



CLARETIAN MISSIONARIES WESTERN PROVINCE PLAN FOR 2004-2007

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October 17, 2006

Dear Fellow Claretian:

The Introduction to *That They May Have Life*, the Declaration of the XXIII Claretian General Chapter, states that, as Claretian Missionaries, “we have felt renewed in our identity as servants of the Word in prophetic mission” (*TTMHL*, p. 7). Similarly, the Chapter Declaration expresses our common belief that, “at the dawn of the 21st century the Church invites us to ‘start afresh from Christ,’ ‘to put out into the deep,’ to enter into a ‘time of renewed creativity in charity’” (*TTMHL*, p. 9).

As we publish the Province Plan, I pray that we might all feel the renewal described in *That They May Have Life*. My fervent desire is that we **do** “start afresh from Christ” and “put out into the deep.” In other words, I hope that we will look toward the future and, at every step of the way, walk always with the Risen Jesus, who breathes new life upon our Province and reveals himself as our constant companion and guide.

Our Province Plan is designed to help and guide us over the course of the next three years, as we move toward the Provincial Chapter of 2007. We must remember, however, that any plan is an “organic” entity, meaning, of course, that it is subject to change as the life of our Province and Congregation changes. Nevertheless, our Province Plan will provide us with guideposts and mechanisms of accountability, so that we will not lose sight of our overall vision and goals.

We are living in a time of unprecedented change. Rapid advances in technology, communication, and travel have brought the human population closer together than at any other time in the history of our planet. The much-debated phenomenon of globalization, with its powerful economic and social forces, is shrinking our world at a rapidly accelerating pace. What happens in one corner of the universe is instantly known by—and profoundly affects—every segment of the human race.

We would not be exaggerating to claim that we are living at the crossroads of human history. This is a decisive—and defining—moment for the future and destiny of our Province and our world. May our Province Plan help us to be faithful to the spirit of our Founder as we seek to serve God’s people with passion, creativity, and love.

Fraternally in Christ,



Roland Lozano, C.M.F.
Provincial

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INTRODUCTION

“Claret’s grand passion was to become identified with Jesus in all things. He recognized that the virtue most needed by an apostolic missionary and the hidden treasure for which we should sell everything, is love (cf. Aut 438-439). The love of God, Jesus, Mary and his neighbor was his lifelong passion, the very reason for his apostolic ministry. Claret served the bread of the Word in season and out of season, so that God the Father might be known, loved and served (cf. Aut 233). He was clairvoyant, creative and enterprising. God granted him a strong sensibility in facing the evils of his time. He founded our Congregation, and in his “pattern of the missionary” (cf. Aut 494), he transmitted to us the way in which we are to prophetically prolong his project.” –IPM 17

The XXII General Chapter challenges us as a Congregation and Province to prolong prophetically our Founder’s project. As Claretian Missionaries in this Third Millennium of Christianity, the zealous spirit of our Founder, the history and documents of our Congregation, our 1997 General Chapter and our own 2001 Provincial Chapter direct us in our community life and missionary evangelization. Only by being visibly focused as a Province can our lifestyle and mission as servants of the Word be faithful to our prophetic vocation. It is for this reason that our 2004-2007 Province Plan is essential. The heart of the Plan is its specific goals and actions that continue the process of re-visioning that led up to our Provincial Chapter and its resolutions. We hope that every aspect of our Province life will reflect a return to our origins and our sincere commitment to a missionary life faithful to Anthony Claret and the documents of our Congregation.

Our Founder’s passionate love for Christ made it possible for him to stay focused on his mission to announce the Good News of God’s Reign. As a man of immense faith, deeply in touch with the reality of the Church and society, Anthony Claret, like the prophets of ancient Israel, heard and felt in his heart the cries and pains of God’s people. He understood that the

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fire that burned in his heart was to be lived in community and in service to those who suffered immensely from the hardships of economic poverty, marginalization and injustice due to the individual and societal sins of 19th Century Spain and Cuba. Missionary evangelization for Anthony Claret was a means of bringing God's love—and with that love, hope, healing and transformation—to individuals and society at large.

Our Founder knew very well that his fidelity to the Gospel—and that of his missionaries—would require concrete options as well as change, sacrifice, and even risk-taking reflective of the paschal mystery. We now look at our reality as missionaries in the context of the world, Church, Congregation and Province during this period of the 21st Century. We also consider the theological challenges that guide our witness as we, like Anthony Claret, proclaim with love the sacredness of human life, the dignity of community, and our commitment to justice for the poor, peace, and the integrity of all God's creation. As was true for our Founder, the love of Christ impels us to live our vocation in courageous, evangelizing and hope-filled ways—together and in service to the Word.

Specific areas of community life, ministry, vocations and formation, and general Province administration are key aspects of our Province life and are addressed honestly in this Plan. The goals and actions in each of these areas will guide our Province decisions during the years from 2004-2007. Additional goals and actions can also be added, of course, as our discernment requires. Ongoing evaluation as well as unpredictable events in the life of our Church, world, Congregation and Province will make this necessary. May this Province Plan keep us faithful, relevant, prophetic and passionate!

“We want this project for the future to hearten all of us who feel called to prolong the “great work” born in Vic... Nobody is unnecessary in this. We all have something to contribute. The future can be greater than the past.” –IPM 66

OUR PRESENT SITUATION: EVENTS, TRENDS & QUESTIONS

The goal of this section is to outline various contemporary events and issues shaping our world. It is not a comprehensive summary, but, rather a guide to aid us in our reflection process by highlighting certain situations and raise questions that can assist us in our pastoral planning process.

I. THE WORLD

A. Situations of Violence and Conflict

1. The “War against Terror” and the Middle East

The terrorist attacks of September 11, 2001 on the United States and the response to these attacks (the “War on Terrorism”) have come to dominate international relations. As we are all aware, in response to the terrorist hijackings, the United States, aided by Great Britain, launched a military campaign of air strikes against the al-Qaeda terrorist organization and the governing Taliban of Afghanistan. In a relatively brief period of time, the Taliban were overthrown and an interim Afghan government was established. There is still a United States military contingent, as well as forces from other nations, in Afghanistan. These troops continue to engage in periodic fighting against pockets of Taliban or al-Qaeda forces. Afghanistan has

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suffered from decades of war and poverty. The country is in desperate need of assistance in order to rebuild and function with a stable government that respects human rights. Opinions within the Catholic Church concerning the morality of the United States action in Afghanistan differ. There has been no official condemnation of the U.S. military action by the Vatican.

In launching and conducting military action in Afghanistan, the United States received a great deal of support from the government of Pakistan. Tensions between Pakistan and India (both nuclear powers) over the disputed region of Kashmir continue. India has claimed that Pakistan gives assistance and asylum to organizations that carry out terrorist actions within India.

The US-led invasion of Iraq has led to catastrophic and ongoing acts of violence. The news media relentlessly reports that brutal deaths occur on a daily basis. Less frequently reported are the number of suicides committed by guilt-ridden, depressed, frightened, and lonely US soldiers currently stationed in Iraq.

Tensions continue between Israel and the Palestinians. A cycle of Palestinian suicide bomber attacks responded to by Israeli military action culminated in an Israeli invasion of Palestinian territory. Despite various efforts, the Palestinians and Israelis have not yet resumed peace talks.

Tragically, there are too many conflicts around the globe to address them all or to provide a thoughtful, comprehensive analysis. Suffice it to say that millions continue to suffer from violence almost everywhere on this planet, including Latin America, Asia, and Africa.

QUESTIONS FOR REFLECTION:

- As a Congregation, Province, and individually, how do we educate ourselves concerning issues of violence and injustice throughout the world and in our own communities?
- How do we participate in international, national, and local peace and justice movements?
- What role does working for peace and justice play in our pastoral planning?
- In what ways can we implement our Provincial Chapter resolution calling us to strengthen our Justice, Peace, and Integrity of Creation committee (M.12)?
- How do our ministries reflect a commitment to justice, peace, and the environment?

B. Ecological Justice

Our General Government has renewed the Secretariat of Justice and Peace (now the Secretariat for Justice, Peace, and the Integrity of Creation) in conformity with *In Prophetic Mission* (50.3). Within the Catholic Church there are not only grassroots organizations working for environmental justice, but also, within the institutional structures of the Church, there is a formal commitment to ecological issues. Concern for the faithful stewardship of our planet and its resources is clearly evident in various statements from Pope John Paul II and other Vatican offices, as well as from the Environmental Justice Program of the United States Conference of Catholic Bishops.

QUESTIONS FOR REFLECTION:

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- As a Congregation, Province, and individually, how do we educate ourselves concerning ecological and environmental issues?
- How do we participate in living in a more environmentally-sensitive way in our local communities?
- How do we integrate environmental and ecological issues into our ministries?
- How will we support and promote ecological justice in our pastoral planning?

II. THE NATION

A. Life Issues

1. Abortion

Tragically, abortion remains legal in the United States. In addition to addressing the morality and legality of abortion, the Church in the United States must also respond to various related complications and issues. For example, the Secretariat of Pro-Life Activities of the United States Conference of Catholic Bishops is calling for legislation to protect against abortion-related discrimination.

Other related issues concern the use of RU-486 (the abortion pill), partial birth abortion, parental notification when a minor seeks an abortion, legal mandates for providing contraception, and laws mandating the administration of “emergency contraceptives” to rape victims.

2. Euthanasia & Assisted-Suicide

Currently the state of Oregon legally permits physician-assisted suicide. However, there is a danger that other states could adopt similar laws. It is essential for the Church to continue publicly to engage society to highlight the dignity of the human person and the very real and dangerous consequences of euthanasia.

3. Death Penalty

“While the world has moved away from the death penalty, recognizing that there is no worthwhile social goal that requires a government to commit state-sanctioned murder, the United States of America continues to accelerate the pace of executions. The U.S. executes an average of six people each month and, currently, over 3,500 men and women are on death row. The death penalty was reinstated in 1976, and since, over 750 executions have been carried out” (Amnesty International-USA).

Given the statements concerning the death penalty in *Evangelium Vitae* and the *Catechism of the Catholic Church* (#2267), the Catholic Church has become ever more vocal and involved in the public debate against the death penalty. There seems to be a growing concern among the general population over the use of the death penalty as states consider moratoriums, those who are on death row are being released based upon DNA evidence or other revelations, more people raise moral objections to the execution of the mentally retarded or those whose crimes were committed as juveniles, and the disproportionate number of minorities and economically poor on death row is made public.

The United States Conference of Catholic Bishops is actively working for the abolition of the death penalty.

QUESTIONS FOR REFLECTION:

- As a Congregation, Province, and individually, how to we educate ourselves concerning life issues in the United States?
- How do we live so as to promote a culture of life in our local communities?

