



Synod 2004

DIOCESE OF SACRAMENTO

OCTOBER II-13, 2004

ST. ISIDORE PARISH, YUBA CITY

A Letter from Bishop William K. Weigand

January 19, 2005



Dear Friends in Christ,

As we observe the Year of the Eucharist, the Diocese of Sacramento has good reason to praise and thank God. On October 11-13, 2004, representatives of the laity, religious and clergy joined with the bishops in solemn diocesan Synod to discern the path that the Lord is unfolding before us at the beginning of the third millenium of our life in Christ. This was the third Synod in the history of the Diocese, the last one convoked in 1929. The fruit of our prayer, discernment, and deliberations is contained in the final Synod document which I promulgated on the Feast of the Baptism of the Lord, January 9, 2005, at St. Isidore Parish, Yuba City.

For three days, more than 400 members of the Synod, placing themselves under the guidance of the Holy Spirit, came together with the bishops in Yuba City to dialogue about the many recommendations which surfaced during the extensive Synod planning process and to discern a consensus as to the most important pastoral initiatives for our Diocese.

While the Synod document is a culmination of the work of the Synod, it serves to inspire a vision for the future. The implementation of these pastoral initiatives sets the direction and focus for parish, deanery and diocesan planning and pastoral life for the immediate future. It requires the commitment of each and every one of us.

The Synod conclusions suggest ways to meet the needs of our multi-cultural Church and to accept the call to hand on the faith; key to this effort is the family, the "domestic church." The Synod also invites us to continue on a path of collaborative ministry and shared responsibility. Likewise, it calls us to serve the poor and disenfranchised and to advocate for social justice.

As we continue to "journey together in Christ," let us renew our commitment to be disciples of Christ, drawing life and strength from the Eucharist.

Sincerely in Christ,


WILLIAM K. WEIGAND
Bishop of Sacramento



Diocesan Synod Site & Acknowledgments

Bishop William K. Weigand convoked the Synod August 3, 2003 on the steps of the Cathedral of the Blessed Sacrament, opening the planning and preparation of this historic event while also formally closing the doors of the 117-year-old Cathedral for Restoration. Bishop Weigand, the Synod Members and all the faithful of the Diocese of Sacramento gratefully acknowledge the gracious hospitality of the St. Isidore parish community, Yuba City, the site of the Diocesan Synod.

The Cathedral will reopen with the Mass of Rededication on November 20, 2005, the Feast of Christ the King.

Student Synod Prayers

Over 500 students entered a writing contest and composed Synod prayers at the invitation of the Diocesan Pastoral Council. Throughout this booklet, we share the eight winning prayers of students conveying the faith journey in Christ.

Photo Credits

The photos used in this publication were taken by Cathy Joyce, *The Catholic Herald*, during the celebration of the Diocesan Synod, October 11-13, 2004, and the Promulgation of the Synod Initiatives, January 9, 2005.

Published by:
Office of the Bishop
Roman Catholic Diocese of Sacramento
2110 Broadway
Sacramento, CA 95818

Phone: (916) 733-0100
Fax: (916) 733-0195
www.synod2004.org



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*Signing of Decree of Promulgation
January 9, 2005*





SYNOD DECREE OF PROMULGATION

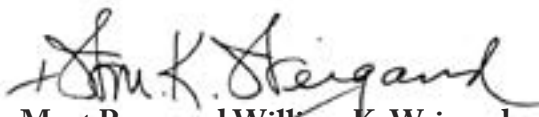
I, William K. Weigand, Bishop of Sacramento,
having heard the members of the Synod, and given due weight to their counsel,
hereby promulgate the documents of the **Third Diocesan Synod**,
vest with my episcopal authority all that is taught or obliged by them,
and order their publication for the benefit of all the faithful.

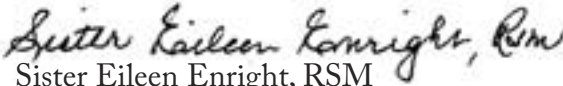
By this promulgation and publication of the documents,
I establish and define the direction of this local Church of Sacramento
for the immediate future.

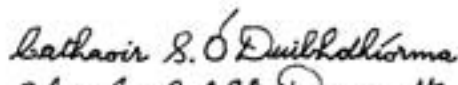
I invoke the presence and the power of the Holy Spirit,
and invite all clergy, religious and laity to promote enthusiastically
and act upon the renewed vision for our Local Church
outlined in the Synodal Documents.

I call on all the faithful to continue their journey together in Christ
by a faith-filled commitment to building up the Body of Christ
in the Diocese of Sacramento.

**Given this 9th day of January,
in the Year of the Eucharist, 2005.**


Most Reverend William K. Weigand
Bishop of Sacramento


Sister Eileen Enright, RSM
Director of Synod Preparation
and Coordination


Rev. Charles Sylvester McDermott
Chancellor

Synod Pastoral Initiatives

1 EVANGELIZATION *Faith Formation*

“To this end he has [also] called you through our gospel to possess the glory of our Lord Jesus Christ. Therefore, brothers and sisters, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.” (2 Thess 2:14–15)

“A means of evangelization that must not be neglected is that of catechetical instruction...It is necessary above all to prepare good instructors—parochial catechists, teachers, parents—who are desirous of perfecting themselves in this superior art, which is indispensable...” (Evangelii Nuntiandi, 44)

Synod Pastoral Initiative 1

Promote the mission and ongoing development of Catholic schools, “the most effective means available to the Church for education of children and young people” (*To Teach as Jesus Did*, #118) as they strive to fulfill their role of teaching the faith, building community, promoting Christian service and supporting parents as the “primary educators” of their children. Invite the faithful to support Catholic schools, recognizing that “They can contribute to making Catholic schools true communities of faith in which the formational efforts of Catholic families are complemented, reinforced and extended.” (*To Teach as Jesus Did*, NCCB, November 1972)

Educate the faithful in understanding that the entire mission of the Church is “concentrated and manifested in evangelization” and provide them with opportunities to deepen their relationship with Jesus Christ, embrace their call to holiness, form communities of faith and exercise their baptismal call to be priest, prophet, king and servant.

Provide models of evangelization and catechesis that are sensitive to age, gender, ethnicity and culturally specific issues to facilitate the appropriation and internalization of the foundations of our faith: worship, word, community and service.

Provide resources for programs of evangelization and catechesis that support and strengthen the Domestic Church to hand on the faith to the next generation, including such programs as family catechesis and whole community catechesis.

Provide resources for adult catechesis which mediate the founts of our Catholic faith—Scripture, Tradition, Magisterium—through the life situations of the faithful; also provide resources for small Christian communities as a means of supporting the faithful as they face the challenges of their Christian journey.

Develop and promote a Ministry of Hospitality to ensure that our parishes are true communities of faith that recognize the blessing of our rich diversity of backgrounds and experiences; welcome, honor and involve all in the life and work of the Church and reach out in welcome to the larger community.

Provide innovative means, methods and resources for faith formation, evangelization and spiritual sustenance including the use of well maintained diocesan and parish web sites, teleconferencing and other emerging technologies.

Objectives for Implementation *Parish/Parish Clusters/Deanery Level*

1. **Establish** a Faith Formation Advisory Committee that includes representatives from all levels of religious formation. Consider hiring a full-time Faith Formation Coordinator to assist and coordinate catechetical leaders within a cluster of parishes or deanery, whose role would be to assist those leaders in establishing and coordinating religious formation and education programs.
2. **Provide** opportunities for parent formation while their children attend religious education classes, thus supporting parents as the primary educators of their children in the faith and strengthening them in their role as leaders of the Domestic Church.
3. **Develop** and maintain parish/deanery web sites which highlight and provide information on opportunities for spiritual growth, evangelization and faith

“After months of planning and anticipation, the Synod exceeded my expectations. The coming together of so many diverse people that connected in a spirit of openness and collaboration was truly inspiring. I felt the solidarity of people who serve God and the Church...laity, religious, and clergy.” – Fr. Leon Juchniewicz, age 50

formation. Provide information on programs that are available on the Internet and how to access them.

4. **Provide** catechetical opportunities, including liturgical celebrations, small Christian Communities and service opportunities, recognizing multi-cultural, inter-generational and other special needs, by promoting parish, cluster and deanery collaboration.
5. **Utilize** the gathering of families for Sunday Eucharist to strengthen faith within the family, such as: homilies that connect scripture with family life (when texts and context make it possible), catechetical moments before and after the Mass, family catechetical programs after Sunday liturgy, and family social events combined with scripture sharing.
6. **Develop** a deep appreciation of Catholic school education and formation as a gift to the diocesan community as a whole and promote efforts to sustain the Catholic school system as a benefit to future generations.
7. **Select** and promote resources for ongoing adult education and faith formation based on the authentic

teaching of the Church, including the *U.S. Catholic Catechism for Adults*, approved by the U.S. Bishops in November 2004. These resources/programs will be available at least within every deanery.

8. **Reach** out to all those who are hurting or healing, helping them to overcome challenges and adversity, especially divorced Catholics who are disheartened. Offer them hope by providing educational information through brochures, the media and the Diocesan web site. Reduce processing time, and offer guidance and personal support by training parish laity and staff to enhance the Diocese’s limited resources for the annulment process.
9. **Invite** parents to attend programs such as “Nurturing and Being Nurtured”, “Couples for Christ” and other programs which assist parents and guardians in their role as the “foremost catechists” of their children.
10. **Promote** and provide resources and guidance in the development of small faith sharing groups, or similar structures, to build a sense of community and a spirit of inclusiveness.



2 VOCATIONS

“At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, “The harvest is abundant but the laborers are few, so ask the master of the harvest to send out laborers for his harvest.” (Mt 9:36–38)

“The duty of fostering vocations falls on the whole Christian community, and they should discharge it principally by living full Christian lives. The greatest contribution is made by families which are animated by a spirit of faith, charity and piety and which provide, as it were, a first seminary, and by parishes in whose abundant life the young people themselves take an active part.” (Optatam Totius, 2)

Synod Pastoral Initiative 2

Develop an integrated pastoral plan for the fostering of vocations to the priesthood and religious life including diocesan-wide opportunities such as:

- Retreats, seminars and prayer experiences tailored to the needs of various age groups, ethnic communities, and languages
- Parish wide education on the role of priests and religious within the church
- A reaffirmation of the local faith community’s responsibility to pray for vocations and to call forth and nurture vocations

Develop an aggressive and creative vocation ministry team on the Diocesan level, to promote vocations among youth and young adults. They will function in coordination with parish priests, who are to exercise their role as parish vocation directors and models of priestly life.

Encourage and support priests currently ministering in the diocese by providing opportunities for ongoing spiritual development, professional growth and education to assist them in their pastoral and administrative duties.

Identify dioceses in the United States with growing numbers of vocations, study their modes of vocational recruitment and replicate their best practices.

Objectives for Implementation

Parish/Parish Clusters/Deanery Level

1. **Strengthen** parish vocation committees, and activate parish vocation committees where they do not already exist. Committees are to be resourced by the diocesan Vocation Office, who will make readily available for interested persons at each parish materials on vocations (e.g. prayers on vocations and on discerning one’s vocation, brochures, videos, written and audio testimonials, contacts, etc.). Additionally, the parish vocation committees should launch prayer campaigns for vocations and foment discussion at all levels. They should watch for and encourage promising youth of the parish to consider a vocation.
2. **Encourage** the faithful to attend daily Mass by coordinating Mass schedules of parishes in a cluster, encouraging the faithful to include prayer for vocations as a personal intention at Mass. Using the cluster concept, coordinate a rotation of parishes to promote the Adoration of the Blessed Sacrament specifically for an increase in vocations. Encourage the vocation cross program in parishes.
3. **Provide** assistance to parents to encourage vocations within their own families.
4. **Support** and promote existing church groups and programs that already promote vocations, e.g., Serra Club, altar server ministry, youth groups, boys and girls club associations, retreat experiences of many types; and including programs of the diocesan Office of Vocations—Operation Andrew, Operation Miriam, Called by Name, Come and See, Busy Students Retreats.
5. **Provide** creative social, spiritual, and educational opportunities for priests and religious to share their personal vocation stories and experiences in ministry with parishioners and, especially, with youth.
6. **Identify** priests, religious and lay ministers who are willing and able to assist in educating, animating, mentoring and providing spiritual direction for individuals interested in seriously discerning their vocation to the priesthood or religious life within their deanery.

“The liturgies were splendid. To be surrounded by 400 singing fellow Catholics was a dream. We came away joyful and faith enriched.”
– Marion Slakey, age 74

3 COLLABORATIVE MINISTRY AND SHARED RESPONSIBILITY

“Finally, brothers and sisters, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you.” (2 Cor 13:11)

“In exercising the care of souls parish priests and their assistants should carry out their work of teaching, sanctifying and governing in such a way that the faithful and the parish communities may feel that they are truly members of both the diocese and of the universal Church. They should, therefore, collaborate both with other parish priests and with those priests who are exercising a pastoral function in the diocese (such as deans) or who are engaged in works of an extra-parochial nature, so that the pastoral work of the diocese may be rendered more effective by a spirit of unity. Furthermore, the care of souls should always be inspired by a missionary spirit, so that it extends with due prudence to all those who live in the parish. And if the parish priest cannot make contact with certain groups of people he should call to his aid others, including laymen, to assist him in matters relating to the apostolate.” (Christus Dominus, 30)

Synod Pastoral Initiative 3

Provide opportunities for ongoing consultation and collaboration between the Priests’ Council and the Diocesan Pastoral Council; and between parish pastoral councils on a deanery level.

Evaluate the current deanery structure or clusters within deaneries, in order to enable parishes to assist one another through collaborative sharing of ideas, resources, ministries and responsibility for the larger community. Provide a staff person to assist deans in calling two or three meetings a year, preparing an agenda and facilitating the meetings and sharing.

Provide the laity with opportunities for participation in various parish ministries, pastoral planning, shared responsibility and decision-making.

Promote successful stewardship models that will engage all members of the faith community in sharing their time, talents and resources as a mature response to their baptismal call.

Foster and support regional collaboration between parishes, other churches, faith-based or community-based organizations and public entities. Encourage a whole-hearted response to the Annual Catholic Appeal and other funding sources to meet the needs of the poor and vulnerable.

Provide inter-cultural formation opportunities and promote collaboration of ministries within parishes, parish clusters and deaneries.

Ensure that every parish has a pastoral council and a finance council.

Objectives for Implementation

Parish/Parish Clusters/Deanery Level

1. **Train** parish teams of priests, staff members and lay leaders in models of collaborative leadership, processes for strategic planning, meeting facilitation, policy implementation.
2. **Consider** conducting periodic parish “speak-up” sessions as a tool for pastoral planning.
3. **Establish** and maintain genuine collaborative leadership in each parish through active, ongoing pastoral councils and finance councils, including mechanisms to keep parishioners informed, ensuring good communication and trust within the parish community.
4. **Invite** pastors and pastoral council representatives to meet together, by cluster or deanery, for the purpose of reflecting on the spiritual and material benefits of collaboration among parishes; to identify common program/ministry areas in which they might work together; and to exchange ideas, experiences and “best practices.”
5. **Establish** a ministry of hospitality which includes training for lay ministers on cultural and other forms of diversity as well as an understanding of experiences that help people to feel welcome at church and connect them to parish life and parish ministries.



