

**DIOCESE OF NOTTINGHAM**

**DIOCESAN  
PASTORAL  
PLAN**

**ADVENT 2004**



28 November 2004

My dear friends

I am very pleased to be able to present to you the Diocesan Pastoral Plan. This is the result of much hard work by the parishes, schools and people of the Diocese over the last two years. Since the Diocesan Assembly in September 2003 the discussions which have taken place at many levels in the Diocese have shown how much we love our Church and want to build on the past and meet the challenges of present and future times. It is clear that the Holy Spirit is at work among us, even in situations of difficulty or conflict. Indeed as Christians we know that the pattern of dying and rising is the work of the Holy Spirit. Our hope is not based on our own efforts but in the power of God who brings light out of darkness and makes all things new.

I wish to express my thanks to you all and my confidence that, in changing and somewhat difficult times, and relying on God's grace we can build the future together. Anything we do or plan must be done in obedience to God's purpose and in the discernment of his will. If we move toward the future on this basis then there can be no room for fear or pessimism.

Special thanks are due to Father Michael Moore and the members of the Follow Through Team who have produced the Pastoral Plan after listening to many diverse voices. Their work has built on the recommendations from the Assembly. Some of the opinions expressed were impractical and others were not in accordance with the teaching of the Church. Rightly, they had to be left aside. But, by and large, the recommendations showed a great willingness of priests, deacons, religious and lay people to work alongside each other in a spirit of collaboration. We should all be encouraged by this response.

The next few years will be very challenging for everyone in the Diocese of Nottingham as the plan is implemented throughout the parishes, schools and central services of the Diocese. It will take courage for us to work towards the future so I would ask you to always remember in your prayers your parish and the whole Diocese of Nottingham.

Bishop of Nottingham

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Forward by Bishop Malcolm OP

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# **ASSEMBLY PRAYER**

**Creator God,  
Fill our lives with every blessing.  
Redeemer Lord,  
Show us how to love.  
Spirit of wisdom, grant us new vision.**

**We labour in the fields of the world  
To reap the harvest you have sown.  
You call us  
To step out of the boat  
To walk upon the waters,  
To risk all for your gospel.**

**May we work together for your kingdom;  
Walk together on your pilgrimage of hope.  
In what we do and say  
May our lives speak to everyone  
Of your all-embracing love.**

**Help us to leave behind all that weighs us down;  
To carry with us all that lifts us up in hope  
So that your Church in our Diocese  
Will gather in a rich and fruitful harvest  
For your Kingdom.**

**Amen**

# **DIOCESAN MISSION STATEMENT**

**'We are a people called to be a visible and active sign of the unity and life that God the Father offers to the human race through Christ, in the working of the Holy Spirit.'**

## **Our Structures**

The families and individuals of each parish make up the larger family of that parish; the parishes of our Diocese make up the larger family of the local Church, united with our Bishop in love and in a common commitment to living the faith we profess. With other Dioceses, we make up the family of the universal Church, united in faith, in love, and in respect for the successor of Peter, demonstrating to the world that differences of place, language, race and culture are gifts to be celebrated, not boundaries to divide us.

The structures of Diocese and parish have only one purpose: to serve the Gospel, in evangelising those who have not recognised Christ as their Saviour, and in forming, nourishing, and healing those who are baptised into Christ, so we may live out in our daily lives, the vocation that God has given us. That vocation is to grow in holiness in a way appropriate to the unique circumstances of each person's life; to continue, with the Holy Spirit's help, Christ's work of bringing to every person the fullness of life here and now, and eternal life to come.

## **Our objectives**

Among the objectives we will pursue are these:

Celebrating and strengthening our unity.

Transforming our words and our lives to show that the Kingdom of God is at hand. Sharing with other Christians our common life in the Spirit and developing a relationship with all who are baptised in response to the Lord's prayer "may they all be one" (John 17 v 21). Recognising that all who are baptised are called to work for a world in which the love of God reigns.

Remembering that the Church is not here to serve herself, but here to serve God and the world.

Evangelising those who have not embraced the Gospel, using effective means, appropriate to our own era, while always respecting those whom we serve.

## **Our tasks**

Among the tasks we commit ourselves to embracing in pursuit of our mission are these:

Celebrating the Eucharist and the sacraments of Baptism, Confirmation, Reconciliation, Marriage, Anointing of the Sick, and Holy Orders.

Developing a life of faith through prayer and the study of the Word of God.

Developing relationships with all who are baptised in a spirit of committed ecumenism.

Working with those of any faith, or of none, whose activities bring life and hope to human beings

Promoting within our Diocese opportunities for clergy and laity to be educated in our faith and formed for our apostolate.

