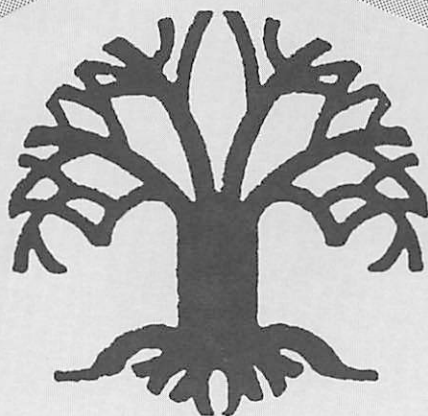
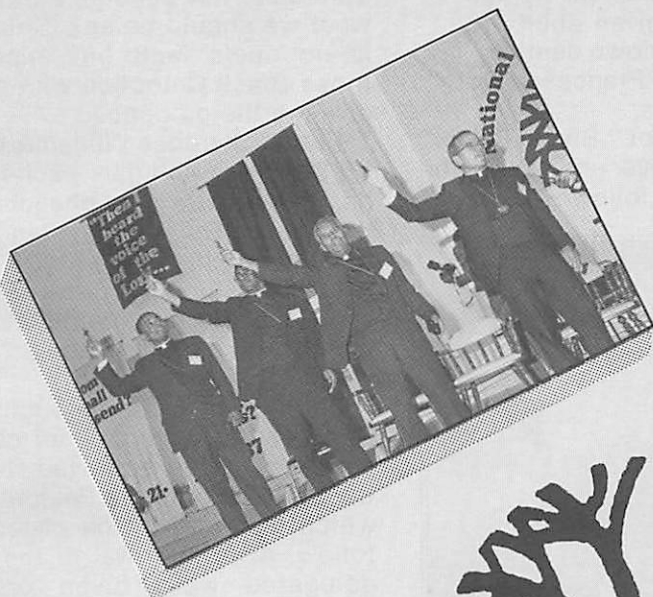


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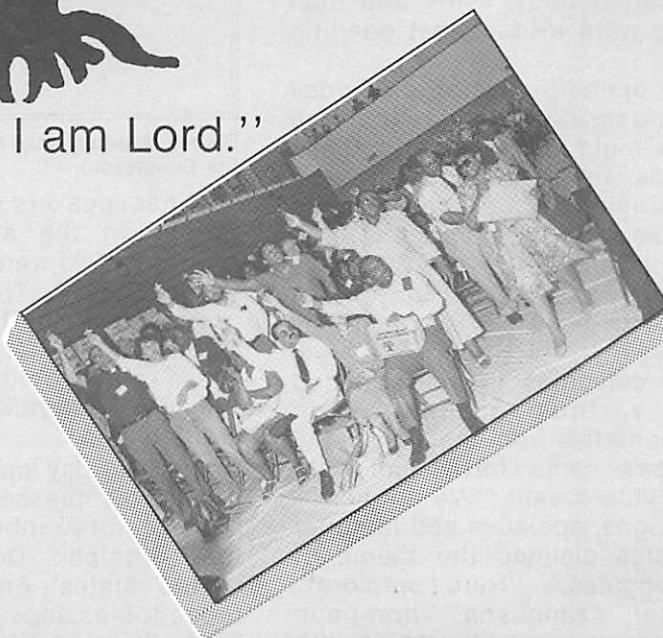
Special Issue!
**The National Black
Catholic Pastoral Plan**

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... "Here I am Lord."



THE NATIONAL BLACK CATHOLIC CONGRESS. MAY 21-24, 1987.

The National Black Catholic Congress

by Cathy Green and Monique Irvin

*"Then I heard the voice of the
Lord saying
Whom shall I send?
Who will go for us?
Here I am; I said
Send me!"*

Isaiah 6:8

This was the theme of the National Black Catholic Congress held in Washington, D.C. on May 21-24, 1987 on the campus of the Catholic University of America.

The Congress opened with an inspiring mass at the Shrine of the Immaculate Conception on Thursday evening May 21. Before a packed Church Bishop John Ricard of Baltimore, Maryland welcomed the delegates to the Congress. Bishop Marino, in a stirring, emotional homily, referred over and over to the phrase, "I never thought I'd see the day..." in his reflections on the strides that Blacks have taken in the Church from Bishop Perry's ordination in 1966 to the day when over 1500 Black Catholics would meet in the Shrine of the Immaculate Conception to begin four days of discussion on evangelization.

Cardinals, archbishops, bishops, and priests were all in attendance. The appearance of the 11 Black Bishops of this country brought thunderous applause from the church body. Pride and happiness were evident that opening night.