Journeying Together In Christ

Dear God,
Each day is a journey
When we must make a choice
And you help us reach our goals
By sending us your voice
Your presence is with us all
From morning through the night
And by having faith in you, O Lord,
We always know what's right
When unity is present
We can choose what's smart
Not only by our beliefs
But by intentions and our heart
There are many paths that we must face
Some rocky and some flat
And in turning towards the right direction
We don't know where it's at
But you, O Lord, can teach us
To accept the things we do
For not one of us is perfect
We're just listening to you.
Amen

Greer Shively, age 14, Sacramento

6. **Advertise** and promote existing programs for re-turning Catholics through parish bulletins, web sites, *The Catholic Herald*, and other available public media.
7. **Promote** the sharing of resources at the Deanery/Cluster level to include personnel and programs.

4 EUCHARIST AND SACRAMENTS

“While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’ Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.’”
(Mt 26: 26-28)

“From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of people in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.” (Sacrosanctum Concilium, 10)

Synod Pastoral Initiative 4

Provide and foster opportunities for sacramental catechesis at all levels of church life in order to deepen the awareness among the People of God that it is in and through the sacraments that they worship God, are sanctified, built up as the Body of Christ and sent forth to proclaim and live the Good News of salvation.

Formulate and implement a process of prayer and formation focused on the Eucharist, the “source and summit of the Christian Life” beginning with the Year of the Eucharist.

Provide leadership and ministry training, including segments of multi-cultural spirituality and prayer expressions, for those called to liturgical ministries, including the re-establishment of an annual Liturgical Formation Conference.

Renew the Eucharistic Community’s commitment to act for justice, walk in solidarity with the poor and hungry, advocate for public policies that protect the lives of

unborn children and the elderly, to work for peace and a non-violent society, and to pray that God will hasten the displacement of the culture of death by the culture of life and love that is His will for us.

Cultivate a lively awareness of Christ’s presence in the poor and marginalized, in the community of the baptized, and in the Eucharist which we hold in faith to be the real presence of the Lord.

Objectives for Implementation

Parish/Parish Clusters/Deanery Level

1. **Develop** models for age-appropriate sacramental catechesis on all seven Sacraments and provide training for those entrusted with the responsibility for sacramental formation, including the following:
 - Models for marriage preparation and support for newly married couples.
 - Models for the preparation of parents and god-parents prior to infant Baptism, as well as post-Baptism support for parents, First Communion, First Penance and Confirmation, forming parents in their role as the first educators of their children and as leaders of the Domestic Church.
2. **Provide** on-going “mystagogical catechesis” of the parish community by fostering awareness among the community of the presence of Christ in the Liturgy of the Word, the assembly, the presider and in the Eucharist. Foster internal participation in the liturgy and union of mind and heart with the action of Christ.
3. **Coordinate** weekday Mass schedule in clusters or deaneries to increase opportunities for attendance at daily Mass. Likewise, coordinate parish schedules in order to provide opportunities for more frequent celebration of the Sacraments of Reconciliation and Anointing of the Sick.
4. **Provide** a diversity of prayer experiences, including celebration of the Liturgy of the Hours, opportunities for celebrating cultural feast days appropriate to the parish community, recitation of the rosary, benediction, ecumenical prayer services in parishes or deaneries to foster Christian unity and understanding.
5. **Provide** training for parish liturgical ministers, including orientation to the Vatican II liturgical documents, the Rites and the General Instruction on the Roman Missal.

6. Recruit, support and train youth and young adults for liturgical ministry, including extraordinary ministers of Holy Communion and lectors. Normally, they are to be at least 16 years old and fully “initiated.”
7. Support and increase ministry teams for the sick, homebound and the bereaved.
8. Foster and support devotional practices which flow from and lead to the Eucharistic table, including Adoration of the Blessed Sacrament.

5 FORMATION FOR LAY MINISTRY AND LAY APOSTOLATE

“There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit.”
(1 Cor 12:4-7)

“Offering an obvious example of the apostolate on the community level is the parish, inasmuch as it brings together into a unity the many human differences found within its boundaries and draws them into the universality of the Church.”
(*Apostolicam Actuositatem*, 10)

Synod Pastoral Initiative 5

Promote that apostolate that is utterly unique to the lay faithful, the apostolate of the marketplace or the apostolate of the workplace. “God calls the individual lay faithful, each one personally by name,” and entrusts that person with a unique task which cannot be done by another, namely, to be the soul that animates its work community, and reaches the hearts of neighbors, friends and colleagues through “letting its light shine before them through its good works.” Equip the lay faithful with the skills and knowledge to be individual apostles where they work and where they live. (See Pope John Paul II, *Christifideles Laici, The Lay Members of Christ’s Faithful People* §28)

Design and establish a lay training program that will provide opportunities for adults throughout the diocese to become more knowledgeable about the Catholic faith, to grow spiritually, and to receive training for specific ecclesial ministries within the community of faith. Participants will be challenged to transform the secular world after the mind of Christ through living their faith in their daily lives at home, in the parish community and through their profession in the marketplace.

Ensure that lay formation and training courses are financially affordable and offered in various regions of the diocese, including the use of on-line catechetical formation and use of teleconferencing.

Establish criteria for certification in specific ministries and provide and/or sponsor in-service opportunities to obtain such certification.

Promote the Lay Apostolate to assist the laity to put into practice their specific call to transform the secular world in Christ; encourage the establishing of Catholic professional organizations.

Objectives for Implementation

Parish/Parish Clusters/Deanery Level

1. **Promote** the programs of the Lay Formation Institute/Instituto Hispano, using parish bulletins and pulpit announcements.
2. **Cultivate** in the lay faithful a sensibility that each one of them is personally called by God to accept responsibility for that apostolate which is singularly unique to the vocation of a lay person, and can be accomplished by lay people alone, namely, the apostolate of the workplace and of the marketplace. Equip them with the skills and knowledge needed to be individual apostles there.
3. **Encourage** lay ministers to obtain certification through the Institute/Instituto and assist them financially, if necessary.
4. **Invite** parish pastoral councils to assume responsibility for promoting the programs of the Lay Formation Institute/Instituto Hispano as part of their role in pastoral planning.

6 YOUTH AND YOUNG ADULTS

“He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced [in] wisdom and age and favor before God and man.” (Lk 2:51-52)

“From the marriage of Christians, there comes the family in which new citizens of human society are born. By the grace of the Holy Spirit in Baptism, these are made children of God so that the People of God may be perpetuated throughout the centuries. The family is, so to speak, the domestic Church. In it parents should, by their word and example, be the first preachers of the faith to their children. They must foster the vocation which is proper to each child, and this with special care if it be to religion.” (Lumen Gentium, 11)

Synod Pastoral Initiative 6

Establish as a priority the development, support and funding of a comprehensive youth and young adult ministry which accomplishes the following:

- Empowers youth and young adults to live as disciples of Jesus Christ, leading to Christian maturity
- Draws youth and young adults to responsible participation in the life and mission of the Catholic faith community
- Encourages youth and young adults to be part of a peer community that nurtures their personal and spiritual growth toward becoming healthy, competent, caring and faith-filled Catholics

Above adapted from *Renewing the Vision*, pp. 9, 11, 15 [NCCB, 1997 and *Sons and Daughters of Light*, pp. 28, 33, 36, 37]

Establish a training program, respecting the variety of cultural diversity in our Diocese, for adults serving as youth ministry leaders and/or young adult ministry leaders.

“I came away from the Synod feeling respected, embraced and satisfied, having grown a great deal spiritually. This experience was the most rewarding I have had, and I know it will influence my decisions for the rest of my life.” – Zoe Jones, age 17

Develop and maintain an active/dynamic web site for Youth and Young Adult Ministries, including the option for parishes to utilize a page for their youth and young adult ministries efforts.

Objectives for Implementation

Parish/Parish Clusters/Deanery Level

1. **Establish** a committee at the deanery level consisting of youth and young adult ministry coordinators, drawing from the parishes of the deanery. They will meet and facilitate the sharing of resources, encouraging the involvement of laity, parents and families, and collaborating on joint programs and events.
2. **Develop** a strategic plan of opportunities and encourage the participation of youth and young adults in faith formation programs, extended trips, national and regional conferences, liturgy, retreats and service experiences and World Youth Day.
3. **Develop** a multi-year implementation plan for young adult ministry social gatherings, education opportunities and faith formation programs.
4. **Provide** opportunities for youth and young adults to participate meaningfully in the life of the parish in all aspects of parish ministries (e.g., liturgy, outreach, service, community life and inter-generational activities).
5. **Establish** appropriate financial support at the parish level for implementation of Youth and Young Adult Ministry.

7 SOCIAL SERVICE AND SOCIAL JUSTICE MINISTRY

“Jesus said to him, ‘If you wish to be perfect, go, sell what you have and give to [the] poor, and you will have treasure in heaven. Then come, follow me.’” (Mt 19:21)

“There is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all people everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one’s own conscience, to protection of privacy and rightful freedom, even in matters religious.” (Gaudium et Spes, 26)

Synod Pastoral Initiative 7

Encourage the development in every parish of an integrated model of social ministry, which makes known and accessible the principles and values of Catholic Social Teaching and assist parishioners to act on these principles in four specific, complementary areas: charity and outreach/direct service; legislative advocacy; global solidarity; community organizing and development. (*Communities of Salt and Light: Reflections on the Social Mission of the Parish*, Washington, D.C.: United States Catholic Conference, 1994)

Promote vigorously the defense and protection of human life, at every stage of its existence, from conception to its natural end in death, as the fundamental and basic human right, founded in the natural law, and thus accessible to the mind of every human being by the unaided light of reason, while being itself the indispensable foundation of every other natural and human right.

Ensure an ongoing commitment to the advancement of the social mission of the church as a constitutive mandate of the gospel and fundamental to our Catholic faith: to serve “the least of these;” to “hunger and thirst for justice;” to be a “peacemaker;” to protect human life;

to promote human dignity; to defend those who are poor; and to seek the common good.

Promote culturally sensitive pastoral programs and processes at every level of diocesan life.

Objectives for Implementation Parish/Parish Clusters/Deanery Level

1. **Advocate** the importance of preaching Catholic Social Teaching on a regular basis, developing social ministry in parishes, supporting the work of social service agencies and utilizing available resources to support this ministry.
2. **Encourage** priests and deacons of each parish to look for opportunities provided by the liturgy to preach the social teaching of the Church in a non-partisan way.
3. **Invite** every member of every faith community to assume freely, as a God-given call in our day and age, the personal responsibility to promote the defense and protection of every human life, from conception to its natural end in death.
4. **Convene**, on an annual basis, a regional gathering of parish social service ministries, social service ministries of other denominations, community social service agencies, etc., to build relationships, share information and explore areas of collaboration to ensure broad-based service.
5. **Sponsor** study groups or forums on local issues, such as homelessness, unemployment, health insurance, immigration issues, etc., within parishes, parish clusters or deaneries.
6. **Encourage** deacons to be actively involved in the development of social ministry which flows from their ordination to “diakonia” and to take leadership in developing integrated social ministry.
7. **Design** formation and training programs for parish social service ministry teams, and provide the necessary assistance to deaneries or parish clusters for the development of these teams.
8. **Utilize** a web site as an important method of communicating with the faithful regarding Catholic social ministry.

8

CULTURAL DIVERSITY

“Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible... To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the gospel, so that I, too, may have a share in it.”
(1 Cor 9:19-23)

“The Church learned early in its history to express the Christian message in concepts and language of different peoples and tried to clarify it in the light of the wisdom of their philosophers: it was an attempt to adapt the Gospel to the understanding of all people... Indeed, this kind of adaptation and preaching of the revealed Word must ever be the law of all evangelization. In this way it is possible to create in every country the possibility of expressing the message of Christ in suitable terms and to foster vital contact and exchange between the Church and different cultures.” (Gaudium et Spes 44)

Synod Pastoral Initiative 8

Recognize and celebrate the multi-cultural diversity within the local church while striving to achieve unity, the greatest expression and sign of our Catholic faith.

Welcome and acknowledge all persons, regardless of race, culture, language or nation, and respect and recognize our common faith in Jesus Christ as we work towards solidarity and the building of relationships that are open, just, loving and a source of enrichment to all.

Promote patience and understanding of the reality of recent immigrants who have only begun the long process of acculturation and integration and who are dependent on their native language and customs for worship and expression of their faith and whose circumstances tend to keep them apart from other parishioners.

Provide programs, seminars, retreats and workshops for clergy, religious and lay leaders that prepares and reinforces a foundation for building mutually enriching relationships in pastoral, liturgical, social and culturally diverse communities of faith.

Develop models which highlight the diverse cultural expressions of the faithful and, in particular, recognize the major feasts that have both cultural, religious and historical significance for these populations.

Explore and develop ways to build bridges between the various cultures and appoint leaders of ethnic communities to positions of leadership on councils, commissions and committees at the diocesan level.

Host and model well prepared multi-cultural liturgies and social gatherings that are inclusive and respectful of the richness of the ethnic populations and promote unity.

Objectives for Implementation

Parish/Parish Clusters/Deanery Level

1. **Form** a parish community that is characterized by a climate of hospitality which is inclusive and welcoming of all cultural/ethnic groups in the parish.
2. **Encourage** and facilitate, on the parish/cluster/deanery level, opportunities for parishioners, religious and clergy of all ethnic/cultural groups to listen to each other's stories, experience each other's cultures and create unity in diversity.
3. **Convene**, on an annual basis, the leadership of all cultural/ethnic organizations in the parish/cluster/deanery to assist it building relationships, sharing information and exploring ways and means to collaborate as a Christian community.
4. **Sponsor** study groups/seminars/workshops which would specifically address the richness of diversity and the opportunities this presents for enlivening the faith community as a whole.
5. **Host** well prepared multi-cultural liturgies and celebrations that are truly representative of the cultural values and faith traditions of the diverse groups.
6. **Ensure** that there is representation on parish pastoral councils, parish finance councils, etc., which reflects the ethnic diversity of the parish population.
7. **Examine** current parish structures, facilities, schedules, programs and allocation of financial resources to ensure fairness and equality in responding to the express needs of particular communities within the parish community.



Prayer had a profound effect on Synod

By Reverend James Murphy, Rector of the Cathedral of the Blessed Sacrament and Associate Publisher of The Catholic Herald

What surprised me most about the Diocesan Synod was its gentleness.

There were no raised voices or acrimonious debates, no pressure groups promoting their own agendas – although the Synod Preparatory Commission was prepared for both.

