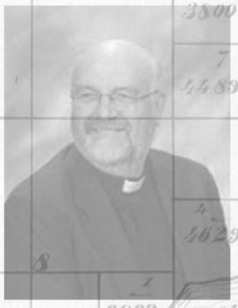
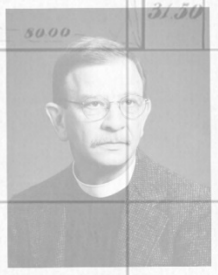
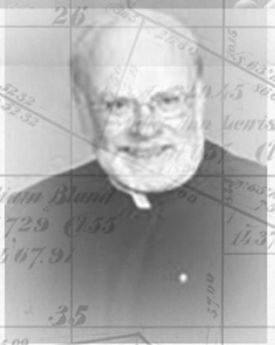
A HISTORY OF RESURRECTION CATHOLIC PARISH

up to 2017







A HISTORY OF RESURRECTION CATHOLIC PARISH (2017)

Introduction

In October 2014, after several years of study by councils and committees, Father Bill Moisant announced to Resurrection Catholic Church ("RCP") parishioners in its 2014-15 annual report that the parish is now Stewardship parish thereby making its commitment to discipleship a more conscious and active effort. From its inception in 1970s as a mission of Our Lady of the Lake, RCP has "always" been an active parish making conscious decisions to evolve itself. The first parish Capital Campaign informational document briefly describes this history:

> From the very beginning, Church of the Resurrection has always welcomed people who attend from nearby communities. *Informality* and *flexibility* are important symbols of the parish life and spirit. An open and warm invitation greets new parishioners. This friendly atmosphere is enhanced with parish activities such as special programs for children, coffee and donuts, and the annual wine tasting event.

The following is a description of the social, political, and church environments leading to Resurrection Catholic Parish from its inception through April 2017, the creation of this history.

Settlement of the Oregon Territory

The wagon train exodus to Oregon was promoted in part by The Donation Land Claim Act of 1850 ("DLC") that provided for homesteading in the Oregon Territory (comprised of present day Washington, Oregon, Idaho and part of Wyoming.) The DLC granted 320 acres of designated areas free of charge to every unmarried white male citizen eighteen or older 640 acres (one square mile) to every married couple arriving in the Oregon Territory before December 1, 1850.[1] In the case of a married couple, the husband and wife each owned half of the total grant in their own name. The law was one of the first that allowed married women in the United States to hold property under their own name. As stated in the provision, "half-blood" Native Americans were also eligible for the grant. A provision in the law granted half the amount to those who arrived after the 1850 deadline but prior to 1854.[2] Claimants were required to live on the land and cultivate it for four years to own it outright. Over 7,000 claims were made during this period.

[1] Riddle, Margaret (August 9, 2010). *"Donation Land Claim Act, spur to American settlement of Oregon Territory, takes effect on September 27, 1850."*. Timeline Library. HistoryLink.org. Retrieved 31 December 2012.

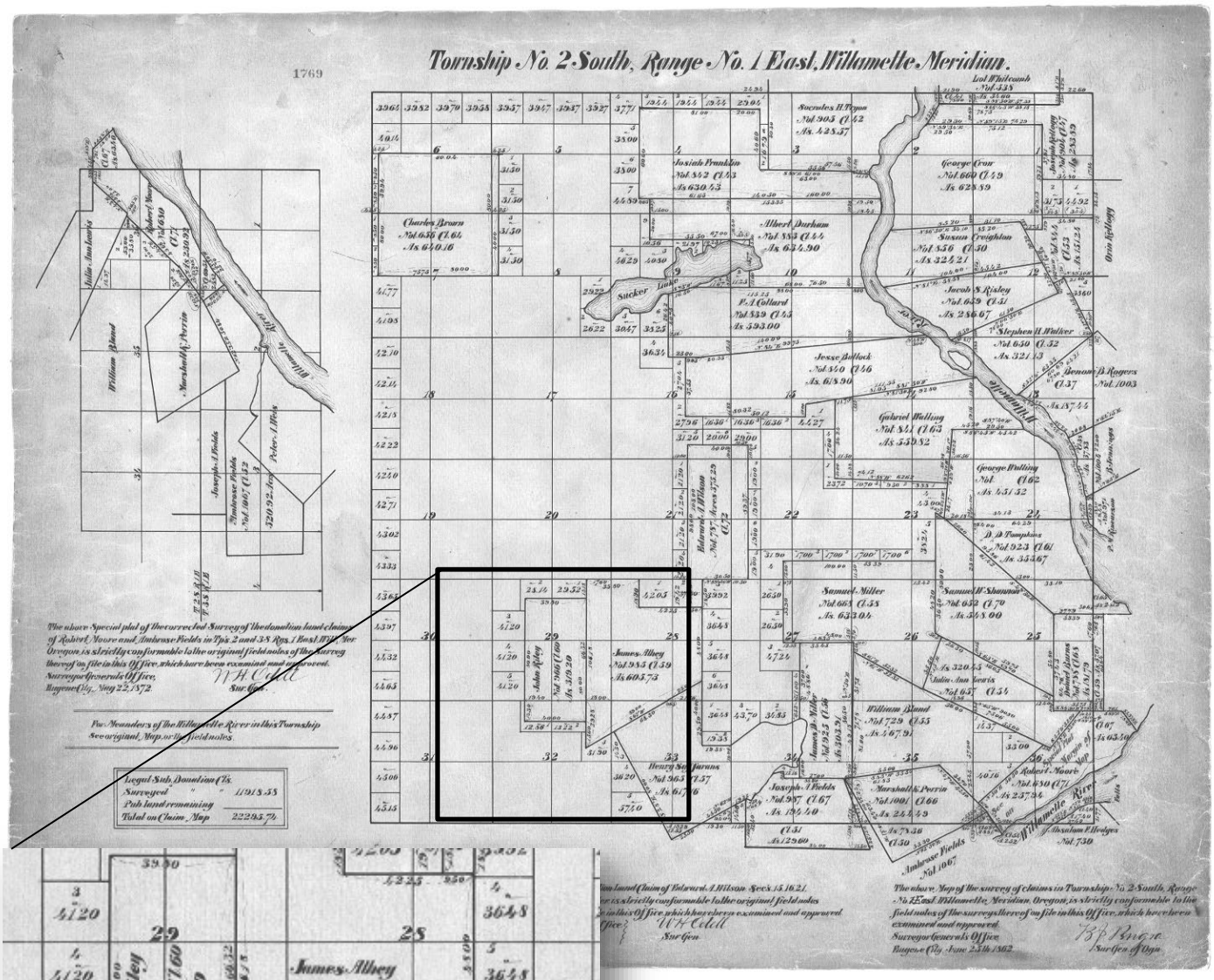
[2] Robbins, William G. *"Oregon Donation Land Act."* *The Oregon Encyclopedia*. Retrieved December 30, 2012.

