

**CATHOLIC DIOCESE OF
AUCKLAND**

**Handbook
For
Migrant Chaplaincies**

FOREWORD

I am happy to introduce this latest edition of the “Handbook for Migrant Chaplaincies” for use in the Auckland diocese.

It is the result of consultation with Deaneries and Migrant Chaplains and is intended to be a resource and a directive for both Chaplains and Parish priests.

Through its use we trust that the migrant peoples who come to our diocese are more easily welcomed into our faith communities.

✠Patrick Dunn

Bishop of Auckland

February 2016

GUIDELINES/POLICY FOR MIGRANT CHAPLAINCIES

Introduction: *This is a living document and will be revised frequently to address new issues as they arise. We welcome suggestions for improvement. These will be considered for inclusion in the next edition.*

Basic Concepts

1. Participation

The full and active participation of the baptized in the life of the church is one of the goals of this policy. Participation refers to people's active involvement in a variety of roles in liturgy, decision-making and outreach.

2. Integration

In the context of this policy, integration refers to the unity in diversity where the various ethnic groups participate in the church. They are cared for by the church both as individuals, and as ethnic groups recognised as such within the dioceses and in parishes. Integration is not assimilation. It should never be taken to mean that a cultural or language group abandons or is deprived of its own culture and language for the sake of another.

3. Pastoral Care

Although the care of others is integral to Christian living, the concept of “pastoral care” as used within this document refers particularly to the role of those who have been given a specific and public responsibility for the care of other members of the church.

4. Role of Chaplain

For the purposes of this document, the word “chaplain” refers to any person, whether ordained or not, who exercised pastoral care as defined above. Migrant clergy chaplains are to be considered part of the local presbyterate. They have the right to participation in the local church and its various clergy bodies and gatherings, and also to education opportunities and remuneration commensurate with other priests.

Principles

1. The local church aims wherever possible to provide for the religious needs of its people whatever their culture or language. This includes providing opportunities
 - a. for participation in liturgy, decision-making, and out-reach in their preferred language and culture,
 - b. for pastoral care and faith formation in their own language being sensitive to their own values and customs, and
 - c. to develop an understanding of the national commitment to a bicultural society and a bicultural church.

Note: **Bi-culturalism**

In the context of this document, the policy of bi-culturalism is a recognition of the special relationship of migrant communities to the Maori people and to the land in accordance with the Treaty of Waitangi.

2. All migrants have the right to celebrate their faith in their own culture and language. It is also important that they are given the means to live their faith in the new cultural context of their adopted country, and they should be helped to integrate into the host society.
3. Pastors, whether in parishes or in migrant chaplaincies, should respect and encourage people's right to choose wherever possible the

style of pastoral care most appropriate to their own cultural and personal development.

- a. It is a responsibility of parishes to provide for the participation and pastoral care of all people within the locality whatever their language or culture. The pastoral plan of each parish should include its provisions for participation and pastoral care of the migrant groups within its areas whether this is carried out by parish personnel or by extra-parochial chaplains. All Catholics have the right to worship where and when they choose.
 - b. It is a responsibility of migrant chaplaincies to provide for participation and pastoral care of the specified migrant group irrespective of the parish in which members of that migrant group reside or worship.
4. Parish personnel should seek the assistance of migrant chaplains and other persons with a range of multi-cultural and multi-lingual skills to help with the pastoral care of all the migrant groups within the parish or pastoral area. Where migrant chaplains are unable to provide complete pastoral care, including integration with the structures of the local church, they should seek the assistance of parish personnel.
5. The pastoral plan of each migrant chaplaincy should include:
- a. the migrant group for whom it is responsible including that group's internal diversity,

- b. its material resources and sources of funding,
 - c. its provisions for new migrants,
 - d. its provisions for the transmission of faith and culture to the New Zealand-born children of the migrant group.
6. Care should be taken that principles of justice govern the financial support of migrant chaplains. Financial support of pastors should not be founded on a principle that the ethnic majority supports only parish personnel while migrant minorities support both their parish personnel and their own chaplains. People should not pay twice.
7. New Zealand-born children of migrants should be a special concern of both parishes and migrant chaplaincies. The need for special concern arises from the particular difficulties they often experience in relating to two or more cultures.

