CATHOLIC DIOCESE OF AUCKLAND

NORMS *for* MIGRANT CHAPLAINCIES

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Prayer

Lord Jesus Christ,
You gather us together as a community of peoples.
You call us to put our gifts and talents
at the service of your Kingdom.
May we answer your call to discipleship by,
listening to each other with respect and reverence,
discerning the needs of our faith communities,
fostering a sense of belonging,
and enabling participation.
May we listen to Your Word and together
review our lives, through;
promoting dialogue and creating good communication,
opening our hearts and minds more fully
to the action of your Spirit in our lives.
Amen.

Foreword from the Bishop of Auckland.

"Go, therefore, make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time"

- Matthew 28:19-20

We often hear Auckland described as multicultural, and the Church in the Diocese is a great reflection of that diversity. Connecting with the vibrant pastoral communities that make up the Diocese is one of my great pleasures as a bishop. Each parish and chaplaincy is a unique expression of the faithful who make up that community, reflecting the cultures they draw from and the way they live their faith.

As our migrant chaplaincies have increased in number and grown in themselves, more sophisticated governance structures have emerged. It has become increasingly clear that we need greater consistency and clear guidance for our chaplaincies. Of particular importance is the need for transparency and accountability in meeting all legal accountabilities. I am, therefore, happy to introduce this handbook of *Norms for Migrant Chaplaincies* for use in the Auckland Diocese.

Every aspect of the norms has been thoroughly considered to provide clear guidelines. They are the result of consultation with migrant chaplains and deaneries, and there has been input from chaplaincy leadership and diocesan administration. The norms are intended as a resource and a directive for chaplains and parish priests, chaplaincy leaders and members of chaplaincy communities.

I want to acknowledge the mahi of all whose support helps welcome new migrants into our faith community, and who contribute to the celebration of diversity across the Diocese. We hope you find this handbook of diocesan norms a useful resource to guide you through fulfilling the governance and administration requirements for your chaplaincy.

Yours sincerely in Christ the Good Shepherd,

✠Steve Lowe
Bishop of Auckland

May 2025

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1. INTRODUCTION

The Catholic Diocese of Auckland establishes migrant chaplaincies for:

- **Spiritual Support**: Migrant chaplaincies provide spiritual care tailored to the unique needs of migrant communities, offering Eucharist in their native languages and incorporating familiar cultural practices.

- **Community Building:** Migrant Chaplaincies help migrants build a sense of community and belonging within the Church, fostering connections with others who share similar backgrounds and experiences

- **Cultural Preservation:** Migrant Chaplaincies enable members to maintain and celebrate their cultural and religious traditions, which is vital for their identity and well-being.

- **Guidance and Advocacy**: Migrant chaplaincies offer guidance on navigating new environments and advocate for the rights and dignity of migrants, helping them integrate into society while preserving their cultural heritage.

- **Pastoral Care:** Migrant chaplaincies provide pastoral care that addresses the specific challenges migrants face, such as language barriers, legal issues, and social isolation.

Overall, migrant chaplaincies in the Diocese play a crucial role in supporting the spiritual, cultural, and social needs of migrant communities, ensuring they feel welcomed and valued within the Church of Auckland.

1.1. A Synodal Church: Communion, Participation, Mission

The final Synod document of the Synod on Synodality published October 2024 emphasizes the importance of welcoming and supporting migrant communities. It highlights the need for the Church to be a place of refuge and solidarity for migrants, advocating for their rights and dignity. The document calls for:

1. **Inclusion and Integration**: Encouraging local parishes to actively include migrants in their communities and provide support for their integration.
2. **Pastoral Care**: Offering pastoral care tailored to the specific needs of migrant communities, including language and cultural considerations.
3. **Collaboration**: Promoting collaboration between Church organizations and Migrant community groups to support migrants in their journey with God.

Overall, this document underscores the Catholic Diocese of Auckland's desire to be a beacon of hope and home for all. These norms aim to create a supportive and inclusive environment for both migrants, promoting mutual respect and understanding.

1.2. Participation

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

1.3. Integration

In the context of this policy, integration refers to the unity in diversity enabling the various migrant communities to participate in the Church. The members are cared for by the church both as individuals, and as migrant groups recognised within the Diocese and 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.

1.4. 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.

Pastoral care in a migrant chaplaincy includes the provision of all members of the community so that they may:

a. Participate in liturgy, decision-making, and out-reach in their preferred language and culture.
b. Learn and form their faith in their own language being sensitive to their own values and customs, and;
c. Develop an understanding and to appreciate the Church's commitment to a bicultural society and Church.

1.5. Bi-Culturalism and the Treaty of Waitangi

In the context of this document, the policy of biculturalism is a recognition of the special relationship of the migrant communities to the Māori people and to the land of this country in accordance with the Treaty of Waitangi.

1.6. Cultural Language in Faith

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 New Zealand society.

1.7. Working Together in Unity

Chaplains of migrant chaplaincies work together with the community leaders and members with respect. They encourage people's right to choose wherever possible the style of pastoral care most appropriate to their own cultural and personal development.

1.8. Pastoral Care Plan

It is a responsibility of Migrant Chaplaincies to provide for the pastoral care of all people within their community, whatever their language or culture.

The Migrant chaplaincy pastoral plan is to be aligned with the diocesan pastoral norms; it should also promote the vision and mission statements of its Deed of Trust. It could include strategies for:

a. Its integration of new members into the community.
b. Its integration with parishes where the faithful of the migrant chaplaincy worship mostly.
c. Its material resources and sources of funding availabilities.
d. Its provisions for the transmission of the faith and culture to New Zealand-born children of the migrant group. Sacramental preparation and education are to be provided for all age groups where resources are available; otherwise, the parish is to be the place for their sacramentals.

New Zealand-born children of migrants should be a special concern for both parishes and Migrant Chaplaincies because they often experience particular difficulties in relating to two or more cultures.

2. ESTABLISHMENTS WITHIN A MIGRANT CHAPLAINCY

2.1. Establishment of a new Migrant Chaplaincy

The need for the establishment of a new migrant chaplaincy may commence in an initial dialogue between the key members of the community, a prospective Chaplain, and the Bishop of Auckland.

Each migrant chaplaincy is to be established by the Bishop of Auckland for the fostering of the pastoral care for a clearly identified migrant community of people. This establishment formalises the integration of the migrant community within the Catholic Diocese of Auckland where all the "works of the apostolate are coordinated under [the Bishop's] direction...[and] to "emphasise the duty which binds the faithful to exercise the apostolate according to each one's condition and ability and to exhort them to participate in and assist the various works of the apostolate."[1]

This establishment is to be documented in the Deed of Trust of the migrant chaplaincy (see below for details).

If the new migrant chaplaincy aims to collect donations and make payments, a charitable trust structure will need to be setup, registered as a New Zealand charity, and a bank account to be opened under the ownership of the Bishop of Auckland. This will give the Migrant chaplaincy a tax exemption status and will be able to issue donation receipts for donors to claim a tax credit *(refer to the Chaplaincy Finance Committee section below for more details).*

2.2. Documentation for the Establishment of a new Migrant Chaplaincy

Each newly established migrant chaplaincy is to have a Deed of Trust that details its incorporation, the roles and functions of its Chaplain, its pastoral and finance councils, and its operational plan for

[1] Code of Canon Law (1983), #394

pastoral activities. Aligned with the diocesan norms, the Deed of Trust is to be approved in writing between the Bishop of Auckland and the Charities Commission on behalf of the migrant chaplaincy before the migrant chaplaincy can be enacted and for a community to exist. The trustee for all migrant chaplaincies is the Bishop of Auckland.

A template of the Deed of Trust document may be obtained from the Bishops Office or the Migrant Ministry of the Diocesan Pastoral Services Division by emailing pastoraloffice@cda.org.nz

2.3. Appointment of a Chaplain

An established migrant chaplaincy is to have a Chaplain to be appointed by the Bishop of Auckland. Each Chaplain receives their mandate to minister to a migrant community through a letter of appointment from the Bishop. This appointment will be formal and contained in an agreement or memorandum of understanding covering a specified period of time.

Refer below on the roles and functions of the migrant Chaplain.

2.3.1. Who can be a Migrant Chaplain?

a. A diocesan priest.
b. A religious priest, brother or sister appointed by the Diocesan Bishop through a memorandum of understanding with his/her major superior.
c. A lay Chaplain appointed by the Diocesan Bishop with an agreement covering their terms of engagement or employment.

It is to be noted that catechists, religious or leaders holding offices in the community, or belonging in a particular migrant community are not designated as Chaplains.

2.4. Establishment of Migrant Chaplaincy Councils

Each migrant chaplaincy is to establish a Migrant Chaplaincy Pastoral Council (CPC)[2] and a Migrant Chaplaincy Finance Committee (CFC)[3] to be mandated under the migrant chaplaincy Deed of Trust, over which the Chaplain presides and in which the Christian faithful, together with those who share in pastoral care by virtue of their office in the community, assist in fostering pastoral activity.

Refer below on the roles and functions of the CPC and CFC.

[2] CCC #536
[3] CCC #537

3. RIGHTS AND RESPONSIBILITIES IN A MIGRANT CHAPLAINCY

3.1. Migrant Chaplaincy Using a Parish Church

Migrant communities have the right, with consultation, to use parish churches or halls.

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 migrant 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.

Similarly, migrant chaplaincies assets can be shared with other faith communities and diocesan agencies.

If a migrant Chaplain is also an assistant priest in a parish, they are not expected to host migrant chaplaincy Masses and other liturgies there if the location or size of the church are not the best fit for the community. They may negotiate an arrangement with another parish to act as host to the migrant chaplaincy.

The migrant communities need to be sensitive to the liturgical practices in New Zealand particularly of their host parishes. Items such as sanctuary furniture, statues, banners, etc, should be moved after consultation with the parish and returned to their normal position once the service is over. (An explanation of the significance of the feast days to be celebrated by the migrant communities in the parishes could be offered to the parish in the bulletin or from the pulpit).

3.2. Administering and registering sacramental activities within the Migrant chaplaincy.

Canon 535 introduces that each parish is to have sacramental registers. The dispensation of Holy Sacraments may be carried out within a migrant chaplaincy under the direction of the Chaplain with the appropriate authorization of the Bishop of Auckland.

When a migrant chaplaincy engages in the dispensation of the Holy Sacraments, these must be recorded in the sacramental register of the parish in which the sacraments have been administered. Where sacraments are conferred at a location other than a parish church, such as in a school, they must be recorded in the register of the nearby parish in which the venue is located.

Sacrament registers record sacraments of initiation (Baptism, First Communion, and Confirmation), marriages, deaths, adoption, reception of sacred orders, perpetual profession made in a religious institute, change of rite, and others as prescribed by the Bishop of Auckland. The Chaplain is to see to it that these registers are accurately inscribed, reported to the parish, and must support their careful preservation.

This direction for the dispensation of the sacraments depends on the provision of sufficient qualified personnel and appropriate resource materials for the proper formation of the People of God.

Documents regarding the canonical status of the members of the community and all acts which can have juridic importance are to be signed by the Chaplain or their delegate and may be sealed with a migrant chaplaincy seal.