The opening session on Friday morning rekindled the fire that was lit the night before. All 11 Black Bishops spoke. However, it was the singing of Bishop Moses Anderson that brought the participants to their feet. When he sang "If you Believe", the excitement and electricity were felt by all.

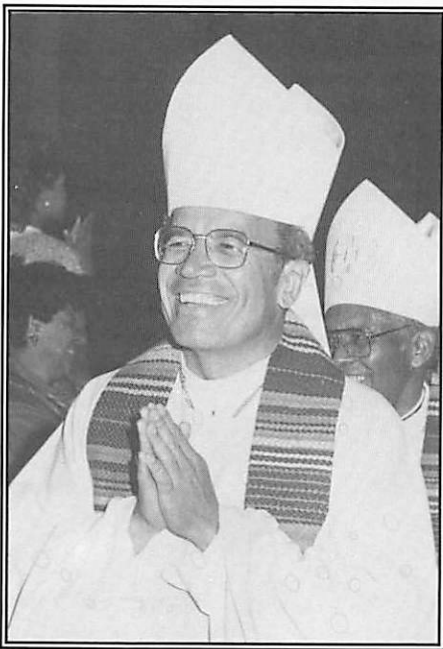
The delegates then introduced their various groups. Each representative from more than 110 Dioceses came forth, and with proud voices said, "We are here". With signs, applause and laughter delegates claimed the theme of the Congress... "Here I am Lord".

Sister Francesca Thompson kept the excitement level high with her stirring talk about Black identity and culture. Sister Francesca

challenged the delegates to be proud of their Blackness. She spoke of "Black Power" - the need to empower the Black community.

"I define Black power as Black freedom, Black self-determination, and Black pride, wherein, we as a people no longer view ourselves as without human dignity but men and women whole. . . human beings with a God-given ability to carve out our own destiny," said Sister Francesca to the delegates.

Her concept of "Black Power" was referred to over and over in the days that would follow.



Bishop Marino's smile represents the joy of the Congress.

Other speakers spoke to smaller groups in the afternoon; those groups of 250 were broken up into groups of 45. These discussion groups were the backbone of the Congress, for it would be from these smaller groups that the eventual Black Catholic Pastoral Plan would come.

On Saturday morning the Congress was blessed with the appearance of Archbishop Pio Laghi, the Apostolic Delegate to the United States. Archbishop Laghi brought blessings from Pope John Paul II and congratulated the delegates on the historic Congress.

Cardinal John O'Connor of New York pledged financial, emotional and spiritual support and cooperation to the efforts of the Congress. He urged the delegates from New York to come back and report to him what his role would be in the Pastoral Plan. "Demand of me," emphasized Cardinal O'Connor.

"I blame no other Bishop but myself if the Archdiocese of New York does not become a model of what we should be as a Church. It is no one's fault but mine and those Black Catholics who do not give me the guidance."

Father Clarence Williams, CPPS, of Detroit, Michigan excited the delegates with his challenge to "Come and Go". The challenge can be summed in his words, "If we're to be His Church, we must *Come and Go*. *Go* to the mountaintop for insight and direction, and *Go* to the world for service."

Sunday morning brought the Congress to a triumphant conclusion. Delegates approved the National Black Catholic Pastoral Plan which is found in the pages that follow. After approval of the plan, delegates were given crosses made of Acacia wood. These crosses brought forth deep emotions as each delegate received this faith memento from their brothers and sisters in West Africa.

With crosses held high the delegates sang and experienced a sense of Black wholeness - never again to apologize for being Black and Catholic. They kept this sentiment as they entered the doors of the Shrine for the final Mass.

The performance of liturgical movement by Black youth opened and closed the National Black Catholic Congress. Bishop Joseph Francis, SVD of Newark, New Jersey prayed that the spirit of the Congress would fall afresh upon the entire Church. Bishop Francis prayed that what had happened at the Congress and all its events would affect all peoples and all social classes.

The Congress officially ended with the Mass but is far from being over. Dioceses need to go back and start putting the Pastoral plan into practice. The Congress is not over. . . it is just beginning.

Introduction

Enclosed are the prioritized proposals adopted at the 1987 National Black Catholic Congress in May. The proposals are a response to the concerns expressed by Black Catholics in the Congress Working Document entitled "Our Pastoral Vision." Through prayerful discernment the Congress delegates approved these proposals as **The National Black Catholic Pastoral Plan**.

The Pastoral Plan

Section I

Part I

Black History and Culture

1. Black History and Culture

We propose the study and examination of the cultural historical contributions of Black Americans to the Church and to society.

Through the formation of local committees which may include Black historians and scholars.

Through the establishment of a local Black Catholic archives.

2. The Development of Cultural Resources

We propose the support and development of cultural resources which reflect the richness of the Black experience.

Through the establishment of lending libraries, development of audio visuals, and video tape programs which reflect Black life and experience.

