

## 1: We are Salt and Light :: Home

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Parish Pastoral Councils in Practice Appendix 2: This love is alive and active in the community, of disciples throughout time, through the gift of the Holy Spirit: In this community of love, Christians share life with Christ and with one another. The fundamental meaning of communion lies in the union of Christians with God brought about by Jesus Christ, in the Holy Spirit 3. The Second Vatican Council did much to bring about a clearer understanding of the Church as communion, and how it may be lived. In this it retrieves a vision that was central in Scripture, in the early Church and also in the Oriental Churches 5. Vatican II emphasised how this communion is expressed and nourished in the Church through Word and Sacrament, beginning with Baptism and finding its summit and source in the celebration of the Eucharist. To help us grasp and live this mystery of communion, Vatican II invited us to contemplate the biblical images of the sheepfold In The Church comes to life in local faith communities of dioceses and parishes when members support and care for one another, proclaim and live by the gospel, celebrate the sacred liturgy and work in charity and justice for the good of the whole world 8. The Church is the pilgrim people of God on its journey through history. However, without real community spirit, external structures will serve very little purpose. Pope John Paul II wrote: This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship A spirituality of communion nourishes the different gifts of the Spirit to the members, both of the total parish community and of the parish pastoral council. All have something to contribute. None are so rich that they have nothing to receive, and none so poor that they have nothing to give. It does this by the quality of the life of its members, its community life and worship, its involvement in the wider community and society of which it is part and especially its solidarity with the poor and needy The parish community comprises ordained priests, lay people and, in some places, members of religious congregations. When describing the relationship of trust and collaboration between priests and lay people, the Bishops of the Second Vatican Council assert: Pastors should indeed recognise and promote the dignity and responsibility of the laity in the Church. They should willingly use their prudential advice and confidently assign duties to them in the service of the Church, leaving them freedom and scope for acting. Indeed they should encourage them to undertake works on their own initiative A later document of the same Vatican Council took this new way of thinking a step further. Rather than simply participating in the ministry of the bishops and priests, lay people share in the mission of Christ in their own right as baptised members of the Church. In our time, the parish is constituted as a community of the faithful within the structure of the diocese The decision that parish pastoral councils are to be established as a means of fulfilling the mission of the parishes and the diocese rests with the Bishop. Canon Law establishes the Parish Priest with a significant autonomy in his parish. At the same time, the need for diocesan policies which are confirmed by the Bishop e. When a pastoral council structure has been established in a parish in line with diocesan policy it is to be expected that this will be continued beyond the death or transfer of the Parish Priest. Diocesan norms are required, specifying the term of office of parish pastoral councils. These should be such that, within a reasonable time after the appointment of a new Parish Priest, the council will be coming up for renewal as a matter of course. In the ideal scenario, a parish pastoral council can be of immense value to a newly appointed Parish Priest, in introducing him to the history and culture of the parish. In practice, it is now evident that the tasks of establishing and maintaining effective parish pastoral councils require training and support. For this, many parish personnel are looking to their diocese. Moreover, in parishes that do not have a resident Parish Priest, the role of the pastoral council can be pivotal. From all of this, it is clear that resources for training and support and also structures for review and accountability at diocesan level are becoming increasingly important. In spite of all the progress that has taken place in our financial and social situations, there continues to be a hunger in our hearts for the spiritual to give a sense of purpose to our lives. The parish needs to be at

the service of this hunger as a real witness to the presence of Christ who is the Way, the Truth, and the Life. The vast majority of people have completed second-level education. Many have completed third-level education and have degrees in various disciplines, including Theology and Scripture. This calls on a parish to respond accordingly. People are accustomed to making their own choices in life in almost every sphere. People legitimately expect to participate actively in anything that impacts on their lives. The parish needs to be shaped by this if it is to enable its members to fulfil their Christian mission. There is in our context a widespread and growing awareness of the equality of women and men. This fact needs to have a great impact on the life of the Church in a parish. As Christians we need to be at the forefront of this development. Almost every parish has people who have come from other countries and other cultures. A parish needs to welcome this diversity, and be enriched by it. In a time of increased affluence, Christians are called to be aware of their social responsibility, aware of injustice and the reality of poverty and deprivation. This call needs to be taken account of in the parish community. Even though there are more time-saving devices now than ever, some people talk about having less time for the important things of life like marriage and family relationships, faith relationships, community etc. The parish is one of the places where they can hear the call to constantly look at their priorities and find the fullness of life. They are constantly put in touch with the stories of the lives of others. Their outlook and values are seriously influenced by the media and yet there is little formal adult faith development. The parish has a real responsibility to help people to develop attitudes to life in the light of their faith. This does not mean fighting crusades against the world but rather promoting reflection on the Word of God. Western civilisation is seriously threatened by rising levels of violence; injustice is rife in business and social life; the poor are getting poorer while the rich are getting richer; marriage and family life as we have known them are under strain; many of the traditional sources of authority through which people order their lives are now contested. The parish needs to be a community that provides hope for people in times of such uncertainty. There is, however, a need for visible, public participation by the parish in the organised activities of the local community. Not so long ago the priests of the parish fulfilled this public function, by and large, through their personal involvement. It is no longer possible, nor even to be recommended, that this should continue to be exclusively the case. The parish as a Christian community is called to work in partnership with all others who are serving the needs and interests of the community. In this the parish should be guided by the values of the Kingdom of God – values of truth, justice, love and peace. The pastoral council is well placed to establish formal connections with local groups and associations. This is one way in which the pastoral council enables the parish to live out the vision of Church as communion. Adhering thus to its pastor and gathered together by him in the Holy Spirit through the gospel and the Eucharist, this portion constitutes a particular church in which the one, holy, catholic, and apostolic church is truly present and operative. Dogmatic Constitution on the Church,

