



**Synod 2007**  
**Pastoral Plan**  
**Archdiocese of Cape Town**



## PRAYER FOR THE PASTORAL PLAN

Father, continue to pour out your Spirit upon our Archdiocese.

Grant us: a new vision of your glory,  
a new experience of your power,  
a new faithfulness to your Word  
a new consecration to your service.

So that your love may grow among us

And your kingdom come.

Bless our commitment:

to realising our Pastoral Plan  
to deepening our Communion  
to fruitful Mission.

Through Christ our Lord. Amen.

Our Lady of the Flight into Egypt, pray for us.



## TABLE OF CONTENTS

1. Archbishop's Letter
2. Homily of the Archbishop for the presentation of the document on the 2nd December 2007
3. Introduction to the Synod Booklet
4. Vision Statement
5.
  - i. Leadership Commission
  - ii. Church in the World Commission
  - iii. Family Life Commission
  - iv. Youth Commission
  - v. Commission for Mission
  - vi. Forming Faith Communities Commission
6. Implementation of the Plan



# ARCHBISHOP'S LETTER

*First Sunday of Advent 2007*

Dear brothers and sisters in the Lord,

The Synod itself was a truly powerful experience of God's grace at work in and through all the delegates. I will long treasure the experience and be greatly encouraged for the future of the Archdiocese of Cape Town.

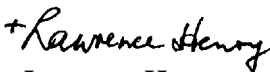
I believe that we have a significant plan for the future of this local church. Together we have seen how we could be a very different Church, able to address the challenges of these times so as to build for the future. No longer are we looking backwards for inspiration, but have found a significant way forward, building on what has been done by generations of Catholics in Cape Town. Now is the time for us to courageously implement this pastoral plan.

If we are to succeed in this most important undertaking, we will need to dedicate ourselves to the implementation of this vision and plan. A plan without action comes to nothing. As part of this plan there is a complex procedure in place to ensure that it will be realised. I expect every member of the Church of Cape Town, parish and organisation, to accept this plan and become involved in its implementation and realisation. May we have the courage to allow the Holy Spirit to inspire us in a powerful way. Through prayer and dedicated work may we realise our commitment to deeper communion and fruitful mission.

I hereby decree the promulgation of the document *Communio et Missio*, A Pastoral Plan for the Archdiocese of Cape Town.

Our Lady of the Flight into Egypt, pray for us.

Yours sincerely in the Lord.



+ Lawrence Henry  
Archbishop of Cape Town



# ARCHBISHOP'S HOMILY FOR THE PRESENTATION OF THE FINAL DOCUMENT ON 2 DECEMBER 2007

As we enter the Season of Advent, we are called to wake up, to arm ourselves and to appear in the light for our salvation is nearer than it was when we first believed. Now is the time of salvation. Now is the time to draw closer to Christ as we await his return in glory.

Now is the time of grace for us as the local church of Cape Town – a time to realise more completely our Communion and Mission. God is doing something new in all of us so as to realise His Plan for us.

The Synod was a wonderful experience for me and all who attended. I believe that we really were Church in a new way, every person contributing their vision for the Church, their sense of Church, their gifts and their talents. Through the rich diversity of persons and experiences of the Church, we were enriched and brought forth something amazing. There was a tangible love expressed for the Church and a deep sense of unity prevailed. In time I hope and pray that many others will come to this experience of how we are called to be Church – each and every person taking responsibility for being Church and ministering as Church into our world. The Church has a huge responsibility towards the human family – she must indeed be the sacrament of Jesus Christ to all.

Through the work of the Synod and what has happened since the Synod, we have arrived at a Pastoral Plan which points us in the direction that we need to proceed in order to live more intensely what we are called to be as a local church. We need to be Church in a new way where the family of the Church is truly being family where every member is acknowledged, valued and loved and where all are evangelised and are evangelising through their dedicated service of one another and together as servants of the human family.

No longer can we look upon our membership of the Church with indifference and apathy, getting away with doing the very least that is expected of us. No longer can we sit back and let a handful of people do all the work. Rather we have all to wake up, to arm ourselves and to appear in the light – together as priests, deacons, consecrated persons and laity we must be Church alive in the Spirit and living the heart and mind of Jesus for us and for everyone. In this way we will be enabled to meet the challenges of our times and to build for the future.

I now present to the people of the Archdiocese of Cape Town the Pastoral Plan, *Communio et Missio*, with the prayer that all the people of the Archdiocese will strive courageously to live this Plan and realise its fruits in a powerful way.