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- How do we integrate life issues into our ministries?
- How will we promote life in our pastoral planning?

B. Church Crisis

The Catholic Church in the United States is currently in the midst of a terrible crisis involving a multi-dimensional scandal. Various instances of the sexual abuse of children and adolescents (pedophilia and ephebophilia) perpetrated by priests have come to light. This abuse has had terribly tragic consequences on the lives of those abused and their families. Confidence in the episcopacy has been shaken; it appears various bishops were aware of problems with individual priests but did not take appropriate action. In addition, many people are shocked and dismayed at responses that seemed to be more concerned with maintaining the reputation of the Church or the priest as opposed to correcting the problem and offering pastoral care for the victims. In light of this scandal, a number of people are also entering into debates regarding mandatory celibacy, a married clergy, and a concern that there are a disproportionate number of men with a homosexual orientation in the priesthood and religious life.

QUESTIONS FOR REFLECTION:

- As a Congregation, Province, and individually, how do we maintain our morale and fidelity to our mission in the face of such negative realities?
- How do we faithfully challenge structures or policies within the Church that are harmful and irresponsible?
- How do we support and challenge one another in living out our vows?
- How do we promote continuing education, healthy community life, and profound prayer as an aid in living a celibate life?
- How do we assist in the discernment and formation of healthy, mature candidates for Claretian Missionary life?
- How do we wish to respond to these issues in our pastoral planning?

C. Poverty

1. The State of Poverty in America

Although rates are the lowest they have been since the early 1970s, still more than 31 million Americans are living in a state of poverty (*U.S. Census Bureau, Current Population Survey, March 2001*).

Poverty in the USA touches all localities: in suburban America, 8.3% of all residents are defined as living in poverty; in rural America, 13.4%; and inside central cities, the poverty rate stands at 16.1% of all residents (*U.S. Census Bureau, Current Population Survey, March 2001*).

In 2001, the official poverty threshold, as defined by the federal government, for a family of four was \$17,650. Yet, a recent report from the Economic Policy Institute states that “most researchers now agree that a ‘poverty line’ income is not sufficient to support most working families,” and that a basic family budget for a two-parent, two-child family ranges from \$27,005 a year to \$52,114, depending on the community—with the national median at \$33,511, roughly twice the poverty line.

2. The Face of Poverty in America

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Poverty touches all ethnicities and races, ages, and family types in the United States. One in 11 families, one in nine Americans, and one in six children are poor (*U.S. Census Bureau, Current Population Survey, March 2001*).

While poverty rates have declined in general, for those age 65 years or over, the rate has increased over the past year from 9.7% in 1999 to 10.2% in 2000, meaning that one out of every ten elderly Americans living in a state of poverty (*U.S. Census Bureau, Current Population Survey, March 2001*).

Children have a higher poverty rate than those in any other age group: 16.2% of children under age 18 are poor. And 39% of all American children live in or near poverty, in families with incomes up to twice the poverty line—\$35,300 (*U.S. Census Bureau, Current Population Survey, March 2001; National Center for Children in Poverty, Columbia University, 2001*).

Minorities continue to experience higher poverty rates than whites:

- 22.1% of African-Americans (about three times the poverty rate for white non-Hispanics)
- 21.2% of Hispanics
- 10.8% of Asians and Pacific Islanders
- 7.5% of white non-Hispanics

U.S. Census Bureau, Current Population Survey, March 2001

3. Poverty and the Working Poor

As stated in the U.S. Census Bureau report, *Poverty in the United States: 2000*, “having a job, even a full-time job, does not guarantee an escape from poverty.”

- In 2000, “a greater percentage of the poor had one full-time worker in the family than in 1993” — 44.5% compared with 36%.
- Even though “people with working family members were less likely to be poor in 2000 compared with 1993, the poor were more likely to have a working family member.”
U.S. Census Bureau, Current Population Survey, March 2001

The percentage of poor children who live in families where someone worked throughout the year soared to 37% in 2000—up from 33% in 1999, and more than double the percentage in 1991 (18%). Among poor families with children, the likelihood of being headed by a full-time, year-round worker hit its highest point on record in the 26 years for which these figures exist.

U.S. Census Bureau, Current Population Survey, March 2001; Children’s Defense Fund

According to the U.S. Bureau of Labor Statistics, the majority of the working poor—64%—are full-time workers. And only a very small percentage of the working poor (3.5%) actively sought a job for more than six months without finding any work.

U.S. Department of Labor, A Profile of the Working Poor, February 2001

A single parent of two young children working full-time in a minimum wage job for a year would make \$10,712 before taxes—more than \$3,918 below the poverty line.

U.S. Department of Labor, U.S. Census Bureau, 2001

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The United States ranks second (Mexico is first) for industrialized countries with the highest child poverty rate. Of the ten states with the highest poverty rates, Texas is ranked fifth (5th) with 14.9% of its population below the poverty line. Of the poorest counties in the United States with populations over 250,000, Hidalgo, Cameron, and El Paso counties in Texas rank 1st, 2nd and 7th respectively. Kern County, California, is the tenth poorest. Of the poorest cities in the United States with populations over 250,000, Fresno, California, and El Paso, Texas, are ranked 5th and 9th respectively.

(Information concerning poverty from povertyusa.org website of the Catholic Campaign for Human Development.)

QUESTIONS FOR REFLECTION

- As a Congregation, Province, and individually, how do we educate ourselves concerning poverty issues in the United States?
- How are we maintaining our call to work with the economically poor?
- As a Congregation, Province, in our local communities, and individually how do we witness to being in solidarity with the poor?
- How are we responding to the needs of the poor in our ministries at the level of direct service and structural change?
- How are we carrying out our ministry from the perspective of the poor and needy?
- How are we including a response to the poorest and most needy in our society as a part of our pastoral planning?

D. Immigration

The following reflections on immigration are taken from *Welcoming the Stranger among Us – Unity in Diversity* (A Statement of the U.S. Catholic Bishops).

1. Immigration Challenges

The ultimate resolution of the problems associated with forced migration and illegal immigration lies in changing the conditions that drive persons from their countries of origin. Accordingly, we urge the governments of the world, particularly our own government, to promote a just peace in those countries that are at war, to protect human rights in those countries that deny them, and to foster the economic development of those countries that are unable to provide for their own peoples. We also urge the governments of the “receiving” countries to welcome these immigrants, to provide for their immediate needs, and to enable them to come to self-sufficiency as quickly as possible.

2. Undocumented Immigrants

One reality remains constant in the American experience of immigration: the demand of the U.S. economy for unskilled labor—and the corresponding entrance of immigrants seeking work—in labor-intensive industries such as agriculture, construction, food processing, and services. Undocumented immigrants face special hardships in such areas. The Immigration and Naturalization Service estimates that three to four million undocumented workers hold jobs in this country, many of which are poorly paid, insecure, and dangerous. They face discrimination in the workplace and on the streets, the constant threat of arrest and deportation, and the fear that they or their children will be denied medical care, education, or job opportunities. Many have lived in the United States for years, establishing roots in their communities, building their

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families, paying taxes, and contributing to the economy. If arrested and deported, they leave behind children and sometimes spouses who are American citizens. While the changes in the law over the last several years have enabled many in this situation to adjust their status to that of permanent resident, the 1996 immigration legislation made this option more difficult for the vast majority. The Church supports the human rights of all people and offers them pastoral care, education, and social services, no matter what the circumstances of entry into this country, and it works for the respect of the human dignity of all—especially those who find themselves in desperate circumstances. We recognize that nations have the right to control their borders. We also recognize and strongly assert that all human persons, created as they are in the image of God, possess a fundamental dignity that gives rise to a more compelling claim to the conditions worthy of human life. Accordingly, the Church also advocates legalization opportunities for the maximum number of undocumented persons, particularly those who have built equities and otherwise contributed to their communities.

3. The New Immigration and the Church

Many of the new immigrants are Catholics. Probably more than 80 percent of Hispanic immigrants were raised in the Catholic faith. By some estimates, Hispanic Catholics—including the United States' large Puerto Rican and Mexican American populations—could make up the majority of U.S. Catholics within the next twenty years. But other immigrant populations also include large numbers of Catholics. Filipinos, who represent almost 5 percent of the immigrant population, are overwhelmingly Catholic. Some 350,000 of the 1.4 million Vietnamese immigrants in this country are Catholic. These Catholics are joined by thousands of Eastern Catholics coming from the former Soviet Union, the Middle East, and India. A smaller but still significant number of the Chinese, Korean, Japanese, Laotian, Sri Lankan, Indonesian, Tongan, Samoan, and Asian Indian immigrants are also Catholic. Among the increasing numbers of immigrants from Africa, many are Catholics, raised in the vibrant Catholic culture of the Church's fastest growing region.

Throughout the country, the liturgy and church decor increasingly reflect the cultural gifts of the new immigrants, with their own images of Mary and the saints, their songs, and their distinctive celebrations taking their place alongside those of older generations of immigrants. And immigrant communities provide a growing percentage of the vocations to the priesthood and religious life as well as lay leadership at the service of the Church in the United States today. The profile provided regarding the new immigrants who are Catholic should not minimize the Church's overwhelming concern for all new arrivals, regardless of their religious tradition or lack of one.

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4. The Call to Solidarity

The Gospel calls us to solidarity with those who are suffering, vulnerable, and in need. In this spirit we recall the words of Pope John Paul II, who proclaimed, “The Church hears the suffering cry of all who are uprooted from their own land, of families forcefully separated, of those who, in the rapid changes of our day, are unable to find a stable home anywhere. She senses the anguish of those without rights, without any security, at the mercy of every kind of exploitation, and she supports them in their unhappiness” (Message for World Migration Day 2000, no. 6). Among today’s immigrants, those who have fled war, famine, civil unrest, and economic desperation deserve our special understanding and support.

In an age of economic globalization, a special concern of a culture of solidarity must be the migrant worker, both rural and urban. These laborers are vital to our agricultural, construction, service, and tourist industries. From the time they leave their homes to the time they arrive at their place of work, these migrant workers—forced to search for a basic livelihood for their families—face hazardous border crossings. (In the past five years, more than 500 have died at the U.S.-Mexican border because of increased border enforcement.) They are vulnerable to exploitation and abuse in transit, in border regions, and in the workplace. The U.S. bishops have pledged, in the spirit of *Ecclesia in America*, to work in solidarity with the bishops of the migrants’ countries of origin to provide for the safety, the basic needs, the human rights, and the effective pastoral care of these migrant workers. One of the propositions of the Synod of America asserts, “The Church in America must be a vigilant advocate, defending against any unjust restriction the natural right of individual persons to move freely within their own nation and from one nation to another. Attention must be called to the rights of migrants and their families and to respect for their human dignity, even in cases of non-legal immigration” (*Ecclesia in America*, no. 65).

