

**L'EGLISE DE TANGER:
UNE FAMILLE QUI ACCUEILLE ET CHEMINE AU MAROC**

**CHURCH OF TANGIER:
A FAMILY THAT WELCOMES AND PILGRIMS
IN MOROCCO**

**كنيسة طنجة:
عائلة الترحيب والسير معاً في المغرب**

**IGLESIA DE TÁNGER:
FAMILIA QUE ACOGE Y PEREGRINA EN MARRUECOS**



**DIOCESAN PASTORAL PLAN
2025-2027**



Fr. EMILIO ROCHA GRANDE O.F.M.
Archbishop of Tangier



8 December 2024

« Church of Tangier: a family that welcomes and pilgrims in Morocco »

Decree Promulgating the Diocesan Pastoral Plan for the Years 2025-2027

On December 24, with the opening of the “Holy Door” of St. Peter’s Basilica in the Vatican, Pope Francis will open the Holy Year 2025 for the whole Church, whose motto “*Pilgrims of Hope*” is intended to be a call to cast off the shackles of defeatism and set out with theological hope - very different from temperamental optimism - following in the footsteps of Jesus Christ, the only Teacher.

The Holy Year coincides with the 60th anniversary of the conclusion of the Second Vatican Council (1962-1965), an event of historic importance for the Church. One of the most important Council documents is the Pastoral Constitution *Gaudium et Spes* on the Church in the Modern World. At the beginning of the text we find these words: “*The joys and hopes, the sorrows and anxieties of the people of this age, especially those who are poor and in any way afflicted, are at the same time the joys and hopes, the sorrows and anxieties of the disciples of Christ. There is nothing truly human that does not find an echo in their hearts. The Christian community is made up of men and women who, gathered in Christ, are guided by the Holy Spirit on their pilgrimage toward the*

kingdom of the Father and have received the good news of salvation in order to communicate it to all. The Church therefore feels herself to be in close and genuine solidarity with the human race and its history” (GS n. 1). These are affirmations of the Council that continue to shed light on the Church’s work today. It is a journey that the Archdiocese of Tangier wants to follow in this second quarter of the 21st century, a journey that finds in the Diocesan Pastoral Plan a roadmap that guides the life and mission of the Church that is on pilgrimage in this part of Morocco where we live and of which we feel an active part. The Diocesan Pastoral Plan is officially published on 8 December, the day on which, with the whole Church, we joyfully celebrate the Solemnity of the Immaculate Conception of the Virgin Mary, Patroness of our archdiocese; the name ‘Pastoral Plan’ may lead some to think of a closed and complete programme, with well-defined objectives and mediations that are only waiting to be faithfully executed. This is not its purpose. The Diocesan Pastoral Plan is the fruit of the contributions of many groups and individuals and now, once it has been outlined in the Diocesan Assembly (5 October 2024) and officially approved by the bishop, it returns once again to the parish communities around which the life and mission of the archdiocese is woven, so that it is there that its decisions and orientations are made concrete, taking into account the peculiarity of each one of them and of the communities and groups that form them. It is not, therefore, a question of stifling creativity, but of having guidelines that unify and give a clear orientation to all the pastoral action of the archdiocese.

We often say that the presence of the Church in Morocco is an *‘insignificant but significant’* minority, and it is true that sociologically we Christians are a minority within a predominantly Muslim society, but, in the words of Pope Benedict XVI, we cannot renounce being ‘a creative minority’. During his visit to Morocco (March 2019), Pope Francis told us: *‘To what can we compare a Christian in these lands? We can compare him to a little yeast that the mother Church mixes into a large quantity of flour, until the whole dough leavens. Indeed, Jesus did not choose us and send us so that we may be many! ... He has placed us in society as a small portion of leaven: the leaven of the beatitudes and of fraternal love in which, as Christians, we can all make his Kingdom present... Our mission as baptised, as priests, as consecrated persons is not determined by the number or the space we occupy, but by the capacity to produce and provoke change, wonder and compassion; by the way we live as disciples of Jesus, in the midst of those whose daily life we share’*. Making our own the biblical image of the ‘remnant

of Israel'; the worrying thing is not to be a 'remnant', but that the 'remnant' becomes 'waste'; let us live as Church and build the Kingdom of God, feeling that we are salt of the earth (cf. Mt 5:13) and leaven in the midst of the dough (cf. Mt 13:33).

