

PAROCHIAL COUNCIL TEACHING DOCUMENT

*The purpose of this document
is to offer teaching which explains the basis for what we do.*

Chapter I

Nature and Fundamental structure of the Catholic Church: a summary of the canonical and theological basis for a Parochial Council.

Section 1. The “Christian Faithful,” the “People of God”

A. The Church of Christ is made up of all the baptized.

Canon 204 §1. The Christian faithful (*Chrisifideles*) are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God.

By Baptism we are incorporated into Christ and made sharers in his mission. Hence, the “Christian faithful” is made up of *all* the baptized people in the world; collectively we speak of them as ‘the Church of Christ’ and as the ‘People of God.’

B. Incorporation into Christ brings us into relationship with Christ and with each other.

This Church has Jesus Christ as its Head. Hence, by our mutual incorporation into *Christ* all the Christian faithful enter into the *Church* of Christ, which is his *Body*, and consequently into a relationship with all other baptized Christians.

“The effects and consequences of baptism expressed in [canon 204] §1 apply to all the baptized, whether Catholic or not. ... By the fact of baptism, each of the baptized enters into a relationship with all the other baptized; all the baptized are equal in dignity and all are called to exercise the Church’s mission (see c. 208).” *New Commentary on the Code of Canon Law*, pp. 246.

*C. From our relationship with Christ and with other Christians flow two consequences which constitute a call to mission: by Baptism we **share** in the mission of Christ, Prophet, Priest and Shepherd-King (see Chapter IV) and we are **called to personally engage in that mission in a way that is personally suitable.***

“Canon 204 §1. ... For this reason, made sharers in their own way in Christ’s priestly, prophetic, and royal function, [the *Christian faithful*] are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each.”

“From these relationships—with Christ and with the rest of the people of God—flow two consequences: first the person, in virtue of Baptism, participates in the threefold functions (*munera*) of Christ as Prophet, Priest and ruler. Second, the person receives a call (*vocatio*) to

exercise the mission of the Church in the world..." *New Commentary on the Code of Canon Law*, pp. 245-6.

D. Incorporation into a particular Church: Communio.

At the same time each person enters by Baptism into a *specific community of faith*, which we usually refer to as a "particular or local church"¹ and, less formally, as a diocese. These faith communities have "communion" (*communio*) with one another, although, as we shall see, to varying degrees of fullness.

"Baptism has a personal, **individual** effect: incorporation into Christ. ... Baptism also has a **social** effect: a person enters into the people of God; more particularly, the person enters **into a specific community of faith.**" *New Commentary on the Code of Canon Law*, pp. 245.

E. Entering into and Remaining in Full Communion is important to us.

"Canon 209 §1. The Christian faithful, even in their own manner of acting, are always obliged to maintain *communio* with the Church."

Communio is both a matter of the internal, personal response to the divine invitation to enter into a *relationship with God in Jesus Christ* and the external expression of that personal response *within the community of faith* through reception of baptism [thereby establishing a relationship with the particular church]. *Communio* involves a person's continuing and hopefully deepening relationship with God; participation in the *communio* which is the internal life of the Trinity; and the free and ongoing response to God and the cooperation with the means of salvation [such as the sacraments]. "When this *internal* dimension finds *external* expression through a relationship with a particular ecclesial community or church by means of baptism, the person enters into some degree of communion with the Catholic Church." See *New Commentary*, p. 259 *passim*

F. The fullness of incorporation and of the communion which results from it can be found in the Catholic Church.

"Canon 204 §2. This Church, constituted and organized in this world as a society, **subsists in the Catholic Church** governed by the successor of Peter and the bishops in communion with him."

¹To be precise, although in everyday speech we might refer out of common courtesy to the various "churches" of different "denominations," [something like Christian brands] we nonetheless recognize that **not all faith communities can be called 'churches' in the proper [technical] sense.** To be considered a "*particular church*" as opposed to being regarded merely as an "ecclesial" or "faith" *community*, Catholic Magisterium teaches and believes that **a particular church must have a valid priesthood ordained to Holy Orders with apostolic succession and hence, a valid Eucharist:** "According to Catholic doctrine, [faith or Christian] Communities [which] do not enjoy apostolic succession in the sacrament of Orders, ... are, therefore, deprived of a *constitutive* element of the Church. These ecclesial Communities which, specifically because of the absence of the sacramental priesthood, have not preserved the genuine and integral substance of the Eucharistic Mystery [UR 22.3] cannot, according to Catholic doctrine, be called "Churches" in the proper sense [*Dominus Iesus* 17.2]." *Certain Aspects of the Doctrine on the Church*, Congregation for the Doctrine of the Faith June 29, 2007

The fullness of this one, world-wide (catholic) and apostolic community or “People of God” subsists in the “Catholic Church” governed by the Bishop of Rome as the successor of Peter and the other bishops in communion with him.

"Christ 'established here on earth' only one Church and instituted it as a 'visible and spiritual community'[LG 8.1], that from its beginning and throughout the centuries has always existed and will always exist, and in which alone are found all the elements that Christ himself instituted.[UR, 3.2; 3.4; 3.5; 4.6.] 'This is the one Church of Christ, which we confess in the Creed as one, holy, catholic and apostolic[...]. **This Church, constituted and organized in this world as a society, subsists in the Catholic Church, governed by the successor of Peter and the Bishops in communion with him'[LG 8.2]. In number 8 of the Dogmatic Constitution '*Lumen Gentium*' '**subsistence** means this perduring, **historical continuity** and the permanence of all the [constitutive] elements instituted by Christ in the Catholic Church, in which the Church of Christ is concretely found on this earth. **It is possible, according to Catholic doctrine, to affirm correctly that the Church of Christ is present and operative in the churches and ecclesial Communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them.** Nevertheless, **the word 'subsists' can only be attributed to the Catholic Church alone** precisely because it refers to the mark of unity that we profess in the *symbols* [creeds] of the faith (I believe... in the 'one' Church); and this 'one' Church subsists in the Catholic Church. ... The use of this expression [subsists] ... indicates the full identity of the Church of Christ with the Catholic Church. *Certain Aspects of the Doctrine on the Church*, Congregation for the Doctrine of the Faith June 29, 2007**

