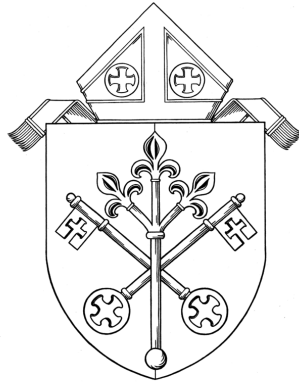


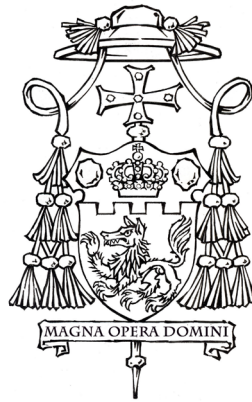


Architects of Communion

Guide for Parish Development



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DECREE

Whereas the *Guide for Parish Development* newly created for use in the Personal Ordinariate of the Chair of St. Peter provides an essential tool for evaluating the development of our communities from their earliest beginnings as groups in formation through to their canonical erection as Parishes;

Whereas the Apostolic Constitution *Anglicanorum coetibus* established the Ordinariates for the purpose of unity and “organizing our lives around the Parish... [as] the principal indicator of our commitment to full communion”;

Whereas the *Guide* was reviewed and amended by the Governing Council which, on May 9, 2016, approved it and recommended that it be promulgated throughout the Personal Ordinariate of the Chair of St. Peter;

I therefore accept the text and promulgate the *Guide for Parish Development* for the Personal Ordinariate of the Chair of St. Peter as the evaluative instrument for guiding parochial development.

Given in Houston, on this 31st day of May, in the year of Our Lord 2016, the Feast of the Visitation of the Blessed Virgin Mary.

+STEVEN J. LOPES, STD

Bishop of the Personal Ordinariate of the Chair of St. Peter

Architects of Communion

Guide for Parish Development

Introduction

The clergy and faithful of the Ordinariate of the Chair of St. Peter are called to be architects of communion, simultaneously preserving the distinctiveness and integrity of their communities while demonstrating commitment to act in communion with the broader Church. One of the means to demonstrate a commitment to communion is through the careful development of Ordinariate parishes and parochial communities.

Though inherently local structures, parishes are nevertheless the most basic and visible structure in the hierarchical constitution of the universal Church. The development of parishes is a pressing challenge as they are the primary place where the faithful encounter sanctifying grace in the sacred liturgy and in the celebration of the Church's sacramental life. The parish has at its basis and center the celebration of the Holy Eucharist, from which all education in the Spirit originates and from which flows various works of charity, mutual help, missionary activity, and different forms of Christian witness.¹

The organization of the Catholic Church known as its hierarchical constitution is understood as first and foremost an expression of the Gospel imperative for the salvation of souls. In dioceses and parishes, the community of disciples gathers to hear the Word of God, to receive nourishment in the Sacraments, to educate its children and new members in the faith, and to respond to the needs of the poor. All of this activity is carried out in fidelity to the Lord's command: *Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit*. The establishment and structuring of parishes is therefore ordered to the salvation of souls, not simply to administration; it is ordered to communion with God and the broader Church.

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Catholic communion requires diligence in parochial and community formation, never assuming that previous patterns and experiences are appropriate or applicable now. For those whose faith was nurtured in the Anglican traditions and ecclesial communities, the Catholic understanding and experience of the parish may take some adjustment. According to the Church's Canon Law, parishes are juridic structures in and of themselves and, as such, have rights and responsibilities, expectations and obligations, which must always be borne in mind. A brief review of the rights and responsibilities of parishes and pastors can be found in the appendices of this current document.

Just as unity with the Church is understood as a movement of the Spirit, so too is communion with the Church something that, while led by the Spirit, requires the diligent work of human hands and minds. Organizing our common life around the parish paradigm is one principal indicator of our commitment to full communion in the Church.

We recall that while the Apostolic Constitution, *Anglicanorum Coetibus*, provides for the preservation of the Anglican liturgical and spiritual patrimony in the Catholic Church, it is rather more cautious about Anglican ecclesial models in the hierarchical constitution of the Church. Effective communion according to the norms and expectations of the Church, therefore, is a principal measure against which Ordinariate communities will be evaluated because the unity of the Church is the ostensible reason for their establishment.²

1 Second Vatican Council, Decree *Presbyterorum ordinis*, 6.

2 Gerhard Cardinal Müller, Address at Ordinariate Symposium, February 2013.

Parishes and the Church

Because the Anglican ecclesial traditions are often divergent from the Catholic Tradition, it bears reminding both the clergy and the laity of the Catholic definition of a parish as found in the Code of Canon Law:

A parish is a certain community of Christ's faithful stably established within a particular Church whose pastoral care, under the authority of the diocesan Bishop is entrusted to a parish priest as its proper Pastor. (c. 515)

So a parish is not simply a church, a set of buildings, a territory, a priest, or a worshipping community. A parish is not a means to hold property or organize community life on the local level. It is not an ecclesial version of a civil corporation. Although in the course of its establishment and life the parish might well require all of the forgoing attributes, the primary reason for its existence is to foster a stable relationship with Christ Jesus the Lord. A parish is ordered to the salvation of souls.

