

Being Church Together

A Theology, Vision and Guiding Principles
for the Parish-School relationship

A Working Draft

developed by a collaboration between
Catholic Education SA and the
Office for Renewing Parishes
for use and consultation during
2018 until October 2019

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Oct 2018, rev. ('Working Draft' edition)

This paper can be found at: <https://online.cesa.catholic.edu.au/docushare/dsweb/Get/Document-31245>

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Preface

This document is offered as a stimulus to support and enhance the relationship between the parish and the Catholic school as they participate in the life and mission of the Church and its ongoing renewal. This document is mindful of a theology of church in which the Catholic parish school is understood as part of the parish. Yet, as a pastoral statement, this document seeks to speak to current realities of the communities of people respectively associated with 'the parish' and 'the school'. It offers a theology, vision, guiding principles and examples to these communities to support a growing and quality relationship within the parish. It also seeks to offer a language and understandings of the terminology of 'parish' and 'Catholic school' that support the relationship and build a common identity while honouring unique roles.

While acknowledging the vital role of the family, the 'domestic church', to the life and mission of the Church, the scope of this document is primarily focussed on the relationship of the parish and the Catholic school. Nonetheless, the document is shaped by seeking a deeper understanding and appreciation of changing realities of family in today's society.

The primary audience of this document comprises the leadership groups of the parish and the Catholic school, including the Parish Priest, Principal, Deputy Principals, Assistant Principal Religious Identity and Mission (APRIM), Pastoral Associate, Parish Pastoral Council, School Board, lay ecclesial ministers, school parent and friends committee, teachers, catechists and youth ministers. It may also speak to other agencies connected to the Church's presence and mission, members of parish worshipping community, members of the school community and families. This paper is offered as well to all Eucharistic communities in South Australia, including Aboriginal Catholic and multicultural communities.

Following the initial request from archdiocesan leadership, this document was developed by a collaboration between Catholic Education SA¹ and the Office for Renewing Parishes, and which involved consultation via visitation with school and parish communities.

This 'Working Draft' edition of this document is offered to schools, parishes and diocesan agencies to engage with, and they are also invited to provide feedback during 2018 and 2019 about both how the document can be improved, and share how the document has been used and what have been some outcomes of this engagement (see Invitation section).

Context and Theology: Challenge and Gift

Enlivened by the Gospel, the Catholic Church in South Australia seeks to review and renew the Church's creative mission to the world by fostering a spirit of deep appreciation, openness and cooperation in each of its parish communities. As the presence of the Church in a geographic area, the parish is a broad and diverse community of faith communities drawn to Jesus, and which reaches out to others with this vision of life together. "The Church living in the midst of the homes of her sons and daughters", which "really is in contact with the homes and lives of its people", is an essential sign of a healthy, vibrant, renewing parish (*Evangelii Gaudium*, n. 28)². All within the parish, including the community that gathers in and around the Sunday Eucharist (i.e. 'parish worshipping community') and the parish school community, are called to participate in parish renewal.³

In today's context, it is often the Catholic school which deeply experiences the Church's missionary closeness to children, young people and their families. Often historically established as an extension of the outreach of the parish worshipping community to society, the Catholic school is a place where a broad cross-section of people, some who identify as Catholic, but many who are not engaged with the parish worshipping community, nevertheless, choose to draw near to the Church.

Careful reflection on the gospels' accounts of Jesus' earthly ministry reveals many levels of engagement among the people who surrounded Jesus. Not all were disciples. Some were simply followers or occasional fellow travellers. Today's Church is no different. The openness of Jesus warns us against regarding people as lacking in faith if they are unable to adopt a disciple's particular way of life or if it is something completely alien to them.⁴

The traditional face of the Church, the parish worshipping community, represents a distant reality for many people today, for whom it seems to offer little for people living in a complex, rapidly changing world. While many are drawn to Catholic schools because these schools maintain the spirit, values and sense of community found in the gospels, many families refrain from a deeper connection with the Church traditionally expressed in the parish worshipping community.