G. The bonds that constitute full communion.

“Canon 205 Those baptized are fully in the communion of the Catholic Church on this earth who are joined with Christ in its visible structure by the bonds of the profession of faith,² the sacraments,³ and ecclesiastical

²To understand the first bond, *the profession of the faith*, it is necessary to recognize that **“not all doctrines taught by the Church carry the same weight: they vary ‘in their connection with the foundation of the Christian faith’ [UR 11] and therefore elicit different responses from the faithful.** Canons 750 and 752-754 reflect the hierarchy of truths [and the types of faith response due to them] by distinguishing different types of church teaching.” *New Commentary*, p. 248 “There is also a difference between ‘disagreement with Church teaching’ and *dissent*. One might have difficulties with a particular teaching, the arguments used to justify it, or the way in which the teaching is presented. Such **legitimate disagreement can be made without breaking the bond of full communion.** However, **dissent** implies a choice to demand *change to the Church teaching* following the model of *political protest*—presumably **while maintaining that non-infallible teachings lack any obligatory character for the faithful Catholic.** One position chooses to **accept the teaching** while recognizing difficulties with it, while the other implies a **rejection of Church teaching (magisterium)**. Thus understood ‘dissent’ *might* indicate a severance of full communion. Nonetheless, caution must be used to determine whether it does or not. *New Commentary*, p. 250

³“The second bond is that of the sacraments, which ‘contribute in the greatest way to **establish, strengthen, and manifest** ecclesiastical communion’ (c. 840).” *New Commentary*, p. 249

governance.⁴

“A distinction exists between “full communion” and “communion,” between full incorporation” and “incorporation”; canon 205 [above] offers basic criteria for determining, in the external forum, which persons live in “full communion” with the Catholic Church.” *New Commentary on the Code of Canon Law*, pp. 248.

H. Conclusion

The People of God are constituted in this world as a Church by God, who has organized and governs them through the successors to Peter and the other Apostles. This Church has been entrusted by God with the three-fold Mission of Jesus Christ, Prophet, Priest and Shepherd-King (see Chapter Four). **Membership in this church is obtained by Baptism which is received in faith, in response to the Word.** By Word and Sacrament this people comes into being through the evangelizing activity undertaken in fulfillment of the apostolic mission entrusted by Jesus Christ, God Made Man, to Peter and the other Apostles and their successors (and their co-workers called priests) and indeed to the entire People of God. All the baptized are called to be in full communion with the Catholic Church, as with the Pope and the College of Bishops who are the successors to Peter and the Apostles. All the baptized are called to exercise the Mission which God has entrusted to the Church to fulfill in the world, in accord with the condition or status proper to each.

Section 2. Belonging to a parish

As we have seen above, one “belongs” to the “Catholic Church” by Baptism and by the bonds of “full communion” with it. How then does one come to belong to a specific *parish* of the Catholic Church? There are two ways: (A) by living in a specific place, even for a relatively short time⁵—which is called acquiring domicile—and (B) by choice.

⁴This third bond, ecclesiastical governance, “requires the same careful interpretation and application as demanded by the bond of the profession of the faith; this bond reflects **union with the visible or societal structure of the Church**, including its hierarchical constitution with the Petrine ministry at the center of the communion.” *New Commentary*, p. 249

⁵Can. 100 A person is said to be: a resident (*incola*) in the place where the person has a domicile; a temporary resident (*advena*) in the place where the person has a quasi-domicile; a traveler (*peregrinus*) if the person is outside the place of a domicile or quasi-domicile which is still retained; a transient (*vagus*) if the person does not have a domicile or quasi-domicile *anywhere*.

Can. 102 §1. Domicile is acquired by that residence within the territory of a certain parish or at least of a diocese, which either is **joined with the intention of remaining there permanently** unless called away **or has been protracted for five complete years**.

§2. Quasi-domicile is acquired by residence within the territory of a certain parish or at least of a diocese, which either is joined with the intention of remaining there **for at least three months** unless called away **or has in fact been protracted for three months**.

§3. A domicile or quasi-domicile within the territory of a parish is called parochial; within the territory of a diocese, even though not within a parish, diocesan.

A. “Canon 518 **As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory.** When it is expedient, however, personal parishes are to be established determined by reason of the rite, language, or nationality of the Christian faithful of some territory, or even for some other reason.”

Note: Generally parishes like St Catherine are established by the diocesan bishop with certain *geographical* boundaries which define a specific territory (see how these are listed in our Constitution, Article III, page 3). **Simply *being* a baptized Catholic with residence (*domicile*) within the territory of St Catherine makes one a member of the parish.** *This entitles you to pastoral care from the parish priest of St Catherine.*

“Canon 519 The pastor (*parochus* = parish priest) is the proper pastor (*pastor* = shepherd) of the parish entrusted to him, exercising the pastoral care of the community committed to him under the authority of the diocesan bishop in whose ministry of Christ he has been called to share, so that for that same community he carries out the functions of teaching, sanctifying, and governing, also with the cooperation of other presbyters or deacons and with the assistance of lay members of the Christian faithful, according to the norm of law.”