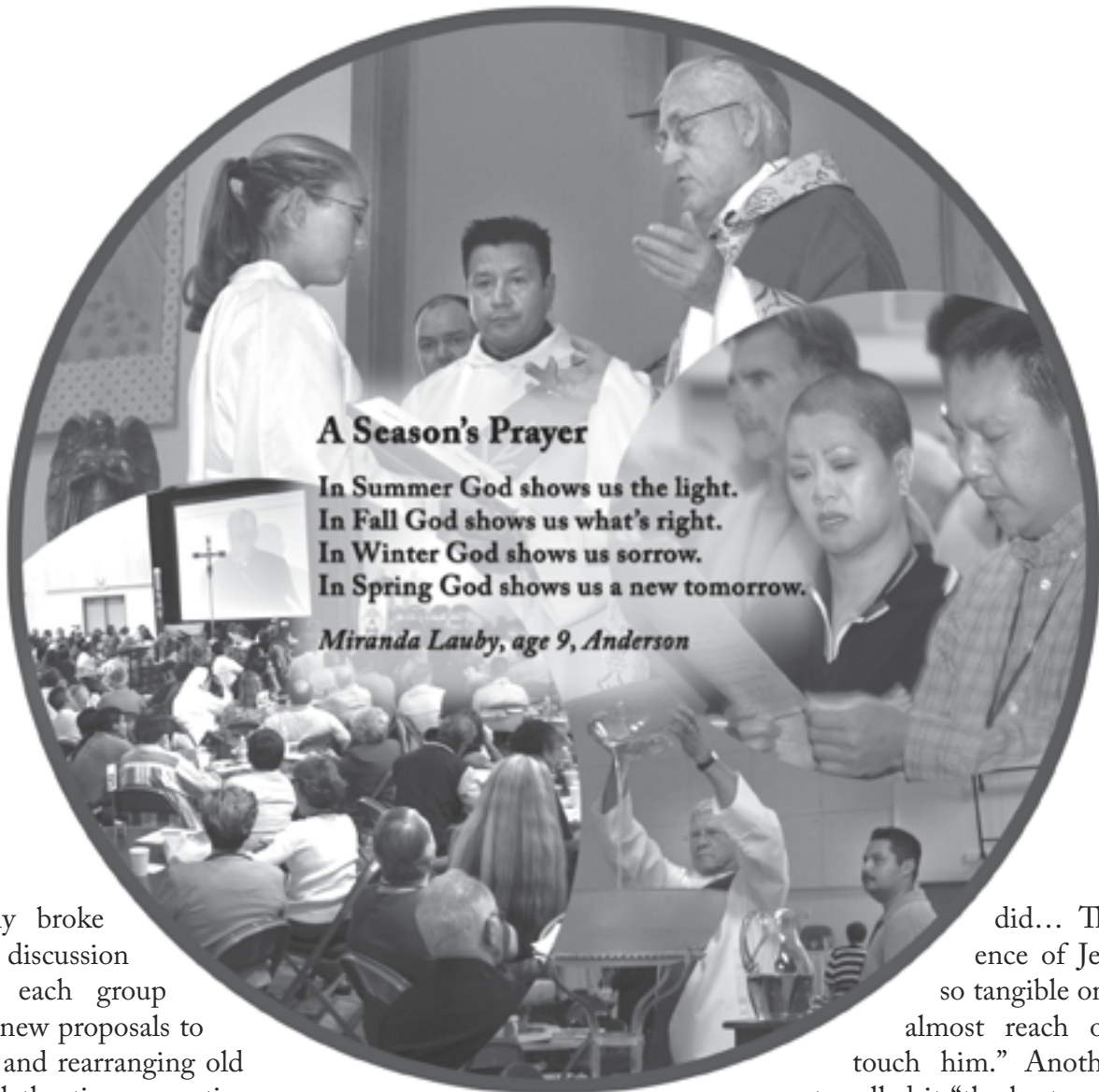
The 400 plus members (of which I was one) spent the three days of this historic event sharing a wide variety of ideas, but they did so with remarkable respect for each other. No polarization was evident.

One is tempted to say the whole thing was controlled from the top, with dissents carefully muffled in favor of a façade of unity and peace. But any fair assessment of this Synod would have to say that did not happen. Bishop William Weigand and Bishop Richard Garcia were present for the entire three days (including an open forum in which people could bring up any issue, no matter how farfetched) but said little. They simply sat and listened. And when Bishop Weigand did speak – at the opening – it was to remind the members of something that is not said often enough in the Catholic Church: that

the Holy Spirit speaks not only through the leaders but through the people also, and that the voice of the people must be taken seriously.

Long before the members got to Yuba City, the laity throughout the diocese were already being heard from in considerable detail over a 15-month preparation period: through the 63,000 respondents to the CARA study conducted in 2002; through the 1,200 suggestions the bishop received on what topics to cover in the Synod; through the 300 speak-up sessions in 99 parishes of the diocese, with at least 10,000 in attendance. It was the most extensive consultation of the laity ever conducted in the history of the diocese.

That broad consultation brought its own set of logistical problems for those who worked behind the scenes. Organizers had to reduce the original list of 1,200 suggestions to the list of 129 that participants took with them to the Synod. When the Synod got under way the task was even more daunting as the



A Season's Prayer

**In Summer God shows us the light.
 In Fall God shows us what's right.
 In Winter God shows us sorrow.
 In Spring God shows us a new tomorrow.**

Miranda Lauby, age 9, Anderson

assembly broke into 50 discussion groups, each group adding new proposals to the list and rearranging old ones, all the time expecting someone behind the scenes to type up the new lists while they took a brief coffee break. At one stage in the proceedings, secretaries were sitting in a back room furiously typing 150 proposals (three from each small group) into computers while the members patiently sat in their places and waited for the new list.

Add to that the challenge of building consensus among a group of people from very diverse backgrounds. Accountants sat with artists, lawyers sat with nurses, educators sat with farmers, engineers sat with janitors. Elderly talked to young, rich talked to poor, conservatives talked to liberals. It didn't seem to matter. All shared a common faith and a common purpose, and that made questions like who you were or what you did for a living irrelevant.

"I came to the Synod somewhat cynical," one delegate wrote to Bishop Weigand later, "wondering how over 400 would ever come to consensus. But we

did... The presence of Jesus was so tangible one could almost reach out and touch him." Another delegate called it "the best experience of Church I have ever had in my lifetime."

So back to my original questions: why was it so gentle? I think the answer is prayer. For several weeks preceding the Synod, communities from Vallejo to the Oregon border invoked the help of the Holy Spirit during Sunday Mass. We even got help from Mexico; one parish in Guadalajara prayed for their friends in this faraway diocese, and timed their prayers to coincide with the three-day assembly in Yuba City.

Bishop Weigand, who requested those prayers from the parishes, kept his calendar free on the day before the Synod began so that he could spend that time in personal prayer. Meanwhile Jackson Schoos, director of worship for the diocese, spent the preceding days in planning, in particular planning the opening Mass that would set the tone for the deliberations to follow. What he organized left a lasting impression on all who participated.

“Ven, Espiritu Santo – Come, O Holy Spirit,” expressed the theme of the opening Mass and that antiphon repeated like a musical refrain throughout the liturgy. And as if to connect those present with the outpouring of the Spirit on the first Pentecost, a variety of tongues and nations led the entrance procession that day dressed in ethnic attire: Hispanics, Filipinos, Koreans, Vietnamese, African-Americans, Tongans, Indians, Polish, Chinese, Irish. They were a reminder of the Spirit’s many faces but also a microcosm of the church in Northern California.

An especially moving moment in the opening Mass was the Litany of the Saints, that haunting Christian mantra that the Church uses in all its most solemn liturgies as it seeks help from saintly giants of the past – giants who lived in different times but not so different struggles. One participant told me she felt goose bumps during the singing of that litany.

When the members finally got to the assembly hall to begin deliberations that mantra continued, although now in the form of a question: “Where is the Holy Spirit leading our diocese?” Numerous times throughout the proceedings, members paused and prayed in silence before making a decision about which pastoral initiatives to choose from the list that had been developed. On the second evening, about a third of the members showed up in church to pray before the Blessed Sacrament rather than take advantage of a free night to go out to dinner. This constant turning to prayer had a profound effect on both the tone and outcome of the Synod.

And that tone is reflected in the pastoral initiatives the members came up with in the end. In a sense, most of those initiatives are calls for prayer in one way or another: more prayer in the home, more prayer for vocations, Sunday Eucharistic celebrations that are more prayerful, lay leaders who are formed in prayer. The contemplative spirit that pervaded the meeting has been enshrined in a detailed plan for the future of the diocese.

It was Bishop Weigand who first suggested this idea of a diocesan synod as far back as ten years ago, and he deserves much credit for the way it progressed since then. He appointed Sister of Mercy

Eileen Enright, RSM, to direct the lengthy preparation process (which she did with consummate skill) but then he stayed out of it.

In the final hours of the Synod itself, when he gave some concluding remarks, members gave the bishop a standing ovation twice, but it was not so much for what he did as for what he didn’t do. He didn’t interfere. He simply prayed, and that prayer was infectious. The result was a feeling among people that they were on retreat – and in a sense they were – except this particular retreat will have unusually profound implications for the future of the church in these 20 counties of Northern California.

Three months after the Synod, at a special Mass for the Synod members back in Yuba City, the final pastoral initiatives were officially accepted by Bishop Weigand and promulgated, but not without some adjustments that everyone knew were coming. In the final moments of the Synod itself members had become aware that two issues – social justice and ethnic diversity – were not dealt with explicitly enough in the wording of the seven final initiatives, but by then members had run out of time to do anything about it. Bishop Weigand promised to add some wording in the promulgation document that would address the issues. So Bishop Weigand included those issues in the final list of pastoral initiatives. That done, the bishop made the document official by signing it during the Mass. Sister Eileen co-signed the promulgation as Director of Synod Preparation and Coordination and Fr. Charles Sylvester McDermott also co-signed as Chancellor.

And Bishop Weigand did one more thing. He appointed another Sister of Mercy to carry on the work set in motion by Sister Eileen Enright, RSM. Sister Susan McCarthy, RSM is the director of an implementation commission that is now responsible for guiding the implementation of the Synod in the diocesan departments and parishes of the diocese. A year from now her team will meet with a reconvened Synod in Yuba City to reflect on the progress of that implementation and to ensure that the fruits of those days in Yuba City are not simply collecting dust.



The Holy Spirit will inspire this Synodal body

by Bishop William K. Weigand

A major portion of Bishop Weigand's opening address, October 11, 2004, to the Members of the Diocesan Synod

In the life of the Church,

the two most authentic embodiments of the very essence of the Diocesan Church are: first, the Stational Mass, at which the Diocesan Bishop presides, and, second, the Diocesan Synod, at which he also presides.

At the Stational Mass, the Diocesan "Bishop... celebrates the Eucharist...surrounded by his college of presbyters and by his ministers, and with the full active participation of all God's holy people." (*Ceremonial of Bishops* 119). The most perfectly typical Stational Mass is the Mass of the Chrism, as the Diocesan Bishop, presiding in his Cathedral Church among his college of presbyters, with his ministers assisting, blesses the Holy Oils, amid the liturgical participation of the People of God of the Diocese.

At the solemnization of the Diocesan Synod, the Diocesan Bishop in council makes provision for the nourishment and shepherding of that portion of God's holy people entrusted to his charge, by taking counsel with the Members of the Synod, drawn from each and every state of life and order in the

Diocese. Of course, ever since the Passion, Death, Resurrection and Ascension of our Savior, Jesus, we live in the Era of the Holy Spirit and of the Spirit's bride, the Church, which was inaugurated by the outpouring of the gift of the Holy Spirit on the day of Pentecost. In consequence, these two prime actualizations of the Church, the Mass and the Synod, are, first and foremost, the work of the Holy Spirit, singular and proper to the Spirit.

In the Liturgical Action, the Mass, in the prayer immediately preceding the consecration, called the Epiclesis, that is "the invocation to aid," the priest spreads his hands over the offerings and prays, "Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and the blood of our Lord, Jesus Christ." In response, the Holy Spirit comes into the midst of the Eucharistic assembly and actuates the priest's sacramental character of orders, in order that he may be an effective instrument in the hand of God to change the bread and wine into the Body and Blood of our Lord. It is the supreme work of the Holy Spirit.

Likewise, in the pastoral action of governance

through consultation in communion, which is the Diocesan Synod, it is the Holy Spirit who inspires the Diocesan Bishop to convoke this assembly; it is the Holy Spirit who inspires and guides all the preparatory work; it is the Holy Spirit who answers our joint appeal for help as members of the Synod by coming into our midst, in synod assembled; as in the Mass, the Spirit joins our assembly to actuate the sacramental character of Baptism in each member of the Synod, in order that, together, they may exercise the prophetic function of their common Baptismal priesthood; they do so by offering their consultative counsel on the topics proposed to them by the Diocesan Bishop presiding, for his deliberative consideration....

The efficacy of the Synod depends on four concurrent actions of the Holy Spirit. First, the Holy Spirit acts through the participation of the People of God who are represented by the Members of the Synod, in the **prophetic** function of Christ's priesthood through their incorporation into the common priesthood of Baptism "by regeneration and the anointing of the Holy Spirit." (*Lumen Gentium* #10)

Second, the Holy Spirit arouses and sustains in the whole People of God a **supernatural appreciation** of the faith, the **sensus fidei**, which is that instinctive sensitivity and capacity for discernment in regard to the content of the faith handed down to us, which members of the Church possess through the anointing they have received that comes from the Holy One.

Third, the Holy Spirit affects the consequent capacity of the People of God to **adhere observantly** to this faith, to penetrate it more deeply with right judgment, and to apply it more fully in daily life. Fourth, the Holy Spirit bestows and distributes

special graces among the faithful of every rank, which make them fit and ready to undertake tasks for the more ample and effectual renewing and upbuilding of the Church. These are precisely the gifts and qualifications which make the Members of the Synod aptly qualified to engage effectively and fruitfully in the Synodal dialogue with the Diocesan Bishop by their consultative counsel offered on the topics proposed by him, and with one another in the process of reaching a consensus on the counsel to be offered....


I am heartened, as we face this great undertaking, by the fact that the Holy Spirit here present in our midst leads and guides you, the members of the Synod, in the exercise of the gifts he has bestowed – prophetic discernment, the **sensus fidei** to recognize the content of the faith handed down to us, the capacity for right judgment and discriminating application of the faith received.

I have unwavering assurance that the Holy Spirit will inspire this Synodal body to offer me secure counsel to enable me to make wise provisions for the renewal and the more ample and effectual upbuilding of the People of God of this diocese, and for their peaceful shepherding in the footsteps of our chief shepherd, the Lord Jesus.

The mighty wind of the Spirit is already blowing in our midst, as in a latter-day Pentecost. Let us unfurl the sails of our special spiritual graces and gifts to catch it and run before it to the safe haven already prepared for us.

"Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love: Lord, send forth your Spirit and they shall be created: and you will renew the face of the earth."





“The process at the Synod was a monumental effort to set a vision with specific goals and recommendations to guide us through at least the year 2010.”

– Ellen McBride, age 53

Homily for the opening mass of the Diocesan Synod

October 11, 2004

by Bishop William K. Weigand

Dear Friends in Christ,

“The Church draws her life from the Eucharist.” (#1)

So begins Pope John Paul II’s recent encyclical, *Ecclesia de Eucharistia*, (April 17, 2003, Holy Thursday). “This truth...recapitulates the heart of the mystery of the Church,” (#1) says the Pope. Quoting from the Second Vatican Council, the Pope continues, “The Eucharistic sacrifice is the ‘source and summit of the Christian life.’” (*Lumen Gentium* #11) “For the most holy Eucharist contains the Church’s entire spiritual wealth: Christ himself, our passover and living bread.” (*Presbyterorum Ordinis* #5).

“Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love... Jesus Christ entrusted to his Church the perennial making present of the Paschal Mystery... The thought of this leads us to **profound amazement** and **gratitude**.” (#1-5)

Thus, our Holy Father states why he has writ-

ten the encyclical: “I would like to rekindle this **Eucharistic ‘amazement’**.... In the Paschal event and the Eucharist which makes it present throughout the centuries, there is truly an enormous ‘capacity,’ which embraces all of history as the recipient of the grace of redemption. This **amazement** should always fill the Church assembled for the celebration of the Eucharist.” (#5)

Let us take up the Holy Father’s challenge “**to rekindle this Eucharistic amazement.**” I propose three ways: study, prayer, and recalling the attraction, the amazement we have all experienced at high points in our encounter with our Eucharistic Lord.

