I – JESUS SAYS, “DUC IN ALTUM” (Lk 5:4)

With gratitude for the past and confidence in the future, we face the present with enthusiasm. Having stretched our legs on the Jubilee pilgrimage, we use the new energy generated by the Holy Year to follow a pastoral plan that will quicken our pace for the journey ahead.

II – WE RESPOND, “VOLUMUS IESUM VIDERE” (Jn 12:21); “VULTUM TUUM, DOMINE, REQUIRAM” (Ps 27:8)

At the foundation of these concrete initiatives is contemplation of the Face of Christ—in mystery and in history, in the Church and in the world. Recognizing the primacy of God’s grace in a life of faith, we shall search the Gospels to see the face of sorrow and the face of glory, as we also see in the face of the Son the true face of man.

III – PETER SAYS, “IN VERBO TUO LAXABO RETE” (Lk 5:5)

The first set of guidelines focuses on the Face of Christ in the Church; the Christ of mystery. The priorities for pastoral revitalization are:

1. The pursuit of holiness, to which all the faithful are called (Lumen Gentium, 5)
2. Education in prayer, through the practice of conversation with Christ.
3. Calling everyone back to the Sunday Eucharist to see the Face of Christ the Priest (Dies Domini).
4. Promoting frequent confession, to see the Face of Christ the Pardoner (Reconciliation et Paenitencia).
5. Listening to the Word and proclaiming Him, following in the footsteps of the martyrs.
Therefore, as this new millennium begins, Peter’s successor invites the whole Church to make a great act of faith by following his plan for letting down the nets.

The second set of guidelines focuses on the Face of Christ in the world, the Christ of history. The priorities for renewing our commitments to persons and communities are:

1. Making the Church the home and the school of communion by means of dialogue between pastors and faithful. Developing a theology and a spirituality which enable us to contemplate the model of all communion in the Holy Trinity must precede setting up external structures.

2. Promoting the diverse vocations, especially the vocation of the laity to order temporal affairs according to God’s plan, and within it the vocation of the family (Christifideles Laici; Familiaris Consortio).

3. Fostering charity in word and in works as witnesses to love for all persons, especially the poor and marginalized. (The Jubilee Endowment is a specific practical sign of the Church’s love.)

4. The witness to love includes promoting full and visible Christian unity with the Orthodox and the Protestants by relying on the prayer of Jesus (ecumenism in word—Dominus Iesus); and promoting the missionary proclamation of the Faith by listening and speaking with all religions, philosophies, and cultures (ecumenism in works, especially with regard to the environment, peace, and human rights, in accord with the Church’s social doctrine—Gaudium et Spes).

5. Receiving the teachings of Vatican Council II within the whole tradition of the Church by reading the documents correctly and treating them as normative texts.

[Digest by John Gueguen]
PLAN OF CLASSES FOR 2001
FOLLOWING THE GUIDELINES OF “NOVO MILLENNIO INEUNTE”

January – “Duc in Altum”: a practical plan for the post-Jubilee.

February – “Volumus Iesum Videre”: contemplating the Face of Christ.

March – The Universal Call to Holiness: *Lumen Gentium*, chap. 5.

April – Education in Prayer: daily conversation with Christ.

May – The Face of Christ the Priest: restoring the Sunday Eucharist.

June – The Face of Christ the Pardoner: promoting frequent Confession.

July – Christ’s Face in the Gospels: listening and proclaiming the Word.

August – The Holy Trinity: the model of communion in the Church.

September – The Laity and the Family: the vocation in the world.

October – The Witness of Love: fostering the works of mercy.

November – Unity and Mission: ecumenism in word and in works.

December – Vatican II: returning to the study of the documents.

[Plan for the classes during 2002—the 12 principal documents]