

# **National Youth Commission**

**Conference of Catholic Bishops of India**

A YOUTH COMMISSION WITH A MISSION



**CCBI**

**YOUTH  
COMMISSION**

A

**Handbook**

&

**A Synopsis of CCBI Pastoral  
Plan for a vibrant Youth  
Apostolate in India  
with  
Strategies for Implementation**

**2013**

A Youth Commission with a Mission

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# I. The Conference of Catholic Bishops of India

The Conference of Catholic Bishops of India (CCBI) is a National Episcopal Body that enables the Latin Catholic Bishops of India to exchange ideas and information, deliberate on the Church's broad concerns and take care of the pastoral needs of the faithful. It is one of the four biggest Bishop's Conferences in the world and the biggest in the continent of Asia. It has 129 dioceses and 172 active and retired bishop members.

The Conference **assists the bishops both in pastoral care and in evangelization**: the twin duties of a bishop. One of the main purposes of CCBI according to its statutes is **"to promote that greater good which the Church offers humankind especially through forms and programmes of the apostolate which are adequately adapted to the circumstances of time and place"** (Statutes, art. 3:1).

## A. Historical Background

In 1944, a Conference of Indian Bishops known as "Catholic Bishops' Conference of India" (CBCI) was established. When the National Episcopal Conferences got juridical and structural recognition in Vatican II, the CBCI began to reorganize itself with infrastructures such as National Commissions, Regional Councils of bishops and National Organizations working under its guidance and directives. The promulgation of the Latin Code of Canon Law in 1983 contributed to the debate about establishing a Conference only for the Latin Rite Bishops. The Holy Father, after his visit to India in 1986, wrote an apostolic letter to the Indian bishops on May 28, 1987. An important text of which reads thus: **"The bishops of each of the three Rites have the right to establish their own Episcopal Bodies in accordance with their own ecclesiastical legislation. The CBCI, which is an ASSEMBLY of the bishops of India of the three rites, is to continue for matters of common concern and of national and supra-ritual character. These areas are to be determined in the new statutes of the CBCI"**.

Hence in compliance with the above directive of the Holy Father, the CBCI in its General Meeting in April 1988, decided that all the three ritual Churches could have their own Episcopal bodies. Accordingly, the bishops of the Latin Church started their own Episcopal Conference in the same meeting and named it "Conference of Catholic Bishops of India – Latin Rite" (CCBI-LR). In January 1994, the Holy See approved its statutes.

Hence, the Conference of Catholic Bishops of India is an organization having its legal foundation in the Canon Law, which applies to the Catholic Church of the Roman Rite through-out the world. Therefore, according to Canons 447-459, the CCBI is the Central Church body of the Bishops in India and its purpose is to deliberate on matters of concern for the whole Latin Church in India and encourage activities in accordance with the needs of the times. At the lapse of five years in 1999 and in the light of the Apostolos Suos, the statutes were revised and the Holy See permanently approved them on December 3, 2000 (Prot. 5242/00). The Conference of Catholic Bishops of India was registered under the Societies Registration Act XXI of 1860. Regd. No. S/19920 of May 1, 1989. The secretariat was situated first in Goa (1991), then was moved to Delhi and then to Bangalore (2003).

The members of the CCBI are: 1) The diocesan bishops, their coadjutors, and auxiliaries, 2) The administrators of the dioceses when the Episcopal See is vacant, 3) The retired Bishops and, 4) those honorary bishops appointed by the Holy See or the Bishops' Conference for particular tasks. The Bishops' Conference is headed by a President, who is overall charge and represents the Conference, a Vice-President and a Secretary General to assist him for a term of two years. The Bishops' Conference, in

addition to Plenary Assemblies, has an Executive Committee to handle ordinary matters, the Commissions and The Secretariat. Currently, the CCBI comprises of 129 dioceses and 172 bishop-members. The total number of Archbishops is 23, bishops 99, Apostolic administrators 7 and 1 administrator. There are 2 auxiliary bishops. The number of bishops/archbishops emeriti is 41.