Solidarity with migrants and refugees will take many forms, from participating in efforts to ensure that the U.S. government respects the basic human rights of all immigrants, to providing direct assistance to immigrants through diocesan and parish programs. Particularly vulnerable are the immigrant elderly who often find themselves isolated in their new country, lacking in language skills and in the family and community support systems that they enjoyed in their country of origin.

Community organizing efforts can also be important vehicles for addressing the needs of immigrant communities and incorporating immigrants into civic life. Such efforts can provide the basis for achieving improved housing conditions, a living wage, better medical attention, and enhanced educational opportunities for all, and for empowering local communities. The United States Catholic Conference supports many such efforts through the Catholic Campaign for Human Development. The local church’s participation in such efforts is important, both for the direct good that community organizing can do for individuals and groups and as part of a broader evangelization that proclaims God’s care for all his children and the Church’s special responsibility for the poor, the persecuted, and the stranger.

The call to solidarity is also a call to promote the effective recognition of the rights of immigrants and to overcome all discrimination based on race, culture, or religion. “It means bearing witness to a fraternal life based on the Gospel, which respects cultural differences and is open to sincere and trustful dialogue” (Pope Paul VI, *Octogesima Adveniens*, no. 17). Especially since World War II, the Church has devoted special efforts on behalf of the human rights of migrants and refugees throughout the world, and in the United States in particular. At the national level the U.S. bishops’ Office of Migration and Refugee Services has addressed these issues through participation in public policy debates, special programs for refugees, and aid to dioceses. Diocesan officials and parish leaders often participate as well in city- or region-

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wide bodies aimed at gaining recognition for immigrants in local affairs and combating discrimination.

QUESTIONS FOR REFLECTION:

- As a Congregation, Province, and individually, how are we educating ourselves concerning issues related to immigration?
- How are we expressing our call to be in solidarity with immigrant peoples?
- How are we preparing ourselves for ministry with different immigrant communities?
- How are we including a response to immigrants in our pastoral planning?

E. Criminal Justice

The following reflections on the criminal justice system in the United States are taken from *Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice* (A Statement of the U.S. Catholic Bishops).

1. Some Dimensions of Crime and Punishment in the United States

Although overall crime rates in the United States rose significantly between 1960 and 1991, crime and victimization rates have fallen steadily since that time. Experts do not agree on the determining factors, suggesting that many forces, taken together, have contributed to this decline. But regardless of their impact, not all methods of reducing crime are consistent with the teachings of the Church and the ideals of our nation. For example, even if the death penalty were proven to be a deterrent to crime, the Catholic bishops would still oppose its use because there are alternative means to protect society available to us today.

2. Victims of Crime in the United States:

In 1998, about one out of every twenty-seven Americans over the age of twelve was the victim of a violent crime (e.g., murder, rape/sexual assault, robbery, aggravated and simple assault), and approximately one out of every four American households suffered a property crime (e.g., household burglary, auto theft). African Americans and Hispanic Americans have been victimized at far higher rates than others. For example, in 1990, the murder rate for young black men was 140 victims per 100,000—seven times the rate for young white men.

Also affected by crime are the children left behind by incarcerated parents—children who themselves are at risk for criminal activity. One and one-half million children under the age of eighteen (or 2.1 percent) have a parent in state or federal prison. Of these, 22 percent are under the age of five and 58 percent are less than ten. Most of the parents (92.6 percent) are fathers, and most are disproportionately African American (49.4 percent) and Hispanic American (18.9 percent). African American children are nine times more likely to have a parent incarcerated (7 percent) than white children (0.8 percent), and Hispanic American children are three times as likely (2.6 percent) as white children.

In response to so much crime and the treatment of those touched by crime, a strong and growing movement has emerged that advocates on behalf of crime victims and seeks to make the justice system more responsive to their concerns. We believe that these efforts deserve support. We encourage and stand with victims and those who assist them. A fundamental moral measure of the criminal justice system is how it responds to those harmed by crime. Too often, the criminal justice system neglects the hurt and needs of victims or seeks to exploit their anger and pain to support punitive policies.

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3. Punishment in the United States:

The many forms of punishment for those who are convicted of crime in the United States vary, ranging from fines and probation to boot camps and chain gangs, to incarceration in jails and prisons, and finally to the death penalty. In 1998, the imprisonment rate in America was 668 per 100,000 offenders. This is six to twelve times higher than the rate of other Western countries. This astounding rate of incarceration is due to policies such as “three strikes and you’re out” and “zero-tolerance” for drug offenders. As incarceration rates have increased, so have other punitive measures. Mandatory minimum sentences are much more common as is the willingness to use isolation units. As of 1997, thirty-six states and the federal government have constructed “supermax” prisons. These facilities isolate prisoners considered most dangerous and confine them to small cells by themselves for twenty-two to twenty-four hours each day. Additionally, the death penalty is being used with increasing frequency. In Texas and Virginia alone, nearly three hundred executions have taken place since 1976, many of them within the last three years. And in California well over five hundred people are on death row. These statistics and policies reflect legislative action at the federal and state levels that is adopted by legislators seeking to appear “tough on crime” in response to often sensational media coverage of crime.

4. Characteristics of the Inmate Population:

The inmate population has risen from 250,000 in 1972 to a record two million inmates in 2000. Just as African and Hispanic Americans are victimized at higher rates, so too, are they incarcerated at higher rates:

- African Americans make up 12 percent of the U.S. population but represent more than 49 percent of prisoners in state and federal prisons. Nationally, one in ten African American males is in prison, on probation, or on parole.
- Hispanic Americans make up 9 percent of the U.S. population but 19 percent of prisoners in state and federal prisons.

Recent studies show that African, Hispanic, and Native Americans are often treated more harshly than other citizens in their encounters with the criminal justice system (including police activity, the handling of juvenile defendants, and prosecution and sentencing). These studies confirm that the racism and discrimination that continue to haunt our nation are reflected in similar ways in the criminal justice system.

While the vast majority of inmates in the United States are men, the number of women being incarcerated has increased 600 percent since 1980, largely as a result of tougher drug laws. This rate of increase is higher than the rate of increase for men. Seventy percent of female inmates are non-violent offenders, and an equal number have left children behind, often in foster care, as they enter prison.

5. The Option for the Poor and Vulnerable:

This principle of Catholic social teaching recognizes that every public policy must be assessed by how it will affect the poorest and most vulnerable people in our society. Sometimes people who lack adequate resources from early in life (i.e., children—especially those who have been physically, sexually, or emotionally abused—the mentally ill, and people who have suffered discrimination) turn to lives of crime in desperation or out of anger or confusion. Unaddressed needs—including proper nutrition, shelter, health care, and protection from abuse

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and neglect—can be steppingstones on a path towards crime. Our role as Church is to continually work to address these needs through pastoral care, charity, and advocacy.

6. Promoting serious efforts toward crime prevention and poverty reduction:

Socio-economic factors such as extreme poverty, discrimination, and racism are serious contributors to crime. Sadly, racism often shapes American attitudes and policies toward crime and criminal justice. We see it in who is jobless and who is poor, who is a victim of crime and who is in prison, who lacks adequate counsel and who is on death row. We cannot ignore the fact that one-fifth of our preschoolers are growing up in poverty and far too many go to bed hungry. Any comprehensive approach to criminal justice must address these factors, but it should also consider the positive impact of strong, intact families. Parents have a critical and irreplaceable role as primary guardians and guides of their children. One only has to observe how gangs often provide young people with a sense of belonging and hope when grinding poverty and family disintegration have been their only experience. And while it is true that many poor children who are products of dysfunctional families never commit crimes, poverty and family disintegration are significant risk factors for criminal activity. Finally, quality education must be available for all children to prepare them for gainful employment, further education, and responsible citizenship. The failure of our education system in many communities contributes to crime. Fighting poverty, educating children, and supporting families are essential anti-crime strategies.

7. Encouraging Spiritual Healing and Renewal for those who commit crime:

Prison officials should encourage inmates to seek spiritual formation and to participate in worship. Attempts to limit prisoners' expressions of their religious beliefs are not only counterproductive to rehabilitation efforts, but also unconstitutional. As Claretian Missionaries, we will continue to press for expanded access to prisoners through our chaplaincy programs, including by dedicated volunteers.

8. Making a serious commitment to confront the pervasive role of addiction and mental illness in crime:

Far too many people are in prison primarily because of addiction. Locking up addicts without proper treatment and then returning them to the streets perpetuates a cycle of behavior that benefits neither the offender nor society.

We need to address the underlying problems that in turn attract drug users into an illegal economy—lack of employment, poverty, inadequate education, family disintegration, lack of purpose and meaning, poor housing, and powerlessness and greed.

Likewise, crimes are sometimes committed by individuals who suffer from serious mental illness. While government has an obligation to protect the community from those who become aggressive or violent because of mental illness, it also has a responsibility to see that the offender receives the proper treatment for his or her illness. Far too often mental illness goes undiagnosed, and many in our prison system would do better in other settings more equipped to handle their particular needs.

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QUESTIONS FOR REFLECTION:

- As a Congregation, Province and individually, how do we educate ourselves concerning the criminal justice system in the United States?
- How are we responding to situations of crime and violence, victims and offenders, in our ministries?
- How do issues of crime and violence impact our ministries and communities?
- How are we responding to the underlying causes of crime and rehabilitation in our pastoral planning?

III. THE CONGREGATION

A. Resources

In recent years the General Government has done an excellent job of distributing Claretian resource material to aid us in being discerning and charismatic in our planning and decision-making. The following is a partial list of Claretian resource material that has been made available to us.