3.3. Migrant chaplaincy Profile, Contact Updates and Annual Reporting

3.3.1. Profile

It is useful for the migrant chaplaincy to have its community profile completed regularly. This information can be utilised for spiritual and pastoral planning and in the setting of pastoral goals. The following profile information is helpful information to be updated and made available regularly:

- Demographic location of the migrant chaplaincy.
- Number of families in the community.
- Pastoral programmes planned by committees and groups.
- Number and kinds of lay ministries
- Branches of diocesan organisations operating in the community.
- Administrative details on finance, and properties and building projects.
- Other data such as that from the five-yearly Church Life Survey.

It is important that Migrant Chaplaincies register new family members into the community for their profile needs so that the migrant chaplaincy register roll can be updated regularly. It is up to the Chaplain to work with the pastoral council to decide what information about the family may be collected to be maintained on the migrant chaplaincy database.

3.3.2. Migrant chaplaincy Contact Detail Updates

As the Migrant Division of the Pastoral Services Group provide formation for all migrant chaplaincy leaders in ministry, it is important that the Diocese is provided updates on the leadership changes.

This is important information for the diocesan website and the National Directory updates, so that members of the wider communities can contact you for pastoral outreach.

- Changes in migrant chaplaincy contact/Mass time details – give us the update on your migrant chaplaincy contact / Mass time changes, use this link. Or send us an email at pastoraloffice@cda.org.nz or call us on 09 360 3004 to give you the link.

3.3.3. Annual Statistical Reporting

As well as the financial reporting requirements (*see the Finance Section*), Migrant Chaplaincies are required to annually submit the following to the Diocese:

- **Mass Counts** – a digital form will be emailed to the Chaplains from the Bishop's Office for the necessary information to be completed normally by November and to be submitted by the due date.

- **Sacramental data –** to be emailed to the Bishop's Office which data is useful for its annual reporting requirements. Also, the necessary information is to be submitted to the Archives for entry into the Diocesan sacramental database on the migrant chaplaincy

sacramental activities – this is important for when people are looking for records for school enrolments, marriages, etc.

3.4. Social Needs of Migrant Communities

Migrant chaplaincies are recognised to have entered into an agreement with external governing agencies for the purposes of securing funding for the financing and implementation of their pastoral or community programmes that they identify as meeting the needs of their members. *(Refer to the Chaplaincy Finance Committee section below for further information on the Diocesan Norms regarding trust setups and accountabilities)*

4. ROLES AND FUNCTIONS WITHIN A MIGRANT CHAPLAINCY

4.1. ROLE AND FUNCTION OF A CHAPLAIN

This section highlights the need for Chaplains to have a commitment to develop a collaborative relationship within the migrant chaplaincy and/or parishes, based on mutual respect and trust since they share a common apostolate that focuses on providing spiritual guidance and support, tailored to the pastoral care for the people.

4.1.1. Appointment of a Chaplain.

Sometimes the role of the chaplain will be full-time. For smaller chaplaincies, a priest may be invited by the Bishop to serve as an assistant priest in a parish with chaplaincy oversight being a secondary area of work. The starting arrangement should be that a minimum of 80% of their ministry and administrative work is allocated to the home parish, with up to 20% of their ministry and administrative work applied to the migrant chaplaincy.

The arrangement will be covered in the Bishop's letter of appointment or any memorandum of understanding with the chaplain or their bishop, superior or eparch. The arrangement may be altered by mutual agreement with the parish priest with due consideration given to the needs of each ministry.

If possible, a Chaplain will be appointed internally from within the Diocese. If the role cannot be filled locally, the Bishop may invite clergy from outside New Zealand to take over leadership of or establish new migrant chaplaincies.

4.1.2. Visiting clergy.

Visiting clergy from another Diocese within New Zealand, or from outside New Zealand, may be invited to serve in ministry. [4] The process is as follows:

- For the clergy ordained in New Zealand, faculty are reciprocal in between Diocese, and they would need the approval of the Bishop of Auckland.
- For clergy and religious coming from overseas, the *Process for Accepting New Priests* and the *Permission to Minister for Visiting* Religious procedures is to be followed.

[4] CCC#533

For visiting religious, the migrant chaplaincies can download the necessary forms referred to above, found at this link.

4.1.3. Migrant Chaplain Stipends and Costs

The migrant chaplaincy should contribute towards the cost of the chaplain's stipend.

For clarity, the remuneration and funding arrangements will vary depending on the circumstances of the chaplain serving the chaplaincy. The applicable arrangements are outlined below:

1. **Diocesan Priest Chaplain**
   Where the chaplain is a diocesan priest with accommodation provided, the chaplaincy should contribute 1/3 of mass collections to the Clergy Trust Fund in accordance with the Clergy Remuneration Model effective from 1 April 2026. **See 4.3.19.3 below.**

2. **Religious Order Chaplain**
   Where the chaplain is a religious with accommodation provided, an arrangement between the chaplain and the Bishop's office will be present and negotiation with the chaplaincy on what needs to be paid to the chaplain is on a case by case.

3. **Chaplain (non-diocesan or religious):**
   For chaplaincies served by a sole chaplain who is not a diocesan priest or a member of a religious order with accommodation provided, the chaplaincy should provide a stipend and household living allowance as set by the Clergy Remuneration Model. **See 4.3.19.3 below.** This approach supports the treatment of the priest's remuneration as tax-free and aligns with Inland Revenue requirements relating to exempt income.

In all other circumstances where a chaplain does not have accommodation provided, the appropriate remuneration and funding arrangements should be discussed with the Bishop's Office and the Diocesan Finance Manager to ensure compliance with diocesan policy and applicable tax requirements.

Useful considerations extracted from the IRD for Chaplain's income to be Exempt:

- The accommodation or necessities must be basic and not be considered a luxury.
- Basic personal necessities include things like food, clothing, heating, basic travel, toiletries and grooming expenses.
- If a chaplain is given money to cover these expenses, the chaplain must show how this was calculated. The money must be used only for board, lodging, and/or basic personal necessities. It cannot be used for general savings.
- If the chaplain is paid more than the amount of basic accommodation and personal necessities, **none of the money is exempt from being taxed**. **Chaplain cannot divide the money between exempt amounts and taxable amounts.**

Note
If the chaplain are paid by the religious society or order for their service, the exemption will not apply even if the chaplain donates all their earnings to the society.

The IRD will consider the total work or service the chaplain carries out. It cannot be divided between paid and unpaid services.

Costs such as vehicle depreciation and mileage may be agreed through mutual negotiation, taking into account the proportion of use attributable to the chaplain and the chaplaincy. Where the chaplain is a diocesan priest who also serves a parish, discussions should take place between the chaplaincy and parish to ensure costs are shared fairly and equitably between both parties. Any agreed arrangements may be outlined in the Bishop's letter of appointment for the chaplain.

Care should be taken that the principles of justice govern the financial support of migrant Chaplains. Financial support of Chaplains should not be founded on a principle that the migrant majority supports only parish personnel while migrant minorities support both their parish personnel and their own Chaplains. People should not pay twice.

4.1.4. Conflict Resolution

Any conflicts between a migrant Chaplain and a parish priest should be settled between them, but if this proves impossible, the matter is to be addressed using the Complaints Policy here.

4.1.5. How can the Chaplain Provide Pastoral Care and Spiritual Guidance?

These provisions, whilst they are for the Chaplain, are also for the Migrant chaplaincy Pastoral Council and the Finance Committee members to be aware how they can incorporate in their pastoral planning and activities to support the work of the Chaplain, for the whole community.

a. **Cultural Sensitivity:** Migrant Chaplains to understand the unique cultural values, traditions, and beliefs of the community. They are sensitive to the specific ways in which faith is expressed and practiced within that community, ensuring their ministry resonates with the community's needs.

b. **Language Proficiency**: Migrant Chaplains to be fluent in the language spoken by their community. This allows them to communicate effectively, build trust, and provide spiritual support in a way that is meaningful and accessible.

c. **Sacramental Ministry**: Migrant Chaplains to administer the sacraments, such as Baptism, Eucharist, Confirmation, Reconciliation, and Anointing of the Sick, in accordance with the traditions and practices of their community. They also provide guidance on religious practices and answer questions about faith.

d. **Supporting Cultural Identity**: Migrant Chaplains to help preserve and celebrate the cultural heritage of their community. They may collaborate with the pastoral council or committees in ministry in the community to organize events, workshops, or classes that promote cultural understanding and appreciation within the larger Catholic community.

4.1.5.1. Bridging Cultural Gaps

a. **Intercultural Dialogue**: Migrant Chaplains to act as bridges between their community, their respective parish and the Catholic Diocese of Auckland. They facilitate dialogue and understanding between different migrant groups, promoting unity and harmony within the Church.

b. **Integrating into the local community –** Migrant Chaplains are encouraged to socialise in the local community, attend events like deanery meetings and clergy formation, and to learn English, Te Reo Māori and/or NZ Sign Language. An openness to doing this will help them participate in the wider life of the Diocese and foster valuable links between the chaplaincy and the wider church.

c. **Advocacy and Representation**: Migrant Chaplains to advocate for the needs and concerns of their community within their respective parishes and the Catholic Diocese of Auckland. They represent their group in discussions about policies and programs that affect their well-being**.**

d. **Promoting Inclusion and Diversity:** Migrant Chaplains to play a vital role in promoting inclusivity and diversity within the Catholic Diocese of Auckland. They help create a welcoming and supportive environment for all members of the community, regardless of their migrant background.

4.1.5.2. Serving in Various Settings

a. **Hospitals and Healthcare**: Migrant Chaplains to provide spiritual support to patients, families, and healthcare staff within hospitals and other healthcare settings for the community. They offer comfort, guidance, and a listening ear during times of illness, hospitalization, and grief.

b. **Prisons and Correctional Facilities:** Migrant Chaplains to minister to inmates of the community, offering spiritual guidance, counseling, and support. They help individuals navigate the challenges of incarceration and find hope and purpose in their lives**.**

c. **Military and Armed Forces**: Migrant Chaplains be of service in the military, providing spiritual support to men and women in military service. They offer guidance, comfort, and a sense of community during deployments, training, and combat.

d. **Schools and Universities**: Migrant Chaplains to provide support work in educational institutions, providing spiritual guidance and support to students, faculty, and staff on matters of migrants. They offer religious instruction, pastoral counseling, and a welcoming space for faith exploration and practice.

4.2. ROLE AND FUNCTION OF A MIGRANT CHAPLAINCY PASTORAL COUNCIL (CPC)

4.2.1. What is CPC?

Canon 536 §1. introduces that a “pastoral council is to be established in each [migrant chaplaincy], over which the Chaplain presides and in which the [baptised members of the community], together with those who share in pastoral care by virtue of their office in the migrant chaplaincy, assist in fostering pastoral care activities.”

4.2.2. Consultative Body for the Migrant chaplaincy

The CPC is not a body of representatives but a representative body, and so it "possesses a consultative vote only and is governed by the norms established by the Diocesan Bishop."[5]

4.2.2.1. What is Consultative Vote?

It belongs to the Chaplain, who is accountable to the Diocesan Bishop, to convoke the CPC according to the needs of the apostolate. The CPC is to work closely with the Chaplain (as he consults with the CPC), on matters of administration and stewardship for the purposes of the migrant chaplaincy and while the CPC does not have decision making authority, consultation is at the heart of the decision-making process – the sharing of information, listening, contributing to the promotion of pastoral care for its members.

The CPC have a duty of pastoral care for the whole migrant community, not to individual ministries or groups of people of the community.

