

The Diocesan Church

Six Areas of Ministry

Each viable faith community addresses six ministry areas as it lives out the fullness of our faith. These ministry areas include Church Life, Faith Formation, Family Life, Finance and Administration, Liturgy, and Social Action. These areas overlap. Concerns such as stewardship, evangelization, strategic planning and communication, for example, do not fit neatly in one ministry area but are shared by all ministries and all members of the body. These six ministry areas exist at the parish and diocesan levels. Some of the structures at these levels are established by Canon Law or local requirements known as particular law established by a synod or at the direction of the Bishop, the Pastor of our local Diocesan Church. The principle of subsidiarity, that decisions are to be made at the most appropriate level, undergirds all our activities as Church.

Structures

Parish

Four distinct entities should exist in the parish:

1. The corporate board of each parish consists of the diocesan bishop, the vicar general, the pastor and two lay directors appointed by two of the following persons: the diocesan bishop, pastor and vicar general. The corporation is formed under civil law and is responsible for liabilities that may befall the parish corporation.
2. The parish finance council members are appointed by the pastor on the basis of their expertise and advise the pastor in the administration and stewardship of parish finances, budget, parish facilities and long-range financial development.
3. The parish pastoral council is selected or elected to advise the pastor in pastoral issues and shares in the responsibilities of visioning, budgeting and strategic planning for the parish.
4. A board of education is recommended for advising the pastor in formulating policy in the area of faith formation and/or Total Catholic Education. Instead of a board of education there may be a faith formation committee for the parish. Either the board or the committee has the responsibility of visioning, budgeting and strategic planning for lifelong faith formation for the parish.

The same person may hold positions on more than one of the above. In fact, interlocking membership is encouraged to ensure communication, planning and the reality of one parish community. Whenever the parish community plans, all of these groups should participate.

Diocese

The diocese is the local Church of Christ entrusted to a bishop, who serves as a successor of the apostles and a sign of communion with all other local churches and with the successor of Peter, the Pope. In each diocese, through the ministry of the bishop, “Christ is present through whose power and influence the One, Holy, Catholic and Apostolic Church is constituted.” (LG #26) A wide variety of offices and structures exist to assist the bishop in his ministry of service and unity to our local Church, the Diocese of Davenport.

Membership

While membership on each of the above is determined by separate governing law or constitutions, finance council membership must adhere as well to Canon Law and particular law of the Diocese and is discussed in more detail under the Ministry of Finance and Administration section. However, there are some overriding criteria for membership on all of the above. Members should:

- Be committed to developing stronger bonds within and among the parish, deanery and diocese, and to making Jesus Christ the center of all activities within the faith community.
- Include the pastor (or his designee) and other clergy, along with professional staff who share in the pastoral leadership of each parish.
- Include a diverse group of lay leaders (including youth and young adults) who have a passion for the particular ministry and the Church as a whole.

- Be committed to the full expression of the life of the Church.
- Be willing to work to create a vision congruent with that of the Bishop for this ministry area.
- Be able to work effectively with others in achieving consensus in decisions for the good of the entire faith community.
- Maintain high levels of integrity and confidentiality, support the parish, deanery and diocesan philosophy and mission, and be willing to attend and prepare for meetings.

The Six Ministry Areas and Their Responsibilities

The following are descriptions of the six ministry areas to assist in establishing structure and strategic planning. While these sections may have been written in light of parishes, the same philosophy applies to deaneries and the diocese.

Ministry of Church Life

(In collaboration with the other five Ministry Areas: Faith Formation, Family Life, Finance and Administration, Liturgy and Social Action)

The parish offers an outstanding example of community apostolate, for it gathers into a unity all the human diversities that are found there and inserts them into the universality of the Church.

Decree on the Apostolate of the Laity
Second Vatican Council, 1965

The Ministry of Church Life is focused on the communion of all persons in the parish and the relationship of that parish to the larger community in which it lives. One of the insights of the Second Vatican Council was that all the baptized members of the Church share in the responsibility to build up the “Body of Christ, the People of God, and the Temple of the Holy Spirit.” In that sense, all members of the parish are called to the Ministry of Church Life.

The *Constitution on the Church* (LG #37) calls for greater “dialogue between laity and their pastors: in the laity, a strengthened sense of personal responsibility, a renewed enthusiasm, a more ready application of their talents...In this way, the whole Church, strengthened by each one of its members, can more effectively fulfill its mission for the life of the world.”

Church Life serves the overall health of the parish community, ensuring that all members of the community are drawn into its life and engaged in its activities. Church Life recognizes and affirms the diversity of all members of the community and seeks creative ways to embrace them all.

The Ministry of Church Life not only serves the internal communion of the Church, but serves as a catalyst for outreach to those who are un-churched, alienated from the church, or marginalized in society. Its goal is to reach out and welcome those who have been estranged. Church Life also takes the lead in finding ways to enhance ecumenical and interfaith activities in the larger community.

The overall purpose of a parish’s Ministry of Church Life is to develop stronger bonds within the parish, deanery and diocese.

RESPONSIBILITIES

- To welcome all into the faith community with warm hospitality.
- To promote faithful stewardship among all its members.
- To reach out and invite the un-churched and those alienated from the Church.
- To develop, plan and evaluate parish programs that will enable the entire parish to grow into a spiritual home.
- To analyze the communal needs of the parish community and to identify areas in need of development.
- To celebrate the diversity of peoples in the communal life of the parish (e.g., ethnic groups, age groups, the homebound, people with disabilities).
- To create opportunities to expand all ministries to more freely involve the diversity of the parish, reaching out in a particular way to any marginalized groups.
- To ensure good communication among all groups in the parish, deanery, and diocese, and to provide effective publicity for events.
- To initiate and support the growth of mutual understanding and common action among different faiths (ecumenism).
- To prepare a budget for the community-building needs of the parish.
- To encourage ever-increasing levels of participation of all ages in the life of the parish, deanery and diocese.