*" Then Yahweh answered me and said,  
    'Write the vision down,  
    inscribe it on tablets to be easily read.  
    For the vision is for its appointed time,  
    it hastens towards its end and it will not lie;  
    although it may take some time, wait for it,  
    for come it certainly will before too long."*

*Habakkuk 2: 2-3*

# Introduction

*“Much awaits us, and for this reason we must set about drawing up an effective post-Jubilee pastoral plan.*

*It is important however that what we propose, with the help of God, should be profoundly rooted in contemplation and prayer.”*

Pope John Paul II  
Novo Millennio Ineunte

## **What is the Diocesan Pastoral Plan for?**

The Diocesan Pastoral Plan takes an overview of the whole Diocese and looks at the ways in which we can grow and develop as a Catholic Christian Community; how we can share the Good News of the Gospel – that God loves us, which he has communicated with us in the word of God made flesh. It focuses on the broader level of the whole Diocese and how we might structure and shape our life and work together – how we hear and understand the word of God; how we can communicate better among ourselves and with the communities and society in which we live. It focuses on six key areas that emerged from the Diocesan Assembly 2003:

- Communication
- Diocesan Planning and Structures
- Education and Formation
- Evangelisation and Mission
- Liturgy and Worship
- Spirituality

The Diocesan Pastoral Plan is designed to enable, stimulate and support; it is not an end in itself. It focuses the resources of the diocese to support our mission of bringing the Good News to everyone.

## **Who is it for?**

Each of us is called to contribute towards the implementation of the Plan; called to work collaboratively and inclusively in an open, honest and respectful way. It is particularly addressed to those groups and individuals, voluntary and employed, who serve our community in Parish Pastoral Councils, our Catholic schools and the services and commissions of the Diocese. The Diocesan Pastoral Plan is for anyone who wants to look at how we are planning for our future as the Church in our Diocese.

## Language

We sometimes forget that as a Catholic community we have a language which describes our faith. Words and phrases like 'sacrament', 'adoration of the Blessed Sacrament', 'Eucharistic Prayer', 'conversion' or 'tabernacle' are part of the everyday language of faith. Sometimes words like 'ecumenism', 'evangelisation' or 'inter-faith' are uncomfortable because we are not as familiar with them. When we have used words like these in the plan, we have offered a definition in the Glossary.

### **There's a lot of talk about commissions, services and networks in the plan which sounds very bureaucratic. What does it mean?**

In the administration of a diocese the Bishop has commissions and services to support him in his role in proclaiming the Gospel. These are made up of men and women, lay and ordained, volunteers and employed, who work in the service of the Diocese. These groups are available to support us in specific ways in our parishes and schools. Our Diocesan Pastoral Plan sets the direction for their work in the future. In the plan, we recognise that to develop we have to renew and energise some of our structures and perhaps create new ones.

### **Why doesn't the Diocesan Pastoral Plan tell us what we are to do in our deanery, parish or school?**

The Diocesan Pastoral Plan addresses the six key areas at Diocesan level. At a local level, deaneries, parishes and schools, need to identify their own approach to these areas, considering their needs and resources.

## The Layout of the Plan

*"If we refuse to plan for the future which we see is coming, we betray both our past and our present"*

Peter Cullinane, Bishop of Palmerston North, New Zealand

In the following pages, the planned development for each of the six key areas identified above is laid out. Each follows the same structure, outlining the key steps to be taken over the next three years of our Diocesan life.

## **Diocesan Assembly Recommendations**

Each section begins with examples of some of the recommendations from the Diocesan Assembly in September 2003. These serve as illustrations or reminders as the plan seeks to embrace the work of the Assembly.

### **Context**

The context statement grounds the plan in the Scriptures and our Catholic Tradition.

### **Vision**

The vision statement expresses our hopes for the future life of the Diocese identified in that key area.

### **Values**

This section identifies the qualities and attitudes that underpin the vision, targets and outcomes for each key area.

### **Aim**

A statement of how we will work towards making our vision a reality.

### **Targets**

The practical steps to be taken to achieve the aim.

### **Outcomes**

How we measure the achievement of our targets.

Outcomes are stated for the next three years for each of the areas. Depending on resources, some will be achieved sooner, some will take longer.

Regular review of the targets and outcomes will help new plans and new steps to emerge.

The power of the Spirit through prayer, conversation and working together, will continue to sustain and guide this process.

*"God grant us  
the serenity to accept the things we cannot change,  
the courage to change the things we can,  
and wisdom to know the difference."*

Prayer of Richard of Chichester

## **Vision for the future**

The Plan will be a catalyst for the Diocese that will encourage all to:

- work together collaboratively in the context of inclusivity, social justice, ecumenism and inter-faith dialogue
- have the support and opportunity to participate more fully in proclaiming God's message
- communicate more honestly and have a greater sense of individual responsibility within the structures in place which will in turn develop shared responsibility and accountability
- be part of a church which is empowered to share with the world its views, gifts and resources
- to be part of an ongoing three year rolling programme with annual review and full evaluation at the end of each three years.

# COMMUNICATION

## **Diocesan Assembly Recommendations**

- Structures to be put in place, including the use of modern technology, for more effective communication within the diocese
- Diocese to communicate more effectively with the media
- Structures for effective communication between Diocese, deanery and parishes
- Parish communications team
- Training in communication skills

*“However many the languages used in the world, all of them use sound; but if I do not understand the meaning of the sound I am a barbarian to the person who is speaking, and the speaker is a barbarian to me.”*

1 Corinthians 14: 10 – 12

*“Whatever else the Church is about, communication is at its centre, so much so that it is possible to describe the Church as Cardinal Martini did, as “communication”. That has to be part of the sign we give if we are to be faithful to the mandate and mission given us by Christ.”*

Bishop Crispian Hollis, March 1996

## **CONTEXT**

Good communication builds community, furthers the proclamation of the message of Christ, deepens our understanding of the faith and of one another and allows us to explore our experience of the Church and our spirituality thus enabling us to witness to the saving presence of God in the world today.