It is common to refer to our historical moment not as 'an era of change' but as a 'change of era'; in Morocco we are not oblivious to this reality that demands of us flexibility to know how to walk with creative fidelity, following in the footsteps of Christ, in ecclesial communion and attentive to the reality in which we live and to the real possibilities we have to act as a diocesan Church; the Diocesan Pastoral Plan that we are now promulgating aims to contribute to this, which will be structured around five cores: CELEBRATION, COMMUNION, WELCOME, DISCIPLESHIP AND TESTIMONY. It is accompanied in each of them by mediations and is called to be a framework in which all the diocesan instances are inspired when facing their pastoral task, so that the missionary pastoral style, 'going out', as Pope Francis frequently repeats, is increasingly alive in the archdiocese.

Each parish, delegation, community, etc. is called to read, assume and contextualize this Plan in concrete, achievable and evaluable programming in each pastoral year. In all this we cannot lose sight of the fact that *'unless the Lord builds the house, the builders labour in vain'* (Ps 127). Every evangelising effort must be preceded, accompanied and sustained by God's grace and prayer. We must ask the Holy Spirit to give us a spirit of discernment to discover the way to bring, here and now, with word and life, the Good News of the Gospel to our brothers and sisters. Each and every Christian, from our personal responsibility as baptized people, is called to bear witness to Christ and to proclaim the Gospel. As the people of God who walk in the particular Church of Tangier, we have in this Diocesan Pastoral Plan an inspiration and a stimulus.

I encourage you all, beyond the diversity of sensibilities of each person, and taking into account the variety of nationalities, languages, groups and communities of consecrated life, to walk together in a spirit of communion so that, with me, your Pastor, and helped by this Pastoral Plan, the fruit of the work of the whole archdiocese, we may continue 'with vitality and dynamism the work of the New Evangelisation', to which Pope Francis calls us (*Misericordia et misera*, 5). We are not alone in this task. God assists us with his grace at all times and encourages us with the Holy Spirit so that, as a 'Samaritan Church',

at the service of our brothers and sisters and the whole of Moroccan society, we may bear humble and joyful witness to the Kingdom of God.

In this task we are not alone. God, who sends us as a “Church on the move,” assists us with his grace at every moment and encourages us with the strength of the Holy Spirit. We also count on the help and maternal protection of the Immaculate Virgin Mary, “star of Evangelization” (EN n. 8), whom we venerate especially in this land with the invocation of Our Lady of Morocco. To her we entrust this Diocesan Pastoral Plan and all the evangelizing efforts and fruits that derive from it, so that Jesus Christ, her son, may always be more loved and known in our land and his Kingdom of peace, justice and love, which one day will be definitively realized, may take hold in the minds and hearts, in families and towns, in parishes and in all the Christian communities and movements of our Archdiocese.

I hereby approve and promulgate the Diocesan Pastoral Plan for the years 2025-2027 for the Archdiocese of Tangier. I order that it be published and applied throughout the diocesan.

I bless you all with the hope that the Diocesan Pastoral Plan will effectively contribute to strengthening Christian life and the evangelizing mission in all parishes, groups and communities in this new period that lies before us.

+Fr. Emilio Rocha Grande, ofm
Archbishop of Tangier

Marie Thérèse Vuigner, Foc
Chancellor

«Church of Tangier: a family that welcomes and pilgrims in Morocco»

INTRODUCTION

“...you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth...”. (Acts 1,8)

The Archdiocese of Tangier serves the Kingdom of God through Christian communities, spreading the values of the Kingdom and bearing witness through dialogue, human promotion, commitment to justice and peace, education, care for the sick and assistance to the poor and the little ones. This is what Father Lerchundi did and what we want to do as a Church in the midst of our Muslim brothers and sisters.