### 2: Programs and Services | St. Charles Parish, LA

*Developing the Parish As a Community of Service [Loughlan Sofield, Brenda Hermann] on www.enganchecubano.com*  
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Some parishes may be joined with others in a deanery or vicariate forane and overseen by a vicar forane, also known as a dean or archpriest. Per canon , a bishop may also erect non-territorial parishes, or personal parishes, within his see. Such parishes include the following: National parishes , established to serve the faithful of a certain ethnic group or national origin, offering services and activities in their native language. By nature, communities belonging to the personal ordinariates for Anglicans as established by Anglicanorum Coetibus of 4 November are also personal parishes. All the Christian faithful who reside in a territorial parish are considered constitutive of that territorial parish, and all members of a community for which a personal parish has been erected are similarly members of that personal parish. Membership should not be confused with registration or worship, however. Catholics are not obliged to worship only at the parish church to which they belong, but may for convenience or taste attend services at any Catholic church. Personnel[ edit ] Each parish is charged to a parish priest or pastor in the United States , although pastoral care of one or more parishes can also be entrusted to a team of priests in solidum under the direction of one of them, who is to be answerable to the bishop for their activity. The parish priest is the proper clergyman in charge of the congregation of the parish entrusted to him. Globally they may be known as assistant priests, [9] parochial vicars [10] or curates. Other personnel[ edit ] In addition to the parish priest and any assistant priests he may have, a parish commonly has a staff of lay people vestry , religious , and ordained deacons. For example, a parish secretary may assist in administrative matters, a parish sister in activities such as visiting the sick, and a perhaps married permanent deacon in sacramental as well as pastoral or administrative duties. A parish is obliged to have a finance committee [11] and, if the bishop considers it opportune, a pastoral council or parish council. The finance committee and pastoral council are only consultative. Parish life[ edit ] In addition to a parish church, each parish may maintain auxiliary organizations and their facilities such as a rectory , parish hall , parochial school , or convent , frequently located on the same campus or adjacent to the church. Geography, overcrowding, or other circumstances may induce the parish to establish alternative worship centers, however, which may not have a full-time parish priest. On Sundays, and perhaps also daily, Mass is celebrated by a priest resident in the parish. Confession is made available, and perhaps Vespers in the larger or more progressive parishes. There are also laity -led activities and social events in accordance with local culture and circumstances. Catholic school Many parishes in different parts of the world operate schools for the children of the parish, though their organization, staffing, and funding varies widely according to local practice. However, many parishes cannot support schools alone, and there may be regional schools run by some parish or by the diocese. In addition to the standard curriculum, students at parochial schools are given moral and religious education in line with the teachings of the Catholic Church. Formation[ edit ] A parish has two constitutive elements: The parish is a "juridic person" under canon law, and thus recognized as a unit with certain rights and responsibilities. The diocesan bishop has the sole power to erect, suppress, or alter parishes, after consulting with his Presbyteral Council. Ecclesiae Sanctae , a Apostolic Letter of Pope Paul VI issued motu proprio , directs that parishes in which apostolic activity can be performed only with difficulty or less effectively because of the excessive number of the faithful or too vast a territory or for any other reason, be suitably divided or dismembered according to the various circumstances. Likewise parishes which are too small should be united insofar as the situation demands it and circumstances permit. If two or more parishes are merged, the church buildings of each parish retain their names, but the parish itself may adopt a different name for pastoral reasons. Merger and suppression[ edit ] Suppression is a Catholic term for the formal disbanding of a parish or other ecclesiastical entity. It differs from the more common practice of merging parishes. Suppression only occurs when the Church believes the entity of the existing parish cannot continue. This includes cases such as bankruptcy, abuse, or deviations from canonical teachings. In practice the parish is merged into others after a suppression, as the geographic area must by canon law be covered by other parishes.