Communication in its various forms is an essential tool that will enable our Diocese to move forward to achieve our vision.

## **VISION**

Our vision is that there should be a fully resourced Communications Commission to evaluate and audit current communication within the Diocese and to develop proposals to improve communication at all levels.

## **VALUES**

To be open and honest members of the Church for whom listening is as important as speaking.

## **AIMS**

To have a more effective communication system throughout the Diocese.

To communicate more effectively with the media and outside bodies.

## **TARGETS**

- Bishop to appoint a Communications Commission to undertake a fundamental review of communications throughout the Diocese.
- To identify and appoint an appropriate Diocesan Media Liaison person by 31 December 2004.

### **OUTCOMES FOR YEAR 1 - ADVENT 2005**

- Communications Commission and Media Liaison person in place
- Review completed and development plan submitted to the Bishop

### **OUTCOMES FOR YEAR 2 – ADVENT 2006**

- A training programme for potential communication representatives in place

### **OUTCOMES FOR YEAR 3 - ADVENT 2007**

- A more efficient, effective diocesan communication system will be in place

# DIOCESAN PLANNING AND STRUCTURES

## Diocesan Assembly Recommendations

- We recommend that parish councils be instituted reviewed and developed according to clear diocesan policy
- Every parish should put in place a plan to give to the Bishop that demonstrates that it has a structure in place to continue to thrive and develop as a Eucharistic (worshipping) community with or without a (resident) priest
- Move towards full lay partnership in all policy and decision making bodies at all levels of the Diocese
- Review support structures for the clergy
- That the organisational structure of the Diocese be explained
- We recommend the production of a diocesan policy that responds pastorally to marginalised people e.g. divorced, remarried, gay/lesbian, with regard to the reception of the sacraments
- That a policy is implemented throughout the Diocese which ensures that all eligible children independent of their physical, emotional or educational ability are admitted to the appropriate Catholic school

*"Therefore, everyone who listens to these words of mine and acts on them will be like a sensible man who built his house on rock. Rain came down, floods rose, gales blew and hurled themselves against that house, and it did not fall: it was founded on rock."*

Matthew 7: 24-25

*"The structures of the Diocese and parish have only one purpose: to serve the Gospel, in evangelising those who have not recognised Christ as their Saviour, and in forming, nourishing and healing those who are baptised into Christ, so we may live out in our daily lives the vocation that God has given us."*

Diocesan Mission Statement

## **CONTEXT**

In each age of the Church, new characteristics, challenges and sources of growth mark the world and the society in which we find ourselves. The Diocesan Assembly recommendations sound a call for renewal in

many areas of our life together as Church and echo the words of the Second Vatican Council:

*"Every renewal of the Church essentially consists in an increase of fidelity to her own calling... Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, in so far as she is a human institution here on earth."*

Decree on Ecumenism 6

When we focus on our structures, we recognise the need for a renewal in these that will support and underpin our mission of evangelisation, service and working for justice and peace. As Church we do not exist in a vacuum:

*"The Church has a visible social structure, which is a sign of its unity in Christ: as such it can be enriched, and it is being enriched, by the evolution of social life, not as if something were missing in the constitution which Christ gave the Church, but in order to understand this constitution more deeply, express it better and adapt it more successfully to our times."*

Church in the Modern World 44

Our response to these recommendations calls us to strengthen and develop those structures that bring life, to create new structures that respond to these new challenges and to renew and reform those which inhibit our growth.

Although many of the recommendations from the Assembly requested "policies", the teaching of the Church already provides us with these. Therefore in this document, we have used the term *pastoral guidelines* rather than "policy".

## **VISION**

Our vision is of a Catholic Community in which structures truly enrich growth in our spiritual lives, support us in our mission and enable us to respond with joy and hope to the signs of our times.

## **VALUES**

A community based in prayer and service, committed to working humbly together.

## **AIM**

To develop structures which will set the direction for our future together as Church and enable us to bear confident witness to the Gospel of Jesus Christ in the Diocese of Nottingham.

## **TARGETS**

- Establish a Diocesan Pastoral Development Office to oversee the implementation of the Diocesan Pastoral Plan.
- Review the current structures of the Diocese in the light of the Assembly recommendations.
- Produce pastoral guidelines which support our work and mission in the Diocese.

### **OUTCOMES FOR YEAR ONE - ADVENT 2005**

- Diocesan Pastoral Development Office established and resourced by January 2005
- Review of Diocesan structures in:
  - Administration (Diocesan Trustees, Finance)
  - Commissions and Services of the Diocese
  - Episcopal areas, deaneries, parishes and schools
- Diocesan Pastoral Development Office to identify guidelines required
- Using the expertise of Diocesan groups and agencies, establish a working group to explore issues of inclusion and begin to develop guidelines
- Working group to assist and support the clergy (bishops, priests and deacons) established

### **OUTCOMES FOR YEAR TWO - ADVENT 2006**

- Diocesan Pastoral Development Office to report on progress to the people of the Diocese
- Production of (outline) new structures for consultation throughout the Diocese
- Diocesan Pastoral Development Office to produce required guidelines for consultation
- Production of Diocesan inclusion guidelines for consultation.
- Each parish to have established a pastoral council and a finance committee
- Action plan to assist and support clergy produced
- School/parish relationships to have been developed.