4.2.3. Primary Function of the CPC

Pastoral Councils are about pastoral planning. The CPC primary function is to set the vision and pastoral plan of the migrant chaplaincy to a "life ever more closely conformed to the gospel of Jesus Christ."[6] The CPC's main role is therefore to plan for the whole community, not to co-ordinate individual ministries. CPCs are responsible for the "big picture."

The work of the CPC is to encourage the whole community to grow in holiness, and not to individual ministries.[7] This work can be fortified by the CPC to plan for providing opportunities for the members of the community to actively participate in the liturgical life of the Church through its apostolic activities.

The CPC is also about governance, rather than management, and is responsible for the direction setting, policy formulation, and evaluation of its pastoral plan that is prioritised according to the human and financial resources of the community. Where a Chaplaincy owns property or assets, or employs staff, it is a function of the CPC to monitor and manage risk of those properties, ensure obligations are met and to act as a good employer.

Here are some functional pastoral activities that can be encouraged:

- proclaiming the good news of God's love throughout the community – in the liturgies - that includes liturgical music, worshipping in their language and cultural actions.
- doing works of faith formation – children's liturgy, catechetical classes, bible studies, sacraments of initiation, choir groups formation, where resources are available.
- sourcing those members in the community with the offering of their special skills or talents to make the care of peoples and the administration of the community more effective and efficient.

[5] CCC#514, CCC#536 §2
[6] **Paul VI, 1966, *Ecclesiae Sanctae*, 16.1**
[7] "… by their activity directed to the evangelization and sanctification of [men and women, children and families] and to the penetrating and perfecting of the temporal order through the spirit of the Gospel. In this way, their temporal activity openly bears witness to Christ and promotes the salvation of all." – ***Decree on the Apostolate of the Laity*, Pope Paul VI, 18 November 1965.**

- developing an ever-increasing appreciation of the work of the Diocese by participating in diocesan projects.
- striving to extend, not limit, pastoral work to interdenominational, national and international fields of being Church in Aotearoa New Zealand (with other migrant communities, ecumenical and interfaith groups).
- being witnesses of faith to transform the world until justice, peace and the love of God prevails on earth.
- organising support for true Family Life in the community.

4.2.3.1. Other Functions of the CPC

The following other function of the CPC includes:

- Reviewing the Pastoral Care Plan of the migrant chaplaincy.
- Collaborating with the finance council on the community's financial commitments
- Ensuring that the people involved in the various ministries of the community readily observe 'Safe Church' practises.
- Disseminating to its members information on updates from the Diocese.
- Engaging with the appropriate Diocesan agencies regarding matters of importance for the Migrant chaplaincy.
- Facilitating good relationship with Parishes.
- Facilitating interaction with other migrant chaplaincies.
- Creating and participate in inter-cultural Diocesan Migrant chaplaincy events.
- Facilitating relationship with the Diocese of their home country.
- Other functions that may emerge.

4.2.4. Who can be on the CPC?

The CPC's work is for the faithful people of God, so its members should be confirmed practicing Catholics of the community, who represent the community as a whole.

The CPC consists of the Chaplain and members chosen by the migrant community via a selection process. The team can include members of institutes of consecrated life, and the laity—who are selected in a way that they significantly reflect as much as possible the formation of the entire people in the community.[8]

The CPC member is to be firm in faith, and 'safeguarded' under the diocesan norms. (See section on **Safeguarding**). It is not ideal that the members of the CPC are spouses/partners, parents, grandparents, or children and members of the CFC.

4.2.4.1. Composition of members in diversity.

With guidance from the Chaplain, the CPC should be made up of:

- Eight to ten people in large communities, or 4-5 in small communities.
- Councillors that reflect the diversity of the community in gender, culture, and age
- Balanced numbers of women and men; and young adults.

[8] CCC# 511 - 512

- The migrant Chaplain.

4.2.4.2. Who are potential CPC members?

The potential members are over 18 years of age who are able to commit to work with others in service for the community. It is essential for the CPC member to work as a team, where each brings their own particular talents. Each member ideally should be:

- An active member in the community and a person of prayer;
- Understands what it means to be Church today in Aotearoa New Zealand
- Have the good view of the migrant chaplaincy as a whole in mind – not just for a group or particular interest.
- Safeguarded / police vetted under the diocesan safeguarding norms.
- Be able to communicate well.
- Undertake to be properly formed and informed on issues before making a decision;
- Have the ability to listen respectfully to the needs of the community and others and be open to the different points of view. See Appendix A – How to hold Spiritual Conversations | A Dynamic Discernment Process in the Synodal Church;
- Take full participation in CPC discussions.
- Be committed to punctuality and to attendance at all meetings.
- Understand and agree to the consensus decision-making process.

4.2.5. Terms of Office of CPC Members

The term of office for a CPC member is three years, renewable for one further three-year term, given their participation at the pastoral council meetings have been regular – this is to be made clear in the migrant chaplaincy Deed of Trust. To allow for continuity, a staggered retirement policy is to be retained, usually about one third of those serving is retained.

It is not recommended that anyone serve for more than two consecutive terms. It is important that this time is observed so that members of the community at large are allowed to use and develop their gifts of talents in the community. Those CPC members who have served well on the council, may be nominated again following a break of service of at least a term.

4.2.6. Selection of CPC members

A hybrid of the two models below can be adopted by the migrant chaplaincy; this process is to be firmly detailed in the Deed of Trust.

Council members are nominated from the migrant chaplaincy community at large. Nominations are called for and the elections process (written ballot voting system) are held usually at an AGM.

Other Memberships on the Council – There may be various core groups in ministry within the migrant chaplaincy who may be selected to be on the Council, in consultation with the Chaplain. Once on the Council, each person is there to work for the good of the whole migrant chaplaincy, and not to promote the agenda of a particular person or group. These may be the Youth, Liturgy, or Cultural groups. These members cannot outnumber the elected members.

4.2.7. Election of CPC Chairpersons and Secretaries

Once the CPC members have been elected by the community, the CPC council members alone will elect its chairperson and secretary at its first CPC meeting. If there is a tie, it is the Chaplain who makes the decision for the rightful person/s.

A. The CPC chairperson in consultation with the Chaplain, will be responsible for preparing and providing the meeting agenda in advance of the meeting and circulating to the CPC members.

B. The CPC secretary will be responsible to record the meeting minutes. Minutes should be a record of recommendations made to the Chaplain, rather than a record of the discussion which takes place, to be circulated to the CPC members in advance of the meetings so the CPC members can deliberate and pray upon the decisions made.

4.2.8. Documentation of CPC Meeting Minutes

A. **Recording of Meeting Minutes** – Minutes should be recorded by the CPC secretary for the meetings review and officially accepted by majority vote and agreed corrections should be noted. The minutes should be signed by the Chairperson and the Secretary to be archived as part of the community permanent record.

B. **Confidentiality** – The CPC members are obliged to maintain confidentiality on those matters designated as confidential. Meeting matters considered as confidential that is violated by a CPC member would be a cause for dismissal.

C. **"In committee" discussion –** If the CPC needs to discuss a sensitive matter, for example an employment dispute where someone's personal information needs to be protected, they should conduct this discussion 'in committee', noting in the main minutes when this discussion started and finished. This discussion should have separate 'in committee minutes' which must be filed securely." *[Also consider whether applicable for CFC protocols at 4.3.13 on page 28]*

D. **Record Retention** – The Office of the migrant community should retain meeting minutes, agendas, handouts, reports and materials reviews of a CPC meeting for future reference.

4.2.9. Installation of the new CPC Members

In order for the community to recognise, accept, support and pray for the newly elected CPC member/s, they should be installed formally at a community Mass following the election. *(See* Appendix B for the *Installation Ceremony template to use),* or follow the link here to download a copy.

4.2.10. Conflict Resolution

If there is conflict between members of the Council, not including the Chaplain, the Chaplain has a role in attempting to resolve these conflicts. If the conflict involves the Chaplain or is with the Chaplain, the CPC chairperson follows the diocesan complaints procedure to be found here.

4.2.11. Meetings - Regular and Annual General Meeting

Commonly, this will be once a month, however, the CPC determines how often it is to meet, its frequency depends on the needs of the migrant chaplaincy. The minutes of the previous pastoral council meetings are to be tabled and passed for adoption at all meetings. The monthly financial reports may be presented at the CPC meetings by the CFC chairperson, which report would have been adopted by the CFC.

The Annual General Meeting (AGM) takes place at the end of the term with the whole community. The AGM meetings will receive the CPC Chairperson's report, and the CPC Minutes. The CFC Chairperson will present the financial reports. All reports will pass remits, but the functions of the meetings should be made clear in the Migrant chaplaincy's Deed of Trust.

The CPC may also decide to hold special meetings or whole community forums, (other than the AGM), once or twice a year to:

- Involve or inform the community in times when there is a major issue under consideration.
- Give opportunity for the councillors to be in training and formation
- For migrant chaplaincy long term planning.

CPC meetings are open to all members. Any input from non-CPC members is to be brief, and a request to speak should be addressed to the chairperson for his/her approval. It will be helpful, that CPC meeting agenda of the forthcoming meetings is displayed and made available for the community in advance, for example, displayed at the community Masses and/or in the bulletins. Non-CPC members could also be invited along by the CPC members themselves, which allows for succession planning.

4.2.12. Meeting Attendances

A CPC meeting will function well for the sake of the migrant chaplaincy that all CPC members attend the scheduled meetings regularly. The term of attendance is to be observed as follows:

- A councillor who is absent from three consecutive meetings without proper apology will no longer be considered a CPC member. Proceedings to find a replacement is to be relayed to the member and to the community.

- A CPC meeting with fewer than half the CPC members in attendance does not have a quorum and therefore cannot proceed.

- A CPC meeting cannot proceed without the Chaplain or his appointed delegate.

4.2.13. Importance of Prayer at CPC Meetings

CPC meetings differ from business or non-church committee meetings. Time set aside for prayer and faith sharing is essential to each meeting. This does not mean a simple opening prayer but a sustained time of about 10 -15 minutes. Prayer time could be spent breaking open the readings for the coming Sunday or in some form requiring members to reflect and respond. Time in prayer is a faith formation process, a way of building the pastoral council into a faith community.

Ideally, the meetings of all migrant groups would begin this way.

4.2.14. A Procedure for Breaking Open the Word

A roster should be prepared to designate CPC members as spiritual leaders to lead the reflection for each meeting. The leader should provide a copy of the Gospel for the coming Sunday, or a prayer sheet, for each council member. Need: Leader to identify a reader.

- Checking In – Leader may start first by inviting all members to a time of reflection, to pause in silence, self-recollect, then to turn to the next person and greet, share how they are. Spend about one-minute. This allows for recognition of the person's presence and well-being suitable before a meeting starts.
- Begin with the sign of the Cross.
- One person reads the gospel aloud. It could be shared once, twice or three times.
- Invite members to share a word or phrase which spoke to them - no body comments. It is fine if different people choose the same word or phrase.
- A second person reads the gospel aloud; the group listens with this question in mind: *What message does this reading have for me personally?*
- Share in brief reflections among the group with no comments on anyone else's sharing.
- A third person reads the gospel aloud while the following question is pondered:
    - *What message does this have for us as a pastoral council? OR*
    - *What message does this have for our community in the circumstances*
- Close with a spontaneous or formal (for example, short song/hymn, Glory be...) prayer.
- End with the sign of the Cross.
- Checking Out: At the end of the meeting, again engage everyone to a time of reflection or recollection. This question may be asked for people to share briefly, (not everyone may share and respect that), "*What stands out as important for me, or my community from this meeting? How can I live the message of Christ in my role, for my community?*

Ongoing formation and spiritual nourishment can be gained also by Breaking Open the Word with a study resource theme, for example, Caritas Lenten Reflection, papal document, or liturgy document before conducting the "business" of the meeting. All are encouraged to follow what development is happening in the Church.