## **B. Vision and mission**

Reflecting on these four dimensions in the context of the present situation in India, the 25th Plenary Assembly of the CCBI spelt out the Vision and the Mission of the Church in India as follows:

### **Vision**

The Catholic Church in India, a Community of Christ's faithful, called to proclaim the Gospel and to be at the service of God and all people.

### **Mission**

We commit ourselves:

- a) To deepen our faith in Jesus Christ through the Word of God and Prayer
- b) To proclaim the Gospel in word and deed
- c) To live lives of love and service
- d) To promote integral human development with a preferential option for the poor and marginalized for the salvation of all.

## **C. The Structure of CCBI**

The President of the Bishop's Conference has overall charge of the Conference. A Vice-President and a Secretary General assists him. They are elected for a term of two years. The Bishops' Conference, in addition to Plenary Assemblies, has an Executive Committee to handle ordinary matters, Episcopal Commission to carry out the programmes of faith formation and a General Secretariat. Currently CCBI comprises of:

-	129	Dioceses	-23	Archbishops
-	101	Bishops	-7	Apostolic Administrators
-	2	Administrator	-41	Bishop Emeriti



### D. Executive Committee

The Executive Committee acts as the administrative board. It meets at least once a year mainly to see that the decisions, resolutions, and recommendations of the Conference are duly implemented. It is composed of: 1) The Office - bearers (President, Vice-President and Secretary General, 2) The Metropolitans and 3) The Chairpersons of CCBI Commissions.

### E. Plenary Assembly

Ordinary Plenary Assembly of the Conference is held every year. Extraordinary Plenary Assemblies are held according to the need decided by at least a two-third of the members of the Executive Committee. At the Plenary Assembly, the Conference reviews the situation and assesses the progress of the Church in India, and in the light of its purposes, it decides on plans that may be necessary and actions that may be called for. At such meetings, the Plenary Assembly reflects upon important issues affecting the faithful and the society. The Reports of the various proceedings of the Plenary Assembly and reports of the Secretary General are published every year. The reports of the Commissions normally find place in CCBI News and in the report of the Plenary Assembly and they are printed as a separate booklet every two years.

### F. Number of CCBI Commissions

The Commissions of CCBI exist as principal organs to attain its aims and objectives. There are 12 Commissions that function under the direct charge of CCBI. They are:

- |  |   |
|--|---|
| i. <u>Commission for Bible</u>                                       | v. <u>Commission for Family</u>                 |
| ii. <u>Commission for Catechetics</u>                                | vi. <u>Commission for Laity</u>                 |
| iii. <u>Commission for Canon Law and other<br/>Legislative Texts</u> | vii. <u>Commission for Liturgy</u>              |
| iv. <u>Commission for Ecumenism</u>                                  | viii. <u>Commission for Proclamation</u>        |
|  | ix. <u>Commission for Theology and Doctrine</u> |

## **G. Functions of the CCBI Commissions**

*These Commissions inspire the dioceses and animate programmes in the regional level to arrive at deeper commitment and effective service.* The activities of the commission, moreover, concentrate on an integral and holistic formation of the faithful in India. The foremost focal points of the commissions remain the following:

1. Frame policies in respect to their area of concern
2. Assist to establish regional structures and centres
3. Strengthen the existing regional centres by animating programmes both at the national and regional level
4. Remain in constant interaction with Pontifical Commissions in the Vatican City and with regional and diocesan commissions

## **II. CCBI – NATIONAL COMMISSION FOR YOUTH**

### **A. History**

CCBI Youth Commission is the chief organ of the Conference of Catholic Bishops of India that inspires and animates the youth apostolate of the Latin Church towards a deeper Christian awareness and commitment through faith formation. It aims to achieve its objective by working in close collaboration with the Regional Youth Commissions, Indian Catholic Youth Movement (ICYM) and other various Catholic Youth Movements in India.

