

CHARTING OUR MISSION



Pastoral Plan

Diocese of Salt Lake City

2018-2023

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September 15, 2018

Dear Friends in Christ,

I am delighted to present the Pastoral Plan of the Diocese of Salt Lake City in response to Christ's call to evangelization and discipleship ("Go and make disciples of all nations. ..." Matthew 28:19). The Holy Spirit continues to inspire, guide and energize our local Church in proclaiming the Gospel of love to the world and in sharing our faith as missionary disciples of Christ.

Beginning with my first Pastoral Letter in 2017, "A Springtime for the New Evangelization," I issued my vision for our diocese, offering a set of priorities to a newly reassembled Steering Committee, to the clergy and to the laity for their consideration. The Reverend Wayne A. Cavalier, O.P., Ph.D, Director of the Congar Institute for Ministry Development, summarized the data together with the proposed pastoral priorities submitted by our priests. Then, teams formulated the drafts of the five pastoral priorities; namely, Faith Formation, Vocations, The Eucharist and Catholic Identity: Unity in Diversity, Dignity of the Human Person, and Stewardship. In July, these were further refined by a committee consisting of myself, priests, deacons and lay ecclesial ministers.

Our new Diocesan Pastoral Plan clearly outlines our goals for the next five years. We created objectives for building the Kingdom of God in Utah, and each objective offers specific strategies to help us fulfill the mission of Christ. This lofty endeavor under the guidance and inspiration of the Holy Spirit is the result of a collaborative effort of the various sectors of our local Church. I am grateful to my predecessor, the Most Reverend John C. Wester, ninth Bishop of Salt Lake City, who in 2014 convened the initial steering committee responsible for the extensive data-gathering, listening sessions and leadership consultations that helped us in the formulation and eventual completion of this document in August 2018. Our new Diocesan Pastoral Plan will be launched and promulgated at the Diocesan Pastoral Congress on Saturday, September 15, 2018.

We thank God for this blessing and everyone who in any way contributed to helping chart the direction of the evangelizing mission of our local Church for the coming years. As we pursue the vision of the new five-year Pastoral Plan for our Diocese, let us pray for the inspiration and guidance of the Holy Spirit; and through the intercession of our Blessed Mother, Our Lady of Guadalupe, may our Lord help us build vibrant parish communities and form missionary disciples always ready to proclaim the Gospel with great enthusiasm and joy.

With prayerful wishes of God's blessings for you and for our Diocese, I remain

Yours faithfully in Christ's mission,



Most Reverend Oscar A. Solis, D.D.
Bishop of Salt Lake City

Prayer for the Pastoral Plan

Good and gracious God,

We, the Catholic people of Utah, come before You in prayer as we chart our course for our future.

We believe in a living faith grounded in ancient Scripture and our sacred Tradition.

Open us to the needs of our people and the inspiration of the Holy Spirit.

We celebrate through worship and prayer.