However, because establishment of a parish creates long-term, indefinite rights, obligations, expectations, and responsibilities, it is not something that is done without prudential inquiry on the part of the bishop (Ordinary) who establishes it with the consent of the Governing Council.

Ideally, all communities of the Ordinariate will grow to become parishes. However, the canonical robustness of the parish paradigm requires a developmental ladder that recognizes stages of growth and provides benchmarks to attain and measure growth, both to assist the local community in engaging development, as well as providing the bishop and Governing Council a means of verifying it.

Types of Communities

In the Personal Ordinariate of the Chair of St. Peter, there are three recognized types of communities:

1. Parish
2. Quasi-parish/Mission
3. Community in Formation

PARISH

Again, the definition of a parish in the Code of Canon Law is:

A parish is **a certain community of Christ's faithful stably established within a particular Church** whose pastoral care, under the authority of the diocesan Bishop is **entrusted to a parish priest as its proper Pastor** (c. 515).

A certain community of Christ's faithful: This recalls the definition of a diocese as "a portion of the people of God" thus understanding a parish first as a community of faith (rather than a territory) and second as a subsidiary analogue to the Ordinariate.

Stably established: An established parish has rights and obligations that are expected to be fulfilled across time until either the parish is suppressed or the Lord returns in glory.

Within a particular Church: A parish is not a little diocese with a lesser bishop and the particular Church (the Ordinariate) is not the sum total of the parishes within it.

Entrusted to a parish priest as a pastor: Parish priests are appointed by the bishop to a local community where, as the bishop's closest collaborators in the ministry, they share in the charism of governance. In certain cases, the pastor can and must act in the name of the bishop without any required consultation with anyone. This is a real difference from the Anglican experience.

Under the authority of the Diocesan Bishop (Ordinary): Establishment of a parish is a canonical act reserved to the bishop with the consent of the Ordinariate Governing Council.

MISSION (QUASI-PARISH)

A definite community of the Christian faithful entrusted to a priest as its proper administrator but not yet established as a parish. A quasi-parish, or mission, is not permanent: it is a temporary entity on its way, eventually, to becoming a parish. A mission is understood as equivalent to a parish but not yet having attained parish status for either extrinsic or intrinsic reasons. An extrinsic reason might be civil litigation; an intrinsic reason might be lack of financial resources. In the Ordinariate, it is common and proper to refer to quasi-parishes as *parochial communities*.³

COMMUNITY IN FORMATION

A community in formation is a group of persons who are formally attempting to establish an Ordinariate parish, but find themselves at an earlier point of development still prior to being established as a mission or quasi-parish. A community in formation must have an associated Catholic priest, either to shepherd the association himself or to act as a mentor/resource to an Anglican community that is moving towards full communion. Communities in formation are expected to be making progress toward mission and, eventually, parish status.

Signs of Stability and Vitality

Determination of the ‘Level’ of a given community is not a precise science. Much prudential judgment is based on the context of the community and its particular vocation. There are, however, signs of stability, vitality, and maturity that ought to be considered as guides in parish development and will be used by the bishop, his staff, and the deans as they visit Ordinariate communities.

(1) STABILITY: SIZE

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
> 3 Families > 10 Ordinariate Members	>15 Families > 50 Ordinariate Members	> 30 Families > 100 Ordinariate Members

Notes: While Ordinariate communities typically are substantially smaller than their Catholic diocesan counterparts, there nevertheless is a minimum size or a “critical mass” without which a community cannot be considered stable. The presence of only 1 or 2 families is an indicator of an increased need for evangelization.

(2) STABILITY: PRIEST PRESENT

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
	✓	✓

Notes: A parish community’s priority is the celebration of the Sunday Mass according to *Divine Worship: The Missal*. The presence of a priest appointed as pastor or parochial administrator to celebrate the Mass and to assume pastoral care of the community is required for mission/quasi-parish, or parish status.

³ Coccopalmerio, F. *De parocia* (Rome: Pontificia Universita Gregoriana, 1991) 3-12.

**(3) STABILITY: FINANCIAL MODEL,
INCLUDING ASSETS/DEBT/PHYSICAL LOCATION**

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
	Assets: Adequate Debt: Manageable Location: Available	Assets: Sufficient Debt: Manageable Location: Secured (ownership or long-term agreement)

Notes: The ability of a parish to be stably established is, in large part, dependent upon some financial considerations. Ordinariate communities must have sufficient resources to accomplish their mission premised on ongoing support by the lay faithful, sufficient resources to manage ebb and flow of contribution, manageable debt, and a stable location to celebrate the Mass. Because contexts vary so widely, evaluation of the stability of a community is a prudential consideration of the bishop, the deans, and the Governing Council. Indications of stability also include daily Mass, public prayer of the Divine Office, regular pastoral care and security of community property.

