



**Strategic Pastoral Plan
Complete Packet**



Catholic Diocese *of* Memphis





Catholic Diocese of Memphis

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: Living a life of prayer, worship, and thanksgiving, and celebrating the Sacraments of Christ with reverence and fervor, born of the Holy Spirit's presence within 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

Formation: In the fruitfulness of Eucharistic Life, we commit ourselves and our families to lifelong formation in the apostolic traditions of our faith.

- **Year 1:** Create weekly opportunities for on-going faith formation of adults, teens, and children in our 46 parishes and 13 Catholic schools.
- **Year 2:** Provide formation for parish and school leaders on best practices of evangelization that create pathways for missionary discipleship.
- **Year 3:** Implement these newly found pathways of formation within missionary discipleship as integral to parish and school life.
 - **Scripture:** John 1:18; John 14:6; John 15:5
 - **Catechism of the Catholic Church:** 1785, 2685, 2221

Evangelization: Born of a Eucharistic Life, we will proclaim the Good News to all in every part of West Tennessee.

- **Year 1:** Strengthen the understanding of missionary discipleship of our Risen Lord, and how this speaks to evangelization in our families, schools, and parishes.
- **Year 2:** Create and implement programs that integrate evangelization into the life of our parishes and schools.
- **Year 3:** Invite and accompany neighbors to join our community of faith.
 - **Scripture:** Matthew 28:19-20; Mark 1:35-38; Luke 4:42-44
 - **Catechism of the Catholic Church:** 863, 864, 865

Unity: Revealed through our Eucharistic Life, we, though many, are one Body in Christ.

- **Year 1:** Compare and contrast secular notions of “diversity” with the diversity seen in the Body of Christ.
- **Year 2:** Implement activities in our parishes and schools that underscore the rich diversity seen in all who are created in the image and likeness of God.
- **Year 3:** Assess and continually renew our response to Christ’s call for unity.
 - **Scripture:** John 17: 20-23; 1 Corinthians 12-31; 1 John 4:16, 19-21
 - **Catechism of the Catholic Church:** 361

Steeped in Mercy: Bound through our Eucharistic Life, we follow the Lord Jesus in sharing sacrificially, especially with the least, and the last, and the lost.

- **Year 1:** Create parish-based resources and processes to care for those seeking mercy within your community.
- **Year 2:** Develop relationships with other Christian churches in your parish area to deepen resources in the care of the Lord’s poor.
- **Year 3:** Give voice to those ministries who are doers of the Word in our on-going formation and all aspects of living the anointed life.
 - **Scripture:** Matthew 5:1-12; Matthew 25:31-46; Luke 10:29-37; James 1: 22-25; James 2:14-17
 - **Catechism of the Catholic Church:** 1397

Stewardship: We manifest the Eucharistic Life through our generous and intentional stewardship of all God’s gifts.

- **Year 1:** Develop a “spirituality of stewardship” within families and parish organizations.
- **Year 2:** Form parish-level leadership to embody the call to a “spirituality of stewardship” in the use of our time, the talents we are given, and the treasure we offer.
- **Year 3:** Magnify the fruitfulness of a “spirituality of stewardship,” recognizing God’s abundant generosity in both family and parish life.
 - **Scripture:** Luke 9:12-17; Luke 21:1-4; 1 Peter 4:10; John 10:10
 - **Catechism of the Catholic Church:** 1832

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.

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 - **Catechism of the Catholic Church:** 1271, 2031, 1996-2000

Scripture

Acts of the Apostles, Chapter 2 | USCCB (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).

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 - **Catechism of the Catholic Church:** 1785, 2685, 2221

Scripture

“No one has ever seen God. The only Son, God, - who is at the Father’s side, has revealed him” (**John 1:18**).

“Jesus said to him, ‘I am the way and the truth and the life. No one comes to the Father except through me’” (**John 14:6**).

“I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing” (**John 15:5**).

Catechism of the Catholic Church:

“In the formation of conscience the Word of God is the light for our path, we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church” (**CCC 1785**).

The Christian family is the first place of education in prayer. Based on the sacrament of marriage, the family is the ‘domestic church’ where God's children learn to pray ‘as the Church’ and to persevere in prayer. For young children in particular, daily family prayer is the first witness of the Church's living memory as awakened patiently by the Holy Spirit” (**CCC 2685**).

The fecundity of conjugal love cannot be reduced solely to the procreation of children, but must extend to their moral education and their spiritual formation. ‘The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute.’ The right and the duty of parents to educate their children are primordial and inalienable” (**CCC 2221**).

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 - **Catechism of the Catholic Church:** 863, 864, 865

Scripture

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age” (**Matthew 28:19-20**).

“Rising very early before dawn, he left and went off to a deserted place, where he prayed. Simon and those who were with him pursued him and on finding him said, ‘Everyone is looking for you.’ He told them, “Let us go on to the nearby villages that I may preach there also. For this purpose, have I come” (**Mark 1:35-38**).

“At daybreak, Jesus left and went to a deserted place. The crowds went looking for him, and when they came to him, they tried to prevent him from leaving them. But he said to them, ‘To the other towns also I must proclaim the good news of the kingdom of God, because for this purpose I have been sent.’ And he was preaching in the synagogues of Judea” (**Luke 4:42-44**).