3. Identification of Cultural Skills and Talents

We propose that the Catholic Community identify skills and talents of local Blacks which could be useful in bringing a cultural perspective into the life of the Church.

Through dance, visual liturgical arts, drama and music.

4. The Use of Black Cultural Symbols

We propose the integration and cultivation of symbols and artifacts which are of cultural and historical significance to Black Americans in Houses of Worship, Catholic Schools, and Catholic Institutions which serve special needs.

Through the organization of a local cultural awareness day in which the various agents would be invited.

Part II

The Black Family

1. Black Family Traditions

We propose the strengthening and reinforcing of Black Family values.

Through the development of a comprehensive Black family life program at the parish level which may include affirming Black family traditions, affirming the history and development of Black families, affirming the role of each family, the elderly, parents, children and extended family members.

2. The Needs of a Single Parent Family

We propose that single parent families be supported and strengthened.

Through the establishment of support systems, and through parenting skill workshops.

Through the support of government programs designed to assist families such as child development programs, head start and child care.

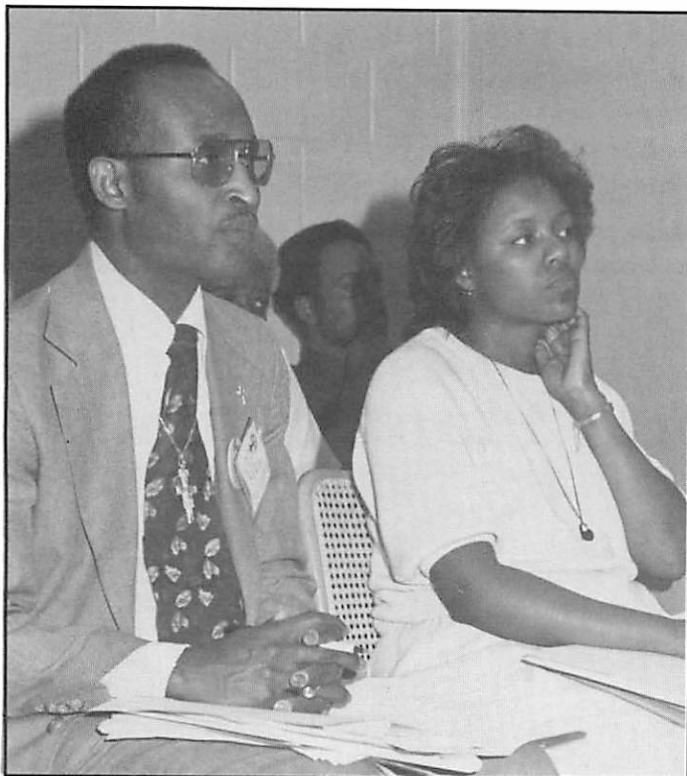
3. Male Role Models

We propose the support and affirmation of positive male role models.

Through the formation of meaningful Father's Day observances which emphasize the need of healing and reconciliation.

Through the affirmation of positive male images which stress the positive contributions of men in the development of the Black family.

Through the support of male responsibility in parenting and raising of children.



Delegates took discussion process seriously. The results are the National Black Catholic Pastoral Plan found on these pages.

4. The Black Family and Parishes

We propose parish networking to establish substantive and effective programs which enhance family life among Black Catholics.

Through the incorporation of the process of networking among parishes.

Through the development of specific programs designed to allow for parish cooperation and development in family ministry.



Part III Black Youth

1. Youth Concerns and Needs

We propose that the parish and the local church address youth involvement in drugs, violent crime, and sexual acting out.

Through days of reflection and educational programs.

Through homilies and services which emphasize solutions and coping mechanisms.

2. The Leadership Training of Black Youth

We propose the formation of specific leadership training programs which will enable young people the opportunity to achieve academic, cultural and spiritual growth.

Through the formation of peer ministers at the local parish level and at the diocesan level which have adequate funding and support.

Through programs of formation which stress skill development and organization development.

3. Black Catholic Youth and Family

We propose that Black youth be given the opportunity to grow and develop in a positive and spiritually sound environment.

Through convening of a Black youth convocation for purposes of planning opportunities for positive experiences of youth.

Through providing positive role models for growth and development.

4. Youth and Diocesan Activities

We propose that diocesan activities promote the active involvement of Black youth.

Through challenging existing diocesan programs which can be tailored to youth and through challenging parishes to promote greater Black youth involvement at that level.



Part IV Integral Religious Education

1. Education for Parish Ministry

We propose a comprehensive educational program for ministry within the church at all levels.

Through the support and development of Black men and women to be trained for parish ministry.

Through the development of programs which prepare Black Catholic lay men and women for appropriate ministry in the Church.