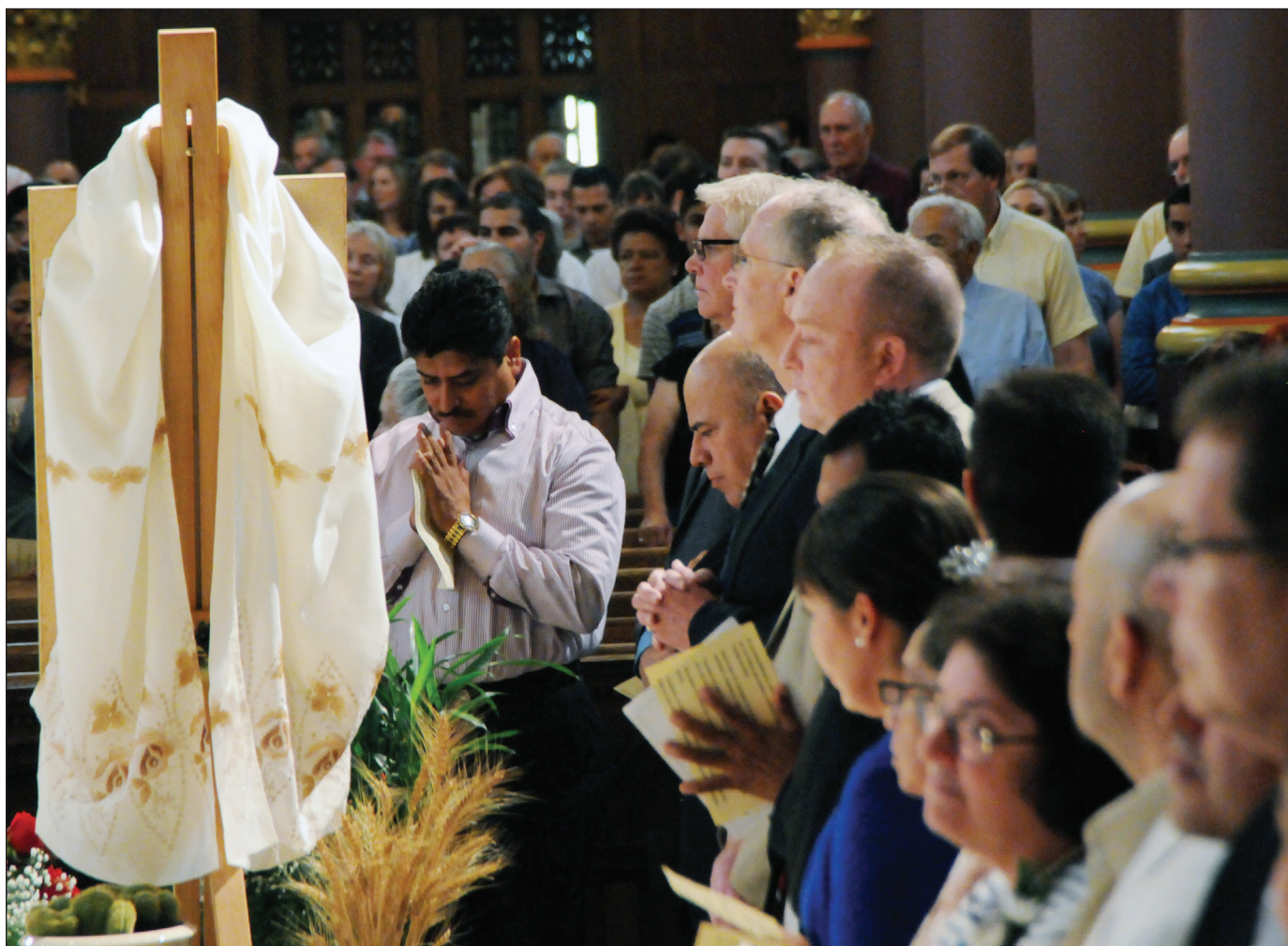
Guide our sharing of the Gospel of your Son, our Lord Jesus Christ,
with our families, our parishes and our communities.

We live in the unity of our rich diversity.

Allow the faith we share to overcome barriers and challenges that separate and isolate us.

Trusting in the intercession of Our Lady of Guadalupe, patroness of the Americas,
and of Saint Mary Magdalene, the patroness of our diocese,
may our efforts lead to a deeper unity within our community,
reflecting the loving unity that is the Holy Trinity.

In the name of Jesus Christ, Lord of the past present and future,
we ask to believe, celebrate, and live His redeeming love in Utah. **Amen.**



“As you go, make this proclamation: “The Kingdom of Heaven is at hand.” Matthew 10:7

Mission Statement

Our mission is to believe, celebrate and live the redeeming love of Our Lord Jesus Christ in Utah.



Vision Statement

Following the example of Jesus, who “came to serve, not to be served,” we Catholics in Utah are committed to live and to proclaim the joy of the Gospel as missionary disciples. We embrace social justice with a preferential option for the poor. We promote the sanctity of human life and the dignity of every person. We preach the mercy of God. We accept the challenge to be both salt and light.

Commissioned by Baptism, our vocation calls us to use our gifts for the building up of the Body of Christ, the Church. In and through the Eucharist, the source and summit of our lives as Christians, we are called to deepen our love for each other and extend our care for all in Utah.

Under the guidance of our Bishop, recognizing our diversity, we come together as one community, celebrating and proclaiming the new life offered for all in Christ.

Faith Formation

“Jesus Christ is the energizing center of evangelization and the heart of catechesis. ... Catechesis unfolds the fullness of God’s eternal plan entirely in the person of Jesus Christ. He is ‘the way and the truth and the life.’ (John 14:6)” *National Directory for Catechesis 1 no. 4*

INTRODUCTION

Our mission involves evangelization with deep concern for lifelong catechesis. The Diocese of Salt Lake City presents unique challenges and needs. While the Utah Catholic population has been increasing due to immigration, Catholic adherence to the faith is simultaneously showing a decline, and studies indicate the decline is greatest among younger Catholics. Studies document this trend among both Hispanics and non-Hispanics. The Church must be strongly present in accompanying the newly arrived and this is sometimes difficult due to the limited presence of the Catholic Church in parts of Utah where many immigrants are found.

