



THE PASTORAL PLAN OF THE ARCHDIOCESE OF NAGPUR 2022-2030





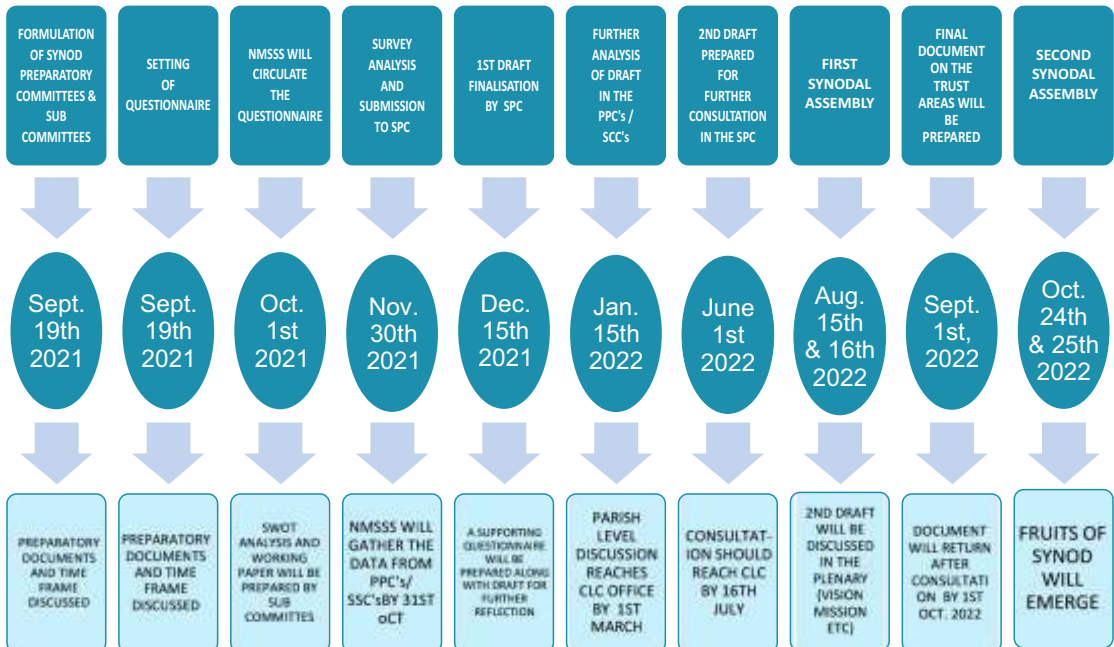
**THE FINAL ASSEMBLY OF THE SYNOD OF
THE ARCHDIOCESE OF NAGPUR 24TH-25TH OCTOBER 2022**

Drafting Committee Members :- Rev. Fr. Anthony D'souza, Rev. Fr. Joseph Polishetty, Rev. Fr. Vivian Lobo,
Rev. Fr. anthony Naviour, Mr. Joseph D'souza, Mr. Arnold Peter.

ARCHDIOCESE OF NAGPUR



The Synodal Process of the Archdiocese of Nagpur



Keynote Address

**By His Grace Most Rev. Leopoldo Girelli,
The Apostolic Nuncio to India & Nepal**

Your Grace, Most Rev. Elias Gonsalves

Rev. Fathers, Rev. Sisters, Members of various Nagpur Archdiocesan Bodies and all the participants of the Nagpur Archdiocesan Synod Assembly.



I am truly glad to be present with you and address you on the occasion of the Inaugural Session of the Nagpur Archdiocesan Synod Assembly 2022. In your Synodal Journey, you have already completed three phases of intense synodal activity, of facilitating synodal consultations with the people of God, of having synodal meetings for listening, reflecting and discerning together, of preparing reports at the parish and deanery levels and collating them and then preparing consolidated reports and synthesis to be presented at the Synod Assembly. During this time, the various aspect of the Church's pastoral life that you focussed upon were faith formation, inter-religious dialogue, ecumenism, education, healthcare, women, youth, media, environment and social service. I am confident that your involvement in this process of consultation has been insightful, fulfilling, diverse and also challenging.

Synodality refers to the very essence of the Church, her constitutive reality, and is thus oriented towards the proclamation of the Gospel to the ends of the earth. It is an ecclesial way of being and a prophetic example for today's world. The global synodal process on the theme “Communion, Participation, and Mission” that the Catholic Church is undertaking over the next three years, is an ecclesial journey that has a soul, which is the Holy Spirit. As you have experienced this synodal process in your Archdiocese, it is a journey of discernment, in which you are called to pray, to listen, to learn, to love, to live, to let go, and to let God in.

In this Synod on Synodality, Pope Francis has invited everyone in the Church to walk together and to reflect together, always searching for creative ways to promote deeper communion, fuller participation and a more fuller life of service to God and to one another. In this ecclesial exercise in discernment, everyone is called to listen attentively to others, out of love, and in a spirit of communion. St. Benedict underscored how “the Lord often reveals the most prudent course to be followed” (*Rule*, 3:3).

Synodality is at the service of the Church's mission, in which all her members are

called to participate. It is precisely this path of Synodality which God expects of the Church of the third millennium. The purpose of this Synod is ... to inspire people to dream about the Church we are called to be, to make people's hopes flourish, to stimulate trust, to bind up wounds, to weave new and deeper relationships, to learn from one another, to build bridges, to enlighten minds, warm hearts, and restore strength to our hands for our common mission (Preparatory Document, *ibid*, no. 32). Let us always continue to promote the synodal process with an attitude of openness, listening to one another without prejudice, humility, dialogue and a spirit of hope.

A Synodal Church recognizes the call of God to foster co-responsibility in pursuit of our common mission. The objective of this synodal process is ... to provide an opportunity for the entire People of God to discern together, how to move forward on the path towards being a more synodal Church in the long-term (Secretary General of the Synod of Bishops, *Vademecum for the Synod on Synodality*, 2021, no.1.3.). Pope Francis never ceases to amaze us. He would like a Church where the faithful people, the deacons, the priests and religious, the bishops, the college of bishops, the Bishop of Rome, all listening to each other, and all listening to the Holy Spirit, the 'Spirit of truth' (Jn 14:17), in order to know what He 'says to the Churches' (Rev 2:7).

One of the important focuses of a Synodal Church is the call to foster co-responsibility in pursuit of our common goal, the kingdom of God. Pope Benedict XVI noted: "It is necessary to improve pastoral structures in such a way that the co-responsibility of all the members of the People of God in their entirety is gradually promoted, with respect for vocations and for the respective roles of the consecrated and of lay people. This demands a change in mindset, particularly concerning lay people. They must no longer be viewed as "collaborators" of the clergy but truly be recognized as "coresponsible", for the Church's being and action, thereby fostering the consolidation of a mature and committed laity" (Benedict XVI, "*Discorso all'apertura del convegno pastorale della diocesi di Roma sul tema: 'appartenenza ecclesiale e corresponsabilità pastorale,'*" maggio 26, 2009). Hence, pastors should recognise and promote the dignity and responsibility of the laity in the Church (*Lumen Gentium*, no. 37).

I thank you for your lives of faith and the support you give for the spread of the Gospel. Our faith in Christ can help us to build bonds of communion and peace with each other.

May the Lord Jesus Christ, the Good Shepherd, inspire us as we walk together on our synodal journey and may the Blessed Virgin Mary, Mother of the Church, intercede for us and accompany us as we carry out our mission in the world. Thank you. May God bless you all!



Oswald Cardinal Gracias



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MESSAGE

I was very happy to learn that the Archdiocese of Nagpur is celebrating its Archdiocesan Synod in mid-August.

Pope Francis has inspired all in the Church to walk the Synodal path. The Second Vatican Council has reminded us that our baptism makes us one People of God, a family of faith, all children of the Father, inspired by the Holy Spirit and centered around Our Lord Jesus Christ.

As we listen to one another in this Synodal process, we are very conscious of this theological basis; listening we discern; and discerning we all in communion go out in mission.

My congratulations to Archbishop Elias Gonsalves and his collaborators for organizing this Synod. I am sure it will be a spiritual experience bringing greater vibrancy in the Archdiocese.

✠ **Oswald Cardinal Gracias**
Archbishop of Bombay &
President - CBCI

August 14, 2022

The Church: A Home and A School

The Archdiocesan Synod is a very important occasion to prepare a strategic pastoral plan. The Synod is a process that allows bishops to consult with Catholics from parishioners up to priests in a spirit of collaboration and openness. According to Pope Francis "It is precisely this path of Synodality which God expects of the Church of the third Millennium." One of the greatest ecclesiological contributions of the Second Vatican Council is the rediscovery of the communion and collegial character of the Church. A Synodal Church assures the participation of each member without discriminating against anyone, listens to one another, learns from one another, taking responsibility for proclaiming the Gospel. It is about a path taken together, people of God walking together, "**Journeying together**" under the guidance of the Risen Lord, inspired by the Holy Spirit.



The Particular Church (Parish) is the family of families, the place which is a home for all the people; where each of its members feel a sense of belongingness, to which they wish to return again and again. The Church/Home does not have doors that are closed, but ones that are wide open. When we reflect on the reality of the Church as a school, we realize that she has fundamental teaching and learning roles. It is like the mother and the father who are in constant love for their children, especially for those who feel at home in the Church.

The Church as a Home : Every home is not just a shelter but it builds the people in it with love care and concern. The home that forms persons to build, to construct and form themselves so that they may become one in communion with each other, the only legitimate authority which builds one another through their life witness in word and action. Our family is well placed in a home that offers every member of the family a conducive environment for growth, development and mission.

The Church as a School: The Church plays an important role in the faith formation of every baptized. Every baptized finds in the Church the beginnings of their spiritual life and space to grow in their journey of life in Christ. Spiritual discernment must accompany strategic planning and decision making so that each parish community is welcomed and accompanied by the Holy Spirit. To accomplish this we must grow in a Synodal Spirituality that is based on paying attention to the voice of the conscience i.e. focusing on interiority and experiencing the joy of the Risen Christ as a community so that the Church as the family of families journeys together for the common good.

The Nagpur Archdiocesan Synodal Process has awakened in all of us: lay faithful, priests and religious, various questions, doubts, curiosities and challenges. All this offers us an opportunity to widen our horizons and to be prepared for change. Change is inevitable, the Church too constantly needs to change. Pope Francis noted in the same context, "the Church always needs reform, the reform is a collective responsibility involving everyone in the Church. It is encouraging to note that the Synod of Bishops has become a regular feature in the Church."