The Catholic school community experience for children, young people and their families is a real and valuable experience of Church, albeit limited to the years of connection with the school. Though many come with little or no affiliation to the Church, the Gospel can be proclaimed within the school community and the parish is called "to find ways to make all kinds of people welcome".⁵ Furthermore,



Catholic schools, in serving the Church's mission, have students and families with backgrounds in many other religious and life philosophies.⁶

As the Church seeks to review and renew itself, each and every part of the broader parish, including the parish worshipping community and parish school community, is called to appreciate, with openness and cooperation, the way in which these communities give expression to the mission of the Church. The Church continues to challenge itself to go to the peripheries. After all, children and families at these peripheries are often present in Catholic schools. In this way, Catholic schools are a gift to the fundamental mission of the Church: with the

periphery near and in the midst of the parish, the challenge is to open the Church door, step out, to be with and to welcome.

The Word of Christ is intended to reach out to everyone, in particular those who live in the peripheries of existence, so that they might find in Him the center of their life and the source of hope. And we, who have had the grace of receiving this Word of Life, are called upon to go, to leave our confines and with zeal bring forth all the mercy, the tenderness, the friendship of God. Go and welcome: in this way the heart of the mother Church and all of her children is able to beat. (Pope Francis, 2015)⁷

Meaning of Terms: having a language

There is a challenge with terminology and language when we speak of 'the parish' and 'the (Catholic) school'. This document wishes to name a distinction while not promoting a dichotomy with the task of parishes and Catholic schools developing a vision and way of dialoguing and working together to enhance their relationship, common identity and mutuality of unique roles.

What is meant by 'parish' and 'the school' can vary depending on the context; they are often shorthand terms that are used with different meanings. This is true also of the 'relationship' between the parish and the Catholic school. Some of the ways these terms can be commonly understood are presented in the Appendix. What follows is the terminology and its primary meaning that are offered and utilised for the purposes of this document.

‘The Parish’

- A reflection:
The ‘parish’ is not a parallel and competitive entity with the parish school, nor a community that deals with all those people untouched by the school. Rather, the original appreciation of parish needs to be reclaimed. In its Greek language origins, the ‘parish’ is the ‘para – oikos’, a household of faith communities (‘oikos’) in communion, alongside (‘para’) each other.⁸ In this vision, the parish is a community of faith communities and so includes Catholic school communities.
- Terminology offered for the purpose of this paper:
 - > **‘Parish’** is a community of Christian faithful – a community of faith communities – constituted within the diocese, normally in a geographic area within the diocese.⁹ In this meaning, it includes the Catholic schools in that area.
 - > **‘Parish worshipping community’** is the community gathered in and around, and sent forth from Sunday Eucharist. It conveys what is often meant when people use the term “the parish”.
 - > **‘Parish leadership’** is the leadership of the parish that is drawn from the parish worshipping community and is led by the Parish Priest. It comprises several people, roles and structures, including the Parish Pastoral Council and the parish leadership team.

‘The School’