In addition to the conditions specific to the Diocese of Salt Lake City, there is a general national trend that compounds the impact. Recent national religious studies have noted an increasing number of people who do not claim any institutional religious affiliation, referred to in popular writing as “the Nones” – that is, those who when asked to identify their religious affiliation chose “none.” Both immigrants and native-born youth are less connected to the institutional Church and we will need a carefully planned outreach to keep them connected. Formation of young adults in parishes is of special concern for the future of the Church.

Catechetical formation for children and teens transforms hearts and minds so youth may fully live and confidently share their faith. The present culture poses serious challenges to the practice of our beliefs. Therefore, it will be necessary for every Catholic to learn more about the essential teachings of Christ and our Church in order to gain a deeper understanding of what we believe.

Our growing diversity is a source of hope but also a challenge. Surveys of priests and deacons identified concerns related to the increasing presence of Hispanics, declining commitment among the young, and the aging of lay and clerical leaders. Lay leaders indicated a greater need for pastoral ministry and faith formation for all ages. They saw the growth in the Hispanic Catholic community as a gift.



A recent survey echoed these concerns and revealed a widespread need for catechist formation and certification. Some Utah parishes offered only sacramental preparation for First Communion and Confirmation, while others provided comprehensive religious education. There was a lack of systematic catechesis offered in parish teen programs for post-Confirmation youth and young adults throughout the diocese.

Mindful of our calling to continual conversion and deepening relationship with Christ and his Church through lifelong formation and catechesis, the 2018 Survey revealed that many missions and parishes do not offer ongoing formation that optimally fosters development of missionary disciples. Adults who sought to expand their faith knowledge as well as those transitioning from R.C.I.A. programs often cited no access to continuing formation. Special populations of adults in prisons, retirement community residents, and young parents lacked parish faith formation programs that addressed their needs. Of special concern was the frequent mention of scarce opportunities for adult spiritual formation through retreats and days of prayer with catechetical components. An effective Sunday homily presented challenges as it is a key sacramental moment for the enrichment of the faithful. Based on these findings, the Diocese is adopting the following goals, objectives and strategies.

Faith Formation Goals, Objectives and Strategies

“Ongoing catechesis is a lifelong process for the individual and a constant and concerted pastoral activity of the Christian community.” *National Directory for Catechesis, no. 32*

GOAL 1

Articulate a comprehensive vision of faith formation for parishes and missions that realigns the Office of Religious Education to include adult faith formation, in collaboration with other diocesan offices charged with more specialized adult faith formation (e.g., ministry formation, liturgical formation, Hispanic Ministry).



OBJECTIVE

To include in parishes and missions the priorities of continuing adult faith formation and spiritual formation.

STRATEGIES

Re-name the Diocesan Office of Religious Education to “Office of Faith Formation.”

Assess the spiritual and faith formation needs of adult parishioners, including those in special populations such as assisted living facilities, jails and prisons, and single people, including widowed, divorced and separated persons.

Promote understanding of and commitment to the principles of adult faith formation.

Make available to parishes a variety of printed and multimedia resources for adult faith formation.

Develop a program to form and certify catechists to lead adult faith formation in parishes, with specialized formation and certification to effectively lead the R.C.I.A.

Implement marriage preparation and enrichment catechesis based on chapters four and five of *Amoris Laetitia*.

Train priests, deacons and lay leaders to conduct marriage preparation and enrichment classes in parishes.



“School-age children should receive formal and systematic catechesis in a parish-based catechetical program, a Catholic school, or a program of home-based catechesis in which the content of the faith and the experience of Christian life is presented authentically and completely.” *National Directory for Catechesis 48 E 2*

GOAL 2

Promote and enhance comprehensive Youth Ministry in parishes and missions appropriate to the context.

OBJECTIVE

To assist parishes and missions to develop faith formation programs for Youth and Young Adults

STRATEGIES

Assist parishes to consider hiring full-time, well-trained Youth Ministers.

Assist deaneries to assess the possibility of hiring a full-time Youth Minister who would serve one to three clustered parishes.

Offer training to Youth Ministers to strengthen the faith formation dimension of Youth Ministry programs in parishes and missions.