Our Lady of the Flight into Egypt, pray for us.



# INTRODUCTION TO THE SYNOD BOOKLET

On the 1st November 2005 Archbishop Lawrence Henry formally convoked the first Diocesan Synod of the Archdiocese of Cape Town. Thus began a process of consultation, listening and prayer throughout the Archdiocese. This was directed by the Synod Preparatory Committee supported by numerous dedicated and generous people of the Archdiocese.

The process began with a very basic conversation about what was and what was not working in this local church, and what was needed to address these matters. The responses gave rise to the Emerging Themes Document. In many ways this was the opportunity for the people of the Archdiocese to dream so as to ensure a living Church for the future. The following eight major themes emerged:

*Youth*

*Evangelisation*

*Catechetics*

*Ongoing Formation of Adults*

*Being Church and Relationship*

*Organisation/ Leadership / Communication*

*Mission and Ministry of the Church*

*Family and Social Issues*

On the basis of this document, communities and individuals were asked to reflect on these themes and to further comment on them. In this second round of consultation there was a growing sense of energy and enthusiasm from many diverse groupings in the Archdiocese. Many written responses were received. These were carefully processed to produce the Reflection Paper, *Communio et Missio*.

The document consisted of three chapters: Called to Communion, Living in Communion and Strengthening Communion. There were five areas that were presented: Mission (Mission, Ministry, Evangelisation and Spiritual Movements), Youth and Family Life (Youth and Family), Forming Faith Communities (Catechesis, Adult Formation and Liturgy), Church and World (Social and Welfare issues, Justice and Peace and Ecology), Leadership (Co-responsible Leadership and Communication). This was reflected back to the people of the Archdiocese through Deanery gatherings as well as through the parishes.

The work of the Synod needs to be seen against the background of the reality of



the Archdiocese in 2007. This includes a range of issues. There are seventy four parishes in the Archdiocese. Considering the average age of the priests, there is every danger of not being able to guarantee that every parish will have a priest. Already there is one parish without a priest and a second parish being run part time by a priest. Three priests in parishes are well over the retirement age of 75. Many priests wear several hats, which means that they are not totally at the service of the parish.

The whole situation of collaborative ministry and leadership becomes a priority. If the laity want a church, then they must become more involved by being Church. This immediately raises the issue of evangelisation – people in parishes being evangelised to the point of taking responsibility for themselves and the life of the parish. Some parishes remain isolated from the greater reality of the Archdiocese (the local church). Their focus is very much on themselves and not on the greater needs of the Church. They have little awareness of the local church and often little or no concern with what happens in the broader Archdiocese. Parishes continue to run largely on the old apartheid demographics. Very little has been achieved in breaking down the racial divide among the people of the Archdiocese. This further isolates people from owning the local church to which they belong. At times this has caused racial tensions. Further issues being faced by the Archdiocese are crime and violence, violence against and trafficking in women and children, unemployment, alcohol and drug abuse, gangsterism, HIV Aids and the great separation of “haves” and “have nots”.

These are very real challenges facing the Archdiocese, but essentially it comes down to how we are Church. A radically new model of Church has to be developed.

The Reflection Paper, *Communio et Missio*, was the basis on which the Synod worked. The Synod was held from the 23rd to the 26th September 2007 at Springfield Convent Junior School, 188 people attended the Synod, made up of the Archbishop, 42 priests, 9 deacons, 19 consecrated persons and 117 lay people. On the basis of a prior personal selection, the delegates were divided into six Commissions and each of these were further divided into two groups. The Commissions based their reflections on the working paper and the overall presentation of *Communio et Missio*, Evangelisation Today. Continuous referral was made to the Reflection Paper.

As each Commission worked on outcomes and deliverables, these were presented back to the Plenary Sessions for their information and comment. The final drafts were presented and the opportunity was given for people to indicate their support as well as to add further comments. These drafts are the basis for the production of the final Plan from the Synod.



The Synod was an amazing experience for all the delegates. From the Opening Liturgy to the concluding Mass, there was a wonderful sense of being Church – truly an experience of communion and mission. As the work of the Synod unfolded, it became increasingly clear that the Spirit was at work, doing something new with everyone. There was an amazing sense of energy and creativity. In many ways the final documents did not fully capture all that took place, but the delegates all left with that profound sense of empowerment for the realisation of this Plan for the future of the local church of Cape Town.