2. Catechetics and the Black Community

We propose that a concerted effort be made to tailor catechetical materials and instructions to meet the need of Black children and adults.

Through the use of images and symbols which express Black cultural values as they integrate with Christian principals.

Through the training of teachers and instructors of the cultural and environmental uniqueness of the Black experience.

3. The Study of the Bible

We propose that comprehensive bible study and celebration of the bible message be part of the total parish life.

Through weekly bible enrichment programs at parish level.

Through the training and development of catechists with adequate skills in biblical study.

Part V

Worship and Spirituality

1. Black Spiritual Development

We propose the continual development of programs which enhance the Life of the Spirit of Black Catholics.

Through the use of retreats and days of recollection which speak to Blacks on the basis of their lived experience.

Through the integration of all parish programs with the spiritual fabric which is interwoven in them.

2. Spirituality in the Home

We propose that all Black families cultivate the concept of the "Church in the home" to infuse Black family life with spiritual values.

Through seeing God from where they are and reaching out to him from all that surrounds us and because that which surrounds us is the Black Experience, the Spiritual Experience becomes unique to us.

Through making the home more sacramental, in an effort to integrate all aspects of living within a spiritual perspective.

3. Evangelization and Spirituality

We propose a continual effort towards the formation and development of Black spirituality rooted in the African tradition and in the historical and cultural experience of Black Americans.

Through the study and exploration of the African roots of our faith experience.

Through the development of evangelization programs which are rooted in Black spiritual experience.

4. Black Spirituality and Diocesan Programs

We propose that spiritual enrichment programs, renewal programs, programs such as the RCIA and others be infused with Black spiritual values.

Through the development of local committees committed to this effort.



Part VI

Liturgy

1. Liturgy and the Black Tradition

We propose that a conscious effort be made to infuse elements of Black culture into the Roman Liturgy.

Through the incorporation of words, visual stimuli, music and the like into the sacred liturgy.

Through the development of liturgy which would meet the authentic needs of Black Catholicism and which would reflect their lived experience.

Through meaningful religious expressions, such as revivals and prayer services which reflect the Black perspective. This would aid in the efforts towards evangelization.



Sister Francesca Thompson's address to the Congress and call for Black Power was enthusiastically received by the delegates. She said, "I define Black power as Black freedom, Black self-determination, and Black pride, wherein we as a people no longer view ourselves as without human dignity but men and women whole . . . human beings with a God-given ability to carve out our own destiny."

Through the incorporation in the liturgy elements of the Caribbean culture as well as traditional African American styles of worship.

Through effective preaching which speaks to the needs and aspirations of Black Catholics.

2. Development and Training Liturgy

We propose that there be continuing development of available resources.

We propose this development and training in liturgy be interwoven in all aspects of parish life and experience.

We propose continuing development of the Sacred Liturgy towards a deeper reflection of Black life and experience.

Through development of gospel music.

Through evangelization - Black evangelize Black.

Through training of priests.

Section II

Part I Decision Making

1. Offices of Black Ministers

We propose a permanent structure for the purpose of focusing Black concerns.

Through the establishment of an Office of Black Ministers in the diocese.

Through the support of the Office with adequate staff, and support services.

2. Blacks and Diocesan Structures

We propose broad based participation of Blacks in the Church.

Through the development of strategies which will increase Black membership on diocesan boards and policy making bodies comparable to Black population.

3. Blacks and Diocesan Policy

We propose that the concerns of Black Catholics and the issues which face the Black community be factored in Church policy.

Through the establishment of an annual forum at which the diocesan bishop will dialogue with Black Catholics relative to their concerns.



Part II Consciousness Raising

1. Raising Consciousness of White Leadership

We propose that white leadership of the Parish and Diocese should be invited to attend workshops and programs that will help them know and appreciate the culture in the Black community.

Through special programs conducted by the parishes in the Black community that should be encouraged. Invitations should be given to the white and racially mixed parishes so that they will begin to appreciate the culture of the Black community.

2. Sharing and Showcasing Our Gifts

We propose that each Parish seek ways of showcasing the giftedness of its members.

Through the various gifts of the performing arts, dancing, music, art used and supported. Workshops and classes should be made available especially to young people.

Through Parish facilities made available to the members that will allow them to use and perfect their talents.

3. Joint Parish Programs

We propose that parishes should foster joint programs with other Black Parishes and invite white or mixed parishes to participate.

Through working on mutual projects which may bring about attitudinal changes in the breaking of barriers.

4. Publicity and Conscious Raising

We propose that members of the parish should be encouraged to write articles and take photographs of events that take place in the Black parishes so that the diocese and the wider community will know what is happening. When such pictures and articles appear in the paper Black pride is enhanced and everyone gains from the experience.