Develop a training and certification program for volunteer Youth Ministers.

Provide a list of approved/recommended curricula prioritizing catechetical materials from the current USCCB *Conformity Listing of Catechetical Texts and Series*.

Assess current practices of ongoing faith formation for post-Confirmation youth and young adults.

Dedicate a clergy convocation to the pastoral priority of Youth and Young Adult Ministry.

Leverage experience of pastors who have successful Youth Ministry and Young Adult ministries.

Promote adoration and worship opportunities for youth.





“The single most critical factor in an effective parish catechetical program is the leadership of a professionally trained parish catechetical leader. Depending on the size and scope of the parish catechetical program, parishes should allocate their resources so they are able to acquire the services of a competent and qualified catechetical leader (or someone in the process of becoming qualified and competent) or to share those services with another parish. ... [Among the essential duties of a parish catechetical leader is the] implementation of diocesan and parish catechetical policies and guidelines, including the areas of catechist certification and supervision and administrative policies. ...” *National Directory for Catechesis* 54 B 5

GOAL 3

Clarify and promote consistent application of diocesan religious education guidelines within missions and parishes with appropriate adaptations to context.

OBJECTIVES

To promote selection and use of catechetical materials from the current USCCB Conformity Listing of Catechetical Texts and Series.

To achieve diocesan certification of all catechists serving in parishes and missions.

To facilitate standardized religious education registration fees charged by parishes and missions with appropriate adaptations to context.

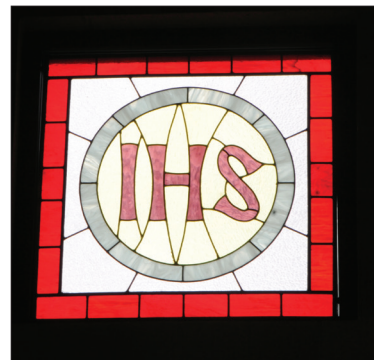
To promote a comprehensive model of religious education suitable to the context over a sacramental preparation model in all parishes and missions.

STRATEGIES

Provide all pastors and directors of religious education with the current information on the USCCB Conformity Listing of Catechetical Texts and Series to help guide textbook purchases.

Offer accessible catechist formation either in urban parishes or on a regional basis in rural areas or by other means.

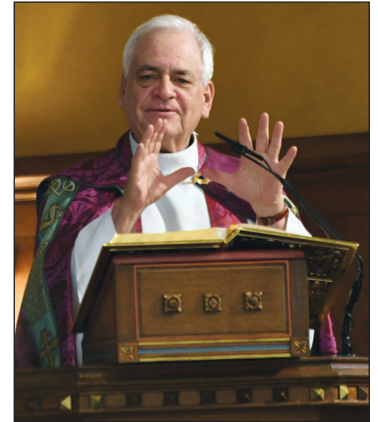
Enlist master catechists to assist in catechist formation sessions.



Within deaneries, establish a just standard yearly fee for religious education students, including a discount to families with multiple children enrolled.

GOAL 4

“The Sunday homily may well be the most decisive factor in determining the depth of [parishioners’] faith and strengthening their level of commitment to the Church.” *Fulfilled in Your Hearing* USCCB, 2002



Enrich liturgical preaching in the Diocese.

OBJECTIVE

To facilitate, encourage and support the ongoing efforts of priests and deacons to continually strengthen their preaching at Mass and other sacramental celebrations by promoting homilies that are relevant to the life of their parish community.

STRATEGIES

Provide ongoing homiletics workshops for priests and deacons during yearly convocations.

Provide continuing education opportunities for homiletics workshops during retreats.



“But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach?” Romans 10:14

Vocations



“For who is greater: the one seated at table or the one who serves? Is it not the one seated at table? I am among you as the one who serves.” Luke 22: 27

INTRODUCTION

The Second Vatican Council offered the people of God a new way of understanding vocations. Through baptism, each person is called to holiness. As unique, beloved children of God, we are called by name to follow Christ and build the Kingdom of God. Through grace, we receive special gifts and experiences that aid us along our pilgrim journey. Vocational discernment within the support of our Catholic community helps us discover our authentic selves and embrace a life of service to others. From the universal call to holiness, we further discern our identity as Christian witnesses. Bishop Solis’ pastoral letter, *A Springtime of the New Evangelization*, reminded the faithful that in Utah, the “harvest is great but the laborers are few.” A review of the pastoral plan surveys and listening sessions helps illuminate the complex concerns and needs of this diocese associated with vocations.