Evangelisation stands as the most critical issue facing the local church. Everything that flows from the Synod depends on this. The Church exists to evangelise, but it can only do this if she is herself evangelised. Every planned action will require that it stems from and is driven from a people evangelised. Indeed the many issues raised will only be embraced and taken to heart by such a people. Evangelisation is a fundamental conversion to a faith relationship with the Person of Jesus and to relationships with others, irrespective of who they are. Once such transformation occurs, in individuals and communities, there will be a commitment to being Church and to her mission for all peoples. Without this commitment, ideas and plans remain simply those.

Evangelisation is directed towards restoring all things in Christ. In terms of this, reconciliation with God and with others is a critical issue. The Church is called to unity, to be one with God and with one another in the hope that all might experience and live this unity. There is a great deal that needs to be done in terms of evangelisation for reconciliation and the realisation of the unity of love.

This is very much a work in progress since what the Synod has produced needs to be realised through the implementation of all that has been put forward. At the end of this booklet, there is a Plan for the implementation of the Synod. During the consultation many issues were raised. Not all of these were dealt with by the Synod. That does not mean that these will not be looked at as the Plan unfolds. They have been recorded and there will be an ongoing reflection and discussion on these and all the issues of the Synod during the coming years.

The different chapters are not presented in any order of priority. They are of equal importance and need to be considered as a whole. They stand together. At times there is a degree of overlap which simply adds to the richness of this document.



## VISION STATEMENT

In order that we may continue to live and preach the Gospel effectively, we, the people of the Archdiocese, in solidarity with our sisters and brothers in South Africa, acknowledging our divided and painful history, pledge ourselves in Christ to be the Good News of the kingdom in person, word and action.

In order for this to come about, we undertake to be a people who are:

**Caring and Celebrating**  
**Accepting and Inclusive**  
**Participating and Prayerful**  
**Evangelising and Empowering**  
**Teaching and Transforming**  
**Outreaching and Listening**  
**Watchful and Wakeful**  
**NOW**

We commit ourselves to this vision, dedicating to it our energies, talents, expertise, time and financial support to assist the process of transformation.

We pray that God who began this good work in us will guide us to bring it to fulfilment.



## i.

# LEADERSHIP COMMISSION

## VISION

Through Baptism, we are all incorporated into Christ and into communion with one another. We are to reveal and to realise His Kingdom and promote its values. As servants, all leaders therefore must be encouraged to have the heart and mind of Christ. Christ, the Good Shepherd, is our leader. In the spirit of discipleship, all leadership within the church, as communion, has its roots and fulfilment in Him.

## DIRECTION

### LEADERSHIP

We would like to see a leadership, which by thinking and listening with sensitivity to the diversity of language and culture, develops a shared vision in a participative style, which should be the norm on all levels of the Church structure, e.g. parish, deanery, archdiocese.

This could be achieved by creating collaborative gatherings with a participative vision at all levels, which include language groups, cultures and gender, e.g. Deanery Councils, Deanery Pastoral Forums, parish Annual General Meetings, parish visitations by the Archbishop, think tank project groups.

Leadership training needs to be provided for priests, deacons, seminarians and parish leadership, and this need requires the appointment of a training facilitator. The aim of this training is to bring about a deeper understanding of collaborative leadership and to provide training skills for specialized functions.

A Vicar for Clergy should be appointed to provide for the pastoral care of the clergy and for their ongoing formation.

### ORGANISATION

The present archdiocesan, deanery and parish structures need to be effectively used to enable greater consultation, lay involvement and sharing of resources.

In order for this to be achieved, there needs to be a process of education



on diocesan structures, their role and responsibilities. These also need to be evaluated so that they are relevant and life giving. Members of the entire people of God, where appropriate, should be included in diocesan structures.

We need to have clearly defined roles and responsibilities for all those in leadership and ministry positions, ensuring there are regular processes of accountability and evaluation with appropriate levels of transparency in place.

To do this, generic and individual job descriptions need to be developed and the performance of people in these positions needs to be evaluated.

## **COMMUNICATION**

We need to develop more effective channels of external and internal communication, which are transparent and modern. Strategies must be put in place that will allow for proactive, external communication (e.g. with the media) and internal communication between the archdiocese, deaneries and parishes, and within parishes.

For the external communication, a full time communications facilitator needs to be appointed. This person would be supported by a Communication Consultation Committee.



## ii.

# CHURCH IN THE WORLD COMMISSION

## VISION

We, the Church in Cape Town at all levels commit ourselves to developing a public profile reflecting the mind of Christ and the teachings of the Church that will enable us to give leadership in those areas that are discerned as the major signs of the times, so as to become leaven for change and a greater force for good; thus the Church can be a community serving God and humanity.