You cannot pray at home as at church, where there is a great multitude, where exclamations are cried out to God as from one great heart, and where there is something more: the union of minds, the accord of souls, the bond of charity, the prayers of the priests.

St. John Chrysostom

SUGGESTED ACTIVITIES

- Plan a variety of parish social events to enhance the bonds of parish community.
- Encourage and develop small faith communities within the parish.
- Find ways to welcome new members of the parish into the life of the community.
- Organize a parish ministry fair to recruit parishioners into various ministries.
- Send parish leaders to programs or conferences on stewardship, such as diocesan Stewardship Day.
- Conduct surveys or focus groups to obtain views of parishioners on various aspects of parish life.
- Develop programs that reach out to those who are not attending church or who feel abandoned by the Church.
- Provide assistance in conducting a parish census.
- Create opportunities to expand all areas of ministry to more freely involve the diversity of the parish, reaching out in a particular way to any marginalized groups.
- Prepare various means of communication for parishioners: welcoming booklets and video, newsletters, website, social media, annual report on parish activities, parish membership directory, and parish book of available ministries.
- Coordinate with other ministry areas joint religious services, inter-faith study groups and other common programs to address social justice needs in the community with other churches and synagogues in the area.

SUPPORT FOR THE MINISTRY

- **Diocesan Office of Pastoral Services**
Contact: Diocesan Staff at 563-324-1911 or Rev. Msgr. John Hyland, 563-888-4362, hyland@davenportdiocese.org
- **Diocesan Offices**
Contact: Stewardship and Parish Planning, Dan Ebener, 563-888-4251, ebener@davenportdiocese.org
Contact: Development Office, Sister Laura Goedken, OP, 563-888-4252, goedken@davenportdiocese.org
- **The International Catholic Stewardship Council**
Contact: 800-352-3452, 1275 K Street NW, Suite 880, Washington, DC 20005-4077, www.catholicstewardship.com

The laity will continuously cultivate the “feeling for the diocese,” of which the parish is a kind of living cell; they will be always ready on the invitation of their bishop to make their own contribution to diocesan undertakings. Indeed, they will not confine their cooperation within the limits of the parish or diocese, but will endeavor, in response to the needs of the towns and rural districts, to extend it to interparochial, interdiocesan, national and international spheres. This widening of horizons is all the more necessary in the present situation, in which the increasing frequency of population shifts, the development of active solidarity and the ease of communications no longer allow any one part of society to live in isolation.

Decree on the Apostolate of the Laity
Second Vatican Council, 1965

Ministry of Faith Formation (Board of Education)

(In collaboration with the other five Ministry Areas: Church Life, Family Life,
Finance and Administration, Liturgy and Social Action)

“The parish is, without doubt, the most important locus in which the Christian community is formed and expressed...[It is] the prime mover and pre-eminent place for catechesis.”

*General Directory for Catechesis
Congregation for the Clergy, 1997*

During the last twenty-five years parish faith formation has broadened and deepened into a more comprehensive ministry, which encompasses the ongoing process of lifelong formation. These terms reflect the growing understanding that following Christ, being a disciple, is a lifelong challenge, an ongoing process of conversion, not only involving the mind, but the whole person.

Faith formation describes the process of discovering, knowing oneself, examining, and appreciating God’s gift of **faith**. While the process is described as sequential, we must also remember it is overlapping, ongoing, and lifelong. Appreciating faith leads to deeper discovery, which leads to better self-knowledge, and continued examination. This is an ongoing lifelong process.

Evangelization means creating an atmosphere of trust and welcome where people feel comfortable enough to share themselves, recognize their own goodness, and come to know others who are living the Christian life. It means building relationships. Evangelization is also sharing faith and witnessing within those relationships. It is proclaiming, not explaining, the Good News. Finally, evangelization leads to a more formal catechesis, teaching the faith including Scripture and Catholic Doctrine. It is important to remember, however, that if evangelization has not taken place then this faith formation can become simply academic.

If we hope to offer effective catechesis, we must begin by ensuring we are a welcoming community that provides space and opportunities for people, young and old, to **encounter Jesus Christ**.

*I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since “no one is excluded from the joy brought by the Lord”. The Lord does not disappoint those who take this risk; whenever we take a step towards Jesus, we come to realize that he is already there, waiting for us with open arms. Now is the time to say to Jesus: “Lord, I have let myself be deceived; in a thousand ways I have shunned your love, yet here I am once more, to renew my covenant with you. I need you. Save me once again, Lord, take me once more into your redeeming embrace.” Pope Francis, *The Joy of the Gospel*, (3)*

It is within this welcoming community that we discover, unwrap, explore and appreciate the great gift of faith God has provided. *The General Directory for Catechesis* (GDC) tells us that faith formation is a gradual activity, and suggests the catechumenate process as our primary model of catechesis. (GDC #88-91)

Catechesis places a strong emphasis on basic Catholic literacy.

“Catechesis is an essentially ecclesial act. The true subject of catechesis is the Church which, continuing the mission of Jesus the Master and, therefore animated by the Holy Spirit, is sent to be the teacher of faith”
GDC #78

It is rooted in the *Catechism of the Catholic Church*, (CCC) an important resource for parish leaders. Its “four-part structure develops the essential aspects of the faith” (GDC #122): belief in a Triune God and the plan of salvation; sanctification in the sacramental life; loving God with all one’s heart and one’s neighbor as oneself; prayer while waiting for the coming of the kingdom and meeting God face to face.

The ultimate objective of faith formation is discipleship. The parish facilitates the work of the Spirit by helping the individual hear and respond to God’s loving call to a personal relationship, lived out in a faith community that witnesses to all in words and actions the Good News that is Jesus Christ.

We are each responsible for our own life of faith. God invites us into a personal relationship of love, but it is up to us to respond. When we say, “Yes” we begin a journey of faith that lasts a lifetime. We are not, however, alone on the journey. We discover the path and walk the road in communion with others. The Church, which continues the mission of Jesus, lights the way. Through its ministry of catechesis, the parish helps people’s faith become “living, conscious and active” (NCD #32). The parish itself serves as catechist, offering a living witness of the Good News through its liturgy, its communal life, and its service to others.