B. Among American Protestant communities it is understood that one “becomes a member” of the community by a choice which is manifested by “signing up” to “join” the church. Here in the Northwest **it has been common practice for some time among Catholic parishes to have people “registering” in a parish** other than the one in which they actually live and thereby come to enjoy in the parish of choice all of the rights and obligations normally attached to parish membership based on other factors specifically envisioned by canon law. Hence one can choose to “register” in a parish even if one never lives within its territory because Church law respects such customs and practices once they have been happening for some time:

“Canon 26 Unless the competent legislator has specifically approved it, a custom contrary to the canon law now in force or one beyond a canonical law (*praeter legem canonicam*) obtains the force of law only if it has been legitimately observed for thirty continuous and complete years.

Section 3. **The Hierarchical structure or nature of the organization of the Catholic Church**

“Can. 331 The bishop of the Roman Church, in whom continues the office given by the Lord uniquely to Peter, the first of the Apostles, and to be transmitted to his successors, is the head of the college of bishops, the Vicar of Christ, and the pastor of the universal Church on earth.”

“Canon 369 A ***diocese*** is a **portion of the people of God** which is **entrusted [by the Bishop of Rome] to a bishop** for him to shepherd with the cooperation of the presbyterium, so that, adhering to its pastor and gathered by him in the Holy Spirit through the gospel and the Eucharist, **it constitutes a particular church in which the one, holy, catholic, and apostolic Church of Christ is truly present and operative.**”

“Canon 374 §1. Every diocese or other particular church is to be divided into distinct parts or **parishes.**”

“Canon 515 §1. A *parish* is a certain **community** of the Christian faithful **stably constituted** [by the bishop] in a particular church [= a diocese], whose pastoral care is entrusted [by him] to a pastor (*parochus*) [= parish priest] as its proper pastor (*pastor*) [= shepherd] under the authority of the diocesan bishop. §2 It is only for the diocesan bishop to erect, suppress, or alter parishes.

As indicated in the above universal law of the Church, as the universal Pastor (ie the “Vicar of Christ”) the Bishop of Rome (Pope) divides the People of God into “particular churches” called a “diocese” and entrusts their pastoral care to a bishop ordained as a successor to the Apostles. It is for the Archbishop of Portland in Oregon alone to then divide his archdiocese into parishes by establishing them canonically and then to entrust each of them to a parish priest or “Pastor.” Therefore the Pastor assumes his role only by being “assigned” to the parish by the Archbishop of Portland, who in turn has been “assigned” to the diocese by the Holy Father.

Chapter II
The Structure of the Parish:
a canonical and theological summary
of the nature of the Catholic parish and its structures.

Section 1. Structures of the Parish in the Universal Law of the Church and in the Policies of the Archdiocese of Portland

Can. 519 “The pastor (*parochus*) is the proper pastor (*pastor*) of the parish entrusted to him, exercising the pastoral care of the community committed to him under the authority of the diocesan bishop in whose ministry of Christ he has been called to share, so that for that same community he carries out the functions of *teaching, sanctifying, and governing*, also with the cooperation of other presbyters or deacons and **with the assistance of lay members of the Christian faithful, according to the norm of law.**”

Can. 536 §1. “If the diocesan bishop judges it opportune [see below] after he has heard the presbyteral council, **a pastoral council is to be established in each parish, over which the pastor presides and in which the Christian faithful, together with those who share in pastoral care by virtue of their office in the parish, assist in fostering pastoral activity.**

“**Every parish shall have a pastoral council.** The pastor ... collaborates with it to investigate, consider and propose practical conclusions about those things which pertain to pastoral works in the parish. This collaboration is called “pastoral planning.” #1 *Archdiocese of Portland: Pastoral Council Policy, Aug 12, 2009*

“The pastoral council works together with the pastor and serves as the primary pastoral planning body for the parish. The pastoral council meets at least four times per year with the pastor/administrator. It shall always respect the requirements of civil, church and diocesan law as well as the Church norms for pastoring.” #2 *Archdiocese of Portland: Pastoral Council Policy, Aug 12, 2009*

“The pastoral council includes people selected from the parish together with those who share in pastoral care of the people by virtue of their office. The method of selection rests with each parish. The membership of the pastoral council should reflect the overall membership of the parish. Members of the pastoral council should be baptized Catholics.” #4 *Archdiocese of Portland: Pastoral Council Policy, Aug 12, 2009*

Can. 537 “**In each parish there is to be a finance council** which is governed, in addition to universal law, by norms issued by the diocesan bishop and in

which the Christian faithful, selected according to these same norms, are to assist the pastor in the administration of the goods of the parish, without prejudice to the prescript of c. 532 [below].”

Can. 532 “In all juridic affairs **the pastor represents the parish** according to the norm of law. He is to take care that the goods of the parish are administered according to the norm of canons 1281-1288.”

In keeping with the norm of law as found in the above laws of the Church, the St Catherine of Siena Parochial Council as it is envisioned here, is made up of two bodies or distinct councils of parishioners of the Roman Catholic Parish of St Catherine of Siena in Veneta, Oregon which are themselves established by law and then organized by the Pastor in order to advise and “assist” him as provided for in canon law [c. 537, 536] and in the policies of the Archdiocese of Portland.

Section 2. **The canonical status of the parish in the law**

“Canon 515 §3. A legitimately erected parish possesses juridic personality by the law itself.”

This canon indicates that, once legitimately erected by the bishop, **the parish exists as a distinct legal entity in its own right** under church law: this is called being a “juridic person.” Among other rights under Church law, such a “juridic person” can **own property in its own right**. The establishment by the bishop of a *civil* “Parish Member Corporation” under *Oregon law* makes the civil implications of all of this canon law much more clear, and establishes it under Oregon civil law as well. This better achieves the protection of the rights of the parish under local civil law.