**(4) STABILITY: PARTICULAR LAW COMPLIANCE,
INCLUDING CATHEDRATICUM**

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
✓	✓	✓

Notes: All communities, missions and parishes must comply with the expectations of the Ordinariate’s Ministry Handbooks, promulgated as sacramental practice to our particular law. This includes full participation in the Cathedraticum, the Bishop’s Appeal, and other activities that foster a sense of responsibility for and participation in the wider Ordinariate.

(5) STABILITY: SACRAMENTAL DISCIPLINE

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
✓	✓	✓

Notes: Ordinariate communities must adhere to Catholic sacramental practice and discipline, especially in the areas of access to the Eucharist and marriage.

(6) STABILITY: CIVIL LITIGATION

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
	⊘	⊘

Notes: Recognized Ordinariate communities cannot be involved in civil litigation in their ecclesial community of origin.

(7) VITALITY: RELATIONSHIP WITH LOCAL DIOCESE

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
Non-adversarial	Supportive	Supportive

Notes: A clear indication of an Ordinariate’s community to act in communion is their relationship with the bishop, diocesan administration, and parishes of the territorial Catholic diocese. Ordinariate clergy and communities are urged to participate in common endeavors, including especially penance services and social engagement projects.

(8) VITALITY: DOCILITY TO ORDINARY & PEACE WITH ONE ANOTHER

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
+	+	+

Notes: As St. Paul calls us to reconciliation, our communities must be authentic examples of the joy of communion with the Catholic Church and the Christian imperative to be at peace with one another as a witness to the Gospel. Rejecting prior forms of institutionalized animus and embracing Catholic communion is an ongoing mark of spiritual and community health and vitality.

(9) VITALITY: PASTORAL AND FINANCE COUNCILS

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
+	✓	✓

Notes: Ordinariate missions and parishes are required to have functioning pastoral and finance councils.⁴

(10) Catechesis and Education

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
+	✓	✓

Notes: Ordinariate missions and parishes share in the Church's mission of education. This is expressed in the imperative to transmit the faith to new generations of children within the parish itself and to announce the Gospel to the wider community.

(11) Parish Organizations, Sodalties and Outreach Ministries

COMMUNITY IN FORMATION	MISSION/QUASI-PARISH	PARISH
+	✓	✓

Notes: The vitality of Ordinariate missions and parishes is expressed in outreach to the poor, social organizations which express the diversity of gifts and charisms in the Church (i.e. Knights of Columbus, Altar Guild, St. Vincent de Paul Society, etc.).

⁴ Ordinariate parishes and communities are urged to consult the Archdiocese of Washington's excellent resource, *Guidelines for Parish Councils*: <http://adw.org/wp-content/uploads/2014/02/Guidelines-for-Parish-Pastoral-Councils-2013.pdf>

Appendix I

RIGHTS AND RESPONSIBILITIES OF THE PARISH⁵

To exist (c. 374.1, 120.1)	To information, communication, and consultation (c. 212)
To maintain communion (cc. 206, 209, 212.1, 392.1)	To formation and education (c. 217)
To equality (c. 208)	To evangelization and missionary activity (c. 211)
To hear the Word of God and celebrate the Sacraments (c. 213)	To spiritual growth (c. 214)
To parish leadership and ministry (cc. 515.1, 516.2, 517.2)	To own and use goods and property (cc. 255-1256)
To initiate and sustain activities and services (cc. 211, 215-216, 222.2, 225, 227, 298-299, 384.2, 839.1)	To vindicate and defend rights (c. 221.3)

Limitations on Rights:

- 1) By circumstance: The impossible cannot be expected.
- 2) By rights of others: Balance & fairness rule.
- 3) By the common good: Coordination with the diocese is required.

Appendix II

Please note that Code of Canon Law contains more than 100 canons governing the role and work of the pastor. This list only gestures to the full scope and definition.

RIGHTS AND RESPONSIBILITIES OF THE PASTOR

Teaching	Sanctifying	Governing
Preaching & homiletics	Celebration of the Sacraments, especially Eucharist and Penance	Faculty to witness marriages
Spiritual exercises and sacred missions	Family prayer	Dispense from impediments in some circumstances or obligation to observe days of feast, fast, or abstinence
Evangelization	Liturgy of the Hours	Administer parish including temporal goods, property, personnel and parish records
Social justice	Imparting blessings	
Social communication	Fostering devotion	
Catechetical instruction		
Sacramental preparation		

Other Instructions:

1. Obligation to live in parish
2. Right to stability in office
3. Restrictions on amount of time away from parish
4. Obligation to coordinate and collaborate with faithful

⁵ Taken from: Coriden, James A. *The Parish in Catholic Tradition: History, Theology and Canon Law*. New York: Paulist Press, 1997.