Brother Cyprian Rowe, F.M.S., facilitator at each major meeting, warmly welcomed Brother Vincent Webb, SVD. Brother Vincent is the oldest Black religious brother in vows in the United States. He recently celebrated his 50th anniversary of vows.

Part III Vocations

1. Parish and Diocesan Support

We propose that parishes and dioceses develop programs to help young people who want to follow the call as a priest or religious.

We propose that parish councils should have a Vocations Committee.

We propose that parishes should have vocation days with Black priests and religious as speakers.

We propose that schools should have parent nights that help to explain the need for vocations. Parents should be helped to understand the role they play in supporting vocations.

We propose that vocation materials that show Black priests and religious at work and prayer should be displayed.

2. Vocation Support Systems

We propose that there should be the building of support systems for those who are following the Call of a Vocation.

We propose that there should be support systems for our priests, Brothers or Sisters who are already professed or ordained. This holds especially true for those clergy and religious who are in predominately white communities.

We propose that ways be found to help the seminarians and religious who are in preparation so that they will not be discouraged. This can be done in a monetary or emotional way.



Father Clarence Williams, CPPS challenged the Congress delegates to "COME AND GO."

We propose that Black priests, deacons, and religious be invited to participate in parish events and/or conduct retreats, bible classes or revivals.

3. Seminarian Preparation

We propose the inclusion of programs and concerns of the Black Community in the preparation of seminarians and religious.

4. Permanent Deacons

We propose to promote the Permanent Diaconate in each local parish and Diocese.

Part IV Empowerment-Lay Leadership

1. Training Centers for Lay Leaders

We propose that each diocese should establish a center for lay leaders that will take into consideration the cultural, spiritual and emotional needs of Black Catholics.

We propose that each parish should strive to find leaders from each age category that will seek to be trained in the skills needed to participate on the local or diocesan level.

We propose that Pastors and Parish Councils should be willing to support training for its leadership and pay whatever it costs to do so.

2. Shared Responsibility in Parishes

We propose that Pastors and other clergy and non-Black leadership should recognize shared responsibility for the development and empowerment of Black Catholic leadership. This includes providing opportunities for the emergence of the rich talents and gifts of Black people, identifying Black Catholics with leadership abilities and offering training in communication, interaction, Church teaching, and leadership skills. This training should also include Black history, spiritual development, and utilizing the latent gifts of Black spirituality.

3. Lay Leadership Development

We propose that Pastors should encourage young people (teen age level) to participate.

We propose that all parishioners should be encouraged to use their talents and gifts.

We propose that people in the parish should be made aware of the programs that are available to them for training.

We propose that qualified lay persons should be invited to become administrators of parishes.

4. Appreciation of Lay Leaders in Parish

We propose that Parish/Diocesan Leadership be helped to appreciate the uniqueness of the Black Community.

We propose that where the leadership is white, special effort be made to help him/her to understand the culture etc. of the Black Community.

We propose that programs highlighting Black History be made available so that all will understand the role Blacks have played in the Church.

Part V

Parish Development

1. Parish as Center of Growth

We affirm the parish as the center of activity for social, educational and spiritual development of the members.

We affirm that local leaders should be able to find training and support groups to help them in their own problems, e.g., A.A., Marriage Encounter, High School equivalency, etc.

We affirm that members of the community should find a place to recreate at the parish allowing them time and a place to meet new friends and support each other.

We affirm that spiritual exercises beyond those of the Eucharist should be made available so that members of the parish and the community will be able to grow spiritually, e.g. Holy hours, Stations of the Cross, etc.

2. Parish as Sign of Hope

We affirm that parishes should be the source of hope in a community.

We affirm that parishes should work with the other churches in the area to combat neighborhood problems.

We affirm that Black parishes should be the place where the community knows that they will be able to go for leadership and support.

We affirm that parishes in the Black community should initiate programs that will give leadership to efforts that will help the entire community, e.g. educational, cultural, housing, job training, etc.

3. Fiscal Stability in Parishes

We affirm the need for parishes to have a sound financial base if they are to survive.

We affirm the encouragement of parishioners to tithe and thus take their parish from any possibility of subsidy. This makes the members of the parish feel proud about themselves and their parish.

We affirm that members must be urged to share their time, talents and treasure.

4. Networking of Black Parishes

We support the parishes as a network with other Black parishes on the local, diocesan and regional levels.

We support networking for it allows others to share in the strengths of each parish while at the same time allowing for continued help and encouragement to the weaker.

We support the parishes from both the rural areas and the cities as they seek to find mutual support and encouragement when networking takes place.



General Assembly in session.

2. Parish Self-Sufficiency

We propose that the Church in the Black Community strive towards self-sufficiency.