The real property of the parish is therefore legally titled to this civil “non-profit corporation.” In that sense (in keeping with canon law) **parish assets do not “belong” to the bishop or to the pastor or even to “the people” of the parish, because title to them is vested in this distinct civil legal/corporate entity which implements the intent of canon law fairly well.** Certainly the parish civil corporation *exists to serve* the *people* of the parish in their spiritual or “pastoral” needs and it uses its assets to do so. The bishop and the pastor have certain responsibilities for the *management* of the parish’s property that we might respectively call oversight and stewardship.

**Chapter III:
Fulfilling the Mission of Christ:
a canonical and theological summary
of the nature and purpose of the Parochial Council**

Section 1. **The Parochial Council is a specific way of organizing the fulfillment of the Mission of Christ Jesus that has been entrusted to his Church at the level of the local community or parish.**

Can. 204 §1. “The Christian faithful are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God. For this reason, **made sharers in their own way in Christ’s priestly, prophetic, and royal function, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world**, in accord with the condition proper to each.”

“**The purpose of the pastoral council is to advise the pastor** on practical matters; especially those matters which pertain to advancing the faith life of the parish [fostering communion] and furthering the mission of the Church. **To this end, the pastoral council develops and recommends pastoral plans.** Whenever possible, pastoral plans take written form. The pastoral plan is shared with the entire parish and is made available to the diocese.” #5 *Archdiocese of Portland: Pastoral Council Policy, Aug 12, 2009*

“All pastoral planning is done in light of the Scriptures – especially the Gospels, and in light of Church documents which expound the mission of the Church—even those documents yet to be published...” #6 *Archdiocese of Portland: Pastoral Council Policy, Aug 12, 2009*

“Pastoral councils study and reflect on the life and mission of the Church. They also study and reflect on the circumstances of the members of the parish and the community in which the parish is located. **Through prayer and discernment they determine how communion and mission can be lived more fully at this particular time in this particular parish.** Special attention is paid to the poor. Pastoral planning flows as a result of this process. To the extent possible, reaching a consensus on recommendations for a pastoral plan is the goal. #7 *Archdiocese of Portland: Pastoral Council Policy, Aug 12, 2009*

Catholics believe that the Mission of Jesus, Prophet, Priest and King has been entrusted to the Church that is formed or “gathered” by the Apostles and their successors “in the Holy Spirit through the gospel and the Eucharist” [see canon 369]. Hence the various ministries and services of the Church are linked to the Mission of Jesus and identified as falling into these three general categories, namely **they are grouped according to whether they fulfill a prophetic, priestly or serving/governing function.** Since Jesus clearly indicated that his

kingship was one of “giving his life” for others, the “royal” ministry of governing/serving in the image of Christ is specifically understood to include not only the role of the “head” and its “headship” or leadership of the body, but also the role of the “hands” and “heart”—and all of which serve in a genuinely self-sacrificial way. This will be laid out more explicitly in Chapter IV below.

Section 2. **There are various *kinds* of ministry and services in the parish: *teaching, sanctifying, governing/serving.***

The earliest Christian community is described as follows in the New Testament:

“Acts 2:42 And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.” ... 44 And all who believed were together and had all things in common; 45 and they sold their possessions and goods and distributed them to all, as any had need.”

In the customary Catholic thinking this might be slightly rephrased to say that *they devoted themselves to the apostolic **teaching**, to being **sanctified** through prayer and the Eucharist (or “breaking of bread”) and to **fellowship** under apostolic **leadership**. In this fellowship they had all things in common, selling what they had and distributing the proceeds according to need.*

This reflects a very early expression of the traditional Catholic thinking that Jesus Christ came to us with a **three-fold Mission** commonly referred to as the mission of *Prophet, Priest, and Shepherd-King*. This mission is therefore often described as **teaching, sanctifying and serving/governing** in both the mode of a shepherd who *“lays down his life for the sheep”* [Jn 10:11,15] and in the mode of leadership and oversight of using “all things in common” for the good of each according to need. *Teaching, sanctifying, and governing/serving* therefore characterize the various dimensions of both the pastoral care and the “pastoral” and “administrative” services offered in a parish.

Section 3. **Unique ways in which we Catholics share in the Mission of Jesus**

Catholics believe that there are two fundamental and uniquely distinct ways in which one can obtain a share in this Mission of Jesus which has been entrusted to the Church :

1) by *Baptism* which incorporates a person into Christ and his Priestly People, the Church;

*Therefore the baptized are called to participate in the ministries of teaching, sanctifying and serving **in a way that is proper to them** and so they engage in these ministries **by virtue of their Baptism.***

They do so under the direction or “headship” of those who act in the person of Christ our Head.

2) and by *Sacred Order* in which a man is ordained into the “ministerial priesthood,” which is the role of leadership in which the shepherd-servant acts *in the person of Christ our Head* within the Church at the respective ranks of deacon (server), priest (elder) or bishop (overseer).