I am very glad to present this Nagpur Archdiocesan Pastoral Plan for 2022-2030 which is inspired by the Word of God and I firmly believe that it is directed and guided by the Holy Spirit. During the entire year from 17th October 2021 to October 2022, all the members of the Clergy, religious and lay faithful participated in the Synodal Process. This process includes prayer for the Synod, findings of surveys conducted in the 36 parishes and of the 20 communities of Participatory Learning Appraisal (PLA) of the Archdiocese of Nagpur. Each of these exercises contributed a great deal to recognize the problems, issues, struggles and challenges of the People of God, after which eight thrust areas were formed. These eight committees presented their position papers with goals, objectives, strategies and programmes in preparation for the pastoral plan. We, the faithful, clergy and religious met in two assemblies: the first from August 15-16, 2022 and the second from 24th October 2022 to 25th October 2022, to think, discuss, reflect and deliberate.

Approximately 250 people had gathered and came to a consensus on the full Pastoral Plan based on these 8 Thrust Areas. The whole assembly unanimously accepted the Synod draft, which was compiled meticulously, carefully and comprehensively with the inspiration of the Triune God. We are grateful to his Grace Archbishop Leopoldo Girelli, the Apostolic Nuncio to India and Nepal, for being present in person and deliver his keynote address on this occasion. He also presided over the Eucharist Celebration for the Synodal Assembly and the people of God. I am also indebted to His Eminence, Oswald Cardinal Gracious, for his message on the first assembly. We express our deep gratitude to both Fr. Joseph Xavier S.J. who facilitated the whole process along with the core team members and the eight thrust area committees during the entire year of preparation.

I hereby promulgate the Pastoral Plan of the Archdiocese of Nagpur and present it to all Archdiocesan faithful, religious and clergy for the appropriate implementation. I hereby appeal for your generous contribution and collaboration in this process, we need to be constantly engaged in the Lay-Clergy collaboration. According to Sheela Murphy "collaboration is defined as people coming together in mutuality respect for each other and honesty to complete a task or to work towards goals they value." I believe this Lay-

Clergy collaboration would profoundly enrich each of us.

We entrust the Church in the Archdiocese of Nagpur and this Pastoral Plan to our Patron Saint Francis de Sales and Our Patroness Our Lady of Lourdes for their guidance and protection. May we carry out the Vision, Mission, Goals and Objectives of the Archdiocese through the help of the Holy Spirit. We place them in the hands of Mary our Mother, the Model of Synodality. May she who guided the first steps of her Son Jesus and who was present with the infant Church at Pentecost guide our steps too as we walk together under the Lordship of Jesus and the Leadership of Pope Francis.

With every best wish, I remain.

Yours in Christ,



†Elias Gonsalves
Archbishop of Nagpur

**Given at St. Francis de Sales Cathedral.
In the Season of Christmas, 29 December,
in the Year of the Lord 2022.**

THE APOSTOLIC PASTORAL PLAN OF THE ARCHDIOCESE OF NAGPUR

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1. INTRODUCTION

The Catholic Church is in a Synodal mode. Pope Francis said: "From the beginning of my ministry as Bishop of Rome, I sought to enhance the Synod, which is one of the most precious legacies of the Second Vatican Council." To tap this treasure, he has called all Catholics, worldwide for the Synod at Rome. Inspired by the new Synodal understanding of the Pope, we in the Archdiocese of Nagpur desired to have an Apostolic Pastoral Plan for the Archdiocese. The Archbishop of Nagpur convened the Synod as per the Canon Law numbers 460-468.

The book of Proverbs (29:18) says, "People without vision perish". In the Archdiocese, amidst the challenges and new opportunities, there was a strong sense to have an Apostolic Plan Document which will help us to renew and recommit ourselves. Such a process required a Synodal approach, in which all stakeholders – priests, religious, lay faithful, youth and people of goodwill participate, contribute, and develop a collective plan document with proper goals, objectives, strategies and activities for the short-term and long-term. After a yearlong process, it is time to glorify God recognising how through the instrumentality of many persons the Archdiocese has an Apostolic Pastoral Plan.

The motto of our Archbishop is "*To Reconcile and Unite All Things in Christ.*" The spirit of this motto guided us to work tirelessly in uniting and reconciling all.

This vision corresponds with the ultimate plan of God that, in the fullness of time, all transgressions will be wiped away, all divisions will be overcome and all creation will be reconciled and restored in Christ. This reconciliation invites us to follow the path of Synodality.

On the Path of Synodality

Aware of the great obstacles from within and outside the Church, Pope Francis wrote: "What the Lord is asking of us is already in some sense present in the very word 'Synod'. Journeying together laity, pastors, and the bishop is an easy concept to put into words, but not so easy to put into practice... Yet, it is precisely this path of Synodality which God expects of the Church of the Third Millennium." In the light of the Pentecostal Spirit, the church at Nagpur announced on 17 October 2021 the modus operandi of the Synodal process, which was carried out in 10 stages and three phases in the Parish-community, Deanery and at the Archdiocesan level for the entire year of 2022. About 58 Diocesan Priests, 111 Religious Priests, 567 Religious Sisters, 15

Religious Brothers and 800 Lay Faithful which includes the youth, participated in the entire Synodal Process directly or indirectly.

We had two Synodal Assemblies - the first on 15-16 August 2022 and the second on 24-25 October 2022 to deliberate, discern, prepare and finalise the plans by the delegates. These delegates were the representatives of various bodies, the Local Ordinary, the Vicar General, the Provincials, Heads of Commission, the Archdiocesan and Religious Priests, Religious Sisters and Lay Representatives.

The delegates went through active listening, intentional speaking and spiritual conversation methodology which helped the discernment be meaningful. The Apostolic Plan Document is the fruit of that process. Most Rev. Elias Gonsalves, the Archbishop of Nagpur has been the initiator who always loves to smell the sheep and brings the best out of everyone. Rev. Fr. Joseph Xavier S. J. has been the facilitator of the Synod. The Synod Preparatory Committee (SPC) implemented the process meticulously and magnanimously. The Apostolic Pastoral Plan is the Archdiocesan Vision up to 2030.

2. ARCHDIOCESE OF NAGPUR - A BRIEF HISTORY

In a land area of 59,024 Square kms, the Archdiocesan territory covers three districts of Maharashtra state: Nagpur, Gondia and Bhandara; and four districts of Madhya Pradesh state: Betul, Chhindwara, Seoni and Balaghat. Important cities are Nagpur, Gondia, Chhindwara, Balaghat, Betul, Bhandara and Seoni. Kamptee, near Nagpur, was an important British cantonment, where a lot of Anglo-Indian Catholics lived. Established on 11 July 1887 as the Diocese of Nagpur, on territory split off from the Diocese of Vizagapatnam.

Nagpur, Kamptee, Aurangabad, and Jalna were first visited by priests of the Goan jurisdiction, from Poona, around 1814. Nagpur and Kamptee were sub-stations of the Parish Church of Poona, which was part of the historical See of old Goa. Goan priests built a Chapel in honour of St. Anthony which existed at Takli, a suburb of Nagpur, where the troops of the Rajah of Nagpur were quartered. Another was built in Kamptee and held in great veneration by native Christians beyond the Ghora Bazar of Kamptee. The Goan priests retained their jurisdiction in these parts until the district fell to the jurisdiction of the Vicar Apostolic of Madras. In 1834 a new Vicariate Apostolic was established with headquarters at Madras having separate jurisdiction. From 1806 the Vizagapatnam region was under the Mylapore Diocese and from 1833 it was officially part of the Vicariate of Madras. Subsequently, after the Vatican Council of 1870, they were transferred to the jurisdiction of the Vizagapatnam mission. This was established on 18 March 1845 by Pope Gregory XVI.

Later this vicariate shifted to Nagpur. A Church building was already started in 1844 in the S.F.S. School compound and opened for services in 1857. The foundation for the new church was laid in 1880. Services were shifted to the new S.F.S. church in 1886. The two bell towers came in 1909, during the tenure of Bishop Gayet. The Diocese was originally formed by the dismemberment of what was then known as the Central Provinces and Berar, from the Diocese of Vizagapatnam in 1887. It was entrusted to the care of the Missionaries of St. Francis de Sales. In September 1953, Nagpur was raised to an Archbishopric, with Amravati, Aurangabad & Chanda as its Suffragans. Most Rev. Eugene D'Souza was the first Indian Bishop and later Archbishop of Nagpur.

3. KEY SHIFTS AND STRATEGIES: Developing A New Culture of Working and Governing In the Archdiocese of Nagpur

As the world evolves the Church needs to change and grow to create new areas of ministries and mission. Change in an organization leads to many positive aspects, it helps us in remaining relevant in our mission, change encourages innovation, develops skills, develops better opportunities and improves our morale. Change can increase efficiency and make our mission effective. Therefore, key shifts and strategies are necessary for developing a new culture of working and governing:

1. Institution (Church) based ministry to community-based all-inclusive mission work such as Basic Ecclesial Community (BEC).
2. While some works of charity will continue, we will make a conscious shift towards awareness-building of the people realizing it is the state that is primarily responsible for the well-being of the citizens.
3. Community mobilization will aim at linking people with the policies and programmes of the state so that everyone will have improved access to various government schemes. The diocese will play a facilitating role.
4. To improve the analysis of the situation and knowledge of various laws, policies and programmes the emphasis will be on capacity building of various stakeholders through ongoing training.
5. To build synergies we will move from a compartmentalized approach across ministries, commissions, institutions, congregations, parishes and diocesan administration.
6. All institutions whether in rural or urban areas adopt at least 5 villages/communities and engage in pastoral and social development and also promote exposure programmes to students and teachers.
7. Realizing that we are not alone in this new evangelization and our capacities and resources are limited we will proactively network with all people of goodwill, especially human rights organizations, Community Based Organizations and various decision-making bodies and persons in the government.
8. All our work will aim at creating models and ripples at the ground level so that people are able to perceive and understand alternative models of development, governance and living with values and demand the same from the government. And living with values and demanding the same from the government.

4. THE CONTEXT

The Archdiocese of Nagpur is a mission territory which has 7 districts spread across two states viz: Maharashtra and Madhya Pradesh. The Archdiocese operates in a multi-linguistic, multi-cultural and multi-religious setting. A large number of the people of the Archdiocese live on a subsistent level. Their living conditions are appalling, marked by illiteracy and poverty underdevelopment, caste atrocities, lack of minimum health care, inadequate drinking water, sanitation, exploitation of the marginalised, tribal and women, land alienation, lack of livelihood options and poor access to government schemes and programmes. We have a population which has a minority Christian presence. The Archdiocese of Nagpur with its limited human and material resources has contributed to the overall growth of the people in the Archdiocese especially in the areas of faith formation, education, health and social services. The local Church continues to enjoy the goodwill of the majority communities and so there is immense scope for the Church to accompany the poor and the marginalized for their overall development. Though the lives of the faithful have been sustained through various apostolates we are now having a new impetus with the challenges of new evangelisation and the aftermath of the Covid -19 Pandemic. The following are the challenges of the Archdiocese.