RESPONSIBILITIES

- To analyze the needs of the parish community and to identify areas in need of development in this ministry area.
- To set goals and objectives for the development of a strategic plan congruent with total parish planning.
- To develop, plan and evaluate parish programs, staff and administrators that will enable the entire parish to grow in its faith life.
- To develop, formulate and promulgate appropriate policies.
- To incorporate the diversity of peoples into the faith life of the parish (e.g. ethnic groups, age groups, the homebound, people with disabilities, the marginalized).
- To ensure adult education as the axis of faith formation.
- To ensure good communication and effective use of technologies between and among all groups in the parish, deanery and diocese and provide effective publicity for events.
- To prepare a budget for total Catholic formation and education to meet the needs of the parish in conjunction with the Ministry of Finance and Administration.
- To encourage ever increasing level of participation in the life of the parish, deanery and diocese.
- To recommend appropriate changes to the educational, catechetical and community space and grounds in order to facilitate the use of technology, safety, upkeep, and enhancement of the learning and ministry environment.
- To provide the safe environment program (Virtus and Circle of Grace) and background checks for all employees and volunteers. (According to diocesan guidelines)
- To actively educate and encourage all youth and adults about vocations whether priestly, religious life or lay ministry in the church.

“Catechesis is nothing other than the process of transmitting the Gospel, as the Christian community has received it, understands it, celebrates it, lives it and communicates it in many ways.”

GDC #105

SUGGESTED ACTIVITIES

- Comprehensive adult catechetical opportunities which meet the real needs and concerns of adults.
- A coherent, well integrated catechetical plan for children, youth, young adults and seniors which provides opportunities for them to grow in faith and to build the Kingdom of God in the world.
- Youth and Young Adult Ministry initiatives are in accord with the “Renewing the Vision of Youth Ministry”, (1997, USCCB) and “Sons and Daughters of the Light”, 1996, USCCB).
- Acquire adequate funds, resources, staff and space to implement the catechetical and ministerial plan.
- Guidance and formation opportunities provided to parents in understanding their role in the ongoing formation of Christian values with their children.
- Catechesis is provided for persons with special needs.
- Provide opportunities so that all catechists and ministers are skilled in effective methodologies and knowledgeable in the foundational aspects of Vatican II theology, scripture and liturgy in light of the *Joy of the Gospel*.
- If there is a school, that the academic program is strong and there is continuous improvement displayed.
- Ensure cooperative planning between school administration and parish staff for ongoing development of sacramental preparation. All sacramental prep is done in the parish.
- Children, youth and adults are made aware of the various options for professional Church ministry especially in priesthood, religious life, and lay ministry.
- Recruitment and training of new members (new catechists and ministers).

SUPPORT FOR THE MINISTRY

- **Diocesan Board of Education, the Director of Faith Formation and Superintendent of Schools**
Contact:
 - Director of Faith Formation and Safe Environment Coordinator, Mary Wieser, 563-888-4241, wieser@davenportdiocese.org
 - Superintendent of Schools, Dr. Lee Morrison, 563-888-4231, morrison@davenportdiocese.org
 - Family Formation/Lay Ministry Formation Coordinator, Marianne Agnoli, 563-888-4242, agnolim@davenportdiocese.org
 - Youth and Young Adult Ministry Coordinator, Don Boucher, 563-8884243, boucher@davenportdiocese.org
 - Administrative Assistants: Barbara Butterworth, 563-888-4240, butterworthb@davenportdiocese.org
Virginia Trujillo, 563-888-4230, trujillo@davenportdiocese.org
- **NCCL (National Conference for Catechetical Leadership)**
Contact: 202-636-3826, Fax: 202-832-2712, 3021 Fourth Street NE, Washington, DC 20017-1102, <http://www.nccl.org>
- **NCEA and NPCD (National Catholic Educational Association and National Association of Parish Catechetical Directors)**
Contact: 202-337-6232, Fax: 202-333-6706, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852, www.ncea.org
- **USCCB (United States Conference of Catholic Bishops)**
Contact: 800-235-8722; 3211 Fourth Street NE, Washington, DC 20017, www.usccb.org
- **National Federation for Catholic Youth Ministry**
Contact: 202-636-3825, Fax: 202-526-7544; 415 Michigan Ave NE, Suite 40, Washington, DC 20017-1518, www.nfcym.org
- **National Catholic Young Adult Ministry Association (NCYAMA)**
Contact: 202-636-3825, Fax: 202-526-7544; 415 Michigan Avenue, NE – Suite 40, Washington, D.C. 20017-4503; www.ncyama.org
- **Catholic Campus Ministry Association (CCMA)**
Contact: 888-714-6631, Fax: 513-842-0171; 330 West Vine St., Cincinnati, OH 42515, www.ccmanet.org

*Through its ministry of catechesis, the parish helps people's faith to become "living, conscious and active".
The parish itself serves as a catechist, offering a living witness of the Good News
through its liturgy, its communal life, and its service to others.*

NCD #32

Ministry of Family Life

(In collaboration with the other five Ministry Areas: Church Life, Faith Formation, Finance and Administration, Liturgy, and Social Action)

*“Not only would I say that the family is important for the evangelization of the new world. **The family is important, and it is necessary for the survival of humanity.** Without the family, the cultural survival of the human race would be at risk. **The family, whether we like it or not, is the foundation.**”*

Pope Francis

Radio Catedral Interview, July 27, 2013

The Christian vision of family life speaks about the family as a community of life and love. It proclaims that family life is sacred and that family activities are holy, that God's love is revealed and communicated in new ways each and every day through Christian families.

Families work to build a community based on love, compassion, respect, forgiveness, and service to others. In family, we learn how to give and to receive love. Families share in the life and mission of the Church when the Gospel vision and values are communicated and applied in daily life, when faith is celebrated through rituals in the home or through participation in the sacramental life of the Church, when we gather as a parish family to pray, and when people reach out in loving service to others.