*Therefore the ordained are called to participate in a **distinct and unique way that is proper to them** in the ministries of teaching, sanctifying and governing/serving and so they engage in these ministries **by virtue of their ordination** in ways that are substantively different from what is already received at Baptism: they serve the community in the role of Christ, the **Head of the Body**. It is the Head which directs the hands and heart without usurping their proper role.*

Section 4. **Consequently there are various Ministerial Roles in our Parish.**

A) The **Pastor**, our local Shepherd: In the canon laws giving his “job description” [canons 528-537, see below] the Pastor is always called the “*parochus or parish priest.*” By ordination to sacred orders he shares in the “ministerial priesthood” in the role or “order” of “*presbyter or elder.*” Therefore he is placed by the Archbishop into a “senior” role of leadership in our community and as such, is **the one ultimately responsible for all pastoral care of souls in the parish** on behalf of his “overseer,” the bishop, as well as being **the one ultimately responsible for the administration of all the temporal goods** of the parish which are held in common. He is regarded as the Archbishop’s co-worker in that *for this community of faith* he exercises the *ordained* ministerial roles of *sanctifying, teaching and governing* in the name of the bishop and the Catholic Church. The parish priest functions as the local shepherd of *this portion* of the archdiocesan flock or “local Church” entrusted by the present successor to Peter as Chief of the Apostles, the Holy Father, to a specific successor to the Apostles, the local diocesan bishop, the Archbishop of Portland. Just as a bishop can only exercise *his* ministry of teaching and governing authentically and authoritatively **while in full communion** with the Bishop of Rome and the College of Bishops throughout the world and with the authority or “jurisdiction” bestowed upon him by the Holy Father, **the parish priest (Pastor) can only authentically and authoritatively exercise “his local share” of the ministry of teaching and governing while in full communion with the bishop of the particular church in which he serves. This communion is specifically expressed in the grant of ecclesiastical jurisdiction which accompanies the office of parish priest as it is entrusted by the Archbishop to the priest known as the “Pastor.”**⁶

⁶Likewise for a Parochial Vicar, in those parishes which have one.

Jurisdiction over a parish can only be validly granted to one who is in Holy Orders (minimally at the rank of presbyter) but *without it, even a man in Holy Orders (a priest) has no "authority" to act or minister in the name of the Church.* The role of the Pastor is defined in the following canons:

[Prophetic Ministry of the Word]

“Can. 528 §1. A pastor is obliged to make provision so that the **word of God is proclaimed in its entirety** to those living in the parish; for this reason, he is to take care that the lay members of the Christian faithful are **instructed in the truths of the faith**, especially by giving a **homily** on Sundays and holy days of obligation **and** by offering **catechetical instruction**. He is to foster works through which the spirit of the gospel is promoted, even in what pertains to social justice. He is to have particular care for the Catholic education of children and youth. **He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith.**

[Priestly Ministry of Prayer and Worship]

§2. The pastor is to see to it that the **Most Holy Eucharist** is the center of the parish assembly of the faithful.

He is to work so that the Christian faithful are nourished through the **devout celebration of the sacraments** and, in a special way, that they frequently approach the sacraments of the Most Holy Eucharist and penance. He is also to endeavor that they are led to **practice prayer even as families and take part consciously and actively in the sacred liturgy which**, under the authority of the diocesan bishop, the pastor must direct in his own parish and is bound to watch over so that no abuses creep in.

[Servant Ministry of Pastoral Care]

Can. 529 §1. In order to fulfill his office diligently, a pastor is to strive to know the faithful entrusted to his care.

Therefore he is to **visit families**, sharing especially in the cares, anxieties, and griefs of the faithful, strengthening them in the Lord, and prudently correcting them if they are failing in certain areas. With generous love he is to help the **sick**, particularly **those close to death**, by refreshing them solicitously with the sacraments and commending their souls to God; with particular diligence he is to seek out the **poor, the afflicted, the lonely,**

those exiled from their country, [immigrants] and similarly those weighed down by special difficulties. He is to work so that **spouses** and **parents** are supported in fulfilling their proper duties and is to foster growth of Christian life in the **family**.

[Servant Ministry of *Communio* or Unity in Faith]

§2. A pastor is to recognize and promote the proper part which the lay members of the Christian faithful have in the mission of the Church, by fostering their associations for the purposes of religion. He is to cooperate with his own bishop and the presbyterium of the diocese, also working so that the faithful have concern for **parochial communion**, consider themselves members of the diocese and of the universal Church, and participate in and sustain efforts to **promote this same communion**.

[Sacramental Ministry of the Proper Pastor]

Can. 530 The following functions are especially entrusted to a pastor:

- 1/ the administration of **baptism**;
- 2/ the administration of the sacrament of **confirmation** to those who are in danger of death, according to the norm of ⇒ can. 883, n. 3;
- 3/ the administration of **Viaticum** and of the **anointing** of the sick, without prejudice to the prescript of ⇒ can. 1003, §§2 and 3, and the imparting of the apostolic blessing;
- 4/ the assistance at **marriages** and the nuptial blessing;
- 5/ the performance of **funeral** rites;
- 6/ the blessing of the baptismal font at Easter time, the leading of **processions** outside the church, and solemn **blessings** outside the church;
- 7/ **the more solemn eucharistic celebration on Sundays and holy days of obligation**.

[Servant Management of Parish Goods in Service to the Kingdom]

Can. 532 §1 In all juridic affairs the pastor represents the parish according to the norm of law. He is to **take care that the goods of the parish are**

administered according to the norm of ⇒ cann. 1281-1288.

[Priestly Ministry of Prayer for the People]

Can. 534 §1. After a pastor has taken possession of his parish, he is obliged to apply a **Mass for the people** entrusted to him on each Sunday and holy day of obligation in his diocese. If he is legitimately impeded from this celebration, however, he is to apply it on the same days through another or on other days himself.”

B) The **laity**, our parish “membership.” By Baptism individual lay Catholics are incorporated into Christ which gives them a share in what is known as the “priesthood of the faithful.” As such they are also called to engage in the Mission of Jesus Christ. While they do not bear the final burden of “headship” or *responsibility for directing or overseeing* the life of the parish and the pastoral care it provides, **they do assist, in their own right by Baptism**, both in *providing* this pastoral care under the guidance and direction of the Pastor and in exercising *stewardship* over the “goods held in common.” In that sense **they do share authentically and by right of Baptism in the responsibility of the Pastor for the life of the parish, each in their own respective and unique ways.**

C) In addition to the Clergy assigned to the parish by the Archbishop, the **Parish Staff**, are members of the laity, chosen by the Pastor from among the above members, and entrusted on a stable basis with providing a particular portion of the pastoral care and/or services of the parish. **This is known in canon law as being entrusted with an “office.”** Other than the Clergy, Parish Staff are lay members of the Church so *entrusted* or delegated by the Pastor to actually be responsible for and provide a particular area of administrative service or pastoral care on his behalf and under his oversight. They *may* be compensated employees of the parish or even volunteers.