Challenges to Faith and Evangelisation

The major challenges faced by the catholic community in the Archdiocese are diminishing faith or faith not deeply rooted among many members of the catholic community. Family problems play a major role in depleting faith along with regional and linguistic divisions within the community. The respondents expressed that the participation of men and youth in the spiritual activities of the church was unsatisfactory. The lack of meaningful communication between the clergy and the faithful also adds to the disconnect and declining faith among the catholic community. The members expressed that they were not clear about the application of the Word of God in their lives and expressed disappointment with the ongoing faith formation programmes. There is a need to strengthen the relationship with the ecumenical communities as well as the inter-religious dialogue. The aspects of environmental protection are missing in all the faith activities of the community.

Challenges to Transformative Education

The pestering family problems, lack of guidance and absence of self-motivation have a negative impact on the education of catholic children. The overuse of social media influences the intellectual capacity and concentration abilities of children. Lack of scholarships, skill-based education, opportunities for higher education, and career counselling are some of the major areas of concern in the educational ministry of the Archdiocese. The fee structure in catholic educational institutions also makes access to

education difficult for children from poor families. The educational institutions also lack community focus.

Challenges to Social Justice and Development

The major challenges are the lack of common forums for social and developmental work, and the absence of community centres and emergency support systems, such as a disaster management team in the church. There are no opportunities for children and youth to grow in social responsibility. The focus on women and girls for their empowerment and gender equality is not sufficient in the church.

Challenges to Women Empowerment

The socio-cultural setup is patriarchal due to which there are family problems, lack of time and lack of opportunities that have hindered the active participation of women in church activities. Lack of decision-making power in parish matters, especially in the parish council has affected women's meaningful participation.

Challenges to Youth Animation and Development

The influence of media is negatively affecting the youth in their faith. There is also a feeling that the activities and programmes organized for the youth are not sufficient and do not create any interest in the youth. Family disharmony is another reason for the youth not to participate in prayer services and other church activities. There is a general feeling that there are no credible forums for career guidance, mentoring, and employment support.

Challenges to Holistic Health Care

Some of the challenges pointed out by the community are the lack of healthcare facilities and catholic health institutions. There are no regular health camps organized by the church institutions. Lack of health awareness, poverty leading to poor access to health care, high treatment costs and absence of financial support during health emergencies make the catholic community vulnerable.

Challenges to Media and Communication

The changes envisaged through media works has not been able to make an impact in the lives of rural communities due to poor networks or a lack of digital devices. The parishes are not sufficiently making use of social media for connecting the parish community.

Challenges to Integral Ecological Development

The aspects of environmental protection are missing in our approach and there is a need to make a concerted effort. So an action plan based on awareness and implementation is necessary.

5. THE SYNODAL PROCESS

The Archdiocesan Synodal process commenced with a strong appeal of journeying together through the brainchild of his Grace Most Rev. Elias Gonsalves. The Synod started parallel to the 16th International Synod of Bishops for Communion, Participation and Mission on 17 October 2021. The Synod of Nagpur had four phases and 10 stages.

1ST PHASE: The Preparatory Phase

a. Establishment of Synod Preparatory Committee: There was a Synod Preparatory Committee (SPC) established on 7 September with core Secretaries who would function for 8 Major thrust areas of the Archdiocese viz: Faith, Education, Social Work, Women, Youth, Health, Media and Environment. The Pastoral Plan for the Archdiocese for the next 8 years would centre around these thrust areas. The Committee members appointed were experts in the respective areas assigned to them. They extensively studied the thrust areas assigned and drafted a paper that would help the faithful of the Archdiocese get the status of the concerned focused area.

b. Official Opening: The Archbishop as the Local Ordinary convoked the Synod on 17 October 2021 with the Mass of the Holy Spirit. The members of the Priest Council and Archdiocesan Pastoral Council (APC) were present for the official opening of the synod on 17 October 2022

c. Formulation of the Questionnaire: The SPC started formulating the questionnaire along with the other subcommittee members of their respective thrust areas. The Questionnaire was sent to various parishes for discussion in the PPCs, SCCs and various religious houses.

2ND PHASE: The Evaluation

Survey Analysis and Submission of Questionnaire: The inputs generated through FGDs, and PRAs were further analyzed by the external committee through scientific methods. This scientific methodology gave clarity for each thrust area and what probable reforms could be planned. The result of the survey analysis was then presented for all the thrust areas on 30 November.

3RD PHASE: The Further Analysis

a. The Training Session

There were training sessions organized for all the parishes of the Archdiocese. The Archbishop personally visited all 36 parishes of the archdiocese and established 5

member committee that would look into the execution of the pastoral plan and further analysis of the Synod Document. Separate trainings were organized by CLC for all the deaneries to ensure the 1st draft is well reflected in each SCC zone.

b. The First Plenary Assembly was organized at SFS School premises where the 1st draft was evaluated by way of group discussion and presentation by the delegates of the Synod. There were around 250 members representing the religious, priests and lay fraternity that participated in the Plenary Assembly.

4th PHASE: The Celebratory Phase

The Final phase of the Synod resulted in the formulation of the final draft of the synod. The Proposed Pastoral Plan was discussed and finalized in the presence of about 200 delegates, including substantial number of lay faithful, coinciding with the visit of His Grace Most Rev Leopoldo Girelli, the Apostolic Nuncio to India and Nepal from 24-25 October 2022.

6. MISSION STATEMENT

The Archdiocese of Nagpur engages in the integral development of all, with a special focus on socially and economically excluded communities, by creating an enabling environment to realise their full human and spiritual potential through varied ministries in collaboration with people of goodwill.

7. VISION STATEMENT

Building egalitarian, inclusive, and caring communities rooted in Gospel Values in the Archdiocese of Nagpur.

8. CORE VALUES

- Love
- Justice
- Liberty
- Solidarity
- Equity
- Gender Equality
- Common Good
- Eco-Sensitivity
- Peace & Reconciliation
- Integrity
- Excellence

9. GOALS, OBJECTIVES, KEY PERFORMANCE INDICATORS, STRATEGIES, ACTIVITIES PLAN MATRIX

9 a. FAITH AND EVANGELISATION

Goal: Through apostolates such as Bible, Liturgy, Catechesis, Family, SCCs, Dialogue and Ecumenism, living faith is nurtured and lived.

Objectives	Key Performance Indicators (KPIs)
<p>1. Bible To help the people and parishes become Word & Eucharist centred.</p>	<ul style="list-style-type: none"> • Approximately 50 Catholics in every parish read the Bible regularly by 2024. • Approximately 10 inactive families now participate more meaningfully in Sunday Eucharist by 2024.
<p>2. Liturgy To derive continuous strength through participation in the sacramental life of the church.</p>	<ul style="list-style-type: none"> • There is a growing awareness in the sacramental life of the people.
<p>3. Catechesis To make catechesis lively, biblical and contextual.</p>	<ul style="list-style-type: none"> • Approximately 10-15 non-regular students attend catechism with interest in each parish by 2025. • 80% of 5-10 Class students regularly attend Sunday school.
<p>4. Family To promote families as Domestic Churches.</p>	<ul style="list-style-type: none"> • Every family in the Unit is visited at least once in two months. • Few (2-5) families in difficulties are being cared and supported by PPC leaders at least once in 6 months.

<p>5. SCC/BEC To Promote SCCs/BECs as living Churches.</p>	<ul style="list-style-type: none"> • From the present attendance at least 50% increase is seen in every SCCs/BECs by 2025. • SCCs/BECs network is strengthened in the Archdiocese by 2026.
<p>6. Inter Religious Dialogue and Ecumenism To promote dialogue of life and Ecumenism.</p>	<ul style="list-style-type: none"> • A cordial relationship is built and maintained with 5-8 pastors of other Churches by 2024. • 50 % of people extend their good wishes during festivals to their neighbours.

Strategies: Programmatic

2023 – 2024	2024 - 2025	2026 – 2027
<ol style="list-style-type: none"> 1. Short courses on Bible. (English & Hindi) 2. Liturgical formation for Laity, Acolytes, Altar Servers, Choir and Catechism Teachers. (English & Hindi) 3. Training for SCC/BEC leaders at the Archdiocesan level 4. Marriage Preparation Courses, Couples programmes at Archdiocesan level 5. A meeting with pastors of different churches. 6. Forming a Archdiocesan team for Ecumenism and Inter-Religious Dialogue. 7. Forming Teams for training parish teams (Training of Trainers) for Liturgy, SCCs/ BECs, Family, Catechesis, RCIA and Dialogue. 	<ol style="list-style-type: none"> 1. Trainings for TOTs. 2. Sessions for catechists for RCIA 3. PPCs and SCCs/BECs Training in every parish, denary level, and Archdiocesan level. 4. Promotion of family cells in 5 city parishes. 5. Ecumenical dialogue meeting at Archdiocesan level. 6. Networking with media office for preparing local Audio Visual training materials. 7. Using structures available at the Archdiocesan & parish level for training and meetings. 	<ol style="list-style-type: none"> 1. TOTs. Training (Contd.) 2. Producing and promoting training materials related to Faith. 3. Archdiocesan programme – SCCs/BECs to BHCs 4. Family enrichment programmes at the Archdiocesan level. 5. Programme for nation building in every school. 6. City parishes to celebrate 2 National festivals of other Religions. 7. Using parish structures for deanery and parish level programmes.