Above is the Benjamin Athey house that may have been similar to one lived in by his brother James. Those pictured are assumed to be Benjamin and his wife Isabelle (Farmer) Athey. They were married November 26, 1876, in Oregon City. He arrived in Oregon in July 1852, with his two brothers. (Photo courtesy of the Lake Oswego Public Library.)

Three members of the Athey family migrated to Oregon City in the 1840's: brothers Benjamin, Matthew and James.[3] James Athey, who was born 1816 in Wood County, West Virginia, arrived in Oregon in 1843, married Nancy and settled his DLC claim on February 28, 1851, (number 985) for Section 28 of Township 2 South, Range 1 East of the Willamette Meridian, which was based on the Cadastral Survey of the Territory in 1851.[4]

[3] Seigneur, Cornelia Becker. West Linn. Arcadia Publishing, 2009.

[4] Donation Land Claim information is available through many sources, including Genealogy Trails History Group at www.genealogytrails.com, as well as the Genealogical Forum of Portland, Oregon. *See* Genealogical Material Found in Oregon Land Donation Claims Vol. 1.



Map of Township 2 South, Range 1 East of the Willamette Meridian. Sections 28, 29, 32 and 33 show the Donation Land Claims of John Riley and James Athey, the site of present day Resurrection Catholic Parish. In 1851 United States surveyors began to divide Oregon into tracts of land measuring six miles on each side. Each "township" included 36 sections (shown above) and each section contained 640 acres. This township and range system continues to be the basis for deed, land grant and other legal land descriptions often found in county records. The map is a "correct copy" of the original map and is dated December 22, 1897. The parish property sits within the rectangle.

James Athey's neighbor to the west was John Riley, who claimed Section 29. John Riley, who was born in 1819 in Franklin County, Vermont, settled his

DLC claim (number 966) also on February 28, 1851. [5]Development of area parishes

Sacred Heart Church and school,1938, prior to becoming Our Lady of the Lake Parish in May 1951. The church building still stands and is located at First and "E" Streets. (Photo courtesy of the Lake Oswego Public Library.)

Our Lady of the Lake Parish formally began on October 12, 1890, with the dedication of Sacred Heart Catholic Church at First and E Streets in Lake Oswego. That building, which accommodated 50 people, still stands today at the original site. Sacred Heart School opened in September 1938 with three teachers. At about the same time, and with great foresight, the parish acquired the present property on A Avenue at 10th street in Lake Oswego to accommodate future growth; the school was moved to the site and opened in 1942. In 1951, the rectory was completed, with the second floor used for additional school classes.

On Mother's Day in 1951, the request of the parish for a name change was granted, and Sacred Heart became Our Lady of the Lake Parish, to honor the Blessed Mother and better identify the parish location. In 1955, a block adjoining the school property was purchased for a future convent and for the school playground. That same year, ground breaking for the present church took place. On June 24, 1956, Archbishop Edward Daniel Howard and the parish dedicated Our Lady of the Lake Church. The new church brought a surge in the number of parishioners and school children. The convent was completed in 1963 as a residence for the Sisters of the Holy

[5] University of Oregon has online scans of the original Donation Land Claim maps by the General Land Office. http://library.uoregon.edu/map/GIS/Data/Oregon/GLO/Quadrant_4.htm. Retrieved November 18, 2015.

Names of Jesus and Mary, who were faculty at the school. In 1980, the Sisters began the process of gradually withdrawing from the parish school they helped establish 40 years earlier.[6]

St. John the Apostle Parish has been a key part of the Oregon City community since 1846 (and even before, with the founding by Father Modeste Demers of the Young Ladies Institute School in 1844). Although the parish of St. Paul, Oregon, became the first parish school of the Vicariate Apostolic of the Oregon territory in 1838, St. John's became the mother parish of the new Archdiocese of Oregon City in 1846.

At first called the Cathedral of the Sacred Heart, the parish church name was later changed to St. John the Apostle. In 1862, Archbishop Francis Blanchet moved his residence to Portland and the Cathedral then became St. Mary's Cathedral in Portland. Later the Archdiocese became known as Archdiocese of Portland in Oregon. As early as 1841 Father Blanchet celebrated Mass at Willamette Falls apparently on the west side of the river in the Indian village and not within the present Oregon City. In 1843, Father Blanchet accompanied Dr. John McLoughlin to the new Oregon City town site and selected a block for a church and school, the original site of St. John's Church. Archbishop Blanchet's records state he paid $225 for the land. The following year, Rev. Modest Demers became the first pastor of St. John's and on March 3, 1844, the first Mass was celebrated. St. John's was the 2nd Catholic parish dedicated in Oregon.[7]

St. Anthony Parish in Tigard was established in 1878: That year, when Tigard was Tigardville, Archbishop Blanchet appointed Father Joseph Hermann to locate and serve Washington County Catholics. A mission church, St. Mary Magdalene, was built and blessed two years later on two acres of donated land. The mission's address was on Taylor's Ferry Road, now Highway 99, approximately a mile and a half south of the present church.