D) The **Pastoral Council**, forms a part or body within our parish “leadership.” The Pastoral Council consists of those members of the *pastoral* leadership of the parish who specifically “assist the Pastor” (c. 536) in providing the pastoral care of the parish 1) by organizing and coordinating the ministries of the parish and 2) by providing the overall pastoral planning for the life of the parish which involves a broader oversight over pastoral care in the life of the parish.

E) The **Administrative Council**, forms another part or body within our parish “leadership.” The Administrative Council consists of those members of the *administrative* leadership of the parish who specifically “assist the Pastor” (c. 537) in the “temporal administration” or management of the parish and its

temporal goods 1) by organizing and coordinating the management of the parish and the administration of its temporal goods and 2) by providing the overall financial planning for the life of the parish which involves a broader oversight over financial and “administrative” matters in the life of the parish.

Section 5. **The relationship between the pastor and his councils.**

*“5. The function of guiding the community as shepherd, the proper function of the parish priest, stems from his unique relation to Christ the Head and Shepherd. It is a function having a sacramental character [by ordination]. It is **not** entrusted to the priest by the community, but, through the Bishop, **it comes to him from the Lord.** To reaffirm this clearly and exercise this function with humble authority is an indispensable service to truth and to ecclesial communion. **The collaboration of others, who have not received this sacramental configuration to Christ, is hoped for and often necessary.** In fulfilling his duty as [leader and] guide [of the parish community], which is his personal responsibility, **the pastor will surely obtain help from the consultative bodies foreseen by canon law (cf. Code of Canon Law, can. 536-537, ie the two Councils discussed in our Parochial Council Constitution);** but these must remain faithful to their reality as consultative bodies. Therefore it will be necessary to guard oneself from any form that tends de facto to weaken the leadership of the parish priest, because the very structure of the parish community would be distorted.”* John Paul II, Allocution quoted in “The Priest, Pastor and Leader of the Parish Community” # 5

The relationship between the pastor and his councils must be exactly defined to arrive at a just conception of the functions of councils in the Church, of their rights and duties, and of their authority. The phrase, “the council represents the parish”, associated with the modern notion of representative assemblies, is apt to lead to a serious misconception of the lay members’ function in parochial councils. The American **nation's** elected representatives receive their power *from their electors* and are bound to protect and promote their electors' interests; in the modern democratic State they are directly created by, and out of, the people's own power. The members of a parochial council, on the contrary, hold no power, no commission, or delegation, *from the people*. All their powers, authority, and membership in the council, come to them *from who they are as ‘Christifideles,’* most fundamentally from their Baptism which incorporates them into the Body of Christ and entrusts them with the mission of Jesus Christ in a way that is proper to the “priesthood of the faithful.” Similarly, the power and authority of the pastor come to him *from who he is within the Body*, most fundamentally from his ordination and assignment as “parish priest” by the Archbishop which constitutes him for this specific community as an “*alter Christus*” (other Christ) in the specific role of Christ the Head of the Body in a way that is proper to the “ministerial priesthood.” As the one who represents Christ the Head, the Pastor’s role in the functioning of the Body is a unique one with its roots in his ordination and the jurisdiction granted to him by the conferral of the ecclesiastical office of pastor. In the Church’s understanding, the relationship between the two is like unto that between the Body and its Head: neither exists or functions very well without the other; **each has a function proper to it.** If either fails to perform the function that is “properly” theirs, the

proper functioning of the Body becomes “impeded.”

Chapter IV THE MINISTRIES OF THE PARISH

Section 1. This Chapter is intended as a teaching document and not as some sort of documentation regarding either what actually exists or what we might judge should exist in our parish. In keeping with the overall spirit of Canon Law, this Chapter does reflect some goals that are presently beyond our means to attain in the parish. Nonetheless we recognize here that we strive for them. The lists of associated ministries can be used as a “check list” against which to measure what exists as well as to identify what we might want to work on in the future.

Quite often there is a mis-perception of church legislation by Americans which is rooted in the difference between the legal thinking of canon law and the legal thinking of English common law upon which our society’s thinking is based. In our society, law expresses the **bare minimum** of what **must** be done, **without exception**. In the Church, canon law **expresses the ideal toward which we strive**, while prudently recognizing that the ideal is neither easily nor always even attainable in the present reality. *This Chapter of the Teaching Document is intended as an **expression of our vision** for how to organize the ministry of the parish and contains many goals we may yet be unable to attain.*

Section 2. Identification of parish ministries with the Mission of Jesus, Prophet, Priest and Shepherd-King.

The Ministries of the Parish are identified in terms of the Mission of Jesus Christ, **Prophet, Priest, and Shepherd-King** which are usually referred to respectively as the ministries of *teaching, sanctifying, and governing/service*. These are also known in *Archdiocesan documents* as Ministries of the Word, of Prayer and Worship and of Care and Service. [see *Parish Pastoral Planning*, pp11-14.]

Section 3. The role of the Laity in the Mission of the Church

As a community of faith entrusted by Baptism with this Mission of Jesus, lay members of the Church are called to a particular role that is distinct from the role of those ordained to the ministerial priesthood. It is this lay role that we intend to further define here for our parish context. Hence **a group of lay members of the parish who are active in a particular parish ministry** participate in a way that is proper to the laity.

