all the parishes in the City, has been hardest hit by the problem of unreinforced masonry buildings. The church building, the primary school, the intermediate school, the high school, and both convents all fall under the requirements of the City's demand for retrofitting, and altogether the reconditioning of this plant would cost at least ten million dollars. As Father Mario Farana, the pastor of Saint Paul, told his parishioners, "We have a healthy parish, but we have sick buildings." The Pastoral Planning Commission cannot justify the immense cost of retrofitting all of these buildings. But because of the great vibrancy of the faith community of Saint Paul, the Commission recommends that if the parish can generate sufficient funds to retrofit the church through a combination of sales of its real estate assets and fund-raising, the parish should remain open and the church retrofitted. If this is not possible, but enough funds are raised to build a new church, then we recommend that this step be taken. The Commission further recommends that those students of Saint Paul grammar school who have been given priority status by the Office of Catholic Schools shall be moved to the site of the old Saint James High School, where a combined Saint James-Saint Paul elementary school will be established. The students at the present Saint James elementary school will also be moved to this site. The new collaborative elementary school will be run jointly by the parishes of Saint Paul and Saint James. The Archdiocese will purchase the site of the present Saint James elementary school and will rent that site for a nominal fee to Immaculate Conception Academy, so that the girls formerly served by Saint Paul High School will have an opportunity for a Catholic education.

Saint Patrick Parish

Saint Patrick Parish, founded in 1851, has succeeded in maintaining a viable and quite large parish community even after the resident population of the parish territory moved elsewhere. The parish has the fourth largest Sunday Mass attendance of any parish in the City. Moreover, the parish offers, in the words of its parish report, "unique services to the business, tourist, senior and Filipino communities". Each of these communities has found in Saint Patrick a home, and it is difficult to see how these important ministries could be continued if Saint Patrick were to be closed. Moreover, the importance of Saint Patrick for an integrated pastoral plan for the City is increased by the closing of Saint Joseph, for it is difficult enough to ask the Filipino community of Saint Joseph to move to Saint Patrick. If Saint Patrick were to close also, there would be no reasonably proximate parish for them to attend. For all of these reasons, the Commission believes that the five million dollar retrofitting cost for Saint Patrick can be justified, and that the parish and church should be saved if sufficient funds can be raised.
Saint Boniface

Saint Boniface Parish is the church of the Tenderloin and serves perhaps the poorest and most marginalized community in the Archdiocese. The Franciscan Friars have labored to make the parish an effective outreach of spiritual and moral hope to the homeless and the hurting in our City, and in concert with the Franciscan Friars the parish has endeavored to meet the needs of the whole person -- spiritual, material, educational, and emotional. There is great vitality in the parish, with growing numbers of Hispanic and Vietnamese Catholics who come to Saint Boniface for a warm and spiritually enriching environment. At the town hall meeting for Saint Boniface, the people expressed hope that the Archdiocese will "make every effort to keep Saint Boniface Church open because of the growth in its Hispanic and Vietnamese communities and the need for a sacred place of beauty where God can be worshiped in the Tenderloin". The Commission has heard this call of the people of Saint Boniface, for it resonates with the mandate of the Commission to take into account in its deliberations the "Preferential Option for the Poor" -- the notion that just as God has a special concern for the poor and the marginalized, so too should the Church. For these reasons, the Commission recommends that Saint Boniface Parish should remain open, and that if in concert with the Franciscan Friars sufficient funds can be raised, the church should be retrofitted.

Old Saint Mary Parish

Old Saint Mary's is one of the most historic churches in the City. It is also a focal point for adult education and evangelization in our Archdiocese. The "Market-place Ministries" program, with its ministry to the business community, is a vital element in bringing the message of the Gospel to the downtown. The Paulist Center and Bookstore provide both educational programs and resources for adult faith development that cannot be found elsewhere. The Catholic Outreach Program, designed to heal the alienation of inactive Catholics, is an integral part of our Archdiocese's ministry to those who have left the Church angry or embittered. In short, Old Saint Mary's and the Paulist Fathers have established a unique set of ministries which are much needed in the secular environment of our City and which could not easily be moved elsewhere. For these reasons, the commission recommends that the parish and church of Old Saint Mary remain open if sufficient funds can be raised to retrofit the church building.