Bishops may close parishes through two legal mechanisms under canon law. Under suppression, the identity of one parish is abolished, and its former congregants are joined to one or more extant parishes and take on their identity. In a merger, the identity of two or more parishes are abolished, and their former congregants organized into a new parish, and take on its identity. A parish is extinguished by the law itself only if no Catholic community any longer exists in its territory, or if no pastoral activity has taken place for a hundred years can. For example, given the ongoing priest shortage , a bishop may wish to reallocate clergy serving a small parish so that they can help serve a larger one, or a decline in contributions may make upkeep of a large, old parish church economically impossible. The merger or suppression of a parish does not necessarily require that its parish church or other operations be closed, however. The former parish church may be retained as an alternative worship space, for example, or converted for other pastoral use. Opposition to suppressions[ edit ] Controversy has arisen in the United States over the suppression of parishes, and over the disposition of parochial assets and liabilities following such a change. Some bishops have interpreted suppression as equivalent to the extinction of a parish under canon [20] as due to war or disaster , in which case the assets and liabilities of the former parish revert to the diocese. In most cases, however, the local Catholic population was stable, and could not be said to be extinct, and so they should have been distributed to the successor parishes, as the Congregation for the Clergy emphasized in letter to the USCCB. In the Supreme Tribunal Apostolic Signatura , the highest court within the Catholic Church, overruled bishops, ruling that the closing of churches in Springfield, Allentown, and Buffalo was unnecessary and thus not permitted under canon The "ideal" size parish is a subject of debate. As of December there were , parishes, among total , pastoral centers in the world. Some statistics on the total number of parishes in different countries are maintained by their respective Episcopal Conference , and reported in the *Annuario Pontificio*:

### 3: List of 32 Catchy Community Service Slogans - [www.enganchecubano.com](http://www.enganchecubano.com)

*Developing the Parish As a Community of Service* by Sofield, Loughlan & Hermann, Brenda. Le Jacq Pub, Paperback. Good. Good paperback. Pages are clean and unmarked.

What Kind of Council? What Kind of Committees? Should parish councils have committees? At first glance, this question sounds purely rhetorical. Councils do have committees – committees to coordinate ministries, committees to accomplish council tasks, committees to organize parish socials and service projects. But it is interesting to note that, in the current literature on parish councils, two books envision councils without committees. Their arguments call into question not only the role which committees play, but the purpose of councils as well. That purpose, far from being a universally-accepted given in U. And the debate deserves a hearing. It surrenders to the parish staff the work of coordinating parish committees. These committees cease to be council committees and instead become committees of the parish. Another kind of council without committees is described by William J. He proposes, in *The Hands-On Parish*, a two-tiered council structure. One tier, the parish assembly, is composed of the heads of ministries and organizations. Members meet every other month to share information and to lobby for particular projects, but not to vote. The second tier, the parish council proper, is a smaller reflective group. Its monthly meetings have two functions: In these two books, the parish council has no committees because its job is not to coordinate ministries. The books suggest that our question – “whether councils ought to have committees” is less hypothetical than we thought. What are we to make of these pared-down councils? In order to understand them, let us consider how parish council theorists explain the role of committees. What do those who advocate a council-and-committee structure say the structure ought to be? Rademacher with Marliiss Rogers. The five recommended by the authors are spiritual life, Christian education, social ministry, administration, and community development. The committees carry out these policies. The council needs enough committees to ensure that all ministerial bases, so to speak, are covered. A similar council-committee structure is recommended in Thomas Sweetser and Carol W. To be sure, the visions of the parish council in the *New Practical Guide* and *Leadership in a Successful Parish* are not identical. The *Guide* views the council as a directive body, setting policy which the committees follow. *Leadership* views the council more as a communicating and problem-solving agency. It enables priests and staff to keep in touch with ministries which are generally self-governing. In both books, the key word is coordination. The *Guide* wants the council to coordinate the execution of the parish policies it sets. *Leadership* wants the council to coordinate existing ministries. Both books understand coordinating in this way: *Discernment and Renewal* What about those who do not envision the council as the coordinator of ministries? What does the council do if it does not have a structure of standing committees? Instead of spending its time hearing committee reports, the council undertakes a parish-wide renewal project. Instead, what the parish needs is a large-scale effort to clarify its purpose and draw new people into its ministries. In one sense, this is coordination on a gigantic scale. But in another sense, Sofield and Hermann are not speaking of coordination at all, if by coordination one means that the council sets policies which committees carry out. Rather, it is pastoral planning in which the whole parish is involved. The pastoral plan is implemented by the ministerial groups themselves, not by the council. For Sofield and Hermann, as for Bausch, the parish council does not have a committee structure because it wants to do something other than coordinate committees. Does the difference between their theories about the parish council and the theories of those who recommend a full-blown committee structure hinge on more than the existence or non-existence of committees? I believe it does. The difference hinges on the overall purpose of councils. What should that purpose be? Should councils exist to ensure that parishes carry out the mission of the Church by coordinating ministerial committees? Or should their purpose be narrower and less administrative – namely, to plan – leaving the task of coordination to others? *Pastoral Planning* No analysis of *The Hands-On Parish* and of *Developing the Parish as a Community of Service* will suffice to clarify the alternatives to an extensive committee structure. The two books are similar in that they envision councils without committees, but there the similarities end. Bausch does not say enough about what his council does to present a clear alternative, and Sofield and Hermann