### **OUTCOMES FOR YEAR THREE - ADVENT 2007**

- New long term Diocesan Pastoral Development Plan produced
- New Diocesan structures implemented
- Guidelines produced and included in parish pastoral plans
- Introduction and implementation of inclusion guidelines throughout the Diocese
- Implementation of clear guidelines and structures for clergy support and assistance
- Each deanery to have established a pastoral council
- Action plan for school/parish relationships produced

# EDUCATION AND FORMATION

## Diocesan Assembly Recommendations

- There must be an integrated education and formation programme for all, appropriate to age and need
- That the Diocese put together a training programme to enable priest and laity to work together in collaborative ministry
- Raise the profile of RCIA type of programme throughout the Diocese
- As a community we must re-educate ourselves on the teaching of the Church
- The Diocese should establish a forum for discussion in order to support the changing nature and role of the Catholic school

*"The people were so astonished that they started asking one another what it all meant, saying, Here is a teaching that is new, and with authority behind it:"*

Mark 1: 27

## CONTEXT

Education and formation are terms that we often use together, either interchangeably or synonymously. We can understand education as the development of knowledge and skills. Formation is a word we use in its broadest sense to describe our growth as people. We use the two together here to describe a lifelong ongoing process of growth and development in faith.

*"Catholic education requires a balance to be maintained between four vital elements:*

- *Faith in Christ as Saviour providing the key to the meaning of life;*
- *Recognition of the uniqueness of individuals made in God's image;*
- *That all women and men are children of God and of equal value;*
- *That Catholic education is for service to others and to enable individuals throughout their lives to renew the*

*face of the earth through evangelisation and social action."*

Catholic Partnership for Life Long Learning 1.16.

## **VISION**

Our vision is rooted in the fact that we are all created in the image and likeness of God and that education and formation are about becoming more fully human, searching for truth, and developing a sound understanding of our faith.

## **VALUES**

The opportunity to develop fully as people made in God's image and likeness celebrating giftedness and valuing difference for the benefit of society as a whole.

## **AIM**

To continue to develop all life long learning in faith throughout the Diocese.

## **TARGETS**

- All those in the Diocese with a focus on education will review their current provision and practice.
- Continue to develop the opportunities for ongoing adult formation within the Diocese.
- The Diocesan Education Service and Nottingham Diocesan Catholic Youth Service will work more closely together in the education and formation of our young people and those who work with them.
- Structures will be put in place to facilitate collaborative ministry through those involved in lay and clergy formation.

### **OUTCOMES FOR YEAR 1 – ADVENT 2005**

- All Education Agencies will have undertaken a review of their current provision focussing on venues, levels, accreditation and modes of delivery.
- Introduction of new course to replace CCRS and Preparation for Ministry Courses
- The Diocesan Education Service and Nottingham Diocesan Catholic Youth Service will have agreed a programme of regular meetings to share information regarding policy and practice for young people and those who work with them
- The Diocesan Education Service and Nottingham Diocesan Commission for Ongoing Formation of the Clergy will have produced an agreed programme of regular meetings to share information regarding policy and practice for collaborative ministry

### **OUTCOMES FOR YEAR 2 - ADVENT 2006**

- An agreed statement of intent (Mission Statement) and three-year development plans will have been produced by all Education Agencies
- A joint policy of co-operation between the Diocesan Education Service and Nottingham Diocesan Catholic Youth Service for the education and formation of young people and those who work with them will have been formulated.
- The inter-agency group (the group of all Diocesan commissions and agencies) will have policies in place in order to plan and develop collaboratively, to ensure Diocesan wide provision.
- Diocesan Education Service and Nottingham Diocesan Commission for Ongoing Formation of the Clergy will have established a joint programme for collaborative ministry.

### **OUTCOMES FOR YEAR 3 – ADVENT 2007**

- Agencies to evaluate and revise development plans for educational provision.
- Implementation of joint policy of co-operation between the Diocesan Education Service and Nottingham Diocesan Catholic Youth Service for the education and formation of young people and those who work with them.
- Annual comprehensive guide to a collaborative programme of ongoing formation at every level will have been produced.
- Review and development of programme for collaborative ministry

# EVANGELISATION AND MISSION

## Diocesan Assembly Recommendations

- Develop new methods of reaching out to those outside the immediate church community
- The proclamation of the revolutionary message of the Gospel must be an important part of religious formation
- In order to fulfil the radical message of the Gospel, we must be prepared to take risks and challenge today's values
- To set up a central resource at Diocesan level that will assist us to address local problems and develop new means of witnessing in a secular world

*"Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age."*

Matthew 28:19-20

*"The "coal face" of evangelisation is located in families...  
The formation of children and young adults and ministry to young families must be special moments of formation and evangelisation...  
The future of evangelisation depends in great part on the church of the home..."*

Evangelisation in England and Wales: a report to the Catholic Bishops.  
Philip Knights & Andrea Murray, Catholic Communications Service 090524124

## **CONTEXT**

What do we mean by "Evangelisation"?