4.2.15. Evaluation of CPC's

A self-evaluation of how the CPC has carried out its tasks should take place once a year. It might include feedback sought from the communities at large and/or from members of standing committees. The evaluation might include:

- Was the meeting frequency adequate?
    - Was attendance good? If not, why not?
    - Has the vision been adhered to? If not, why not?
    - Have the migrant chaplaincy pastoral goals been reached? If not, why not?
    - Was anything omitted that should have been done?
    - What has been the result of CPC activity?
    - Has the CPC been of help to the Chaplain?
    - Have the standing committees been successful at.
- How enriching was the worship?
- What caring activities were provided for the community members?
- enabling people to grow in their faith

- attracting more people to serve
- encouraging outreach/ activity on behalf of justice
- meeting the needs of youth and young people
- reaching out ecumenically to other Christian Churches and religions
- bringing good news and building Christ's Church for the glory of God to reign?
    - How might next year be different?

4.2.16. CPC Accountability to the Community

The CPC should report at least annually to the community on its financial status and of the migrant chaplaincy pastoral plan efforts more frequently.

Ways to achieve this - Through meetings and distributing regular news bulletins at the community Sunday Masses. The member communities have the right to be updated on pastoral and/or financial matters which creates accountability, transparency and direction. Council meeting minutes or summaries can be made available on notice boards, or members can give brief reports periodically at the community Masses. There also needs to be a commitment to gather concerns from the community and to report back to them following consideration of these.

4.2.17. CPC Relationships with Others

4.2.17.1. Relationship to all Diocese of Aotearoa, NZ

Christ's message of hope is also exercised mainly through the migrant communities' work across all Dioceses of Aotearoa New Zealand, to fulfill their roles if they are to be "fellow workers for the truth" (3 John 8). It is especially on this level that the apostolate of the migrant chaplaincies and the pastoral ministry are mutually complementary, to be open to the "innumerable opportunities for the exercise of their apostolate of evangelization and sanctification. The very testimony of their Christian life and good works done in a supernatural spirit have the power to draw people to belief and to God; for the Lord says, "Even so let your light shine before peoples in order that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16).[9]

CPCs have a responsibility and is encouraged to work in cooperation across all communities of all the Dioceses, where those instances occur.

4.2.17.2. Relationships with Parishes

Whilst it is the responsibility of parishes to provide for the pastoral care of all people within a locality whatever their language or culture, it is the responsibility of migrant chaplaincies to provide for participation and pastoral care of its migrant group irrespective of the parish in which they are members.

4.2.17.3. Relationships with the CFC

[9] ***Decree on the Apostolate of the Laity*, Pope Paul VI, 18 November 1965, #6.**

The CPC and the CFC function independently. It is essential, however, that they collaborate with one another in carrying out the community mission.

The CFC serves as an advisory body to the Chaplain in the administration and stewardship of the parish finances, budget and resources (including buildings, property and other assets). It operates according to guidelines set down by the Diocese. *(Refer at the CFC section below for more information on the function and role of the CFC).*

The Pastoral Council on the other hand advises the Chaplain on matters relating to pastoral activity. Strong communication and co-operation between the two groups are an effective means of collaboration. Some ways to achieve these are:

- A member of the CFC (preferably the CFC Chairperson) to be in attendance at the CPC.
- A member of the CPC (preferably the CPC Chairperson – with the approval of the Chaplain) is a member of the CFC.
- A member of the CFC is appointed to liaise closely with the Pastoral Council.
- Holding an occasional (e.g. twice a year) meeting of the two groups. This will assist in formulating pastoral decisions that are informed and realistic.

Pastoral priorities are set by the Pastoral Council. If the community does not have sufficient money to carry out the desired pastoral work, the CFC needs to consider how the money may be made available. It is the CPC, not the CFC, which decides pastoral priorities.

4.2.17.4. Relationship with the Catholic schools

In New Zealand, Catholic Schools are state-integrated and are therefore in a unique relationship with both the Crown (Government) and their proprietor. The proprietor of all Catholic primary schools is the local diocesan, Bishop. The proprietor of some secondary schools is Trust Boards of particular religious congregations.

Migrant Chaplaincies do not have direct relationships with Catholic schools. The migrant chaplaincy may be asked to provide sacramental evidence of Baptisms, Confirmation or First Holy Communion conferred by it when migrant parents want to enrol their children in Catholic schools, and the Chaplain may also be asked to provide support for non-Catholic young people belonging to a migrant group, whose parents want them to attend Catholic schools - It is the decision of the Chaplain to ensure that the proper process is supported for the child and parents together with the parish priest and the school authorities. *(Refer to the Catholic Schools section below for more information on the School Preference Criteria).*

4.3. ROLE AND FUNCTION OF A MIGRANT CHAPLAINCY FINANCE COMMITTEE (CFC)

4.3.1. Governance

This section has an overview of the responsibilities and roles of the migrant chaplaincy Finance Committee (CFC) as defined by the Church Law and the diocesan norms of best practices of Migrant chaplaincy administration. In Church Law, the Ordinary of the Diocese (the Bishop) has overall responsibility for the administration of the Church's goods, including those belonging to migrant chaplaincies.

In the administration of the migrant chaplaincy's goods (assets of bank accounts, properties and buildings, etc), the Church law recognises that the authorised nominee of the Bishop is to be the Chaplain, who represents both the Bishop and the migrant chaplaincy community. The CFC is therefore called to support and work with the Chaplain in undertaking the administration of the community's resources.

An active and well-formed CFC is an important and necessary support to the Chaplain in fulfilling his duty of being a good steward of community resources. A CFC supports the good governance of a community and helps that there be accountability to the Diocese and to the members of the community.

The minimum standard required by the Diocese for migrant chaplaincy's administration is that financial records must be well maintained and with appropriate financial controls in place, which are reviewed regularly by the CFC.

These guidelines are designed to aid the Chaplain and the CFC members in the establishment and productive functioning of the CFC. Also contained in this guideline is the basic financial framework of a system that will provide information to assist members in fulfilling their responsibilities.

4.3.2. What is a CFC?

Canon 537 introduces that each [migrant chaplaincy] is to have a finance committee which is governed in accordance with the Diocesan Norms issued by the Bishop, and in which the Christian faithful are to assist their Chaplain in the administration of the goods of the community.

According to the diocesan norms, CFCs are "mandatory in every parish," and "this norm also apply to the Finance Committees of all bodies within the Diocese, which have been established with the approval of the Bishop."[10] Therefore, CFCs are mandatory for migrant chaplaincies.

4.3.3. Consultative Body for the Migrant chaplaincy

The CFC is a consultative body that assists the Chaplain in the administration and stewardship of the goods of the community. While the CFC does not have the decision-making authority, consultation is at the heart of the decision-making process.

The Church Law states that the Chaplain is obligated to consult the CFC on certain matters of administration and finance, and whilst he is also not obligated to follow the recommendations of the CFC, especially when there is consensus from the CFC when acting contrary to its recommendations, the Chaplain should provide an explanation to the CFC regarding the reasons for his decision.

The CFC is distinct from the CPC. Since the CFC relates to the administrative responsibilities of the Chaplain, the CFC is not part of the CPC structure. However, the CFC chairperson, or her/his delegate, may serve as an ex-officio member on the CPC. This strengthens communication between the two councils, with the CPC being more cognisant of the financial situation of the chaplaincy and the CFC more aware of pastoral planning.

[10] Catholic Diocese of Auckland Administration Norms, September 2024, pg.5

4.3.4. Primary Function of the CFC

The primary function of the CFC is to assist the Chaplain in fulfilling the mission of the Church, in creating and monitoring the following:

Resourcing, i.e., ensuring that the migrant chaplaincy has the financial capacity both for the provision of assets and facilities (such as church, presbytery, hall, etc.) and for the financial support of those involved in pastoral works, i.e., the Chaplain, migrant chaplaincy pastoral assistants, youth ministers, catechists, liturgy coordinators, etc.

Planning, in a systematic way, both for the provision of this resourcing and its budgetary management.
Accounting for, administering and safeguarding migrant chaplaincy income, expenditure, and assets.

These norms establish policy and requirements under each of the three headings listed above.

A. The Annual Operating and Capital Budget –

- establish timelines for the development and implementation of the annual capital and operating budget.
- ensure that the budgets of other ministries (e.g. Youth, Legions of Mary, etc) in the migrant chaplaincy is prepared in accordance with the accounting reporting formats required by the Charities Services Commission.
- review the CPC and other budgets of the significant ministries, that they are consolidated into the migrant chaplaincy capital and operating budgets; and make recommendations to the pastor for changes as appropriate.

B. The Financial Record Keeping and Reporting – This is the accounting for, administering and safeguarding of migrant chaplaincy income, expenditure, and assets. These norms establish policy and requirements under each of the three headings listed above.

- The financial statements must be in the format requested by the Charities Services Commission.
- Review the financial statements at least once quarterly.
- Compare the annual financial results with prior year results to determine any variances. All significant variances should be explained.
- Review the annual financial statements prior to submitting to the Diocese for filing the Charities Services Annual Return.
- Assist in the presenting and communication of annual financial statements at the community Masses, or when a meeting is called for.
- Monitor payments of any loans engaged in and determine its accuracy, and payments on a timely basis.
- Assist in the presenting and communication of annual financial statements at the community Masses, or when a meeting is called for.
- Monitor community contribution patterns.

C. Strategic Planning - ensuring that the migrant chaplaincy has the financial capacity both for the provision of assets and facilities (such as church, presbytery, hall, etc.) and for the financial support of those involved in pastoral works, i.e., the Chaplain, pastoral assistants, youth

ministers, etc. in a systematic way, both for the provision of this resourcing and its budgetary management.

- Assist Chaplain in long term capital improvements, and funding sources for the community
- Serve the Chaplain to advise on significant expenditures before making a purchase or any other financial commitments.

D. Internal Controls – The CFC is to assist in the development of a system of internal controls on the migrant chaplaincy finances and properties and buildings in accordance with the diocesan norms. Works includes:

- Review/audit the financial reports, and any fundraising activities to determine that proper accounting practices and internal control procedures have been implements and followed.
- When a new Chaplain occurs – assist in providing the new Chaplain a complete report of the financial affairs of the community.

4.3.5. Auditing of a Migrant Chaplaincy Financial Accounts

If the migrant chaplaincy is a registered charitable trust and with total operating expenditure of more than $550,000, it is required by law to have an audit or review. If your total operating expenditure for each of the previous two accounting periods was:

- over $550,000 (medium) – your financial statements must be either audited or reviewed by a qualified auditor
- over $1.1 million (large) – your financial statements must be audited by a qualified auditor.

Charities that are required by statute to have an audit or review will also have their non-financial information (e.g. service performance reporting) audited or reviewed.

The Bishop may also in some circumstances request a review or an audit.

4.3.6. Who can be on the CFC?

The CFC's work is for the faithful people of God, so its members should be confirmed practicing Catholics of the community, who represents the community as a whole.