propose a radical reorganization of council as the facilitator of parish renewal. A clearer alternative to the council as coordinator of parish ministries is the pastoral planning council. Most planning councils do have committees, but the committees exist to further the pastoral plan. They are not ministerial groups which the council manages. Instead the council develops and recommends plans to the pastor. Implementation of the plans, when they are accepted, belongs primarily to the pastor and staff. Sofield and Hermann present the council as a pastoral planning group, but their book obscures the distinction between planning and implementation. In the book, the council both develops a pastoral plan and appoints a ministry coordinator whose job it is to help volunteers carry out the plan. In short, the council both plans and implements. The problem with that dual responsibility is diagnosed by Robert R. Newsome, one of the strongest proponents of the pastoral planning council. Councils, Newsome says, should not be the ones to implement their plans. People become emotionally invested in the projects they implement, says Newsome, and council members are no exception. Does this mean that the pastoral planning council is engaged in a purely ivory-tower exercise, developing paper plans while remaining indifferent to their implementation? Not at all, writes Robert G. Howes, the latest exponent of the pastoral planning council. His *Creating an Effective Parish Pastoral Council* acknowledges that the council is consultative, but emphasizes what all good pastors know: In the absence of good food “when little is given and little is asked” people walk away. Even a planning council, which understands itself not as the final decision-maker and implementer, wants to get something done. It does so by developing with the pastor a plan, cooperating with him in setting goals, and then jointly deciding how best to achieve the goals. They share responsibility, but the pastor alone has the executive function. Pastoral planning councils, such as those recommended by Newsome and Howes, do have committees. Newsome envisions committees to help the council evaluate liturgy and religious education, and Howes recommends committees to conduct an annual parish assembly and to monitor parish finances. But these are not ministerial committees which the council oversees. Summary Councils without committees, and councils without standing committees for each parish ministry, are an alternative to the council as coordinator of ministries. The major difference, however, is not the existence or non-existence of committees. Rather, the difference lies in the purpose of the council and committees. The council with the broadest scope is the kind advocated by Rademacher and Rogers and by Sweetser and Holden: In their view, the council mainly coordinates all parish ministries by supervising a structure of at least five standing committees. This type of council has breadth and power, but one may well ask how a council, meeting once a month for two hours, can possibly do all that it is supposed to do. In addition to coordinating parish ministries, this type of council is also expected to do pastoral planning through a sixth, optional committee. Where do the members get their energy? The pastoral planning council is narrower in scope. It is not an administrative arm of the parish. It does not implement its plans. But because its role is more circumscribed, the planning council has a better chance of achieving its goal within the constraints of a monthly meeting. Moreover, by the fact that it does not implement the plans it develops, such a council may be in a better situation to evaluate the parish. Such a pastoral planning council is limited. But I feel its expectations are more realistic. Bibliography Bausch, William J. *Reflections and Suggestions for Fostering Community*. *Creating an Effective Parish Pastoral Council*. The Liturgical Press, *Methods and Procedures for Pastoral Organization*. New York and Ramsey: Sofield, Loughlan, and Brenda Hermann. *Developing the Parish as a Community of Service*.

### 4: Standing committees | Parish Pastoral Councils

*developing a sense of parish community or of civic commitment are more limited. Sweetser argues that parishioners still have a deep need to belong, to have the support and friendship of others, and to have values shaped by forces outside themselves.*