The Scope and the key areas of the work of the Commission for Youth (CCBI) will be the ***promotion and encouragement of Catholic youth in their understanding of Christian Faith and Vocation, and their personal commitment to Catholic values.*** In particular, The Commission focuses on the holistic growth of the Catholic youth and on their ensuing commitment towards the Church and the larger society in India.

The Youth Commission was officially set up by the Executive Committee of CCBI at CBCI Centre in New Delhi on April 22, 2008. However the for number of reasons, the commission was unable to set itself in motion. With the appointment of a full time executive secretary in Fr. Elias ofm, effective from the 3 July 2012, and with the guidance of its chairman in Bishop Henry D’Souza, the commission has been able to achieve half of its objectives stipulated for the Year 2012-2013 in a short span of time. ***The CCBI Youth Commission has persuasively guided the youth of India with the principles of Christian charity, with the significant support of the Regional Youth Commissions and the various Youth Movements in India, in a spirit of collaboration, cooperation and complementarity.***

### **B. The Scope**

The Scope and the key areas of the work of the Commission for Youth (CCBI) will be the ***promotion and encouragement of Catholic youth in their understanding of their Faith and Vocation, and their***

*personal commitment to Catholic values.* In particular, The Commission focuses on the holistic growth of the Catholic youth and on their ensuing commitment towards the Church and the larger society in India.

**1. Vision**

CCBI Youth Commission strives to animate the young people of India to be transforming leaders firmly founded on Catholic faith.

**2. Mission**

CCBI Youth Commission achieves its vision through an effective mission 'PLAN'

- a) Providing resources in faith related issues
- b) Leading and accompanying the youth to be agents of change for a new society
- c) Animating and coordinating the Word of the Catholic Youth Commissions/Organizations/Movement
- d) Nurturing and encouraging the development of comprehensive youth ministry at all levels - from grassroots to the national

**3. Objectives**

- a) To make young people true Disciples of Christ – declaring and living one's catholic identity
- b) To participate in the Life of the Church - enriched by the Word of GOD and Sacraments
- c) To transform young people into Christian Leaders building a new society
- d) To empower 'youth to youth' out-reach initiatives
- e) To foster a culture of Excellence that leads to Holistic Success – Individual and Collective

**C. Three fold point of importance for the Commission**

The CCBI National Youth Commission emphasizes on the three fold point of importance in animating the youth of India -

- That the Commission helps the youth to discover that Jesus is their Way, their Truth and their Life.
- That the Commission enables the young people to discover their faith and thus secularize the world (transform the world by being the agents of Change)
- That the Commission enables the youth to discover their true Catholic identity, thus become best humans like Jesus

**D. Structure**

The Commission has a three member team of Bishops, a Chairman and two member Bishops, elected by the General Assembly of Bishops. An Executive Secretary, appointed by the CCBI, assists the Commission Bishops, residing at CCBI Centre at Bangalore.

## CCBI – National Youth Commission



The action plan for the Commission is designed at the national level. *Activities of the Commission, however, take place at the regional level under the guidance of the regional councils. Hence the CCBI Commission for Youth works in collaboration with the regions to encourage, animate and coordinate the activities to arrive at the general objectives of the Commission.* The National Commission plans and executes activities of the Commission always in association with the Regional Secretaries and Diocesan Directors of the Commission to avoid repetition of activities. The National Commission for Youth informs regularly the Regional Secretaries and the Diocesan Directors all the programmes related to the Commission.

### E. Animation of Thirteen Regional Bishops' Councils

Since the Catholics in India (19082975) are spread out in 30 different states, having diverse cultures and languages the CCBI has divided the 129 dioceses into 13 regions to facilitate efficient administration. The CCBI Youth Commission animates the work of the 13 Regions.