“The joys and the hopes, the griefs and the anxieties of the men [people] of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men [people]. United in Christ, they are led by the Holy Spirit in their journey to the kingdom of their Father and they have welcomed the news of salvation which is meant for every man [person]. That is why this community realizes that it is truly and intimately linked with mankind and its history.” (*Gaudium et Spes 1*).

## DIRECTION

We recognise that the context in which we, the Church of Cape Town, relate to the world is one marked by secularism, materialism, consumerism, fragmentation and multi-culturalism. This calls for creativity and commitment. The words of John Paul II in *Ecclesia in Africa*, ring true:

“Inculturation of the faith in every area of Christian and human life is an arduous task which can only be carried out with the help of the Spirit of the Lord who leads the Church to the whole truth.” (*Ecclesia in Africa, 78*).

## RECONCILIATION

Christ calls us to be a ‘reconciling people’ with a heart-felt desire for peace with God, with ourselves and with all God’s children, recognizing the image of God in one another. Our sins have scarred our lives and relationships, and God demands us to be reconciled. ‘Blessed are the peacemakers: they shall be called sons of God.’ (Mt 5:9).



As policy there should be visible diversity in all parish leadership structures and ministries.

On deanery level, a ministry of reconciliation needs to be established. It would co-ordinate Parish and Deanery 'Annual Days of Reconciliation', on a chosen day, e.g. the Feast of Christ the King, involving Liturgy followed by a social event, aimed at building bridges between different racial and cultural groups. It would also encourage collaboration between parishes representing people of different racial and cultural groups for common Parish activities, such as days of reflection for Ministers of Holy Communion, Ministers of the Word, etc.

## **INCULTURATION**

Inculturation and contextualization of the Gospel is a non-negotiable direction in which the Church is moving

This is a task for everybody from the individual in the parish to the wider community in the Archdiocese. This will entail a study of the context and cultural realities of the Church in Cape Town, the results of which will necessarily impact on decisions, parish boundaries, language policy, parish staffing and the training of leaders in and for ministry.

## **ECOLOGICAL AWARENESS**

We are all called to be stewards of creation and to use the resources of the world in a just manner, ensuring a healthy world for future generations.

The Archdiocese needs to develop an environmental policy and to establish the mechanisms to implement it. Internally there needs to be a more efficient use of resources, e.g. energy, water. Recycling needs to be encouraged as well as the use of energy saving devices. Each individual member of the Church needs to be made aware of the importance of sensitivity to the environment, thus creating a community that is aware and critical of current environmental issues. Externally the church needs to lobby for changes in provincial and national energy policies, and their implementation. Not only should she be critical but she should also support all government environmental policies, which are in conformity with the teaching of the Church.

This Commission also proposed a sub-committee to the Synod Board to look at an environmental and energy policy and issues for the Archdiocese.

## **WELCOMING DISPLACED PEOPLE**

Refugees and migrants form a significant part of the Catholic community in Cape Town.



Ministry to them needs to be co-ordinated and have the aim of integrating all believers into one Church. All people should feel at home in the Church of Cape Town.

## **BROAD-BASED EDUCATION**

Recognising many wonderful educational opportunities offered by the Church at present, these need to be made available to more people in order that we have an alive and engaged community.

On the different levels of the Archdiocese, well planned short courses, dealing with a range of subjects, religious and secular, need to be offered to assist the members of the Church to grow in their faith and moral lives.

To do this effectively, resources need to be gathered and people identified who can facilitate these courses and make people more aware of the issues surrounding HIV/AIDS, the trafficking of women and children, homelessness, drugs and crime, unemployment, poverty, corruption, etc.

Broader knowledge surrounding these issues would enable people to become engaged in advocacy at a local level, to effect change. They would be assisted by Justice and Peace groups, the archdiocesan website, study groups, catechetical input, etc.



### iii.

## FAMILY LIFE COMMISSION

### VISION

Families need special attention from the Church. There are many challenges facing family life today: the breakdown of moral values, the abuse of women and children, materialism, consumerism, the influence of the media especially TV, cell phones and computers, etc.

Socio-economic problems such as poverty, unemployment, insufficient housing, violence and substance abuse lead to the breakdown in marriage and family life.

However, the Church continues to uphold the centrality of family life in her task of evangelization.