Church in Morocco, present since the first centuries of Christianity and with renewed impetus since the 13th century, has been able to be attentive to the call of the Lord and to live with faith, hope and charity the different moments of the history of North Africa. Particularly since the time of Father Lerchundi (1878-1896), it has been able to respond prophetically to the reality and demands of each moment.

Just as our Lord Jesus Christ passed through this world doing good, so too the Catholic Church in Morocco, faithful to the commandment of love (cf. Jn 13:34), passed through these lands and still wanders through them, seeking to love. For this reason, since the restoration of the Franciscan missions in the mid-nineteenth century, the missionaries have dedicated all their efforts and concern to listening, discerning and walking alongside the small Christian and Jewish communities and the Muslim majority.

We may highlight some significant moments of the missionary action of the Church in Morocco, which shaped our presence here without renouncing the essence of our Christian identity.

Over a first and long period, from the 13th century to part of the 19th century, the Church focused on sacramental and spiritual care for the few Christian residents, diplomats or merchants, as well as on the service and consolation of Christian captives in the different prisons of Morocco (Salé, Meknes, Tetouan and other places), to the point of living with them in captivity, suffering the pain of their neighbors in their own bodies, and even risking their own lives.

The second moment is the establishment of the Apostolic Prefecture of Morocco on November 28, 1630 with Blessed Juan de Prado, who was the first Prefect, and with the restoration of the Spanish Franciscan missions after the African war (1859-1860). This period is characterized by the attention, the service and dedication to the Moroccan people, composed mostly of Muslims and a small number of Jews, through aiding the poor, studying and researching into the language and culture, the creation of training centers, the construction of housing and the promotion of health. All this not out of a mere philanthropic sense but driven by deep Christian feelings, within an absolute respect for the religious beliefs of others, especially the Muslims, which constituted the majority of the Moroccan population, as is verified by the testimony of the so much remembered Father Lerchundi.

It was not just a matter of restoring and building structures, convents and churches, which were very important, but above all of healing hearts that have been wounded by conflict, hunger and need.

A third moment in the Church's service and presence in Morocco, during the period of the French and Spanish protectorates in the first half of the 20th century, was focused on the founding Christian communities and strengthening them with spiritual, pastoral and sacramental accompaniment. A new starting point was the renewal in continuity of the constitution, by the Holy See, of the "Apostolic Vicariate of Morocco" on April 14, 1908, with the appointment of the first Apostolic Vicar being Monsignor Francisco María Cervera y Cervera OFM, who was until then Apostolic Prefect of Morocco.

This transition from Apostolic Prefecture to Apostolic Vicariate represented a new challenge for our presence in Morocco. We were able to strengthen and extend the various projects that had already been initiated by the Apostolic Prefecture of Father Lerchundi and other religious worthy people, such as: the education of children and young people through day schools and boarding

schools, the modernization of the “Meteorological Station” founded in 1912, the “Hispanic-Arabic Printing House” founded in 1888, the improvement of the various “School Libraries” established since 1918, the launching of the “School Theatre and Cinema”, the “Economic Kitchen” founded in 1895, which in 1928 was already distributing more than 20,000 meals a year to the poor without distinction of nationality or religion, “El roperillo” whose objective was to distribute clothes to the poor, the reception of abandoned children and more.

Likewise, little by little, different parish groups, brotherhoods, confraternities and associations for social and charitable action grew and consolidated, weaving the new fibers of the Church in northern Morocco, in an intense moment with many spiritual fruits; there are countless catechisms and baptisms, first communions, confirmations and marriages. To this day, many remember, with affection and joy, that their father or mother celebrated one of these sacraments in this or that church.

The fourth moment, after the independence of Morocco (1956), is marked by the reality of the decline of the Christian population. In this period, once again, the presence of the Church is adapted to respond with faith, hope and charity to the new demands and challenges, looking in the face of the new Christs who arrive walking through the desert with hunger and thirst for bread and water, but also for justice, equality and a dignified life.

Along with this difficult reality of sub-Saharan migrants, there is also that of many young people from different African countries who study at Moroccan universities, benefiting from various scholarships. They have given life back to our chapels and churches, but they also need to be listened to, trained in the Catholic Christian faith and accompanied on their journey of following Jesus of Nazareth and during their academic training.

