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**Strategic Pastoral Plan**

**Living the Anointed Life**

**2025-2027**

**Our Vision**

To live a Christ-centered fellowship of love, on fire with the love of God and neighbor, to see individuals, families, parishes, and our schools working together to build up the Kingdom of God in West Tennessee.

**Our Mission**

*Living the anointed life* in Word and Sacrament.

**Our Priorities**

**Eucharistic Life:** A life of prayer, worship and thanksgiving, celebrating the Sacraments of Christ with reverence and fervor, born of the Holy Spirit’s presence among us.

* **Year 1:** Increase communal opportunities to pray our Catholic devotionals, especially Adoration before the Blessed Sacrament, the Holy Rosary, and the Stations of the Cross.
* **Year 2:** Emphasize Catholic devotionals through new opportunities for our families, assisting and forming the domestic church in the Sacramental presence of Christ.
* **Year 3:** Prepare for our next diocesan-wide Eucharistic Congress in our 46 parishes and 13 Catholic schools.
* **Scripture:** Acts 2, Ephesians 1:3-14, 4:5-6
* **Catechism of the Catholic Church:** 1271, 2031, 1996-2000

**Scripture**

[**Acts of the Apostles, Chapter 2 | USCCB**](https://bible.usccb.org/bible/acts/2) **(Acts 2)**

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us. In all wisdom and insight, he has made known to us the mystery\* of his will in accord with his favor that he set forth in him as a plan for the fullness of times, to sum up all things in Christ, in heaven and on earth. In him we were also chosen, destined in accord with the purpose of the One who accomplishes all things according to the intention of his will, so that we might exist for the praise of his glory, we who first hoped in Christ. In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised holy Spirit, which is the first installment of our inheritance toward redemption as God’s possession, to the praise of his glory” **(Ephesians 1:3-14)**.

“. . . one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” **(Ephesians 4:5-6)**.

**Catechism of the Catholic Church**

Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: ‘For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church.’ ‘Baptism therefore constitutes the sacramental bond of unity existing among all who through it are reborn’” **(CCC 1271)**.

“The moral life is spiritual worship. We ‘present (our) bodies as a living sacrifice, holy and acceptable to God - within the Body of Christ that we form and in communion with the offering of his Eucharist. In the liturgy and the celebration of the sacraments, prayer and teaching are conjoined with the grace of Christ to enlighten and nourish Christian activity. As does the whole of the Christian life, the moral life finds its source and summit in the Eucharistic sacrifice” **(CCC 2031)**.

Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life. Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life: by Baptism the Christian participates in the grace of Christ, the Head of his Body. As an ‘adopted son’ he can henceforth call God ‘Father,’ in union with the only Son. He receives the life of the Spirit who breathes charity into him and who forms the Church. This vocation to eternal life is supernatural. It depends entirely on God's gratuitous initiative, for he alone can reveal and give himself. It surpasses the power of human intellect and will, as that of every other creature. The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism. It is in us the source of the work of sanctification: Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself. Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. Habitual grace, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.” **(CCC 1996-2000)**.