The United States Bishop's document, *A Family Perspective in Church and Society*, describes family life as “the basic community of believers, bound in love to one another, the family is the arena in which the drama of redemption is played out. The dying and rising with Christ is most clearly manifested. Here, the cycle of sin, hurt, reconciliation, and healing is lived out over and over again. In family life is found the church of the home: where each day ‘two or three are gathered’ in the Lord's name; where the hungry are fed, where the thirsty are given drink; where the sick are comforted. It is in the family that the Lord's injunction to forgive, ‘seventy times seven’ is lived out in the daily reconciliation of husband, wife, parent, child, grandparent, brothers, sisters, extended kin.”

The family plays a very important role in the life of the Church. A family striving to place Christ at its center becomes the most basic Christian community: a domestic church. In 1981 Pope St. John Paul II wrote, “the family constitutes a special revelation and realization of ecclesial communion, and for this reason too, can and should be called the domestic church.” (*Familiaris Consortio* #21). Families are church; they don't merely come to church.

In Vatican II's *Pastoral Constitution On The Church In The Modern World*, we read, “the family is the place where different generations come together and help one another to grow wiser and harmonize the rights of individuals with other demands of social life; as such it constitutes the basis of society. Everyone, therefore who exercises an influence in the community and in social groups should devote himself effectively to the welfare of marriage and the family. Civil authority should consider it a sacred duty to acknowledge the true nature of marriage and the family, to protect and foster them, to safeguard public morality and promote domestic prosperity.” The Ministry of Family Life also extends beyond the doors of our churches and our homes into our society.

The pastoral challenges to the family, in the context of evangelization, is the theme of the 2014 Extraordinary Synod of Bishops. *Instrumentum Laboris* provides a reflection on the challenges facing the family today and outlines topics that will be discussed at the Extraordinary Synod. The document states the “need of establishing real, practical formation programs through which the truths of the faith on the family might be presented, primarily to appreciate their profound human and existential value” (15).

In the parish, the ministry of family life promotes a perspective that views individuals in the context of relationships, especially family relationships. Family relationships are the key criteria used to assess programs and policies in the parish. This sensitivity begs to ask the question: how does what we do affect traditional families, blended families, single parent families.

“Church leaders need to be more aware of how the Church's policies, programs, ministries, and services can either help or hinder families in fulfilling their own responsibilities.”

A Family Perspective in Church & Society
United States Bishops, 1988 revised 1998

RESPONSIBILITIES

- To evaluate the needs of families within the faith community.
- To educate and enrich individuals and families through programs, workshops, retreats, newsletters, resource sites, etc.
- To advocate for “family-friendly” programs, policies, and services in parish planning.
- To create evangelization opportunities applicable to each stage in the family life cycle.
- To cooperate with other groups, agencies, and institutions in the community that work with families.
- To prepare a budget for family life activities and programs within the parish.
- To encourage participation in deanery/diocesan family life programs.
- To research and respond to the trends in society that impact families.
- To understand and support the diversity in family structures and cultures.
- To provide and encourage leadership training in a variety of areas of family ministry.

“No plan for organized pastoral work at any level must ever fail to take into consideration the pastoral area of the family.”

Familiaris Consortio. On the Role of the Christian Family in the Modern World
Pope St. John Paul II, 1981

SUGGESTED ACTIVITIES

Programs, resources and events that:

- Strengthen family relationships: intentional family development, family mission activities and outreach in the community (including the parish, deanery and diocesan church), identification of healthy family traits, intergenerational opportunities, and building communication skills within families.
- Focus on: parenting, grand-parenting, single parenting, step-parenting, foster parenting, parenting children/youth with special needs.
- Promote faith development and spirituality: preparation for sacraments, family-centered catechesis, family retreats, and family rituals.
- Prepare for and enrich marriages: sponsor couple marriage preparation, natural family planning, marriage encounter, marriage enrichment (*Partners on the Journey*), anniversary blessings, interreligious marriage support, and inter-faith marriages.
- Help families experiencing loss: bereavement, widowed support, *Elizabeth* ministry (stillbirth, infant death, miscarriage, infertility), Befriender ministry (pastoral care), divorce support, custody mediation, post-abortion healing (*Project Rachel*), etc.
- Address the needs of single adults and senior adults.
- Advocate for families: review public policies and study current research of societal trends reflected in families.

SUPPORT FOR THE MINISTRY

- **Diocesan Ministry of Family Life**
Contact: Family Formation/Lay Ministry Formation Coordinator, Marianne Agnoli, 563-888-4242, agnolim@davenportdiocese.org
- **NACFLM (National Association of Catholic Family Life Ministers)**
Contact: 937-431-5443, www.nacflm.org
- **Marriage and Family: United States Conference of Catholic Bishops**, www.usccb.org/issues-and-action/marriage-and-family
- **Por tu Matrimonio Web site** (www.portumatrimonio.org) is a space to inspire, assist and encourage Spanish-speaking couples to live their marriage more fully. *Por Tu Matrimonio es un espacio para inspirar, ayudar y exhortar a las parejas de habla hispana a vivir más plenamente su relación de pareja.* www.portumatrimonio.org

“What you do in your family to create a community of love, to help each other to grow and to serve those in need is critical not only for your own satisfaction, but for the strength of society and our Church. It is a participation in the work of the Lord, a sharing in the mission of the Church. It is holy.... The early Church expressed this truth by calling the Christian family a domestic church or Church of the home.”

Follow The Way of Love
United States Bishops, 1994

Ministry of Finance and Administration

(In collaboration with the other five Ministry Areas: Church Life,
Faith Formation, Family Life, Liturgy and Social Action)

“Each parish is to have a finance council which is regulated by universal law as well as by norms issued by the diocesan bishop; in this council the Christian faithful, selected according to the same norms, aid the pastor in the administration of parish goods...”