Activities Plan Matrix for 2023-2024

S. No	Activities	Level	By when	Financial Resources	Responsible	Monitoring
1	Bible Study Centres.	Deanery Level	Aug. 2023	Parishes	CLC	ALT
2	Ministry of the Word.	Archdiocesan Level	July 2023	CLC Fund	CLC	ALT
3	Pre Baptismal Catechesis.	Archdiocesan level	Dec 2023	Catechetical Projects	Family cell	APC
4	RCIA Units in the Parish.	Archdiocesan Level	June 2023	Parishes	Deanery RCIA Team	APT
5	Catechists Training.	Archdiocesan Level	Sept. 2023	Deaneries	CLC Club	APT
6	Liturgical Formation	Archdiocesan Level	Oct. 2023	CLC Fund	Deanery Liturgical team	ALT
7	Family Cell Formation	Parishes	Dec. 2023	Parishes	Family Cell Core Team	APC
8	Marriage Preparation Course – Online.	Parish & School	Dec. 2023	Family Commission Fund	Family Cell Core Team	APC
9	Marriage Preparation Course-one year long.	Archdiocesan level	Dec 2023	Fee from the Participants	Family Commission	APT
10	Marriage Enrichment Programme.	Archdiocesan level	Dec 2023	Registration Fee	Family Commission	VG
11	Celebration of various days for Ecumenism and Inter-Religious Dialogue.	Archdiocesan Level	Aug. 2023	NAIREF Fund	NAIREF Commission	APT
12	Inter-Religious Dialogue and Ecumenical meetings.	Parish Level	Oct. 2023	Parishes	Parish Priest	APT

9 b. TRANSFORMATIVE EDUCATION

Goal: Holistic, Quality and Value-based education is ensured in all Educational Institutions

Objectives	Keep Performance Indicators (KPIs)
1. To provide inclusive education to the needy.	100 poor and marginalized Christian Students in Nagpur Archdiocese admitted to our institutions.
2. To inculcate the Gospel & Constitutional values in our institutions.	At least 50 students help the poor and disadvantaged in their areas.
3. To have a healthy and effective atmosphere in our institutions.	95% of our employees of the staff behave in an improved, courteous, civil and moral behaviour.
4. To promote positive relations among stakeholders.	100 parents support the developmental activities of the institution.
5. To be an enabling facilitator of the new National Education Policy.	54 schools will adopt the NEP. 45 institutions give skilled based education to the students
6. To have a just salary for the employees.	45 schools pay just salaries by 2026.

Strategies: Programmatic

2023 – 24	2024 – 25	2025 – 26
Conduct an orientation programme for the management and staff on NEP.	In-house training programme for the teaching staff.	Seminar on the assessment of the implementation of the NEP
Organizing seminars on values - fairness, integrity, equality and on Constitutional Rights and Duties for the students and parents.	Exposure programme for conscientization of students.	Encouraging Inter-Religious Dialogue in our institutions.
Organizing sessions on Courteous behaviour respect and dignity of work for the non-teaching staff.	Identifying and recognizing/awarding best practices of the non-teaching staff.	Ongoing programmes on implementing best practices of non-teaching and teaching/staff on work-ethics.
Conducting counselling and career guidance sessions for Std.6 to 12 students.	Exposure visits to centres of national importance such as AIIMS, National Law University, VNIT, Defense Academy etc.	Inviting people with known expertise in various fields.
Identifying differently-abled children/ slow learners/broken families and bringing them in the main stream by training and programmes.	Special counselling, training and remedial classes for Christian children specially the dropouts.	Inculcating in the students the spirit of unity, solidarity, national integration and democratic secularism through seminars/workshops and assemblies.
Making use of ABE, NDS, CBSE, ICSE and State Board Monitoring Groups for training.	Forming Teams at the Institutional Level.	Networking with CLC, NMSSS and Media for training purposes.
Using existing Archdiocesan structures for training and meetings.	Using institutional structures at the local level.	Collaborating with WRCFE and CBCI / CCBI Education Office for training purposes.

Activities Plan Matrix for 2023-2024

S. No.	Activities	Level	By When	Financial Resources	Responsible	Monitoring
1	Orientation for Staff.	Archdiocesan Level	June 2023	ABE	ABE	VG
2	Seminars for the students and parents.	School Level	Aug 2023	Schools	Principals	Managers
3	Organizing sessions for the non-teaching staff.	School Level	April 2023	Schools	Principals	Managers
4	Counselling and career - guidance sessions.	School Level	Nov 2023	Schools	Principals	Managers
5	Identifying differently-abled children / slow learners / broken families.	Parishes	June 2023	Parish/ Archdiocese	ABE/Parish Priests	VG
6	One training programme for the teaching staff.	Archdiocesan Level	July 2024	ABE	ABE	VG
7	Exposure programmes for conscientization of students.	School Level	Sept 2024	Schools	Principal	Manager
8	Identifying and recognizing /awarding best practices of the non-teaching staff.	School Level	Feb 2025	Schools	Principal	Manager
9	Exposure visits to centres of national importance.	School Level	Aug 2024	Schools	Principal	Manager
10	Special counselling, training and remedial classes for the Christian children.	School Level	Jan 2025	Schools	Principal	VG
11	Seminar on the assessment of the implementation of the NEP.	Archdiocesan Level	June 2025	ABE	ABE	VG
12	Encouraging Inter-Religious Dialogue in our institutions.	School Level	Oct 2025	School	Principal	Manager
13	Ongoing programmes on implementing best practices for work ethics.	School Level	July 2025	School	Principal	Manager
14	Inviting people with known expertise in various fields.	Archdiocesan Level	Nov 2025	ABE	ABE	VG
15	Organizing Seminars / Workshops / Assemblies on Unity, Solidarity, National Integration and Democratic Secularism.	School Level	Jan 2026	School	Principal	Manager

9 c. SOCIAL JUSTICE AND DEVELOPMENT

Goal: Empowered and sustainable communities imbued with social justice and human dignity formed.

Objectives	Key Performance Indicators (KPIs)
<p>To increase social consciousness and empowered leadership in community for social action.</p>	<p>70 percent of the members of our community are aware of the social issues and 210 members are trained in leadership and take up leadership responsibilities by 2026.</p> <p>20 parishes have Disaster Management Task forces established by 2026.</p> <p>60 percent of the Community Based Organisations (CBOs) function efficiently by 2026 .</p> <p>20 members of our community become ward members/presidents .</p>
<p>To develop the capacities of the community and their collectives for the realization of welfare and development entitlements.</p>	<p>70 percent of the members of our community are aware of the welfare and development entitlements (ration cards, insurance, scholarships, certifications etc).</p> <p>500 members of our community access welfare and development entitlements .</p>
<p>To initiate people - led development processes and initiatives towards sustainable development.</p>	<p>30 SHGs are formed and function well by 2026 .</p> <p>20 SHGs initiate income generation programmes.</p>
<p>To develop the improved capacity of persons in Social Action Ministry for better co-ordination and management.</p>	<p>12 Social units have improved co-ordination for social action.</p>

Strategies: Programmatic

Objectives	2023 - 2024	2025 - 2026	2027 - 2028
To increase social consciousness and empowered leadership in communities for social action.	<p>Community awareness of social issues and responsibilities.</p> <p>Promoting people's participation and leadership.</p> <p>Strengthening people's institutions.</p> <p>Strengthening of people-led CBOs.</p>	Strengthening People's institutions.	Mobilizing people's resources for social action.
To develop the capacities of the community and their collectives for the realization of welfare and development entitlements.	<p>Community awareness of entitlements.</p> <p>Creating linkages and networks between people and service providers.</p> <p>Formation of welfare and entitlements committees.</p>	Strengthening of people led CBOs.	Promoting social action groups for emergency and humanitarian support.
To initiate people led development process and initiatives towards sustainable development.	<p>Community organization.</p> <p>Leadership Development.</p> <p>The formation of people led CBOs.</p>	<p>Strengthening leadership.</p> <p>Strengthening of welfare and entitlements Committees.</p> <p>Strengthening of people led CBOs.</p>	<p>Enabling Welfare and entitlements Committees to monitor the schemes.</p> <p>Role transfer to community leaders for their ownership.</p> <p>Enabling CBOs to take development responsibilities.</p>

<p>To develop improved capacity of persons in social action ministry for better coordination and management.</p>	<p>Capacity Building. Networking. Dialogue between various organizations of the Archdiocese.</p>		<p>Developing need-based and right-based programme planning.</p>
		<p>Creating a consortium of Social Action Ministry of the Archdiocese.</p>	

Activities Plan Matrix for 2023-2024

Activities	Level	By when 2023 - 2024	Resources	Responsible	Monitoring
Organizing awareness programmes on social issues and good governance for the CBOs.	Parish (One in each parish).	By the end of 2023.	Parish.	Parish Priests and CBO leaders	Nagpur Archdiocesan Social Service Action (NASSA)
Organising trainings on people's participation/ roles and responsibilities.	Parish (One in Each Parish).	By the end of 2023.	Parish.	Parish Priests and CBO leaders	NASSA
Encouraging the members towards active political leadership.	Parish Level.	By the end of 2024.	Parish.	Parish Priests and CBO leaders	NASSA
Organising awareness on entitlements for the CBOs.	Deanery Level (One each).	By the end of 2024.	Deanery.	Dean and leaders	NASSA
Organising meetings with service providers and community.	Deanery level.	By the end of 2024.	Deanery.	Dean and leaders	NASSA
Formation of Self-Help Groups.	Parish Level.	By the end of 2024.	Parish.	Parish Priests and CBO leaders	NASSA

Initiation of income generation programmes.	Parish Level.	By the end of 2024.	Parish.	Parish Priests and CBO leaders.	NASSA
Formation of Co-operatives.	Parish Level.	By the end of 2026.	Parish.	Parish Priests and CBO leaders.	NASSA
Organising training for the key personnel of Social Action Ministry.	Two Trainings at Diocesan level.	By the end of 2023.	Each organisation.	NASSA.	Vicar General
Organising network and meetings with Social Action Ministry.	Two meetings every year at Diocesan level.	Starting from 2023.	Each organisation.	NASSA.	Vicar General

9 d. WOMEN EMPOWERMENT

Goal: Empowered women through faith formation, capacity building and issue-based network in the Archdiocese of Nagpur.

Objectives	Key Performance Indicators (KPIs)
To establish and strengthen women's groups.	By 2024, 30 women groups formed in 30 parishes. 6 deanery level 1 women's groups and one Archdiocesan level women's group formed.
To motivate the women to take an active part in the faith formation at home and in the parish.	By 2026, 60% of the women lead the family prayers and Bible readings in their homes for the faith formation of children. By 2028, 10 vocations to the priesthood and religious life from the parishes.
To enhance the decision-making power of women in families, church and in the society through capacity - building trainings.	By 2026, 60% of the women take decisions in their families and in the parishes. 60% of women emerge as leaders. 50% of the women are able to settle their family issues amicably.
To build strong networks of women to take up women's issues.	By 2024, two NGOs of other faiths identified and collaborated each deanery. 2026, 50% of women and religious sisters are aware of various laws about women taking up issues related to women and children jointly with other groups. 2026, each parish has a counselling centre to address various issues.

Strategies: Programmatic

	2023 - 2024	2025 - 2026	2027 - 2028
To establish and strengthen women's groups.	Contacting the women in the parish. Meeting and organizing the women at parish, deanery and Arch-diocesan levels. Resource mapping of women.	Strengthening the women's groups.	Self-management by the groups.
To motivate the women to take an active part in the faith formation at home and in the parish.	Dialogue with the women. Family visits. Interacting with the family members.	Interacting with the family members. Interacting with the parish priests	Dialogue with the women. Family visits.