*"Evangelisation is taken from a Greek word which means good news/message, evangelisation is to live, celebrate and share the Gospel of Our Lord Jesus Christ, the Good News that God loves us."*

(Source – Catholic Agency for Supporting Evangelisation  
website [www.caseresources.org/evangelisation](http://www.caseresources.org/evangelisation))

Evangelisation is, on the one hand, how those who are already baptised are called to constantly hear the Gospel anew – to be re-evangelised, and, on the other hand, how we share the Gospel with others.

The Church is always called to proclaim the Gospel. We have to read the signs of the times and react appropriately with fidelity to Gospel teaching. Our primary purpose as disciples is “to go out and teach all nations” by living the message of the Gospel as fully as we can.

In this period of challenge we have to be open to God’s grace, work with each other and respond with prayer, courage and creativity. We have to be mindful of antipathy and despair, apathy and disinterest.

The task of evangelisation is often viewed as the role of the priest or religious, however, each of us through our baptism, is called to live and share the Gospel in every aspect of life - within our families, our places of work, wherever we find ourselves.

Every Christian community, whether family, parish, school, group or religious community, is called to be a community of evangelisation which hears the good news of the Gospel, lives it, and is a witness of it to others. For example, parents answer the invitation of the Rite of Baptism “to be the best of teachers” by nurturing their children in the faith.

## **VISION**

We will be a community which bears confident witness to the risen Lord in every aspect of our lives.

## **VALUES**

A personal and living faith which is nurtured in community and shared with others for the building of God’s Kingdom.

## **AIM**

To develop throughout the Diocese a culture of evangelisation in which all, both individually and collectively in whatever grouping, live the good news of the Gospel and become witnesses of it to others.

## **TARGETS**

- To provide opportunities to deepen our understanding of “evangelisation” and its meaning for us.

- The Diocesan Vocation Team, working within the remit of the National Office for Vocation, will " encourage and animate the promotion of a *culture of vocation* within the Diocese, while also celebrating and promoting the many particular vocations within the life of the Church."
- Identify effective ways of listening to young people which will contribute to their formation and recognise their specific role in proclaiming the Gospel
- To support the unique role of the family in evangelisation

### **OUTCOMES FOR YEAR 1 - ADVENT 2005**

- Make contact with CASE and re-establish a Diocesan commission to explore and develop a programme for evangelisation
- A Diocesan Strategy for vocation promotion will have been drawn up and implemented in Primary and Secondary School Communities and in university chaplaincies, on an on-going basis
- The Youth Service working with other agencies will organise a weekend conference for young people to gather and explore issues of faith and life
- Identify and encourage opportunities, for example, at times of sacramental preparation, for families to come together to explore and recognise the vital role they have to play in communicating and nurturing faith
- The Family and Social Care Commission and the Evangelisation Commission to identify opportunities for collaboration

### **OUTCOMES FOR YEAR 2 - ADVENT 2006**

- A programme for evangelisation established to help each parish and school community to evaluate its contribution to evangelisation and develop priorities to support their work
- Planned initiatives will be implemented which will empower and equip groups and individuals within the Diocese with resources to help every person to come to a deeper appreciation of their unique call (vocation) to share in the building of God's Kingdom.
- The Youth Service will have established opportunities for young people to continue to meet and influence developments in their parish/school/deanery/Episcopal area.
- The above two Commissions will have increased local support and pastoral care for families to grow in confidence in sharing their faith.

### **OUTCOMES FOR YEAR 3 - ADVENT 2007**

- The commission will review its work to date in each parish and school.
- Deanery structures will be set up modelled on the structure of the Diocesan Vocations Team to ensure that this *culture of vocation* is encouraged within the various groups and organisations at grass roots level
- Young people will have greater participation in the life of the Church and the work of evangelisation by their representation on parish/deanery pastoral councils.
- Parishes and schools will have developed a strategy for supporting family life

# LITURGY AND WORSHIP

## **Diocesan Assembly Recommendations**

- Try and make every liturgy “something beautiful” for God and community through words, music, several expressive actions and symbolism
- Explore ways in which the whole community can be appropriately involved in the Mass and other liturgical celebrations
- We recommend that an exploration of the preparation, celebration and aftercare of the sacraments [of initiation] is conducted, involving consultation across the Diocese with all those involved in the above, resulting in guidelines and resources to ensure a common approach across the Diocese

*“The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.”*

1 Corinthians 10:16-17

## **CONTEXT**

The celebration of the Mass is the most common experience of liturgy for Catholics. Gathering together as a community, we celebrate the sacrament of Christ’s love for us. “Liturgy”, as defined by Vatican II, refers to the whole formal range of religious services, rites, ceremonies, prayers and sacraments. The recommendations of the Diocesan Assembly point clearly to the need for a more informed and enriching experience of liturgy and worship.

Vatican II describes liturgy as:

*"the summit toward which the activity of the Church is directed ... and the fount from which all her powers flow"*

and the Eucharist is -

*"the source and summit of the Christian Life"*

Constitution on the Sacred Liturgy

Our spiritual relationship with God and each other grows through worship and prayer and through -

*"fully conscious and an active participation in liturgical celebration"*

Constitution on the Sacred Liturgy

In our worship of God, good liturgy enables us to understand more fully what we are doing and why. Providing opportunities for formation and education will lead to better, more beautiful, and meaningful liturgy for all participants. Good liturgy and worship unites the community and gives meaning to people's lives.

## **VISION**

Our vision for the future lies in fully conscious and active participation of the whole community in the Mass and worship in a variety of experiences and forms.