Canon 537

As previously mentioned, four distinct entities should exist in the parish:

- (1) The corporate board of each parish consists of the diocesan bishop, the vicar general, the pastor and two lay directors appointed by two of the following persons: the diocesan bishop, pastor and vicar general. The corporation is formed under civil law and is responsible for liabilities that may befall the parish corporation.
- (2) The parish finance council members are appointed by the pastor on the basis of their expertise and advise the pastor in the administration and stewardship of parish finances, budget, parish facilities and long-range financial development.
- (3) The parish pastoral council is selected or elected to advise the pastor in pastoral issues and shares in the responsibilities of visioning, budgeting and strategic planning for the parish.
- (4) A board of education is recommended for advising the pastor in formulating policy in the area of faith formation or Total Catholic Education. Instead of a board there may be a faith formation committee.

The same person may hold positions on more than one of the above. In fact, interlocking membership is encouraged to ensure communication, planning and the reality of one parish community. Whenever the parish community plans, all of these groups should participate.

To a great extent, the effectiveness of the pastoral mission of the Church will depend on whether the necessary resources are available to operate the programs that are deemed necessary. This is a shared responsibility of the entire parish.

It is envisioned that the lay directors of the parish would hold a position on the two councils referred to above. The pastor has the right of appointment to the finance council, but he may exercise this right after some participatory process.

The parish finance council and parish pastoral council function interdependently; it is essential that they communicate with one another in carrying on the parish mission. The pastoral council needs to be aware of the finances of the parish, but the expertise of its members may not be in financial matters. The pastoral council is charged with keeping the vision alive and planning for the bigger picture of pastoral issues. Interlocking membership of the above councils and boards is vital for communication and consultation.

An example may be helpful. The parish pastoral council generally has a buildings and grounds committee sharing in the Ministry of Finance and Administration. This committee and the pastoral council as a whole must coordinate with the board of education and finance council. Moreover, the area of buildings and grounds must operate under diocesan procedures covering building and renovation projects as well as art and environment in worship. These policies call for consultation with the Diocesan Building and Liturgical Commissions as appropriate. Some issues need to be taken to the deanery or diocesan levels. If issues pertain to faith formation such as building regarding a school, the Diocesan Board of Education policies will also be applied. Collaboration on all levels is important for the total Church community.

The parish finance council serves as an advisory body to the pastor in the administration and stewardship of parish finances, budget, parish facilities and long-range financial development. The pastor presides over the finance council and retains the right and duty of parish administration. Because its membership is defined by both Canon Law and particular law of this diocese it is important to realize that members should meet all of the requirements suggested earlier, but the following also applies:

- Members of the finance council are appointed by the pastor on the basis of their expertise in accounting, finance, investment, development, budget and law.
- Including the pastor, the finance council is to be composed of at least three, but not more than seven, members of the Christian faithful skilled in financial affairs as well as in civil law, of outstanding integrity and freely appointed by the pastor.
- The members of the finance council are to be appointed for a term of four years, and may be reappointed once.
- The Lay Directors of the parish corporation, whose term of office is two years, may be appointed to the finance council. The term is renewable three times for a maximum of eight years.

RESPONSIBILITIES

The finance council is to carry out the duties committed to it by universal and particular law, but especially:

- To review bank reconciliations at least quarterly.
- To assure the necessary material resources – land, buildings, finances – that will enable the parish to carry on the work of Christ.
- To determine the financial and administrative needs of the parish.
- To establish that the parish is spending money in keeping with the priorities that have been developed by the parish.
- To increase the commitment of the parishioners to support financially the work of the parish.
- To prepare and approve an annual operating budget after having consulted with the parish pastoral council and board of education.
- To submit an annual financial report to the parish and the bishop at the end of the fiscal year.
- To establish long range financial planning.
- To be consulted when there is alienation (transfer) of property or major expenditures in excess of \$5000.
- To assist in reminding parishioners of their duty to return to God, as an expression of gratitude, part of the material benefits with which they have been blessed. (Stewardship)
- To maintain a safe environment for the parish community.
- To be familiar with Diocesan policies regarding buildings and grounds and the openings or closings of parishes and schools.
- To share all concerns and reports on the conditions of buildings and grounds with the parish pastoral council and, as needed, the Diocesan offices.
- To review end of year reports (summary of financial data, finance council report, internal control questionnaire) and sign by August 15.

SUGGESTED ACTIVITIES

- Maintain an accurate profile of the parish, especially in the areas of population, economy, changing neighborhoods, industrial growth or decline.
- Maintain an accurate census of membership.
- Educate the parish about financial priorities and needs.
- Stimulate greater financial responsibility by the members of the parish.
- Coordinate the Annual Diocesan Appeal.
- Oversee collection and disbursement of funds according to the budget.
- Review financial reports.
- Maintain an inventory and assessment of all parish equipment, furnishings and buildings. Prepare a schedule for their replacement or renewal.
- Establish clear lines of responsibility for maintenance and renovations.
- Provide for financing through the use of weekly envelopes, investments, special events and planned giving.
- Review parish insurance coverage periodically and update.

SUPPORT FOR THE MINISTRY

- **Diocesan Finance and Administration/Stewardship/Development**
Contact:
 - Chief Financial Officer, Char Maaske, 563-888-4365, maaske@davenportdiocese.org
 - Director of Stewardship and Parish Planning, Dan Ebener, 563-888-4251, ebener@davenportdiocese.org
 - Director of Development, Sr. Laura Goedken, OP, 563-888-4252, goedken@davenportdiocese.org
- **US Catholic Conference of Bishops**
Contact: Office of General Council, 202-541-3339, 3211 Fourth St. N.E., Washington, DC 20017-3389, www.usccb.org
- **The International Catholic Stewardship Council**
Contact: 800-352-3452, 1275 K Street NW, Suite 880, Washington, DC 20005-4077, www.catholicstewardship.com

“The pastor represents the parish in all juridic affairs in accordance with the norm of law; he is to see to it that the goods of the parish are administered in accord with the norms of canons 1281-1288.”