The CFC members are appointed by the Chaplain. The members of the CFC cannot have spouses, partners, parents, grandparents, or children who are also members of the CPC. So the Chaplain uses his/her discretion in selecting reputable and qualified members from the community to serve on the CFC.

Since the CFC serves in an advisory capacity to the Chaplain, the Chaplain is not a member of the CFC which he consults with, so s/he is an ex-officio member, but s/he must be present and preside at all meetings.

4.3.7. CFC Memberships

Depending on the size of the community, and the magnitude of its pastoral activities, there can be at least 3 – 5 selected members on the CFC. It is recommended that total membership not exceed six. CPC members cannot be on the CFC (except the CPC Chairperson, or his appointee).

The CFC chairperson represents the CFC at the CPC meetings, or an appointed CFC member may attend if the chairperson is not available.

4.3.8. Terms of Office of CFC Members

Individual members are to be appointed for three-year terms. Re-appointment for a further term may be made. However, the roll-over of members should be staggered to ensure continuity. Members serve for no more than two consecutive terms so as to allow recruitment for continuity of service, rotation and with no disruption to the function of the CFC. Appointments and re-appointments are made by the Chaplain. It is recommended that there be consultation with existing members and the Chaplain before appointing new members.

4.3.9. Selection of Officers of the CFC

Once the Chaplain have appointed the CFC members, the CFC members elect its chairperson and secretary.

4.3.9.1. Officers of the CFC

A. The chairperson in consultation with the Chaplain, will be responsible for selecting the time and location of meetings, and preparing and providing the agenda in advance of the meeting and to be circulated to the CFC members.

B. A secretary from within the CFC should be appointed by the CFC members to record the minutes. Minutes should be a record of recommendations made to the Chaplain, rather than a record of the discussion which takes place.

CFC members should be chosen based on skills or expertise in management and finance. Skill sets to consider include business, law, accounting and communications. Additionally, persons with professional knowledge and experience in banking, computer systems, fundraising, marketing, property management, engineering construction, maintenance and purchasing could also make a significant contribution and should be recruited when available.

CFC members should be selected from the community that also reflects diversity in men and women, and young adults.

Commitment to Christ and to the Church is a pre-requisite to appointment in addition to appropriate professional competence. In all matters where the CFC must be consulted or give consent, ideally all members must be invited to a meeting at a convenient time for the CFC members, and all members of the CFC should participate. All CFC members must participate if the membership of the committee is three persons.

4.3.10. How to recruit potential candidates for the CFC?

Use of the community Mass newsletters to ask for expressions of interest; tap on shoulders of potential candidates who have skills, or work in these related areas of finance; invite potential candidates to be involved.

4.3.11. Conflicts of Interest

No relative of the Chaplain and family members of the CPC may serve on the CFC. No member of the CFC should serve in other capacities in the community which would conflict with their duties as members of the finance council.

It is the Chaplain's right to retain or remove a member of the CFC prior to the expiration of his/her term of appointment. Removal should be for a substantive cause, e.g. missing three consecutive meetings, or breaches under the safeguarding code of ethics.

If there is conflict between members of the CFC, not including the Chaplain, the Chaplain has a role in attempting to resolve these conflicts. If the conflict involves the Chaplain or is with the Chaplain, the CFC chairperson is to follow the Diocesan Complaints Policy found here.

4.3.12. Installation of the new CFC Members

In order for the community to recognise, accept, support and pray for the newly elected CFC members, they should be installed formally at a Community Mass following the election. *(See* Appendix B *for an Installation Ceremony template to use),* or follow the link here to download a copy.

4.3.13. Meeting Protocols for the CFC

A. **Meeting Schedules** – The CFC meetings normally take place once a quarter – four times in a year, but the frequency depends on the needs of the Migrant chaplaincy. More frequent meetings are an option.

B. **Use of Agenda** - The meeting agenda should be prepared in advance of the meeting by a consultation between the Chaplain and the CFC chairperson. The agenda should list the major items for discussion and to be supplied in advance to the CFC members which will lead to more productive meetings. For a simple CFC Meeting Agenda, refer to Appendix XXX.

C. **Recording of Meeting Minutes** – Minutes should be recorded by the CFC secretary for the meetings review and officially accepted by majority vote. The minutes should be archived as part of the community permanent record.

D. **Confidentiality** – The CFC members are obliged to maintain confidentiality on those matters designated as confidential including any paid workers of the community and financial contributions by the whole community. Meeting matters considered as confidential that is violated by a CFC member would be a cause for dismissal of a CFC member.

E. **Record Retention** – The Office of the migrant community should retain meeting minutes, agendas, handouts, reports and materials reviews during a CFC meeting for future reference.

4.3.14. Evaluation of CFC's

A self-evaluation of how the CFC has carried out its tasks should take place once a year. It might include feedback sought from the Chaplain, the communities at large and/or from the CPC.

4.3.15. CFC Accountability to the Community

The CFC should report at least annually to the community on its financial status and of the migrant chaplaincy pastoral plan efforts more frequently.

4.3.16. Ways to achieve this

Through meetings, and regular newsletters at the community Sunday Masses.

The Migrant chaplaincy members have the right to be updated on pastoral and/or financial matters which creates accountability, transparency and direction. Quarterly summaries can be made available on notice boards, or members can give brief reports periodically at the community Masses. There also needs to be a commitment to gather concern for those in hardship from community and to report back to them following consideration of these.

4.3.17. Acts of Migrant Chaplaincies Administration

4.3.17.1. Canon law summary

The Church holds and administers temporal goods to serve the mission that the Lord has entrusted to the Church. The first point to be kept in mind, therefore, is that Church property never belongs to an individual person as if it were his or her own personal property. Church property always belongs to some juridic person and is the concern of the Christian community.

The canonical norms, therefore, structure the Church's administration of property to facilitate the Church's mission, to protect the rights of various Christian communities to the proper use of property entrusted to them, and to promote the welfare of those persons and groups who should benefit from the wise use of the goods that are made available to the Church.

4.3.17.2. The Four Canon Law broad purposes for Church property:[11]

I. Pursuit of divine worship
II. Support for clerics and other ministers
III. Performance of the apostolic works proper to the Church
IV. Works of charity, especially concern for the needy.

4.3.17.3. Two Types of Acts of Administration

Canon Law distinguishes two types of acts of administration in relation to migrant chaplaincies:

[11] Canon 1254, §2.

I. Acts of ordinary administration
II. Acts of extraordinary administration.

In addition, there are **specific canon law** requirements in relation to:

I. The alienation (transfer of ownership) of property
II. The leasing out of migrant chaplaincy goods.

4.3.17.4. Acts of Ordinary Administration

Acts of ordinary administration are transactions and expenditures considered necessary for the daily and routine operation and maintenance of the property or work of the migrant chaplaincy, including but not limited to:

- maintenance of church buildings
- payment of salaries and taxes
- acceptance of ordinary donations
- replacement of equipment and furniture*
- collection of debts, rents and interest.

The Chaplain does not require authorisation, or the advice or consent of others (e.g. College of Consultors or Diocesan Administration Council or the Bishop) to carry out such acts. However, with some decisions, he may choose to seek advice from the CFC, and it is recommended that Chaplain refer to experts in relevant fields where required.

The purchase of replacement assets may constitute an act of extraordinary administration thus requiring its own approval as outlined in 'Extraordinary administration' below.

4.3.17.5. Acts of Extraordinary administration

Acts that are not acts of ordinary administration are considered to be acts of extraordinary administration. These acts require the Chaplain to consult with the CFC and seek the Bishop's approval before proceeding.

The Acts of Extraordinary Administration' for Migrant Chaplaincy includes:

- The alienation of stable patrimony.
- The purchase of real estate.
- The construction of new buildings or refurbishment (beyond normal repairs/maintenance) of existing buildings.
- Special purpose fundraising. This includes cultural fundraising events and annual celebrations.
- Entering into a lease (as lessor or lessee).
- Investing funds for more than a two-year fixed term.

- The borrowing of funds by way of overdraft. The borrowing of funds from the Catholic Development Fund requires the approval of the College of Consultors and the Diocesan Administration Council, which checks to see that the loan has the pastoral approval of the Bishop.
- Any other acts of administration which do not fall within the definition of 'ordinary administration'.

4.3.17.6. Levels of Alienation and Expenditure

All acts of alienation and expenditure within Migrant Chaplaincy must be in accordance with the following schedule. These requirements have been approved by the NZ Catholic Bishops' Conference in 2022.

Alienation or Expenditure (excluding GST)	Migrant Chaplaincy	Diocese
Up to $5,000	The Chaplain may act alone but should always consult with the CFC.	
$5,000 - $15,000	The Chaplain must consult the CFC.	
$15,000 - $50,000	The Chaplain must have the advice of the CFC AND Bishop's consent	Bishop may act alone in giving consent
$50,000 - $500,000	The Chaplain must have the consent of the CFC AND the Bishop	Before giving consent, the Bishop must consult BOTH the Diocesan Administration Council and the College of Consultors
$500,000 - $6,500,000	The Chaplain must have the consent of the CFC AND the Bishop	Before giving consent, the Bishop must have the consent of BOTH the Diocesan Administration Council and the College of Consultors
$6,500,000 +	The Chaplain must have the consent of the CFC AND the Bishop	Before giving consent, the Bishop must have the consent of the Diocesan Administration Council, the College of Consultors and (for alienation) the Holy See
Acts of Extraordinary Administration for Diocesan Bishops	Definition: The Diocese is committed to annual repayment [principal & interest], in excess of 5% of the maximum sum approved by the Holy See as the	The Diocese would forego an annual sum equal to 2% of the maximum sum approved by the Holy See as the maximum sum for alienation ($130,000 p.a.)

	maximum sum for alienation ($325,000 p.a.)	

4.3.18. Migrant Chaplaincy Financial Operations

4.3.18.1. Bank Accounts of Migrant Chaplaincies

All migrant chaplaincy financial transactions should go through the migrant chaplaincy bank accounts unless there is good reason for not doing so. All accounts must be incorporated into the migrant chaplaincy's accounting system so that a complete consolidated record of income, expenditure and total funds available is maintained.

The Diocese has a group banking arrangement with Bank of New Zealand (BNZ). It is mandatory that all migrant chaplaincies bank with the BNZ.

All bank accounts, except the Imprest account (mentioned below), are set up as "two-to-operate", i.e. require two people to process any transactions.

The imprest account is to be used as a petty cash account for the Migrant Chaplaincy. This bank account is set up as "one-to-operate", and a Visa debit card can be linked to this account with no extra cost. The card will facilitate online purchasing or the use of the EFTPOS machine for purchasing.

A limit should be set for the imprest account, usually ranging from $500 to $1,000. A replenishment should take place at the end of the month to bring the account back to its original limit for next month's transaction to go through. This replenishment takes place from the Migrant Chaplaincy main account.

Discuss and agree with the Chaplain and the CPC about the Migrant Chaplaincy imprest account. Also, discuss who will be the cardholder for the Visa debit card, as cardholder must be an account signatory of the imprest account.

There should only be three to four people to be account signatories. They are usually the Chaplain, Secretary/Administrator, CFC Chairperson and/or CPC Chairperson. This is to minimise the need to update and remove signatories when there is a change of members in the CFC or CPC.

A person can be set up as a payment authoriser on BNZ Internet Banking for Business (IB4B) without being an account signatory.