One experience of my own easily comes to my mind and continues to motivate me. When I was 12 years old and in the 7th grade, “out of the blue” I was moved by God’s grace to attend and serve the 6:30 a.m. daily Mass at the sisters’ convent across town during Lent. I never missed a day. There was absolutely no precedent in my life or in my family history for this.

During that Lent, the Lord drew me into the divine action of the Mass and into a personal relationship with Himself that has had a profound influence on me ever since. For one thing, my vocation to the priesthood blossomed during that Lent. A love for

Go With God

Dear Jesus,
When I travel through the night,
You are my light.
You protect me from my fright.
All day long,
You're singing your song.
And pass by with a smile.

Sydney Asmus, age 9, Redding



the Mass and for devotion to the Blessed Sacrament also dates from the "Eucharistic amazement" that I experienced that Lent.

At mid-Lent, a boyhood friend joined me to attend and serve daily Mass. This friend also became a priest and, like myself, served as a missionary priest in Latin America for a number of years. God clearly has his own way of drawing us to Himself in the Eucharistic Sacrifice and subsequent devotion to the Blessed Sacrament. I recommend that each person recall an incident of "amazement" you experienced in the context of the Eucharist. How have you been attracted to the Eucharist?

In the encyclical, the Pope comments: "To contemplate the face of Christ, and to contemplate it with Mary, is the 'program' which I have set before the Church at the dawn of the third millennium, summoning her to put out into the deep on the sea of history with the enthusiasm of the new evangelization." (#6)

Our own history as a diocese will forever be marked by this **Diocesan Synod**. When we began our pastoral planning process in the Jubilee Year of 2000, it was, indeed, like "putting out into the deep" on uncharted waters. The CARA process and subsequent pastoral planning in the parishes, the endeavor to explore and experiment with collaborative efforts and ministry with neighboring parishes, the detailed process to prepare for our first Synod in 75 years were all new realities for us.

This took faith, boldness, perseverance, and a lot of work on the part of all of us. I want to express my deep gratitude, especially to Sr. Eileen Enright, RSM, Director of Synod Preparation, without whose leadership we would not have reached this solemn moment of formally opening the Diocesan Synod.

From the themes which surfaced for the Synod, it is evident that we are, indeed, striving to "contemplate the face of Christ" and that our intention is "to put out into the deep on the sea of history with the **enthusiasm** of the new evangelization." (#6)

We now place the fruits of our labor, our sacrifice of praise, on the altar along with the gifts of bread and wine, so that the offering of ourselves might become commingled with the offering of Christ – and

transformed into a perfect offering, in our name, to the Father, in the power of the Holy Spirit.

At Mass, just before the Consecration, the priest extends his hands over the gifts and invokes the Holy Spirit upon them, to transform them: "And so, Father, we bring you these gifts. We ask you to make them holy by the power of your Spirit, that they may become the Body and Blood of your Son, our Lord Jesus Christ, at whose command we celebrate this Eucharist." (Eucharistic Prayer #3)

And, then, following the Consecration, the priest invokes the Holy Spirit upon the assembly of God's people, to transform us: "Grant that we, who are nourished by his Body and Blood, **may be filled with his Holy Spirit**, and become one body, one spirit in Christ. **May he make us an everlasting gift to you** and enable us to share in the inheritance of your saints...." "May he (the Holy Spirit) make us an everlasting gift to you," Father. How awesome to consider that through Christ, in the power of the Holy Spirit, each of us is a gift to the Father!

The bread and wine are changed into the Body and Blood of Christ. Although we have already been incorporated into Christ through Baptism, our growth in holiness is slower. There are ways of hastening our transformation, however: striving for a more complete union of mind and heart with the divine action that is taking place in the Eucharist, that is to say, a more complete **internal participation**; making a deeper renunciation of sin; resisting the pride that inclines us to be "cafeteria Catholics," picking and choosing what suits us of our Catholic teachings and morality.

Other ways include striving to take on the mind and heart of Christ in all things, so that with St. Paul we might say, "I live now not I, but Christ lives in me"; following up on the Mass with regular prayer after Mass and throughout the week so that our faith might grow. Ideally, this would involve prayer before the Blessed Sacrament, wherein we might continue to plumb the depths of the mystery of the Eucharist. Reflecting on the Scripture readings of the last Mass and preparing those of the next Mass, would likewise assist our internal participation and, thus, in the power of the Holy Spirit, our sanctifica-

“I felt humbled to have been included in the process...I felt enlivened as I prepared for the Synod gathering by meditating on the simple and inspiring message of *Novo Millenio Eneunte*.” – Laurel Wanat, age 60

Bishop's Opening Homily continued...

tion and transformation into an “everlasting gift” to the Father.

We know, of course, that receiving Holy Communion is spiritually powerful for our sanctification. Receiving Holy Communion with a lively faith gradually transforms us into Jesus, especially if we have made the effort prayerfully to prepare for Mass. The process, while gradual, is also certain. “May he (the Holy Spirit) make us an everlasting gift to you,” Father. We have good reason to rekindle a Eucharistic amazement, as Pope John Paul II suggests.

The Eucharistic commingling of our offerings with the perfect offering of Christ is effected every day in our parishes, and it is the very source from which our whole ministry, and all our works of faith flow. For, when all is said and done, the parish is nothing less than a Eucharistic community called together in faith around the altar, called to holiness and sent forth on our common mission as followers of Christ: 1) to transform the world, the workplace, the family, the civic community after the mind of Christ; 2) to make every effort to hand on the faith as effectively as possible at all levels – in the parish and in the domestic church of the family.

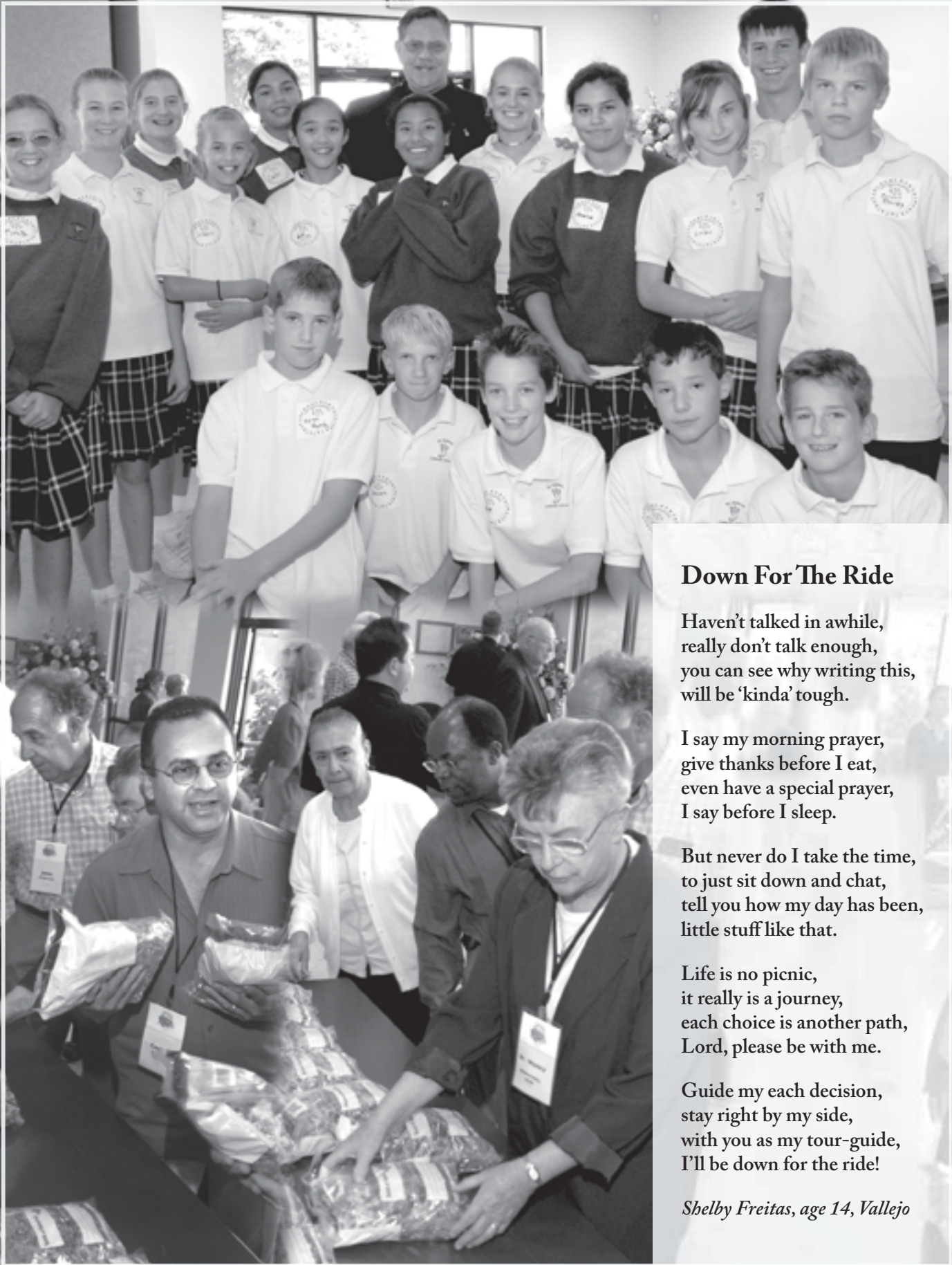
As Our Holy Father notes in *Ecclesia de Eucharistia*: “When the Church celebrates the

Eucharist, the memorial of her Lord’s death and resurrection, this central event of salvation becomes really present and the work of our redemption is carried out.’ (L.G. #3) This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only after he had left us a means of sharing in it as if we had been present there.” (#11)

We proceed now in the Mass to join Christ in the central event of salvation, made truly present for us, in which the work of our redemption is carried out. We will then move on to the solemn deliberations of our Diocesan Synod. We will do so without any anxiety, strengthened and nourished by “the Bread of Life,” and with the encouragement of our Eucharistic Lord: “Be not afraid.”

The same Holy Spirit who transforms our offerings in the Mass and makes present the central event of salvation will transform us into a unity of love and guide us in all we do in the Synod. “Be not afraid.” What we undertake in the Synod is God’s work, even as the Eucharistic Sacrifice is God’s work. We are God’s instruments. “Be not afraid.” It is Christ himself who summons us “to put out into the deep” on the sea of our diocesan history at the beginning of a new millennium of life in Christ.

“The recent Diocesan Synod in Yuba City was about the Eucharist, adoration of the Blessed Sacrament and prayer, so one should not be surprised to find that our work time was filled with the Holy Spirit.” – Brenda Adams, age 54



Down For The Ride

Haven't talked in awhile,
really don't talk enough,
you can see why writing this,
will be 'kinda' tough.

I say my morning prayer,
give thanks before I eat,
even have a special prayer,
I say before I sleep.

But never do I take the time,
to just sit down and chat,
tell you how my day has been,
little stuff like that.

Life is no picnic,
it really is a journey,
each choice is another path,
Lord, please be with me.

Guide my each decision,
stay right by my side,
with you as my tour-guide,
I'll be down for the ride!

Shelby Freitas, age 14, Vallejo

From discernment in the Spirit to action through evangelization in the same Spirit

By Reverend Charles Sylvester McDermott, Chancellor and Vicar Episcopal for Theological Affairs

On the feast of the Baptism of the Lord, January 9, 2005, the Bishop of Sacramento, Bishop William K. Weigand, responded in dialogue to the Spirit-inspired counsel offered to him by the Members of the Diocesan Synod solemnly assembled. He did so through the formal presentation of the synodal documents, the fruit of their mutual discernment, to the Diocesan Synod solemnly reconvened. It is suitable on such an occasion to reflect on some aspects of the nature of a diocesan synod.

In the first place, the diocesan synod ought not to be thought of simply as a singular discrete event. Rather than an event, the diocesan synod is a process, that is, a series of interconnected actions directed towards continuously promoting a specific purpose. For us, that specific purpose to be promoted is the People of God's sense of themselves as a priestly community, structured as the Mystical Body, according to the will of Jesus Christ.¹ As priestly community the People of God is dedicated to evangelization, that is, to blessing the whole world through proclaiming in its midst the Good News of Christ as Savior. In this vein, the synod might be compared to a stone cast into a pond, whose ripples expand unrestrainedly to encompass the whole.

And such evangelization is the mission of our Synod and its members – to inspire and stimulate to action that portion of the People of God who constitute the Diocese of Sacramento. The diocesan synod is, when all is said and done, nothing other than a process of unfaltering transformation of the People of God, and of the secular world in which God's Providence has placed us – the leaven at work in the whole mass of dough.

Secondly, it is of the very essence and nature of

a diocesan synod that it is dialogical, a dialogue between the Diocesan Bishop, on the one hand, and on the other, that portion of the People of God entrusted to his pastoral care.

The *Instruction on Diocesan Synods*, published jointly in 1997 by the Congregation for Bishops and the Congregation for Evangelization of Peoples, declares:

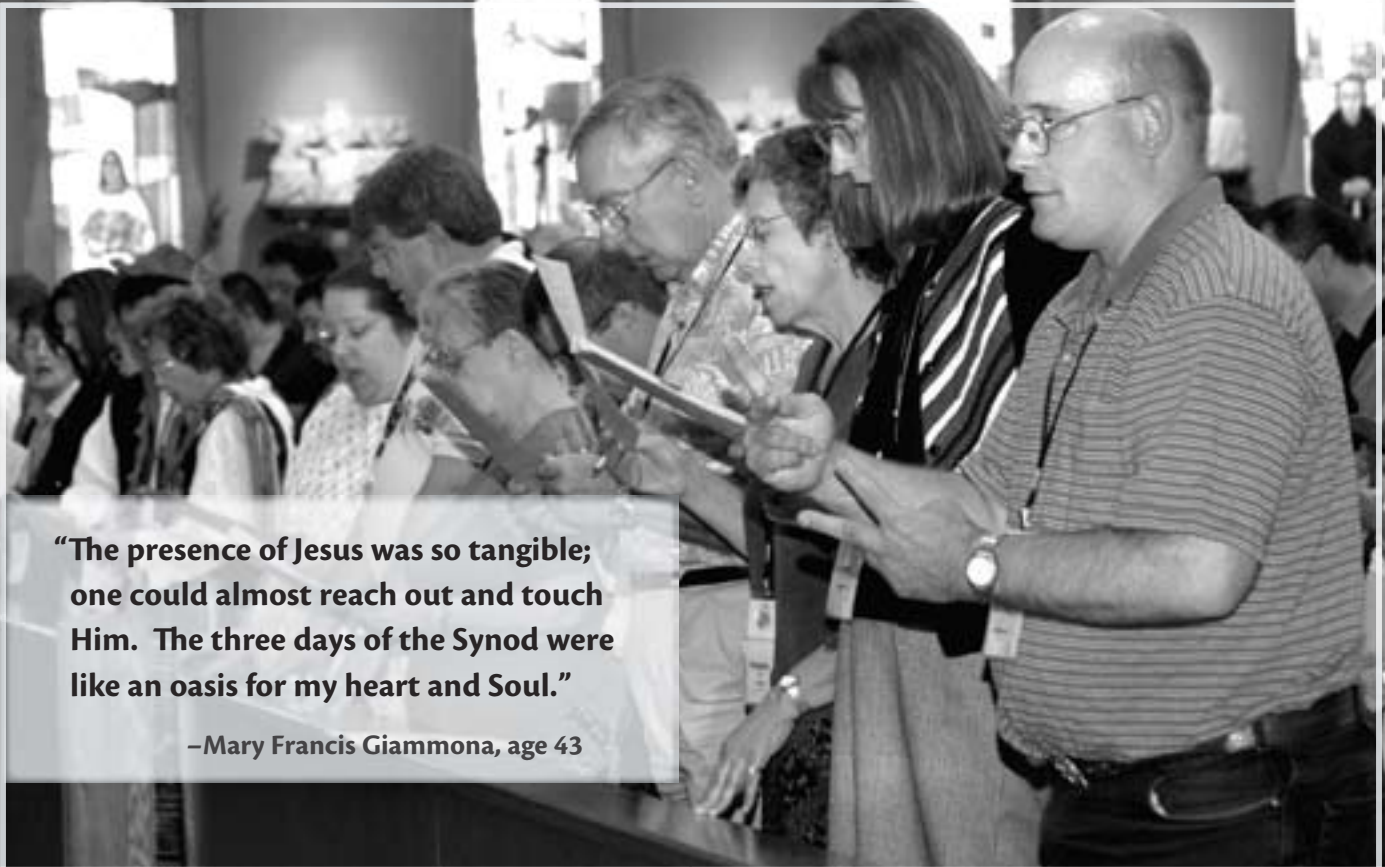
1. "The purpose of the diocesan synod is to assist the bishop in the exercise of the office proper to him, namely, that of governing the Christian community. ... This is a particular form of that responsibility and concerns all of the faithful in building up the body of Christ..."
2. Those who participate in the synod "assist the diocesan bishop" [See Canon 460] by formulating their opinion with regard to the questions which have been proposed by him. This opinion is defined as "consultative" [Cf. Canon 466].... However, this does not imply that such an opinion is of little importance."²

And so, the synod is a dialogue between the Diocesan Bishop and the People of God. Its rhythm is that of a pendulum, swinging regularly back and forth. And such has been our experience of it.