In the first decade of this century, Archbishop William Christie corresponded with the Franciscan Province of the Sacred Heart in St. Louis, asking for their help in Oregon. A Franciscan priest arrived here in 1910 and purchased land for a new Tigard church. The congregation celebrated Easter 1911 in its new church. [8]

Marylhurst: In 1859, twelve sisters from the order of the Holy Names of Jesus and Mary left Longueuil near Montreal for the wilderness of the Oregon Territory to found a distant mission in Portland; the trunks they brought on their journey to the West were not packed with personal comforts, but with books, lesson plans in music, art and needlework.[9] In 1893, the Sisters founded St. Mary's Academy and College in downtown Portland, Oregon, as the first liberal arts and Catholic college in Oregon to serve the educational needs of Northwest women. In 1908, the Sisters purchased 63 acres between Lake Oswego and West Linn and named the pastoral setting

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[6] Our Lady of the Lake Catholic Parish. "Parish History." http://ollparish.com/history.html.

[7] St. John the Apostle Catholic Church, "History." http://www.sja-catholicchurch.com/church-history.html.

[8] "St. Anthony, Tigard, At-a-glance," Catholic Sentinel. http://www.catholicsentinel.org/main.asp?SectionID=2&SubSectionID=35&ArticleID=3443) (5/30/1997).

[9] Sisters of the Holy Names. Our History, "The Fruit of a Distant Mission.," http://www.sistersoftheholynames.org/oregon/about/history.htm.

Marylhurst, which means "Mary's Woods." In 1930, St. Mary's College was renamed Marylhurst College and moved to the location after which it was named.[10]

St. Francis Parish in Sherwood was established with the construction of the Craftsman-style church in 1921 on land donated by parishioners, bordered by Railroad and Oregon streets. The Sherwood community was originally formed following the creation of lumber mills and later a brickyard in what was called "Smockville" in the 1890s after the creation by James Smock of a 160-acre residential plat adjacent to the railroad depot. As the population and commerce grew, so did the need for churches. In 1955, the church was moved to the present site on Oregon Street. Additional property was purchased in 1956. With urban growth continuing in the 1970s, the parish looked to expand, building the current church in 1980, followed eight years later with a new hall and office buildings; the former church became the Assembly of God Church.

1950 to 1980 South Metro-Portland growth

In the post-World War II era, the city of Portland, like other cities across the country, was adjusting to the post-war economy as well as facing changes in its "fundamental beliefs." One of those beliefs was that "Portlanders viewed their cities as a center of problems: crime, rising taxes, minorities, and welfare recipients. The desire for the familiar, mixed with the preference for smaller places, lower densities and richer environmental amenities made Americans the most mobile people by 1950, and Portlanders were no exception."[11] And so began the great migration to the suburbs.

- 1960 Census data for Clackamas County: 113,038 residents in 1960 vs. 86,716 in 1950, a 30 percent increase vs. a statewide growth rate of 16 percent from 1950 to 1960.
- 1970 Census data: Clackamas County grew to 166,088 by 1970, a 46 percent increase vs. the statewide increase of 18 percent from 1960 to 1970.
- 1980 Census data: Clackamas County grew to 241,191 by 1980, a 42 percent increase vs. the statewide increase of 26 percent from 1970 to 1980.

During the period of 1972-1977, Portland suffered a net loss to the suburbs of families with children approximating seven percent. [12]

Growth in the Portland Metropolitan area continued to grow at the south end, due also in part to the development of Interstate 205. This highway, built in phases, was begun in 1968 and its first phase completed from Foster Road south to the Interstate 5 junction in mid-1974; the West Linn Bridge (now called the Abernethy Bridge) was completed earlier in 1970. In 2005 it was estimated that the freeway carried over 160,000 vehicles a day.

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[10] Marylhurst University. "History of Marylhurst University." http://www.marylhurst.edu/about-marylhurst/history/index.html.

[11] MacColl, E. Kimbark. The Growth of a City: Power and Politics in Portland, Oregon 1915 to 1950. The Georgian Press, 1979.

[12] *See "*Residential Study For Portland, April 1978," prepared for the Office of Planning and Development, City of Portland by the Center of Population Research and Census, Portland State University.

Access to a thoroughfare likely sparked further development between the Willamette River and I-5 along the I-205 corridor in the Rosemont, Tanner Creek and later Barrington Heights neighborhoods of West Linn.

St. Anne's Mission at Marylhurst College[13]

First came the people, then the priest and then mission.

In the mid-1970's, families from the West Linn and Lake Oswego area began attending weekend Mass at St. Anne's Chapel on the campus of Marylhurst College. Due to declining enrollment Marylhurst College changed from a women-only college to the co-educational Marylhurst Education Center. In April 1976 Fr. Leo Remington became chaplain at Marylhurst Education Center and offered weekend Masses at 4:30 PM on Saturdays and 11:30 AM on Sundays. The community of worshipers grew steadily and there was a desire for the West Linn area to become a parish, rather than being a part of either the Lake Oswego or Oregon City parishes.

In March 1978, a committee was formed to research the possibility of attaining canonical parish status. In July 1978 a meeting was held to discuss the establishment of a West Linn mission to the Lake Oswego parish. Present were: Fr. Joseph Vanderbeck representing Our Lady of the Lake, Sr. Consuela Marie Ford, SNJM, Sr. Veronica Ann Baxter, SNJM (representing Marylhurst), and parishioners John Ficker, Gene Davis, Dave Grove, Dave Rood, Tom DeJardin and Fr. Joseph Jacobberger, Chancellor of the Archdiocese (most likely serving as the representative of the Archbishop at the initial meeting.) This committee learned that it was not possible for a new parish to be formed at that time. There was the possibility that some other parishes would have to be combined and that there were larger communities whose claims for the establishment of a parish would have priority.

See Appendix 1 for letters forming the St. Anne's Mission.

The committee then agreed that, given the realities of the situation, they would like to request being granted the status of a mission of Our Lady of the Lake Parish in Lake Oswego. Pastors of Our Lady of the Lake and of St. John the Apostle parish in Oregon City were in favor of this request. The mission would have no boundaries and would be for those in the West Linn area who wished to attend. Those in the West Linn area who wished to continue their attendance at Our Lady of the Lake parish would be free to do so. The committee took the name of St. Anne's Mission.