13 Regions	129 Dioceses
<b>Agra</b>	Agra, Ajmer, Allahabad, Breilly, Jaipur, Jhansi, Lucknow, Meerut, Udaipur, Varanasi
<b>Andra Pradesh</b>	Cuddapah, Eluru, Guntur, Hyderabad, Khammam, Kurnool, Nalgonda, Nellore, Srikulam, Vijayawada, Visakhapatnam, Warangal
<b>Bengal</b>	Asansol, Bagdogra, Baruipur, Calcutta, Darjeeling, Jalpaiguri, Krishnagar, Raiganj
<b>Bhijan</b>	Bettaih, Buxar, Bhagalpur, Daltonganj, Dumka, Gumla, Hazaribagh, Jamshedpur, Khunti, Muzaffarpur, Patna, Purnea, Port-Blair, Ranchi, Simdega
<b>Karnataka</b>	Bangalore, Bellary, Belgaum, Chikmangalur, Gulbarga, Karwar, Mangalore, Mysore, Shimoga, Uduppi

<b>Kerala</b>	Alleppey, Calicut, Cochin, Kannur, Kottapuram, Neyyattinkara, Punalur, Quilon, Trivandrum, Verapoly, Vijayapuram
<b>Madhya Pradesh</b>	Bhopal, Gwalior, Indore, Jabapur, Jabhua, Khandwa
<b>Chattisgarh</b>	Ambikapur, Jashpur, Raigarh, Raipur
<b>Northern Region</b>	Agartala, Aizawl, Bongaigaon, Dibrugarh, Diphu, Guwahati, Jowai, Imphal, Itanagar, Kohima, Miao, Nongstoin, Shillong, Tezpur, Tura
<b>North East</b>	Agartala, Aizawl, Bongaigaon, Dibrugarh, Diphu, Guwahati, Jowai, Imphal, Itanagar, Kohima, Miao, Nongstoin, Shillong, Tezpur, Tura
<b>Orissa</b>	Balasore, Berhampur, Cuttack-Bhubaneswar, Rourkela, Sambalpur
<b>Tamil Nadu</b>	Chingelput, Coimbatore, Dharmapuri, Dindigul, Kottar, Kumbakonam, Madras-Mylapore, Madurai, Ootacamund, Palayamkottai, Pondicherry and Cuddalore, Salem, Sivagangai, Thanjavur, Tiruchirapalli, Tuticorin, Vellore
<b>Western Region</b>	Ahmedabad, Amaravati, Aurangabad, Baroda, Bombay, Gandhinagar, Goaand Daman, Nashik, Poona, Vasai, Nagpur, Sindhudurg

### III. EXTRACTS FROM THE PASTORAL PLAN OF CCBI

The Conference of Catholic Bishops of India (CCBI) sees its 25<sup>th</sup> anniversary as an opportune time for the *aggiornamento* and renewal of the Latin Church in India. She 'gives thanks to the Lord' (Ps 118:1) for the communion of the Church in all the rich diversity of the particular Churches over which Bishops preside in charity (*Ecclesia in Asia 25 & 26*, hereafter *EA*). The CCBI is the Episcopal Conference of the Latin Church in India with 18 million Catholics spread out in 129 Dioceses all over India, embracing about 75% of the total number of Catholics in India. The Silver Jubilee of the CCBI providentially coincides with the commencement of the Golden Jubilee of the Second Vatican Council and the Holy Father's call for the Year of Faith and the New Evangelization. These grace-filled events were the occasion for prayerful reflection and deliberation among the Bishops, who, while acknowledging the existence of the pastoral plans at Regional, Diocesan and Parish levels, saw the need for a **PASTORAL PLAN FOR THE LATIN CHURCH IN INDIA**.

#### BASIC DIMENSIONS OF THE LIFE AND MISSION OF THE CHURCH

The four basic dimensions of the Life and Mission of the Church are: the **Profession** of the Church's faith in the Triune God, the **Celebration** of the faith in Worship and Prayer, the **Living** out of the faith in Service and the **Sharing** of the faith through Proclamation.