The Bishop's inspiration to convoke a synod was engendered in its full maturity when he consulted

¹ Congregation for Bishops and for Evangelization of Peoples, *Instruction on Diocesan Synods* I 1.4 (See *Origins* 27.19 [October 23, 1997] p. 325 col a.)

² *Ibidem* I 1 and 2 (See *Origins* loc. Cit., p. 325, col. a and b)



“The presence of Jesus was so tangible; one could almost reach out and touch Him. The three days of the Synod were like an oasis for my heart and Soul.”

—Mary Francis Giammona, age 43

the whole presbyterate in the Convocation of Priests, which assembled in October 2000. He then turned to the People of God to obtain their perception of the state of the Diocese and its needs through the CARA³ survey.

Having weighed up and reflected prayerfully on these responses of the whole People of God of the Diocese, he made the judgement that a diocesan synod ought to be celebrated and proceeded to hear the advice of the Presbyteral Council, as required by law, as well as that of the Diocesan Pastoral Council. Since both were favorable to his proposal, the Bishop issued the formal convocation of the Synod.

The act of convocation, the Bishop's response to the sense of the faithful, set in motion the process to identify, elect and appoint the Members of the Synod, as well as a massive consultation of the people, parish by parish, through documentary instruments and listening sessions to elicit their sense of what topics should be discussed, what propositions should be put before the Synod, what provisions should be made in response to what concerns. Ultimately, close to two thousand written proposi-

tions were put forward by the whole people, both clerical and lay.

When this great undertaking of diocesan consultation had been completed, Bishop Weigand reviewed all that he had received, he shouldered that onerous responsibility which is committed to him alone, namely, the determination of the topics and questions and issues to be put before the Synod for its consideration and its consultative recommendation and advice.

To this challenge the Members of the Synod responded in three days of intense formal sessions with free, vigorous and vibrant discussions that produced an ordered series of propositions, proposals and recommendations.

In receiving these, Bishop Weigand committed them to various groups – made up of Members of the Synod, members of his staff and other qualified members of the faithful – with “the task of preparing the draft texts of the synodal documents.”⁴

³ CARA: Center for Applied Research in the Apostolate

⁴ *Ibidem* IV 6 (See *Origins*, loc.cit., p. 328, col. b.)

On January 9, 2005, Bishop Weigand promulgated the synodal documents, the fruit of our synodal dialogue “to discern the will of the Spirit at [this] given moment in [our] diocese,”⁵ by publicly signing them.⁶

Now, the dialogical pendulum swings again, for on that day we moved from the process of discernment to the process of implementation of our Synod-given mission, the evangelization of the secular world God entrusts to us.

Our synodal dialogue between Diocesan Bishop and People of God exemplifies that episcopal ministry of “hearing the people entrusted to him,” of inviting them “to cooperate generously in seeking to discern the will of the Spirit...and not the imposition of an arbitrary will.”⁷ This is a mutual ministry of attentive listening each to the other, of due regard and reciprocal respect each for the other, of giving and receiving support in weakness and sharing in strength.

All this is the very essence and nature of synod unveiled by the synodal dialogue. And that dialogue continues from that auspicious moment when Bishop Weigand promulgated the synodal documents; for in this very act of promulgation he simultaneously commissioned the Members of the Synod to engage the rest of the faithful of the Diocese in dialogue. This dialogue invites and encourages each and every one to participate actively at every level in the implementation of the Synod’s initiatives and directives for the building up of the Body of Christ.

In the third place, Bishop Weigand opened and revealed to us a broad and attractive vista for rich and repeated reflection and assimilation. In his opening address to the Synod, he characterized the Synod as “the authentic embodiment of the Diocesan Church”.

Given the crucial and active role the Holy Spirit has played in our Synod, given the Spirit’s constant presence inspiring the Members of the Synod, individually and as members of an ecclesial communion, Bishop Weigand’s characterization finds its taproot and its mainstay in the teaching of the Second Vatican Council enshrined in Sections 7 and 8 of the Dogmatic Constitution on the Church, *Lumen Gentium*. The Council’s text carefully draws a fascinating analogy between the Church as a social struc-

ture and the mystery of the Incarnation. It declares:

“[Christ] has shared with us his Spirit, who...gives life to, unifies and moves the whole body. Consequently, [the Spirit’s] work could be compared by the Fathers to the function that the principle of life fulfills in the human body...”

The one mediator, Christ, established and ever sustains here on earth his holy Church... as a visible organization through which he communicates truth and grace to all men. But...the visible society and the spiritual community...are not to be thought of as two realities. On the contrary, they form one complex reality which comes together from a human and divine element. For this reason the Church is compared...to the mystery of the incarnate Word. As the assumed nature...serves the divine Word as a living [instrument] of salvation, so, in a somewhat similar way, does the social structure of the Church serve the Spirit of Christ who vivifies it, in the building up of the body.”

This passage reminds us forcefully that in consequence of Our Lord’s resurrection and ascension to be enthroned at the right hand of the Father, we live in the Era of the Spirit. It is “by communicating His Spirit” that “Christ mystically constitutes as his body those...who are called together...”

It is by the “sharing with us [of] his Spirit” that the Spirit “gives life to, unifies and moves the whole body,” with the result that “the Spirit’s work [can] be compared...to the function that...the soul fulfills in the human body” as the principle of its life.

It is because of this missioning of the Spirit that the Divine Providence brings it about that “the social structure of the Church serve[s] the Spirit of Christ who vivifies it, in the building up of the body”. Thus one cannot conceive of the Church without

⁵ Ibidem I 2 (See *Origins*, loc. cit., p.325, col. b.)

⁶ Cf. Canon 466

⁷ Cf. Ibidem *Instructio on Diocesan Synods* I 2. (See *Origins*, loc. cit., p. 325 col. b)

the vivifying, unifying and empowering presence of the Spirit of Christ, who is unceasingly present to Her, forming Her, shaping Her, guiding and leading Her by inspiration – and all of this for the sole purpose of “the building up of the body”. One is inexorably drawn to recall that the one purpose and sole justification of the diocesan synod is, likewise, the building up of the Body of Christ, within the Diocese, and beyond its boundaries – absent that indispensable consequence, the synod is little more than a talking shop.

What is taught in this passage, quoted from the Second Vatican Council, applies first and foremost to the Church Universal. But it is also applied validly, with the necessary adjustments, due to subsidiary embodiments of the Church, such as the diocese, the deanery, the parish and the family, which is the “Domestic Church.” Thus, one can say that the Spirit of Christ, the vivifying soul of the Church, informs each and every authentic embodiment of the Church, from the macrocosm of the all-embracing communion of the Church Universal, through the local Church communion of parishes, which is the Diocese, through the regional communion of parishes, which is the Deanery, and further, through the very specifically eucharistic communion, which is the parish – that “altar-community”, as *Lumen Gentium* so tellingly names it and further again to the microcosm of the communion of the “domestic church,” which is the family.

For one of its foundational concepts, the Second Vatican Council revived the ancient understanding of the Church as a communion of communions.⁸ It is through this structure of interlocking communions, as described above, the communion of communions, that “[Christ] communicates truth and grace to all.”⁹

It is through this interlocking structure, as

Morning Prayer

Everyday when I wake,
I say a prayer in your sake.
Thank you for giving me opportunities,
And letting me give back to the community.

One thing that I’ll never forget,
is the very first day we met,
When the water splashed upon my face,
and I was introduced to a new place.

I joined the church and I joined you,
and half the sacraments I’ve gone through,
I’ve tried real hard to do what’s right.
It’s my war, my ongoing fight.

And now I think I’m ready to say,
I’ve said my prayer, I’ll start my day.

Briana Telford, age 13, Roseville

well, that the Holy Spirit drives forward the mission received to fulfilment, empowering each and every ecclesial communion, and each and every member of a communion, in virtue of their sharing in the common priesthood of Baptism, to build up the Body of Christ, and thus activate their Baptismal participation in the office of Christ the Shepherd King.¹⁰

As Bishop Weigand formalized and promulgated the synodal documents by appending to them his signature, we stand at the threshold of a new stage in the journey of our common

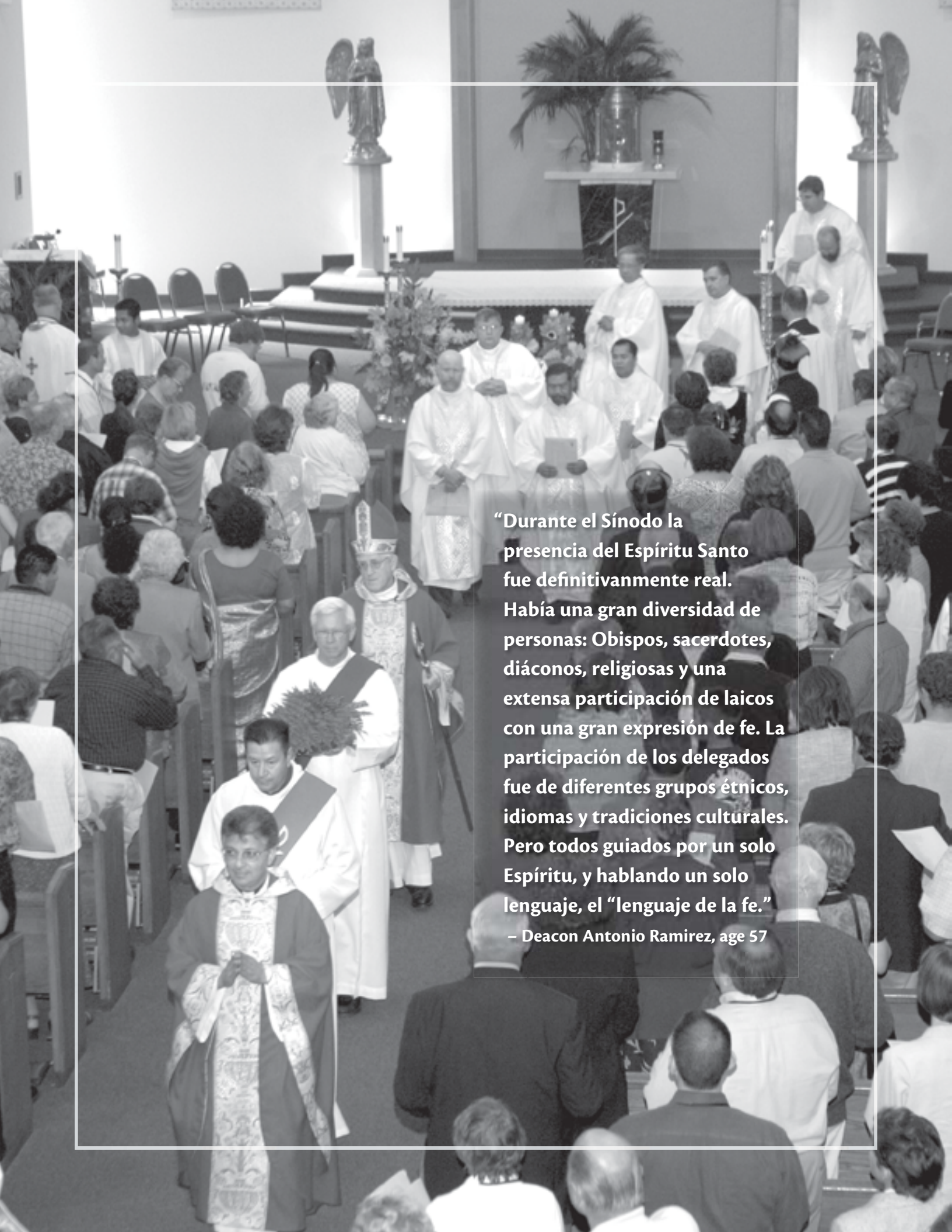
pilgrimage: the pendulum of dialogue begins a new, decisive and qualitatively different swing from discernment in the Spirit to implementation through evangelization in the same Spirit. That Spirit calls on each one of us to activate and exercise our Baptismal participation in the priestly, prophetic and kingly office of Christ, to the up-building of His Body.

⁸ Vatican Council II, Dogmatic Constitution on the Church, *Lumen Gentium* 23. 1 and 2.

⁹ Ibidem 8.1

¹⁰ Ibidem 31

“From my experience, I felt that we have been called by God at the end of the Synod, to focus on the Synod initiatives as authentic means for a New Vision and a New way of Evangelization as we journey together in Christ as members of one Body in Christ.” – Sr. Rose Ereba, age 44



“Durante el Sínodo la presencia del Espíritu Santo fue definitivamente real. Había una gran diversidad de personas: Obispos, sacerdotes, diáconos, religiosas y una extensa participación de laicos con una gran expresión de fe. La participación de los delegados fue de diferentes grupos étnicos, idiomas y tradiciones culturales. Pero todos guiados por un solo Espíritu, y hablando un solo lenguaje, el “lenguaje de la fe.”

– Deacon Antonio Ramirez, age 57

La Carta del Obispo, William K. Weigand

19 de Enero, 2005



Estimados amigos en Cristo,

Al observar el Año de la Eucaristía, la Diócesis de Sacramento tiene una buena razón para alabar y agradecer a Dios. Del 11 al 13 de octubre del 2004, representantes laicos, religiosos y clero, se reunieron con los obispos en un solemne Sínodo diocesano para discernir el camino que el Señor está desplegando ante nosotros al comienzo del tercer milenio de nuestra vida en Cristo. Este fué el tercer Sínodo en la historia de la Diócesis, el último fué convocado en 1929. El fruto de nuestras oraciones, discernimiento y deliberaciones, está contenido en el documento final del Sínodo, el cual yo promulgué en la Fiesta del Bautismo del Señor, el 9 de enero del 2005, en la parroquia de San Isidro, en Yuba City.