Sharing life through welcome, dialogue, respect, hope and dedication to those most in need is today the missionary spirit of our Archdiocese of Tangier, whose presence in these lands dates back to many centuries ago. Out of our love for Christ we are dedicated to the service of Moroccan men, women and children in the old medinas, in the modern, poor and working-class neighbourhoods, in the cultural centres and social projects areas as well as in the parishes, in prisons, with immigrants in difficulty, with young students living in Morocco... Always ready to welcome any reality that knocks on the

doors of our hearts, so that through Christ they may find a place to rest, gain strength and move forward.

Our plan is structured around five main axes inspired by the testimony of the first Christian communities: celebration, communion, welcome, formation and testimony.

I. CELEBRATION (LEITOURGIA)

GENERAL OBJECTIVE: To walk towards missionary disciple communities that celebrate the joy of the Gospel.

«They continued steadfastly in the apostles 'doctrine and fellowship, and the breaking of bread, and in prayers [...] and they, continuing daily with one accord in the Temple, and breaking their bread from house to house, did eat their meal with gladness and singleness of heart, praising God, and having favour of all the people. And the Lord added to the church daily such as should be saved». (Acts 2:42.46-47).

SPECIFIC OBJETIVES

I - Build the community around the Eucharist, the source and summit of Christian life

MEANS¹

a. Facilitating personal encounter with the Lord.

ACTIONS

i. Ensuring the celebration and participation in the Eucharist in all Christian communities.

ii. Establishing a day for Eucharistic Adoration at diocesan level (with common material).

b. Creating spaces for sharing and making a pilgrimage as a community (physical and spiritual).

i. To specify a place as a privileged spiritual space in the diocese for the growth of faith (sanctuary, grotto, etc.), dedicated to the Virgin Mary or another devotion that is in tune with Muslim sensibilities.

ii. Establish an annual liturgical celebration of welcome and reception for new arrivals. At parish and at diocesan levels.

c. Deepening the understanding of the celebration of the Christian mystery

i. Creating special booklets for the organization of Liturgical Seasons.

ii. Preparing celebratory material (languages, songs, gestures, etc.), taking into account the different types of assemblies and liturgical celebrations.

¹ - Cf. Lumen gentium 11.

2- Celebrate as a truly incarnated Church in Morocco and in North Africa

- a. Getting to know our martyrs and saints from the CERNA calendar.
 - i. *Establishing a liturgical feast day dedicated to Our Lady of Morocco (in dialogue with the Rabat Diocese).*
 - ii. *To publish a book of saints and liturgies specific to our Church*
- b. Taking into account the country's needs and the important events in our celebrations.
 - i. *Include in our prayer requests for peace and the good of the country.*
- c. Living the interculturality of our assemblies².
 - i. *Use, as far as possible, the different languages present in the Assemblies in all areas of the celebrations.*
 - ii. *Encourage the use of symbols and gestures specific to our local church*

3-Walking in prayer with our brothers and sisters from other Christian Churches³

- a. Promoting ecumenical encounters and respecting differences
 - i. *Promote moments of prayer, based on some common themes: care for creation, peace, international days, etc.*
 - ii. *Re-establish the “circles of silence”, open to all people of good will.*
- b. Participating in the celebration of other Christian churches
 - i. *Actively participating in the Week of Prayer for Christian Unity at diocesan level and in all the cities where we are present.*

2 - « The Church therefore earnestly desires that the faithful of Christ, when present in this mystery of faith, should not be so as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers, they should participate in the sacred action consciously, with devotion and full collaboration. They should be instructed by the word of God and nourished at the table of the Lord's body; they should give thanks to God; in offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator, they should be drawn day by day to an ever more perfect union with God and with one another; so that finally God may be all in all. (Sacrosanctum concilium 48).

3 - Cf. Jn 17,20-21.

2. COMMUNION⁴ (KOINONIA)

GENERAL OBJECTIVE: To live the ecclesial communion as a sign of fraternity and unity in the diversity of ministries and charisms

«Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ» (1 Cor 12,12).