We propose that programs for tithing and full parish support be initiated in every Black Parish.

We propose that financial independence be the goal for every parish.

We propose that talks and homilies be given to highlight the pride and courage needed to make each parish fiscally sound.

3. Total Community Involvement

We propose that pastors and parish leaders become a part of the wider community and exert an effort to change policy.

We propose that the local Diocesan agencies be made aware of the demands and needs of the Black community.

We propose that parishioners challenge each other to participate in the cultural, political and social aspects of the community in the name of the Church.

4. Challenge to Responsibility

We propose that college students be reminded of the gifts that they have received and should share with the community.

We propose that white clergy and religious be invited to learn more about the culture, customs, etc. of the community in which they serve.

We propose that the marriage laws of the church be taken seriously and passed on to the young people by word and example.

We propose that parishes continue to evaluate what they are doing at least once a year and make the necessary adjustments.

Part VI

Accountability-Responsibility

1. Self Evangelization

We affirm the Evangelization of Black Catholics by themselves.

We affirm that Black Catholics take responsibility for their own spiritual growth through involvement in study, discussion, activities and participation in the parish and the diocese.

Section III

Part I Black Catholic Schools

1. Catholic Schools in the Black Community

We affirm the presence of Catholic Schools in the Black Community and urge their continuance.

We affirm the declining number of Catholic Schools in the Black community as a grave concern.

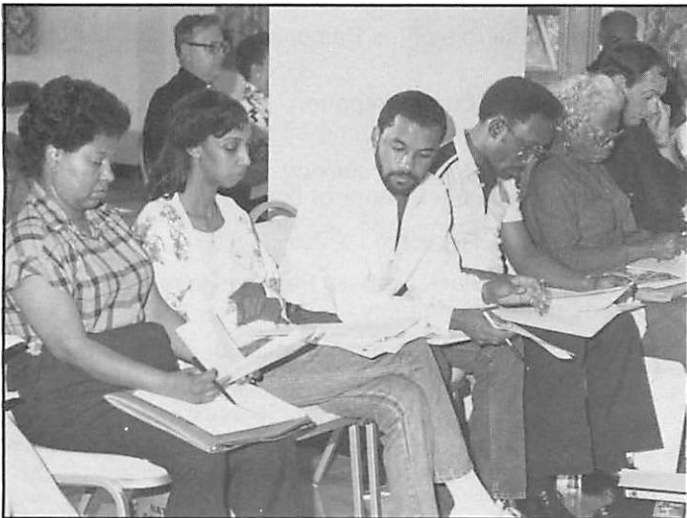
We affirm Catholic schools have made their contribution to breaking the cycle of poverty by giving Blacks an opportunity to develop skills, information and self confidence which are important ingredients in life.

We affirm Catholic schools have been an important vehicle of evangelization in the Black community.

We affirm Catholic schools have contributed to the significance of the Church in the Black community. Where Catholic schools no longer exist, the impact of the Church is perceived to be reduced.

We further propose a greater involvement of parish and parents in attempts to make the educational opportunity open to those in need.

We further propose that a preferential option for the poor be expressed in making Catholic education affordable to the needy.



Discussion groups were an integral part of the Black Catholic Congress.

2. Quality Education in Catholic Schools

We propose special attempts be made to assure quality education within the Catholic Schools in Black communities.

Through more active parental involvement in the academic policy of the schools

Through support of teachers and instructors through instruments and aids necessary for effective instruction.

3. The Financial Development of Catholic Schools

We propose the development of reliable financial resources within the Black community as well as within the Church to provide for the continued presence of Catholic Schools.

Through the formation of boards and interest groups among the Black community which will explore ways of generating income for Black Catholic Schools.

4. Catholic Schools and the Black Community

We propose the continued financial support of the Catholic Schools in the Black Community.

Through the formation of policy which safeguards the continued existence of Catholic Schools in Black neighborhoods.

5. Catholic Institutions of Higher Learning and Blacks

We affirm the need for programs to attract more Black students to Catholic Colleges and Institutions of Higher Learning.

We affirm the decreasing number of Black students in Catholic colleges and institutions of higher learning is of grave concern.

We affirm that Catholic colleges should make concerted efforts to recruit the Black student.

Through support programs which provide for the social supports needed as many Black students are the "one and only" on the college campus.

Through the availability of scholarship programs for Black students.

Through the use of recruitment efforts which have proven to be of success in the recruitment of Black athletes.

Part II The Needs of the Poor/ Social Outreach

1. Social and Economic Issues

We propose that there should be the continued concern of the church for problems relating to economic issues, such as unemployment, especially among Black youth, substandard housing, homelessness and general public assistance.



Young people from Francis Charles High School, Baltimore, Maryland, performed liturgical movements at both Masses in the Shrine.