‘The Church thus finds in the family, born from the sacrament, the cradle and the setting in which she can enter the human generations, and where these in their turn can enter the Church’. (John Paul II, *Familiaris Consortio* 15).

Pope Benedict, in his recent Encyclical *God is Love*, emphasized that the Church is God’s family in the world (25).

We believe that the renewal of family life is integral to the Church’s mission.

### DIRECTION

#### THE PROMOTION OF THE SANCTITY OF MARRIAGE

Marriage is the foundation of family life and its sanctity and sacramentality need to be nurtured and promoted.

Prior to any couple being permitted to marry in the Catholic Church, the pastoral minister (priest or deacon) is to ensure that the couple receives a thorough preparation and has a good understanding as to what Christian marriage entails. He is to ensure that the couple understands that marriage is a sacrament in which Christ occupies a very central role; that marriage itself as a covenant relationship is based upon Christ’s own self-sacrificing love on the cross; that the covenant itself is lived out as a community of life and love in which the couple share every aspect of



life - the physical, emotional and spiritual. It must also be stressed that marriage is an indissoluble union, between a man and a woman, ordered to the procreation and education of children and includes the obligation of fidelity.

In order to achieve this, preparation is vital. This preparation could be remote (home life, homilies, suited to children, youth and adults, catechetics) proximate (marriage preparation program) or immediate (wedding liturgy). A six month notice of the intention to marry would allow the pastoral minister to engage the couple on issues surrounding married life, building a relationship with God and the spirituality of marriage.

## **ARCHDIOCESAN SUPPORT FOR FAMILY LIFE**

Greater support for family life in all its forms needs to be developed at archdiocesan, deanery and parish levels. This support needs to be carefully identified, clarified, advertised and reviewed. Information needs to be effectively disseminated to the local parishes and parishioners.

There needs to be the formation of an information and Catholic-based resource network, covering all media forms where assistance can be sourced, e.g. pamphlets, booklets, videos, Family Help-Line Directory etc. This information needs to be regularly updated and made available to the people of the Archdiocese.

## **CLERGY IN SUPPORT OF FAMILY LIFE MINISTRY**

The role of the clergy in supporting family life in the parish is pivotal.

The priest is a key member of the parish family and should be 'in touch' with the realities of the parish. As parishes we need to foster an inclusive and 'family friendly approach' to our worship as well as the broader aspects of parish life. The clergy needs to be afforded formation opportunities with regard to family life and marital counselling. Clergy provide an important link with family support services and are often the first 'port of call' in times of crisis. The clergy, along with the Parish Pastoral Council, need to establish structures which will offer support to families in the parish.

To equip the clergy in their role of supporting families, greater emphasis should be placed in training them for family life ministry and spiritual counselling, helping them to develop parishes and liturgies that are family friendly. They need also to be assisted in identifying and using parish-based skills. The ongoing support of families could be aided by awareness of professional assistance and up to date parish census information.

## **FAMILY LIFE FORMATION**

The Church needs to be more active in sustaining and supporting family life. Families



require support in the form of ‘life-long’ and ‘on-going’ learning. Formation should meet a variety of needs within the wide spectrum of family-life – engaged, married, inter-faith marriage, parents, divorced, single, re-married, widowed, vulnerable, and so forth. This formation needs to be accessible to all and perceived to be ‘family-friendly’.

As has been said earlier, pre-marriage formation is very important, but this needs to be backed up with ongoing formation during marriage. Training should be made available to couples around parenting skills training for the various stages of childhood development, relationship-building, communication skills, conflict resolution, problem-solving skills, financial planning, budgeting skills, family planning awareness with emphasis on natural methods, offer training in family counselling.

## **FAMILY AS DOMESTIC CHURCH**

The family needs to be nurtured as the domestic church – as the place in which children are first going to experience the love of God and each other. Parents need to be empowered and equipped to impart the faith in a life-giving way to their children. Our faith needs to be part of the family’s lived experience. The catechetical programs, liturgical and social life of the parish needs to actively encourage the involvement of families and need to take cognisance of the family’s faith situation, e.g. inter-faith, mixed religion.

In order to realize the family as the domestic church we propose: family based liturgies, family based Catechesis, marriage Sunday, sacramental education to engage parents as well, home-based liturgy, prayerful family reflections.

## **PARISH-BASED FAMILY SUPPORT GROUPS**

We need to build parish communities where parishioners truly experience a sense of ‘family’ and support from each other.