4.3.19. Church Account Income and Expenses

4.3.19.1. Income

All migrant chaplaincy income from collections, fundraising and other sources are to be deposited into the Main Migrant chaplaincy Bank Account.

There should only be one collection at Mass.

4.3.19.2. Expenses

The following migrant chaplaincy expenses are paid::

- **Main Chaplaincy Account (2 authorised signatories):** Used for the chaplaincy's day-to-day operations, including ministry activities, chaplain stipend contributions, diocesan allocations, travel, building costs, insurance, utilities, repairs and maintenance, and all liturgical, pastoral, and administrative expenses.
- **House Account (1 authorised operator):** Used exclusively for the chaplain's household living expenses, such as groceries, power, water, rates, and other household costs. No chaplaincy operational expenses should be processed through this account.
- **Imprest Account (1 authorised operator):** Used for minor operational expenses requiring a debit card or small cash purchases.
- **Fundraising Account (2 authorised signatories):** Used for fundraising activities and related transactions.
- **Other Chaplaincy Accounts (2 authorised signatories):** Used for specific purposes such as savings reserves, grant funding, hall funds, tuck shop operations, funds held on behalf of others, or medical assistance funds where applicable.

Note: Chaplaincy funds must only be used for chaplaincy and household purposes. Any requests for personal financial assistance should be discussed with the Bishop's Office.

If there are costs associated with a chaplain returning to their home country or place of residence, the chaplaincy should discuss these needs with the chaplain and, where reasonable, provide appropriate support based on the circumstances and the chaplaincy's financial capacity.

4.3.19.3. Auckland Diocesan Clergy Trust

Monthly Stipends from 1 April 2026

Please note: These Clergy Trust Fund norms apply to chaplaincies staffed by diocesan priests. Chaplaincies served by non-diocesan priests or religious are required to follow this remuneration model.

Chaplaincy Stipend contributions from the chaplaincy to the Clergy Trust Fund should be 1/3 (33%) of mass collections consistent with the parish model to be transferred monthly.

PAYMENT FROM CLERGY TRUST FUND

Gross Tax-Free monthly allowance [33% of Minimum Wage $49,816 = $16,439]

Monthly Stipend paid to each priest's personal account $1,370.00

Monthly household allowance paid to house account $1,666.67

Annual holiday allowance paid to each priest's personal account $800.00

(If during the year a sabbatical is claimed, then the $800 cannot also be claimed and

will therefore be deducted from sabbatical payments if the payment has already

been made)

Clergy Trust Fund will cover payments for Mass Supply and Clergy School fees.

PAYMENTS FROM HOUSE ACCOUNT

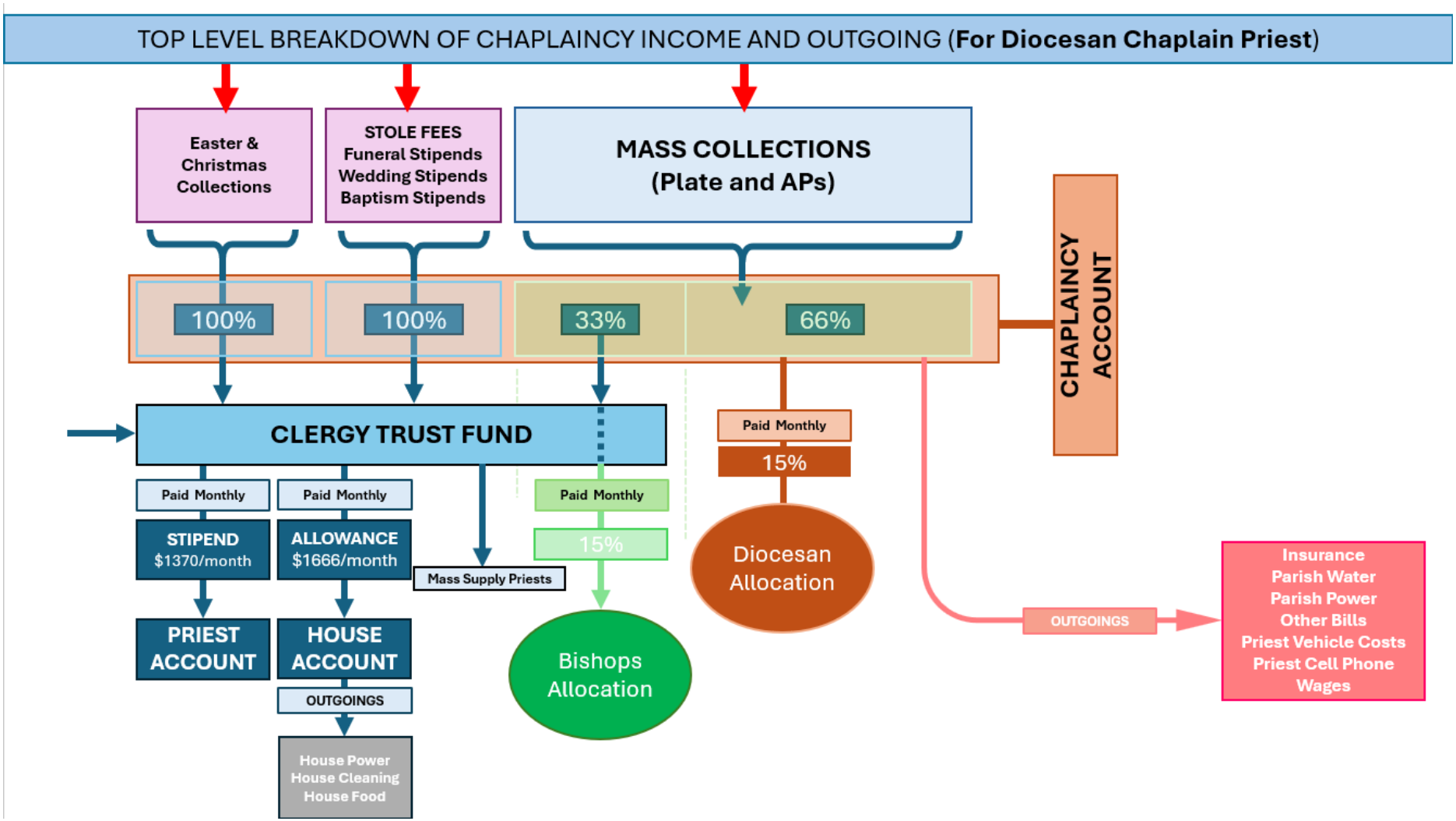
- Food & all housekeeping expenses
- Wages of housekeeper
- Power & gas for presbytery

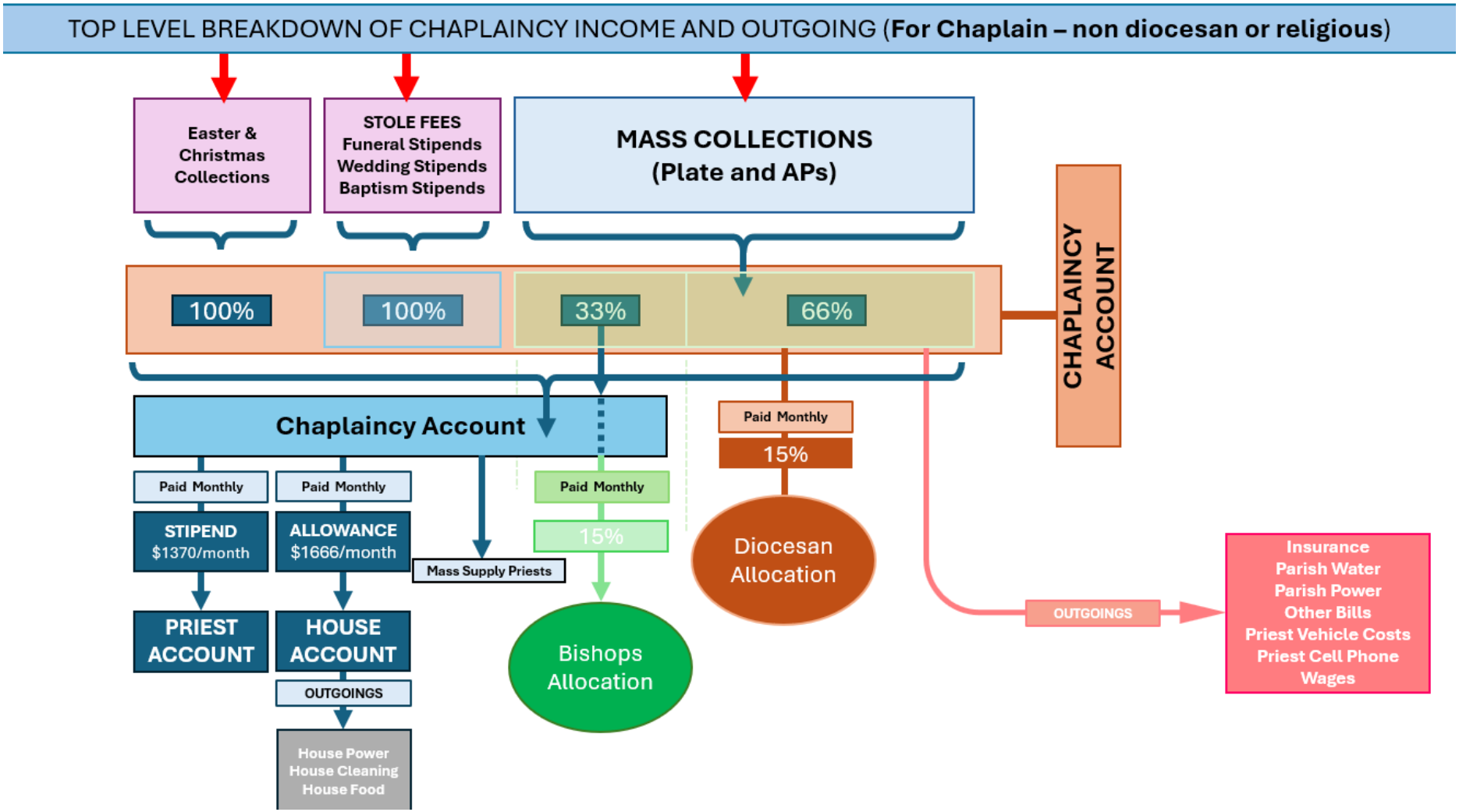
Note: The chaplain should advise the chaplaincy if they already have access to a parish house account for household expenses. In such cases, a separate chaplaincy house account may not be required. Transportation costs associated with chaplaincy ministry, including Masses and pastoral visitations, should be met by the chaplaincy. This may be facilitated through a dedicated fuel card or by establishing an agreed cost-sharing arrangement with the parish.

The House account may remain the in chaplaincy as chaplains may not always be a diocesan priest.

4.3.20. Migrant chaplaincy Allocation Payments to the Diocese

The Diocesan Allocation is calculated at 15% of the Mass collection received. The Diocesan Allocation is a contribution to the Diocese in sustaining the various ministries, programmes and services that the Diocese provides to our communities and the broader Catholic communities.