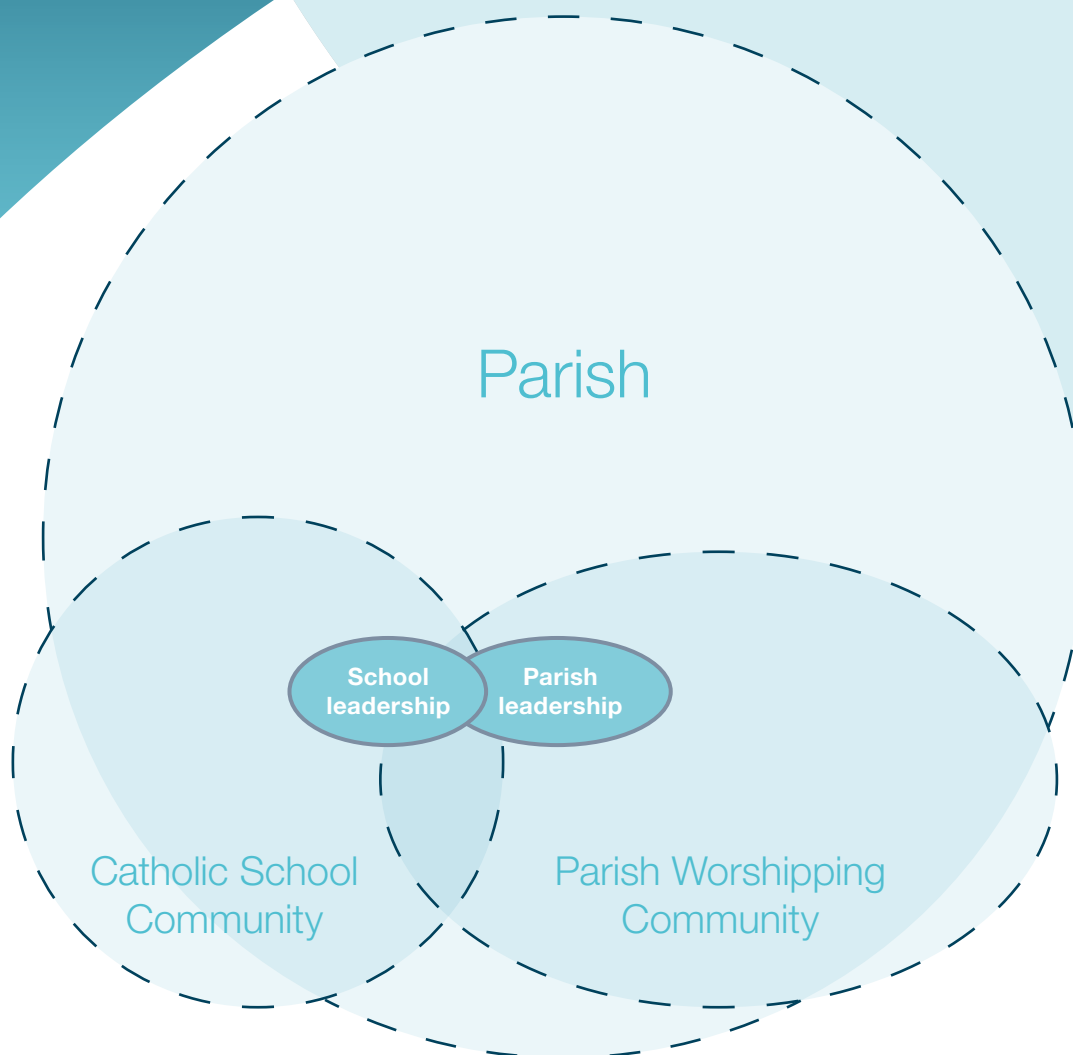
- A reflection:
A renewed understanding of church that sees (1) the parish composed as a community of communities in faith, centred around Jesus and celebrating its life in the Sunday Eucharistic assembly; (2) Schools as a particular church expression, unique faith communities that have an evangelising role with children and their parents and caregivers.

It is from its Catholic identity that the school derives its original characteristics and its “structure” as a genuine instrument of the Church, a place of real and specific pastoral ministry. The Catholic school participates in the evangelizing mission of the Church and is the privileged environment in which Christian education is carried out...The ecclesial nature of the Catholic school, therefore, is written in the very heart of its identity as a teaching institution. It is a true and proper ecclesial entity by reason of its educational activity, “in which faith, culture and life are brought into harmony”. (The Catholic School on the Threshold of the Third Millennium, n.11)¹⁰

- Terminology offered by this paper:
 - > **‘School community’** is the Catholic school’s community of staff, students and the families of students. For the purposes of this paper, it includes Catholic Preschools and Early Learning Centres.
 - > **‘School leadership’** is the leadership of the school; it is the group of leaders, headed by the principal, which draws predominantly from school community. It includes the School Board, Deputy Principal and APRIM.

It is important to note that there are different types of Catholic schools:

- > local or parish schools and regional schools, which span several parishes;
- > schools that are governed by the diocese and those governed by a religious institute or a ‘ministerial public juridic person’¹¹.



The 'parish-school relationship'

- Terminology offered by this paper:

> **'School-Parish relationship'** in this document predominantly refers to the relationship between the *parish worshipping community* and the *school community*, although it also can refer to the relationship between the school and the parish as a whole.

With parish schools, it is a relationship that exists within the parish.

In large parishes, the relationship can be multifaceted if there is more than one parish worshipping community or more than one Catholic school.

With regional schools and colleges, the school-parish relationship involves more than one parish.

> With regard to the *leadership relationship*, the paper refers primarily to the relationship between 'leaders/leadership from the school community and leaders/leadership from the parish worshipping community'.

These terms and meanings for the purposes of this document are summarised in the diagram above.