Utah will likely continue to experience significant increases in Catholic population as the overall state population grows. Simultaneously, both priestly vocations and material resources will likely decline, while vocations among lay ecclesial ministers will increase. As needs increase, the human and material resources of the Diocese will not necessarily increase at the same rate, and this presents a challenge. Without a concomitant growth in vocations to the priesthood and religious life, the gifts of the present ministers will continue to be stretched.

Currently, more than fifty percent of the priests in the diocese are foreign-born. This is a success in terms of recruitment, but if trends continue, the diocese will become ever more dependent on them. While they greatly enrich the Catholic community, there is need for their ongoing effective inculturation. The shortage of priest and pastoral personnel was uppermost in the minds of Catholics surveyed. While parishioners experience the shortage in one way, the priests themselves experience it differently, and their most frequently expressed concern in relation to this question was the need for planning and the need to address long-term sustainability.

The most frequent recommendation regarding vocations was the need to form a diocesan culture of vocations. Perhaps in line with this were other recommendations for prayer, promoting a positive image of vocations, encouraging families to think about vocations and providing catechesis about vocations. Associated with this was the frequent call to reach out to the youth and young adults. Also mentioned with significant frequency was the need for financial support.

The pastoral needs in our far-flung diocese are increasing. At the same time, there is a serious shortage of vocations to the priesthood, and many deacons are approaching retirement age. Few religious sisters and nuns now serve in Utah. However, vocations to lay ecclesial ministry have increased rapidly in the last ten years and lay leaders continue to offer their talents in the diocesan offices, parishes and missions. Bishop Solis has called for new ways of promoting vocations to the ordained ministries and religious life. Through vocational discernment strategies for families and Catholic schools, we will enable more of the faithful to hear and respond to God's call to serve. With the needs of the diocese in mind, we offer the following goals, objectives and strategies.

Vocations Goals, Objectives and Strategies

GOAL 1

Invite all the people of God to discern their shared call to missionary discipleship.

OBJECTIVE

To promote the understanding of vocation as the universal call to holiness that establishes the basis for specific vocations.

STRATEGIES

By September 15, 2018, promote with the Diocesan Pastoral Congress keynote presentations, the concept of vocation as the universal call to holiness. Continue exploring the concept of vocation in a breakout session during Congress 2018.

Investigate using the *Discerning Your Spiritual Gifts* program in parishes.

GOAL 2

Facilitate vocational discernment and nurture existing vocations to the priesthood, religious life, diaconate and lay ecclesial ministry.

OBJECTIVE

To accompany and support women and men who seek pathways to serve Christ in the Diocese of Salt Lake City.

STRATEGIES

Develop educational outreach materials and workshops on vocations to pastoral ministry within the Diocese.

Collaborate with diocesan pastoral ministry leaders to develop these materials and workshops.





Update the diocesan website with links to vocation resources and with vocation information for parents.

Offer a schedule of retreats for women and men who are in discernment regarding vocations to priesthood or religious life.

Enlist diocesan priests and religious women and men from various congregations to offer local retreats.

Parishes without a Catholic school will be helped to plan a series of workshops and activities on vocations to pastoral ministry for post-Confirmation youth.

Diocesan Departments of Religious Education and Youth and Young Adult Ministry will guide the workshop planning.

Deacons and lay ecclesial ministers will be invited to lead parish-based sessions.

Parishes and missions in rural areas will offer these workshops regionally or by some other means to make them accessible.

Leadership representatives will:

Review unmet pastoral needs and discern how they might be filled by deacons and lay ecclesial ministers.

Institute a diocesan-wide review and assessment of the diaconate and the lay ecclesial minister formation processes in relation to the unmet pastoral needs.

Work with the Catholic Foundation of Utah to develop and fund a program for advanced ministry studies that will provide loans or scholarships for deacons and lay ecclesial ministers, allowing them to engage in graduate-level studies related to their ministry and to better serve the needs of the diocese (e.g., canon law, theology, liturgy, etc.).

Propose a plan for regular diaconate formation programs in English and Spanish that begin every other year or every third year.

Develop a “What is a Deacon?” information seminar that rotates throughout the Diocese on an annual basis.

Develop and implement opportunities for groups of deacons and priests to regularly socialize and share ministry enhancement programs.





GOAL 3

Create a discernment program for women and men already discerning a vocation to the priesthood or religious life.