Membership of a parish community needs to entail more than ‘Sunday attendance’. We need to become ‘welcoming’ communities where people are known, valued and supported. This support should be of a spiritual, social, emotional and practical nature.

In order to build the family as a domestic church, the establishment of family cell groups, where a support structure can be formed in the community, would help families live their faith in the wider community. They would also provide for family support in times of difficulty such as bereavement, illness, unemployment, abuse, etc. They would also provide support in times of joy and celebration.



## iv.

# YOUTH COMMISSION

## VISION

John 10:10 – That all ‘may have life and have it to the full.’

Young people, proud of their Catholic heritage, growing and developing in their human and spiritual lives, seeking to be united in healing friendships that embrace diversity across suburbs, townships, informal settlements and rural areas. As an evangelised community trained to lead and evangelise fellow young people to be of service to God and to others, realising their value as equal participants in the life of the Church community.

## DIRECTION

### POLICY

Develop and adopt a youth policy in consultation with the youth. This policy may require a radical change to the existing administrative structure of the diocese.

The policy should include a definition of the concept of “youth” and the age of “youth”, as well as the obligatory minimum structure in Youth Ministry at the three levels of parish, deanery and Archdiocese.

An Archdiocesan Youth Department, with a suitable budget, should be established. It should integrate the following: youth leaders, salaried youth practitioners, chaplaincy team, skilled adult supporters, youth ministry volunteers. A Youth Vicar, exclusively dedicated to youth, needs to be appointed. Part of the Vicar’s responsibility is to ensure that there is sufficient dialogue and collaboration between the proposed Archdiocesan Youth Department, Archdiocesan Catechetical Department and the Catholic Schools Co-ordinating Council. Where possible, church youth programmes could be alignment with those of the education department.

### EVANGELISATION

A Youth Evangelisation Programme could be developed in consultation with the Pastoral Development Team (PDT). The ultimate goal is to have the youth



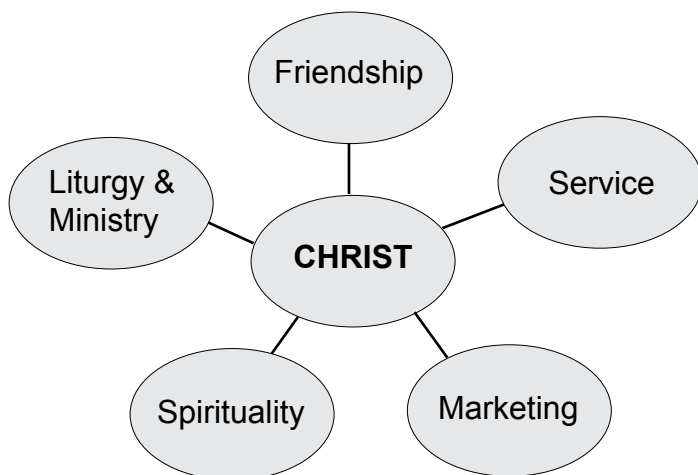
evangelising the youth.

The following need to be taken into account: the diverse realities of the Archdiocese, the language of the programme and ongoing evangelisation training.

Existing Tools which could be used in support of this Evangelisation Programme: Youth Alpha Programme, Youth Café Programme, Youth Bible Training. The Catholic media, which could be asked to help in communicating the youth message, would be the Archdiocesan News, Archdiocesan web page, Southern Cross (youth page) and Radio Veritas.

## **DEVELOPING A SENSE OF BELONGING AND VALUE**

The Archdiocesan Youth policy and youth programme could be based on the following five pillars centred on Christ.



The programme should be flexible so that it can be adapted to fit the specific needs of a particular group or church community.

### **Service**

Outreach opportunities can be provided for the youth so that they can ‘give back’ to their communities. Religious orders, social development organisations and Church institutions could be used to help this.

### **Friendship**

A sense of communion and fellowship needs to be developed amongst the youth by providing opportunities for youth from different parishes and church communities to meet and interact with each other. Activities may include: sporting events, music and



worship sessions, Archdiocesan choir, youth camps and retreats and other fun activities. The initiatives should be geared to appeal to various age groups within the Church.

### **Liturgy & Ministries**

Parish communities need to work hard to provide more opportunities for the youth to be involved in the liturgy, e.g. youth Masses, youth readers, youth ushers, youth master of ceremonies and youth music ministry. A mentorship programme, whereby youth are, for example, allowed to accompany Ministers of Holy Communion in order to see what they do, should be encouraged.