##### A. The Profession of Faith

The profession of faith by which we live (2 Cor 5:7) crystallized in the creed, begins with God, (Is 44:6), the beginning and the end of everything. "Faith in God leads us to turn to him alone as

our first origin and our ultimate goal, and neither to prefer anything to him nor to substitute anything for him” (CCC 229).

Coming to the present situation, we realize that appropriate faith formation through the Word of God, catechesis and liturgical instruction remains inadequate. Often our faith is challenged by adverse forces such as religious communalism and fundamentalism, materialism, regionalism, ethnicism, linguism, casteism and individualism.

The pressing need of the hour is to strengthen and nurture the faith through a well-formed family life, catechesis for all (children, youth, adults etc.), training of catechists, better participation in the liturgy, liturgical catechesis, study of the Word of God, promotion of moral principles and formation of conscience. Therefore, a comprehensive catechesis based on the CCC is urgently needed.

### **B. The Celebration of Faith: Worship and Prayer Life**

In the liturgy, the Church celebrates the Paschal Mystery by which Christ accomplished the work of our salvation (cf. CCC 1067). The liturgy makes the Church present and manifests her as the visible sign of the communion in Christ between God and people.

Reflecting on the present situation, it can be said that the liturgy is at times celebrated ritualistically and mechanically. We need to celebrate the liturgy meaningfully, allowing grace to bring about a transformation of life. For this, the laity has to be catechized and trained to participate actively in the liturgy especially by taking up the ministries allotted to them in the liturgical celebrations.

### **C. Living the Faith: Service**

God's Incarnate Son, Jesus Christ, came to the world “not to be served, but to serve” (Mk 10:45). He reminded his disciples: “You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave” (Mt 20:25-27). Hence, as distinct from worldly power, all authority in the Church remains a form of service.

Our services (health, education, social action) are valued by the people of India. We need to reach out to business enterprises, governmental organizations, political and social institutions to demonstrate to them that spiritual and human values are not contrary to their objectives but essential for their survival and growth. It is important to train the laity to fulfil this important aspect of the Church's mission.

### **D. Sharing the Faith: Proclamation**

Just as the Father sent His Son Jesus Christ into the world to save humankind, so also Jesus sent his disciples (Jn 20:21) saying, “go into the whole world and proclaim the good news to the whole creation” (Mk 16:15; Mt 28:18-20). The Church is “the universal sacrament of salvation” (*Lumen Gentium* 48, hereafter *LG*). “The pilgrim Church is missionary by her very nature, since it is from

the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father” (*Ad Gentes 2*, hereafter *AG.*).

Our involvement in the ministry of proclamation entails our facing a double challenge namely lack of involvement and apathy towards proclaiming the gospel, and the present socio –political situation. We are called to proclaim and evangelize by our life witness and by our active communication of our faith by word. Evangelization demands that we explain the faith in ways understandable in the languages and cultures of India.

#### **E. Pastoral Priorities for the Church in the near Future (Key Areas)**

1. Faith Formation
2. Inter-Religious Dialogue and Ecumenism
3. Nation Building
4. Safeguarding of the Family
5. Promotion of the Laity
6. Empowerment of Women
- 7. Mobilization of Youth**
8. Care for Ecology
9. Use of Mass Media

#### **Area 8: Mobilization of Youth**

1. “Young people in particular, who are going through a period in their lives which is so complex, rich and important for their faith, ought to feel the constant closeness and support of their families and the Church in their journey of faith. ... Young people want to live life to the fullest. Encountering Christ, letting themselves be caught up in and guided by his love, enlarges the horizons of existence, gives it a firm hope which will not disappoint. (*Lumen Fidei 53*, hereafter *LF*).
2. Knowing the importance of the youth for the present and for the future of the Church, the Church will conduct regular Faith formation programs like Youth Retreats, Conventions, Bible study and Seminars at parish and diocesan levels. She will take initiatives for the Training of Trainers (TOT) in order to foster leadership among youth of different backgrounds. She will ensure due representation of youth in Parish Pastoral Councils, other associations and movements. Even more, she will help youth to compete in civil services examinations (IAS, IPS, IFS) to enable them to make their contribution to society and empower them to take part in political life from the grassroots so as to become agents of social transformation.