TOP LEVEL BREAKDOWN OF CHAPLAINCY INCOME AND OUTGOING (For Diocesan Chaplain Priest)
Easter & Christmas Collections
STOLE FEES Funeral Stipends Wedding Stipends Baptism Stipends
MASS COLLECTIONS (Plate and APs)
CHAPLAINCY ACCOUNT
100%
100%
33%
66%
CLERGY TRUST FUND
Paid Monthly
15%
Diocesan Allocation
Paid Monthly
Paid Monthly
Paid Monthly
STIPEND $1370/month
ALLOWANCE $1666/month
Mass Supply Priests
15%
Bishops Allocation
PRIEST ACCOUNT
HOUSE ACCOUNT
OUTGOINGS
House Power
House Cleaning
House Food
OUTGOINGS
Insurance
Parish Water
Parish Power
Other Bills
Priest Vehicle Costs
Priest Cell Phone
Wages


TOP LEVEL BREAKDOWN OF CHAPLAINCY INCOME AND OUTGOING (For Chaplain – non diocesan or religious)
Easter & Christmas Collections
STOLE FEES Funeral Stipends Wedding Stipends Baptism Stipends
MASS COLLECTIONS (Plate and APs)
CHAPLAINCY ACCOUNT
100%
100%
33%
66%
Chaplaincy Account
Paid Monthly
15%
Diocesan Allocation
Paid Monthly
Paid Monthly
STIPEND $1370/month
ALLOWANCE $1666/month
Mass Supply Priests
Paid Monthly
15%
Bishops Allocation
PRIEST ACCOUNT
HOUSE ACCOUNT
OUTGOINGS
House Power
House Cleaning
House Food
OUTGOINGS
Insurance
Parish Water
Parish Power
Other Bills
Priest Vehicle Costs
Priest Cell Phone
Wages

4.3.21. IRD – Donation receipts

All donors who donate at least $5 to the Migrant Chaplaincy can claim a tax credit of one-third (33.33%) of the total of all donations, up to the amount of their taxable income.

To qualify for this tax credit:

I. The donation must be made in money - gifts of goods or property do not qualify.
II. The donation cannot be made under the will of a deceased person.
III. The donation must be $5 or more in a tax financial year.

Migrant Chaplaincy should provide a donation receipt to their donors at least once a year. The donation receipts need to show:

I. the full name of the person who donated (or their partner's name).
II. the donation amount.
III. the date of the donation or tax year the donation was made (for example, 31 March XXXX).
IV. a clear statement that it was a donation (you can use the terms 'tithing' and 'offerings' when these refer to donations).
V. Migrant Chaplaincy name.
VI. Migrant Chaplaincy's IRD number or Charities Services registration number (if the Migrant Chaplaincy is registered as a charity).
VII. Migrant Chaplaincy official letterhead or official stamp with the name of the donee organisation.
VIII. Migrant Chaplaincy full name, designation, and signature of an authorised person from your organisation.
IX. a receipt number that's different for each receipt.

4.3.22. IRD – Goods and Services Tax (GST)

If the Migrant Chaplaincy turnover is less than $60,000, the Migrant Chaplaincy is not required to register for GST. However, it is recommended that the Migrant Chaplaincy consider registering for GST if the benefit of claiming the GST outweighs the burden of administering GST.

Registering for GST enables the Migrant Chaplaincy to claim back GST on most of the expenditures. Likewise, registration will mean that GST is payable on Migrant Chaplaincy income from the sale of goods or services, non-residential rental income and proceeds received on the sale of assets (subject to the exemption set out below).

GST is not payable on "unconditional gifts" received by the Migrant Chaplaincy. This includes collection income and the receipt of donations and bequests.

Since the majority proportion of a Migrant Chaplaincy's income is typically from unconditional gifts, registering for GST means that, for the most part, Migrant Chaplaincy benefits from GST refunds.

For the Migrant Chaplaincy to maintain its GST status, there are two important matters:

I. The principal taxable activity of the Migrant Chaplaincy. At the time of GST registration, the taxable activity should be described as "the provision of religious services".

II. The Migrant Chaplaincy must have a regular activity which generates a taxable income. A "regular activity" has been defined by the IRD to mean an activity which occurs, at a minimum, at least once in every 12-month period. An example of a regular activity is the sale of NZ Catholic or Columbian calendars. When such items are sold, GST is payable on the proceeds received. If a Migrant Chaplaincy does not have a regular activity of this kind, then continued GST registration will be jeopardised. Therefore, Migrant Chaplaincy must ensure that the Migrant Chaplaincy sell something that comes within the definition of "religious services" at least once a year and in accordance with a regular pattern. In addition to Catholic newspapers or Columbian calendars, this could include, for example, prayer cards or Christmas cards.

GST is normally recoverable on all expenditures, including capital expenditures related to churches and halls.

If the Migrant Chaplaincy has a presbytery or residential house, the GST on expenditures related to these is more complicated. Please contact the Diocesan Finance team.

For the sale of Migrant Chaplaincy land, churches and halls, the applicable GST treatment applicable at the time of sale needs to be clearly researched. Advice from the Diocesan Finance and Property team is to be sourced so that a clear determination is confirmed. This is usually done when finalising the sale and purchase agreement, and the Diocesan property team is usually involved with these transactions ahead of the sale. Once appropriate GST treatment is confirmed, the applicable GST rate, if any at the time, should be applied. No GST is payable on the sale of residential accommodation. Additionally, no GST is payable on the sale of land or buildings which were originally donated to the Parish. Whenever Parish land or buildings are to be sold, research should be undertaken to determine whether or not the original acquisition was by way of donation or gift, e.g. a bequest. GST is not payable in these circumstances because disposal constitutes "the sale of donated goods by a charity as those terms are defined in the GST Act.

5. PROPERTIES AND BUILDINGS OF MIGRANT CHAPLAINCIES

5.1. The Corporation Sole

All Migrant chaplaincy owned land must be registered in the name of "The Roman Catholic Bishop of the Diocese of Auckland".

The name "Roman Catholic Bishop of the Diocese of Auckland" represents a legal entity known as a "Corporation Sole" which was established during the 19th Century under the Roman Catholic Lands Act 1876 and subsequent Acts of Parliament at various dates. This legislation has been consolidated in "The Roman Catholic Bishops Empowering Act" 1997.

Since the Corporation Sole is a continuing legal entity, this form of land ownership means that it is unnecessary for title to be altered on the succession or death of the Chaplain or on the succession or death of the Bishop of Auckland.

The Corporation Sole holds Migrant chaplaincy land for and on behalf of the Migrant chaplaincy. Accordingly, beneficial ownership of all such land lies with the Migrant chaplaincy and, together with buildings and other improvements on the land, constitutes a Migrant chaplaincy asset.

5.2. The Attestation Clause

Whenever Migrant chaplaincy land is dealt with, i.e. sale and purchase, easements, rights-of-way, etc., it is necessary to involve the Corporation Sole. This is done by writing to the Diocesan Property Office. It is a legal requirement that all such dealings be confirmed by placing the Bishop's "Seal of Office" on the documentation together with the attestation clause which currently reads:

> "Signed by Bishop [Name of the Bishop], the Roman Catholic Bishop of the Diocese of Auckland and sealed with his Seal of Office in the presence of… etc."

5.3. Diocesan Property Team

The Property Team have access to property industry professionals (architectural, engineering, quantity surveying and legal) who provide advice to the Bishop of Auckland when required on any aspect of a property project or other property matters. This liaison is coordinated by the Property team and advice received from the Property professionals will be passed onto the Migrant chaplaincy. The Property professionals are also available, through the Property team, to provide advice to Migrant Chaplaincies on any property-related matter if requested.

5.4. Property Projects

Those projects costing $50,000 or more such as the building or renovations of a church, presbytery, hall or other facility, extraordinary maintenance work, land subdivision or civil works to existing land. Generally, these projects need to go through a four-stage process detailed below.

5.4.1. Property Projects Four – Stage Process

5.4.1.1. Concept Development

It will be necessary to achieve consensus within the Migrant chaplaincy community before any detailed planning for the project commences. The Chaplain, CFC members and the CPC should be in agreement before the proposal is shared with the wider Migrant chaplaincy community; the main justification for any project is to be pastoral need and the delivery of the Diocesan Mission map objectives.

All possible avenues of funding should be explored, e.g. funds held by the Migrant chaplaincy, sale of surplus assets, special project fundraising.

The Catholic Development Fund assists Migrant Chaplaincies with funding for parish projects. The Migrant chaplaincy will need to be able to service interest on the loan and repay the principal. If borrowing is necessary, the Migrant chaplaincy income will need to be boosted by special fundraising.

Once the project is agreed to by the Chaplain, CPC and CFC, parishioners should be consulted. Depending on the scale of the project a meeting of Diocese and Parish representatives may be required, and a Project Control Group (PCG) established.

If the Migrant chaplaincy require consultants to assist with project planning, including initial planning, the Diocese can recommend consultants. Depending on the scale of the project, the use of Diocese approved consultants may be required.

If the project involves a Church or worship space the Auckland Diocesan Liturgy Commission (ADLC) is to be consulted and is available to advise and support the Migrant chaplaincy throughout the project. Refer to www.aucklandcatholic.org.nz/liturgy/ on the Resources page for specific information.

At the end of this stage the Migrant chaplaincy is required to provide the Bishop with:

I. Letter with approval from Chaplain and CFC;
II. Rationale for Development.
III. Concept Plan – including diagrams and sketch drawings.
IV. When the project involves a Church or worship space, a report from the ADLC to support items 2 and 3 above.
V. Preliminary Budget.

5.4.1.2. Detailed Planning

When Migrant chaplaincy consensus exists and the Bishop's consent in principle is obtained, the CFC will be responsible for the project and may set up a project group to advance it.
The following procedures would normally be followed:

I. Design Brief
A comprehensive design brief is prepared reflecting the requirements for siting, size, any special considerations, materials and liturgical needs (where applicable). In the case of new churches or significant alterations, advice concerning liturgical arrangements should be sought from the Diocesan Liturgy Committee

II. Design & Consultant
Consultants (architect, engineer, quantity surveying, project manager) will normally need to be employed for the project. These should be selected form the list of Diocesan preferred suppliers.

Consultant fee levels need to be established at the outset.

III. Initial Design
a) Initial designs to include floor plans, sections and if possible, a perspective;

b) Outline specification for the design;
c) Preliminary cost estimates to include construction costs, furnishings, designs and other consultant costs; RMA and building consents and escalation;
d) Programme for the project;
e) Method of obtaining a building contractor (i.e. tendering or invited quotes);

IV. Funding Plan
Prepare a funding plan and confirm the Migrant chaplaincy capacity to fund the project and service any borrowing.

The Diocesan Property Portfolio Manager will coordinate with members of the Bishop's advisors who will give advice as appropriate to be forwarded to the Migrant chaplaincy. The Bishop's approval to proceed to the detailed design stage is now required. Details to be provided by the Chaplain and CFC are to include:

i. Minuted approval to the project from the CFC meeting;
ii. Preliminary plans;
iii. Preliminary estimated total costs;
iv. Funding details including, where applicable, the response received from the CDF to any loan application.

5.4.1.3. Pre-Construction

I. Detailed Design
Working drawings and all contract documents can now be finalised ready for obtaining firm quotes or tenders.

II. Specification
A detailed trade specification completed.

III. Cost Estimate
A more detailed estimate needs to be prepared by a quantity surveyor allowing for the total costs associated with the project including:
Professional fees (architect, engineers, quantity surveyors, town planning etc);
Earthworks.
Building costs - trade by trade or elemental summary.
Soft furnishings, fixtures and fittings.
Siteworks.
Landscaping.
Local Authority costs.
Legal.
Interest.
All other known costs.