## **VALUES**

Praying and worshipping creatively and inclusively in ways that value Sacred Scripture, Tradition, the Teaching of the Church and the sacraments.

## **AIM**

To value, improve and enrich the liturgical life of the Diocese.

## **TARGETS**

- A thorough review of Liturgical Commission be carried out in order to respond to the Assembly Recommendations on Liturgy. Sufficient resources to be provided to enable the review taking place to be as thorough as possible.
- Parish structure to include a Liturgy Planning Group
- Full sacramental preparation guidelines to be published

### **OUTCOMES FOR YEAR 1 – ADVENT 2005**

- Diocesan Liturgical Commission will have been reviewed. As a result:-
  - a liturgical resource base will be established
  - models of good practice will be available
  - parishes to review liturgy provision
- After a period of consultation guidelines for Sacramental Preparation will be published

### **OUTCOME FOR YEAR 2 – ADVENT 2006**

- Liturgical Commission to offer guidelines and training for liturgical planning to Parish Liturgy Planning groups
- Guidelines for Sacramental Preparation introduced throughout the Diocese using the structures in place to communicate with clergy, catechists and schools

### **OUTCOME FOR YEAR 3 – ADVENT 2007**

- Parish Liturgy Planning Groups established using diocesan guidelines and models of good practice
- Ongoing monitoring, review and development of guidelines for Sacramental Preparation

# SPIRITUALITY

## Diocesan Assembly Recommendations

- To encourage richer and more varied spiritual experiences
- To establish a network of Spiritual Guides who will identify the way God works in our lives
- To make the provision of spiritual companionship practically available on a diocesan-wide basis through each parish and deanery (ecumenical and inter-faith)
- To find ways of explaining/exploring the meaning of 'sacrament', not being confined to the seven sacraments

*"Everything God has created is good, and no food is to be rejected, provided it is received with thanksgiving: the word of God and prayer make it holy."*

1 Timothy 4: 4-5

## CONTEXT

*" The glory of God is a human being fully alive."*

Irenaeus

Adversus Haereses, IV Chapt.4: XX.6

Our spirituality defines the way we live our lives. It is both the interior life of prayer and living according to the example given to us by Christ. Being open to the power of the Spirit enables us to grow in our relationship with God and to fulfil our mission to be Christ in the world today. Prayer, scripture, liturgy and the sacraments are the foundation stones of our Catholic, Christian faith and spirituality. The Mass is the central spiritual experience through which our lives are transformed by Christ's sacrifice and living presence.

At the same time, this does not imply uniformity but a rich diversity.

*"In the communion of saints, many and varied spiritualities have been developed through the history of the Churches...A distinct spirituality can also arise at the point of convergence of liturgical and theological currents, bearing witness to the integration of the faith into a particular human environment and its history. The different schools of Christian spirituality share in the living tradition of prayer and are essential guides for the faithful. In their rich diversity they are refractions of the one pure light of the Holy Spirit."*

*Catechism of the Catholic Church 2684*

Spirituality underpins all of the plan. In this section we focus on nourishing our lives through prayer and spiritual guidance.

### **VISION**

Our vision for the future lies in our desire to support each other in our spiritual growth: in renewing our life of prayer and deepening our understanding of scripture and our rich sacramental life.

### **VALUES**

To be true followers of Jesus Christ in the way that we live and in the sign that we give.

### **AIM**

To nourish the spiritual life of everyone in the Diocese.

### **TARGETS**

- To provide resources for spiritual development utilising the rich resources of the diocese and our religious communities.
- To provide information about opportunities for spiritual guidance.

### **OUTCOME FOR YEAR 1 – ADVENT 2005**

- A named person appointed to evaluate current position and establish a network for spirituality throughout the Diocese

### **OUTCOMES FOR YEAR 2 – ADVENT 2006**

- Network to develop an ongoing programme focusing on prayer and spirituality
- Develop appropriate structures for communication between prayer groups in the Diocese

### **OUTCOME FOR YEAR 3 – ADVENT 2007**

- Review of initial programme and communications structures and development of ongoing plan

## **SUMMARY OF OUTCOMES**

### **OUTCOMES – YEAR 1: ADVENT 2005**

#### **Communication**

- Communications Commission and Media Liaison person in place
- Review completed and development plan submitted to the Bishop

#### **Diocesan Planning and Structures**

- Diocesan Pastoral Development Office established and resourced by January 2005
- Review of Diocesan structures in:
  - ◆ Administration (Diocesan Trustees, Finance)
  - ◆ Commissions and Services of the Diocese
  - ◆ Episcopal areas, deaneries, parishes and schools
  - ◆ Diocesan Pastoral Development Office to identify guidelines required
- Using the expertise of Diocesan groups and agencies, establish a working group to explore issues of inclusion and begin to develop guidelines.
- Working group to assist and support the Clergy (Bishops, priests and deacons) established

#### **Education and Formation**

- All Education Agencies will have undertaken a review of their current provision focussing on venues, levels, accreditation and modes of delivery
- Introduction of new course to replace CCRS and Preparation for Ministry Courses.
- The Diocesan Education Service and Nottingham Diocesan Catholic Youth Service will have agreed a programme of regular meetings to share information regarding policy and practice for young people and those who work with them
- The Diocesan Education Service and Nottingham Diocesan Commission for Ongoing Formation of the Clergy will have produced an agreed programme of regular meetings to share information regarding policy and practice for collaborative ministry