OBJECTIVE

To expand existing discernment programs for vocations to the priesthood and religious life.

STRATEGIES

Arrange for representatives of women's religious orders to speak with young women in parish youth groups and Utah Catholic Schools.

Establish discernment groups of young men and women by age groups: 8-12th grade and college age.

Create more opportunities for the people of God in Utah to develop relationships with seminarians.

Schedule seminarians to:

- Share their vocation stories at weekend Masses during academic breaks.
- Participate in 40 Hours for Vocation devotionals.
- Create video-taped interviews to be posted to diocesan social media.

Invite parishes to sign up to pray for a specific seminarian.

Create opportunities for seminarians to get to know their future brother priests, e.g., by establishing an annual Mass with the Bishop, priests and seminarians.

Establish periodic meetings with all seminarians, the Bishop and those discerning a call to priesthood.



Stewardship



“He said, ‘To what shall we compare the kingdom of God, or what parable can we use for it? It is like a mustard seed that, when it is sown in the ground, is the smallest of all the seeds on the earth. But once it is sown, it springs up and becomes the largest of plants and puts forth large branches, so that the birds of the sky can dwell in its shade.’ With many such parables he spoke the word to them as they were able to understand it.” Mark 4: 30-33

INTRODUCTION

The offering of our Time, Talent and Treasure is essential for sustaining the mission of evangelization in the Church, and for promoting the ministries, especially in poor parishes and missions. Stewardship is a way of life – the sacrificial

giving and grateful offering of Time, Talent and Treasure not only of financial resources but also of personal generosity given for service to the Church. With these guiding principles and assessment of our current challenges in mind, we offer the following goals, objectives and strategies.

Stewardship Goals, Objectives and Strategies

GOAL 1

Seek new ways to address the increasing need for financial resources to fund diocesan ministry and ministry formation.

OBJECTIVE 1

Where needed, to engage parishes in moving toward a more positive stance on the need to develop diocesan resources.

OBJECTIVE 2

To find new resources to support increasing numbers of seminarians and all others involved in ministry formation.

OBJECTIVE 3

To develop resources to expand Catholic Community Services in assisting the increasing number of people seeking their services.



STRATEGIES

Institute easier, more efficient methods for ways to donate to diocesan-approved agencies.

Update the diocesan website to:

- Make it easier to donate funds with credit cards.
- Contain links to all websites for contributing to supported programs.
- Apprise readers of current requests for disaster relief.
- Provide helpful information regarding how these donations will be used.

Link all parishes to the diocesan website.

Move away from using envelopes to the practice of online contributing.

GOAL 2

To support Catholic schools to make them sustainable financially so that as many young people as possible may attend them.



OBJECTIVE

To hold all schools to a high standard of financial viability.

STRATEGY

All schools as well as the Diocesan Catholic Schools Office will be financially audited annually. Results will be made public.

OBJECTIVE

To reach out to the underserved and invite them to join the school communities.

STRATEGY

Recruit members of our low-income communities and support them in attending our Catholic schools.

OBJECTIVE

To create a comprehensive marketing strategy to address healthy Utah Catholic Schools enrollment.

STRATEGY

Hire a qualified marketing person to be a member of the Diocesan team.

GOAL 3

To identify a target fundraising goal for the year and to incrementally increase that target each year.

“So whether you eat or drink, or whatever you do, do everything for the glory of God.”

1 Corinthians 10:31

Eucharist and Catholic Identity: Unity in Diversity

INTRODUCTION

The Sacred Liturgy is the source and summit of Christian life, and the Holy Eucharist is the center and celebration of our faith. It is the heart of our worship and center of our unity and identity in the midst of diversity.

Catholic parishes are moving from mono-cultural patterns to ones we call “shared;” that is, to parishes in which more than one language, racial or cultural group seeks to celebrate the Eucharist and embody Christian community. For ministers and pastoral works to be effective in this diverse environment, the right knowledge, attitude and skills need to be developed (Building Intercultural Competence for Ministers, USCCB). Intercultural ministry questions related to changes in the Utah Catholic population, responses to immigration, pastoral care of diverse groups at the diocesan and parish level and resources addressing the pastoral need of diverse groups were incorporated in our surveys. Results indicated that diocesan leadership makes a good effort to welcome and offer pastoral services to the increasingly diverse population in Utah.