PROCEDURES

Relationship of Migrant Chaplains to the Diocese and to Parishes

1. This booklet highlights the need for migrant chaplains to have a commitment to develop a collaborative relationship with parishes, based on mutual respect and trust since they share a common apostolate of pastoral care.
2. The migrant chaplains, or any migrant catechists, receive their mandate to minister to a migrant community through a letter of appointment from the Bishop in the diocese where they reside. This appointment will be formal and contained in a contract for a definite time.
3. If a migrant chaplain, or migrant catechist, is invited or wishes to minister to a migrant community in a diocese other than where they reside, they must request permission from the bishop of that diocese.
4. It is to be noted that catechists and religious employed in a particular parish or in several parishes are not officially designated as migrant chaplains.
5. Migrant communities have the right to the use of parish churches:

- a. Mutual agreement regarding the use of a parish church for Sunday worship and at other times (especially at Christmas and Easter) must be reached between the Parish Priest and the Chaplain. Parishes are urged to be hospitable to migrant communities and wherever possible to make available their church and hall at no cost or on a donation/koha basis.
- b. The parish and migrant communities need to be sensitive to the liturgical practices of each other. Should items such as sanctuary furniture, statues, banners, etc. be moved, they should be returned to their normal position once the service is over or the festival days have ended. (An explanation of the significance of the feast days could be offered to the parish in the bulletin or from the pulpit).
- c. Since migrant chaplains are assisting parishes with the pastoral care of parishioners every effort should be made by parishes to see that Chaplaincies are justly recompensed for their work.

Finances

1. The Finances of each full-time chaplaincy should be managed according to the Diocesan Norms for a parish.
2. Each chaplain must have a Finance Committee of at least two members besides himself.
3. The account will be in the name of the RC Bishop of Auckland xyz ... Chaplaincy Account, and is to be held in the Bank of New Zealand.
4. Two signatures are required for each transaction. The signatories should be the Chaplain himself and one other nominated from the Finance Committee.
5. From this account a percentage (according to Diocesan Norms) is paid monthly to the Auckland Chancery Office as the Diocesan Allocation. (The figure as at 2016 is 15%)
6. The Chaplaincy will be responsible for making a payment to the parish for the use of the facilities.
7. Chaplaincies are required to prepare an annual budget as for parishes.
8. An audited statement of accounts should be available for public scrutiny annually and this must be presented to the Diocesan Administration.

9. Chaplains should advise and guide those under their care against excessive expenses for funerals, weddings etc.
10. The chaplain is supported according to an agreement between the bishop, the chaplaincy and the migrant group

Collections

1. At migrant [non-parish] Masses, all collections should be kept in the care of the Chaplaincy but a donation should be made for the use of parish facilities.
2. At parish migrant masses (i.e. where a customary parish mass has been allocated to be led by a migrant chaplain with the support of his community), the first collection should be split between the local house account and the chaplaincy on an agreed basis, and the second collection goes to the parish.
3. Where possible Chaplaincies will recognise the annual National and Diocesan Collections and contribute to them, e.g. Lenten Appeal, Good Friday, Seminary Appeal, etc.
[See Appendix Two]

Contracts

1. All Chaplains must be on a contract with the Diocese.
2. Chaplains to Latin Rite migrant communities are there at the invitation of the Bishop of the Diocese.
3. The Bishop invites the Latin Rite chaplain to work in the Diocese, and sets the terms and conditions of the appointment.
4. Both parties will ensure that all the details of the agreement will be covered by the Contract.
5. When the chaplain is a member of a Religious Institute the above conditions also apply but the signatories will be the Congregational Leader, the Bishop and the individual(s) concerned.
6. Clarity must be established as to whether or not the contract is between the Diocese and a particular religious or the Diocese and the Congregation as a group.

APPENDIX ONE

Enrolment in Catholic Schools

1. To obtain preference of enrolment at a Catholic School the Auckland Diocesan Preference Certificate needs to be signed by the Parish Priest or other authorized agent of the Bishop.
2. Families normally obtain the Auckland Diocesan Preference Certificate from the Catholic school they wish to enrol their child at. It may also be given by the Parish Priest or the Chaplain to the migrant family on the basis that the child and his/her parents, guardian or close family member have an active connection with the Catholic Church.
3. It is normal practice for the family to make an appointment with the Priest or Chaplain to discuss if they meet one of the five criteria for preference of enrolment.
4. There are 3 basic premises to be used when interpreting the 5 criteria for granting preference.

Premise 1: Catholic Baptism or a well-founded hope of Baptism should be regarded as the norm in the granting of

Preference. Baptism may be a future event as a result of attending a Catholic school.

Premise 2: Catholic schools are an integral part of the evangelising mission of the Church.

Premise 3: The “family” will actively support the child in his/her faith formation and the practices of the Catholic Church.

5. The 5 Preference criteria are to be interpreted in the following manner:

Preference Criteria 5.1: The child has been baptised or is being prepared for baptism in the Catholic Church **and**

Preference Criteria 5.2: The child’s parents/guardians have already allowed one or more of its siblings to be baptised in the Catholic faith.