#### **Evangelisation and Mission**

- Make contact with CASE and re-establish a Diocesan commission to explore and develop a programme for evangelisation

- A Diocesan Strategy for vocation promotion will have been drawn up and implemented in Primary and Secondary School Communities and in university chaplaincies, on an on-going basis
- The Youth Service working with other agencies will organise a weekend conference for young people to gather and explore issues of faith and life
- Identify and encourage opportunities, for example, at times of sacramental preparation, for families to come together to explore and recognise the vital role they have to play in communicating and nurturing faith
- The Family and Social Care Commission and the Evangelisation Commission to identify opportunities for collaboration

### **Liturgy and Worship**

- Diocesan Liturgical Commission will have been reviewed. As a result:-
  - a liturgical resource base will be established
  - models of good practice will be available
  - parishes to review liturgy provision
- After a period of consultation guidelines for Sacramental Preparation will be published

### **Spirituality**

- A named person appointed to evaluate current position and establish a network for spirituality throughout the Diocese

## **OUTCOMES FOR YEAR 2 – ADVENT 2006**

### **Communication**

- Training programme for potential communication representatives in place.

### **Diocesan Planning and Structures**

- Diocesan Pastoral Development Office to report on progress to the people of the Diocese.
- Production of (outline) new structures for consultation throughout the Diocese.
- Diocesan Pastoral Development Office to produce required guidelines for consultation.
- Production of Diocesan inclusion guidelines for consultation.
- Each parish to have established a pastoral council and a finance committee
- Action plan to assist and support clergy produced
- School/parish relationships to have been developed.

### **Education and Formation**

- An agreed statement of intent (Mission Statement) and three year development plans will have been produced by all Education Agencies.
- A joint policy of co-operation between the Diocesan Education Service and Nottingham Diocesan Catholic Youth Service for the education and formation of young people and those who work with them will have been formulated.
- The inter-agency group (the group of all Diocesan commissions and agencies) will have policies in place in order to plan and develop collaboratively, to ensure Diocesan wide provision.
- Diocesan Education Service and Nottingham Diocesan Commission for Ongoing Formation of the Clergy will have established a joint programme for collaborative ministry.

### **Evangelisation and Mission**

- A programme for evangelisation established to help each parish and school community to evaluate its contribution to evangelisation and develop priorities to support their work
- Planned initiatives will be implemented which will empower and equip groups and individuals within the Diocese with resources to help every person to come to

a deeper appreciation of their unique call (vocation ) to share in the building of God's Kingdom.

- The Youth Service will have established opportunities for young people to continue to meet and influence developments in their parish/school/deanery/Episcopal area.
- The above two Commissions will have increased local support and pastoral care for families to grow in confidence in sharing their faith.

### **Liturgy and Worship**

- Liturgical Commission to offer guidelines and training for liturgical planning to Parish Liturgy Planning groups.
- Guidelines for Sacramental Preparation introduced throughout the Diocese using the structures in place to communicate with clergy, catechists and schools.

### **Spirituality**

- Network to develop an ongoing programme focusing on prayer and spirituality
- Develop appropriate structures for communication between prayer groups in the Diocese

## **OUTCOMES FOR YEAR 3 - ADVENT 2007**

### **Communication**

- A more efficient, effective Diocesan communication system will be in place

### **Diocesan Planning and Structures**

- New long term Diocesan Pastoral Development Plan produced
- New Diocesan structures implemented
- Guidelines produced and included in parish pastoral plans
- Introduction and implementation of inclusion guidelines throughout the Diocese
- Implementation of clear guidelines and structures for clergy support and assistance
- Each deanery to have established a pastoral council
- Action plan for school/parish relationships produced

### **Education and Formation**

- Evaluation leading to revision of development plans of the agencies involved in educational provision
- Implementation of joint policy between the Diocesan Education Service and Nottingham Diocesan Catholic Youth Service for the education and formation of young people and those who work with them.
- A Diocesan annual collaborative programme of ongoing formation at every level will have been produced
- Review and development of programme for collaborative ministry carried out

### **Evangelisation and Mission**

- The commission will review its work to date in each parish and school.
- Deanery structures will be set up modelled on the structure of the Diocesan Vocations Team to ensure that this *culture of vocation* is encouraged within the various groups and organisations at grass roots level
- Young people will have greater participation in the life of the Church and the work of evangelisation by their representation on parish/deanery pastoral councils.
- Parishes and schools will have developed a strategy for supporting family life

## **Liturgy and Worship**

- Parish Liturgical Development Groups established using Diocesan guidelines and model of good practice
- Ongoing monitoring, review and development of guidelines for Sacramental Preparation

## **Spirituality**

- Review of initial programme and communications structures and development of ongoing plan

## Appendix I

## GLOSSARY OF TERMS

### Baptismal responsibility:

Living in Christ through the gift of the Spirit to the glory of the Father through witness, worship, and service. Through baptism, each member of the Church is called to active participation in the Church and in the world, building up the Church and advancing the Kingdom of God through the particular gifts and charisms given to each individual according to his or her state of life and place in the community.

### Collaboratively/collaborative ministry:

The working together of lay, religious and ordained people for the common good in the service of God's people.