A Vision:

Parish and School - being Church together

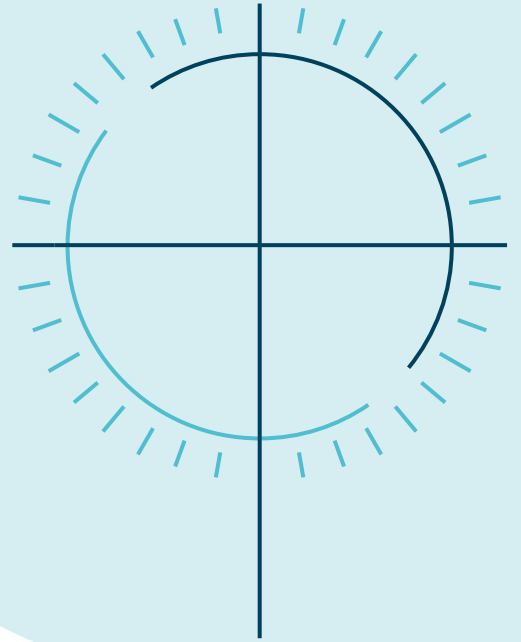
For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. (1 Cor 12:12)

This document offers this vision for the Parish-School relationship:

**In each local place, the people of God,
inspired by Jesus and empowered by the Spirit,
share in the mission of God
by living and proclaiming the Gospel,
as the one body of Christ with many parts,
as a community of communities...
a communion,
gifted with mutual, complementary and distinct roles,
in which each part is in life-giving relationship with the others.**

**In their own place and in this way,
the faith community which is gathered in and sent
from the Sunday Eucharist,
and the Catholic school community,
are Church together – a ‘parish’ together –
with and for children, families, the poor and the world.**





Principles

This Vision is best realised when, with the guidance of the Holy Spirit, the parish worshipping community and the school community, are mindful of, discern and implement the following principles:

1. There is *acknowledgement of sharing together the mission of God* through the mission of the Church to proclaim and live the Gospel for all people, in particular to children and families.

- > This underpins the particular identities within the parish of both the parish worshipping community and school community that reflect and complement each other in a shared identity of being church and parish together.
- > This is supported by a shared respect for the parish-school relationship.
- > In particular, there is an understanding that both the parish worshipping community and school community share in the faith formation of children and families.
- > The parish worshipping and the school communities assist each other in finding new ways of authentically and effectively communicating and living the Gospel that connect with people's lives.

2. There is *mutual respect and support of the complementary and distinctive roles* within the parish of the parish worshipping community and the school community.

- > These roles complement and honour the family.
- > This mutuality is underpinned by an honouring of the principle of subsidiarity, in which a group's agency is respected, while working together for the common good.¹²
- > The parish worshipping and school communities acknowledge and celebrate each other's achievements.

3. There is a *shared engagement in being together*.

- > People from the parish worshipping and the school communities spend some time together and develop relationship that strengthens the sense of being community together.
- > Leaders and people from each community have visible presence in the life and key occasions of the other community.
- > The parish worshipping and the school communities seek opportunities to pray together and to be involved as appropriate in the key celebrations of each community, including Liturgy.

4. There is a **shared engagement in action**.

- > The parish worshipping and the school communities do some important things together for others and for the common good.

5. There is **effective communication between the parish and the school communities**.

- > The parish worshipping community and the school community have timely and accessible means of communicating with each other.

6. There is **cooperative, collaborative and shared leadership** which supports the **parish-school relationship, shared mission, and unique roles**.

- > This is supported by structures and commitments, such as collaborative participation by leaders from the school and the parish communities in effective leadership team/s which offer pastoral discernment and strategic planning and review, such as:
 - Mutual representation at Parish Pastoral Council and School Board meetings
 - Regular meetings of parish and school leaders to exercise shared leadership.
- > This finds expression in collaborative structures which support ministries such as
 - the sacramental catechesis of children
 - youth ministry
 - some common works of charity, care for the Earth, and social justice initiatives
 - formation and adult education
 - leadership and ministry development.
- > There is a healthy approach and commitment to building and maintaining relationship and to resolving conflict.

7. There is **goodwill, generosity and propriety** regarding the **sharing of resources** in appropriate ways.





Examples of Good Practice

During the engagement with schools by the Office for Renewing Parishes and through the Episcopal Pastoral Visitation over 2016 and 2017, many examples of good practice were evident which expressed a life-giving relationship between a parish and a Catholic school. Discussion around the *Eight Gospel Pathways* document¹³ at school board meetings, school staff meetings, parents and friends committees, parish pastoral council and parish team meetings, other school engagement and visits brought forth a myriad of examples of good practice and hopes for students and families within school and parish communities. Some of these creative ways in which schools and parishes work together are listed here under categories based on the principles from the previous section. A fuller set of examples is available at the website of the Office for Renewing Parishes.¹⁴