In October 1978 an agreement between St. Anne's Mission and Marylhurst Education Center was reached for the shared use of the Center's facilities. St. Anne's Mission rented the chapel for Sunday and Holy Day Masses and rented space in various campus buildings for the mission office and religious education classes. At that time Fr. Remington was the designated pastor, but the mission was administered by Our Lady of the Lake Parish.

[13] Much of the narrative parish history from 1975 to 2000 was provided by parishioners John and Mary Grammel and is used here with great thanks.

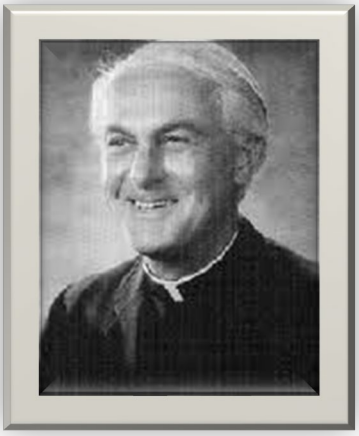
In October 1980, discussion began between area priests and the archdiocese to help finalize the Mission's status. The Mission asked for suggestions from the neighboring parishes as well as from Mission parishioners before the boundaries were finalized for a new mission parish. On December 1, 1980, Archbishop Cornelius Power established the St. Anne's Mission, which would comprise all the territory of St. John the Apostle that lay to the west of the Willamette River, including, the City of West Linn. Marylhurst Education Center was included in this area.

A plea for a new parish

On January 5, 1981, Fr. John Domin was named pastor of St. Anne's Mission: with his help and guidance the mission began the process to become a parish. Fr. Domin would later select the parish name: the Resurrection of Our Lord.[14] Archbishop Power established the mission as a quasi-parish on January 5, 1981.[15] The Sisters of the Holy Names agreed that the parish could continue to use St. Anne's Chapel while Fr. Domin and parishioners searched for a site that was more centrally located and that would more adequately serve the needs of the growing congregation. To be recognized as a parish at a future date the mission needed to own, rather than rent, church property. The Marylhurst location was deemed too close to Our Lady of the Lake Parish in Lake Oswego and the new parish would need to be an area more representative of West Linn's population.

In a Parish Information Sheet that described the Mission's history to date and the future need:

> The needs of the growing parish and circumstances at Marylhurst College make it timely and practical to begin plans to relocate to our permanent site. Rental costs at the college are escalating rapidly and specific parish identity is essential to foster and develop new programs and services for the 450 families now registered.



In the summer of 1981, the parish acquired property on Rosemont Road as a site for the future church. St. John the Apostle Parish in Oregon City loaned $30,000 to purchase the property. The new parish also bought a home on Arbor Drive in West Linn for use as a rectory. Fr. Domin loaned the parish money to purchase the house while parishioners made $1000 loans that could be returned later if they so desired or they could designate the money as a gift donation for the rectory. By purchasing property for a church, the new parish affirmed to the archdiocese that it was committed to establishing and supporting a parish for the West Linn area.[16]

[14] In the March 8, 1984, Decree of Appointment of First Pastor of A New Parish, Archbishop Cornelius Power referred to the parish name as "the Parish of the Resurrection of Our Lord."

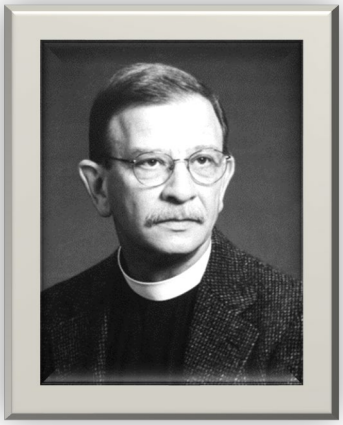
[15] The term "quasi-parish" is referred to in "Decree of Establishment of a New Parish," March 8, 1984, issued by Archbishop Cornelius Power.

[16] The parcel was approximately 10 acres on the south side of Rosemount Road at Carriage Way.

On March 8, 1984, Archbishop Power finally established the parish of the Resurrection of Our Lord in West Linn and Fr. John Domin was formally appointed the first pastor. Boundaries of the parish were finalized with territory coming from both St. John the Apostle in Oregon City and Our Lady of the Lake in Lake Oswego. Archbishop Power described the parish boundaries as:

Father John Domin.

> Beginning at the point where the northeast corner of West Linn City Limits and the Willamette River intersect, and continuing up the Willamette River in a southeasterly, southwesterly and westerly direction to Mountain Road at the Canby Ferry Dock, thence northwesterly along Mountain Road to Stafford Road, thence northeasterly along Stafford Road to Rosemont Road, to Suncrest Drive, thence northerly and easterly along Suncrest Drive to West Linn City Limits, thence following West Linn City Limits in a northerly and easterly direction all the way to the Willamette River, the point of beginning.
>
> All portions of the parish boundary of Resurrection Parish which run along roads, streets, avenues or drives shall include both sides of said boundary lines.
>
> For as long as Resurrection Parish shall be using St. Anne Chapel on the campus of Marylhurst College that chapel and the real property immediately adjacent to it, though not including any other existing building or the cemetery of the Sisters of the Holy Names of Jesus and Mary, shall be included within the Resurrection Parish boundary so as to satisfy all requirements of Canon Law with regard to the validity and laicity of the administration of the Sacraments, including but not limited to the Sacrament of Matrimony. St. Anne Chapel shall enjoy the status of a parish church for the period of time it shall be used by Resurrection Parish.[17]



Father James Mayo.

Thus our parish began.

In July 1988, due to health-related matters, Fr. Domin retired, and Fr. James Mayo was appointed pastor.