1. Circular Letters

Missionary Testament of Our Martyrs (1992), *Toward a Renewed Missionary Commitment* (1994), *On Our Way toward the Year 2000* (1996), *Missionary Brothers: A Challenge for the Life and Mission of the Congregation* (1997), *Heritage and Prophecy: 150 Years of Grace and of Serving the Gospel* (1998), *Missionary Vocations for the Third Millennium* (2001)

2. Word Mission Project

Pentateuch (Vol. I, 1994), *The Prophets* (Vol. II, 1995), *The Synoptic Gospels and Acts of the Apostles* (Vol. III, 1996), *The Gospel of Life* (Vol. IV, 1998)

3. Anthony Claret and Claretian History

Works of Saint Anthony Mary Claret, Vol. II: Autobiographical Writings (1995), *Works of Saint Anthony Mary Claret, Vol. III: Selected Spiritual Writings* (1991), *Poor and On Foot: St. Anthony Mary Claret* (1999), *Traces of Claret* (2001), *Claretian Missionaries, Vol. I: Return to Origins* (1994), *Claretian Missionaries, Vol. II: Transmission and Reception of the Claretian Charism* (2000)

4. Constitutions and Charism

C.M.F. Directory (2000), *Our Project of Missionary Life: Commentary on the Constitutions, Vol. I* (1992), *Vol. II* (1992), *Vol. III* (2000)

5. Other Resources

Formation of Missionaries: General Plan of Formation (1995), *Manual for Promoters of Justice, Peace, and Integrity of Creation* (1998), *Revision of Positions: Elaboration on the Project of Revision of Positions* (1999), *Claretian Vocation Directory* (2000), *Our Missionary Spirituality Along the Journey of God's People* (2002), *That They May Have Life* (2003).

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QUESTIONS FOR REFLECTION:

- How many of these materials have we read?
- As a Congregation, Province, and individually, how are we reflecting upon and incorporating the insights of these resources into our lives as Claretian Missionaries?
- How are these resources affecting our pastoral planning?

B. Current Missionary Needs of the Congregation

The following is from the December 26, 2001 circular letter of Father General:

Missionary perspectives:

There is no lack of invitations from Bishops asking the General Government for missionaries in areas that are very much in need of evangelizers. Although we cannot accept all petitions, some new ones are under way.

New foundations in Zimbabwe, Belize and Jamaica. The Province of Bética was scheduled to open a mission in Zimbabwe toward the end of January 2002. This mission forms part of the ensemble of missions foreseen for Eastern Africa. The Delegation of UK-Ireland opened in September 2002. The Eastern Province USA has opened a new missions in Kingston, Jamaica.

Vocations in Vietnam. In 1994 the General Government was preparing for a foundation in Vietnam. It was unable to do so for various reasons. During the last few years the Institute of Consecrated Life (ICLA) of Manila has carried out pastoral services among men and women religious from Vietnam. As a fruit of these works vocations for the Congregation are coming forward. A new community, including a member of our Western Province, is now functioning in Vietnam, where we have an exceptional opportunity to exercise pastoral ministry and to cultivate and form vocations.

Innovations and suppressions of communities. Paging through the minutes of the General Council, one is surprised at the number of new communities founded in Asia and Africa, or of residences that have become formed houses. In Europe, however, there was no lack of suppressions. It is a sign of how the Congregation is taking on a new geography.

QUESTIONS FOR REFLECTION:

- How do we keep ourselves aware of and invested in our mission as a Congregation beyond the boundaries of our own Province?
- How do we collaborate and cooperate in the activities of the Congregation outside our Province?
- How are we promoting missionary vocations to the Congregation?
- As a Province and individually, how are we fostering our Claretian Missionary spirituality in line with our recent documents?
- How do we keep in mind our reality as a global congregation in our pastoral planning?

IV. THE PROVINCE

A. Membership

Perhaps the most important factor affecting our current decisions and our short, medium, and long term planning is the reality that the number of missionaries in our Province is radically smaller than in past decades. Furthermore, the percentage of our membership that is older is much larger than in past decades. We currently have 71 members in our Province (including one professed student and one novice). In 1985 we had 106 members (a 33% loss).

QUESTIONS FOR REFLECTION:

- How do we maintain high morale and faithfully charismatic ministries with fewer members?
- How do we, as a Province, respond to the physical, spiritual, emotional, and ministerial needs of our senior members?
- How are we assessing the gifts, inclinations, preferences, and abilities of our shrinking personnel pool in planning our missionary evangelization?

B. Parish Ministry

Over the course of many years, and for personnel reasons, we have had to reduce the number of parishes served by our Province. Currently, we serve in five parishes: three in California, one in Arizona, and one in Texas.

QUESTIONS FOR REFLECTION:

- What role will or should parish ministry play in the future of the Province?
- How will we determine an appropriate number of parishes that the Province will be responsible for staffing?
- How will we express our charism of missionary evangelization through parish ministry?

C. Non-parish Ministries

Of those members of the Province who are currently working full time in external province ministries (not Province administration, vocation, or formation), approximately half are working in non-parish ministries.

QUESTIONS FOR REFLECTION:

- What role will non-parish ministries play in the future of the Province?
- How will we select, evaluate, and make assignments for non-parish ministries?
- How will we determine staffing for non-parish ministries (teams or individuals)?

D. Community and Ministry Locations

We currently have five communities in Los Angeles County (San Gabriel Mission, Our Lady Queen of Angels (La Placita), CRC, Dominguez, and Annunciation House) and four other communities (Fresno, Prescott, Immaculate Heart of Mary, and Ciudad Juárez, the last being inter-provincial).

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QUESTIONS FOR REFLECTION:

- How will we determine where our communities and ministries will be located?
- Would we prefer to cluster our communities in one diocese or spread ourselves out more geographically?
- Do we want to locate our communities in larger urban areas, rural areas, or does it not make a difference?

E. Chapter Document & Pastoral Planning

We had a process of re-visioning spanning several years leading up to our last Provincial Chapter. Two important resolutions passed at this Chapter include promoting healthy local communities (C.1) and organizing our ministry around missionary evangelization among the poorest in society and/or the formation of evangelizing leaders (M.1). The resolutions passed at this Chapter provide an important framework for the decisions we make as a Province and the springboard for a comprehensive pastoral plan.

QUESTIONS FOR REFLECTION:

- How do our Provincial Chapter resolutions guide us in the decisions we make as a Province, in our local communities, and individually?
- How will we participate in, and take responsibility for, the pastoral plan of the Province?
- How will our assessment of the needs of our world, nation, Congregation, and Province guide us in the application of our charism of missionary evangelization in a way that is urgent, timely, and effective?

THEOLOGICAL FRAMEWORK

“Then Jesus called his twelve disciples and gave them power and authority to drive out all evil spirits and to heal diseases. And he sent them to proclaim the reign of God...” Luke 9:1-2

Challenges

The conclusions of the Congregation’s January 2002 meeting of Prefects of the Apostolate, held in Krzydlna, Poland, identified the following as the most important challenges confronting our mission today:

- 1) Missionary Service of the Word
- 2) Solidarity with the Poor and Excluded
- 3) Ecumenical, Inter-religious and Inter-cultural Dialogue
- 4) Shared Mission with the Laity

These challenges reflect the special summons of our missionary charism as we serve the Church of the Third Millennium of Christianity. In the spirit of Saint Anthony Claret we are sent as disciples of Jesus to witness to the Good News of God’s Reign. Our solidarity and commitment—not only to serve, but also to listen, to dialogue, and to collaborate with the poor, other religions and cultures, and the laity—is a powerful sign of the very prophetic and liberating mission of Claret and his first missionaries. The challenges that we face embrace a missionary life in service of the Word. The Good News of God’s Reign calls us forth to evangelize—to bring hope and new life to God’s people.

Our evangelization, unique to our identity as a missionary Congregation, must possess, by its very nature, a specific purpose. The vision and ideals of our Founder were based on his deep love for Christ. He wanted more than anything else for his missionaries to live and serve in a style that, like Jesus, identifies completely with the Reign of God. As Claretian Missionaries today, imitating Jesus requires a theology rooted in a prophetic, missionary spirituality. In the words of our Superior General: “The mission of the Claretian at the dawn of the third millennium represents itself as a spirituality of communion and a missionary mystique that is verified in a special way in the ambit of human rights, peace and justice, and of intercultural, inter-religious and ecumenical dialogue” (Aquilino Bocos Merino, C.M.F., “Circular Letter to All Claretian Missionaries Announcing the XXIII General Chapter,” February 11, 2002).

As Claretian Missionaries of the Western United States, we are part of a world and Church impacted by globalization, neo-liberalism, secularization and individualism. This time of growing violence and hatred among peoples, increasing poverty and marginalization finds more and more people living in fear, hopelessness and doubt. Claret’s vision of a Church and a world greatly in need of radical change continues to be especially relevant today. Claretian theologian Bonifacio Fernández, C.M.F., reminds us that “without diminishing or devaluing in any way the task that we are carrying out, we should be self-critical and ask ourselves: Is what we are doing really the best we can do? Are we Claretians doing what we should truly be doing?” (“Evangelizing in the Present Historical Moment,” January 2002)

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Missionary Response & Preferred Options

Our Founder, in his prophetic spirit, saw clearly where the Church and society were failing in Spain and Cuba. With passionate love he felt in his heart the Spirit calling him to respond to that failure. Anthony Claret knew that only God's Reign—the love and mercy of God—would bring change, healing and renewal to the poor and suffering. He recognized that the mission of Jesus, Prophet and Evangelizer, followed the example of Isaiah, Jeremiah, and other prophetic figures of ancient Israel. This was the mission that challenged and inspired the entire prophetic dimension of his missionary life. He believed deeply in the urgency that the prophetic voice be heard. Our Founder knew that the liberating Word would bring about conversion and change in the lives of the poor. Only by walking with the people of God, sharing in their pains and making himself available to the will of the Father, was Anthony Claret able to proclaim and fully witness to God's Word.

As a Province, we are appropriately called by the document of our XXII General Chapter to witness to the prophetic dimension of Claret's missionary service of the Word in the concrete reality of our world. In our personal, communal, ministerial and provincial planning it is essential that we keep in mind the very poignant description of those who, like our Founder, identify fully with God's Word: "The prophets are persons seduced by God, impassioned by him and his Covenant, partakers in his compassion for the poor and the people. They see historical reality with the eyes of God; they feel with his heart and proclaim a message of renewal with the authority of his Word. This message is at once consoling and challenging; hence it creates hope and arouses rejection. This vocation alters their lives and transforms them into a sign. Authentic prophets are faithful to the ultimate consequences" (IPM 2).

Anthony Claret understood the prophetic mission of Jesus as his own. The words of the Prophet Isaiah, proclaimed by Jesus in the temple at Nazareth (Luke 4), completely transformed our Founder's life and guided his entire missionary vocation. He not only listened to the Word with heartfelt love, but also responded to it with an evangelizing lifestyle true to the Gospel that he zealously proclaimed. His simplicity, passionate commitment to the vows, a way of life totally devoted to prayer and the Eucharist, and a profound and active love for Mary and the poor, reflect an absolute and irrevocable surrender of his life to God and all God's people. The Spirit empowered Claret to utilize his many gifts to preach, write, create, and organize in a way that brought about "liberty to captives and new sight to the blind..." Nothing seemed to hinder his faithfulness to hearing, and responding to, God's Word. This radical dedication, of course, included his fervent efforts to form missionary priests, religious and laity to share his calling as missionary servants of the Word.