Por tres días, más de 400 miembros del Sínodo, habiéndose puesto bajo la guía del Espíritu Santo, se reunieron con los obispos en Yuba City para dialogar acerca de las muchas recomendaciones que surgieron durante el extensivo proceso de planeamiento del Sínodo y para discernir un consenso acerca de las iniciativas pastorales más importantes para nuestra Diócesis.

Mientras que el documento del Sínodo es una culminación del trabajo del Sínodo, sirve para inspirar una vision para el futuro. La implementación de estas iniciativas pastorales establece la dirección y enfoque para el planeamiento y la vida pastoral de las parroquias, decanatos y la Diócesis, para el futuro inmediato. Esto requiere la dedicación de todos y cada uno de nosotros.

Las conclusiones del Sínodo sugieren maneras de alcanzar las necesidades de nuestra Iglesia multi-cultural y aceptar el llamado para pasar la fe; clave para este esfuerzo es la familia, la “iglesia doméstica.” El Sínodo también nos invita a continuar en un camino de ministerio colaborativo y responsabilidad compartida. Asimismo, nos llama a servir a los pobres y a los que están privados del poder, y a abogar por justicia social.

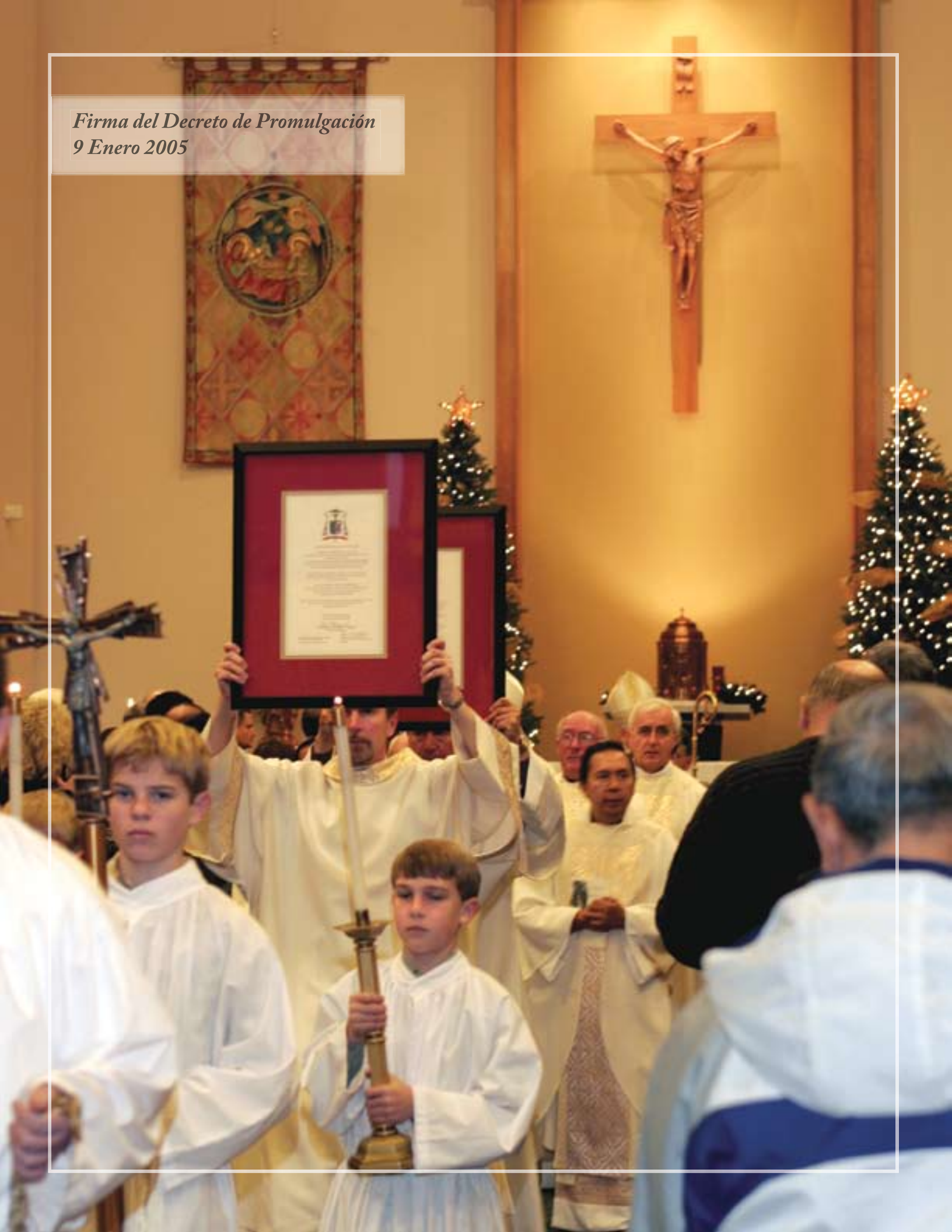
Al continuar el “camino juntos en Cristo,” renovemos nuestro compromiso de ser discípulos de Cristo, tomando vida y fuerza de la Eucaristía.

Sinceramente en Cristo,

A handwritten signature in black ink that reads "W. K. Weigand". The signature is fluid and cursive.

WILLIAM K. WEIGAND
Obispo de Sacramento

*Firma del Decreto de Promulgación
9 Enero 2005*





DECRETO DE PROMULGACION DEL SINODO

Yo, William K. Weigand, Obispo de Sacramento,
habiendo oído a los miembros del Sínodo,
y habiéndoles dado la debida consideración a su consejo,
por el presente promulgo los documentos del **Tercer Sínodo Diocesano**,
doy validez con mi autoridad episcopal a todo lo que enseñan u obligan,
y ordeno su publicación para el beneficio de todos los fieles.

Por medio de esta promulgación y publicación de los documentos,
establezco y defino la dirección de esta Iglesia Local de Sacramento
para el futuro inmediato.

Invoco la presencia y el poder del Espíritu Santo,
e invito a todo el clero, religiosos y laicos a promover entusiásticamente
y actuar en la visión renovada para nuestra Iglesia Local
contenida en los Documents Sinodales.

Hago un llamado a todos los fieles para que continúen su camino juntos en Cristo
por un compromiso lleno de fe edificando el Cuerpo de Cristo
en la Diócesis de Sacramento.

**Dado el 9º día del mes de enero,
en el Año de la Eucaristía, 2005**

**Excelentísimo Señor William K. Weigand
Obispo de Sacramento**

Hna. Eileen Enright, RSM
Coordinadora de la preparación
y coordinación del Sínodo

Rvdo. Charles Sylvester Mc Dermott
Canciller



Sweet Jesus, I look to you in the heavens to see the imprint of your face in the sky. I'm disappointed, a mortal can't see what is truly a spirit that resides in me. Yet my disappointment is real. I face challenges at every turn in life and I know Jesus, that I'm weak, I look up to the heavens in faith as I walk this journey which takes me close to your heart and desire for me. I ask you to take my hand and guide me as we walk this path of my life together, hand in hand. Amen

Cristelle Tejes, age 12, Sacramento



Iniciativas Pastorales del Sínodo

1 EVANGELIZACIÓN *Formación en la Fe*

“Para esto os ha llamado por medio de nuestro Evangelio, para que consigáis la gloria de Nuestro Señor Jesucristo. Así pues, hermanos y hermanas, manteneos firmes y conservad las tradiciones que habéis aprendido de nosotros, de viva voz o por carta.” (2 Tes 2:14-15)

“A propósito de la evangelización, un medio que no se puede descuidar es la enseñanza catequética... Ante todo, es menester preparar buenos catequistas-catequistas parroquiales, instructores, padres-deseosos de perfeccionarse en este arte superior, indispensable...” (Evangelii Nuntiandi, 44)

Iniciativa Pastoral 1

Promover la misión y el desarrollo continuo de las escuelas católicas, “el medio más efectivo disponible en la Iglesia para la educación de los niños y jóvenes” (Enseñar como lo hizo Jesús, #118), cuando éstas tratan de cumplir su papel de enseñar la fe, edificando comunidad, promoviendo servicio cristiano y apoyando a los padres de familia como los “educadores primordiales” de sus hijos. Invitar a los fieles a apoyar a las escuelas católicas, reconociendo que “Ellos pueden contribuir para hacer las escuelas católicas, verdaderas comunidades de fe en las cuales, los esfuerzos de formación de las familias católicas son complementados, reforzados y extendidos”. (de Enseñar como lo hizo Jesús, NCCB, noviembre 1972)

Educar a los fieles en el entendimiento de que la misión entera de la Iglesia es “concentrada y manifestada en la evangelización” y proveerles de oportunidades de profundizar su relación con Jesucristo, seguir su llamado a la santidad, formar comunidades de fe y ejercitar su llamado de ser sacerdote, profeta, rey y sirviente.

Proveer modelos de evangelización y catequesis que sean apropiadas para, asuntos específicos de género, etnicidad y cultura para facilitar la apropiación y la internalización de las fundaciones de nuestra fe: culto, la palabra, comunidad y servicio.

Proveer recursos para programas de evangelización y catequesis que apoyen y fortalezcan la Iglesia Doméstica para pasar la fe a la próxima generación, incluyendo programas tales como, catequesis para la familia y catequesis para toda la comunidad.

Proveer recursos para la catequesis de adultos, la cual es intermediaria de las fuentes de nuestra fe católica – Sagradas Escrituras, Tradición, Magisterio – por medio de las situaciones de la vida de los fieles, también proveer recursos para las pequeñas comunidades cristianas, como una manera de apoyar a los fieles cuando enfrentan los retos de su camino cristiano.

Desarrollar y promover un Ministerio de Hospitalidad para asegurar que nuestras parroquias sean verdaderas comunidades de fe, que reconocen la bendición de nuestra riqueza de diversidad de orígenes y experiencias; darles la bienvenida, honrar e involucrar a todos en la vida y trabajo de la iglesia y extender la bienvenida a toda la comunidad del rededor.

Proveer medios innovativos, métodos y recursos para la formación de la fe, evangelización y sustento espiritual, incluyendo el uso de sitios de internet, diocesanos y parroquiales bien mantenidos, equipos de teleconferencias y otras tecnologías modernas.

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Establecer** un Comité de Consejería en la Formación de la Fe que incluya a representantes de todos los niveles en la formación religiosa. Considerar la posibilidad de contratar un Coordinador de tiempo completo para la Formación de la Fe para que asista y coordine a los líderes catequistas dentro de un grupo de parroquias o decanato, cuyo trabajo sería de asistir a esos líderes a establecer y coordinar programas de formación religiosa y de educación.
2. **Proveer** oportunidades para que los padres de familia atiendan a clases de educación religiosa al mismo tiempo que sus niños atienden al catecismo, por lo tanto apoyando a los padres como los educadores primordiales de sus niños en la fe y reforzando

su papel como líderes de la Iglesia Doméstica.

3. **Desarrollar** y mantener sitios de internet de las parroquias o decanatos los cuales destacarían y proveerían información de oportunidades para el crecimiento espiritual, evangelización formación de la fe. Proveer información acerca de los programas que están disponibles en la Internet y cómo accederlos.
4. **Proveer** oportunidades catequéticas, incluyendo celebraciones litúrgicas, pequeñas comunidades cristianas y oportunidades para servir, reconociendo necesidades especiales, multi-culturales e inter-generacionales, promoviendo la colaboración de las parroquias, los grupos y los decanatos.
5. **Utilizar** la presencia de las familias en la misa dominical para reforzar la fe dentro de la familia, tales como: homilías que conectan las Sagradas Escrituras con la vida familiar (mientras sea posible dentro de los textos y contextos), momentos catequéticos antes y después de la misa, programas catequéticos para la familia después de la misa dominical y eventos sociales combinados con pasajes de las Sagradas Escrituras.
6. **Desarrollar** una honda apreciación por la educación y formación en las escuelas católicas, como un obsequio a la comunidad diocesana entera y promover esfuerzos para mantener el sistema educativo católico como un beneficio para las generaciones futuras.
7. **Seleccionar** y promover recursos para la educación continua de adultos y la formación de la fe, basados en las enseñanzas auténticas de la Iglesia, incluyendo el Catecismo para adultos de los Estados Unidos (U.S. Catholic Catechism for Adults), aprobado por los obispos de los Estados Unidos en noviembre del 2004. Estos recursos/programas estarán disponibles por lo menos dentro de cada decanato.
8. **Acercarse** a todos los que están sufriendo o sanando, ayudándolos a superar retos y adversidades, especialmente católicos divorciados que estén desanimados. Ofrecerles esperanza proveyéndoles información educacional por medio de folletos, los medios de comunicación y la página de internet de la Diócesis. Reducir el tiempo de proceso y ofrecer guía y apoyo personal, capacitando a los laicos y al personal de las parroquias para así ampliar los recursos limitados de la Diócesis para el proceso de anulamiento.
9. **Invitar** a los padres de familia para que atiendan programas tales como “Nurturing and Being Nurtured” (Crianza y siendo criado), “Couples for Christ” (Parejas por Cristo) y otros programas que ayudan a los padres y guardianes en su papel de “catequistas primordiales” de sus niños.
10. **Promover** y proveer recursos y guía en el desarrollo de pequeños grupos para compartir la fe, o estructuras similares, para crear un sentido de comunidad y un espíritu de inclusividad.



Dear God,

Thank you for all the blessings that you have bestowed on us. We ask you for guidance on this journey that we walk in your name. Help us to overcome the many difficulties and trials that we encounter on this journey. Please help us to show mercy in everything we do. Help us to forgive and to love our enemies as we walk along this journey of life. Help us to be humble and to show charity with the poor of heart. We will always bless your holy and sacred name.

Amen.

Melissa Davis, age 14, Roseville

2 VOCACIONES

“Y al ver a la muchedumbre, sintió compasión de ella, porque estaban vejados y abatidos como ovejas que no tienen pastor. Entonces dice a sus discípulos: ‘la mies es mucha y los obreros pocos. Rogad, pues, al dueño de la mies que envíe obreros a su mies’”. (Mt 9: 36-38)

“El deber de fomentar las vocaciones pertenece a toda la comunidad de los fieles, que debe procurarlo, ante todo, con una vida totalmente cristiana; ayudan a esto, sobre todo, las familias que, llenas de espíritu de fe, de caridad y de piedad, son como el primer seminario, y las parroquias de cuya vida fecunda participan los mismos adolescentes.” (Optatam Totius, 2)

Iniciativa Pastoral 2

Desarrollar un plan pastoral integrado para promover vocaciones al sacerdocio y a la vida religiosa incluyendo oportunidades en toda la diócesis, tales como:

- retiros, seminarios y experiencias de oración de acuerdo a las necesidades de los varios grupos, por edad, comunidades étnicas e idiomas,
- educación en todas las parroquias acerca del papel que desempeñan los sacerdotes y religiosos dentro de la iglesia,
- una reafirmación de la responsabilidad que tiene la comunidad local de fe, de rezar por vocaciones y de inspirar y promover vocaciones.

Desarrollar un equipo de ministerio vocacional agresivo y creativo a nivel diocesano, para promover vocaciones entre la juventud y los adultos jóvenes. Ellos funcionarán en coordinación con los sacerdotes de las parroquias, quienes deberán ejercitar su papel de directores de las vocaciones parroquiales y modelos de la vida sacerdotal.

Animar y apoyar a los sacerdotes que están actualmente ejerciendo su ministerio en la diócesis y proveerles oportunidades para su constante desarrollo espiritual, profesional y educacional, para asistirlos en sus deberes pastorales y administrativos.