### **IV. THE CCBI PASTORAL PLAN & YOUTH COMMISSION (FR. FAUSTINE LOBO)**

Today’s youth are tomorrow’s citizens. They are the leaders for the church in the future. Well-formed youth – spiritually, psychologically, politically, socially, technologically and culturally – are the ones who can be the true witnesses to their faith.

The Church provides a structure called the Youth Commission to assist the youth in this direction. It is the responsibility of the Youth commission to come up with relevant programs that form and

reform the youth of today. To this effect, it has to constantly take stock of the situation in the world. The Church is facing different challenges in the world today.

***Some such the challenges enlisted in the (CCBI Pastoral Plan) are;***

1. The Church has become conscious of the need of engaging in dialogue with people of other religions and members of other Christian Churches.
2. The Church is also aware that her institutionalized way of functioning, at times, undermines her commitment to her evangelizing mission.
3. To ensure transparency, accountability and a participative process of decision making and functioning. Some dioceses do not yet have appropriate participatory structures in administration.
4. Women and youth do experience freedom and empowerment through training programs and services, much more needs to be done to provide them with leadership opportunities in the various bodies of the Church.
5. The Church needs to become more youth friendly, drawing the youth closer to Christ, helping them grow spiritually and challenging them intellectually (by social analysis, by biblical formation and formation in Church teachings, etc.).
6. Organizing youth must take new shape as the youth are not always available at the church and the time of the youth is different than others.
7. Faith formation has to address the deeper 'hungers' of the youth, while at the same time enabling them meet their own 'needs' with career guidance as well as mentoring them to aspire for higher professions (IAS, IPS, IFS, etc.), business, economic and political enterprises.
8. The influence of the consumer society that glorifies personal achievement and prosperity.
9. The phenomenon of Catholics leaving the Church, the gap between the clergy and the laity, the absence of a sense of belonging to the wider community and
10. The drastic decline in family prayer is a great concern.
11. The 'family' concept is fast changing. The values of families are eroding and disintegration of families is on the rise. The contemporary and divergent thinking on sexuality, marriage, divorce, contraception and abortion affect the faith life of our people.

**Youth formation** is a challenge today because the situation of the youth of today is different than the youth of the old. The youth find

1. The liturgy is insipid to the youth. Youth friendly liturgy is the need of the hour.
2. Liturgy at the time of the youth. They are absent to the society at large
3. Migrant youth for education and jobs – don't belong anywhere.
4. The society of the youth is small – world inside the work place.
5. 'Live-in PGs' create unwanted, unwarranted relationships based on contracts.
6. Lack of friends to the youth – constant transfers.
7. No family life: They are at home when all are out and out when all are at home.
8. Barrage of information and distorted values by the mass media of communication.

We need to find a way out in this kind of hostile situation. Instead of drifting along the current of lose morality, we should be a beacon of light that shows the way to the world. Our effort we shall focus in the direction of forming the youth to be the torch bearers.

## V. STRATEGIES FOR IMPLEMENTING CCBI PASTORAL PLAN FOR A VIBRANT YOUTH APOSTOLATE IN INDIA

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### **A. Introduction**

We live in a world far too complex not to plan and strategize. In fact, one of the major failures of the Church's engagement with the world has been her lack of planning and other management skills. While the secular world has progressed much in this dimension and even the Church engagement in the secular mission has also adopted much of the new knowledge and skills, in the mission proper of the Church we still seem to prefer personalized and charismatic ways. While we do not deny the power of personal and the charismatic, the key question is whether we can learn from the secular sciences, particularly management science on how to make our mission work more scientific and goal oriented.