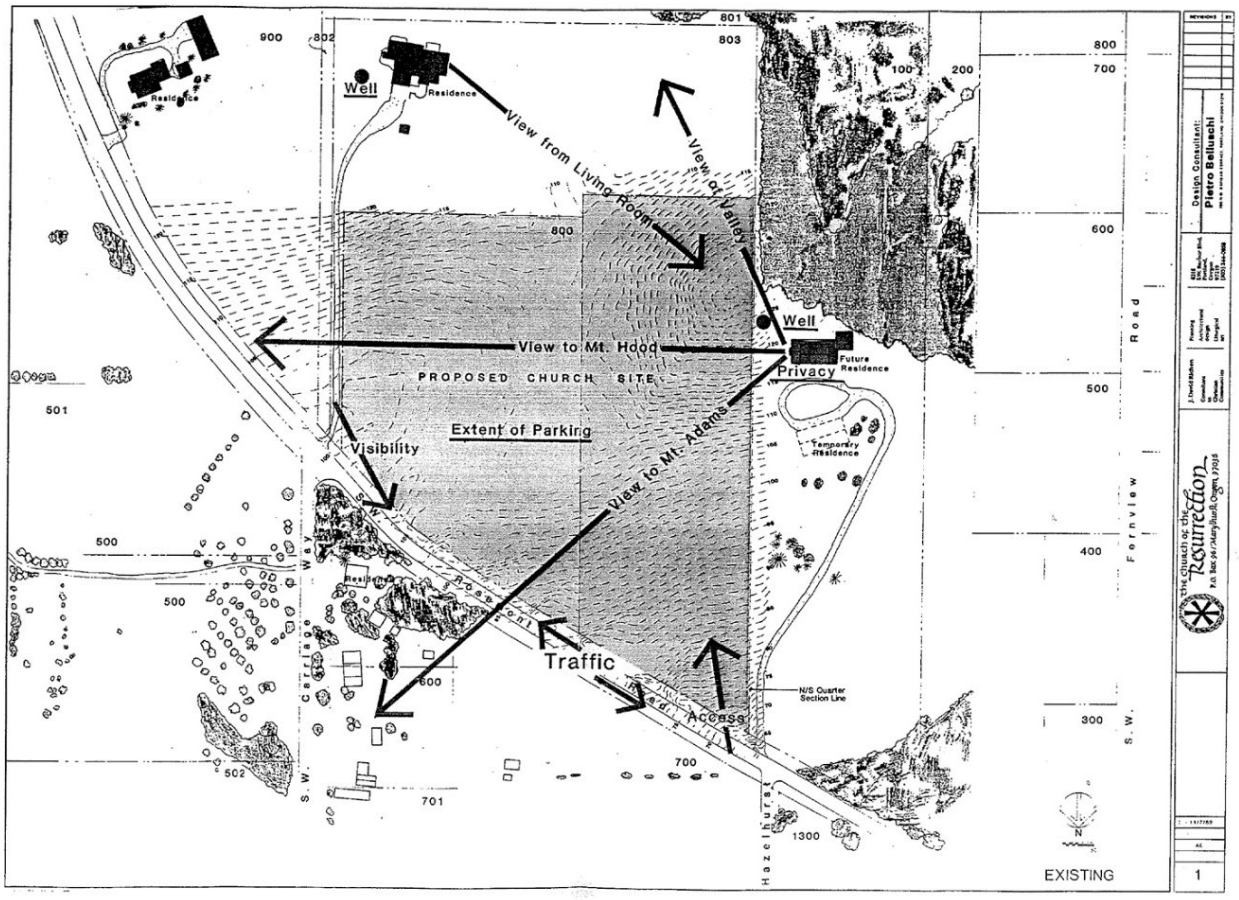
See Appendix 2: Parish Creation and Rosemont Property

Planning for a church

In the fall of 1989 listening sessions were held in various parishioners' homes. The consensus was that the parish wanted to build a church, an office complex, an education wing, and a parish hall on the Rosemont property. Toward this goal the parish bought a second parcel of land on

[17] Archbishop Cornelius Power issued his "Decree of A New Parish" on October 8, 1984, simultaneously with the permanent appointment of Fr. Domin as pastor.

Rosemont Road bringing the total land purchased to approximately 5 acres. With approval of the Archdiocese, the parish was given approval to engage working drawings for a new church. David Richen, AIA, a local catholic architect who at this time in his career practicing design of ecclesiastical architecture for churches emphasizing the Eucharist – Catholics, Lutherans, and Episcopalians, was retained as the architect of record and internationally-renowned Architect Pietro Belluschi[18], AIA, was appointed design architect for the new church complex.



Site map of the proposed Church of the Resurrection campus on Rosemont Road.

> The parish is also blessed to have engaged the professional services of two outstanding architects, the world-famous Pietro Belluschi and David Richen, a local church planner. Dr. Bellusci has agreed to consult with Church of the Resurrection [Ed. note the parish name change] and to collaborate with Mr. Richen who specializes in church design and a planning process soliciting extensive input and involvement from parishioners.

[18] Pietro Belluschi is considered a leader of "modern architecture" and in his early career was a partner with Portland architect A. E. Doyle. The Belluschi-designed Commonwealth Building in downtown Portland is listed on the National Registry of Historic Places as an example of modern architecture as one of the first sleek glass box towers utilizing curtain walls with full floor-to-floor glazing.

> Together these two outstanding architects will assist our parish in determining the best possible architectural plan for our new church.[19]

Several challenges arose concerning the development of the Rosemont property. Clackamas County wanted the parish to correct road line-of-sight problems, which would have added substantial cost and neighbors wanted guarantees for their ground water rights in perpetuity.

Additional listening and discernment sessions were held to decide what to do next. Options included agreeing to the Rosemont restrictions or purchasing property at another location. In 1989 or 1990 parishioners learned the Stafford Hill Downs, an Arabian horse equestrian center, was for sale. It was decided to purchase the Stafford property and sell the Rosemont property. The Archdiocese approved the choice of the Stafford property and later took back the Rosemont property and sold it. The 8-acre Stafford Hill Downs complex consisted of a house, a large garage, a stable, a barn and an outdoor covered riding arena. The property was purchased from Raymond Laird in August 1991 on behalf of the parish by the Archdiocese for $1,055,000.