Claret saw our Congregation as a theological re-embodiment of the twelve apostles, sent forth to continue the liberating task inaugurated by Jesus when he sent forth his original apostles. Theologically, Claret was profoundly influenced by the notion of the disciples being sent forth two by two to accomplish in community what would be impossible by individual efforts alone. As a missionary, our Founder was gripped by the urgency of our call to extend the love of Christ to the entire world. By being sent forth to announce the Good News, our missionaries here in the Western United States and throughout the world would proclaim, using all means possible, God's salvific love.

Our commitment to extend the creative mission of Saint Anthony Claret requires generosity, risk-taking, sacrifice, and an enthusiastic effort to serve our local communities and ministries, while also responding with care and fraternal love to the needs of our Province and Congregation. We must be, for the Church of the Third Millennium of Christianity, a passionate sign of our Founder's zeal. Our commitment to justice, peace and the integrity of creation is an essential aspect of our Claretian Missionary Spirituality, especially in a time

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when human life is considered expendable and when war, violence, and economic hardship so profoundly impact the lives of those whom we have been called to serve.

As Claretian Missionaries, we must compassionately feel, and identify with the local and global needs of the people of God. Hospitality should continue to be a hallmark of our ministry as we welcome and receive all people. The excluded, the forgotten and marginalized—in a special way the poor and recent immigrants—should always find a home within our Province ministries. Dialogue with other religions and cultures in the multi-ethnic and cultural society in which we serve is also a profound reflection of our hospitality and acceptance of all peoples. The international assembly of Claretians attending the July 2001 Spirituality Congress meaningfully noted: “Contact with other cultures and religious traditions of people whom we meet on our journey has helped us to discover the action of the Spirit beyond the confines of the Church. This invites us to enter into a dialogue in which the announcement of the Gospel finds its place and from which flows the collaboration to create a more just and fraternal world.” (“Our Missionary Spirituality on the Spiritual Journey of the People of God,” July 2001)

As we announce the Gospel in dialogue with other cultures and religions, we will discover anew that vocational promotion and the formation of our missionaries are priorities that we are challenged to embrace together with excitement and joy. Sharing our faith and call is not only a means of evangelization, but also a way to welcome new evangelizers, religious and laity, and extend the mission of our Founder. As we expand our mission beyond the important work of our priests and brothers, we will find that a renewed excitement is occurring within our communities and ministries. Creative opportunities and unique challenges provide lucid evidence that the prophetic words are coming true in our own time. This liberating service of the Word raises up new evangelizers who come to know and love Claret and desire to follow in his spirit as members of our extended Claretian Family.

This collaboration in our call is seen in the XXIII General Chapter, *Therefore, we choose as a priority that shared mission be our normal way of carrying out our mission and that we all, as Claretians, accept the consequences this has for our spirituality, vocation ministry, formation processes, community life, apostolic work and institutions of government and economy.* (TTMHL 37)

As disciples of Jesus, our faith and love for Christ and our Congregation urge us on as Claretian Missionaries—Sons of the Immaculate Heart of Mary. Our Province Plan is undeniable evidence of our commitment to the spirit and mission of Saint Anthony Claret in this New Millennium of Christianity. Our identity and charism as missionary servants of the Word calls us to utilize our many diverse gifts and resources to respond to the most urgent needs of God’s people. We trust that our Province—now and in the future—will, through our diligent planning, embrace the challenges that we constantly face, with hearts on fire with the Good News. In doing so, we will be faithfully imitating our Founder and the missionaries who have served in the Western United States during these past one hundred years.

May we forever recall the message of Saint Anthony Claret: *“Stay in love with Jesus Christ and you will understand everything...and you will accomplish much more than I have done.”*

Operational Framework: Goals and Actions

COMMUNITY LIFE

Goals and Actions

As a missionary community we are called to imitate the communion of life that prevailed among Christ and the Apostles, and among the faithful of the early Church, who were united, heart and soul. Love for God and for our brothers and sisters has been poured into our hearts by the Holy Spirit and builds up our communion.... As we have embraced a common calling, so our Congregation embraces all its members and communities. In turn, each of us, while having that readiness of will which befits the universal outreach of our Congregation, shares family life and ministry with his brothers in a local community (CC 10b, 11). The charism of Claret that we share is the source of our brotherhood among us and with other persons and groups.... This passion for communion is today a prophetic trait that makes our service credible in a world that intercommunicates so much, but is at the same time so divided and lacking in solidarity (IPM 28).

Goal 1: Evaluate and promote healthy local communities that are prophetic and that enhance the quality of our life together. (C1, C2).

Actions:

- A. Regular ongoing evaluation of community life by use of the community project inventory and other tools.
Timeline: Ongoing
Responsibility: All members of the community
- B. Use of trained professional personnel to enhance the quality of community life.
Timeline: At our 2005 Province Assembly. As a norm, once a triennium
Responsibility: Community Life Team with Provincial/Provincial Government
- C. Use of monthly Community Meetings and Days of Recollection to assess how we are living quality community life.
Timeline: Ongoing
Responsibility: All members of the community
- D. On local community and regional levels explore key topics, themes, or questions concerning community life, e.g. styles and models of community life, expectations, communication, the vowed life, etc
Timeline: Ongoing
Responsibility: Superiors with members of the communities

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Both in their lifestyle and in the way they perform their ministry, our local communities should so develop and unfold our original gift for serving the Church and the world that they become truly rooted in the conditions and needs of the local Church and of the world around them (CC 14). It costs us to be poor and to find the road to poverty. We are convinced that our ministry only acquires great prophetic power when the Word we proclaim is backed by our apostolic poverty, an authentic option for the poor, an economy in solidarity, and our own hard work (IPM 25); ...we choose as a priority to strengthen the community as an environment that fosters life and missionary commitment. (That They May Have Life, #51)

Goal 2: Members of our province are called to live a simple lifestyle in solidarity with the poor we are called to serve.

Actions:

- A. Each member evaluates the challenge to live simply as part of his “personal project.”
Timeline: Ongoing
Responsibility: All members of the community

- B. All communities not in regions of poverty will undertake economic projects on behalf of the poor and marginalized” (IPM 25.3), e.g. help support a mission parish, support community organizing projects. Depending on the situation and decision of the local community, funds could be taken from personal allowances, budgeted community funds, or from the particular ministry
Timeline: Ongoing, evaluated yearly by time of Province Assembly
Responsibility: All members of the community

- C. As part of each community project, evaluate and assess how we are living simply and how we budget and use funds for our community way of life.
Timeline: Yearly, with budget preparations
Responsibility: Superior with community members

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We who have undertaken Christ's Missionary work should also imitate his constancy in prayer and take to heart his recommendations and teachings on prayer without ceasing (CC 33). Personal and community prayer is presupposed for any missionary service (IPM 23.2). "It is necessary that all the members personally and collectively in communities give sufficient time for prayers in spite of the several apostolic needs" (Gen. Visit. 2000, 2.1).

Our spirituality as Claretians is characteristically Eucharistic (CC 35; IPM 23.1).

Goal 3: Members of our communities are called to pray together and at times to celebrate the Eucharist in common.

Actions:

- A. Each community is to have a schedule of community prayer for its members.
Timeline: Ongoing
Responsibility: All members of the community

- B. Each member of the community is to value and give sufficient time for personal prayer.
Timeline: Ongoing
Responsibility: Each member of the community

- C. The quality of personal and community prayer is to be evaluated regularly through personal and communal project inventories and/or other evaluative tools.
Timeline: Ongoing
Responsibility: All members of the community
(Provincial Visitations)

- D. The Province and local communities will seek creative ways of fostering table fellowship and Eucharistic gatherings. This should include celebrating with our local community, with other Claretians, with those who support our Claretian charism and with those with whom we collaborate in ministry.
Timeline: Ongoing
Responsibility: Superiors with community members; Provincial

Our most recent General Visitation recommends that in order to "enhance community life and to avoid possible individualism it is necessary that all the communities make their community projects and evaluate them periodically" and that "regular monthly community meetings be held because they provide opportunities to share our fraternal life" (Gen. Vis. 2000, 3.) C.5, C.6

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Goal 4: We are to share our life in community and avoid excessive individualism.

Actions:

- A. All communities will develop a Community Project and evaluate regularly.
(That They May Have Life, # 71.1)
Timeline: Ongoing
Responsibility: All members of the community
- B. All communities will hold regular monthly meetings and days of recollection in order to support the members' efforts to live their vows faithfully and to enhance our personal, common and pastoral lives.
Timeline: Ongoing
Responsibility: Superior with all members of the community
(Provincial Visitations)
- C. Every Claretian community and ministry should have a Justice, Peace and Integrity of Creation component (cf. IPM sec. III, IPM 44, 50.3k, 34.4).
Timeline: Ongoing, evaluated yearly by the time of the Province Assembly
Responsibility: Superior with all community members; (Provincial visitation)
- D. In our communities we are to strive for more effective interpersonal relationships and faith sharing at meals, community meetings, and informal conversations (Chap. Resolutions, C9)
Timeline: Ongoing
Responsibility: Community members
- E. Where possible, we are to foster more gatherings of Claretians beyond our local communities. (Chapter Resolutions, C9)
Timeline: Ongoing
Responsibility: Superior with community members

Goal 5: Provide plan for comprehensive care (spiritual, physical, emotional, social) for our senior members.

Actions:

- A. Research what is available with regard to Los Angeles based collaboration, i.e. with other religious communities
Timeline: June 2005
Responsibility: Provincial and "Senior Pastoral Care Liaison" (at regional CMSM and other conferences/meetings)

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- B. Assess and evaluate needs of “senior” members.
Timeline: September 2004
Responsibility: "Senior Pastoral Care Liaison," Superior of Dominguez, Provincial
- C. Have a workable plan for senior care for members of our province.
Timeline: January 2005
Responsibility: "Senior Pastoral Care Liaison" with Community Life Team; Provincial Government

MINISTRY Goals and Actions

“The mission preference of the Claretian Missionaries of the Western Province is:

- 1) missionary evangelization among the economically poorest in society, including being in solidarity with immigrant peoples; and*
- 2) formation of evangelizing leaders.” (M.1)*

ONGOING EVALUATION AND REVISIONING OF OUR PROVINCE MINISTRIES

“My spirit is for all the world” (EC 1, p. 305), said our Father Founder. He knew that he was called and destined, like the Servant of Yahweh, to be a light to the nations (cf. Aut. 114, 120). He was so spurred by the desire to make God known, loved and served, that he used all means in his grasp—in a world undergoing great transformations—to evangelize the people who were hungry for the Word of God. His apostolic zeal also led him to dedicate himself with special interest to the spiritual renewal of all forms of Christian life (families, laity, priesthood, religious life) to raise up agents of evangelization everywhere and to promote initiatives to meet the most pressing needs of the people (cooperatives, credit unions, cures, etc.). —IPM 39

“We choose as a priority...a more balanced and effective organization of our Organisms and the revision of apostolic positions” --TTMHL 26

Goal 1:

Evaluate our existing ministries in order to be faithful to the mission preference of our Province (M.1 and M.2) and an evangelization that is missionary, inculturated, prophetic and liberating. (M.3)

Actions:

- A. Regular, informal evaluations of our ministries to assure our personal and communal commitment to our mission preference and a style of evangelization that reflects our faithfulness to our Claretian Missionary charism and the documents of our Congregation. (M.7)

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Timeline: Ongoing
Responsibility: All Perpetually-Professed Claretian Missionaries

- B. Triennial assignments to positions of leadership as Pastors, Directors, and ministries in which only one Claretian serves, will reflect a commitment to our Province mission preference and the establishment of Pastoral and Finance Councils, a Pastoral Plan, and a process of developing lay leaders as evangelizers and collaborators in our charism and mission within one year.

