



**CHURCH OF SAINT AUGUSTINE
MAKING ALL THINGS NEW
PARISH MEETING: SUNDAY, NOVEMBER 3RD,
2:30 P.M. – 4:00 P.M. KENNY HALL**

During the month of October our parish is beginning to participate in the parish planning initiative ***Making All Things New*** begun by Cardinal Dolan. The overall goals and planning assumptions of this initiative are set out on pages 1 and 2.

At this time we will begin to evaluate our parish ministries and services and will use as our guide the criteria on page 3. We will be guided in this process by a Core Team consisting of Monsignor Kelly and four other parishioners as well as a larger Advisory Council. As part of this process the parish is to consider how best to share resources with neighboring parishes as well as to look to the future to new models for parishes. Please see pages 4-7 for an outline of three parish models.

After this preliminary evaluation, there will be a “Town Hall” type meeting with all parishioners in Kenny Hall on Sunday afternoon November 3rd from 2:30 p.m. to 4:00 p.m. There will be an explanation of the ***Making All Things New*** initiative. In addition parishioners will have an opportunity to express their views on how the parish is doing. Parishioners are invited to speak at the Town Hall Meeting and/or submit written comments.

In order to assist the Core Team in preparing for the Parish Meeting, all parishioners are requested to complete a **Survey** which can be found on the ***Making All Things New*** page of the parish web site www.staugustineny.org. It also can be obtained from the Rectory or in the back of the Church. **Surveys** should be submitted by October 27th.

Feel free to contact members of the Core Team or Advisory Council with any questions about ***Making All Things New***. A list of these parishioners is on the parish web site.

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GOALS OF *MAKING ALL THINGS NEW*

1. To enhance the vibrancy of parish life in the Archdiocese of New York.
2. To strengthen the presence and ministry of the Church in the urban, suburban and rural areas of the archdiocese.
3. To foster an appreciation for and participation in Sunday Eucharist.
4. To promote New Evangelization efforts throughout the archdiocese.
5. To implement parish planning within the archdiocese considering the needs of the people, the projected number of priests available to serve, financial resources, and changing demographics.
6. To ensure that all parishioners have opportunities for quality lifelong Christian education and formation.
7. To strengthen service to those who are most in need.
8. To promote vocations to priesthood, religious life, the diaconate, and lay ministry.
9. To support new initiatives for youth, young adults, families, and seniors.
10. To build a greater sense of unity among Catholics from all cultures within the local Church.
11. To increase collaboration among all entities in the local, national, and universal Church.

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MAKING ALL THINGS NEW ASSUMPTIONS

FOR USE IN THE PLANNING PROCESS

Assumptions inherent in this planning restructuring process include:

1. The Paschal Mystery is both central to our faith and to this planning process. Changes in parish structures are potential examples of the life-death-resurrection mystery.
2. Some parishes have already been involved in planning with their neighboring parishes for the future and are doing some essential collaboration.
3. Parishes exist for the mission of the Church, and as a presence of Christ and His Church to the local area.
4. A commitment to Eucharist, prayer, and spirituality is a necessary component of the archdiocesan planning process.
5. Stewardship of human, financial, and facility resources is essential for quality parish, regional, and archdiocesan life.
6. One's vision of the Church must be larger than one's own local, geographic or ethnic community. People must be helped and encouraged to think locally, regionally, and archdiocesan-wide in a forward looking and positive fashion.
7. Strong leadership – by clergy, religious, and laity – is needed for planning to succeed.
8. All parishes will be more effective if they plan for the future, especially when planning is an on-going process and not employed only in a crisis.
9. Parishes also will be stronger and more effective, if they work together.
10. When planning is done at the local level and there is meaningful involvement by those who will be affected by the changes, there is more ownership of and less resistance to planning.
11. If and when parish consolidations are needed, they will be less traumatic and more natural if people and parishes have already been in relationship with one another. In the future, some parish consolidations will be suggested by clusters who have come to believe that consolidation is the best way to go forward.
12. When parishes consolidate there is a need for expert advice in the evaluation of buildings and assistance with the disposition of real estate.
13. Planning resources will be provided in English and Spanish.