It emphasized the following aspects of ministry with adolescents: The pastoral, integrated vision of Church, expressed through the eight components ministries of advocacy, catechesis, community life, evangelization, justice and service, leadership development, pastoral care, and prayer and worship was grounded in a contemporary understanding of the mission and ministry of Jesus Christ and his Church. A Vision of Youth Ministry made it quite clear that ministry with young people was integral to the life of the Church. Effective ministry with adolescents was built on relationships. The central place of the Emmaus story in A Vision of Youth Ministry demonstrated the primacy of relationships and of discovering God within those relationships. In articulating two primary goals for ministry, A Vision of Youth Ministry gave specific direction while encouraging leaders in local communities to create a variety of ways to reach their goals. There was no longer one way to minister to adolescents. An effective ministry incorporated eight components with their program activities so that the needs of all the young people could be addressed and the resources of the community could be wisely used. This multidimensional approach was a needed response to social-only, athletics-only or religious education-only youth programming. A Vision of Youth Ministry proposed an approach that attended to a wide spectrum of adolescent needs and that was attuned to the distinct developmental, social, cultural, and religious needs of adolescents. A Vision of Youth Ministry focused on young people. It encouraged an approach designed to address the particular needs of young people in their communities. A Vision of Youth Ministry did not recommend program models or specific activities, recognizing that the day had passed when one program structure could respond to all the needs of youth. A Vision of Youth Ministry was the catalyst for a dramatic increase in new and innovative pastoral practice with adolescents. Since the late s, the Church has seen the growth of multidimensional parish youth ministries throughout the country, the emergence of the role of parish coordinators of youth ministry and Catholic high school campus ministers, the development and widespread availability of high quality youth ministry training programs and youth leadership training programs, an increase in the number of quality youth ministry resources, attention to the needs of families with adolescents, and expansion of the scope of ministry to include young and older adolescents. We are very encouraged to see that the renewal of ministry with adolescents has had a positive impact on the lives of young people. The study of parish youth ministry program participants, *New Directions in Youth Ministry*, offers the first data on a national level specifically on Catholic youth ministry. The study is good news for the Church because it shows that adolescents who participate in parish youth ministry programs identify faith and moral formation as a significant contribution to their life, have a profound sense of commitment to the Catholic Church, attend Sunday Mass regularly, and show continued growth while they remain involved in youth programs. First, the changes in our society present the Church with a new set of issues. The United States is losing its way as a society by not ensuring that all youth move safely and successfully into adulthood. All across America, far too many young people are struggling to construct their lives without an adequate foundation upon which to build. The effects of consumerism and the entertainment media often encourage a culture of isolation. Far too many families lack sufficient time together and the resources to develop strong family relationships, to communicate life-giving values and a religious faith, to celebrate family rituals, to participate in family activities, and to contribute to the well-being of their community. Too many communities do not provide the economic, social service, and human development infrastructure necessary for promoting strong families and positive adolescent development. We need a vision and strategy that addresses these contemporary challenges. Second, new research has provided insight into the factors that make for healthy adolescent development. Through its surveys with more than a quarter of a million adolescents in communities across the United States, the Search Institute, a research organization dedicated to promoting the well-being and positive development of children and adolescents, has identified forty essential building blocks or assets

for positive adolescent development, reflecting the extensive literature on child and adolescent development, resiliency, youth development, and substance abuse prevention. These forty building blocks<sup>3</sup> include external assets provided by the community through families, schools, churches, and organizations, and internal assets developed within the adolescent. The Search Institute research on asset-building indicates that asset development begins at birth and needs to be sustained throughout childhood and adolescence; asset building depends on building positive relationships with children and adolescents, and requires a highly consistent community in which they are exposed to clear messages about what is important; families can and should be the most powerful generators of developmental assets; assets are more likely to blossom if they are nurtured simultaneously by families, schools, youth organizations, neighborhoods, religious institutions, health care providers, and in the informal settings in which adults and youth interact; everyone in a community has a role to play. Ministry with adolescents will need to be more comprehensive and community-wide to take full advantage of the opportunities presented by this research. The Challenge of Adolescent Catechesis: Renewing the Vision is a blueprint for the continued development of effective ministry with young and older adolescents. Its expanded vision and strategy challenges leaders and their faith communities to address these challenges and to invest in young people today. We are confident that the Catholic community will respond by utilizing our considerable creativity, energy, and resources of ministry with adolescents. We are writing to inspire parish, school, and diocesan leaders to continue the fine tradition begun by A Vision of Youth Ministry—a tradition that continues to give birth to effective ministry with new generations of young people.