Section 4. THE MINISTRY OF CHRIST AS PROPHET (WORD) *[see the Pastor's mandate in canon 528.1, above page 12]:*

A. Faith Formation (Catechesis)

This ministry provides for the following areas of parish life: the faith formation or religious education (catechesis) of our members of all ages. **Associated Parish Ministries:** Adult Ed including through Homilies and Bulletin Teaching by the Pastor, the Bulletin itself, Adult Bible Study, Adult Discussion Groups, Religious Education of Children, Called to Protect Children, Children's Liturgy of the Word (during Sunday Mass), Youth Ministry.

B. Initiation and Sacramental Preparation

This ministry provides for the following areas of parish life: all areas of *preparation* for the Sacraments of Initiation, Penance and Matrimony. [A ministry of the Word, sacramental *preparation* is distinct from the *celebration* of the sacraments.] This includes the RCIA (Adults and any children over 7 years of age, sometimes called RCIC), Admission of Baptized Christians to Full Communion with the Church, and all forms of Sacramental Preparation [including preparation for Infant Baptism, Confirmation (all ages), First Eucharist, First Penance and Marriage]. **Associated Parish Ministries:** All the various Programs of Sacramental *Preparation*, and Promotion of Vocations to Religious Life and the Priesthood, including through our Altar Server program.

C. Evangelization and Outreach

"For the Church, evangelizing means bringing the Good News into all strata of humanity, and through its influence transforming humanity from within and making it new." [Evangelii Nuntiandi 18]

As understood here evangelization involves making disciples of all people, a lifelong process which "begins with the proclamation of the Gospel to peoples and groups who do not yet believe in Christ, continues with the establishment of Christian communities that are 'a sign of God's presence in the world,' and leads to the foundation of local churches." [Catechism 854]

"In fact the proclamation [of the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, (see EN 22)] only reaches full development when it is listened to, accepted and assimilated, and when it arouses a genuine adherence in the one who has thus received it." [Evangelii Nuntiandi 23]

This ministry of the Word provides for the following areas of parish life: in general all aspects of bringing the Good News to everyone such that it is

heard, assimilated and adhered to. This includes 1) promoting an awareness of evangelization (*hearing the Good News and assimilating it to the point of genuine **adherence***) among our own members as well as 2) our ministry of outreach to those *outside* the fellowship of our parish community of faith and toward any/everyone in the wider community of our area. In addition to our outreach to the *unchurched*, this ministry also includes our outreach to those with whom we would always want to pursue the *fullness of communion*, such as the baptized of Christian communities *not now in full communion* with the Catholic Church, as well as the inactive Catholic. Finally we might also include our outreach in relationship and cooperation with other Catholic Parishes of our local Area Vicariate who are in full communion with us. **Associated Parish Ministries:** Evangelization and witness *within* the parish *and in* the local community through the Dynamic Catholic Program, the parish website, the parish Facebook page, enthusiastically welcoming returning Catholics, home visitations, outreach outside the parish and Catholic Church, Representation to the Area Vicariate and its Parishes as well as the relationship between the parish and the churches of the Fern Ridge Ministerial Association, (Monthly Ministers Meeting, Benevolent Fund).

Section 5. THE MINISTRY OF CHRIST AS PRIEST (SANCTIFICATION) [*see the Pastor's mandate in canons 528.2 (above page 12); 530 (above page 13) and 534 (above page 14)*]:

A. Parish Spiritual Enrichment

This ministry of priestly sanctification is responsible for the following areas of parish life: our life of prayer and devotional practices (including any spiritual exercise or any prayer form that is not the celebration of a sacrament) as well as our spiritual growth, enrichment and overall spiritual well being. **Associated Parish Ministries:** Daily Communion Services and/or Masses, Parish Devotions/Communal Prayer (Rosary in Common, Stations of the Cross, Novenas, First Friday Devotions), Family Prayer, Parish Prayer Chain as well as Days of Prayer and Reflection, Retreats, Missions, Ember Days, the Liturgy of the Hours (Morning and Evening Prayer in common and in private), Eucharistic Adoration and Masses for the People.

B. Liturgy

This ministry of priestly sanctification is responsible for the following areas of parish life: The **celebrations** of the sacraments of Baptism, Confirmation, Eucharist, Penance (including Penance Services), Anointing of the Sick/Viaticum and Marriage, as well as Funerals, Holy Week, etc.

Coordination of all Sunday Liturgical Ministers (such as Readers, Eucharistic Ministers at Mass, Ministers of Music (Instrumentalists and Choir), Ushers, Altar Servers); Coordination of Liturgy **Preparation** (including everything that goes into preparing for our liturgies such as the role of Art & Environment); as well as liturgical scheduling, planning and evaluation. **Associated Parish Ministries:** Sunday Liturgical Ministers, All Liturgy Planning and Preparation, Art & Environment Committee, Holy Eucharist Association for the Latin Mass, Children's Masses and Masses in the Traditional Latin.

Section 6. THE MINISTRY OF CHRIST AS SHEPHERD-KING (CARE/SERVICE)
Shepherding/Governing by Caring and Serving [*see the Pastor's mandate in canon 529, above page 12*]:

A. Altar Society

The Altar Society is responsible for areas of parish ministry of pastoral care and service that have been *self-defined by its members* with the approval of the Pastor in the Constitution and By-Laws of the *St Catherine of Siena Altar Society*. The defined role of the Altar Society currently includes matters related both to the *administration* of the parish (such as fund-raising and paying for all parish liturgical needs for both forms of the Mass, as well as pastoral care such as giving to charity and efforts of support for the Carmelite Monastery) as well as the forms of *pastoral care* of the parish which specifically concern us here. **Associated Parish Ministries:** (*from their By-Laws*): Liturgical Fund Raising, Funeral Luncheons, Services to the Parish such as Greeting Cards and Hospitality on Easter Sunday.