### **Spirituality**

Within the Archdiocese communities should be encouraged to be youth friendly so that young people, proud of their Catholic heritage, growing, reflecting and developing in the spiritual life with a deepened faith are able to face the challenges of the times. In this way, the Gospel meets life and young people will have a lived experience of Christian spirituality.

To deepen the spiritual experience prayer groups, healing services, and existing programmes could be used, e.g., positive parenting programmes for young parents, Education for Life programme, YES (Youth Encounter Spirit), Couples for Christ (Youth, Singles, Couples, Kids), Youth Unlimited, CHIRO youth, St Kizito's, Schoenstatt Youth Movement, Abstinence Programme ABCD (Abstain, Be faithful, Change your lifestyle, or else you're in Danger), other existing youth programmes, Catechetical programmes, and vocations awareness programmes.

“Youth-friendly” fora, including debate fora, could be used to inform the youth about social issues – HIV/AIDS, poverty alleviation, teen pregnancy, sexuality (including sexual orientation) and contraception, drug and sexual abuse, etc.

### **Communication and marketing**

For effective communication it would be useful for the youth group co-ordinator and youth representative to go to a monthly youth forum meeting at deanery level. Annually there should be a youth AGM which should include the youth vicar, co-ordinators, youth representatives and any other interested people or parties. The possibility of holding a youth synod needs to be seriously investigated. This investigation could also include a survey of the youth in the Archdiocese.

At parish level a youth brand, which the youth can identify with and own, can be developed. This could also help with communication with youth-specific information and feedback in the community.



## V.

# COMMISSION FOR MISSION

## VISION

The Second Vatican Council described the Church as a communion, a people called together by God through baptism to share their lives, their faith, hope and love. The mission of the Church is the very living of this communion in the world.

Mission emerges from the very heart of God. Jesus sends us to proclaim the Gospel and to build communion among all the people of the Archdiocese of Cape Town.

“...The Church is missionary by nature with the ultimate purpose of mission being to make people share in the communion between the Father and the Son in their Spirit of love. It begins with the proclamation of the Gospel, continues with the establishment of Christian communities, and leads to the foundation of local churches.” (*Ad Gentes 2*)

We are called to share our lives of faith, hope and love in a diverse community promoting unity, peace, reconciliation, transformation and healing.

We need also to commit ourselves to building harmonious relationships with other Christian denominations, religious traditions inclusive of gender, culture and language.

## DIRECTION

### EVANGELISATION

People must belong to the Church out of an inner conviction. In order for there to be spiritual renewal and revival, the members of the community need to have a deep personal commitment, an experience of conversion and a sense of vocation. This will help Catholics to know how to witness, live and testify to their faith in a life-giving way. The RCIA should be implemented in each and every parish.

A formation programme to promote renewal and revival and to deepen a personal relationship with God may be embarked on in conjunction with the School of Evangelisation, youth ministry, Deacons' Council and other training programmes. These formation programmes should be offered in



the major languages of the Archdiocese. In fact, an Archdiocesan language policy to include Xhosa, Sotho and Afrikaans so that all mission activities, liturgical or otherwise, reflect the language diversity of the region and show the Church's drive for inculturation in the local context.

## **MISSION**

The mission of all the baptised and confirmed is to know Christ and to pass this experience on. Each community should come before the Lord humbly with inner conviction and go out to the world. A parish mission is often a useful tool for enthusing people with a sense of mission.

Faith formation programmes need to include training in apologetics, Catholic Social Teaching, ecumenism, ecological awareness, etc., in order that members of the Church may engage the world with full knowledge of a Catholic worldview. In order to raise awareness in parish communities, special days and events could be organised around particular topics.

The Archdiocese needs to develop policies around ecumenical outreach and ecological issues as these are important concerns of our times.

## **MINISTRIES**

An important element of mission is ministry to others, both in and outside of the Church. There are many ministries in the Church in which people can be involved.

Formation for ministry needs to be expanded to include all areas and language groups in the Archdiocese. Training needs to be provided at all levels for collaborative and participative ministry.

The ministries training programme could develop guidelines for the assessment of those in ministry which would help highlight areas for ongoing formation by ministry steering committees.

The Archdiocese is fortunate to have vibrant ministries in many parishes. There are a few gap areas such as in the area of music ministry, home visiting, liturgy and evangelisation. Attention needs to be given to training in these areas.

The spiritual movements as well as the sodalities are an important aspect of ministry in the Church and these need to be encouraged and developed as they help people to deepen their faith and come to renewal and revival.