These 2 criteria are clear cut and need to be applied as they stand.

✠ It is important to recognise, that no additional conditions, such as regular attendance at Sunday Eucharist can be attached to the granting of preference.

✠ It should also be recognised that in our current secularised society, the time when people are seeking preference of enrolment, is potentially a time of initiating re-evangelisation of Catholics who are no longer actively involved in the Church.

Preference Criteria 5.3: At least one parent/guardian is a Catholic, and although their child has not yet been baptised, the child’s

participation in the life of the school could lead to the parents having the child baptised.

- ✠ In interpreting this criteria it is important to note that the child's participating in the life of the school could result in Catholic Baptism of the child.
- ✠ This is not likely if the parents are already active members of another Church. Generally therefore preference should not be granted if this is the case.

Preference Criteria 5.4: With the agreement of the child's parent/guardian, a grandparent or other significant adult in the child's life, such as an aunt, uncle or godparent, undertakes to support the child's formation in the faith and practices of the Catholic Church.

The following requirements are essential when people are seeking preference of enrolment under criteria 5.4:

- ✠ The significant adult must be a practising Catholic and a person who has influence and a long term connection with the family seeking preference of enrolment for their child. This would normally be a family member rather than a neighbour or friend.
- ✠ The significant adult must live in close enough vicinity to the family to enable sufficient contact and influence to be able to actively support the child's formation in the faith and practices of the Catholic Church. E.g. be able to regularly take the child to a Sunday Eucharistic celebration.
- ✠ The significant adult in the child's life, who is undertaking to support the child's formation in the faith and practices of the Catholic Church, needs to accompany the parents/caregivers when they are seeking preference of enrolment.

- ✠ If the significant adult is not personally known to the person granting preference of enrolment, they need to have some evidence to show they are an active member of the Catholic Church.
- ✠ The parents/caregivers need to give written agreement (via the Preference Certificate) that they will support the child's formation in the faith and practices of the Catholic Church.

Preference Criteria 5.5: One or both of a child's non-Catholic parents/guardians is preparing to become a Catholic.

It is important that preference is not granted until the person has participated in the Rite of Election

5. The actual enrolment at any school is done by the Principal who has to make a decision regarding numbers in the school.
6. If the school is currently at its maximum roll then the Principal would have to put even those with a preference card on the waiting list.
7. A new Preference Certificate is required for each child in the family.
8. Preference Certificates are school specific, in that the name of the school, the family intends to make an application for enrolment, must be specified on the Certificate. If the family intend to apply for enrolment at a number of different Catholic schools then a Priest may be asked to sign the required number of Preference Certificates at the interview.

9. A new Preference Certificate is required for transfer to another school. E.g. primary to secondary school. In some exceptional circumstances the preference status of a child could change.
10. The school keeps the Preference Certificate – not the family.
11. Attendance at a Catholic school by non-preference students is not grounds for granting preference of enrolment at another Catholic school.

The document entitled “Guidelines for the Granting of Preference of Enrolment in New Zealand Catholic Schools” published by the New Zealand Catholic Bishops Conference in 2009 could help you determine who has eligibility for Preference to Enrolment in Catholic Schools.

APPENDIX TWO

Special collections

1. **Lenten Appeal** - begins Ash Wednesday
Money collected throughout Lent to be disbursed by the national Caritas Office for development funding, educational projects and emergency aid.
[Sent direct to Caritas, Wellington]
2. **Collection for the Holy Places** - Good Friday
This collection goes towards the upkeep of the Holy Places in the Holy Land.
[Sent to Diocesan Administration]
3. **Seminary Collection** - Vocations Sunday, 4th Sunday Paschal Time
The money collected help towards the fees for the Auckland students for the priesthood.
[Sent to Diocesan Administration]
4. **Peter's Pence Collection** - Sunday in June: Feast of SS Peter and Paul
This money goes direct to the Pope via the Nunciature in Wellington to use in whatever projects he thinks necessary.
[Sent to Diocesan Administration]
5. **Caring Sunday** – last Sunday in July.
Eighty per cent of all funds collected by the Catholic Caring Foundation are distributed every year to community groups helping families and individuals who are living in poverty. The remaining funds are

invested from which interest raised is placed back into the foundation.

[Sent direct to the Caring Foundation]

6. **World Mission Sunday** – 3rd Sunday in October.

This money is distributed by the National Missions Office to help in the running expenses of a diocese for 12 months in a missionary country.

[Sent to Diocesan Administration]