Timeline: Before triennial changes
Responsibility: Provincial Council
Pastors, Directors, and Other Perpetually Professed Members Serving in Individual Ministries

- C. An initial internal evaluation of all Province ministries will take place six (6) months following triennial assignments. A process of fulfilling the pastoral commitments, as presented in action step B, will be a component of this evaluation. (M.7 and M.8) This formal, internal evaluation will continue on an ongoing basis.

Timeline: April 2004
Responsibility: Province Ministries Team
Pastors, Directors, and Other Perpetually Professed Members Serving in Individual Ministries

- D. An external evaluation of all Province ministries will take place from 15 to 18 months following triennial assignments. Teams with appropriate expertise, comprised of Province members and other Claretian and non-Claretian members, will assess the effectiveness of the ministry in fulfilling our mission preference and in serving as a missionary, inculturated, prophetic and liberating form of evangelization. Recommendations, in terms of our charism and documents, will also be made for continuing to staff the ministry. (M.7 and M.8)

Timeline: October 2004
Responsibility: Province Ministries Team
Pastors, Directors, and Other Perpetually Professed Members Serving in Individual Ministries

PROPHETIC AND EVANGELIZING PARISH MINISTRY

“We wish above all to announce the Kingdom of God and with it, Jesus, the Mediator of the Kingdom, the beloved Son of the Abba, and our Brother. We want our announcement to come from the heart. We want it to be founded on a wise knowledge of the Scriptures in their historical context and of Christian Tradition. We want it to disclose the way Jesus remains alive in those who carry on his actions and pronounce his words in solidarity with the poor, with sinners, with the sick and the marginalized (Mt 11:2-5; Lk 4:18-19; Jn 10:10b, 13:1-5, 15).” –IPM 42

Goal 2:

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Witness, through our parish ministry, to an evangelizing, shared pastoral leadership committed to the poor and the formation of evangelizing leaders for the service of the Gospel. This will include a faithful response to our prophetic charism and mission as a Congregation, our documents and those of the Second Vatican Council, as well as the most urgent needs of God's people today.

Actions:

- A. A restructuring of all our parishes, especially in light of the internal and external evaluations of our ministries, will be ongoing, empowering our parishes to be an evangelizing presence and truly reflective of our unique identity and mission to the Church and world of this new millennium of Christianity.
Timeline: Ongoing
Responsibility: Pastors and Claretian Teams
- B. To enable our Province to proclaim creatively the Gospel in new and timely ways, at least two parishes (to include Immaculate Heart of Mary) will be identified for radical restructuring. (M.4)
Timeline: Current-2007
Responsibility: Provincial Council
- C. All parishes staffed by our Province will have a Pastoral Plan, Pastoral and Finance Councils, and a process of developing lay leaders as evangelizers and collaborators in our charism and mission.
Timeline: October 2004
Responsibility: Pastors and Claretian Teams
- D. Administration of our parishes by laity, men and women religious or deacons, should be studied and evaluated to provide opportunities for a more creative and effective use of our Province personnel in the service of the Gospel.
Timeline: Ongoing
Responsibility: Pastors and Claretian Teams
- E. Effective models of collaboration and shared leadership with the laity will be actively explored and implemented in all our parishes.
Timeline: Ongoing
Responsibility: Pastors and Claretian Teams
- F. Active Justice, Peace and Integrity of Creation ministries will challenge our parishes to be faithful to our documents in this age of increasing poverty, violence and injustice throughout the world.
Timeline: Ongoing
Responsibility: Pastors and Claretian Teams
- G. Parishes served by our Province are viewed as temporary missions that we staff until we complete our evangelizing cycle or cannot adequately fulfill our prophetic ministry. (M.11)
Timeline: Ongoing
Responsibility: Provincial Council

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- H. Creatively restructure Immaculate Heart Church in San Antonio to serve as a Pastoral Center for evangelization and outreach. Specific pastoral areas will include: leadership development, youth ministry, and justice, peace and integrity of creation.
- Timeline:** July 2006
Responsibility: Pastor/Director and Claretian Team
- I. Any new ministry taken on by the Province during the 2004-2007 period will express our prophetic mission of being present to the poor and of forming evangelizing leaders (M.5). A thorough study of the availability and talents of Province members, areas of greatest need, and the location of other communities will be included in this discernment process.
- Timeline:** Ongoing
Responsibility: Provincial Council
Ministries Team

CREATIVE AND CHALLENGING NON-PAROCHIAL MINISTRIES

“We will be present in a significant way among the marginalized and wherever life is most threatened. We will heighten our subsidiary participation in places and institutions where the lot of the poor is being decided. We will endeavor to discern the voice that comes to us from new social movements and to welcome the spurs to change that may come to us, whether from inside or outside the Church.” —IPM 50.2

Goal 3:

Witness, through our non-parochial ministries, to our Claretian identity and missionary evangelization by serving the needs of the Church, especially the poor and marginalized, using the most prophetic, creative and timely means.

Actions:

- A. Any new Province ministries, served by individual missionaries or a group of missionaries, will express our prophetic mission of being present to the poor and of forming evangelizers. (M.5)
- Timeline:** Ongoing
Responsibility: Provincial Council
- B. Province members will be encouraged to submit ministry and community proposals, evaluated on their merit, practicality, and faithfulness to our charism and missionary evangelization (e.g., prophetic, creative and timely). (M.9)
- Timeline:** July 2004 and 2007
Responsibility: Provincial Council
- C. Similar to our parish ministries, all non-parochial Province ministries will be expected to have a Pastoral Plan, lay collaboration, and other components reflective of our mission preference and identity as Claretian Missionaries.
- Timeline:** Ongoing
Responsibility: Directors and Perpetually Professed Province

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Members in Non-Parochial Ministry

- D. Individual ministries served by our Province are seen as temporary missions where we continue until we complete our evangelizing cycle or cannot adequately fulfill our prophetic ministry. (M.11)
Timeline: Ongoing
Responsibility: Provincial Council
- E. Any new ministry taken on by the Province during the 2004-2007 period will express our prophetic mission of being present to the poor and of forming evangelizing leaders (M.5). A thorough study of the availability and talents of Province members, areas of greatest need, and the location of other communities will be included in this discernment process.
Timeline: Ongoing
Responsibility: Provincial Council
- F. Investigate the pastoral need and options for the development and staffing of a Center for Evangelization and Retreats at Dominguez Seminary.
Timeline: January 2006
Responsibility: Province Ministries Team
Provincial Council

FORMATION OF EVANGELIZING LEADERS AND COLLABORATORS FOR OUR MISSION

“There are many men and women of all conditions who are fostering the movement of peoples toward the Kingdom of God. We are not alone in our service. We want to collaborate with them. To build a Church that integrates all charisms and ministries: -we will strengthen our collaboration with the laity, fostering their leading role in the new evangelization and in human advancement, without reducing their role within the Church...” —IPM 50

Goal 4:

Intensify lay collaboration in all our ministries and be faithful to our mission to form evangelizing leaders to share in our service of the Gospel in the spirit of our Founder and Congregation.

Actions:

- A. Investigate and disseminate as a Province creative and prophetic models of lay collaboration. (M.19)
Timeline: Ongoing
Responsibility: Province Ministries Team
- B. A component of the ongoing evaluation of our Province ministries will include how we are forming evangelizing leaders among the laity and how they are invited to share our charism. (M.19)
Timeline: October 2004
Responsibility: Province Ministries Team

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- C. A process for the formation of Claretian Lay Evangelizers will be developed for use in all of our Province ministries. (M.16)
Timeline: July 2005
Responsibility: Province Ministries Team
- D. Formation, retreats and regional gatherings of Claretian Lay Evangelizers and collaborators who share our charism and mission will continue.
Timeline: Ongoing
Responsibility: Provincial Council
- E. Representatives of our Claretian Lay Evangelizers and collaborators will be invited, as possible, to share in special meetings, committees and activities of our Province.
Timeline: Ongoing
Responsibility: Provincial Council
- F. Special meetings of Pastors and Directors of Province ministries will include discussions and sharing regarding ways to collaborate more fully with the laity. (M.19)
Timeline: Annually Every Fall
Responsibility: Provincial Council
- G. Study more thoroughly the Lay Claretian Movement and its possible promotion within our Province. (M.16)
Timeline: July 2005
Responsibility: Province Ministries Team
- H. Celebrate fervently our Claretian Feast Days and other special occasions in our ministries.
Timeline: Ongoing
Responsibility: Pastors and Directors
- I. Establish a scholarship fund to assist in the training of lay collaborators who share our Claretian charism and mission. (M.15)
Timeline: January 2005
Responsibility: Provincial Council
Province Ministries Team

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MINISTERING IN A WORLD URGENTLY IN NEED OF JUSTICE, PEACE AND THE INTEGRITY OF CREATION

“Our word and preaching of the God of Life and Love will be a consoling and hope-filled announcement, especially for his wounded people. Our service of the Word will be prophetic whenever it is backed by actions that tend to heal the ills that afflict our brothers and sisters. Everywhere in the world, our words and actions will denounce the unjust economic order that values profit above persons and causes so much poverty, dehumanization and death. It will likewise be a denunciation of all that can wound human rights, peace and justice, or destroy nature.” —IPM 43-44 To actively participate in the defense and promotion of life, justice and peace, collaborating with other religious or civic groups. --TTMHL 67.4

Goal 5:

Passionately commit ourselves to the service of the Gospel of Peace in response to the prophetic life and ministry of our Founder, the documents of our Congregation, the social teachings of our Church, and the urgent need today for peace with justice for the poor.