For these three parishes of Saint Patrick, Saint Boniface, and Old Saint Mary, the Commission believes there is sufficient justification to spend the sums of money needed to retrofit the parish church. For two other parishes which have seismically unsafe churches or schools, the Commission believes that the parish community should be preserved, but that new buildings should be built. Accordingly, we make the following recommendations:

Sacred Heart Parish

Sacred Heart is a viable, but small parish which serves the largely African-American community of the Western Addition. The parish has a highly committed membership and leadership group, and Sacred Heart school provides splendid educational opportunities to children who have known much of economic hardship and discrimination. At the meeting of Cluster Group One which
was held on the feast of Saint Francis this year, the representatives of the cluster agreed that "It is important to retain the physical presence and witness of the Catholic Church in the Western Addition, including both space uniquely dedicated for liturgical worship and a parish center." The "Preferential Option for the poor" calls us to honor this call from Cluster One. But given the size of the parish community and the even greater need for monies for the survival of the parish school, the Commission cannot justify spending the four million dollars needed to retrofit Sacred Heart Church. At the town meeting of Sacred Heart Parish, the members of the parish stated that if the present church could not be preserved, they would like another church to be built on the site. The Commission is in full agreement with these sentiments, and thus we recommend that a new church should be established on the site of the current Sacred Heart parish complex.

*Saint Mary Chinese Center*

Holy Family Mission and Saint Mary Chinese Center have carried on a remarkable religious and educational outreach to the people of Chinatown since 1921. Through this outreach, the Center has become a focal point for cultural life in the Chinese community, as well as a critically important link between the Chinese community of the City and the Church. The Commission believes that this link must be maintained as we move into the third millennium, and therefore we recommend strongly that Holy Family Mission and Saint Mary Chinese Center be kept open. Unfortunately, the building which houses the Chinese Center needs massive retrofitting in order to achieve needed levels of seismic safety. In addition the design of the building is poorly suited to house an elementary school. For these reasons, the Commission recommends that Holy Family Mission and Saint Mary Chinese Center be transferred to another site or sites.

*Notre Dame des Victoires*

Notre Dame des Victoires, which is the national parish of the French community, was entrusted to the Marist Fathers in perpetuity by direct act of Pope Leo XIII and constitutes the church of the Marist provincial house. Because of this, there is serious doubt about the ability of the Archdiocese to close Notre Dame des Victoire at this time under provisions of Church law. As a result, the Commission did not feel that it was free to recommend or evaluate the need for a closure of this parish and/or church. The parish already has sufficient funds to fully pay for the retrofitting of the church and thus will not be any drain upon the Archdiocese for this effort.

It may be noted that in all of the recommendations which the Commission is making, there is no recommendation to close an existing school. There are three reasons for this. The first is that the last fifteen years have seen the closing of some fifteen elementary and high schools in the City of San Francisco. Thus the difficult task of closing failing schools has been undertaken on a continuing basis in our recent history, while the closing of parishes has not. The second reason that the Commission is not recommending the closing of any Catholic schools in the City is that all of our existing schools are in relatively good condition; none is on the verge of closing. And the final reason for our decision not to recommend the closure of any existing schools lies in our decision that
in cases where a parish is closed but the school is strong, it is best to shift the administration and responsibility for the school directly to the Department of Catholic Schools, rather than closing a strong school merely because its parish closes. While the Commission does not recommend the closure of any school, we do believe that Saint Dominic school should be expanded to extend to eighth grade, in order to better serve its school community.

_Called to a Ministry of Welcoming and Hospitality_

The closing of a parish church is a difficult and traumatic event for a faith community. Those parishes which we have recommended for closure will all close on July 1, 1994. These parishes face an arduous pathway ahead in the next twelve months, as they bid farewell to churches which have been centers of prayer, marriage, baptism, death, education, and celebration for them. We are confident that they will face these coming months with faith, hope, and courage. But it is the responsibility of all of the parishes of the City to assist these faith communities in this period of transition, by supporting them in their grief and by welcoming them to the new parishes which they will attend.

In particular, this ministry of welcoming and hospitality must characterize the outreach of those parishes among which the territory of closing parishes will be divided. The people of Saints Peter and Paul, Saint Vincent de Paul, and Saint Mary’s Cathedral must reach out to the people of Saint Brigid and help them to feel fully accepted as they move to new parishes. The people of Our Lady of Lourdes, Saint Paul of the Shipwreck and Saint Elizabeth must help the parishioners of All Hallows to see that they have new homes of worship where they truly feel at home. The people of Star of the Sea, Saint Ignatius and Saint Dominic must find in the parishioners of Saint Edward, not strangers, but brothers and sisters in faith who are fully equal members of their new parishes. And the people of Saint Michael and Saint Thomas More must see in the communities of Saint Stephen, Saint Emydius, Epiphany, and Our Lady of Perpetual Help welcoming communities who are eager to receive them.