### **B. The Pastoral Cycle**

It is customary to visualize the Church's mission as a pastoral cycle. (See the diagram below). As is shown in the diagram, all genuine missionary effort begins with a reflection on one's own experience. The reflection on the experience should be within the context of a socio-cultural analysis which will reveal the wider implications of this experience. This is followed by the use of Biblical and theological insights to deepen the understanding of the experienced reality. We find deeper meanings and challenges as the analyzed reality is seen through the lenses of the Scriptures and theological insights. Based on these insights we move into an action planning phase. It is here that we use the insights of modern management science and strategic planning. And as we implement the action plan newer experiences are generated which again force us to newer reflection and newer action. Thus the mission work becomes a cyclical process of 'Experience-Reflection-Action-Experience'.



## C. Strategic planning

One of the concepts gaining ground in planning the future is 'strategic planning'. It is a systematic process of envisioning a desired future, and translating the vision into broadly defined goals and objectives and sequences of steps to achieve them.

The basic products of a strategic planning are:

1. **Environmental issues and trends**
2. **Needs Survey**
3. **Mission Statement**
4. **General Objectives:**
5. **Strategies**

The overall goal of strategic planning is to produce a workable plan. Along the way, we will develop, evaluate, and refine these five products:

1. **Environmental issues and trends:** Factors that may impact the organization and the way it conducts business. Internal issues include staff, services, skills, resources, and needs. External factors include such things as threats of outsourcing. A strategic planning committee compiles an environmental scan, a body of information about the environment. Broad issues, singled out as potentially having significant effect on the facilities planning and management industry, are referred to as mega issues.
2. **Needs Survey:** Provides information from clients and peer institutions. The prioritized needs and expectations resulting from the survey are crucial as a basis for setting objectives.
3. **Mission Statement:** Defines the organization's fundamental reason for existence and establishes the scope of its business.
4. **General Objectives:** Broadly describe the results of what the organization wants to achieve in light of needs and relevant issues.
5. **Strategies:** Specific, measurable actions and directions designed to reach the objectives established. Strategies are fulfilled through creation, continuation, change, or elimination of programs.

The mission statement, general objectives, and strategies are the meat of the plan. The issues and results of the needs survey are the input into the plan, and they provide the basic assumptions for developing a realistic and feasible plan.

While the strategic planning skills are a complex learning process, it is possible to adapt some of these principles into our pastoral planning with a view to make our mission more effective. The proposed pastoral plan for the church in India by the CCBI acts as a vision statement and strategy guidelines for us.

What we will try to do in this session is to do a simple version of strategic planning using a tool attached herewith so that we can make our mission more purposeful and effective.

**D. A simple framework for a strategic planning session**

Choose one or two, maximum three, priority areas for the Diocese: (Choose from the list of ten provided in the pastoral plan)

Criteria for choice: the most pressing; the most achievable; Achievable with minimal resources (human and material)

**Framework**

**Area 1: e. g. Empowerment of Youth**

Objectives Use the SMART principle	Programmes proposed	Who will do	When	Where	Resources needed: human and material	From where will the resources come from	Who will monitor the programme/final evaluation	What would be the follow up	Any other remark

## **Looking Ahead**

- a) Possible only when fired by Biblical world view.
- b) Through big dreams and total commitment to the mission.
- c) By launching result oriented, not function/ programme oriented activities.
- d) Through effective National/Regional teamwork.
- e) By ensuring partnership with youth.
- f) Through dynamic network with CBCI Youth Office and all Youth Movements in India.

## **CCBI National Youth Commission's Projects FY 2014-17**

- A. Animation programs in all thirteen Regions ( 3 year Plan) – “Strategies to connect youth to Parishes”
- B. Database of Youth in India
- C. National Seminar once in two years – with a focus on Career Guidance and Faith Development
- D. Outreach Programs “Know your Faith” Program for Youth – Study tour to Holy Land – in collaboration with the Franciscan Custody of Holy Land
- E. Networking with National Youth Movements and Regional Youth Commissions

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