1. acknowledgement of sharing together the mission of God

- > Parishes and schools work together in projects specifically designed to listen to young families with a desire to accept people where they are at.
- > Combined parish and school research projects (e.g. the Enhancing Catholic Identity Project)

- > There are examples of Family Masses in parishes with strong school and parish participation, and family friendly music. Parishes pay attention to welcoming school communities and school families.
- > School and parish leaders promote a culture of appreciation and gratitude, and constructively challenge attitudes and talk which emphasise criticism and blame.
- > The school and parish collaborate to promote and support the RCIA program in the parish.

2. mutual respect and support of complementary and distinctive roles

- > The parish worshipping community and school community both exhibit gratitude for the presence and unique contribution to God's mission of the other by taking regular public opportunities to acknowledge their work. For example, a parish community organises a special morning tea on World Teachers Day; the school community has regular newsletter, school assembly and staff meeting notices which name the special works of the parish.

3. shared engagement in being together

- > Parish and school combined picnics and twilight carol evenings.
- > Priests and Pastoral Associates come to school assemblies and into classes to work with class teachers, APRIMs and RECs to assist with the preparation of class liturgies.
- > Parishioners are invited to School Masses and to school open days.
- > Occasional shared morning teas for parish and school staff.

4. shared engagement in action

- > Parishioners are invited to be volunteers in the school.
- > The parish and school have a shared community garden which is used to engage and support people in the local community.
- > Shared social justice and charitable projects, e.g. a collaborative partnership between the parish's St Vincent de Paul group and the school's Young Vinnies group; there is shared practical support for refugees in the community.
- > The parish and the school have a partnership in youth ministry.

5. effective communication

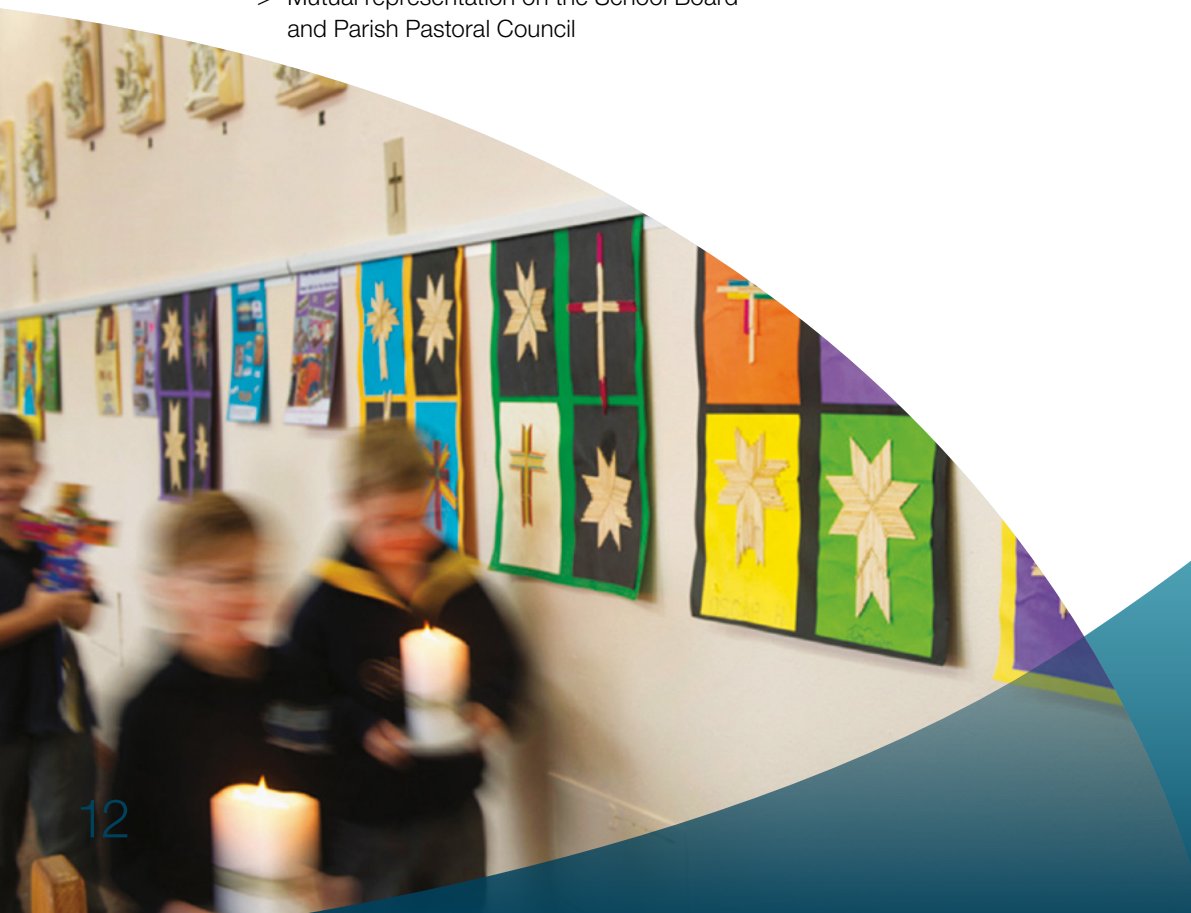
- > Shared or linked websites or Facebook
- > Sharing of newsletters
- > Mutual representation on the School Board and Parish Pastoral Council