In addition, the communities of the national parishes must be greeted with joy and hospitality when they choose new parishes. And the people of Saint Joseph must be welcomed to Saint Patrick in a manner which eases their transition and rapidly makes them feel full members of the Saint Patrick community. The people of Saint Anthony of Padua must welcome the Italian community of Immaculate Conception with sensitivity and warmth.

The people of Saint Michael presented at their cluster meeting a series of suggestions for this period of transition, and the Commission wishes to echo this wise counsel:

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

2. Leadership from the closing parishes should be invited onto the leadership panels of the receiving parishes.
3. Letters from the pastors of the receiving parishes should be sent to all members of the closing parish to ease the transition.

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

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

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

**The Renewal of our Deaneries**

The most exciting elements of this pastoral plan -- the initiatives in education, evangelization, social outreach, liturgy, the building of small faith communities, and stewardship -- all require a new level of interparochial collaboration and sharing. In order for this to happen, the Commission believes that the existing deanery structures must be renewed so that they can become powerful vehicles for collaboration. Many parishes have called for the deaneries to become smaller, echoing the sentiment of Most Holy Redeemer parish that we should "shrink the deaneries to cluster size" in order to attain "more direct communication." Other parishes have called for new structures of deanery leadership. The people of Saint Thomas the Apostle discern the need for "the structure and membership of the reorganized deanery (to be) officially changed to allow the formation of a deanery pastoral Council."

The Pastoral Planning Commission concurs in this belief that the present deaneries are too large, and that the cluster meetings have started new dynamics of communication that should be continued. Therefore, the Commission proposes that San Francisco should be divided into seven deaneries as follows:

<table>
<thead>
<tr>
<th>Deanery 1</th>
<th>Deanery 2</th>
<th>Deanery 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Thomas Apostle</td>
<td>St. Gabriel</td>
<td>St. Vincent de Paul</td>
</tr>
<tr>
<td>St. Monica</td>
<td>St. Brendan</td>
<td>St. Mary’s Cathedral</td>
</tr>
<tr>
<td>Star of the Sea</td>
<td>St. Cecilia</td>
<td>Sacred Heart</td>
</tr>
<tr>
<td>Holy Name</td>
<td>St. Stephen</td>
<td>St. Benedict</td>
</tr>
<tr>
<td>St. Anne</td>
<td>St. Philip</td>
<td>St. Dominic</td>
</tr>
<tr>
<td>St. John of God</td>
<td>Most Holy Redeemer</td>
<td>St. Ignatius</td>
</tr>
<tr>
<td>Our Lady of Fatima</td>
<td></td>
<td>St. Agnes</td>
</tr>
</tbody>
</table>
**Deanery 4**  
Sts. Peter and Paul  
Old St. Mary  
Notre Dame des Victoires  
St. Boniface  
St. Patrick  
St. Teresa

**Deanery 5**  
Mission Dolores  
St. Charles  
St. James  
St. Peter  
St. Anthony  
St. Paul

**Deanery 6**  
Our Lady of Lourdes  
St. Paul of the Shipwreck  
St. Kevin  
St. Elizabeth  
Visitacion

**Deanery 7**  
Corpus Christi  
Epiphany  
St. Finn Barr  
St. Michael  
St. Emydius  
St. John the Evangelist

The Pastoral Planning Commission also concurs with the suggestion advanced by several parishes that deanery councils should be established during the coming year to insure that the deanery becomes an ongoing vehicle for meaningful collaboration. The structure of the deanery council should be left to each deanery, but it should include both priestly, religious, and lay leadership, be representative of the deanery, and small enough to provide effective deliberations and communication. New deaneries should be established in San Francisco by January 31, 1994.

Finally, this parish plan for the City of San Francisco ends with a note of bright hope for the future. For we must prepare for the next new territory in our city, the Mission Bay development. The Pastoral Commission recommends that part of the territory of Saint Patrick and Saint Joseph parishes be annexed to the present parish of Saint Teresa, in anticipation of the day when Mission Bay will represent a vital new part of our Archdiocese. When that time comes, the parish plant of the enlarged Saint Teresa parish will be moved closer to Mission Bay. The future of our local church is bright and filled with promise. With eagerness and with hope in our God, we confidently move toward that future in unity and in love.