Through the formation of programs which advocate employment opportunity, housing for those in need, and assistance to those who are not able to care for themselves, especially children and young adults.

2. Issues of Social Justice

We propose specific programs aimed at addressing Social Justice issues.

Through the establishment of social action projects with the specific goal of identifying the presence of racism in the institutional structure of the Church; and identifying methods of eradicating racism within the institutional structure.

3. Development in the Black Community

We propose the support of the economic development of Black Americans with special emphasis on the poor and the very needy.

Through the formation of policies which support Blacks, through affirmative action programs, purchasing policies, extension of credit and investments.

Part III Black Catholic Parishes

1. Black Parishes as Beacons of Hope

We call upon the Black Catholic Parishes to be beacons of hope to the community.

Through vibrant liturgies and a welcoming congregation.

Through enthusiastic and well prepared homilies that teach biblical truths.

Through making the surrounding neighborhood feel at home in the parish or using its facilities.

Through the availability of programs that serve the needs of the poor.



The Congress was a real convention.



The Knights and Ladies of Peter Claver were an important part of the Congress.

2. The Role of Pastors

We affirm the role of the Pastor as essential to the life of the parish.

Through communication between pastor and parishioners concerning all aspects of parish life.

Through the pastor seeking means to empower and inform the lay leaders of the parish.

3. Parish Out Reach

We call upon Black Catholic Parishes to reach out to the needs of the community.

Through parishioners' participation in community groups and programs.

Through encouragement of pastors and parish staff to attend interdenominational ministerial associations and take an active role in their deliberations.

Part IV Community Development

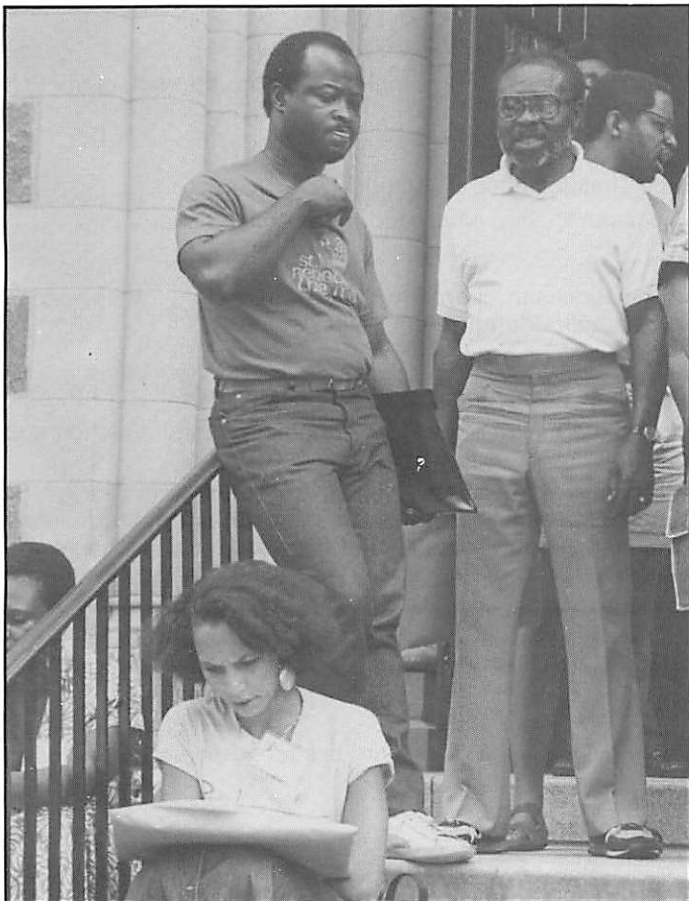
1. Neighborhood Quality of Life

We propose that a continuing effort be made towards development of the community, especially in efforts to enhance the quality of life of neighborhoods and the protection of the environment.

Through meaningful programs which identify root causes of poverty and discrimination through meaningful commitment to social change.

2. Networking of Parishes for Social Action

We propose that the parishes demonstrate as models existing and effective programs for coordinators of activities and resources for purposes of addressing local social justice issues.



Delegates took their task seriously.

Through shared programs and methodologies with other parishes, through the use of existing parish centers regional gatherings and national gatherings.

3. Governmental Programs

We propose the continued affirmation of the need of governmental programs to address issues relating to housing, employment, education and affirmative action.

4. The Parish and the Community

We propose that parishes seek to find ways of developing base communities which provide a positive atmosphere for growth and development of their members.

Through the study of the formation of base communities in other parts of the world, especially Africa.

Through the positive attempt to assist in the formation and development of these communities.

Part V

Social Disorganization

1. Parish and Social Consciousness

We propose that parishes develop a sense of social consciousness, which will enable them to reach out to their local communities to address community needs.