6. cooperative, collaborative and shared leadership

- > Priests, Pastoral Associates, Principals, Deputy Principals, APRIMs and other staff come together each term as a combined leadership team to plan and to build the relationship.
- > Sacrament programs work particularly well when there is a sacraments team in which there are strong partnerships between the pastoral associate/sacrament coordinator and APRIM/REC.¹⁵
- > A combined School Board and Parish Pastoral Council meeting is held annually with a focus on formation, education and building relationships.
- > Parish priests and parish representatives, principals and school representatives collaborate on working parties at particular times of change within parishes and schools (e.g. when new Priests or Principals are appointed and when large building projects are undertaken).

7. sharing of resources

- > Many schools and the parishes share facilities such as offices, halls, car parks and gardens and also share work space and personnel.
- > Shared maintenance according to need e.g. joint working bees.





Concluding Invitation

Through this paper, the Church in SA invites its parishes and school communities to enhance their relationship within the life and mission of the Church. The ongoing and mutual renewal processes in parishes and schools, which include 'Eight Gospel Pathways'¹⁶ for parish renewal, 'Continuous Improvement Framework' in schools¹⁷ and 'Enhancing Catholic School Identity' initiatives¹⁸, provide important and supportive means of building partnership between parishes and Catholic schools.

This pastoral statement has offered the leaders in parishes and schools a theology of church, a vision of 'being church together' in the parish-school relationship, guiding principles to strengthen the abilities of leaders and communities in having a quality relationship, and suggestions and resources for the ongoing dialogue in local contexts.

A shorter '**summary extract**' leaflet version is also available at this link:

<https://online.cesa.catholic.edu.au/docushare/dsweb/Get/Document-31246>

Each parish and school is invited to reflect and discern together practical ways suited to their own contexts to make the vision of the 'Church being one body of Christ with many parts' a greater reality with the help of the Holy Spirit.

Additional Invitation to this 'Working Draft' edition and Further Information:

- As schools, parishes and diocesan agencies engage with this 'Working Draft' version of this document, they are invited to provide feedback during 2018 and 2019 about both how the document can be improved, and share how the document has been used and what have been some outcomes of this engagement. This feedback can be given via this link (<https://bit.ly/2PX97QQ>) and/or at consultation sessions which will be held before October 2019 (as advertised via Office for Renewing Parishes and CESA websites).

Further information is available through:

- Catholic Education SA : Religious Education Team ph 8301 6659
<https://registrationcentre.cesa.catholic.edu.au/religiouseducation>
- Office for Renewing Parishes
www.adelaide.catholic.org.au/our-people/office-for-renewing-parishes

Resources

Agencies

- Office for Renewing Parishes
www.adelaide.catholic.org.au/our-people/office-for-renewing-parishes
- Office for Family and Parish Based Catechesis
www.adelaide.catholic.org.au/schools/catholic-education-sa/family-and-parish-based-catechesis
- Catholic Education SA
www.cesa.catholic.edu.au
 - > Religious Education Team ph 8301 6659
<https://registrationcentre.cesa.catholic.edu.au/religiouseducation>
 - > Staff Spiritual and Religious Formation Team ph 8301 6674
<https://registrationcentre.cesa.catholic.edu.au/religiouseducation>
 - > Leadership Development Team
<https://registrationcentre.cesa.catholic.edu.au/leadershipdevelopment>
- Catholic Resource & Information Service (CRIS)
www.adelaide.catholic.org.au/our-faith/catholic-resource-and-information-service