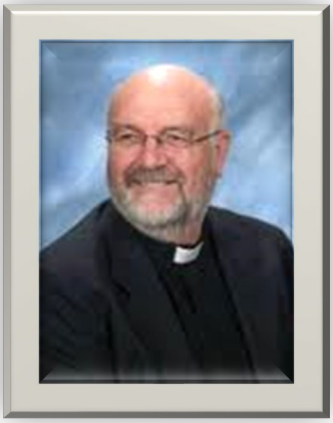
Phase I: The Stafford Downs campus

After a successful initial fundraising campaign, the design for the Stafford Hill property progressed during the late 1991(?) The new design progress under the leadership of _____of LRG Architects as David Richen was no longer available due to a long-scheduled sabbatical. Dr. Buluschi did not continue as the architect of design due to _____. Construction began in the late spring of 1992. In Phase I, the stables were remodeled to become the temporary church/fellowship hall; the hay barn was converted into space for classrooms, general storage and water storage. The garage renovation created offices and a gathering space called the Fireside Room. Parishioners formed work parties and remodeled and updated the caretaker's home, turning it into the parish rectory.

[19] Church of the Resurrection, West Linn, Oregon, "Information Sheet" (no date).

Image above was used on a display board to promote the purchase of the Stafford Downs Riding Academy for the new parish. See additional images and news articles in Appendix 2: Stafford Downs.

See Appendix 3: Stafford Downs



Father Richard Rossman.

In the spring of 1992, Father Mayo was placed on health-related leave, and Fr. Thomas Yurchak was appointed interim pastor. The renovation of the property continued. On November 29, 1992, the first Sunday of Advent, Archbishop William Levada blessed the church/fellowship hall. The 5,000-sf sanctuary could accommodate 450 parishioners for services or assemblies and approximately 250 people for social events. Father Yurchak remained until July 1993 when Father Richard Rossman was installed as pastor.

Father Rossman was born in Boris, SD, his family later moving to Portland where he attended Assumption Grade School and Central Catholic High School. He attended the University of Portland, completing a business degree before entering seminary at St. Paul, Waukesha, WI, and St. Thomas Seminary in Kenmore, WA. He was ordained a priest on June 12, 1971.[20] Before his assignment to Resurrection, he had served at St. Joseph Parish in Salem, Christ the King in Milwaukie and Sacred Heart in Tillamook.

[20] "Fr. Rossman prepares to semi-retire," *Catholic Sentinel*, June 18, 2013.

Phase II: Building a Church

The cities of Tualatin and West Linn continued to experience growth during the mid- to late 1990s; there was talk about expanding the Urban Growth Boundary, bringing the parish property inside it, along with potential building (primarily zoning and use) restrictions[21] In 1998, the Pastoral and Administrative Councils began to explore the idea of moving ahead with Phase II: building a permanent church. The parish had outgrown the remodeled stable, especially on Sundays and the feast days of Christmas and Easter. There was also a real need for more classroom space for PREP classes and for meeting space that a fellowship hall could provide. A survey of parishioners was conducted to determine if the parish should continue exploring Phase II, the building of a church. The response was favorable, and the Pastoral Council began interviewing architects. DiLoreto Architects was selected and a building committee appointed. Every parish family was encouraged to make a sacrificial pledge toward "Our Spiritual Home" campaign.

Plans were begun in 1997. Parishioners engaged in several meetings with DiLoreto Architects LLC regarding what was needed in a church building. The DiLoreto firm had designed several other parish churches in the Archdiocese. The DeLoretos themselves had grown up attending a Catholic church, which provided a greater understanding of the necessary elements, as well as some unique characteristics. In DiLoreto-designed churches, baptismal fonts are located in the entrance as a symbol of the importance of baptism.

The final design would be over 12,000 square feet at an estimated cost of $4.0 million.

At about the same time, the parish adopted a Honduran parish devastated by flooding. The church building would have to wait. After delays, J.E. Dunn Construction began site preparation in late 2001 and church construction began in January 2002 with completion of the church in the fall of 2002. On Sunday November 24, 2002, the feast of Christ the King, Archbishop John Vlazny dedicated and blessed the new facility. The design would garner an Excellence in Concrete for Public Facilities award, given by the Oregon chapter of the American Concrete and Aggregate Producers Association in April 2003.

See Appendix 4: Building a Church.

In 2005, the Archdiocese assigned Father Rossman to St. Peter and St. Mark parishes in Eugene; Fr. Bill Moisant was assigned to Resurrection. The Fellowship Hall was renamed Rossman Hall in honor of Fr. Rossman in 2005.

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[21] Under Oregon law, each of the state's cities and metropolitan areas has created an urban growth boundary around its perimeter – a land use planning line to control urban expansion onto farm and forest lands. Metro is responsible for managing the Portland metropolitan area's urban growth boundary. Oregon Governor Tom McCall (1967-1975) convinced the Oregon Legislature in 1973 to adopt the nation's first set of statewide land use planning laws. With a coalition of farmers and environmentalists, McCall persuaded the Legislature that the state's natural beauty and easy access to nature would be lost in a rising tide of urban sprawl. On May 29, 1973, SB 100 was signed into law by Gov. Tom McCall. The bill created the Land Conservation and Development Commission and the Department of Land Conservation and Development. (*See* Metro Website: http://www.oregonmetro.gov/urban-growth-boundary).

Father William Moisant was born in Vancouver, Wash., in 1944. He received a BA in philosophy from the University of Portland in 1967; an MA in philosophy in 1974 from Simon Fraser University, Burnaby, British Columbia; and an MSW from Portland State University in 1980. He worked for the Children's Services Division of the State of Oregon (1971-91) and had a private counseling practice in Silverton (1988-98).

Rev. Mr. Moisant entered Mount Angel Seminary in 1998, earning an MA in Scripture in 1998 and a Master of Divinity in 2000.

His ministry training assignments have included work at Queen of Peace Parish in Salem, the Downtown Chapel in Portland, Providence Milwaukie Hospital, and St. Vincent de Paul Parish in Salem. He was ordained a deacon in May and served as deacon at Christ the King in Milwaukie.[22]

Father Bill Moisant, pastor at St. Mary Star of the Sea Parish in Astoria, will become pastor of Church of the Resurrection in Tualatin.[23]

See Appendix 7: Attestation of a new pastor

Phase III: Growth and needs for a Faith Formation Center

After the completion of the church building in 2002, the parish continued to grow from approximately 850 families in 2000 to more than 1,100[24] families in 2009. By 2008 over 350 children and youth participated in Sunday Faith Formation classes. These classes were spread across the campus: classrooms in the hay barn, classrooms in the back of Rossman Hall, Life Teen meetings in Rossman overlapping coffee and donuts, classes held in the Fireside Room and in the office reception area, and classes held in the living/dining room of the "little house," the former rectory. Most classes were overloaded—a good thing—but difficult on teachers/catechists.