SPECIFIC OBJECTIVES:

1- Promote the active participation and inclusion of all members of the ecclesial community.

MEDIA:

a. Creating spaces of trust that encourage freedom of expression and acceptance of others.

ACTIONS

i. Schedule festive and recreational meetings at the parish, inter-parish, diocesan and inter-diocesan levels.

ii. Give priority to parish and economic councils as an essential area of community participation.

b. Ensuring that no one feels excluded and that everyone (women, migrants, prisoners, students, Christians passing through, volunteers, tourists... and any Christian living in Morocco) feel part of the community.

i. Establish the celebration of the Diocesan Day, playful, festive, of fraternal faith, rotating successively through the different parishes.

2- Improve communication and coordination among the different diocesan realities.

a. Establishing effective communication mechanisms that allow sharing information on activities, progress and difficulties.

4 - The transmission of faith requires boldness, creativity and humility. And in this sense, the mission of the Church requires a new way of working for lay people, religious and priests. We are all invited to make available to the community the gifts we have received in order to contribute to its edification. We are all called to be in the community "as one who serves", which requires taking on the experience of multiple visions, of different interpretations and positions regarding the same facts, and never losing sight of the fact that what we seek is to serve more and better; because we are all responsible for the proclamation of the Gospel and for making the Kingdom present.

- i. Prepare informative material on the different realities of the diocese*
- ii. Strengthening the website and social networks as axes of communication and dissemination of diocesan life.*

b. Integrating the activities of the different congregations, parishes, delegations...

- i. Creating an annual diocesan pastoral agenda of most activities*

3- Develop a culture of listening and respect for multiculturalism.

a. Promoting an attitude of active listening and respect for the diversity of origins and cultures present in the diocese.

b. Training and raising awareness among members of local communities in listening to and respecting diversity-

4- Value and enhance individual charisms to enrich the life of the local Church

a. Identifying and promoting the different charisms present in the diocese.

b. Offering formation opportunities for each member to develop and share their charism with the community.

- i. Offering leadership training in faith to overcome indifference and strengthen communion.*

- ii. Study and promote projects that allow young people (who wish to do so) to integrate in a stable manner in Morocco.*

5- Strengthen the identity of the Church as a family and a community of faith.

a. Discerning pastoral priorities.

b. Structuring the diocese around the word and life.

c. Sharing the mission to live in ecclesial communion.

- i. Organize the visit of the bishop to all communities on a term basis.*

- ii. Provide pastoral care for the elderly and sick.*

6- Generate and maintain healthy and safe environments in church spaces..

a. Taking particular care of minors and vulnerable people.

i. Create a listening team with adequate training to support potential victims of abuse.

ii. Create and implement the Regulatory Framework for the prevention of abuse and the implementation of good practices in all our pastoral environments, for those who work or collaborate in diocesan structures.

b. Being transparent in our financial management.

7. Exercise real co-responsibility in the life of the diocese, with transparency, so that the life of the ecclesial community is known, debated and decided with the participation of all.

a. Improving the functioning of diocesan structures.

i. Celebrate the annual Diocesan Assembly.

ii. Hold at least two meetings per year of the Diocesan Pastoral Council.

iii. Hold meetings of the heads of diocesan bodies to share the progress of their annual plans (mid-term) and their revisions (end of term).

3. WELCOMING5 (DIAKONIA)

GENERAL OBJECTIVES: Promote a culture of comprehensive welcome, following the example of the Good Samaritan, to build a more fraternal and supportive community

«But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host and said unto him; take care of him and whatsoever you expend more, when I come again, I will repay you. Which now of these three, do you think, was neighbour unto him that fell among the thieves? He said 'He that showed mercy on him'. Then Jesus said unto him: 'Go and do likewise» (Lc 10,33-37).

SPECIFIC OBJECTIVES:

I- To bear witness to the life of Christ, poor and committed to the poor.

MEDIA

- a. Integrating a deep theological and spiritual reflection.
- b. Developing specific training and capacity building programs.