<p>To enhance the decision-making power of women in the families, parishes and in the society through various capacity-building trainings.</p>	<p>Capacity building on various topics. Inviting various resource persons.</p>	<p>Conducting workshops, Training of Trainers. Celebration /observation of important days.</p>	<p>Capacity building on various topics</p>
<p>To build strong networks of women to take up women's issues.</p>	<p>Building rapport and collaboration with other networks with NGOs and GOs. Strengthening the CRI Unit.</p>	<p>Promoting network on various issues.</p>	<p>Taking up various issues related to children and women. Counselling Cells in each parish.</p>

Activities Plan Matrix for 2023-2024

S. No.	Activities	Level	By when	Resources	Responsible	Monitoring
1	Forming 30 women's groups at parish level, 6 at deanery level and one at Arch-diocesan level.	Parish / deanery/ Archdiocesan level	From 2023 to 2024	Local parish/ deanery/ Archdiocese	Parish priest with sister co-ordinator/ Dean.	Women Commission.
2	Family prayer everyday- (Bible reading, faith sharing, Rosary, intercession and thanksgiving).	Family	From 2023 and ongoing.	Home	Women in the family.	President of the Women's group.
3	Active participation in the Liturgical Committees, Parish Council, SCC/BEC and Parish Catechism.	Parish	From 2023	Parish	Women in the family.	President of the Women's group.

4	Encourage vocation promotion within the family.	Family	2023 and ongoing	Family	Women in the family	President of the Women's group
5.	Mother's Day celebration parish level annually.	Parish	2023 September and ongoing	Parish	Parish Women's Executive body	Deanery Executive body
6	International girl child day annually.	Parish/ schools	2023 October and ongoing	Parish, schools	Parish Women's Executive body	Deanery Executive body
7	Training on leadership skills annually.	Parish, Deanery, Archdiocesan level	2023 June	Parish, deanery Archdiocese	Women's Executive body at all levels.	Archdiocesan Women's Commission
8	Women's day celebration at parish, deanery and Archdiocesan level with people of other faiths.	Parish/ Deanery/ Archdiocesan Level	2023 March and ongoing	Parish , deanery and Archdiocesan level funds	Parish, deanery and Archdiocesan level Women's Executive body.	Archdiocesan Women's Commission

9	Taking up issues relating to domestic/child/women's/human rights violence by women and the religious sisters.	Parish, Deanery & Archdiocese.	2024 March and ongoing.	Joint funds locally, deanery and Archdiocese.	The executive Committee at all levels.	Archdiocesan Women's Commission.
10	Legal education on women's rights and laws pertaining to women and religious sisters.	Deanery	2024 June and ongoing.	Deanery fund.	Deanery Executive Committee.	Arch Diocesan Women's Commission.
11	Gender sensitization.	Parish	2023 July	Parish.	Parish Women's Executive Committee.	Women's Commission.

9 e. YOUTH ANIMATION AND DEVELOPMENT

Goal: The youth are spiritually and psychologically motivated, capacitated and become employable.

Objectives	Key Performance Indicators (KPIs)
To strengthen the youth by the constant accompaniment.	Ain the Archdiocese in ongoing activities and programmes taken up by the respective parishes. Active participation of 10 youth each in the different commissions of the Archdiocese (Health, Social work)
To help the youth to enhance their leadership skills.	1) 10 to 15 youths formed at the parish level.
To guide the youth to become employable.	1) 100 youth get placement by the year 2027.

Strategies: Programmatic and Structural

2023- 2024	2025- 2026	2027- 2028
Spiritual renewal retreat & personality development programmes.	Leadership Training and Skill development programmes.	Mission Exchange programmes.
Counselling centre - building.	Establishing placement cell - building.	Youth formation centre building.

Activities Plan Matrix for 2023-2024

S. No	Activities	Level	By when	Financial Resources	Responsible	Monitoring
1	Intensive and core Leadership “Power to lead” training sessions for 20 youth.	In every parish	Fortnightly/ Monthly	Youth commission	NAYC Youth Representatives & Parish youth	APT
2	Formation of 30 youth Cells.	Parish	By the end 2023	Youth Commission	NAYC	APC
3	Career guidance to 40 youth.	Deanery	Semi-Annually	Youth Commission	Deanery Co-ordinator	APT
4	Youcat training programme.	Parish	Monthly	Youth Commission	Parish youth	APC

5	Youth festival in which about 500 youth would participate.	Arch-Diocesan	Yearly	Youth Commission	Parish youth co-ordinator and Deanery Youth Co-ordinators.	VG
6	Placement cells formed and about 100 youth placed.	Arch-Diocesan	Yearly	Youth Commission	NAYC	APT

9 f. HOLISTIC HEALTH CARE

Goal: Promoting holistic well-being (Physical, Spiritual, Psycho-Social) of the individual, family and community.

Objectives	Key Performance Indicators (KPIs)
1. To inculcate preventive and promotive health line measures.	70% of people become health and hygiene conscious.
2. To enhance physical and psychological well-being.	60% of people enjoy physical and psychological well being.
3. To raise a common fund to meet the health needs of the poor.	Each parish helps the health need of 10 poor people in a year.
4. To promote the health system of the Archdiocese by tapping the services of the retired health care workers.	To have 10 experienced retired health care workers.
5. To have an effective functioning medical system, promote the training of personnel such as Doctors, Nurses, Paramedics and Administrators.	To have 20 additional health care workers.
6. To have alternative medical systems in the Archdiocese.	To have 2 herbal gardens in the Archdiocese.
7. To avail of the health insurances and policies of the government.	Identify 2 hospitals with health schemes by the government and direct 100 patients to benefit from it.

Strategies

2023 – 2024	2025 – 2026	2027 - 2028
<ul style="list-style-type: none"> • Promoting awareness of the preventive system of health care. • Initiating First Aid care and counselling in each parish. • Identifying personnels and forming and training health committees ensuring health schemes reach all eligible persons . • Conscientizing the families about the necessity of having a common fund . • Spreading awareness on insurance policies of the government . 	<ul style="list-style-type: none"> • Training nurses and paramedics . • Family becomes an agent of Family Card concept. • Promote awareness of insurance. • To make constant announcements in the churches about the insurance policies of the government . 	<ul style="list-style-type: none"> • Continuation
	<ul style="list-style-type: none"> • Begin the process of Hospital establishment. 	<ul style="list-style-type: none"> • Continuing the process further.

Activities Plan Matrix

S. No	Activities	Level	By when 2023 - 2024	Financial Resources	Responsible	Monitoring
1	Organising 2 sessions on Naturopathy and Ayurveda.	In each Parish	One in 2023 and another in 2024	Parish	Health Commission,	APT
2	Setting up Herbal Gardens in 50% of parishes/ institutions.	Parish/institution	By the end of 2023	Parish/ institution	Health Commission,	APT
3	Initiating Health Committees.	Deanery level with institutions	By the end of 2023	Parish/ institution	Parish Priest with Health Commission,	VG
4	Organising 2 sessions on Preventive Health care for all communities.	Deanery level with institutions	By the end of 2024	Parish/ institution	Health Commission,	VG
5	Data collection on health status cards of families.	Parish level & Deanery Level	By the end of 2024	Parish/ institution	Parish Priest with Health Commission,	APT
6	Family card.	Parish level	By the end of 2024	Parish/ institution	Parish Priest,	APT
7	Organising Blood Donation Camp.	Parish level	By the end of 2024	Parish/ institution	Govt Hospital with Health Commission,	VG
8	Introducing a Charity box to generate sharing and contribution.	Parish level	By the end of 2024	Parish/ institution	Parish priest with Health Commission,	APT

9 g. MEDIA AND COMMUNICATION

Goal: Good news is reached to every individual, family and institution by effective use of media.

Objectives	Key Performance Indicators (KPIs)
To develop a healthy Media Culture in the Archdiocese.	5 Catholic Journalists/media persons from the Archdiocese.
To sustain newer generations of media persons.	30 young leaders in Archdiocesan Media Team.
To build a strong communication network among Parishes & Institutions.	Media cell in every Parish & Institution.
To build an efficient technical communication system.	A well-equipped Archdiocesan media centre.

Strategies: Programmatic and Structural

2023 - 2024	2025 - 2026	2027 - 2028
<ol style="list-style-type: none"> Promoting trained media trainers for training. Commencing Media Cells. Begin online news channel. Forming local media teams. 	<ol style="list-style-type: none"> Channelizing young talented to secular media. Training and Value based programmes for common people in media. Start web-based/App based training tools as well as news sharing centres. Build a studio. 	<p>Encourage more people to enter secular media profession.</p> <p>Setting up Media Centre.</p>

Activities Plan Matrix

S. No	Activities	Level	By when : 2023 - 2024	Resources	Responsible	Monitoring
1	Media Seminars/ training sessions.		Quarterly	In each Parish/ Institutions.	Archdiocesan Team	Director- Social Work.
2	Formation of Media Cells.	Parish/Institution level.	By the end 2023	In each Parish/ Institutions.	Archdiocesan Team	Secretary- Education Commission.
3	Media oriented career guidance.	Deanery/Institution level.	Annually	In each Parish/ Institutions.	NAMCOM	Director- Social Work.
4	YouTube News Channel.	Archdiocesan level	Fortnightly	News Team.	Lumen Christi	Secretary Education Commission.
5	News Magazine.	Archdiocesan level	Quarterly	Archdiocesan level.	Messenger Team	Vicar General.
6	Interactive Website.	Archdiocesan level	Periodical	Archdiocesan level.	NAMCOM	Vicar General.
7	Gospel Based Programmes.	Archdiocesan level	Periodical	NAMCOM.	Archdiocesan Team	Director-Social Work.

9h. INTEGRAL ECOLOGICAL DEVELOPMENT

Goal: Communities practice climate just action and farmers understand and engage in climate adaptive and sustainable agriculture eco-sensitive practices.

Objectives:

Objectives	Key Performance Indicators (KPIs)
To educate people on responsible and scientific use of natural resources. (Water, manure, energy, electricity, etc.).	<ul style="list-style-type: none"> ● 80 percent of people follow energy saving electrical practices. ● 70 percent of people gained knowledge on Natural Resource Management. ● 60 percent of people practicing Natural Resource Management.
To sensitise people on Sustainable Agriculture and Organic Farming practices.	<ul style="list-style-type: none"> ● 70 percent of farmers adopted Sustainable Agriculture practices. ● 80 percent of farmers doing Organic Farming.
To motivate and encourage people to promote Go-Green Campaign in society.	<ul style="list-style-type: none"> ● 90 percent of Parishes promote Environment Campaign.
To sensitize people to reduce the consumption of Non-Renewable sources of energy. (Coal, Energy, Gas and Oil).	<ul style="list-style-type: none"> ● 70 percent of parishes reduce fossil fuel energy consumption. ● 50 percent of Archdiocesan parishes and institutions are using alternative, renewable energy sources, such as wind and solar power.

