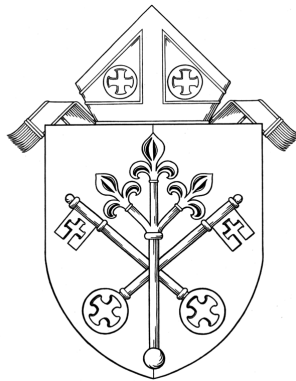


# ARCHITECTS OF COMMUNION

## GUIDE FOR PARISH DEVELOPMENT



THE PERSONAL ORDINARIATE OF THE CHAIR OF SAINT PETER  
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Revised March 2021



# DECREE

Whereas the *Architects of Communion: Guide for Parish Development* for use in the Personal Ordinariate of the Chair of Saint 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 March 18, 2021, approved it and recommended that it be promulgated throughout the Personal Ordinariate of the Chair of Saint Peter;

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

Given in Houston, on this 25<sup>th</sup> day of March in the year of Our Lord 2021, the Feast of the Annunciation of the Lord.

+STEVEN J. LOPES, STD

Bishop of the Personal Ordinariate of the Chair of Saint Peter

## INTRODUCTION: YOU ARE THE “ARCHITECTS OF COMMUNION”

The clergy and faithful of the Ordinariate of the Chair of Saint 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. While the Church is missionary by nature, sent to proclaim the Good News in all the world, the Ordinariate exists to bring those who were nurtured in Anglican and other Protestant traditions into the full communion of the Catholic Church.

Though inherently local in nature, parishes are the most basic and visible structure in the hierarchical constitution of the universal Church. For this reason, 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 sacraments. 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.<sup>1</sup>

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 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, structuring, and administration of parishes is therefore ordered to the salvation of souls; it is ordered to communion with God and the broader Church. More than just a community of believers that benefits the faithful, Jesus established the Church with an apostolic structure and mission as a means and font of his grace.

The Ordinariate is an instrument of Catholic unity and exists for those who are or will be coming into full communion with the Catholic Church. This document is the guide for responding to the requests of those groups of Christians nurtured in the Anglican tradition coming into full communion to be recognized as communities of the Ordinariate and for the development and strategic growth of existing parochial communities. Catholic communion requires diligence in parochial and community formation, never assuming that previous patterns and experiences are appropriate or applicable now. The Catholic understanding and experience of the parish may take some adjustment for those whose faith was nurtured in the Anglican traditions and ecclesial communities.

When a request for recognition or change of status is made through the application process described in this document, the Bishop, in consultation with the Governing Council, evaluates the petition and makes the determination whether to establish Communities, Quasi-Parishes and Parishes. According to the Church’s Canon Law, parishes and quasi-parishes are juridic

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<sup>1</sup> Second Vatican Council, Decree *Presbyterorum ordinis*, 6.

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. Quasi-parishes are a developmental step in the missionary work of establishing parishes in the Ordinariate.

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.<sup>2</sup>

## 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)*

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 figure 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. Having attained the objective benchmarks described below does not grant

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<sup>2</sup> Gerhard Cardinal Müller, Address at Ordinariate Symposium, February 2013.

the status described per se, rather, it makes a group or community eligible to petition the Bishop for recognition or reconsideration of status.

## TYPES OF COMMUNITIES

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

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

## PARISH

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.

## 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 is not permanent: it is a temporary entity on its way, eventually, to becoming a parish. A quasi-parish 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.

## COMMUNITY IN FORMATION

A community in formation is a group of persons who are formally recognized by the Bishop with the desire to establish an Ordinariate parish but find themselves at an earlier point of development still prior to being established as a 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 quasi-parish and, eventually, parish status. They remain in close consultation with the Chancery and are evaluated regularly.

## MEMBERS OF THE ORDINARIATE

Most people who desire to join the Ordinariate do so in the context of a Parish, Quasi-Parish or Community in Formation. The Ordinariate's founding document, *Anglicanorum coetibus*, gives direction regarding membership in the Ordinariate. Individuals or families who are not in proximity to an Ordinariate Parish or Parochial Community and therefore are not registered parishioners at an OCSP Parish/Community may mail a membership form directly to the Chancery for consideration. Please see the Ordinariate website for more information on eligibility for membership and to download the membership form. Members of the Ordinariate, even when they gather together regularly for prayer, do not, in and of themselves, constitute a recognized community of the Ordinariate. Ordinariate members who wish to begin exploring the possibility of forming a group or community in formation should contact the Office of the Vicar General to make this desire known. Groups of Episcopalians or Anglicans, or those formed in other Protestant ecclesial communities, that desire to journey into full communion with the Catholic Church by joining the Ordinariate begin this process by contacting the Vicar General.