Documents and resources

- *In the footsteps of Jesus - eight Gospel pathways: Characteristics of healthy, vibrant, renewing parishes, schools and communities*, Archdiocese of Adelaide, 2018 (v3.9)
<http://www.adelaide.catholic.org.au/our-people/office-for-renewing-parishes/eight-gospel-characteristics>
- *Appreciative Visitation with Catholic Schools 2017-2018: Promising Examples of Parish-School Relationships*, Office for Renewing Parishes, 2018 (available at www.adelaide.catholic.org.au/our-people/office-for-renewing-parishes)
- *Partnerships in Sacramental Catechesis: the pastoral framework for the sacramental catechesis of children (a family-centred, parish-based and school-supported approach)*, Archdiocese of Adelaide, 2014
<http://www.adelaide.catholic.org.au/schools/catholic-education-sa/family-and-parish-based-catechesis/initiation-policy>
- *Continuous Improvement Framework for Catholic Schools (CIF)*, CESA, 2014. One of CIF's nine domains specifically addresses the school's relationship with the parish: Domain 8 *Strong Home, School, Community Engagement*. Domain 1 *Catholic Identity* and Domain 3 *Strong Leadership* provide important contexts. The CIF is available at <https://cif.cesa.catholic.edu.au>

- *Crossways Religious Education Framework for SA Catholic Schools - Section A: Foundation Document (The Catholic school as part of the evangelising mission of the Church)*, CESA, 2007 <https://online.cesa.catholic.edu.au/docushare/dsweb/Get/Document-10314>
- *Religious Leadership and the Catholic Identity of Schools Statement*, SA Commission of Catholic Schools, 2015 <https://online.cesa.catholic.edu.au/docushare/dsweb/View/Collection-6187>
- *Catholic Social Teaching – School Boards Induction Module* <http://www.schoolboards.cesa.catholic.edu.au/induction/catholic-social-teaching>

Further reading

- Sharkey, Paul, *Educators Guide to Catholic Identity* (2015, Mulgrave: Vaughan Publishing)
- Reed, Brendan, *Engaging with the Hopes of Parishes: A Systematic, Empirical and Practical Search for a Parish Engagement Scale (SPES)* (2018, Hamburg: Lit Verlag)

Endnotes

¹ The Catholic Identity and Leadership Standing Committee (CILSC) of the SA Commission of Catholic Education has had oversight of this document's development, and will be considering feedback during 2018 and 2019 to this 'Working Draft' to recommend a final version to SACCS and Archdiocesan leadership.

² Pope Francis, 2013, *Evangelii Gaudium (Apostolic Exhortation - The Joy of the Gospel)*, n. 28.

³ Archdiocese of Adelaide, 2018, *In the footsteps of Jesus - eight Gospel pathways: Characteristics of healthy, vibrant, renewing parishes, schools and communities* (version 3.9), <http://www.adelaide.catholic.org.au/our-people/office-for-renewing-parishes/eight-gospel-characteristics>

Note: this document has superseded the previous version known as *Renewing Parishes: Eight Gospel Characteristics of a Healthy, Vibrant, Renewing Parish*.

⁴ Lohfink, Gerhard, 2015, *Jesus of Nazareth: What He Wanted, Who He Was*, Liturgical Press, Collegeville Mn, p 96

⁵ Archdiocese of Adelaide, 2017, *Renewing Parishes: Eight Gospel Characteristics of a Healthy, Vibrant, Renewing Parish*

⁶ Congregation for Catholic Education, 2013, *Educating to Intercultural Dialogue in Catholic Schools: Living in Harmony for a Civilization of Love*, nn 55, 58.

⁷ Pope Francis, Mass at Piazza del Plebiscito, Naples, Italy, March 21, 2015.

⁸ G. W. Bromiley (editor), "paroikos, paroikia, paroikeo", *Theological Dictionary of the New Testament*, Vol 5 (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1959), 841-851.

⁹ Please refer to the Appendix where the Canon Law (c.510) definition of parish is discussed.