Also noted were bilingual liturgies that can raise barriers. Other important barriers identified were the lack of spiritual guidance, of faith formation and of parish services in general. Finally, it was observed that language could be a barrier between children and parents. A significant number of those responding identified a need for bilingual bridge-builders as a means to help communities unify. Cultural literacy is important for the People of God to acquire.

“The image of the Church I like is that of the holy, faithful people of God. ... Belonging to a people has a strong theological value. In the history of salvation, God has saved a people. There is no full identity without belonging to a people. No one is saved alone, as an isolated individual, but God attracts us looking at the complex web of relationships that take place in the human community. God enters into this dynamic, this participation in the web of human relationships.” *Pope Francis, from “A Big Heart Open to God: An interview with Pope Francis” in America magazine, September 30, 2013*



Eucharist and Catholic Identity: Unity in Diversity

Goals, Objectives and Strategies

GOAL 1

Promote renewal through liturgical catechesis that inspires vibrant and uplifting Eucharistic celebrations that foster Catholic identity amidst the diversity of the community.

OBJECTIVE 1

To encourage and assist parish leaders to review their practice of planning and celebrating liturgies that are inclusive, participative, reverent and joyful.

STRATEGIES

Provide formation and resources to the clergy to assist them to educate and support the assembly to respect and embrace cultural diversity.

Provide pastoral leaders with training in intercultural ministry skills and parish integration.

Develop ways to promote the understanding in parishes and missions that the Eucharist is the source and summit of all the Church does, and to educate those responsible for liturgy about best practices in celebrating bilingual or multilingual liturgies that will help unite the community and lead them to an encounter with Christ in his Word and in his Body and Blood.

Explore ways to develop and foster alternative options for preaching where barriers arise from language limitations.

Support the training and ongoing formation of liturgical ministers throughout the parishes and schools.

Offer workshops specifically to assist the development and promotion of vibrant music ministry programs.

GOAL 2

Foster an environment in which newly immigrating priests are welcomed and prepared to serve their parish and diocesan communities.



“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

Matthew 28: 19-20

OBJECTIVE

To develop and expand the process of integrating newly immigrating priests.

STRATEGIES

Develop a structured mandatory program for immigrating priests to aid in their understanding of Catholicism in Utah, including culture and languages as well as diocesan policy and procedures with the expectation of ongoing assistance and evaluation.

Expand the mentoring program for all priests new to the diocese to include:

- Assignment of a priest-mentor who will accompany the new priest, meeting regularly with him to address both his ministerial concerns as well as a set of pre-identified topics to provide orientation to priestly ministry in Utah.
- Structured and regularly scheduled meetings with the pastor.

Identify clergy assignments that include an awareness of the talents and expertise of the immigrating priest.

Develop a process for integrating immigrating priests into the deanery structure.

Educate the presbyterate and the parish community on the country, language, customs and culture of each immigrating priest.

Establish a process for preparing and forming a parish community to welcome and receive an immigrating priest, including issues such as language proficiency and cultural differences.



Dignity of the Human Person



“We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.” *National Directory for Catechesis 4, C*

world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.”

Effective evangelization equally includes the proclamation to others of our faith and tradition as well as our authentic witness to them. Our belief in God, the loving Creator, leads us to follow Christ’s example and form just relationships with others. With the sure belief that we are made in the image and likeness of God, we enter into a mission to support a community where the dignity of every person is embraced.

Families face many challenges today. Marriage and family life are the foundations upon which we build just relationships. Solid marriage preparation and continuing enrichment experiences strengthen the bonds that unify couples. The healthy family models justice and charity toward others.

The Catholic community in Utah is known for our support of just immigration policies and humane treatment of our brother and sister immigrants. We take a consistent stand for the sanctity of life from conception to natural death. When in 2014, Utah Catholics were asked what made them proudest regarding the Diocese of Salt Lake City, they responded that it was Bishop Wester for his prophetic and Christian example. They identified social justice and social services as sources of pride in the way the Diocese has welcomed immigrants and our consequent growth. The concern seemed to be: How do we sustain this outreach without neglecting the needs of the long-standing Catholic community in Utah who have sacrificed a great deal to build the Church in a cultural context where

INTRODUCTION

From conception to natural death, life is sacred and to be respected. So too, each person is to be treated justly, with respect, compassion and love. In the Vatican II Pastoral Constitution on the Church (1) in the Modern World it states clearly: “The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts.” (*Gaudium et spes, 1*)

The declaration of the 1971 Synod of Bishops on Justice in the World stated: “Action on behalf of justice and participation in the transformation of the

they are the religious minority? A great challenge arises as the numbers and needs of the immigrants increase, while the human and material resources of the Diocese do not necessarily follow suit. Median household income for Hispanics in Utah is significantly lower than that of their non-Hispanic counterparts. Mindful of these challenges, we submit these goals, objectives and strategies.