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**CRITERIA FOR THE ASSESSMENT OF PARISH AND CLUSTER
MINISTRIES AND SERVICES**

Sacramental Life of the Parish

1. The Eucharist is the source and summit of the life and mission of the parish.
2. Sacramental celebrations and devotional practices reflect the cultural heritage of the people assembled.
3. Parishioners are well trained for sacramental ministries.
4. Music is seen as an integral part of liturgy and all music ministers are well formed by trained musicians according to their ability and the liturgical norms of the Church.

Evangelization, Catechesis, Catholic Schools, and Life Long Religious Education

5. Evangelization is recognized as essential to the life and mission of the Church and the Faith Community.
6. The parish provides excellent lifelong catechetical formation.
7. The parish actively supports Catholic schools in their operation and mission.
8. Formation and education in vocation awareness is an integral part of all catechetical programs.

Stewardship and Outreach

9. Parishioners are educated and formed in stewardship where all disciples share their time, talent, and treasure.
10. Advocacy and outreach programs are well integrated into parish life.
11. Being good stewards of all God's gifts and contributing to and participating in activities of the larger Church are embodied in parish life.

Effective Administration

12. The pastor/administrator, staff, parish council and finance council exert effective leadership that embodies stewardship and points to the future.
13. The parish is financially stable and exercises good stewardship of its resources.
14. In its planning, the parish takes into account the projected diminishing number of priests.
15. The parish is taking into account its geographic proximity to other parishes and its Mass attendance when it plans for the future.
16. The parish has adequate, well-trained, and compensated staff as well as inspired lay volunteers and well maintained facilities to carry out its mission.

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PARISH MODELS -- FOR CONSIDERATION

INTRODUCTION

The Archdiocese of New York has been blessed with many parishes which have served millions of people for more than 200 years. Now, given changing demographics, the increasing needs of the parishioners, the anticipation of fewer priests to serve the archdiocese, diminishing resources, and the fact that the archdiocese has more parishes than are needed in some areas and may need to add and/or strengthen parishes in other areas, we are called to consolidate resources so that we can truly and in the best way possible meet the needs of Catholics who are longing to be nurtured by the richness of the Church's sacraments and traditions.

As we look to the future, new models for parishes are needed. Clusters are being asked to consider models related to the best ways to serve the Catholics in the archdiocese. An overall principle of *Making All Things New* is that parishes are more effective if they work together in ministry areas. It is envisioned that every parish community will collaborate with other parish communities where appropriate and feasible.

While three models are outlined below, it should be noted that, in many clusters, more than one model will be suggested by the Cluster Core Teams as they prepare their Cluster Suggestions that are due in March 2014. All suggestions will be reviewed by the Archdiocesan Advisory Group as they prepare Preliminary Recommendations by early April 2014.

MODEL ONE: COLLABORATIVE PARISHES

Parishes become collaborative when they enter into formal cooperative relationships with other parishes for the sake of jointly promoting the Gospel and the New Evangelization, preparing and garnering resources for in-depth prayer and worship experiences, presenting comprehensive life-long Christian formation practices, and being advocates for and serving people who are most in need.

One of the underlying values of Collaborative Parishes is being good stewards of spiritual, personnel, and financial resources, a significant topic which surfaced from the surveys most of the parishes completed. Collaborative Parishes seek to avoid unnecessary duplication of resources, and fill in ministry gaps where needed services are not currently available. Large parishes with ample resources or parishes with unique needs and ministries often suggest the Collaborative model to enhance what they are already doing, develop new ministries which they cannot do alone, or which will be more effective if done with other parishes and to share "best practices."

Collaborative Parishes, by working together, can accomplish the Gospel mandates better than each parish working alone. Some characteristics of well-functioning Collaborative Parishes include, but are not limited to, the following:

- Common training of catechists and liturgical ministers;
- Parts of youth ministry programs held in common, such as service projects, retreats, and mission trips;
- Jointly planned and implemented adult formation programs;
- Sharing of some staff;
- Developing priestly, religious, diaconal, and lay ministry vocation strategies;
- Staff in-services, parish council in-services, etc.;
- Joint outreach programs, i.e. food pantries, sharing space for AA meetings, etc., cooperative programs with Catholic Charities;
- Mutually beneficial sharing of programs and other resources among and between urban, suburban, and/or rural parishes;
- Training RCIA and various catechetical teams.