5- «Faith leads the believer to see in the other a brother or sister whom he must support and love. Through faith in God, who created the universe, creatures and all human beings – equal through his mercy – the believer is called to express this human fraternity, protecting creation and the entire universe and helping all people, especially the neediest and the poorest» (Preface of the Document on Human Fraternity for Peace and Living Together) Abu Dhabi, 2019).

Christians rejoice in the place that has been given them in Moroccan society. They wish to contribute to the building of a united and prosperous nation, with the common good of the people as their concern. From this point of view, I find significant the commitment of the Catholic Church in Morocco, in its social works and in the field of education through its schools open to students of any confession, religion and origin. Therefore, while I thank God for the path taken, allow me to encourage Catholics and Christians to be here, in Morocco, servants, promoters and defenders of human fraternity» (Address of His Holiness Pope Francis to the authorities on the occasion of his visit to Morocco, Rabat, 30 March 2019).

ACTIONS

i. Organize training and capacity building days in the reception, initiation, development and evaluation of specific projects that involve diocesan participation and that of other entities.

c. Encouraging the active participation of the entire community so that our Church is truly a safe, welcoming and meeting place.

2. Remain open to reality so as to undertake new projects.

a. Remaining attentive to the most vulnerable, awakening sensitivities to listen to them.

b. Creating spaces to care for and support those who suffer most in empowerment processes.

c. Fostering intercultural and interreligious understanding⁶.

i. Establish alliances with people and institutions of Moroccan and international society, in order to promote a change in policies that neglect the most vulnerable.

3- Promote commitment and co-responsibility

a. Implementing listening and empathy practices

b. Ensuring inclusion and diversity.

c. Committing to a more comprehensive reception, which breaks limits.

i. Strengthen the bonds of cooperation among diocesan projects in favor of people on the move and all the communities of the archdiocese.

4- Unify criteria on the works of the diocese.

a. Continually evaluating and adapting strategies

b. Reporting in a transparent manner

6- « God has created all human beings equal in rights, duties and dignity, and has called them to live as brothers and sisters among themselves and to spread the values of goodness, charity and peace. » (Documento sobre la fraternidad humana por la paz y la convivencia común, Abu Dhabi, 2019).

c. Developing common areas of action among us and with other realities of service in charity⁷.

5- Attend to and give meaning to volunteering⁸.

a. Forming and encouraging volunteers to feel welcomed in the Church

i. Creating an archdiocesan reference team for the orientation of volunteers in favor of real and possible needs.

b. Creating awareness of belonging to the Mission of our diocesan community.

i. Create a reference guide for volunteering in the archdiocese, which takes into account our Christian being and interreligious relations-

c. Inviting to co-responsibility in the mission as an attraction and shared testimony.

i. Establishing regulations for volunteering (principles, standards, realities, needs, specific organization, etc.).

7- « Here in this land, a natural bridge between Africa and Europe, I wish to insist on the need to unite our efforts in order to give a new impetus to the construction of a more united world, more committed to the honest, courageous and indispensable effort to achieve a dialogue that respects the riches and particularities of each people and of each person. This is a challenge that we are all called to face, especially in this time when there is a risk of making differences and mutual ignorance into reasons for rivalry and disintegration». (Address of His Holiness Pope Francis to the Authorities on the Occasion of his Visit to Morocco, Rabat, 30 March 2019).

8- Local or permanent volunteers and volunteers who visit us.

4. DISCIPLESHIP (AKOLOUTHIA)

GENERAL OBJECTIVE: Increase the desire to live more consciously our following of Jesus and to deepen our faith.

«If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.» (Jn 8,31-32).

SPECIFIC OBJECTIVES

1. Place ourselves as disciples of the Lord.

MEDIA

- a. Cultivating humility and the desire to learn.
- b. Showing ourselves ready to give an account of our hope, with gentleness and respect, to anyone who asks us for it.⁹

ACTIONS

i. To collect and disseminate the pastoral documents of the Church present in the North African region (CERNA), in order to recognize and deepen our specificity as a Church in Morocco.