## 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 can serve as objective measures of parish development and will be used by the Bishop and his staff as they visit Ordinariate communities when considering requests for recognition of status.

### 1) STABILITY: SIZE

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
> 15 Families	>30 Families	> 60 Families
> 10 Ordinariate Members	> 50 Ordinariate Members	> 100 Ordinariate Members
> 50 Average Sunday Attendance	> 100 Average Sunday Attendance	> 200 Average Sunday Attendance

*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 mission of the Ordinariate includes both unity with the Catholic Church and also evangelization.

### 2) STABILITY: PRIEST PRESENT

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
Ability, at least, to fund pension and a quarter of compensation (health insurance, salary, and housing).	Ability, at least, to fund health insurance, pension and half of salary/housing.	Ability to fully fund compensation.

*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 quasi-parish, or parish status. See the “Clergy Personnel Handbook” pages 31-40 for clergy compensation guidelines. Compensation for a priest will include: pension, health insurance, salary, housing.

The parochial community will follow Ordinariate policies concerning supply and assisting clergy (cf. “Clergy Personnel Handbook” p34f).

### 3) STABILITY: FINANCIAL MODEL, INCLUDING ASSETS/DEBTS/PHYSICAL LOCATION

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
Civil Incorporation, description of how finances are being handled including two bank statements, a balance sheet and forecast.	Have a Parish Finance Council; have a secured location through ownership or long-term agreement. Participate in Cathedraticum and Ordinariate special collections.	Maintain sufficient assets and self-reported income in compliance with the Ordinariate Business office. Any debt should be manageable. Fully paid Cathedraticum.

*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. Contact the Vicar General for guidance concerning civil incorporation with the Ordinariate, any lease agreements or questions concerning property acquisitions.

### 4) STABILITY: PARTICULAR LAW COMPLIANCE

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
✓	✓	✓

*Notes:* All parochial communities must comply with the expectations of the Ordinariate’s Ministry Handbooks, promulgated as particular law (see Appendix IV). This includes keeping up to date and accurate sacramental records, civil corporation meeting minutes, and compliance with Safe-Environment policies.

### 5) STABILITY: SACRAMENTAL DISCIPLINE

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
✓	✓	✓

*Notes:* Ordinariate communities must adhere to Catholic sacramental practice and discipline of all the liturgical rites of the Ordinariate. The celebration of the Eucharist is at the heart of the Church’s life. The sacraments are the source of the evangelical zeal of the Church to initiate and gather the faithful and to practice works of charity. In organizing and developing parochial identity and mission, the provision for the celebration of the sacraments is paramount and must be the driving force for the evangelizing zeal and missionary commitment of the faithful in working for unity and growth.



## 6) VITALITY: RELATIONSHIP WITH LOCAL DIOCESE

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
Supportive	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. In certain cases, this will also include the need to access the local tribunal for adjudicating annulment proceedings as well as the pastoral ministries of the diocese for needs concerning sacramental preparation and catechesis.

## 7) VITALITY: DOCILITY TO ORDINARY AND PEACE WITH ONE ANOTHER

COMMUNITY IN FORMATION	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 with a spirit of humility and docility is an ongoing mark of spiritual and community health and vitality. Ordinariate communities cannot be involved in civil litigation in their ecclesial community of origin.

## 8) VITALITY: PASTORAL AND FINANCE COUNCILS

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
	✓	✓

*Notes:* Ordinariate quasi-parishes and parishes are required to have functioning pastoral and finance councils. These are separate bodies, each with its proper role and responsibilities (cf. “Parish Pastoral Council” and “Parish Finance Council” Guidelines).

## 9) VITALITY: CATECHESIS AND EDUCATION

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
✓	✓	✓

*Notes:* Ordinariate parochial communities 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. In particular, catechesis for reception

into full communion and preparation for the sacraments of initiation is of utmost importance; see the Bishop's pastoral letter, "Come, Holy Ghost!"

## 10) VITALITY: PARISH ORGANIZATIONS, SODALITIES, AND OUTREACH MINISTRIES

COMMUNITY IN FORMATION	QUASI-PARISH	PARISH
	✓	✓

*Notes:* The vitality of Ordinariate parochial communities 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.).

# APPENDIX I

## RIGHTS AND RESPONSIBILITIES OF THE PARISH<sup>3</sup>

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

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<sup>3</sup> Taken from: Coriden, James A. *The Parish in Catholic Tradition: History, Theology and Canon Law*. New York: Paulist Press, 1997.