**Goals for Ministry with Adolescents** As leaders in the field of the youth apostolate, your task will be to help your parishes, dioceses, associations, and movements to be truly open to the personal, social, and spiritual needs of young people. You will have to find ways of involving young people in projects and activities of formation, spirituality, and service, giving them responsibility for themselves and their work, and taking care to avoid isolating them and their apostolate from the rest of the ecclesial community. Young people need to be able to see the practical relevance of their efforts to meet the real needs of people, especially the poor and neglected. To empower young people to live as disciples of Jesus Christ in our world today. Ministry with adolescents helps young people learn what it means to follow Jesus Christ and to live as his disciples today, empowering them to serve others and to work toward a world built on the vision and values of the reign of God. As we wrote in A Message to Youth: As a baptized member of the Church, Jesus Christ calls you to follow in his footsteps and make a difference in the world today. You can make a difference! In the words of the Holy Father: All ministry with adolescents must be directed toward presenting young people with the Good News of Jesus Christ and inviting and challenging them to become his disciples. For this reason, catechesis is an essential component of youth ministry and one that needs renewed emphasis. If we are to succeed, we must offer young people a spiritually challenging and world-shaping vision that meets their hunger for the chance to participate in a worthy adventure. This is what is needed: We are confident that young people will commit themselves totally to Jesus Christ, who will ask everything from them and give everything in return. We need to provide concrete ways by which the demands, excitement, and adventure of being a disciple of Jesus Christ can be personally experienced by adolescents—where they tax and test their resources and where they stretch their present capacities and skills to the limits. Young people need to have a true opportunity for exploring what discipleship ultimately involves. This should include a partnership between youth ministers and the Diocesan Offices of Vocations and Family Life, offering young people an understanding of vocation that includes Christian marriage, generous single life, priesthood, religious life, diaconate, and lay ministry. Faith-filled example by these ministers and active encouragement and invitations to consider a vocation to the priesthood and consecrated life will enable more to respond. Growth in discipleship is not about offering a particular program; it is the goal of all our efforts. To draw young people to responsible participation in the life, mission, and work of the Catholic faith community. Young people experience the Catholic community of faith at home, in the parish especially in youth ministry programs, in Catholic schools, and in other organizations serving youth. Ministry with adolescents recognizes the importance of each of these faith communities in helping young people grow in faith as they experience life in community and actively participate in the mission of Jesus Christ and his Church. The Family

Communityâ€™the Church of the Home In Follow the Way of Love we wrote, "A family is our first community and the most basic way in which the Lord gathers us, forms us, and acts in the world" p. The profound and ordinary moments of daily life are the threads from which families can weave a pattern of holiness. In Follow the Way of Love, we called families "to create a community of love, to help each other to grow, and to serve those in need" *ibid.* We identified this work as a "participation in the work of the Lord, a sharing in the mission of the Church" *ibid.* Adolescents enhance family life with their love and faith. The new understandings and skills they bring home from parish and school programs can enrich family life. Their growth in faith and active participation in parish life can encourage the entire family to make the Catholic faith central in their lives. The Church can contribute significantly toward strong, life-shaping families for young people by equipping, supporting, and encouraging families with adolescents to engage in family faith conversations; to teach moral values; to develop healthy relationships and use good communication skills; to celebrate family rituals; to pray together; to participate in shared service activities; to explore and discuss vocations to the priesthood and consecrated life; and to nurture close parental relationships and parental faith. One of the most important tasks for the Church today is to promote the faith growth of families by encouraging families to share, celebrate, and live their faith at home and in the world. The Parish Community The parish is where the Church lives. Parishes are communities of faith, of action, and of hope. They are where the Gospel is proclaimed and celebrated, where believers are formed and sent to renew the earth. Parishes are the home of the Christian community; they are the heart of our Church. The parish community has a special role in promoting participation in the life, mission, and work of the faith community. First, parishes "should be a place where [young people] are welcomed, grow in Jesus Christ, and minister side by side with the adults of the community" *A Message to Youth*. In parishes, young people should feel a sense of belonging and acceptance as full-fledged members of the community. Young people are more likely to gain a sense of identity in the community if they are regarded as full-fledged members. Second, parishes "should have programs for [young people] that recognize [their] special talents and role in the life of the Church. In parishes, young people need to have a wide variety of opportunities to use their gifts and to express their faith through meaningful roles. They will develop a spirit of commitment within a community only through actual involvement in the many ways the Church exercises and carries out its mission. Especially crucial is the interaction with those who have made a lifetime commitment to serving the Church as priests, sisters, brothers, and deacons; young people need to know that such service is both rewarding and fulfilling. Third, if parishes are to be worthy of the loyalty and active participation of youth, they will need to become "youth-friendly" communities in which youth have a conspicuous presence in parish life. These are parish communities that value young peopleâ€™welcoming them into their midst; listening to them; responding to their needs; supporting them with prayer, time, facilities, and money. These are parish communities that see young people as resourcesâ€™recognizing and empowering their gifts and talents, giving them meaningful roles in leadership and ministry, and encouraging their contributions. These are parish communities that provide young people with opportunities for intergenerational relationshipsâ€™developing relationships with adults who serve as role models and mentors. In short, "youth-friendly" parish communities make a commitment to young people and their growth. The Catholic School Community As a faith community, Catholic schools provide young people with opportunities to deepen their understanding of the Catholic faith, to experience life in a Christian community, to participate actively in the mission of Jesus Christ and his Church, and to celebrate their Catholic faith. Catholic schools create a living faith community in which young people are empowered to utilize their gifts and talents and to live their faith through a variety of meaningful roles in the school, the parish, and in the Church at large. Catholic schools provide a unique opportunity for young people to experience the Gospel of Jesus Christ and to bring Catholic beliefs and values into their lives and the world. Campus ministry provides an essential element in the ministerial life of the Catholic school community and campus ministry fosters the faith development of young people and the entire school community through effective religious education and a variety of programs and activities, such as service projects, retreats, prayer services and liturgies, spiritual formation programs, leadership training, peer ministry, and vocation ministry that includes education, encouragement, and invitation. In partnership with parents and