Actions:

- A. Our Province Justice, Peace and Integrity of Creation Team will offer leadership and resources to assist our efforts to integrate this essential area of our Claretian Missionary Spirituality in all our Province ministries. (M.12)
- Timeline:** Ongoing
Responsibility: Province Ministries Team
Justice, Peace and Integrity of Creation Team
- B. Special meetings of Pastors and Directors of Province ministries will include discussions and sharing regarding ways to intensify our work and collaboration on behalf of justice, peace and integrity of creation issues.
- Timeline:** Annually Every Fall
Responsibility: Provincial Council
- C. Disseminate newsletters and other information from the General Government and our Secretariat of Justice, Peace and Integrity of Creation, and other organisms, in order to collaborate more actively in this vital aspect of our mission as a Congregation.
- Timeline:** Ongoing
Responsibility: Justice, Peace and Integrity of Creation Team
- D. Collaborate through our Province ministries with other parishes, religious communities, dioceses, and secular organizations in collective efforts to bring about a more just and peaceful world reflective of God’s Reign.
- Timeline:** Ongoing
Responsibility: Pastors and Directors
- E. A component of the ongoing evaluation of our Province ministries will include how we are integrating ministry on behalf of justice, peace and the integrity of creation in our ministries.

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Timeline: Ongoing
Responsibility: Province Ministries Team

COLLABORATION WITH OTHER MAJOR ORGANISMS FOR VITAL NEEDS OF OUR UNIVERSAL MISSION

“In the last few years advances have been made in collaboration between Major Organisms. To deepen this: We will reinforce the vanguard missionary posts we have already undertaken, especially with our new foundations, and with the vital or significantly missionary positions of the most debilitated Organisms. We will keep encouraging projects shared by various Organisms in the areas of initial and ongoing formation, in vocation ministry, in the formation of new evangelizers and in the development of inter-provincial projects of vanguard evangelization. We will likewise encourage the drafting of a common project of inter-provincial mission by geographical and cultural areas.” —IPM 53

“... We choose as a priority that shared mission be our normal way of carrying out our mission...” --TTMHL 37

Goal 6:

Increase efforts to collaborate with other organisms of the Congregation, offering our special talents, experience and resources in support of our Claretian mission.

Actions:

- A. Continue the development and support for our inter-provincial mission with Mexican and the U.S. Eastern Provinces in Ciudad Juarez, Mexico. (M.13)
Timeline: Ongoing
Responsibility: Provincial Council
- B. Continue annual meetings of the organisms of the NACLA Conference to further our dialogue and collaboration in the areas of ministry, foreign missions, formation, vocations, and justice, peace and integrity of creation issues. (M.13)
Timeline: Ongoing
Responsibility: Provincial Council
- C. Deepen our exploration of the advantages and disadvantages of merging the two U.S. Provinces. (M.13)
Timeline: Ongoing
Responsibility: Provincial Council
- D. Further discussions with the NACLA organisms about possible ways of sharing personnel. (M.13 and M.14)
Timeline: Ongoing
Responsibility: Provincial Council
- E. Share Province newsletters and other means of informal and formal communication with NACLA and other neighboring organisms. (M.14)
Timeline: Ongoing

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Responsibility: Provincial Council

- F. Explore new forms of collaboration with the Provinces of Mexico, Central America, and the Philippines. This will include a discussion of the merit of Mexico's membership in the NACLA Conference. (M.14)

Timeline: Ongoing

Responsibility: Provincial Council

Goal 7:

Invite Claretian Missionaries from other Provinces or Delegations to minister in our Province to further our ability to serve effectively the needs of the Church of the Western United States. (M.18)

Actions:

- A. A screening process and a comprehensive plan will be developed including, but not limited to, inculturation, language, theology, finances, studies and possible incardination. (M.18)

Timeline: August 2004

Responsibility: Provincial Council
Province Ministries Team

- B. Study models used by other Claretian organisms, religious communities and dioceses.

Timeline: August 2004

Responsibility: Province Ministries Team

- C. Discuss and evaluate with the NACLA Conference their recent experiences.

Timeline: November 2004

Responsibility: Provincial Council

- D. Investigate services and programs offered by MACC as well as other cross-cultural institutions.

Timeline: August 2004

Responsibility: Province Ministries Team

MISSION AD GENTES IN A GLOBAL COMMUNITY YEARNING FOR THE GOOD NEWS

“As evangelizers, we are distressed to see so many persons who do not know the full manifestation of the love of God made real in Jesus. The missionary thrust ad gentes leads us to deploy our forces toward the increasing multitude of those who do not know Christ (cf. VC 78).

—IPM 46

Goal 8:

Participate vigorously as a Province in the Congregation's missionary evangelization throughout the world.

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Actions:

- A. Develop the role of our Province Mission Procure in order to increase our efforts to demonstrate our commitment to the universal evangelizing mission of the Congregation. (G.6)
- Timeline:** Spring 2005
Responsibility: Province Ministries Team
Provincial Council
- B. Continue to support the mission of the Congregation by making available Province members for the service of the Congregation in mission areas of great need throughout the world.
- Timeline:** Ongoing
Responsibility: Provincial Council

EXTENDING OUR MISSION THROUGH COLLABORATION

“Our universal missionary vocation makes us always attentive to whatever is most urgent, timely and effective (cf. CC 48). Keeping the Congregation ever ready to serve the Church and the whole human race in keeping with the needs of various times and places (cf. CC 136) sometimes puts it in tension with the challenges that local realities present to the respective Organisms (cf. CC 113)...” –IPM 51

Goal 9:

Promote and extend the mission and priorities of our Congregation by collaborating with organizations and programs having goals similar to our own.

Actions:

- A. Develop a fund and a process for awarding grants to worthy causes, projects or organizations whose activities or mission are in line with the priorities of our charism. (M.17)
- Timeline:** March 2005
Responsibility: Province Ministries Team
- B. Collaborate in our ministries with community projects and other programs and organizations that locally, nationally and internationally share our charism and mission preferences.
- Timeline:** Ongoing
Responsibility: Pastors, Directors and All Perpetually-Professed Members

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VOCATIONS AND FORMATION

Goals and Actions

In 1994, the Superior General of our Claretian Missionaries promulgated the General Plan of Formation (GPF) as the “Magna Carta on formation” for the Congregation (GPF #4). In this comprehensive vision for the Congregation, all of the essential demands from the documents of the Magisterium and the Congregation become integrated. This ideal for initial and ongoing formation is our guideline to become better, more effective Servants of the Word.

These goals are seen in conjunction with the limitations of our human nature and the ever so human province of the Western United States. With this vision before us, we attempt to concretize these goals in our Province Plan of Formation. In this attempt to objectify the GPF, we desire to open ourselves to the Holy Spirit for guidance and constant revision for the planning, implementation, and evaluation of an inculturated formation of missionaries. Our provincial plan is subordinate to the guidelines and principles of the GPF that guides us.

The Student Handbook plays a vital role in communicating these goals, actions and objectives. The Handbook further concretizes these ideals in the lived experience of the formation community for both students and province personnel who work with them.

VOCATION PROMOTION

Goal 1:

To develop a formal assessment tool for the recruitment, acceptance, and promotion of students (F.2)

Action: To examine the related criteria in our documents to develop a usable tool for these ends.

Timeline: Ongoing

Responsibility: Prefect of formation, Local Prefect of Formation, Formation Team

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Goal 2:

To incorporate the province vocation plan into community and personal projects (F.4)

Actions:

- A. To finalize a province vocational plan.
Timeline: Completed
Responsibility: Prefect of Formation, Vocation Director, Vocation Team
- B. To write specific actions into community plans and personal plans and to discuss these plans with the vocation director for assistance.
Timeline: Ongoing
Responsibility: Superiors (for community project) and each Province Member (for personal project)

PRE-NOVITIATE PROGRAM

Goal 3:

That our pre-novices grow in their relationship with Christ through an active prayer life; live the Christian virtues of love and service; deepen their understanding of the basic teachings of the Church; develop their personal growth in healthy relationships with Claretian Community, peers, friends, family, and people in ministry.

Actions:

- A. To assure that pre-novices have an adequate catechesis.
Timeline: Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team
- B. To provide pre-novices with an introduction to the spiritual traditions of the Catholic Church.
Timeline: Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team
- C. To offer pre-novices a basic introduction to Scripture.
Timeline: Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team

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- D. To ensure that pre-novices have opportunities for interaction with other Claretians and peers.
Timeline: Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team
- E. To provide opportunities for supervised ministry.
Timeline: Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team
- F. To offer an initial introduction to our Claretian mission and spirituality.
Timeline: Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team

NOVITIATE

Goal 4:

To continue to deepen the goals of the pre-novitiate program.

Goal 5:

That our novices grow deeper in their following of Christ as the unifying center of their lives, with the desire to do God's will by living through the Holy Spirit; live in the spirit of the Beatitudes with Mary as their model; better know and live the biblical, theological, and spiritual foundations of the Christian life in order to respond to God's call.

Goal 6:

That our novices know and understand Christ as poor, obedient, and chaste and to personally integrate this understanding in preparation for professing the Vows of Poverty, Chastity, and Obedience; know and love our Father Founder; deepen their Claretian identity and sense of belonging to the universal mission of the Congregation; live well the day-to-day missionary life in community with their brothers; and develop their missionary commitment through apostolic experiences.

Actions:

- A. To have an ongoing evaluation of our current novitiate arrangement to ensure that these goals are being met.
Timeline: Ongoing
Responsibility: Prefect of Formation, Director of Novices, Formation Team
- B. To pursue and continue collaboration with other provinces, specifically the Eastern Province, Mexico, Central America, and the Philippines.
Timeline: Ongoing
Responsibility: Provincial, Prefect of Formation, Formation Team

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- C. To assure that the novitiate program is well structured and systematically covers the areas specified in goals 5 and 6.
- Timeline:** Ongoing
Responsibility: Prefect of Formation, Director of Novices, Formation Team

MISSIONARIES IN FORMATION

Goal 7:

That our Missionaries in Formation continue to grow, deepen and mature in the goals which began in the pre-novitiate and novitiate programs; complete the appropriate/required coursework for ministry as Claretian Missionary brothers or priests, and obtain the necessary experiences to be effective *Servants of the Word*.