B. Charity for the Poor and Needy

*Note: **Charity** has the specific meaning of **helping someone at a time of need**: giving a man the fish. **Justice** [which will be addressed elsewhere] has the specific meaning of **removing someone from need**: teaching a man to fish. When we do acts of **charity** we alleviate the present suffering (**temporary**) but when we do justice we change the structures of life which cause suffering (**permanent**). Most of us are far better at promoting the former than we are at the latter.*

This ministry of pastoral care and service is responsible for our works of **Charity** and specifically the following areas of parish life: our ministry of caring to the Poor & Needy both in the parish and in the wider community. These ministries are often referred to as the **Corporal Works of Mercy**. The traditional enumeration of the corporal works of mercy, which are oriented toward care for the **body**, is: *Feed the hungry, Give drink to the thirsty, Clothe the naked, Shelter the homeless, Visit the sick, Visit those*

in prison, Bury the dead. See Mt 25:34. Using that list we recognize the following **Associated Ministries (only some of which are actually organized *parish* ministries as opposed to the ministries of individuals)**: Pastor's Assistance Fund, parish interaction with the St Catherine Conference of St Vincent de Paul through financial support and individual support for SVDP and other ministries in the wider community such as the Community Dinners and the Warming Center as well as support for the efforts of Catholic Community Services of Land County in its drives for winter coats and hygiene products.

Corporal Works of Mercy⁷

Ministries to the Poor & Needy *organized within and by the Parish*

Pastor's Assistance Fund (Shelter, etc)
Parish Financial Assistance to Carmel of Maria Regina
Lenten Soup and Bread

Ministries to the Poor & Needy *organized outside the structure of the Parish*

Note: Our parish community also includes numerous volunteers to services provided to the poor and needy which are *organized by others outside* the Parish itself. **These are not "parish ministries" in that they are not organized under the pastoral leadership of the parish.** Nonetheless by their service and involvement our members *support* these efforts, some of which are organized as **Catholic** ministries, like the St Catherine Conference of the **St Vincent de Paul Society**, with whom we have a special relationship, Catholic Community Services and others like the Mid-Lane Partners which organizes things like the Love Project, Senior Connections and the Fern Ridge Gleaners in which we have volunteers.

C. Pastoral Care & Service

This ministry of pastoral care and service is responsible for our **Spiritual Works of Mercy** and specifically the following areas of parish life: our ministry of caring to the *spiritually* Poor & Needy both in the parish and in the wider community. The traditional enumeration of the spiritual works of mercy, which are oriented toward care for the **soul**, is: To instruct the ignorant; To counsel the doubtful; To admonish sinners; To bear wrongs patiently; To forgive offences willingly [*all of which most often happen as*

⁷Because there is some overlap meeting the needs of body and spirit, some of the above listed Corporal Works of Mercy are also listed elsewhere.

we go about our daily lives and not because of an organized parish ministry]; To comfort the afflicted; To pray for the living and the dead. Using that list we recognize the following **Associated Parish Ministries**:

Spiritual Works of Mercy

Parish Healing Prayer Ministry
Bereavement Support Group (Comfort the Afflicted)
Pastoral Care of the Dying (Comfort)
Parish Prayer Chain (Pray for Living & Dead)
Parish Remembrances of the Living and the Dead (sign up in a book placed on the altar at Mass)
Remembrance of Anniversaries of Death at our Masses
Personal Prayer and Mass Intentions for the Needy, the Sick, the Dying and the Dead (Pray)
Sunday Mass Intention for the People of the Parish
(Latin *pro populo* means *for the people*)

Corporal Works of Mercy assigned here:⁸

Visits to Prisoners (Visit)
Visits to the Sick of the parish
Eucharistic Ministry to Homebound, the Lonely, the Sick, the Elderly

D. Parish & Family Life

This ministry of pastoral care and service concentrates on the following areas of parish life: providing and promoting opportunities for the people of the parish to come together to **build family life** as well as **build community** and fellowship among us through social activities. Its focus is our ministry of outreach *within* the fellowship of our community and includes a special outreach to our new members, to children and youth, married couples, widows/widowers, singles, single parents, and senior citizens. **Associated Parish Ministries:** social activities among parishioners, Friendship Sunday and other social events which might focus on Community Building and Family Activities such as the Breakfasts for Mother's and Father's Day.

E. Peace and Social Justice

When the time comes this new ministry of pastoral care and service will be responsible for promoting an awareness of the issues of Peace and Social Justice [see canon 528.1] among our members. **Parish Ministry**

⁸See footnote 1.

Needed: Peace & Justice Ministry.

Work for Justice and Peace through structural change

Care for Immigrants

Coordinate between the parish and the Archdiocesan Offices and the Oregon Catholic Conference.

Section 7. In General:

We embrace the principle that there are three important things that the *best* ministers for the parish can do for us:

- 1) reliably provide the ministry entrusted to them whenever needed;
- 2) rather than possessing a ministry like a personal kingdom or entitlement from which others are excluded, actively and without ceasing recruit *others* to join in that ministry;
- 3) truly enable others to the fullest extent possible by avoiding allowing other individuals or the parish to become totally dependent on them alone. This includes avoiding letting the parish depend on me to the point that my ministry collapses in my absence, as well as genuinely *enabling* others by modeling the ministry, sharing it, and even handing over some of my responsibility for it to others. This goal is achieved primarily in one's attitude and behavior when serving.