See a table of parish census data in Appendix 5

Heavy involvement in nearly 50 different ministry groups also meant that reservations for meeting space anytime of the week was also challenging.

In the meantime, the Archdiocese of Portland in Oregon became the first diocese in the U.S. to declare Chapter 11 Bankruptcy in July 2004; the final bankruptcy decree was issued by Judge Elizabeth Perris of the U.S. Bankruptcy Court on September 28, 2007. A key issue was whether Catholic parishes and schools and their holdings be counted when the court tallies the archdiocese's assets? Judge Perris ruled in December 2005 that the Archdiocese of Portland, not its parishes, owns church assets, dealing a major blow to the archdiocese's efforts to protect church property from lawsuits filed by alleged victims of priest sex abuse. The Archdiocese filed

[22] Hannum, Kristen. "Archdiocese lists new assignments," *Catholic Sentinel*, June 8, 2001.
[23] Reddy, Jon. "Archdiocese of Portland announces new pastoral assignments for priests," *Catholic Sentinel*, May 27, 2005.
[24] "Living Our Faith…Serving Our Community" Campaign Statistics Report, November 28, 2008.

a plan that was approved by the court and victims' lawyer that paid $52 million to 177 victims, with another $20 million set aside for potential claimants.[25]

As a result of the bankruptcy proceedings, each parish was to become independent of the Archdiocese. Judge Perris also evaluated and ruled on parish names; Church of the Resurrection became "Resurrection Catholic Parish" as part of the decree in 2007.

In late 2007, the parish learned that two lots to the east owned by Robert and Katherine Anderson would be for sale. The lots were purchased in November 2007 and January 2008 for approximately $1.5 million.

In early 2008, following a go-ahead by the Parish Council, a Capital Campaign and Building Committee began to form to plan an earnest effort to add a faith formation building at the east end of parish property, adjacent to the back of the church building. Henry Fitzgibbons, an architect with Soderstrom Architects, was hired to conceptualize a building to meet classroom and meeting space needs as well as provide a new office/reception area facing Ek Road. A professional non-profit fundraising organization – Ed Lumma of DSG – was hired to help plan and execute the campaign, which included a number of tactics during 2008-09:

- The campaign was named, "Living our Faith, Serving our Community."
- A Listening Session, hosted by Henry Fitzgibbons, a partner with Soderstrom Architects, was held in April 2008.
- In June 2008, an in-pew survey was launched to better understanding of the parish's commitment to a new Faith Formation Center. Responses from 266 families indicated that over three-quarters those who responded were supportive or very supportive of the project. Classrooms were the highest indicated needs.

  "I want to express my appreciation to all of you who participated in last week's in-pew survey regarding the construction of our new Faith Formation Center. I was amazed that 59 people indicated their willingness to offer their time and energy in actively supporting this campaign." (Fr. Bill's Corner, June 29, 2008)
- Informational receptions were held.
- Virtually every parishioner was contacted by phone or with Campaign packets and appeals by Fr. Bill.
- Monthly meetings by the Capital Campaign Committee to analyze pledges and progress.
- A master site plan, including the Faith Formation Center, was developed by Soderstrom Architects in September 2008

The estimated price for the proposed 25,000 square foot facility plus the elimination of the remaining $1.5 million debt on the church was $5.5 million. And there were now payments due for the acquisition of the Anderson property to the east of the parish.

[25] See the Plan at http://www.archdpdx.org/bankruptcy/5005%20third%20amended%20joint%20plan.pdf.

By 2010, with a national economic recession underway, the parish negotiated with the Archdiocese to buy and lease back the adjoining Anderson property, with a provision to sell the property back to the parish at market value in the future; the transfer was completed by June 2011. The architects were asked to redesign a smaller the Faith Formation Center: the new "Plan B" envisioned a 15,088 square foot, $2.1 million task.

During 2011, the Faith Formation Center realization took steps forward and backward. Ground breaking took place on November 11, 2011; due to the generous donation of a parishioner, the foundation was poured. Across Ek Road, a new church community, Athey Creek Christian Fellowship agreed to withdraw their Zone of Benefit application with Clackamas County, after negotiations between the congregations; without the settlement, the County would not approve Faith Formation Center building permits – the permits were good for two years, with a two-year renewal. Later in 2012, the parish secured a 5-year renewable note (credit line) from Pioneer Trust Bank, a Salem bank; however, the Archdiocese would not approve the loan until the church mortgage debt was paid off. By the end of 2012, the church debt was reduced to $623,000. With building in limbo, portable classrooms were leased to make space available for the start of youth formation classes in the fall of 2012.

In January 2013, a generous parishioner provided the funds for the final church mortgage payment of $627,060 to the Archdiocese, eliminating the last road block to Center construction. The donor wrote, "Fr. Bill talks to us about sharing our gifts from God and this is how I can share." The parish celebrated the payoff by holding a mortgage burning ceremony on January 27, 2013 and removed the portable classrooms. Contractor Phoenix Construction began building quickly under the watchful eyes of the Building Construction Committee; the building was completed in September 2013 and dedicated by Archbishop Alexander Sample on October 27, 2013. At the request of a significant donor, the building was renamed "Moisant Center for Faith in Action."

See Appendix 6: Moisant Center

Immediately following the completion of the Moisant Center, Resurrection Catholic Preschool opened its doors in September 2013, welcoming 12 initial students into two different classes in three different classrooms. Two teachers were hired; a playground on the building's north side was built. Children aged 2-1/2 to 6 became immersed in a faith-based education and the Creative Curriculum, an award-winning curriculum for preschool success. In 2015, enrollment grew to 55 and now included a kindergarten class.