Ministry of Liturgy

(In collaboration with the other five Ministry Areas: Church Life, Faith Formation, Family Life, Finance and Administration, and Social Action)

Mother Church earnestly desires that all the faithful should be led to that fully [or: full,] conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, a redeemed people” (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

Constitution on the Sacred Liturgy #14
Second Vatican Council, 1963

In the Constitution of the Sacred Liturgy (CSL), the bishops gathered at the Second Vatican Council affirmed that the public worship of the Church “is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows” (CSL #10). They stressed that every member of the community has the right and responsibility—by virtue of his or her baptism—of consciously and actively participating in the liturgy (CSL #14). There are to be no spectators in the liturgical assembly; we are all called to join as the Body of Christ with Christ our Head in offering our sacrifice of praise to God the Father. In liturgy, we participate in Christ’s Paschal Mystery.

“Since Christian worship, in which the common priesthood of the Christian faithful is carried out, is a work which proceeds from faith and is based on it, sacred ministers are to take care to arouse and enlighten this faith diligently, especially through the ministry of the word, which gives birth to and nourishes the faith.” (Canon 836).

“Liturgical actions are not private actions but celebrations of the Church itself which is the sacrament of unity, that is, a holy people gathered and ordered under the bishops. Liturgical actions therefore belong to the whole body of the Church and manifest and affect it; they touch its individual members in different ways, however, according to the diversity of orders, functions, and actual participation” (Canon 837 §1).

Liturgy is not celebrated in a vacuum, but by a particular people: *this* assembly in *this* place at *this* time. Therefore, the *Catechism of the Catholic Church* (CCC) states: “The celebration of the liturgy... should correspond to the genius and culture of the different peoples. In order that the mystery of Christ be ‘made known to all the nations...to bring about the obedience of faith’ (Rom 6:26), it must be proclaimed, celebrated, and lived in all cultures in such a way that they themselves are not abolished by it, but redeemed and fulfilled” (#1204). At the same time, “... ‘it is clear that diversity must not damage unity. It must express only fidelity to the common faith, to the sacramental signs that the Church has received from Christ, and to hierarchical communion’” (CCC #1206). As Pope St. John Paul II noted in his Apostolic Letter, *Dies Domini* (On Keeping the Lord’s Day Holy): “Each community, gathering all its members for the ‘breaking of the bread,’ becomes the place where the mystery of the church is concretely made present” (#34).

The liturgy is the privileged place of encounter with the Divine. Christ is truly present, not only under the forms of bread and wine at the Eucharist, but in the word proclaimed, in the assembly gathered, and in the person of the ordained presider (CSL #7). In this divine encounter, we are transformed. Transformed, we are sent to live lives of sacrificial service, of “constant self-offering to God” (*Sacramentum caritatis* [SC] #72). Because of our intimate encounter with God in the Eucharist, we are able to see others—not with our own eyes and feelings—but with the eyes of Christ, who has compassion for all (SC #88).

*Our communities, when they celebrate the Eucharist,
must become ever more conscious that the sacrifice of Christ is for all,
and that the Eucharist thus compels all who believe in him to become ‘bread that is broken’ for others,
and to work for the building of a more just and fraternal world....
Each of us is truly called, together with Jesus, to be bread broken for the life of the world”*

Sacramentum caritatis (On the Eucharist as the Source and Summit of the Church’s Life and Mission), #88
Pope Benedict XVI, 2007

RESPONSIBILITIES

- Foster the full (or fully), conscious, and active participation of all in the liturgical life of the parish—a participation that is both internal and external, of the spirit and of the body (see CSL # 14, 19, 55, 99, 110). In particular, to be attentive to incorporating the diversity of peoples found in the parish in the parish’s liturgies and liturgical ministries (e.g., ethnic groups, age groups, the homebound, people with disabilities, the marginalized, etc.) and reflecting that diversity in liturgical celebrations and in popular piety.

- Analyze the liturgical needs and evaluate the liturgical life of the parish in order to identify areas in need of development. In particular, to help ensure that the full spectrum of the Church's liturgies are being celebrated in the parish (e.g., the sacraments, the RCIA in its entirety, the Liturgy of the Hours) in accord with Diocesan, national and universal norms.
- Develop, plan and evaluate liturgical and spiritual development/formation programs that will enable the entire parish to grow into a deeper relationship with Christ and to learn more about the liturgical life of the Church. To keep the parish informed concerning liturgical norms and practice, in cooperation with the Diocesan Office of Liturgy.
- Invite and appropriately form lay liturgical ministers, in keeping with universal, national, and diocesan norms. To provide ongoing oversight, formation, and feedback to these ministers. For example: musicians and cantors, readers, extraordinary ministers of Holy Communion, altar servers, greeters and ushers, sacristans, ministers of art and environment.
- Furnish, decorate, maintain, and recommend appropriate changes to the liturgical environment in order to better support the liturgical life of the parish—and in so doing to follow the diocesan policies regulating consultation with the Diocesan Liturgical and Building Commissions.
- Help members of the community live out the connection between liturgy and life, fostering the dynamic of moving from worship to works of justice, service, and evangelization and from life back to the liturgy.
- Assist with and coordinate the liturgies celebrated by sub-groups within the parish.
- Prepare a budget reflecting the liturgical needs of the parish.
- Foster and encourage participation by members of the parish in deanery-wide and diocesan celebrations, including (but not limited to): the Rite of Election and Call to Continuing Conversion, the Chrism Mass and Ordinations.
- Offer the gifts and talents of liturgical ministers from the parish to the deanery and Diocese.