Through the establishment of local committees and interest groups.

2. The Parish and Strategies of Prevention and Intervention

We propose that in areas of unmet needs parishes offer their resources as brokers to develop strategies of prevention and intervention, especially in areas of health and family development.

Through the establishment of local committees to assess the unmet needs.

Through the development of committees to carry out the need.

3. Parish and Social Supports

We propose that parishes should become the focal point for support systems necessary for community development and cohesion.

Through making available parish facilities for A.A. and N.A. groups, to assist in the prevention of drug and substance abuse, to provide alternative programs to abusive actions of communities.

Through the parish leadership and parish council.

4. Parish as Advocate

We propose that parishes make a concerted effort to become advocates for social change and social development.

Through the establishment of educational committees and committees of social action.

Part VI

Moral Development

1. Moral Values and Family Life

We propose that special attention be given to the need for parishes to work towards continued renewal of their membership in order to reaffirm themselves as a moral force in the wider community.

Through renewal programs which are sensitive to the Black environment.

2. Principals which Promote Moral and Ethical Values

We propose that parishes assume the leadership in proclamation of the doctrines of our faith, especially the moral and ethical teaching of the church.

Through the enumeration of those principles which form the underpinning of moral and ethical conduct through effective preaching, discussion groups at the parish level and through the use of audio-visuals which feature the language and culture of Black Americans.

3. The Parish and Community Standards

We propose that the parishes within the Black community become standard bearers of Christian principles of love of neighbor and protector of the most vulnerable, the very young and the very old, the poor and the marginalized.

Through the development of a mission statement in each Black Catholic parish which affirms its position as community leader.

RESOLUTIONS PASSED BY GENERAL ASSEMBLY

Resolution 1.

Resolved, That the Pastoral Plan adopted by the National Black Catholic Congress include wording that reflect the rich multi-cultural dimension of our African American heritage.

Resolution 2.

Whereas, only one black Bishop serves as an Ordinary in the United States of America;

Resolved, That black Bishops be elevated to the Office of Diocesan Bishop when and if vacancies occur.

Resolution 3.

Resolved, That all Dioceses be requested to provide, within the Diocesan operating budget, funds and other needed resources for implementation of the National Black Catholic Plan through 1990.

Resolution 4.

Whereas, Xavier University of Louisiana is the only black Catholic University in the United States;

Whereas, Xavier University has provided to the black community the highest quality of education, moral direction and spiritual guidance.

Resolved, That the National Black Catholic Congress officially recognizes Xavier University of Louisiana as the only black Catholic University in the United States, and affirmed the high quality of education, moral direction, and spiritual guidance provided to the black community in the past, and support its continued efforts to provide these same benefits, in concert with other organizations and individuals, to our universal black Catholic family.

National Black Catholic Pastoral Plan Schedule

Listed below are target dates for specific follow up. Adjustments may occur which will alter this proposed schedule.

August, 1987

Action Taken: Congress delegates review **National Black Catholic Pastoral Plan** in conjunction with Diocesan priorities resulting from Day of Reflection.

By: Delegates, Diocesan Coordinating Team (DCT).

September, 1987 (or the earliest mutually agreeable date)

Action Taken: Congress delegates meet with Diocesan Bishop and Auxiliary Bishops to report on actions of the Congress.

By: DCT leader coordinates meeting and agenda with Office of Diocesan Bishops.

September, 1987

Action Taken: **National Black Catholic Pastoral Plan** presented to Pope John Paul II.

By: Black Bishops and Black Catholics invited to Papal Audience in New Orleans, Louisiana.

September - November, 1987

Action Taken: DCT and Congress delegates design an information dissemination process to share the **National Black Catholic Pastoral Plan** with all local constituents, i.e. parishes, parish councils, school boards, seminary staff, diocesan agency/office staffs, etc.

By: DCT and Congress delegates. Regional Coordinators are to be utilized by dioceses as needed.

November, 1987

Action Taken: **National Black Catholic Pastoral Plan** presented to U.S. Bishops.

By: Black Bishops.

December, 1987

Action Taken: Diocesan Day of Reflection and affirmation of National Pastoral Plan.

By: DCT develops forum for convening assembly.

January, 1988

Action Taken: Installation of Secretariat for Black Catholics.

By: United States Catholic Conference.

January, 1988

Action Taken: National Consultation group to analyze and refine **National Black Catholic Pastoral Plan**.

By: Joint Planning Committee and Executive Committees of Black Catholic leadership.

June, 1988

Action Taken: Interim Leadership Congress is convened to assess and evaluate the progress of the NBCPP and initiate **planning for Congress VII**.

By: National Consultation group and all Diocesan Coordinating Team leaders.

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