Identificar diócesis en los Estados Unidos con numerosas vocaciones, estudiar sus maneras de reclutamiento vocacional y replicar sus mejores prácticas.

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Reforzar** los comités vocacionales de las parroquias y activar dichos comités donde no existan. La oficina diocesana de Vocaciones deberá proveer toda la ayuda necesaria y los materiales que necesiten esos comités (como por ejemplo, oraciones por las vocaciones y para el discernimiento de la vocación de alguna persona, folletos, videos, testimonios escritos y de audio, contactos, etc.). Adicionalmente, los comités parroquiales de vocaciones debieran de lanzar campañas de oración por las vocaciones y fomentar pláticas en todos los niveles. Deben de estar atentos y animar a la juventud de la parroquia para que consideren una vocación.
2. **Animar** a los fieles para que atiendan a la misa diaria, coordinando los horarios de las misas de las parroquias de un grupo, promoviendo las peticiones para las vocaciones como una intención personal de los fieles durante la misa. Usando el concepto de los grupos de parroquias, coordinar una rotación de parroquias para promover la Adoración al Santísimo Sacramento específicamente para que aumenten las vocaciones. Fomentar el programa del crucifijo vocacional en las parroquias.
3. **Proveer** asistencia a los padres de familia para animar vocaciones dentro de sus propias familias.
4. **Apoyar** y promover grupos religiosos existentes y programas que ya promuevan las vocaciones, por ej. el Serra Club, el ministerio de los acólitos, grupos juveniles, asociaciones de clubes de niños y niñas, experiencias de retiro de muchos tipos y también incluir programas de la oficina diocesana de Vocaciones - Operación Andrew, Operación Miriam, Llamado por el nombre (Called by Name), Ven a ver (Come and See), Retiros para estudiantes ocupados.
5. **Proveer** oportunidades creativas, sociales, espirituales y educacionales para que los sacerdotes y religiosos compartan las historias personales de su vocación y sus experiencias en el ministerio, con los feligreses y, especialmente con la juventud.

6. **Identificar** sacerdotes, religiosos y ministros laicos que quieran y puedan asistir a las parroquias de su decanato para educar, animar, enseñar y proveer dirección espiritual para personas interesadas en discernir seriamente su vocación al sacerdocio o a la vida religiosa.

3 MINISTERIO COLABORATIVO Y RESPONSABILIDAD COMPARTIDA

“Por lo demás, hermanos y hermanas, alegraos; sed perfectos; animaos; tened un mismo sentir; vivid en paz, y el Dios de la caridad y de la paz estará con vosotros.” (2 Cor 13:11)

“En el desempeño de este cuidado los párrocos con sus auxiliares cumplan su deber de enseñar, de santificar y de regir de tal forma que los fieles y las comunidades parroquiales se sientan, en realidad, miembros tanto de la diócesis, como de toda la Iglesia universal. Por lo cual, colaboren con otros párrocos y otros sacerdotes que ejercen en el territorio el oficio pastoral (como son, por ejemplo, deanes) o dedicados a las obras de índole supraparroquial, para que no falte unidad en la diócesis en el cuidado pastoral e incluso sea éste más eficaz. El cuidado de las almas ha de estar, además, informado por el espíritu misionero, de forma que llegue a todos los que viven en la parroquia. Pero si los párrocos no pueden llegar a algunos grupos de personas, reclamen la ayuda de otros, incluso seglares, para que los ayuden en lo que se refiere al apostolado.” (Christus Dominus, 30)

Iniciativa Pastoral 3

Proveer oportunidades para una continua consulta y colaboración entre el Consejo Sacerdotal y el Consejo Pastoral Diocesano; y entre los consejos pastorales parroquiales de cada decanato.

Evaluar la estructura actual de los decanatos o de los grupos de parroquias dentro de los decanatos, para permitir que las parroquias se ayuden entre sí, compartiendo colaborativamente ideas, recursos, ministerios y responsabilidades para la comunidad entera. Contratar a

una persona para que asista a los decanos para convocar 2 o 3 reuniones al año, preparar una agenda y facilitar las reuniones y la colaboración.

Proveer a los laicos con oportunidades de participación en varios ministerios parroquiales, planeamiento pastoral y responsabilidad compartida y en hacer las decisiones.

Promover modelos exitosos y oportunidades en las parroquias para animar a todos los miembros de la comunidad de fe a compartir su tiempo, destrezas y recursos como una respuesta de madurez a su llamado bautismal.

Fomentar y apoyar colaboración regional entre las parroquias, otras iglesias, organizaciones de fe o comunitarias y entidades públicas. Animar una respuesta de corazón al Llamado Católico Anual u otras fuentes de financiamiento para satisfacer las necesidades de los pobres y vulnerables.

Proveer oportunidades de formación inter-cultural y promover colaboración de ministerios dentro de las parroquias, grupos de parroquias y los decanatos.

Asegurarse de que cada parroquia tenga un consejo pastoral y un consejo financiero.

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Capacitar** grupos de sacerdotes en las parroquias, miembros del personal y líderes laicos en modelos de liderazgo colaborativo, procesos para planeamiento estratégico, facilitación de reuniones, implementación de pólizas.
2. **Considerar** conducir periódicamente sesiones de diálogo, como un recurso para el planeamiento pastoral.
3. **Establecer** y mantener un liderazgo colaborativo genuino en cada parroquia, por medio de consejos pastorales y financieros activos, incluyendo mecanismos para mantener informados a los feligreses, asegurando buena comunicación y confianza dentro de la comunidad parroquial.
4. **Invitar** a los párrocos y a representantes de los consejos pastorales a reunirse juntos, ya sea dentro de los grupos de parroquias o decanatos, con el propósito de reflexionar en los beneficios espirituales y materiales

de colaboración entre las parroquias; para identificar áreas comunes dentro de los programas/ministerios en los cuales vayan a trabajar juntos y para intercambiar ideas, experiencias y “las mejores prácticas.”

5. **Establecer** un ministerio de hospitalidad el que incluya capacitación para los ministros laicos en diversidad cultural y de otras formas, así como también un entendimiento de experiencias que ayude a la gente a sentirse bienvenidos en la iglesia y que los conecte a la vida parroquial y a los ministerios parroquiales.

6. **Anunciar** y promover programas existentes para los católicos no practicantes que quieran regresar a la iglesia, por medio de los boletines parroquiales, los sitios en la internet, El Heraldó Católico y otros medios públicos.

7. **Promover** la colaboración para compartir los recursos a nivel de decanatos y grupos de parroquias, incluyendo personal y programas.



“The liturgies were particularly beautiful through the whole process, but especially so at the opening of the Synod I had the feeling that the Holy Spirit was being invoked and, indeed, was present in a very real way.” — Jeannine Martinez, age 66



4 EUCARISTÍA Y SACRAMENTOS

“Mientras estaban comiendo, tomó Jesús pan y lo bendijo, lo partió y, dándoselo a sus discípulos, dijo: ‘Tomad, comed, éste es mi cuerpo’. Tomó luego una copa y, dadas las gracias, se la dio diciendo: ‘Bebed de ella todos, porque ésta es mi sangre de la Alianza, que es derramada por muchos para el perdón de los pecados.’” (Mt 26: 26–28)

“Por tanto, de la Liturgia, sobre todo de la Eucaristía, mana hacia nosotros la gracia como de su fuente y se obtiene con la máxima eficacia aquella santificación de Dios, a la cual las demás obras de la Iglesia tienden como a su fin.” (Sacrosanctum Concilium, 10)

Iniciativa Pastoral 4

Proveer y fometar oportunidades para la catequesis sacramental en todos los niveles de la vida de la iglesia, para profundizar el conocimiento entre el Pueblo de Dios que es, en y por medio de los sacramentos que se le rinde culto a Dios, que somos santificados, edificados como el Cuerpo de Cristo y enviados a proclamar y vivir la Buena Nueva de la salvación.

Formular e implementar un proceso de oración y formación enfocado en la Eucaristía, la “fuente y cumbre de la Vida Cristiana”, comenzando con el Año de la Eucaristía.

Proveer capacitación de liderazgo y ministerio, incluyendo segmentos de espiritualidad multi-cultural y expresiones de oración para aquéllos llamados a los ministerios litúrgicos, incluyendo el re-establecimiento de la Conferencia de Formación Litúrgica anual.

Renovar el compromiso de la Comunidad Eucarística de actuar por justicia, marchar en solidaridad con el pobre y el hambriento, abogar por las leyes públicas que protegen la vida de los no nacidos aún y de los ancianos, trabajar por la paz y por una sociedad sin violencia y orar para que Dios acelere el desplazamiento de la cultura de la muerte con la cultura de la vida y amor, que es lo que El quiere para nosotros.

Cultivar una conciencia viva de la presencia de Cristo en los pobres y marginados, en la comunidad de los bautizados y en la Eucaristía en la cual mantenemos fe de que es la presencia real del Señor.

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Desarrollar** modelos para una catequesis sacramental apropiada a las edades en todos los siete sacramentos y proveer capacitación para aquéllos que han sido encargados con la responsabilidad de la formación sacramental, incluyendo lo siguiente:
 - modelos de preparación para el matrimonio y apoyo para las parejas recién casadas.
 - modelos de preparación previa al bautismo infantil para padres y padrinos, así como apoyo, posterior al bautismo, para los padres de familia, Primera Comunión, Primera Confesión y Confirmación, formando a los padres en su papel de primeros educadores de sus niños y como líderes de la Iglesia Doméstica.
2. **Proveer** “catequesis mystagógica” de la comunidad parroquial fomentando conciencia entre la comunidad, de la presencia de Cristo en la Liturgia de la Palabra, la asamblea, el sacerdote que preside y en la Eucaristía. Fomentar participación interna en la liturgia y en unión de mente y corazón con la acción de Cristo.
3. **Coordinar** el horario de las misas diarias en los grupos de parroquias o decanatos para aumentar las oportunidades para que la gente asista a la misa diaria. Asimismo, coordinar los horarios de las parroquias para proveer oportunidades para una más frecuente celebración de los Sacramentos de Reconciliación y la Unción de los Enfermos.
4. **Proveer** una diversidad de experiencias de oración, incluyendo una celebración adaptada de la Liturgia de las Horas, oportunidades para celebrar días de fiesta culturales apropiados a la comunidad parroquial, recitar el rosario, bendición con el Santísimo, servicios de oración ecuménicos, en las parroquias o decanatos, para fomentar la unidad y el entendimiento cristiano.
5. **Proveer** capacitación para los ministros de la liturgia de la parroquia, incluyendo orientación acerca de los documentos del Vaticano II, los Ritos y la Instrucción General del Misal Romano.
6. **Reclutar**, apoyar y capacitar a la juventud y los adultos jóvenes para el ministerio litúrgico, incluyendo ministros extraordinarios de la Sagrada Comunión y lectores. Normalmente deberán ser por lo menos de 16 años de edad y estar totalmente “iniciados”.

7. **Apoyar** e incrementar los grupos ministeriales que visitan a los enfermos, a los confinados en casa y a los que han tenido una muerte reciente en su familia.
8. **Fomentar** y apoyar las prácticas devocionales que emanan de y conducen a la Mesa Eucarística, incluyendo la Adoración al Santísimo Sacramento.

5 FORMACIÓN PARA EL MINISTERIO LAICO Y APOSTOLADO LAICO

“Hay diversidad de carismas, pero el Espíritu es el mismo; diversidad de ministerios, pero el Señor es el mismo; diversidad de operaciones, pero es el mismo Dios que obra todo en todos. A cada cual se le otorga la minifestación del Espíritu para provecho común.” (1 Cor 12:4-7)

“La parroquia presenta el modelo clarísimo del apostolado comunitario, reduciendo a la unidad todas las diversidades humanas que en ella se encuentran e insertándolas en la Iglesia universal.” (Apostolicam Actuositatem, 10)

Iniciativa Pastoral 5

Promover aquel apostolado que es singularmente único de los fieles laicos, el apostolado del mundo de negocios o del lugar de trabajo. “Dios llama individualmente al fiel laico, cada uno personalmente por nombre,” y le confía a esa persona una tarea especial la cual no puede ser hecha por otro, primordialmente, ser el alma que anima su comunidad de trabajo y llega hasta los corazones de los vecinos, amigos y colegas por medio de “la luz que brilla ante ellos por sus buenas obras.” Equipar a los fieles laicos con las destrezas y conocimientos para que sean apóstoles individuales donde trabajan y donde viven. (Ver, Christifideles Laici, Los Miembros Laicos de los Fieles de Cristo §28, por el Papa Juan Pablo II)

Diseñar y establecer un programa de formación de laicos, el cual proveerá oportunidades para adultos, por medio de la diócesis, para llegar a tener más conocimiento acerca de la fe católica, crecer espiritualmente y recibir capacitación para ministerios específicos eclesiales dentro de la comunidad de fe. Los participantes serán retados a transformar el mundo secular según la intención de Cristo por medio de su fe vivida

diariamente en el hogar, en la comunidad de fe parroquial y por medio de su profesión en el mundo de negocios.

Asegurar que los cursos de formación laica y de capacitación sean de costo razonable y ofrecidos en las diferentes regiones de la diócesis, incluyendo el uso de oportunidades catequéticas por internet y el uso de teleconferencias.

Establecer criterios para la certificación en ministerios específicos y proveer y/o patrocinar oportunidades en servicio para obtener dicha certificación.

Promover el Apostolado Laico para asistir a los laicos a poner en práctica su llamado específico para transformar el mundo secular en Cristo; estimular el establecimiento de organizaciones católicas profesionales.

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Promover** los programas del Instituto Hispano de Formación Laica, usando los boletines parroquiales y los anuncios desde el púlpito.
2. **Cultivar** en los fieles laicos la sensibilidad de que cada uno de ellos es llamado personalmente por Dios para aceptar la responsabilidad de ese apostolado, el cual es exclusivamente único a la vocación de la persona laica y sólo puede ser efectuado por los laicos, primordialmente, el apostolado del lugar de trabajo y del mundo de negocios. Equiparlos con las destrezas y conocimientos necesarios para ser apóstoles individuales ahí.
3. **Animar** a los ministros laicos a obtener su certificación por medio del Instituto Hispano de Formación Laica y asistirlos económicamente, si fuera necesario.
4. **Invitar** a consejos pastorales parroquiales a asumir la responsabilidad de promover los programas del Instituto Hispano de Formación Laica como parte de su papel en el planeamiento pastoral.

“The Synod was definitely a faith building experience for me. After reflecting on what the decree signed by Bishop Weigand says, I am humbled by God’s ability to work through us and take the results of all of the Speak up sessions from the thousands of members of the Diocese and create such a pointed and directive document.”
– Phil Myers, age 64

6 JUVENTUD Y ADULTOS JÓVENES

“Bajó con ellos y vino a Nazaret, y vivía sujeto a ellos. Su madre conservaba cuidadosamente todas las cosas en su corazón. Jesús progresaba en sabiduría, en estatura y en gracia ante Dios y ante los hombres.” (Lc 2:51-52)

“Pues de esta unión conyugal procede la familia, en que nacen los nuevos ciudadanos de la sociedad humana, que por la gracia del Espíritu Santo quedan constituidos por el bautismo en hijos de Dios para perpetuar el Pueblo de Dios en el correr de los tiempos. En esta como Iglesia doméstica, los padres han de ser para con sus hijos los primeros predicadores de la fe, tanto con su palabra como son su ejemplo, y han de fomentar la vocación propia de cada uno, y con especial cuidado la vocación sagrada.” (Lumen Gentium, 11)

Iniciativa Pastoral 6

Establecer como una prioridad, el desarrollo, apoyo y financiamiento de un ministerio comprensivo para la juventud y los adultos jóvenes, que logre lo siguiente:

- darle el poder a la juventud y los adultos jóvenes a vivir como discípulos de Jesucristo, conduciéndolos a una madurez cristiana,
- atraer a la juventud y los adultos jóvenes a una participación responsable en la vida y misión de la comunidad de fe católica,
- animar a la juventud y jóvenes adultos a ser parte de una comunidad paritaria que alimenta su crecimiento personal y espiritual, llegando a ser saludables, competentes y católicos que se preocupen y estén llenos de fe.