parishes, Catholic schools prepare young people to become full and active members of the Catholic Church. Families, parishes, and Catholic schools continuously need to find ways to strengthen this partnership so that the lives of all young people are enriched and the resources of the Catholic community are wisely used. Some of these activities can be adapted for parish youth ministry. The Youth-Serving Organizational Community Catholic leaders in certain youth-serving organizations,<sup>5</sup> both within and outside of parishes, have a unique opportunity of reaching Catholic adolescents and bringing them into communion with the greater Catholic community. These organizations are communities that help young people deepen their relationship with God and develop a spirit of joyful giving. These organizations afford an environment where adolescents can learn and can practice leadership skills and can focus on ethical decision making. Often, these organizations are able to reach at-risk youth and to provide much needed care and support. Wherever possible, it is important that these organizations provide adolescents the opportunity to participate in the life of their parish and diocese. To foster the total personal and spiritual growth of each young person. Ministry with adolescents promotes the growth of healthy, competent, caring, and faith-filled Catholic young people. Ministry with adolescents fosters positive adolescent development and growth in both Christian discipleship and Catholic identity. Promoting the growth of young and older adolescents means addressing their unique developmental, social, and religious needs and nurturing the qualities or assets necessary for positive development.

### 5: - Developing the Parish As a Community of Service by Brenda Hermann Loughlan Sofield

*the "Safe Parish & Community Pledge" and, if the ministry/service is categorized high risk, undergo a Criminal Record Check and it indicates children, youth, vulnerable adults and finances are not at risk.*

Parish Pastoral Council Guidelines The Mission of the Church The Church is the living body of Christ in which all share in various and diverse ways the responsibility for the mission given to the Church by the Lord to: Worship God in joyous celebration of the Mass and sacraments Proclaim the Word of God to all people Witness the love and redemptive healing of Christ Serve those in need in both Church and society The Parish "A parish is a definite community of the Christian faithful established on a stable basis within a particular church; the pastoral care of the parish is entrusted to a pastor as its own shepherd under the authority of the diocesan bishop" Canon The People of God have different gifts, roles and responsibilities, yet all are under one head, Christ Jesus "sisters and brothers in Him. Duties of Pastor A pastor has responsibilities, which are uniquely his arising from his ordination and appointment to the pastorate by the Bishop. The pastor parochus is the proper 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. He is also called to be a servant of the people. Moreover, he is to be the animator, motivating his people to work together, and at the same time to be the healer, bringing peace and unity to avert division and anger. Consultation with parishioners, as individuals and as a community, is required for a pastor to carry out his duties responsibly. The Code also makes it clear that pastors have certain responsibilities which are theirs alone. Cardinal Leo Suenens noted that a misinterpretation of the Council has caused some people to believe that the Church is a democracy: The pastor presides over the Pastoral Council. The Pastoral Council is composed of members of the congregation together with those of the parish staff who have pastoral care by reason of their office. The Pastoral Council assists in promoting pastoral action in the parish. Pastoral Team members are those who are involved in the day-to-day ministry of the parish. They may be full time, part time, or volunteers. The Pastoral Team generally has its own unique relationship with the pastor as it endeavors to carry out its responsibilities and ministry within the parish. Pastoral Team members may be invited to attend some pastoral council meetings when their expertise or training may be of assistance to the council. It is recommended that where applicable an assistant pastor, by virtue of office, be a member of the council. Other ex officio members may be included at the discretion of the pastor. However, their presence should not dominate council meetings or stifle the voice of the general membership. A Parish Pastoral Council gives its help to the pastor in fostering pastoral activity; it investigates, under the authority of the pastor, all those things which pertain to pastoral works to ponder them, and to propose practical conclusions about them. It is essential that Council meetings occur in the context of prayer and openness to the Holy Spirit, so that at all times the common good will prevail. The pastor presides over the Parish Pastoral Council. The pastor is responsible for the final approval of Council recommendations concerning pastoral planning, programs, and services for the parish, as well as for their implementation. While the pastor is not obliged to follow the recommendations of the Parish Pastoral Council, it is understood that he ought to do so unless there is a compelling reason to do otherwise. If there is such a reason, the pastor should share this with the Council. Parish Pastoral Council Membership The process used for identifying new council members will vary from parish to parish, but ought to include some opportunity for parishioners to participate. The entire process needs to be permeated with private and public prayer to the Holy Spirit. The intention should be included in the prayers of intercession at each Mass. Ordinarily, the composition of the Council should be a balance between members: Councilors are to be chosen so as to truly reflect the wisdom of the parish community. When parishioners understand the Council ministry and have an opportunity to discern which parishioners are suited for it, they can contribute enormously to the selection of councilors. Serving on the council is a ministry to the whole parish. When considering membership on the council, the following