Strategies: Programmatic

2023-2024	2025-2026	2027-2028
<p>Promote awareness on Natural Resource Management. Promote people's participation and leadership in Environmental Campaign.</p>	<p>Strengthen people's institutions Organise environmental awareness Campaign.</p>	<p>Mobilize people's resources for Natural Resource Management.</p>
<p>Form people led Community Based Organizations & Groups.</p>	<p>Strengthen people led Community Based Organizations & Groups.</p>	<p>Promote Groups and Community Based Organizations towards collective action to protect environment.</p>
<p>Promote Awareness among the farmers on Sustainable Agricultural Practices.</p>	<p>NMSSS will provide training for Integrated Nutrition Management & Integrated Pest Management.</p>	<p>Linkages farmers with ATMA and other training providers on Sustainable Agricultural Practices.</p>
<p>Form farmer Groups.</p>	<p>Strengthen Farmer Groups Establish Help Desk and information centre on agriculture.</p>	<p>Linkages with Government Schemes, Farmer groups registration under ATMA.</p>

<p>Tree Plantation at Community level. Organise Go-Green campaigns in schools and parishes.</p>	<p>Promote awareness on reduction and use of plastic.</p>	<p>Role transfer to community leaders for their ownership. Green Audit of Archdiocese. Community movement on Go-Green Campaign.</p>
<p>Form people led CBOs.</p>	<p>Strengthen people led CBOs on Go-Green Campaign.</p>	<p>Enabling CBOs to take ownership on Go-Green Campaign National & State level.</p>
<p>Promote awareness and practice on three R's of Environment: Reduce, Reuse and Recycle policy.</p>	<p>Promote Public Transport, Limit uses of AC, replace plastic with Natural alternatives and Unplugging the Appliances and followup by 3R's policy.</p>	<p>Organise waste Audits and Energy Audits.</p>
<p>Form 3R's Committee and Groups.</p>	<p>Strengthen 3R's Groups and Committee.</p>	<p>Environment Commission.</p>

Activities Plan Matrix

S. No.	Activities	Level	By when	Resources	Responsible	Monitoring
1	Community awareness on Natural Resource Management and Climate Change.	Parish/ Village (One in each parish).	By the end of 2023	Parish	Parish Priest and CBO leader.	VG
2	Organising training on peoples participation/ roles and responsibilities.	Parish/Village (One in each parish).	2023-24	Parish	Parish Priest and PPC.	APC
3	Poster competition on climate change.	Parish (One in each parish).	By the end of 2023	Parish	Parish Priest and CBO leader.	VG
4	Street play on climate justice.	Parish (One in each parish).	2024	Parish	Parish Priest and PPC.	APC
5	Workshop on Climate adaptive practices.	Parish (One in each parish).	By the end of 2024	Parish	APC Members.	APC

6	Celebration of Environment Day (Annual).	Parish (One in each parish).	By the end of 2024	Parish	Parish Priest and PPC.	APT
7	Spread Awareness among the Farmers on Sustainable Agriculture Practices (SAP).	Deanery Level (One each).	By the end of 2024	Parish	NMSSS	APT
8	Training & Workshop on for INM & IPM.	Parish/ Village Level (One in each parish).	2023-24	Parish and Deanery	Parish Priest and CBO leader.	APC
9	Learning and exchange programmes.	Parish/ Village Level (One in each parish).	By the end of 2024	Parish and Deanery	Collaboration of Parish Priests.	APT
10	Farmer field schools programme.	Parish/ Village Level (One in each parish).	2024	Parish and Deanery	NMSSS	APT
11	Tree Plantation at Community level.	Parish Level.	2024	Parish	Parish Priest and CBO leader.	APC

12	Training awareness on reduction and use of plastic.	Deanery Level	By the end of 2024	Parish and Deanery	Parish Priest and CBO leader.	VG
13	Organizing Green campaigns in schools and parishes.	Deanery Level	By the end of 2024	Parish and Deanery	Parish Schools.	VG
14	Green Audit of Archdiocese.	Deanery Level	By the end of 2024	Archdiocese	Environment Commission.	APT
15	Awareness and Practice on 3 R's of Environment, Reduce, Reuse and Recycle policy.	Parish Level	2024	Parish	Parish Priest and CBO leader.	APC
16	Strengthening of 3R's Groups and Committee.	Deanery Level	By the end of 2024	Deanery and Archdiocese	Parish Priest and CBO leader.	APC
17	Organise waste Audits and Energy Audits.	Diocesan Level	By the end of 2024	Archdiocese	Archdiocese	APT

10. DISSEMINATION STRATEGY OF THE PLAN

We have important organs of communion in the Archdiocese which are mandated and will be responsible to disseminate the pastoral plan to the people of God, parishes, institutions and all key stakeholders. These are the Archdiocesan Pastoral Council, the Deans of Seven Deaneries, the Priests Council, and the five members committee in each parish. These organs will jointly develop a strategy for dissemination and will complete the dissemination process within three months, once the pastoral plan is formally promulgated by the Archbishop.

The Archdiocesan Pastoral Council.

The chief agents will be the Archbishop, Deans, Parish Priests, Religious Superiors and Institutional Heads. These will orient and empower the APC members. The APC members of each parish will ensure that the five-member committee at the Parish level are given sufficient orientation to personalise and own the Pastoral Plan of the Archdiocese. The Five Member committee in turn will disseminate the Pastoral Plan to their respective units, PPC, Youth, SCC, Women Cell, and CLC.

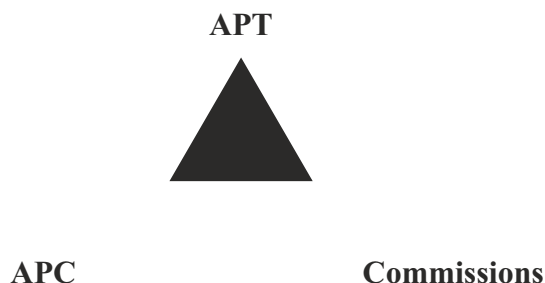
11. REVIEW AND COMMUNICATION

The Deans of the Seven Deaneries

The Deans will organise sessions on the implementation of the Pastoral Plan in their respective deaneries. They will also ensure that the pastoral plan is well executed in the respective parishes in their deaneries. The Parish Priests will coordinate all efforts, dissemination and implementation in close collaboration with APC members and the Five Member committee in their respective parishes, and report to their respective Deans on progress made.

Review Team

The Apex bodies of the Archdiocese are threefold



1. Archdiocesan Pastoral Council (APC): The Archdiocesan Pastoral Council will review the implementation of the Pastoral Plan at the Parish level, once in three months, in collaboration with the Parish Priest, members of APC and the five member committee. Further development will be reported to the Archdiocesan Pastoral Council and Priests' Council.

2. Commission Secretaries: The Commissions will review the implementation of the Pastoral Plan at the deanery level once in three months.

3. Archdiocesan Pastoral Team (APT): The review report by the APC and Commission will be submitted in writing to APT as soon as the review process is done. The APT is responsible for the overall review of the implementation of the Pastoral Plan. Any change/modification in the plan must be approved by the APT. The members of the APT are the Archbishop, Vicar General, a few APC Members and other nominated members by the Archbishop. This body will review the implementation once in six months.

The good developments, successes, best practices and decisions of the Review committee will be communicated to all stakeholders once in 6 months, by an official communication from the Archbishop.

12. CONCLUSION

The Archdiocese of Nagpur marches ahead on a New Journey in the light of the new Archdiocesan Pastoral Plan to leave a legacy for the coming generations. Inspired by the Holy Spirit and listening to His voice, the faithful and people of goodwill, we feel energised to walk on the untrodden path, boldly and courageously. In these challenging times, we have clarified our goals and redefined our strategies. With gratitude to one and all for their participation in the process and for owning up the plan, we rededicate ourselves. With our vision undimmed, with the resoluteness of purpose, with the support of our benefactors and collaborators and, above all, with an abiding faith in God, the Archdiocese of Nagpur will continue to draw inspiration from its Co-Patroness Our Lady of Lourdes and Patron St Francis de Sales to march on for the next few decades and beyond. This plan document will serve as a navigator to help us steer on our common journey.

ANNEXURE 1

A BRIEF HISTORY OF NAGPUR

Nagpur city's foundation was laid by the Gond King of Deogad "Bakht Buland Shah" in the year 1703. Chand Sultan, the successor to Bakht Buland Shah, constructed a three-mile-long wall around his City by the Nag River. In 1743, it became the capital of Raghoji Rao Bhonsles kingdom. The Bhonsle period witnessed peace with cultural and economic prosperity. The city was annexed in 1817 by the British after the defeat of Appasaheb Bhosale in the Battle of Sitabuldi. Consciousness for planned city development was raised by Sir Patrick Geddes, who visited the city in 1915. The Nagpur Improvement Trust (N.I.T) was established in 1936 to carry out planned development in the city. The British Government made Nagpur the capital of the new state named Central Province in the mid-19th century and it remained so till 1956, after which it became the second capital of Maharashtra.

After India gained Independence in 1947, Central Provinces and Berar became a province of India. In 1950, the Central Provinces and Berar were reorganised as the Indian state of Madhya Pradesh with Nagpur as its capital. When the Indian states were reorganised along the linguistic lines in 1956, Nagpur and Berar regions were transferred to the state of Bombay, which was split into the states of Maharashtra and Gujarat in 1960.

Dr. B. R. Ambedkar together with his followers took, '*Deeksha*' on the day of *Dhammachakra Pravartan*, 14 October 1956, and converted to Buddhism and the place is known as *Deekshaboomi*. The headquarters of *Rashtriya Swayamsevak Sangh* is located at *Reshimbag*.

Nagpur is rich in natural resources, there are lakes, rivers and dams, ores such as Iron, Manganese, Copper etc, flora and fauna. It is also known as Orange City because its weather and soil conditions are favourable for the production of the best quality oranges that are exported all over the world. There are animal sanctuaries in the vicinity of the city, where safaris are organised.

WE PRESENT A BRIEF HISTORY OF THE DEVELOPMENT OF THE REGION UP TO ITS ERECTION AS A SEPARATE DIOCESE AND FURTHER ARCHDIOCESE.