Adaptado de *Renewing the Vision*, pp. 9, 11, 15 [NCCB, 1997 y *Sons and Daughters of Light*, pp. 28, 33, 36, 37]

Establecer un programa de capacitación, respetando la variedad de las diversas culturas en nuestra Diócesis, para adultos que sirvan como líderes del ministerio de la juventud y/o adultos jóvenes.

Desarrollar y mantener un sitio de internet activo/dinámico para los ministerios de la juventud y adultos jóvenes, incluyendo la opción para las parroquias de utilizar una página para sus esfuerzos en estos ministerios.

“As a delegate, I was impressed by the way the Spirit took over and guided all those involved to, in general, reach consensus and make recommendations. I am appreciative beyond limit for the opportunity to join in this great event.”

–Sarah Stutzman, age 23

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Establecer** un comité a nivel de decanatos que consista de coordinadores ministeriales de los jóvenes, extrayéndolos de las parroquias de cada decanato. Ellos se reunirán y facilitarán el compartimiento de los recursos, animando la participación de los laicos, padres y familias, y para colaborar juntos en programas y eventos.
2. **Desarrollar** un plan estratégico de oportunidades y animar la participación de la juventud y los adultos jóvenes en los programas de formación de la fe, viajes largos, conferencias nacionales y regionales, liturgia, retiros y experiencias de servicio y en el Día Mundial de la Juventud.
3. **Desarrollar** un plan de implementación de varios años para reuniones sociales del ministerio de los jóvenes adultos, oportunidades educativas y programas de la formación de la fe.
4. **Proveer** oportunidades para que los jóvenes participen significativamente en la vida de la parroquia y en todos los aspectos de los ministerios parroquiales [por ej., liturgia, ayuda a los necesitados, servicio, vida comunitaria y actividades inter-generacionales].
5. **Establecer** apoyo económico apropiado a nivel parroquial para la implementación del Ministerio de la Juventud y Adultos Jóvenes.

7 MINISTERIO DE SERVICIO SOCIAL Y JUSTICIA SOCIAL

“Jesús le dijo: ‘Si quieres ser perfecto, anda, vende lo que tienes y dáselo a los pobres, y tendrás un tesoro en los cielos. Luego ven, y sígueme.’” (Mt 19:21)

“Hay una conciencia de la excelsa dignidad de la persona humana, de su superioridad sobre las cosas y de sus derechos y deberes universales e in- violables. Es, pues, a toda la gente necesario que se facilite al hombre todo lo que éste necesita para vivir una vida verdaderamente humana, como son el alimento, el vestido, la vivienda, el derecho a la libre elección de estado y a fundar una familia, a la educación, al trabajo, a la buena fama, al respeto, a una adecuada información, a obrar de acuerdo con la norma recta de su conciencia, a la protección de la vida privada y a la justa libertad también en materia religiosa.” (Gaudium et Spes, 26)



Iniciativa Pastoral 7

Animar el desarrollo en cada parroquia de un modelo integrado de ministerio social, el cual da a conocer y hace accesibles los principios y valores de la Enseñanza Social Católica y asiste a los feligreses para actuar en estos principios en cuatro áreas específicas y complementarias: caridad y desplazamiento hacia los demás/servicio directo, abogacía legislativa, solidaridad global, organización y desarrollo de las comunidades. (Comunidades de Sal y Luz: Reflexiones en la Misión Social de la Parroquia, Washington, D.C.: Conferencia Católica de los Estados Unidos, 1994)

Promover vigorosamente la defensa y protección de la vida humana, en todos los estados de su existencia, desde la concepción hasta su fin natural en la muerte, como fundamental y básico derecho humano, fundada en la ley natural y por lo tanto accesible a la mente de cada ser humano, por la luz sin ayuda de la razón, mientras siendo ella misma la indispensable fundación de todos los otros derechos naturales y humanos.

Asegurar una promesa continua al avance de la misión social de la Iglesia como un mandato constitutivo del evangelio y fundamental a nuestra fe católica: servir “al que es menos de éstos;” “tener hambre y sed por la justicia;” ser “un pacificador;” proteger la vida humana; promover la dignidad humana; defender a aquéllos que son pobres y buscar el bien común.

Promover programas pastorales y procesos que sean culturalmente sensitivos en cualquier nivel de la vida diocesana.

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Abogar** por la importancia de predicar regularmente la Enseñanza Social Católica, desarrollar ministerios sociales en las parroquias, apoyando la labor de las agencias de servicio social y utilizando los recursos disponibles para apoyar este ministerio.
2. **Animar** a los sacerdotes y diáconos de cada parroquia a buscar las oportunidades que provee la liturgia para la enseñanza social de la Iglesia de una manera no-partidaria.
3. **Invitar** a cada miembro de cada comunidad de fe a asumir libremente, como un llamado de Dios en nuestros tiempos, la responsabilidad personal para

promover la defensa y protección de cada vida humana, desde la concepción hasta su fin natural en la muerte.

4. **Reunirse**, anualmente, todos los ministerios regionales de servicio social, ministerios de servicio social de otras denominaciones, agencias de servicio social para la comunidad, etc. desarrollar relaciones, compartir información y explorar áreas de colaboración para asegurar un servicio con base amplia.
5. **Patrocinar** grupos de estudio o foros de asuntos locales, tales como los desamparados, desempleo, seguros de salud, asuntos de inmigración, etc. dentro de las parroquias, grupos de parroquias o decanatos.

6. **Animar** a los diáconos a que estén activamente involucrados en el desarrollo del ministerio social, el cual emana de su ordenación a la “diakonia” y tomar el liderazgo en desarrollar un ministerio social integrado.
7. **Diseñar** programas de formación y capacitación para los equipos ministeriales de servicio social de la parroquia y proveer la asistencia necesaria a los decanatos o grupos de parroquias para el desarrollo de estos equipos.
8. **Utilizar** un sitio de internet como un método importante de comunicación con los fieles acerca del ministerio social católico.



8 DIVERSIDAD CULTURAL

“Efectivamente, siendo libre de todos, me he hecho esclavo de todos para ganar a los más que pueda... Me he hecho débil con los débiles para ganar a los débiles. Me he hecho todo a todos para salvar a toda costa a algunos. Y todo esto lo hago por el Evangelio para ser participe del mismo”. (1Cor 9: 19-23)

“[La Iglesia], desde el comienzo de su historia, aprendió a expresar el mensaje cristiano con los conceptos y en la lengua de cada pueblo y procuró ilustrarlo además con el saber filosófico. Procedió así a fin de adaptar el Evangelio a nivel del saber popular. ...Esta adaptación de la predicación de la palabra revelada debe mantenerse como ley de toda la evangelización. Porque así en todos los pueblos se hace posible expresar el mensaje cristiano de modo apropiado a cada uno de ellos y al mismo tiempo se fomenta un vivo intercambio entre la Iglesia y las diversas culturas.” (Gaudium et Spes, 44)

Iniciativa Pastoral 8

Reconocer y celebrar la diversidad multi-cultural dentro de la iglesia local mientras se esfuerza por obtener la unidad, la expresión más grande y signo de nuestra fe católica.

Dar la bienvenida y reconocer a todas las personas, sin importar la raza, cultura, idioma o nacionalidad y respetar y reconocer nuestra fe común en Jesucristo, cuando trabajamos para alcanzar solidaridad y el desarrollo de relaciones que sean abiertas, justas, con cariño y que sean fuente de enriquecimiento para todos.

Promover paciencia y entendimiento de la realidad de los inmigrantes recientes, quienes sólo acaban de comenzar el largo proceso de aculturación e integración y quienes dependen de su lengua nativa y sus costumbres de culto y expresiones de fe y cuyas circunstancias tienden a mantenerlos aparte de los otros feligreses.

Proveer programas, seminarios, retiros y talleres para el clero, religiosos y líderes laicos que preparan y refuerzan una fundación para establecer relaciones que se enriquezcan mutuamente en comunidades de fe, pastorales, litúrgicas, sociales y culturalmente diversas.

“The whole experience of being with such a varied group of people from so many geographical areas of the Diocese and being so united in our expressions of our faith was an awesome experience.”

—Mary O’Reilly, age 64

Desarrollar modelos los cuales destacan las expresiones culturales diversas de los fieles y, en particular, reconocen las fiestas más importantes que tienen significado cultural, religioso e histórico para estos pueblos.

Explorar y desarrollar maneras de construir puentes entre las varias culturas y designar líderes de las comunidades étnicas a posiciones de liderazgo en consejos, comisiones y comités a nivel diocesano.

Presentar y modelar liturgias multi-culturales bien preparadas y convivencias sociales que sean inclusivas y que respeten la riqueza de las varias poblaciones étnicas y que promuevan unidad.

Objetivos para la implementación

Nivel de Parroquia/Grupos de Parroquias/Decanatos

1. **Formar** una comunidad parroquial que esté caracterizada por un clima de hospitalidad, el cual es inclusivo y que da la bienvenida a todos los grupos culturales/étnicos en la parroquia.
2. **Animar** y facilitar, a nivel de las parroquias/grupos de parroquias/decanatos, oportunidades para los feligreses, religiosos y clero de todos los grupos étnicos/culturales para que escuchen entre sí sus historias, que experimenten las culturas de cada uno y crear unidad en la diversidad.
3. **Reunirse**, anualmente, los líderes de todas las organizaciones culturales/étnicas en las parroquias/grupos de parroquias/decanatos, para ayudar a establecer relaciones, compartir información y explorar maneras y medios de colaboración como una comunidad cristiana.

4. **Patrocinar** grupos/seminarios/talleres de estudio, los cuales destacarían específicamente la riqueza de diversidad y las oportunidades que presentan de animar a la comunidad de fe entera.
5. **Presentar** liturgias multi-culturales bien preparadas y celebraciones que sean verdaderamente representantes de los valores culturales y las tradiciones de la fe de los diversos grupos.
6. **Asegurarse** de que haya representación en los consejos pastorales, los consejos financieros parroquiales, etc., los cuales reflejan la diversidad étnica de la población parroquial.
7. **Examinar** las estructuras parroquiales actuales, facilidades, horarios, programas y la asignación de recursos económicos para asegurar la justicia e igualdad cuando se responda a las necesidades expresas de comunidades particulares dentro de la comunidad parroquial.

“The theme, *Journeying Together in Christ*, was most appropriate – that is exactly what it was...a journey with strangers who are now friends in Christ.”

– Sherrie Beals, age 44







I Need Not Ask

Lord, I need not ask for anything, for you already know what I need. Please forgive me when I forget that precious fact. Guide me in this life for only YOU can. I thank you for your never ending love, patience and compassion. I thank you for my successes, happiness and love. I especially thank you for my failures, for I wonder without failures how often would we talk?

Brittney Hermann, age 10, Sacramento

APPENDIX

Third Diocesan Synod October 11-13, 2004 Membership

SYNOD 2004 MEMBERSHIP

Names in italics indicates more than one membership, which grants Synod membership.

President: Most Rev. William K. Weigand
Auxiliary Bishop: Most Rev. Richard J. Garcia
Vicar General: Rev. Msgr. Robert P. Walton
Vicar Episcopal:..... Rev. Charles S. McDermott
Vicar Episcopal & Judicial Vicar: Rev. David L. Deibel
Rector of the Cathedral: Rev. James Murphy

Consultors

Rev. Msgr. James Church
Rev. Polycarpo Gumapo
Rev. Michael Hebda
Rev. Liam MacCarthy
Rev. Sylvester McDermott
Rev. Manuel Soria
Rev. Msgr. Robert P. Walton

Members of the Presbyteral Council

Rev. Michael Kiernan, Chairman
Rev. Thomas Bland
Rev. Ronan Brennan
Rev. Edward Callanan, S.J.
Rev. Msgr. James Church
Rev. Benedict DeLeon
Rev. Michael Hebda
Rev. Leon Juchniewicz
Rev. Michael Newman, SDS
Rev. Timonth Nondorf
Rev. T. Brendan O'Sullivan
Rev. John Sullivan
Rev. Ambrose Ugwuegbu
Rev. Francisco Velazquez, VDC

Vicars Forane (Deans)

Siskiyou/Shasta:

Rev. Michael Hebda
Rev. Brent Nall, Alt. Dean

North/South: *Rev. Benedict DeLeon*

Ridge: Rev. Andrzej Koziczuk

Mother Lode: Rev. Peter Bosque

Yolo/Delta: Rev. Joseph Huong
Nguyen

South. Suburbs: Rev. Rey Bersabal

City: *Rev. T. Brendan O'Sullivan*

American River:

Rev. Gerald Robinson, S.J.

Solano: *Rev. Leon Juchniewicz*

Priests Selected from Each Deanery

- #1 Rev. Eric Lofgren
- #2 Rev. Terry Fulton
- #3 Rev. Patrick O'Connor
- #4 Rev. Thomas Seabridge
- #5 Rev. John Boll
- #6 Rev. Brian Atienza
- #7 Rev. Anthony Garibaldi, OFM
- #8 Rev. Joseph Ternullo
- #9 Rev. Jess Soriano

Synod Preparatory Commission

Sr. Eileen Enright, Director of Synod
Preparation
Sr. Fe Bigwas, RVM
Sr. Liz Curtis, CHF
Rev. Rodolfo Delgado
Gloria Fong
Charlene Harris
Rev. Francisco Hernandez-Gomez
Silvia Hillyer
Rev. Leon Juchniewicz
Msgr. James Kidder
Sr. Vicenta Lemus, HRF
Rev. Sylvester McDermott
Adolfo Mercado
Deacon Anthony Nguyen
Sr. Eileen Mary O'Connor, RSM
Rev. T. Brendan O'Sullivan
Deacon Jerry Pauly
Deacon Antonio Ramirez
Deacon Jose Revelo
Johnny Regadio
Jessie Shields
Marion Slakey
Tom Slakey
Deacon German Toro

Board of Moderators

Sr. Katherine Doyle, RSM
Rev. Rodolfo Delgado
Rev. Charles S. McDermott

Synod Delegates

Elected or Nominated

Brenda K. Adams
Barbara Agnell
Carlos Aguilar
Sr. Jenny Gabriella Aldeghi, FDCC
Donald P. Allison
Nicole L. Alvarez
Victor C. Alvarez
Debbie Anderson
John Andrada
Jose Apilado
Maria Araceli Cervantes
Arnulfo Arroyo
Arturo Arroyo
E. Jesus Arroyo
Dennis W. Babson
Allen J. Bagley
Robert D. Bailey
Trevor M. Ball
Karen R. Ballew
Dawn K. Barrera
R. Michael Barry
Steven M. Basha
Elba Baumeister
Sherrie Beals
Ismael Becerra
Robert J. Benton
Rev. Blaise Berg
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*Journeying
Together in Christ*



*Caminando
Juntos en Cristo*