## FORMING FAITH COMMUNITIES COMMISSION

### VISION

Through baptism we become a communion of brothers and sisters in Christ. Our mission is to strengthen and deepen the communion we share through the establishment of dynamic communities of faith.

### DIRECTION

The strengthening and deepening of our communion needs to take place through catechesis, family prayer, the development of a deeper spirituality and an appreciation of the liturgy.

#### **Catechesis**

The model of RCIA should become the norm for catechesis in the Archdiocese. In many cases, it will need to be adapted to meet local circumstances. Practical support and materials should be offered for the development of RCIA.

As the first formators, parents should be empowered to involve themselves in the catechetical process of their children

Catechists are an essential part of the formation of our young people in the faith and their role needs to be recognised and valued in the community. In order for this ministry to be really effective, guidelines for the recruitment and choosing of catechists need to be established by the Archdiocese. They need to be properly trained, supported and evaluated. To assist them in their work, we should develop resource materials for all faith levels, based on the lectionary, in all relevant languages. These materials should be made available and affordable for all communities.

To underpin the work of catechesis, religious and social activities could be organised at parish, deanery, and Archdiocesan level in order to make the catechesis celebratory and experiential for the faith community. In the catechetical life of the Archdiocese it is important to establish closer co-operation between the schools and the catechetical structures in the parish. It would also be useful to have discussion around determining the readiness of the person for the celebration of the sacraments, especially confirmation.



## **Renewal of Family Prayer**

The timeless wisdom of ‘the family that prays together stays together’, remains true. Family prayer is an important aspect of Church life and needs to be supported in every way possible.

The existing Rosary and Bible Study groups must be strengthened and supported as they provide a base from which to introduce others to family prayer. Parish family prayer teams need to co-ordinate resources for family prayer, basing them on traditional Lenten and Advent home traditions, devotion to the Sacred Heart, Our Lady, the enthronement of the Bible, home shrines and the use of Holy Water for blessings. Suitable resources need to be found or produced. This initiative needs to be supported by the clergy in sermons, liturgy and talks.

## **Deeper spirituality**

A deep spirituality and relationship with Christ marks the life of every authentic Christian. At all levels of the Church people need to be helped to develop their spiritual lives.

This can be done in a variety of ways; through Catholic Bible programmes, faith sharing, exposition, adoration, a Catholic resource centre, processions, pilgrimages, missions, days of prayer and retreats offered for groups and individuals on deanery and Archdiocesan levels.

## **Liturgy**

For the majority of Catholics their connection to the Church is through the Sunday liturgy and so it is important that liturgies are celebrated with due reverence, encouraging the full participation of all those present.

An essential element to the renewal of liturgy in this Archdiocese, would be the establishment of an Archdiocesan Liturgy Commission which would help with liturgy training in the Archdiocese, the establishment of parish liturgical committees, development of music ministries, inculturation, liturgical dance, the creation of the liturgical environment, the training of priests and laity in aspects of the liturgical and para-liturgical traditions of the Church. The aim of all of this would be to deepen people’s experience of the Church’s worship.

In all liturgical celebrations, full participation of all must be encouraged, each playing their proper role. Parish liturgies could also focus on special themes or celebrations which are relevant to local needs.



## IMPLEMENTATION PLAN

1. Once approval has been given by the Archbishop for this Pastoral Plan, full financial provision needs to be made for effective implementation.
2. There is to be a Pastoral Plan Implementation Board established in the Archdiocese, appointed by the Archbishop and to include lay, religious and clerical members.
3. The initial task of this Board is to draw up the implementation programme for the Pastoral Plan. This programme must show:
  - specific focus areas
  - who is responsible
  - detailed time lines.
4. In order to implement this programme, the Board will draw on the following expertise:
  - Pastoral Development Team
  - Additional assistants as needed.
5. Once this programme is in place, this Board needs to have the authority to ensure that it is carried out, either by themselves or by delegated persons and groups.
6. This Board is also responsible for the communication, monitoring and evaluation of this programme.
7. This Board is accountable to the Archbishop and the Vicar-General, and reports back to the APC and the Deaneries.
8. The role of the Deans and the Deaneries needs to be increased by the establishing of Deanery Pastoral Councils with lay representatives from all parishes for the implementation of this Pastoral Plan and any other relevant business.
9. Guidance will be given by the co-ordinator on implementation of the Pastoral Plan at parish level. It is up to the Parish Pastoral Councils to ensure that this happens. Regular monitoring will be done by the co-ordinating desk.