*The liturgy is the work of the whole Christ, head and body.
Our high priest celebrates it unceasingly in the heavenly liturgy,
with the holy Mother of God, the apostles, all the saints,
and the multitude of those who have already entered the kingdom.*

Catechism of the Catholic Church, #1187

SUGGESTED ACTIVITIES

- Provide formation opportunities that address the identity and role of the liturgical assembly, and help all take a more fully conscious and active part in worship, including opportunities for formation in the liturgy through reflection on the rites celebrated (mystagogy).
- Invite parishioners to specific liturgical ministries, and form them for those ministries.
- Provide structured evaluation and feedback regarding the church's liturgical life, including presiding and preaching.
- Assist in the preparation of parish liturgies: Eucharist on Sundays and weekdays, the celebration of other Sacraments, funerals, and the Liturgy of the Hours.
- Fully implement the Rite of Christian Initiation of Adults.
- Prepare devotional services and foster the devotional life of the community; provide resources for prayer groups and small Christian communities.
- Nourish the faith of parishioners by offering retreats, days of recollection, devotions and other programs of spiritual enrichment.
- Assist in evangelization and outreach, especially to those unchurched or alienated from the Catholic Church.
- Make sure that the liturgical life of the parish is integrated with other aspects of parish life, and is reflective of the parish's diversity. In particular, offer opportunities to connect liturgy and justice, worship and service.

SUPPORT FOR THE MINISTRY

- **Diocesan Liturgical Commission/Office of Liturgy**
Contact: Director of Liturgy, Deacon Francis L. Agnoli, OFS, MD, DMin
563-888-4257; agnoli@davenportdiocese.org
Website: <http://www.davenportdiocese.org/lit/index.htm>

- **Bishop’s Committee on Divine Worship / United States Conference of Catholic Bishops**
 Contact: 202-541-3000; <http://new.usccb.org/about/contact-us.cfm>
 Websites: <http://www.usccb.org/about/divine-worship/> & <http://new.usccb.org/prayer-and-worship/index.cfm>
- **Federation of Diocesan Liturgical Commissions (FDLC)**
 Contact: 202-635-6990; nationaloffice@fdlc.org / www.fdlc.org
- **National Association of Pastoral Musicians (NPM)**
 Contact: 240-247-3000; npmsing@npm.org / <http://www.npm.org>
- **Liturgy Training Publications (LTP)**
 Contact: 800-933-1800; <http://www.ltp.org>
- **Liturgical Press**
 Contact: 800-858-5450; <http://www.litpress.org/>

*“[T]he Christian faithful need a fuller understanding
 of the relationship between the Eucharist and their daily lives.
 Eucharistic spirituality is not just participation in Mass and devotion to the Blessed Sacrament.
 It embraces the whole of life.” Hence the Eucharist, as the source and summit of the Church’s life and mission,
 must be translated into spirituality, into a life lived “according to the Spirit” (Rom 8:4ff.; cf. Gal 5:16, 25)...
 a changed way of living and thinking....*

*Sacramentum caritatis, #77
 Pope Benedict XVI, 2007*

Ministry of Social Action

(In collaboration with the other five Ministry Areas: Church Life, Faith Formation, Family Life, Finance and Administration and Liturgy)

The Catechism of the Catholic Church explains that “the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (mission) of the faithful, so that they may fulfill God’s will in their daily lives.” (CCC 1332). The celebrant may say, “Go and announce the Gospel of the Lord” or “Go in Peace, glorifying the Lord with our life.”

When the celebrant sends us forth from the Mass with this commission, it is to live our lives in a special way. We are commissioned, to go beyond the walls of the church buildings and to be “salt and light” in our neighborhoods and communities. This is social ministry or action, a way of evangelizing the Good News. Our baptisms called us to live the teachings of Jesus and the Church and to transform society by expressing our love in service to others.

This is social ministry. Our work is to embody Christ-like love toward those in need, the marginalized, the enemy, and those whom we love even when we expect no love in return. It responds to the words of Jesus about the final judgment when we will be asked what we did for the least of these, the sick, the imprisoned, the hungry.

Living our faith in social ministry does not stop with direct service or the corporal works of mercy. Catholic social teaching prepares us to go out and “create a society with more just laws and social structures” (US Catholic Bishops, *Sharing Catholic Social Teaching*, 1998). Fr. Marvin Mottet explains this in his *“Two Feet of Social Justice.”*

In this model, we are called to both charity and justice. Charity is the work we do to respond to the immediate needs of others – feeding the hungry, sheltering the homeless. Justice requires community action. It works to change structures, laws and policies in society, so that God’s “will be done on earth as it is in Heaven.” To provide both charity and justice, we need both feet. We cannot ignore the urgent needs of people while we struggle for justice in our society. We must feed the hungry, but justice demands the extra step of asking why they are hungry, and what needs to change in order to relieve the sources of their hunger.

“When we live a spirituality of drawing nearer to others and seeking their welfare, our eyes are opened wide to the Lord’s greatest and most beautiful gifts. Whenever we encounter another person in love, we learn something new about God. Whenever our eyes are opened to the knowledge of the other, we grow in the light of faith and knowledge of God.”

Pope Francis, 11/24/2013

“Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.”

Sharing Catholic Social Teaching
US Catholic Bishops, 1986

CATHOLIC SOCIAL TEACHING

Catholic Social teaching is the combination of Scripture and the writings of the Church and her leaders that speak to establishing a just society and living a holy life in today’s society. The key themes are:

LIFE AND DIGNITY OF THE HUMAN PERSON. We believe in the sanctity of human life and the dignity of the human person. This is inherent in our belief that God is the creator of us all, and thus we are all brothers and sisters. We measure proposals, laws, policies and ordinances by the degree they support human life and dignity.

CALL TO FAMILY, COMMUNITY, AND PARTICIPATION. How we organize our society (in all aspects) directly affects our human dignity and our ability to grow and prosper. We believe that marriage and family (including single persons) are the foundation of community and our larger society. We depend directly and indirectly on each other and thus we have both a duty and a right to participate in society, together seeking the well-being of all, especially the poor and vulnerable.

RIGHTS AND RESPONSIBILITIES. Responsibilities accompany the rights we have. Just as all have a right a life of dignity, we will maintain that right and live in a healthy community only when we respond to our responsibility to protect the rights of one another, of families and the larger society.