Catechism of the Catholic Church

The whole Church is apostolic, in that she remains, through the successors of St. Peter and the other apostles, in communion of faith and life with her origin: and in that she is ‘sent out’ into the whole world. All members of the Church share in this mission, though in various ways. ‘The Christian vocation is, of its nature, a vocation to the apostolate as well.’ Indeed, we call an apostolate ‘every activity of the Mystical Body’ that aims “to spread the Kingdom of Christ over all the earth.’ ‘Christ, sent by the Father, is the source of the Church's whole apostolate’; thus the fruitfulness of apostolate for ordained ministers as well as for lay people clearly depends on their vital union with Christ. In keeping with their vocations, the demands of the times and the various gifts of the Holy Spirit, the apostolate assumes the most varied forms. But charity, drawn from the Eucharist above all, is always ‘as it were, the soul of the whole apostolate.’ The Church is ultimately one, holy, catholic, and apostolic in her deepest and ultimate identity, because it is in her that ‘the Kingdom of heaven,’ the ‘Reign of God,’ already exists and will be fulfilled at the end of time. the kingdom has come in the person of Christ and grows mysteriously in the hearts of those incorporated into him, until its full eschatological manifestation. Then all those he has redeemed and made ‘holy and blameless before him in love,’ will be gathered together as the one People of God, the ‘Bride of the Lamb,’ ‘the holy city Jerusalem coming down out of heaven from God, having the glory of God.’ For ‘the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb’” (**CCC 863-865**).

Our Priorities

Unity: Revealed through our Eucharistic Life, we, though many, are one Body in Christ.

- **Year 1:** Compare and contrast secular notions of “diversity” with the diversity seen in the Body of Christ.
- **Year 2:** Implement activities in our parishes and schools that underscore the rich diversity seen in all who are created in the image and likeness of God.
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 - **Scripture:** John 17: 20-23; 1 Corinthians 12-31; 1 John 4:16, 19-21
 - **Catechism of the Catholic Church:** 361

Scripture

“I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me” (**John 17: 20-23**).

1 Corinthians, The First Letter to the Corinthians | USCCB (1 Corinthians 12-31)

We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him. We love because he first loved us. If anyone says, ‘I love God,’ but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen. This is the commandment we have from him: whoever loves God must also love his brother” (**1 John 4:16, 19-21**).

Catechism of the Catholic Church

“This law of human solidarity and charity’, without excluding the rich variety of persons, cultures and peoples, assures us that all men are truly brethren” (**CCC 361**).

Our Priorities

Steeped in Mercy: Bound through our Eucharistic Life, we follow the Lord Jesus in sharing sacrificially, especially with the least, and the last, and the lost.

- **Year 1:** Create parish-based resources and processes to care for those seeking mercy within your community.
- **Year 2:** Develop relationships with other Christian churches in your parish area to deepen resources in the care of the Lord's poor.
- **Year 3:** Give voice to those ministries who are doers of the Word in our on-going formation and all aspects of living the anointed life.
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 - **Catechism of the Catholic Church:** 1397

Scripture

When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them, saying: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad, for your reward will be great in heaven. Thus they persecuted the prophets who were before you'" (**Matthew 5:1-12**).

"When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life.'" (**Matthew 25:31-46**).

But because he wished to justify himself, he said to Jesus, ‘And who is my neighbor?’ Jesus replied, ‘A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’ Which of these three, in your opinion, was neighbor to the robbers’ victim?’ He answered, ‘The one who treated him with mercy.’ Jesus said to him, ‘Go and do likewise.’ **(Luke 10:29-37)**.

“Be doers of the word and not hearers only, deluding yourselves” **(James 1:22)**.

“What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, ‘Go in peace, keep warm, and eat well,’ but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead” **(James 2:14-17)**.

Catechism of the Catholic Church:

The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren:

You have tasted the Blood of the Lord, yet you do not recognize your brother,... You dishonor this table when you do not judge worthy of sharing your food someone judged worthy to take part in this meal... God freed you from all your sins and invited you here, but you have not become more merciful **(CCC 1397)**.

Our Priorities

Stewardship: We manifest the Eucharistic Life through our generous and intentional stewardship of all God's gifts.

- **Year 1:** Develop a “spirituality of stewardship” within families and parish organizations.
- **Year 2:** Form parish-level leadership to embody the call to a “spirituality of stewardship” in the use of our time, the talents we are given, and the treasure we offer.
- **Year 3:** Magnify the fruitfulness of a “spirituality of stewardship,” recognizing God's abundant generosity in both family and parish life.
 - **Scripture:** Luke 9:12-17; Luke 21:1-4; 1 Peter 4:10; John 10:10
 - **Catechism of the Catholic Church:** 1832

Scripture:

As the day was drawing to a close, the Twelve approached him and said, ‘Dismiss the crowd so that they can go to the surrounding villages and farms and find lodging and provisions; for we are in a deserted place here.’ He said to them, ‘Give them some food yourselves.’ They replied, ‘Five loaves and two fish are all we have, unless we ourselves go and buy food for all these people.’ Now the men there numbered about five thousand. Then he said to his disciples, ‘Have them sit down in groups of [about] fifty.’ They did so and made them all sit down. Then taking the five loaves and the two fish, and looking up to heaven, he said the blessing over them, broke them, and gave them to the disciples to set before the crowd. They all ate and were satisfied. And when the leftover fragments were picked up, they filled twelve wicker baskets” (**Luke 9:12-17**).

When he looked up he saw some wealthy people putting their offerings into the treasury and he noticed a poor widow putting in two small coins. He said, ‘I tell you truly, this poor widow put in more than all the rest; for those others have all made offerings from their surplus wealth, but she, from her poverty, has offered her whole livelihood” (**Luke 21:1-4**).

“A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly” (**John 10:10**).

“As each one has received a gift, use it to serve one another as good stewards of God's varied grace” (**1 Peter 4:10**).

Catechism of the Catholic Church:

The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. the tradition of the Church lists twelve of them: ‘charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity” (**CCC 1832**).