Dignity of the Human Person Goals, Objectives and Strategies

GOAL 1

Uphold the dignity of all, especially those in the margins of our society, so that they feel welcome in our parishes because they are children of God.

OBJECTIVE 1

To communicate a consistent message in word and action that all are invited and welcome.

STRATEGIES

The Bishop will issue a pastoral message that welcomes all to the table.

Pastors will use various means to echo this message of welcome in their parishes.

Create an organized plan for all parishes and missions to develop a ministry of hospitality.

Develop a formation process for pastoral leaders and parishioners to increase pastoral outreach and accompaniment to those on the margins of society (e.g., non-traditional families and LGBT persons and their families). This formation should include skills for offering guidance, prayer, support, and a deeper understanding of the Church's teachings.

To provide available parish space to those in recovery from addictions; e.g., 12-Step meetings.



OBJECTIVE 2

To continue and expand ministry to persons who are incarcerated.

STRATEGIES

Assess the present adequacy of ministry to incarcerated persons.

Plan for future needs for ministry to incarcerated persons as new facilities are built.

GOAL 2

Our communities are growing throughout the state. Utah is the second-most arid state in the country; consequently, we are challenged to live in harmony with our environment.

To strengthen our environmental stewardship by embracing Pope Francis’ challenge in *Laudato Si’* to care for our common home.

OBJECTIVE

To make a great effort within our properties – parishes, family homes, schools and other institutions – to reduce our impact on the environment through responsible use of water and energy, and by practicing and encouraging “reduce, reuse and recycle.”

STRATEGY

Create a long-term plan for adopting environmentally-friendly policies for all diocesan properties.

GOAL 3

Educate, support and encourage healthy lifestyles (e.g., improved diets, exercise, regular medical checkups).

OBJECTIVE

To encourage all parishes, missions and schools to foster healthy lifestyle choices.

STRATEGIES

Create a comprehensive social and health care outreach initiative that focuses on helping children and their families to develop healthy lifestyle choices, focusing on physical activity, self-esteem and diet.



Encourage parishes to create a health care ministry by finding ways to help the poor and vulnerable to gain access to nutritious food and adequate health care by collaborating with relevant government agencies, local organizations and health care providers in their area.

Encourage healthy food choices at all parish and diocesan activities where food is served.



Enlist parishes and schools to work with community health clinics to offer classes on healthy eating habits and lifestyles.

Encourage parishes to offer space for exercise classes in their facilities.

Create parish programs to involve the children, youth and young adults in sports and outdoor recreation.

Pastoral Plan Steering Committee 2018

Most Reverend Oscar A. Solis, D.D.

Reverend Wayne A. Cavalier, O.P., Ph.D; Consultant, Congar Institute for Ministry Development

Marylin Acosta

Bernadette Bell

Junuee Castro

Reverend Monsignor Colin F. Bircumshaw

Juliana Boerio-Goates, Ph.D

Kandie Brinkman, Ph.D

Jakeline Capella

Robert Cowlshaw

Very Reverend Martin Diaz

María Cruz Gray

Mary Kay Griffin

Susan Cook Northway

Deacon Moises Ruiz

Robert Woods

Jaime Zuazo

Writing and Editing

Most Reverend Oscar A. Solis, D.D.

Reverend Wayne A. Cavalier, O.P., Ph.D

Marylin Acosta

Bernadette Bell

Juliana Boerio-Goates, Ph.D

Kandie Brinkman, Ph.D

Reverend Monsignor Colin F. Bircumshaw

Deacon Michael Bulson

Reverend Monsignor Robert Bussen

Robert Cowlshaw

Reverend Joseph Delka

Reverend Sam Dinsdale

Deacon Scott Dodge

Reverend Monsignor J. Terrence Fitzgerald

Reverend Christopher Gray

María Cruz Gray

Deacon Robert Hardy

Karin Hurley

Reverend John E. Norman

Susan Cook Northway

Reverend Gustavo Vidal



Photography

Intermountain Catholic

Graphic Arts

Marie Mischel



CATHOLIC DIOCESE OF
SALT LAKE CITY

27 C Street
Salt Lake City, Utah 84103
801.328.8641