Actions:

- A. To require a basic fluency in pastoral Spanish for all Missionaries in Formation before perpetual vows (F.1).
- Timeline:** Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team
- B. To incorporate into the overall formative years a minimum of six months of immersion training in Spanish.
- Timeline:** Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team
- C. To include in the formation plan a strong and integrated component focusing on justice, peace, and the integrity of creation, with special emphasis on our General Chapter documents.
- Timeline:** Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team
- D. To ensure that our Missionaries in Formation obtain experiences in multi-cultural ministry, as well as cross-cultural and interfaith/inter-religious dialogue.
- Timeline:** Ongoing
Responsibility: Prefect of Formation, Local Prefect, Formation Team

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GENERAL FORMATION GOALS

The following, reflecting the mission and spirituality of our Congregation, are important characteristics and ideals for all Claretian Missionaries. Our hope is that these ideals will be nurtured and developed within the uniqueness of our students during the various stages of their formation so that they will be transformed into faithful Sons of the Immaculate Heart of Mary:

Desire for Mission, Missionary Availability, Multi-lingual (bilingual), Openness to Cultural Diversity, Sensitivity to the Poor and Marginalized, Servants of the Word, Knowledge of Claretian Documents, Desire for Community Life, Knowledge of Claretian History and Heritage, Effective Preacher, Awareness of Life in the Context of our Vows, Merciful, Caring and Compassionate, Well-trained and Prepared, Balanced Style of Life, Knowledge of Spiritual Life, Lives Well with Different Kinds of People, Prepared for the Church of the 21st Century, Creative, Knowledge of the World (politics, economics, etc.), Experience with Diverse Ministries, Committed to Justice, Peace and the Integrity of Creation, Basic Administrative Training, Critical Thinker, Healthy Sense of Self and Personal Needs, Committed to Life-long Learning, Healthy Sense of Sexuality, Prayerful and Deeply Rooted in the Spirit, Sensitive to Ecumenical Issues, Awareness of the Church as Dynamic and Living.

Goal 8:

To assure that mechanisms of planning, communication, and implementation provide for a healthy formation of our future missionaries.

Actions:

- A. That regular meetings of the Formation Team ensure the implementation of the General Plan of Formation and our specific province formation goals.

Timeline: Ongoing

Responsibility: Prefect of Formation, Formation Team

- B. That appropriate evaluations and communication of information related to our students take place regularly.

Timeline: Ongoing

Responsibility: Prefect of Formation, Local Prefect, Formation Team

Goal 9:

To continue or begin collaboration with the U.S. Eastern, Mexican, Central American, and Philippine Provinces when it would be mutually beneficial.

Action: To continue or begin discussions with the Provincials and Prefects of Formation of these Provinces regarding the mutual benefits of collaboration.

Timeline: Ongoing

Responsibility: Provincial, Prefect of Formation

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Goal 10:

To select and prepare formation personnel for the future (F.4).

Action: To identify various members of the Province and dialogue with them about the possibility of serving the Province in the ministry of formation.

Timeline: Ongoing

Responsibility: Provincial, Prefect of Formation

Goal 11:

To ensure accompaniment of our students at all levels to assist in their ongoing formation of healthy, celibate sexuality.

Actions:

- A. Members in formation must be educated about how to develop a mature, integrated sexuality and encouraged to identify and address challenges to maintaining celibacy and healthy intimate relationships.

Timeline: Ongoing

Responsibility: Prefect of Formation, Local Prefect, Formation Team

- B. A member in formation who abuses a minor or who is unable to maintain appropriate boundaries with minors or adults, despite clear guidelines and instruction, will not be permitted to continue.

Timeline: Ongoing

Responsibility: Provincial Government, Prefect of Formation

ONGOING FORMATION

“Ongoing formation is a demand for every Claretian.” —GPF 462

“We encourage all Claretians to carry out intense experiences of ongoing formation in significant or crucial moments of their life.” —IPM 34.7

Goal 12:

To draft a plan for advanced studies and specialization in areas that would benefit the Province and Congregation (O.1)

Action: To identify these useful areas and have a plan in place for future assignments.

Timeline: October 2004

Responsibility: Provincial Government, Prefect of Formation

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Goal 13:

To ensure that at least one person is on a four-to twelve-month sabbatical each year (O.2).

Action: To ensure the proper staffing of ministries resulting from vacancies due to sabbaticals.

Timeline: Ongoing

Responsibility: Provincial Government

Goal 14:

To invite the newly ordained/perpetually professed who have completed their first triennial assignment to consider further formal studies (O.3).

Action: To identify needed areas of study and to discern with newly perpetually professed/ordained Claretians this possibility for the upcoming triennial assignments.

Timeline: July 2004

Responsibility: Provincial Government, Prefect of Formation

Goal 15:

To encourage all eligible Claretians to attend the Claretian quinquennium program.

Actions:

- A. To inform, encourage, and ensure any necessary substitute for any Claretian eligible to attend this program.

Timeline: Ongoing

Responsibility: Provincial Government, Prefect of Formation

- B. Newly perpetually professed/ordained members will meet every 3 to 5 months with the Provincial Council and among themselves for ongoing support, discussion, and reflection.

Timeline: Ongoing

Responsibility: Provincial Council, Prefect of Formation

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Goal 16:

To invite all members to consider taking advantage of the Claretian Spirituality course and other Claretian programs sponsored by the General Government or other Provinces (O.5).

Action: To send advance information about these programs to the members of the Province.

Timeline: Ongoing

Responsibility: Provincial Council, Prefect of Formation

GENERAL ADMINISTRATION

Goals and Actions

“It costs us to be poor and to find the road to poverty. We are convinced that our ministry only acquires great prophetic power when the Word we proclaim is backed by our apostolic poverty, an authentic option for the poor, an economy in solidarity, and our own hard work (cf. CPR 87-88; SW 20). The market economy in which we are immersed obliges us to constantly rethink our economies and lifestyle.” —IPM 25

Goal 1:

To develop a means to acquire funding for the work of the Province, its Missions and the Missions of the Congregation.

Actions:

A. To hire a full-time development director. (G.4)

Timeline: Ongoing

Responsibility: Provincial Council

B. To establish a Province Mission Procure to promote interest in the Claretian Congregation’s Mission throughout the world and to generate economic support for our world-wide mission. (G.6)

Timeline: Ongoing

Responsibility: Provincial Council

“The documents of the Congregation establish guidelines for the good administrative management of our assets. Many of the difficulties we find in different parts of the Congregation arise from a lack of fidelity to these guidelines. Their fulfillment counteracts individualism and expresses our will for transparency and clarity. In this respect, the dispositions of the Directory will be updated in keeping with the mind of this Chapter.” —IPM 26

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Goal 2:

To make the Congregation's established administrative guidelines known to our membership and establish a unified bookkeeping system.

Actions:

- A. To research Claretian documents and make available all relevant documents relating to administration of Claretian Communities and ministries to the Superiors, Economes and members in special ministries. Adopt new bookkeeping methods or reinforce our traditional models with a view toward uniformity and accuracy of accounting.

Timeline: Ongoing
Responsibility: Province Finance Team

- B. To schedule regular meetings with Economes of our Communities to review Claretian administrative guidelines.

Timeline: Ongoing
Responsibility: Provincial Treasurer

- C. To hold all ministries to the same level of fiscal accountability. (G.5)

Timeline: Ongoing
Responsibility: All Perpetually-Professed Claretian Missionaries

Goal 3:

To eliminate private economies.

Actions:

- A. To require all financial accounts of individuals in banks, credit unions and other financial institutions to have as one of the owners (signers) of that account or accounts, the Claretian Missionaries, Western Province, Inc.

Timeline: Ongoing
Responsibility: All Perpetually-Professed Claretian Missionaries

- B. To restate our legislation concerning private funds: all ministry money/gifts belong to the community and not to the individual and should be put into the community or province account.

Timeline: Ongoing
Responsibility: Province Finance Team

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Goal 4:

To establish a means of applying salaries and stipends for chaplaincies to the local communities where the one receiving the salary or stipend resides. (G.9)

Action: To check with our financial advisors, attorneys and other Religious Institutes to discover what is legal, what works, and what can be done to fulfill the spirit of openness and accountability in reporting what our communities and individuals are actually earning with regards to salaries, stipends and chaplaincies.

Timeline: Ongoing
Responsibility: Financial Team

EVALUATION

When Jesus had finished speaking he said to Simon, “Put out into deep water and lower your nets for a catch.” Simon replied, “Master, we worked hard all night and caught nothing. But if you say so, I will lower the nets.” This they did and caught such a large number of fish that their nets began to break. They signaled their partners in the other boat to come and help them. They came and filled both boats almost to the point of sinking. —Luke 5:4-7

Successful implementation of our Province Plan requires humble and generous love for Christ, confidence in the power and gift of God’s Spirit within us, and active participation of all Claretian Missionaries of the Western Province of the United States. Our individual and communal commitment to the needs of our Province and Congregation will make our evaluation of the goals and actions called for in the Province Plan a community project. As this happens, we will not only meet the identified goals, but also discover additional goals to include and fulfill with enthusiastic and collaborative efforts.

Serving together as evangelizers with the passion of Claret will make our participation and genuine commitment to our Province Plan real and visible. We will inevitably face sacrifices, of course. But authentic change takes place only through a prayerful spirit and with the active involvement of all of us. Furthermore, our Province Working Teams (committees) and Provincial Council will follow up on our timelines, and designated individuals will make certain that we remain faithful to the implementation of our planning process. Reports to Province membership will be ongoing.

As our Province lives faithfully the mission that has been passed on to us by our Founder and other missionaries before us, exciting things will occur. Our communities and ministries will experience renewed vigor and hopeful enthusiasm. Results of the ongoing process of re-visioning and restructuring our Province according to the example of Anthony Claret and the compelling documents of our Congregation will be viewed and experienced through our prophetic lifestyle and fervent pastoral commitments. Our entire life as a Province—the formation of our missionaries, the use of our personnel and other resources, and the initiation of new communities and ministries—will witness more abundantly to the Spirit that first inspired and called us as Claretian Missionaries. Risks will be involved, but our identification as missionary servants of the Word will be reflected in our daily commitment to proclaim the Good News in new and creative ways. As this happens, our communal efforts to

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bring about change will reflect the compassionate and courageous love of Mary, Mother and Model of discipleship and mission for our Congregation.

As this process unfolds, we believe that more and more young men will be attracted to our mission and respond to the invitation to serve Christ and share the prophetic vision and ideals of our Congregation. Lay women and men will also find in our Province challenging and exciting opportunities to collaborate and serve alongside us as evangelizers and servants of Good News for the poor. And signs of justice, peace, and care for the integrity of God's creation will be visible in our local communities and all of our Province ministries.

May God, who has begun this good work in us, help us to fulfill our work for the good of the Church and the world and *may Mary of Pentecost send us forward, at the beginning of this century, to a renewed mission so "that they may have life"*. TTMHL 78