¹⁰ Congregation for Catholic Education, 1997, *The Catholic School on the Threshold of the Third Millennium*, n.11

¹¹ A Public Juridic Person (PJP) is a legal entity under Canon Law that allows various Church ministries to function in the name of the Catholic Church. See Association of Ministerial PJPs www.ampjps.org.au

¹² The Catholic Social Teaching principles of 'subsidiarity' and 'the common good', along with others, are briefly explained in the digital CESA School Board induction resource, which is found at <http://www.schoolboards.cesa.catholic.edu.au/induction/catholic-social-teaching>. Subsidiarity "affirms the right of individuals and social groups to make their own decisions and accomplish what they can by their own initiative and agency. Honouring subsidiarity means that nothing should be done by a larger and more complex organisation which can be done as well by a smaller and simpler organisation or group." The common good "recognises that all persons must contribute to life in society, and all persons must share in the mutual benefits of life in society".

¹³ See endnote #3.

¹⁴ Office for Renewing Parishes, 2018, *Appreciative Visitation with Catholic Schools 2017-2018: Promising Examples of Parish-School Relationships*. (available at www.adelaide.catholic.org.au/our-people/office-for-renewing-parishes)

¹⁵ Principles and models for a family-centred, parish-based and school-supported approach to the sacraments of invitation are explored in *Partnerships in Sacramental Catechesis: the pastoral framework for the sacramental catechesis of children* (Archdiocese of Adelaide, 2014) <http://www.adelaide.catholic.org.au/schools/catholic-education-sa/family-and-parish-based-catechesis/initiation-policy>

¹⁶ See endnote #3.

¹⁷ Catholic Education SA, 2014, *Continuous Improvement Framework for Catholic Schools* (CIF), One of CIF's nine domains specifically addresses the school's relationship with the parish: Domain 8 *Strong Home, School, Community Engagement*. Domain 1 *Catholic Identity* and Domain 3 *Strong Leadership* provide important contexts. The CIF is available at <https://cif.cesa.catholic.edu.au>

¹⁸ Catholic Education SA has been participating in various initiatives that aim to enhance the Catholic Identity of schools. Many of these have involved a partnership with the Catholic University of Leuven. See <https://online.cesa.catholic.edu.au/docushare/dsweb/View/Collection-6244>, which includes a link to the Leuven Catholic Identity Project in South Australia Report (CESA, May 2014).

Appendix:

Common Usage of Terms 'parish', 'Catholic school' and parish-school relationship'

There is a challenge with terminology and language when we speak of 'parish' and 'the (Catholic) school'. This document wishes to name a distinction while not promoting a dichotomy with the task of parishes and Catholic schools developing a vision and way of dialoguing and working together to enhance their relationship, common identity and mutuality of unique roles.

What is meant by 'parish' and 'the school' when people use these terms can vary depending in the context; they can be shorthand terms that are used with different meanings. This is true also of the 'relationship' between the parish and the Catholic school.

Some of the ways these terms can be commonly used and understood are presented here, and the main body of this document presents the meanings of these terms for the purposes of this paper.

'The Parish'

The term 'the parish' can be used by people with various meanings, including:

- the community of baptised Catholics in a geographic area of the Catholic church under the leadership of a parish priest (Canon Law defines 'parish' as a certain community of the Christian faithful stably constituted in a particular church [i.e., diocese], whose pastoral care is entrusted to a pastor as its proper pastor under the authority of the diocesan bishop; c.510.)
- the community of people gathered as and connected to the worshipping assembly; that is, the community of people gathered in and around, and sent forth from Sunday Eucharist
- and when speaking of the 'parish – school relationship', the word 'parish' is sometimes used as shorthand for 'parish leadership'.

Please refer to the main body of the document for the way the term 'parish' is used for the purposes of this paper.

‘The School’

The term ‘the school’ or ‘the Catholic school’ can be used by people with various meanings, including:

- the community of students and staff
- the community of families of the students
- school leadership
- the Catholic school grounds and buildings.

Please refer to the main body of the document for the way the term ‘the school’ is used for the purposes of this paper.

The ‘parish-school relationship’

The term ‘the parish-school relationship’ can be used by people with various meanings, including:

- Relationship between the parish leadership and the school leadership
- Relationship between the parish leadership and the school community
- Relationship between the parish worshipping community and the school leadership and staff
- Relationship between the parish worshipping community and the students and their families
- Relationship between the parish worshipping community and the school community
- Relationship of school as part of the parish, sharing one mission with the parish worshipping community.

Please refer to the main body of the document for the way the term ‘parish-school relationship’ is used for the purposes of this paper.