In a land area of 59,024 Square Kilometres, the Archdiocesan territory covers three districts of Maharashtra state: Nagpur, Gondia and Bhandara; and four districts of Madhya Pradesh state: Betul, Chhindwara, Seoni and Balaghat. Important cities are Nagpur, Gondia, Chhindwara, Balaghat, Betul, Bhandara and Seoni. Kamptee, near

Nagpur, was an important British cantonment, where a lot of Anglo-Indian Catholics lived. On 11 July 1887 on territory split off from the Diocese of Vizagapatnam the Diocese of Nagpur was established.

Nagpur, Kamptee, Aurangabad, and Jalna were first visited by priests of the Goan jurisdiction, from Poona, around 1814. Nagpur and Kamptee were sub-stations of the Parish Church of Poona, which was part of the historical See of old Goa. Goan priests built a chapel in honour of St. Anthony which existed at Takli, a suburb of Nagpur, where the troops of the Rajah of Nagpur were quartered. Another was built in Kamptee and held in great veneration by native christians beyond the Ghora Bazar of Kamptee. The Goan priests retained their jurisdiction in these parts until the district fell to the jurisdiction of the Vicar Apostolic of Madras.

THE REGION UNDER THE VICARIATE APOSTOLIC OF MADRAS

In 1834, a new Vicariate Apostolic was established with headquarters at Madras having separate jurisdiction. From 1806 the Vizagapatnam region was under the Mylapore Diocese and from 1833 it was officially part of the Vicariate of Madras. The eastern region of the Goa administration was detached and placed under propaganda directly under the control of Rome. It was a vast area with a military garrison at Samalkot, Vijaynagar, Berhampur, Cuttack, Kamptee, Jalna and Jabalpur. Most of the soldiers were Irishmen. From 1839 to 1849, two Irish priests, Father Breen and Fr. Eugene assisted by a Tamil priest Fr. Emmanuel served in Kamptee area which was to become the cradle and the nursery of the church and future diocese of Nagpur. Fr. Breen built a chapel in the Kamptee mission compound in 1842. He also started building a chapel at Nagpur in 1844. Fr. Breen died in the same year and his mortal remains lie even now in front of the new and present altar of the Immaculate Conception Church in Kamptee.

Father Murphy was appointed the new military chaplain in 1844. Along with Fr. Emmanuel, he visited sub-stations at Nagpur, Nagole, Jabalpur and Sagar. Fr. Murphy had built a Temperance Hall at Kamptee which later was converted into St. Joseph's Convent School in 1864. Subsequently, after the Vatican Council of 1870, they were transferred to the jurisdiction of the Vizagapatnam mission. Fr. Murphy handed over the charge to Fr. Lavorel of the M.S.F.S. who reached Kamptee in August 1846. Fr. Murphy whose registers are preserved in the Bishop's Residence at Nagpur, subsequently became Vicar Apostolic of Hyderabad and then Archbishop of Hobart Town, Tasmania, where he died in 1908.

THE VIZAGAPATANAM VICARIATE (1845) LATER VICARIATE APOSTOLIC (1850).

This was established on 18 March 1845 by Pope Gregory XVI after this area was separated from Madras Vicariate. This new mission was entrusted to the Missionaries of Saint Francis de Sales of Annecy in France, a congregation established only in 1838. The region between the Rivers Mahanadi and Narmada in the north and River Godavari in the south and thus including parts of the modern states of Maharashtra, Madhya Pradesh, Orissa and Andhra Pradesh was under this new jurisdiction.

Within the space of 50 years, due to the untiring zeal and efforts of pioneer priests, Catechists and sisters, the young church grew in numbers and strength. And so this vast area of the Vicariate of Vizagapatnam gave rise to twelve ecclesiastical units, which is called a diocese.

The Nagpur Diocese (1887), Cuttack Diocese (1928), Jabalpur Diocese (1932), Indore Diocese (1935), Amravati Diocese (1955), Chanda Diocese (1962), Bhopal Diocese (1964), Raipur Diocese (1964), Jagdalpur Diocese (1972), Berhampur Diocese (1974), Khandwa Diocese (1977)

Later subdivisions of some of the above units e.g. 1978 Aurangabad, Adilabad and so on. At present, the ecclesiastical territory of Nagpur, which was raised to an Archdiocese in 1953, comprises the district of Nagpur and Bhandara, Gondia in Maharashtra State and the districts of Betul, Chhindwara, Seoni and Balaghat in Madhya Pradesh.

FIRST CHURCH, FIRST PRELATES

In 1858 Dr. Neyret consecrated the church in Kamptee in honour of the Immaculate Conception of Our Lady. Msgr. Neyret had 10 priests, 3 lay brothers and 4 sisters of St Joseph of Chambery working in five residential stations. He was a learned man. Devotion to the Blessed Sacrament and the Rosary played a big part in his zeal for his people. But, worn out by a life of hard work and travelling for 66 days without rest via a new route to Kamptee from the South, he passed away on 5th November 1862.

Rev. Dr. Joseph Tissot had come to India with the first batch of M.S.F.S. Missionaries. He was appointed Vicar Apostolic in 1863 and was consecrated at Bombay on 3 April 1864. Nagpur was separated from Vizagapatnam in 1886. Dr. Tissot became the Bishop of Vizagapatnam.

THE SHIFT TO NAGPUR

A Church building was already started in 1844 in the S.F.S. School compound and opened for services in 1857. The foundation for the new church was laid in 1880. Services were shifted to the new S.F.S. church in 1886. The two bell towers came in 1909, during the tenure of Bishop Gayet.

The Archdiocese was originally formed by the dismemberment of what was then known as the Central Provinces and Berar, from the Diocese of Vizagapatnam in 1887. It was entrusted to the care of the Missionaries of St. Francis de Sales.

On 18 July 1932 the Brief "*De Romanorum Pontificum*" erected the Prefecture of Jabalpur (now Diocese) by separating from Archdiocese of Nagpur and Allahabad, the districts of Jabalpur, Mandla, Narsinghpur and the tehsil of Lakhnadon in Seoni District.

Again on March 11, 1935, the Decree "*Salutis Animarum*" of the S.C. of the Propagation of the Faith erected the Prefecture of Indore (now Diocese) comprising parts of the Diocese of Ajmer, Allahabad and Nagpur, namely, the districts of Hoshangabad and Khandwa.

Further on 8 May 1955 the Decree "*Cum Petierit*" erected the Diocese of Amravati by taking away from the Nagpur Archdiocese the four districts of Berar (Amravati, Akola, Buldanha and Yeotmal) and the three districts of Marathwada (Aurangabad and parts of Parbhani and Nanded- the other parts of Parbhani and Nanded belonged to the Archdiocese of Hyderabad).

On March 31, 1962, the Apostolic Decree "*Ad lucen Sancti Evangelii*" erected the Exarchate of Chanda from the three districts of Wardha, Chanda and Adilabad, till then part of Nagpur Archdiocese. This was entrusted to the Carmelites of Mary Immaculate, of the Syro-Malabar Rite. In 1976 Chanda Exarchate was made into a Diocese.

On 16 January 1964 by the Bull "*Religio Vera Christique Salus*", the districts of Raipur, Durg and Bilaspur were further detached from Nagpur Archdiocese to form the Prefecture of Raipur which was entrusted to the Pallotine Fathers and later given the status of Diocese in March 1974.

In September 1953, Nagpur was raised to an Archbishopric, with Amravati, Aurangabad & Chanda as its Suffragans. Most Rev. Eugene D'Souza was the first Indian Bishop and later Archbishop of Nagpur.

ANNEXURE 2

SURVEY REPORT OF THE ARCHDIOCESE OF NAGPUR

The Archdiocese of Nagpur undertook an extensive exercise to involve the Catholic faithful in the Synodal process by providing them platforms through Archdiocesan and parish level structures to provide inputs on Eight Thrust Areas -- faith formation, education, social ministry, health ministry, women empowerment, youth ministry and media. This exercise was carried out in 34 parishes of the Archdiocese during the period of three months, from September to November 2021. The input and information were gathered through surveys and focused group discussions (FGD) in all the parishes where a total of 800 lay people from the parishes participated. The volunteers identified for data collection were oriented and trained in all aspects of data collection. The responses were coded, tabulated, and analyzed and the report was prepared. A summary of the findings on the eight thrust areas is presented here.

Faith and Evangelisation

Strengths: The assessment of the information and data collected emphatically points out that the majority of the catholic members of the Archdiocese witness Christ in all aspects of their life. The associations, such as the parish council, SCC, youth groups, SVP, and Mariam Sena are functioning quite well. Bible reading, daily prayers, regular participation in the liturgy, retreats, novenas, and youth prayer meetings have helped the community in strengthening its faith. Through regular catechism classes on Sundays, the children are being initiated and nurtured in their faith. The Catholic community is practicing Christian values which have strengthened the faith of their families. The major population of the Archdiocese also practices regular faith activities like family prayers and recitation of the Rosary. The support from the clergy and regular visits from the priests and the religious are found to be helpful.

Areas of Concern: The major challenges faced by the catholic community are diminishing faith or faith not deeply rooted among many members of the catholic community. Family problems play a major role in depleting faith along with regional and linguistic divisions within the community. The respondents expressed that the participation of men and youth in the spiritual activities of the church was unsatisfactory. The lack of meaningful communication between the clergy and the faithful also adds to the disconnect and declining faith among the catholic community. The members expressed that they were not clear about the application of the Word of God in their lives and expressed disappointment with the ongoing faith formation programmes. There is a need to strengthen the relationship with the ecumenical

communities as well as the inter-religious dialogue. The aspects of environmental protection are missing in all the faith activities of the community.

Suggestions: Among the suggestions for strengthening faith formation the major ones are: To organize faith formation programmes for the faithful. Frequent family visits by priests and religious. To organize prayer meetings, bible classes, marriage counselling and family counselling. Homilies and breaking of the Word of God are to be practical and relevant to the lives of the community.

Transformative Education

Strengths: The catholic community opines that catholic educational institutions give opportunities to catholic children for school education with some concessions in the fees and other facilities. The Catholic institutions have also qualified and competent teachers. Child safety mechanisms and policies are in place and practised to a certain extent.

Areas of Concern: The pestering family problems, lack of guidance and absence of self-motivation harms the education of catholic children. The overuse of social media influences the intellectual capacity and concentration abilities of children. Lack of scholarships, skill-based education, opportunities for higher education, and career counselling are some of the major areas of concern in the educational ministry. The fee structure in catholic educational institutions also makes access to education difficult for children from poor families. The educational institutions also lack community focus.