criteria should be kept in mind. Potential candidates should be: Council members should have the ability to study and reflect prayerfully, and to recognize and respect the viewpoints of others. Official Church documents state that the Pastoral Councils are to represent the people of God, but not in the legal sense. Rather, council members are representative in that they are a witness or a sign of the whole community. They make its wisdom present. The Pastoral Council is a representative body rather than a body of representatives. A council member is not a representative for a particular neighborhood, age bracket, special interest group or organization. Members are required to attend monthly meetings of the council from September until June. Considering the responsibility entrusted to them, Parish Pastoral Council members are expected to participate in an ongoing formation process. Ongoing formation at the parish level may include an annual evening of recollection and other prayer experiences. In addition, the diocese will also offer regular presentations on pastoral planning, goal-setting, visioning, conflict resolution and discernment. However, any member of the Council may raise items for the agenda. Ordinarily, the Council meets monthly or at least nine times a year for one to two hours. Minutes should be recorded by the Parish Pastoral Council Secretary and archived as part of the parish permanent record. Terms of Service It is recommended that Council members serve a two-year term, renewable once; or one three-year term. Further details regarding operation of the Council should be specified in the Parish Pastoral Council Constitution. The Council does not deal with acts of administration which are distinct from pastoral policies and planning. Acts of administration concern the daily operations of the parish, which includes the implementation of the pastoral plan and policies, parish programming, budgeting and personnel matters. The pastor has the responsibility for these matters and for the staff. Some elements of administration belong to other groups, such as the Parish Finance Council. Following are some of the pastoral activities which could constitute agenda items for the Parish Pastoral Council:

### 6: Renewing the Vision

*This manual, Building a New Parish Community, has been put together to assist you and your parish community in the process of forming a new parish. While the process of building a new parish is not identical in each situation, this manual.*

### 7: Business Affairs and Economic Development | Bossier Parish Community College

*Newtownpark Parish of the Guardian Angels Closer to God, closer to each other. through each other. Know, love and serve Him, A Plan for us to develop in Community.*

### 8: Home | Office of Community Services | Administration for Children and Families

*Parish - A parish is a community of Christ's faithful established within a diocese, whose pastoral care, under the authority of the diocesan Bishop, is entrusted to a parish priest as its proper pastor.*

### 9: Jefferson Parish, LA : Community Development, Department of

*The Office of Community Services (OCS) partners with states, communities and agencies to eliminate causes of poverty, increase self-sufficiency of individuals and families and revitalize communities. More about OCS.*

*Social construction of idealized images of women in colonial Korea: the / Pt. 2. Justifications: Department of Transportation (pp. 1199-2491) History of cristiano ronaldo The official guide for gmat review 12th edition The Oncogene Handbook DeNoizr. Productivity Booster for the Common Man Windows system calls list Sethusamudram shipping canal project An introduction to radio frequency engineering by christopher coleman Principles of polymer chemistry Marty makes a date What are some of the weapons of spiritual warfare? Life choices and decisions. Little Farm Down the Lane Book IV Playgoing at Stratford-on-Avon. V. 1. The dynamic psychological field. The Populist Response to Industrial America L. Montanet, ao(980 and fo(980 Revisited 275. Coefficient plane models for control system analysis and design Managing Complexity in Global Organizations IV. Description of Tablets. The laws of the Shakespearean universe C language books for beginners Us citizenship practice test 2018 The Gilded Age Construction of American Homophobia Developing a customer focused culture Grayscale to black and white The river of grass Operations research phd dissertation All roads to Rome Ten Big Ones.LARGE PRINT The moral fables of Aesop The Present Situation The Penn State University Libraries administration leadership development program : a proposal Matthew J. Tin Hats and Gas Masks The Ornament of the World Comparative efficiencies of dose and concentration-controlled trials Production and reproduction : commerce in images in late eighteenth-century London Sara Zabloney Chemistry chang and goldsby 11th edition Segment routing part i*