Becoming a Stewardship Parish

Beginning in 2010, Parish Council members, staff and stewardship ministry began studying ***Stewardship***: ***A Disciple's Response***, which was developed by the Ad Hoc Committee on Stewardship of the United States Conference of Catholic Bishops.[26] Resurrection Parish became officially a "**stewardship parish**" in October 2014. This means that the parish plans, organizes and implements our activities in reference to the four pillars of Stewardship:

[26] See online at: http://www.usccb.org/upload/stewardship-disciples-response-10th-anniversary.pdf.

Hospitality, Prayer, Formation and Service, which were adopted from the Catholic Diocese of Wichita, Kansas in 2014.[27]

> A steward at the time of Jesus was someone whom the head of a household put in charge of the functioning of the house. The steward did not do his own work, but the work of his master. As disciples of Jesus Christ, we are called to do something similar. As Christian stewards, we stand in the place of God, managing the things of our lives: our time, abilities and possessions. We are not to simply focus on our own needs and interests but to take into account the work of God that we are called to do by virtue of our baptism. At the heart of the gospel is the teaching of Jesus calling us to die to self so that others may live.
>
> Resurrection Parish has already been doing many of the activities associated with stewardship. By officially accepting the Stewardship model, though, our work as a parish will be more consistent and effective in carrying out our mission of evangelization. The four pillars of Stewardship will aid us in that mission.[28]

The parish Mission Statement was changed to reflect the new stewardship direction: *We, the faith community of Resurrection Catholic Parish, are called to love God, love others and make disciples of all people by sharing the gifts God has given us.*[29]

The parish adds icons

It is because God became man that God, in the person of Jesus, can be depicted in the icon. It is because the icon is the visual language of the Word of God that the process of iconography is referred to as *writing*, on par with scripture but in line, color and form. Icons offer a window of contemplation into the sublime nature of God; everything in an icon has a spiritual, theological meaning and is different from artistic paintings.

Traditionally, an iconographer fasts and prays before beginning to write an icon. The iconographer strives to live an anonymous life hidden in Christ and never signs an icon with her own name on the front. On the back of the icon, she may sign it "written through the hand of," to acknowledge the presence of the Spirit moving through the iconographer and using her as a tool. The imagery is not an artist's interpretation but is dutifully represented by the iconographer in the same fashion over and over again. For this reason, any icon of a specific figure or message will always have the same features, as if lifted from a holy pattern book for icons.

Icons are based on sacred geometry, beginning with a shape equal to a key figure's nose length, which is an ancient Greek tradition. The visual language of the icon has been maintained through the ages. Icon figures are much more elongated than traditional paintings, representing the transformation of earthly bodies into those transfigured by grace.

The icons at Resurrection Catholic Parish have been produced following ancient Byzantine practices: egg tempera is applied to true gesso (a traditional mix of glue binder and chalk, used

[27] See online at: http://catholicdioceseofwichita.org/stewardship-resources/four-pillars-of-parish-stewardship.
[28] Fr. Bill's Corner, October 12, 2014.
[29] Parish mission statement changed in September 2015 to reflect Stewardship.

to coat wooden panels). Egg tempera lacks the sensuality produced by other mediums such as oil, but egg tempera offers amazing transparency; 40 or more layers may be applied to create this quality. Gold, another aesthetic medium emblematic of the light of God, may also be applied. The addition of titles, names and other writing on the icon is a near-last step before linseed oil is applied as a final varnish to seal, accentuate and reveal the depth of the colors. Finally, the icon is blessed to render it worthy of veneration by the church.

The first three icons were commissioned in 2009 and work begun in 2010 by the hand of Mary Katsilometes.

A Pieta casting comes to the parish

Standing before an exact cast replica of the Pietá are (from left) Jennifer Lamb, Oregon Director of Patrons of the Arts in the Vatican Museums and Resurrection parishioner; Fr. Bill and, Prince Lorenzo Maria Raimondo de' Medici. The Prince spoke at "The Prince and the Pietá," an April 10, 2015, fundraiser to permanently display the Pietá casting at the parish.

A casting of the original Pietá sculpture by Michelangelo is now on permanent display at Resurrection, thanks to the generous gifts of parishioners who donated to purchase the

sculpture. Parishioners and guests at Resurrection Catholic Parish are now able to view the Pietá casting much closer than the original housed in Rome.

Inspired by the spirituality of the Pietá, over 50 parishioners, patrons and a priest gathered April 10, 2015, to hear Prince Lorenzo Maria Raimondo de' Medici, a descendent of a major Italian family who sponsored Michelangelo, speak about his family and art at the parish. The event was a fundraiser to acquire the Pietá casting that is now on display at the parish. Prince Lorenzo also presented Archbishop Alexander Sample a bust of Mary, cast from the same mold as the Pietá on display.

The Pietá casting now on display at the parish is one of only 100 based on the original Pietá. The casts were produced in 1932 by Arte Divine from a Vatican-authorized mold, which are sold to benefit the Vatican Observatory Foundation. One of the other remaining casts will be presented in Philadelphia later this year to honor Pope Francis' first visit to the United States. The original Pietá was sculpted from 1498-1499 by Michelangelo, who began the work at age 23 after being sponsored by the de' Medici family 10 years earlier. [30]

[30] 2014-15 Resurrection Catholic Parish Annual Stewardship Report.

APPENDIX DOCUMENTS

APPENDIX 1: ST. ANNE LETTERS

APPENDIX 2A: PARISH CREATION AND ROSEMONT PROPERTY

Decree of Erection of new parish and pastor; Capital campaign materials/Mayo letter; Petro Belluschi letter to Fr. Mayo.

APPENDIX 2B: PARISH CREATION AND ROSEMONT PROPERTY

Oregonian articles

APPENDIX 3A: STAFFORD DOWNS

Riding Academy pictures; Aerial picture

APPENDIX 3B: STAFFORD DOWNS

News clippings; Aerial view; Sale agreement docs

APPENDIX 4: BUILDING A CHURCH

Construction pictures by Dale LeBarron; Dedication letter from Archbishop John G. Vlazny

APPENDIX 5: PARISH CENSUS DATA

APPENDIX 6: MOISANT CENTER

APPENDIX 7: ATTESTATION OF THE INSTALLATION OF A PASTOR (2005)