Suggestions: Increased provisions for catholic students in educational institutions including counselling and motivational sessions should be made available. The church should introduce more quality educational institutions, especially in rural areas to create access to the rural Catholic community. Fund-raising and provision of scholarships for education be initiated by the Church. Awareness programmes on education, skill building, and employment opportunities should be organized. There is also the need for drafting/adapting and employing modules on the holistic development of students, especially developing the three capabilities: rational, emotional, and moral.

Social Justice and Development

Strengths: The social awareness programmes organized by the church are helpful for the community to understand the social reality. The Church is also active in social ministry by adopting poor families, supporting the education and other needs of the children of economically weaker families, support during pandemic situations and disasters. There is a very proactive SVP which functions in some of the Parishes that

helps needy families and individuals. Many Catholic institutions organize skill-building activities for catholic girls and women, helping them with self-employment or job opportunity.

Areas of Concern: The major challenges are the lack of common forums for social and developmental work, and the absence of community centres and emergency support systems, such as the disaster management team in the church. There are no opportunities for children and youth to grow in social responsibility. The focus on women and girls for their empowerment and gender equality is not sufficient in the church.

Suggestions: Some of the important suggestions from the community are as follows: The church should organize seminars, knowledge and skill-building programmes for the community to be aware of social reality and the required response. There should be fund-raising activity as part of social responsibility through SCC. The church should institute a disaster management fund and constitute a disaster management team to address the emergency needs of the community in general and the catholic community in particular. As part of social action ministry, free education and coaching classes for the children of poor families can be initiated.

Women Empowerment

Strengths: The participation and contribution of women in many of the associations like SCCs, SVPs etc., are very good. They play a pivotal role in the faith formation of the children through catechism classes and fostering faith through family prayers. They are very active in liturgical celebrations, organizing liturgies, choir and other activities organized in the church. Religious Women play a significant role in pastoral visits, administering the sacraments, education and skill development, animation and counselling in the Archdiocese. Many of the parishes in the Archdiocese are found to be gender-sensitive where women are respected and given due importance in decision-making.

Areas of Concern: Family problems, lack of time and lack of opportunities have hindered the active participation of women in church activities. Lack of decision-making power in parish matters, especially in the parish council has affected women's meaningful participation.

Suggestions: The catholic community suggested that there should be parish level women's cell which promotes more opportunities for women, organizes group activities, and provides counselling and motivation for better participation in parish associations and decision-making bodies. As part of economic growth, the church should promote women's groups or link them to vibrantly existing ones and through

them generate additional income. Counselling to families to address issues, such as domestic violence, gender-based violence, exploitation of women, family discords, and childcare especially girl childcare etc. must be organized. The church's institutional premises should be equipped with adequate and hygienic restrooms for women.

Youth Animation and Development

Strengths: The youth groups are functioning well in urban parishes. They are active and they participate in the activities organized by the parish. Some youth participate in the family prayers and SCC prayer services. Some of the community members feel that the youth accompaniment and mentoring of youth for higher studies and careers is helping the youth.

Areas of Concern: However, the larger participation of youth in liturgy, prayer services and other parish activities is not quite encouraging. Youth are not taking interest in activities of faith formation and living faith. The influence of media is negatively affecting the youth in their faith. There is also a feeling that the activities and programmes organized for the youth are not sufficient and do not create any interest in the youth. Family disharmony is another reason for the youth not to participate in prayer services and other church activities. There is a general feeling that there are no credible forums for career guidance, mentoring, and employment support. There is a feeling that the divisions based on linguistic and cultural backgrounds result in decreased participation. The parishes do not equally involve all the youth in the activities and programmes. Some youth who are left out remain non-participants.

Suggestions: The community suggested that there should be regular programmes in the parishes for the youth. Regular seminars and counselling, youth animation programmes, parish sports activities, etc. would help the youth to participate more. Youth-focused literature is essential to motivate youth and increase their participation. Involve all the youth of the parish in the youth activities and give equal importance to every person so that they feel belongingness to the group and the parish.

Holistic Health Care

Strengths: The health ministry in the Archdiocese is doing well in the areas of the anointing of the sick, administration of sacraments, prayers, and retreats for the health care of the community. Counselling and support for medical care to the poorest are provided to a certain extent. The SVPs are active in promoting institutional support to the poor and the sick in few parishes.

Areas of Concern: Some of the challenges pointed out by the community are the lack of

healthcare facilities and catholic health institutions. There are no regular health camps organized by the church institutions. Lack of health awareness, poverty leading to poor access to health care, high treatment costs and absence of financial support during health emergencies make the catholic community vulnerable.

Suggestions: Some of the suggestions are to promote parish-level dispensaries, organize periodic health checkup camps, and organize awareness programmes on preventive and promotive health. Networking and linking people with healthcare service providers is an important aspect to be focused on in healthcare ministry. Medical aid to the needy and medical counselling centres is also necessary to promote good health among the catholic community.

Media and Communication

Strengths: The community thinks that the Archdiocesan media plays an important role in the faith formation of the faithful. The parishes are making effective use of the media for various programmes and meetings. During the pandemic lockdown days the media played a significant role by live telecasting prayers and eucharistic celebrations which helped the faithful to continue their devotion, prayers, and other catholic practices.

Areas of Concern: The community feels that the availability and use of print and digital media is very less, especially in the rural parishes. The parishes are not sufficiently making use of social media for connecting the parish community.

Suggestions: The community suggested that the print media should be regularly used to reach every family and should carry various information on faith formation, career guidance, information on education, government schemes for youth, etc. This would help the community. Regular online meetings should be organized so that the community remain connected. The online eucharistic services should be continued, especially in the interest of the old and sick. Online training for youth also will help in building their capacities in various fields.

ANNEXURE 3

RELIGIOUS CONGREGATIONS WORKING IN THE ARCHDIOCESE OF NAGPUR

1. Apostolic Carmel (AC)
2. Assisi Sisters of Mary Immaculate (ASMI)
3. Brothers of St. Joseph the Worker (SJW)
4. Carmelites of Mary Immaculate (CMI) - (Bhopal Province)
5. Carmelites of Mary Immaculate (CMI) - Chanda Province
6. Catechist Sisters of St. Ann
7. Congregation of Mother of Carmel
8. Congregation of Our Lady of Charity of The Good Shepherd (RGS)
9. Congregation of The Sisters of St. Martha (CSM)
10. Congregation of The Sisters of the Catholic Apostolate (Pallottine)
11. Daughters of Mary (DM)
12. Daughters of Our Lady of Mercy (DOLM)
13. Daughters of St. Paul (DSP)
14. Deenabandhu Samaj (DBS)
15. Divya Vaani Sangh (DVS)
16. Dominican Sisters of Presentation (OP)
17. Franciscan Clarist Congregation. (FCC)
18. Franciscan Immaculatine Sisters (FIS)
19. Franciscan Missionaries of Christ The King (FMCK)
20. Franciscan Sisters of The Presentation of The Blessed Virgin Mary(FSPM)
21. Medical Sisters of St. Francis of Assisi (OSF)
22. Missionaries of Charity (MC)
23. Missionaries of St. Francis de Sales (MSFS)
24. Missionary Sisters of Mother Mary (MSMM)
25. Missionary Sisters of St. Peter Claver (SSPC)
26. Montfort Brothers of St. Gabriel (SG)
27. Order of Discalced Carmelites (OCD)
28. Order of Friars Minor (OFM)
29. Order of Preachers (Dominicans) (OP)
30. Order of Premonstratensian/ Norbertine Fathers (O. PRAEM)
31. Poor Handmaid of Jesus Christ (PHJC)
32. Poor Servants of Divine Providance (PSDP)
33. Prabhudasi Sisters of Ajmer (PSA)
34. Religious of Mary Immaculate Claretian Missionary Sisters (RMI)

35. Sacred Heart Congregation (SH)
36. Salesian Missionaries of Mary
37. Salesian Missionaries of Mary Immaculate (SMMI)
38. Sisters of Charity of Bartholomea
39. Sisters of John The Baptist And Mary the Queen (SJB)
40. Sisters of Our Lady of Fatima (FS)
41. Sisters of Our Lady of The Garden (OLG)
42. Sisters of Sacred Heart (SSH)
43. Sisters of St. Joseph of Annecy (SSJA)
44. Sisters of St. Joseph of Chambery (CSJ)
45. Sisters of St. Joseph of Lyon (SJI)
46. Sisters of St. Joseph of St. Marc (SJSM)
47. Sisters of the Adoration of Blessed Sacrament (SABS)
48. Sisters of The Cross of Chavanod (SCC)
49. Sisters of The Little Flower of The Child Jesus (LFCJ)
50. Society of Catholic Apostolate (SAC)
51. Society of Daughters of Mary Immaculate (DMI)
52. Society of The Missionaries of St. Francis Xavier (Pilar Fathers) (SFX)
53. Sons of The Immaculate Heart of Mary (Claretians) (CMF)
54. St. Ann`s Society (Vijayawada)
55. Vincentian Congregation (VC)

ANNEXURE 4

A. PERSONNEL

1.	Diocesan Priests	58
2.	Religious Priests	111
3.	Religious Sisters	567
4.	Religious Brothers	15
5.	Diocesan Brothers	14

B. INSTITUTIONS

1.	Hospitals	4
2.	Dispensaries	4
3.	Home for Aged Handicapped	4
4.	Social Service Centres	12

C. SCHOOLS AND COLLEGES

1.	Kindergartens	56
2.	Primary	52
3.	Secondary Schools including Technical and Professional	48
4.	College	1

ANNEXURE 5

POLICIES FOR THE ARCHDIOCESE OF NAGPUR

1. Policies for the Parish Priest.
2. Policies for the Faculties, Appointments and Transfers.
3. Policies for the Priestly Ministry.
4. Policies for the Sacrament of Marriage.
5. Policies for the Sacred Places and Shrines.
6. Policies for the Mass Intentions/Offerings.
7. Policies for the Celebration of Sunday Masses outside the Parish Churches.
8. Policies for the Parish Finances.
9. Policies for the Clergy Maintenance and Security.
10. Policies for the liturgical Celebrations and General Guidelines.
11. Policies for the Personal Parishes of Syro-Malabar and Syro-Malankara Rites.
12. Policies for the Presence and the role of Religious in the Archdiocese.
13. Policies for dealing with cases involving Sexual Abuse of Minors by Priests and Religious.
14. Anti-sexual Harassment Policy.
15. Child Protection Policy for the Archdiocesan Board of Education (ABE).
16. Policies for Funerals and Burial Places (Cemeteries).
17. Policies for Church Employees.
18. Policies for Finance.
19. Miscellaneous Policies.
20. Policies for Repairs and New Constructions.
21. Common policy for Higher Studies.