- c. Taking an interest in studying the sources of our faith (Sacred Scripture, the Holy Fathers, the Magisterium of the Church, etc.)

i. Organize an annual training day at diocesan level as a form of ongoing catechesis.

ii. Offer training by sectors (youth, families, adults...), on themes (Sacred Scripture, morals, Social Doctrine...) and on the occasion of special days of the universal Church.

2- Promote Christian formation (biblical, ecclesiological, sacramental, moral...).

- a. Develop adult catechesis and other formation offerings in the parishes or through the various diocesan commissions.

i. Review the catechumenal formation program for youth and adults.

ii. Create teams of itinerant trainers, who can also operate online.

9- Cf. 1 Pe 3:15-16.

- b. Organize retreats at Parish level during liturgical seasons (Advent and Lent) or on the occasion of Church Days.
- c. Taking care of the preparation of the homilies, especially on Sundays, (through reinforcement of parish liturgy teams).
- d. Strengthening the training of young people in affectivity-sexuality by specialized personnel.
- e. Train ourselves specifically for social action.
- f. Supporting as much as possible the training of migrants (human, cultural, professional, religious, etc.).
- g. Establishing in the parishes, to the extent possible, a pastoral care of encounter and welcome for people who are distant from the Church.

3- Welcome the challenge of interculturality.

- a. Strive to change our mentality (metanoia) and abandon “colonial” attitudes
 - i. Use different languages in our meetings, depending on the participants, with a spirit of inclusion and intercultural welcome.*
- b. Seeking ways improve knowledge of the various languages spoken in the country (Darija, Rifian, Spanish, French, English).

5. TESTIMONY (MARTYRIA)

GENERAL OBJECTIVE: To bear witness to our faith, proclaiming it with our lives and in dialogue with others, in order to respond to the Christian experience, as a pilgrim Church that welcomes and allows itself to be welcomed in Morocco.

“While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you. “They were startled and frightened, thinking they saw a ghost. He said to them, “Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.” When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, “Do you have anything here to eat?” They gave him a piece of broiled fish, and he took it and ate it in their presence. He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things.” (Lc 24:35-48).

SPECIFIC OBJECTIVES

I - Being witnesses, both by dialogue and proclamation, bearing witness with words and life.

MEDIA

- a. Promoting a style without disputes or controversies, as St. Francis said to the first friars who came to Morocco, so that “when they see that it pleases God, they announce the word of God Almighty, Father and Son and Holy Spirit, creator of all things»¹⁰
- b. Reaching out in all directions, at 360 degrees, as the Second Vatican Council points out in *Gaudium et Spes* 92, when it says that it excludes

10- Saint Francis of Assisi, Non-bulleated Rule of the Friars Minor; I 6, 3,6 (FF 42-43); cf. *ibid.*, I 20.

no one¹¹.

c. Practicing attentive and empathetic mutual listening, trying to welcome and understand the words and life of the interlocutor¹².

2- Embrace the basic principles set forth in Fratelli tutti¹³.

a. Valuing the contributions of others, understanding what they say even if you don't agree with them, putting yourself in their shoes, acting kindly, etc.

11 - «The Church, by virtue of her mission to enlighten the whole world with the Gospel message and to unite in one Spirit all men of every nation, race or culture, becomes a sign of the fraternity that permits and strengthens sincere dialogue.

This requires, first of all, that mutual esteem, respect and harmony be promoted within the Church, recognizing all legitimate differences, in order to open, with ever-increasing fruitfulness, dialogue between all those who make up the one people of God, both pastors and other faithful. The bonds that unite the faithful are much stronger than the motives for division among them. There should be unity in what is necessary, freedom in what is doubtful, charity in everything.

Our spirit embraces at the same time the brothers who do not yet live united with us in the fullness of communion and also embraces their communities. With all of them we feel united by the confession of the Father and the Son and the Holy Spirit and by the bond of charity, aware that the unity of Christians is the object of hopes and desires even of many who do not believe in Christ [...].

For the same reason we also address all those who believe in God and preserve in the heritage of their traditions precious religious and human elements, hoping that open dialogue will move us all to faithfully receive the impulses of the Spirit and to carry them out with courage.