MODEL TWO: LINKED PARISHES

Linked Parishes are formed when two or more parishes share a pastor. Linked Parishes do as many things cooperatively as possible, especially given that the pastor is striving to serve two or more separate parishes. This model may be one that is used occasionally in a unique parish situation where the pastoral needs are best served by having one pastor for two or more parishes. Linked Parishes may also be in collaborative relationships with other parishes in the cluster or beyond the cluster.

Characteristics of Linked Parishes include:

- The parishes remain distinct canonical and corporate entities;
- The parishes are encouraged to work toward combining parish council meetings and to establishing common committees where possible;
- According to canon law, Linked Parishes must have separate finance councils;
- Linked Parishes do many things cooperatively, such as programs and in-services.
- Joint staff meetings where cooperative planning happens are marks of well-functioning Linked Parishes.

MODEL THREE: CONSOLIDATED PARISHES

The formation of vibrant communities of faith is the aim of consolidating parishes, as it is with Collaborative Parishes and Linked Parishes. After parishes consolidate, they often move into the Collaborative Parish model and develop cooperative relationships with other parishes to be more effective and welcoming communities of faith. This is where our time and energy needs to be grounded.

The consolidation of parishes is not an end in itself. *Making All Things New* is designed to respond to the needs of the people which surfaced over the past several years through

surveys and meetings. The parishioners' input and desires pointed most of all to the need for vibrant parish communities.

Vibrant parishes happen where:

- Strong, pastorally sensitive leadership is present;
- Liturgy is the “source and summit” of parish life;
- Quality Catholic educational and formational programs are available for children, youth, young adults and adults;
- The ministry of service and outreach overflows into the entire community, so people will know us “by our love for one another.”

When parishes are consolidated, almost always the newly formed parish will be given a new name and it will have one worship site. In some situations, the newly formed parish will also require an additional worship site, depending upon circumstances. There are two different ways for parishes to be reconfigured through consolidation according to canon law -- merging parishes and closing parishes.

When a merger occurs:

- Two or more parishes come together to form a new parish community;
- There is a new name which represents the new community being formed;
- Net assets and liabilities of the merging parishes go to the newly formed parish.

When a closing occurs:

- One or more parishes and church buildings close, and the remaining parishes come together to form a new parish community;
- People from the closed churches are invited to the neighboring parishes;
- Net assets and liabilities of the closed parishes are redistributed within a broad geographic area to provide for the pastoral care of the parishioners.

Bearing in mind the requirement of canon law that proceeds of a former parish follow the faithful as best as possible, the consolidation of communities of faith will be accomplished by merging or closing parishes. While no steadfast rule has been established to date in the archdiocese, the norm will be to merge parishes on Staten Island and north of Manhattan and the Bronx and to close parishes in these two boroughs of the City of New York. The rationale for this is very important. Outside of Manhattan and the Bronx, it is fairly easy to conclude to which newly formed parish site the majority of the faithful will gravitate following a consolidation because of the distance and ease of travel between parishes. Merging consolidated parishes would bring together their assets and liabilities, and the canonical requirement of having proceeds follow the faithful would be fulfilled. On the other hand, in Manhattan and the Bronx, with parishes sometimes only several blocks apart to the north, south, east, and west, it is less easy to conclude where the majority of the faithful will worship when parishes are consolidated. Hence, to fulfill the canonical requirement of having proceeds follow the faithful as best as possible, it would be better to close a parish in these boroughs when a consolidation occurs so as to be able to distribute the proceeds of unused properties to meet the needs within a broader geographic area.

Again, the aim of consolidation is to bring together two or more communities of faith so as to create more vibrant, effective, and efficient parishes. While the aforementioned ways of consolidating – merger and closing – are normative, each situation will require its own solution to ensure that the faithful are being served as best as possible and that the requirements of canon law are satisfied.