Collaborative ministry begins from a fundamental desire to work together because we are called by the Lord to be a community of disciples.

### Diocese:

The geographic unit on which the church is based, viz. the territory of a Bishop, over which he has jurisdiction as ordinary, and which is divided into Episcopal areas, deaneries, and parishes. The term "diocese" was used as early as the 4<sup>th</sup> century in Africa and was paralleled for a long time by its continued imperial administrative usage. The diocese originally consisted of a city, and later extended its bounds to include the surrounding rural tracts also, while keeping the name of the city as its title.

### Discernment:

The art of prayerfully distinguishing the wisdom of the heart, wherein the Holy Spirit dwells, from other influences and forces. In mature Christian living, discernment plays an essential role in making decisions, enabling us to discover God's call (will) in the situations of human life, and to live in accord with the movements of the Spirit.

### Ecumenism:

The movement which seeks to bring about the unity of all Christians. According to Vatican II, "The term 'ecumenical movement' indicates the initiatives and activities encouraged and organised, according to the various needs of the church and as opportunities offer, to promote Christian unity" (Decree on Ecumenism, §4). (CCC 820-822)

#### Episcopal area:

The Diocese is divided into four geographical areas broadly corresponding with county boundaries each one with an Episcopal Vicar.

#### Evangelisation:

Allowing one's own heart to be seized and saturated by the Good News of Jesus Christ, responding to the call to lifelong conversion by the gift of the Spirit. Evangelisation also requires reaching out to others to proclaim in word and deed the Kingdom of God, the intention of God for the world now and to come. Evangelisation demands that the values of the Kingdom of God – the reign of truth, holiness, justice, love, and peace- permeate each and every culture, transforming every sphere of life.

#### Formation/Ongoing formation:

In the context of the Christian Community, persons are invited into a process of developing mature faith. Informed by the Christian story and Tradition, and shaped by the Gospel of Jesus Christ, they are led to integrate faith and life, and to live Gospel values for mission. "Ongoing formation" refers to the process of continuing to explore and deepen the Christian faith through reflection, sharing, prayer, study, discernment, and integration of faith and life for mission.

#### Inclusion:

The challenging of discrimination or lack of opportunity.

#### Inter faith dialogue:

The conversation which takes place between people of different faiths.

#### Liturgy:

The public worship of the Church, including the celebration of the sacrifice of the Mass, the celebration of the other sacraments, and the Liturgy of the Hours or the Divine Office, which is a set form of hymns, psalms, readings, and prayers recited at particular times of the day.

## Mission:

The purpose for which the Church exists and the task that the Church is called to engage. Central to its life, the mission of the Church is Christ's own mission – to announce in word and deed the coming Kingdom of God, the final victory of truth, holiness, justice, love and peace.

## Pastoral Councils:

In accord with Canons 228 and 536, a standing commission of qualified lay persons, clerics and religious, representative of the ecclesiastical jurisdiction within which they function, gathered to assist and counsel the pastors of the Church as experts or advisors. Pastoral councils may be established on the levels of the parish, deanery, vicariate (region), and diocese.

## RCIA:

### Rite of Christian Initiation of Adults

A journey of faith and Christian experience by which those who seek to become members of the Roman Catholic Church are gradually and purposefully introduced into the full life of faith. The RCIA, one of sacramental rites restored by Vatican Council II, was reinstated in 1974.

## Social justice:

The activity of creating a world in which all may achieve the fullness of life intended for humankind by God. This activity cannot be relegated to the realm of the purely personal but is to affect every sphere of life, including the social, the economic, and the political. A Christian view of justice gives pride of place to those who are the "least" in the Church and society.

"A part of the cardinal virtue of justice; according to Catholic social teaching, it is that aspect of justice which urges the individual member of a social group to seek the common good of the whole group rather than just his or her own individual good; it presumes, in the explanation of Pope Pius XII." *...social conscience that calls individuals to their social duties, urges them to take into account in all their activities their membership in a community, to be preoccupied with the welfare of their neighbours and with the common good of society.*" Social justice strives to bring authentic moral values to the organisation of society and to the social institutions (educational, economic, political)

by which society functions. (CCC 2426-2436).” (The Essential Catholic Handbook)

Spirituality/spiritual life:

A term used by Christians to refer to the interior life of sanctifying grace, by which one shares in the life of the Trinity and to describe the efforts of the individual Christian to cultivate that life by participating in the sacraments, prayer, works of penance, and charity.

Vocation:

The response to the gifts of the Holy Spirit bestowed at baptism and confirmation by means of which an individual is called to a particular state of life in service of the church and the human community. The Christian vocations include the single, the married, the vowed and the ordained.

Witness:

As a Christian idea, this word means that the believer gives testimony to his or her faith in Jesus Christ and His Gospel in all of his or her thoughts, words, and deeds, even at the cost of personal sacrifice or hostility on the part of others.

## **Appendix II    Development Plans Available**

(a)    Development plans are currently in place for the following:

Education Service

Extraordinary Ministers of Holy Communion

Family and Social Care Commission

Justice and Peace Commission

On-going Formation for the Clergy

Child Protection Commission

(b)    Development plans are currently being prepared for:

The Diocesan Youth Service

The Ecumenical Commission

For copies please contact the relevant Commission – see Diocesan Yearbook.