The desire for this dialogue, which is moved towards the truth by the exclusive impulse of charity, always preserving the necessary prudence, does not exclude anyone on our part, not even those who cultivate the enlightened goods of the human spirit, but do not yet recognize the Author of all of them, nor does it exclude those who oppose the Church and persecute her in various ways. God the Father is the beginning and the end of all. For this reason, we are all called to be brothers. Consequently, with this common human and divine vocation, we can and must cooperate, without violence, without deceit, in true peace, in the building up of the world.» (Gaudium et Spes 92).

12- See the letter of Fr. Emilio Rocha Grande, OFM, dated February 11, 2023, in which, following his appointment as Archbishop of Tangier, he expressed the priorities of his episcopal ministry.

13- Cf. Encyclical Fratelli tutti, by Pope Francis, chapter VI (Dialogue and social friendship).

ACTIONS

i. Deepening in prayer expressions¹⁴ in common with people of other Christian denominations and/or Muslims.

b. Practicing patience, good disposition, tranquility, silence, authentic listening, receptivity, welcoming the fragility of the other, taking off our sandals, because the other one is sacred ground.

c. Establishing more open and participative spaces, leaving behind localisms and our comfort zones.

i. Promote moments of encounter with our Moroccan neighbors, where life becomes a testimony of good neighborliness, teamwork and friendly and fraternal relations.

ii. Carrying out solidarity projects together with our Muslim brothers.

3- Living the Gospel in different situations to generate a fraternal atmosphere.

a. Promoting a pastoral care of dialogue, aware that diversity is a great wealth, which we consider a privilege.

4- Practice some important attitudes of welcome and pilgrimage.

a. Reach out to meet the other-different

b. Train ourselves in the knowledge of Islam, according to the educational maturity of those interested.

i. Conducting annual Islamic training days

c. Taking an interest in the current situation of the host society and in its language and culture.

14 - ««Non-Christians, through God's free initiative and faithful to their conscience, can live "justified by the grace of God" and thus "associated with the paschal mystery of Jesus Christ." But, because of the sacramental dimension of sanctifying grace, the divine action in them tends to produce signs, rites, sacred expressions that in turn bring others closer to a community experience of the journey towards God. They do not have the meaning and effectiveness of the sacraments instituted by Christ, but they can be channels that the same Spirit raised to free non-Christians from atheistic immanentism or from merely individual religious experiences. The same Spirit raises various forms of practical wisdom everywhere that help us to bear the hardships of existence and to live with greater peace and harmony. Christians too can benefit from this wealth consolidated over the centuries, which can help us to live better our own convictions. » (EG 254).

d. Promoting-fostering-sowing relationships with Christians of other denominations, with believers of different religions, with people of good will and those who are distant.

i. Submit articles or biographies to learn about people who have lived their Christian faith in a Muslim context.

e. Walk with our sister churches in Rabat and El Aaiún.

CONCLUSION

«...“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners, and to the blind, sight; to set the oppressed free; to proclaim the year of the Lord’s favor... Today this Scripture has been fulfilled in your hearing”...».

(Lc 4, 18-19.21)

Although it is the fruit of a long process in which numerous lay people, consecrated persons and priests have participated in a synodal manner, the Diocesan Pastoral Plan is not the end of a journey; it is a fundamental moment within the itinerary of discernment in which the entire archdiocese, listening to the Word of God and in attentive contemplation of “the signs of the times”, seeks to give impetus to its life and mission in this Region of Northern Morocco. At this point we cannot but thank God “because he is good and his mercy is eternal”, because he has not ceased to guide us during the journey of reflection, dialogue and decision-making that has led to the elaboration of a Pastoral Plan, which we hope will help our local Church in Tangier to face with lucidity and boldness the challenges that the Moroccan society in which we are inserted throws at us.

We entrust to the action of the Holy Spirit and to the maternal intercession of Our Lady of Morocco the development and implementation of the Diocesan Pastoral Plan; that with creative fidelity, each one of us from our own vocation may know how to offer evangelical responses to the great questions that a world undergoing profound transformation poses to us today.



Archidiócesis de

Tánger