OPTION FOR THE POOR AND VULNERABLE. The basic moral test of an idea, policy, law or the health of a nation is how it treats the most vulnerable members. Our tradition rests on the words of Jesus in Mt 25:31-46 about the treatment of the “least of these.”

DIGNITY OF WORK AND THE RIGHTS OF WORKERS. The economy must serve people, not the other way around. Work is more than a way to earn a living so that we can live with dignity. Preserving the dignity of work calls for protecting the basic rights of workers—the right to productive work, to decent and fair wages, to organize and join unions, to private property and economic initiative.

SOLIDARITY. We are our brothers and sisters keepers, wherever they live. Solidarity means we recognize we are one human family, whatever our physical, economic or ideological differences. For Catholics, “loving our neighbor” has global dimensions in an interdependent world.

CARE FOR GOD’S CREATION. Our stewardship of the earth shows our respect for our Creator. We cannot ignore the moral and ethical aspects of protecting people and the planet, and must respect the intricate interdependencies between and among people and the planet.

Summarized from *Excerpts from Sharing Catholic Social Teaching*
USCCB, 1999

RESPONSIBILITIES

- Parishes well versed in Catholic social teaching seek to have parish-wide full and active participation in the Gospel message of good news to the poor and the marginalized. They emulate St. Francis in using action to convey the “...person of Jesus Christ, that is, the preaching of his name, his teaching, his life, his promises and the Kingdom...” (John Paul II, *Redemptoris Misso*, 1990) They are evangelists through their lives and actions.
- Parishes know the needs of the parish community and the needs of the larger community and respond with compassion to those needs.
- Parishes strike a balance between action and compassionate presence, knowing there are times and conditions when being with another in their sorrow or pain is action enough.
- Parishes work in collaboration with other organizations to address common issues, knowing that in collaboration there is strength.
- Parishes assist all parishioners in finding a ministry, knowing that living according to our faith is a responsibility of all Catholics.
- Parishioners and parish groups are in constant communication with the parish as a whole, the pastor, the pastoral council, other areas of ministry and with each other. They receive information from and share information with other organizations in the community. They collaborate with the Diocesan offices and other parishes.
- Create a social ministry committee or other focal point for the parish that will seek and empower leaders within the parish allowing the passion of these leaders to guide the efforts for particular issues. Social ministry is way life for all, not responsibility of just a few.

SUGGESTED ACTIVITIES

- Establish an inventory of community needs by meeting with schools, other churches, civic leaders, town councils, and service agencies.
- Establish an inventory of existing ministries, both within and external to the parish. Include parishioners who, independent of the parish, volunteer time with organizations working to improve the common good.
- Maintain a regular contact with Diocesan Social Action and Catholic Charities personnel, state and national Catholic organizations such as the Iowa Catholic Conference and Catholic Charities USA so that the parish is aware of and can participate in training, seminars, conferences and group actions on issues.
- Select proponents for the Catholic Relief Services, Catholic Campaign for Human Development operations collections from which the diocese retains 25% of the proceeds to support local programs and distributes that to parishes and organizations in the Diocese in the form of grants. The same or other persons could be the parish point of contact for the St. Vincent Home Corporation grants for local projects and issues.
- Work with organizations through which parishioners can receive organizing training.
- Consider establishing a volunteer coordinator who will be knowledgeable of the opportunities for service within the parish and the community and assist parishioners in connecting with those organizations/individuals with volunteer needs.
- Provide structured evaluation and feedback.
- Work with Faith Formation to assure that an understanding of living the gospel and the need for both feet of social action are integral parts of the formation of youth and adults. Support the Rite of Christian Initiation of Adults, helping to assure that those entering the Church have an appreciation of the way Catholic Christians live their faith in action.

SUPPORT FOR THE MINISTRY

- **Diocesan Social Action Commission/Director of Social Action**
Contact: Kent Ferris 563-888-4211, ferris@davenportdiocese.org, hopkins@davenportdiocese.org, or leach@davenportdiocese.org
- **Iowa Catholic Conference** (Voice of the Bishops of Iowa to the Governor and State Legislature)
Contact: Tom Chapman: 515-243-6256, 530 42nd St, Des Moines, IA 50312, www.iowacatholicconference.org
- **Catholic Relief Services (CRS)**
Contact: Loxi Hopkins, 563-324-4212, hopkins@davenportdiocese.org and Teresa Dunbar, (312) 733-5124, ext 7533, Relationship Manager, CRS Midwest Office, 770 N. Halstead, Suite 170, Chicago, IL, 60642, <http://crs.org>
- **Catholic Rural Life**
Contact: Jim Ennis: 651-962-5955, University of St. Thomas, Mail Number 4080, 2115 Summit Avenue, St. Paul, MN 55105-1078, <http://www.ncrlc.com>
- **USCCB (US Catholic Conference of Bishops)**
Contact: 202-541-3339, Dr. Jonathan Reyes, Justice, Peace and Human Development, 202-541-3181, <http://www.usccb.org/about/justice-peace-and-human-development>
- **Diocesan Catholic Campaign for Human Development (CCHD)**
Contact: Loxi Hopkins, 563-324-4212, hopkins@davenportdiocese.org
- *Doing Faithjustice: An Introduction to Catholic Social Thought*, Fred Kammer, SJ, 2004. (An introduction to confronting the challenge of human poverty and injustice in the context of our consumer-driven, economically fragile world.)
- *My Lord and My God: Engaging Catholics in Social Ministry*, Jeffry Odell Korgen, 2007. (Quoting Dorothy Day, he says, “We love God only as much as the person we love the least.”)
- *Parish Social Ministry: Strategies for Success*, Tom Ulrich, 2001. (A good “how to get started” book)

For references to other organizations and programs which can help develop a social action ministry in a parish,
Kent Ferris: 563-888-4211, ferris@davenportdiocese.org
Loxi Hopkins: 563-888-4212, hopkins@davenportdiocese.org
Glenn Leach: 563-888-4214, leach@davenportdiocese.org