## 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
<ul style="list-style-type: none"> <li>• Preaching &amp; homiletics</li> <li>• Spiritual exercises and sacred missions</li> <li>• Evangelization</li> <li>• Social justice</li> <li>• Social communication</li> <li>• Catechetical instruction</li> <li>• Sacramental preparation</li> </ul>	<ul style="list-style-type: none"> <li>• Celebration of the Sacraments, especially Eucharist and Penance</li> <li>• Family prayer Liturgy of the Hours I</li> <li>• Imparting blessings</li> <li>• Fostering devotion</li> </ul>	<ul style="list-style-type: none"> <li>• Faculty to witness marriages</li> <li>• Dispense from impediments in some circumstances or obligation to observe days of feast, fast, or abstinence</li> <li>• Administer parish including temporal goods, property, personnel and parish records</li> </ul>

#### 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

## APPENDIX III

### HOW TO PETITION THE BISHOP FOR RECOGNITION OR CHANGE OF STATUS

- Contact the Office of the Vicar General

If you are an Episcopalian or Anglican parish or group that is interested in corporately joining the Ordinariate, or a Catholic group of former Anglicans who wish to come into the Ordinariate, your rector or priest needs to begin the process by identifying your parish to the Vicar General of the Ordinariate.

If you are a currently existing Community in Formation or Quasi-Parish, contact the Office of the Vicar General to make the desire known and begin a conversation about the request for a change of status.

- Request a profile indicating the “benchmarks” described in this document have been attained and are stably maintained. This profile which will be sent to you from the Chancery will include the following:
  - Location and Contact Information
  - Names of Clergy Associated with the Community
  - Membership Statistics and Information
  - Sacramental Discipline
  - Plan for Catechesis and Faith Formation
  - Attainment of Signs of Stability and Vitality
  - Financial Documentation
  - Information concerning Facilities Information
  - Parish Development Strategy (see Appendix V)
- After reviewing the petition an initial determination will be made for an on-site visit.
- The Bishop presents the petition to the Governing Council.
- The Bishop makes a determination concerning the status of the petition.

## APPENDIX IV

### RESOURCE LIST

*Anglicanorum coetibus*

*The Complementary Norms for Anglicanorum coetibus April , 2019*

*Clergy Personnel Handbook*

*Sacramental and Liturgical Handbook*

*Manual for Sacramental Records Handbook*

*Parish Pastoral Council Guidelines*

*Parish Finance Council Guidelines*

*Divine Worship: The Missal*

*Divine Worship: Occasional Services*

*Divine Worship: Pastoral Care of the Sick and Dying*

*Divine Worship: The Daily Office*

## APPENDIX V

### PARISH DEVELOPMENT STRATEGY

This guide is to be used as an instrument to articulate a strategic plan for parish development in accordance with Architects of Communion in making petition to the Bishop for recognition or change of status as a community in formation, a quasi-parish, or parish. Each of the goals identified should reflect the benchmarks of Vitality and Stability in Architects of Communion.

#### GOAL:

1. An initial planning meeting should determine several goals with consideration of areas of growth needed in the areas of Stability and Vitality, for example: property/facilities acquisition and/or improvement, capital growth/stewardship, staff and volunteer development, catechesis and discipleship, outreach, community enrichment/fellowship, etc.
2. The goals identified should be published to the parochial community for consideration of perceived priorities. A means of communicating back (survey, questionnaire, email, etc.) will need to be communicated.
3. A small leadership team (in the case of a Quasi-Parish or Parish this might be the Parish Pastoral Council) should review the feedback from the parochial community and establish the priority of the goals.
4. Goal I becomes the focus of strategic energy until it is either accomplished or a more pressing goal asserts priority over it. (The Goal itself should include a timeline. Ex. By DATE, additional educational space will be provided for the parish).

#### BASELINE:

The present situation is clearly defined. (ex. If the first goal is a building project, this is simply a matter of gathering the data: a. An educational wing is needed in order to develop continue the catechetical and educational programs; b. \$X. is in capital reserve in the account with which to plan construction).

#### OBJECTIVE 1:

- A. By DATE, a strategy team (appointed by pastor with input of council) will identify the exact nature of existing and projected programs and the space necessary to house them.
- B. By DATE, a financing team will provide a cost analysis.
- C. By DATE, a building design will be approved and construction bids requested.
- D. By DATE, a bid will be approved with start-up date determined.
- E. etc. (all objectives additional objectives to be accomplished in the reaching of the goal should outlined in a similar way in chronological order).