IV. Funding plan including any borrowings to be finalised.
Once working drawings have been obtained the Bishop's approval for the plans is required prior to the working drawings being presented for Building Consent. When the Bishop has approved the Working Drawings and is satisfied appropriate funding is in place tenders for the projects can be called. The College of Consultors and the Diocesan Administration Council must approve tenderers and tender documents, before tenders are called.

Once the Migrant chaplaincy has identified a preferred contract or tenderer, the Migrant chaplaincy must obtain the approval of the Bishop to proceed with accepting a tender, engaging the contractor (awarding contract) and the commencing of construction. If the project involves a Church or worship space, continue to maintain contact with the Catholic Diocese of Auckland Liturgy Committee to ensure progress is consistent with liturgical principles.

5.4.1.4. Construction Delivery

a. Builder/Contractor Appointment Approval
b. Bishop's Final Approval - the request to the Bishop for approval to contract a builder/contractor should include:
   i. The minutes approval/resolution from the CFC meeting including the Chaplain;
   ii. Final total cost with an explanation of how any difference between the cost estimates vary and how any increases will be financed;
   iii. Confirmation of funding (including, where applicable, CDF borrowings).
   iv. Recommendation to accept Migrant chaplaincy's preferred tender/quote with any necessary comments and justification.
   v. Formally let the approved contract. As corporation sole, the Bishop is the contracting party and must sign contract documents.

c. Contract
Once final approval has been received from the Bishop, the Chaplain is authorised to enter into contractual arrangements with the successful contractor. Contract documentation should be checked thoroughly by the Project Manager, CFC and the Migrant chaplaincy legal advisors prior to execution.

d. Insurance
Confirm construction insurance is in place. Cover is available under the NZCCIS scheme without charge up to specific values. Contact the Diocese Property Office for details.

e. Construction Supervision
Construction must be professionally supervised and progress claims independently authorised prior to payment. This is normally the responsibility of the project manager or principal consultant in liaison with or by the quantity surveyor. Compliance with the Construction Contracts Act is paramount.

f. Completion
Confirm replacement insurance is in place, obtain Code Compliance Certificate from the territorial authority and obtain final 'as built plans.' Providing copies of all documents to the Diocese Property Office.

Monitoring performance of the building during defects liability period and maintenance period, requesting all defects to be remedied under the contract.

Post completion financial performance review assessing actual cost to budget.

5.5. Sale or Purchase of Property

In the event of the Migrant chaplaincy wishing to sell or purchase property it will be necessary for the Migrant chaplaincy to obtain written approval of the Bishop. This should be sought prior to making any contractual commitment. The details to be provided by the Migrant chaplaincy to include:

a. Details of property intended to be purchased or sold and method (auction, tender, negotiation);
b. Reasons why the property is to be purchased or sold and pastoral justification is the main consideration.
c. An independent Current Market Value of the property by a registered valuer.
d. Price to be offered or sought for the property with any justification.
e. In the case of purchase, complete funding arrangements including letter of intent from CDF if borrowing is involved.

Advice regarding sale or purchase of property can always be obtained from the Diocesan Property Portfolio Manager who will involve the College of Consultors and the Diocesan Administration Council.

Minutes copy of the resolution from the CFC meeting, including the Chaplain approving the sale or purchase.

5.6. Maintenance of Migrant chaplaincy Property

Regular, systematic maintenance of migrant chaplaincy property is the responsibility of the Migrant chaplaincy Finance Committee and should be a regular focus of the Migrant chaplaincy Finance Committee meetings.

A Preventative Maintenance Programme is highly desirable, whereby a review of maintenance is scheduled and budgeted for the forthcoming years. This approach will enable repairs and replacements to be made before the damage, or wear becomes severe and much more expensive to fix.

10 YEAR PROPERTY MAINTENANCE BUDGET SHEET										
BUILDING:										
YEAR WORK PLANNED	**2020**	**2021**	**2022**	**2023**	**2024**	**2025**	**2026**	**2027**	**2028**	**2029**
	$	**$**	**$**	**$**	**$**	**$**	**$**	**$**	**$**	**$**
EXTERIOR										
Painting										
Cladding and Windows										
Roofing										
Doors										
Structural										
Spouting & Drainage										
Carpark and Grounds										
Cleaning										
TOTAL EXTERIOR WORKS										
INTERIOR										
Painting										
Cleaning										
Plumbing										
Electrical										
Heating										
Floor coverings										
Carpentry										
Fires Protection										
TOTAL INTERIOR WORKS										
SECURITY UPGRADE										
OTHER										
UNPLANNED EMERGENCY WORKS										
TOTAL COST OF MAINTENANCE ITEMS										

5.7. Building Warrant of Fitness

A BWoF is confirmation that the building's specified systems have been inspected and maintained as required in the building's compliance schedule.

A compliance schedule will be issued through one of the following scenarios:

a. A council issues a compliance schedule with a code compliance certificate, at the completion of consented building work, if the building has any specified systems.

b. A council issues a compliance schedule upon application from the building owner, where, for some reason, a compliance schedule was not already issued.

The compliance schedule includes:

- a detailed description of each specified system
- performance standards for each system
- the inspection and maintenance procedures required to ensure the systems continue to function as intended.

Specified systems help ensure a building is safe and healthy for people to enter, occupy or work in. For example, lifts and sprinkler systems.
The Diocese with the assistance Building and Fire Services Limited are the administrators of the building warrant of fitness (BWOF) requirements for the Migrant chaplaincy which chose to opt in. This provides an annual certificate confirming that specified systems in your building have been inspected and maintained.

This is managed by the Diocesan Property Manager – Parish & Migrant chaplaincy in conjunction with our Health and Safety obligations.

5.8. Health and Safety – Property

Through our active commitment to Health and Safety legislation compliance and most importantly, ensuring all our workers, volunteers and Church are safe, we will continuously look for opportunities to improve our performance and systems whilst still following our Church values.

With this in mind the Property Manager provides (Migrant chaplaincy):

- Building safety assessments providing opportunities for improvement
- Contractor assessments - regarding Health and Safety practices
- Asbestos awareness training and the compiling of asbestos registers
- First Aid and Civil Defence audits
- Incident management advice and liaison with Work Safe if required
- Event management safety planning
- Risk assessments: looking at your property to identify those things, situations, processes, etc. that may cause harm, particularly to people
- Creating and modifying Health and Safety Policy and procedures

5.8.1. Auckland Council Property Rates

Currently Auckland Council has a zero-rates policy for religious organisations:

- housing for religious leaders which is onsite or adjacent to the place of religious worship
- halls and gymnasiums used for community not-for-profit purposes
- not-for-profit childcare for the benefit of the community
- libraries
- offices that are onsite and which exist for religious purposes
- non-commercial op-shops operating from the same title
- car parks serving multiple land uses but for which the primary purpose is for religious purposes.

Halls, gymnasiums, childcare, and libraries need not be onsite or adjacent to the place of religious worship. Halls, gymnasiums, childcare would still need to meet the criteria as being for community not-for-profit purposes. For a car park to meet the criteria that its primary purpose is for religious use then it would be expected to be in close proximity to a property that is being used for religious purposes.

Migrant Chaplaincies will still be receiving rates notice for rubbish collection and full property rates for any property on site that is rented / lease for commercial benefit. Should you have any concerns regarding your Migrant chaplaincy property rates bill, please contact the Diocesan Property Office to act as your advocate with the relevant territorial authority.

5.9. Record Keeping

The Catholic Diocese of Auckland (including its parishes, schools, departments, agencies and offices) creates, and maintains records daily to enable us to fulfil our duties. All records created by

staff during their work for the Diocese, remain the property of Catholic Diocese of Auckland. Records (electronic and paper) are the principal means of recording Diocesan activity.

A Records Disposal Schedule ("Schedule") has been created as a guide for diocesan administration staff and church personnel in parishes, Migrant Chaplaincies and schools to determine which records should be retained for long term preservation, and which records need only be retained for a certain period of time. When indicated, records to be destroyed must be done so in a timely and secure manner. It is important that staff responsible for creating, maintaining and retaining records consistently follow the guidelines.

6. HEALTH AND SAFETY

Migrant chaplaincies must maintain a safe and healthy environment ensuring all officers and council members, committee members and volunteers, visitors and contractors and the members of the community are safe from harm during the operation of their migrant chaplaincy activities.

The Diocesan Norms expresses the primary responsibility for ensuring workplace health and safety is implemented and managed effectively within a migrant chaplaincy rests with the:

- Chaplain and;
- the Migrant chaplaincy Finance Committee.
- In conjunction, with the Diocesan Health and Safety Officer.
- However, all officers, and members of the community have a role to play in supporting to meet those responsibilities.

6.1. Duties under the Health and Safety at Work Act, 2015 (HSWA)

The main aim of the Migrant chaplaincy Health and Safety is effective hazard and risk management. This is the process that the Migrant Chaplaincies will follow by which hazards, that have the potential to cause harm, are identified and controlled to eliminate or minimise the risk of harm to people.

Harm refers to illness, injury or both. It includes physical or mental harm caused by work-related stress.

6.2. Specific Responsibilities for the Chaplain and CFC

They are all responsible for:

- Ensuring compliance with relevant health and safety responsibilities and policies, adopting and implementing them;

- Allocating responsibilities and accountabilities to Officers, Council members, Volunteers and Contractors; and

- Communicating with Officers, and Volunteers in a manner that encourages safe behaviour and a culture of safety.

6.3. Assistance to Migrant Chaplaincies on Health and Safety

The Diocese offers assistance to the migrant chaplaincies. Please contact Ms Vai Leo, Project Manager on 09 360 3028 or email vail@cda.org.nz

7. MIGRANT CHAPLAINCY SAFEGUARDING

7.1. Overview

The Church believes that every person has value and dignity which is derived directly from the Creator, "in the image of God, He created [them]."[12]

Pope Francis has made it clear he expects the Church, on every level, to implement whatever steps are necessary to ensure the protection of children, youth and vulnerable adults, and to respond to their needs with fairness and mercy.

The Catholic Church Leaders of NZ stated, "it is our expectation and requirement that every person working in the Church, paid or voluntary, will adhere to the policies and procedures that have been established to foster a culture of safeguarding and support of survivors".[13]

7.2. What is Safeguarding?

Safeguarding is working together to make our Church in NZ a place where children, youth and vulnerable adults are safe from harm. Ensuring we have a culture where the safety of children, youth and vulnerable adults is paramount, the following guidelines is adopted from the Auckland Diocesan Norms which gives guidance and support to the many wonderful and dedicated volunteers involved in the migrant chaplaincy ministries.

Migrant chaplaincy resources for officers and volunteers i.e. volunteer agreements, task descriptions, risk assessments, policy procedures are available on our diocesan website.

The Standards for Creating and Maintaining a Safeguarding Culture (**Safeguarding Culture Standards**) have been designed to ensure best practice in all aspects of safeguarding in the creation and maintenance of safe environments for our children and vulnerable adults in our parishes and migrant communities.

7.3. Review of Migrant Chaplaincies

All Dioceses in NZ, religious orders and Catholic organisations will undergo a review by the National Office for Professional Standards (NOPS) against the Safeguarding Culture Standards. The Catholic Diocese of Auckland Safeguarding Division will conduct the review of all parishes and migrant chaplaincies as part of that audit.

NOPS is also responsible for responding to complaints of abuse in the Church and overseeing the investigation of complaints of sexual abuse against clergy and members of religious orders.

[12] Genesis 1:27, The Revised New Jerusalem Bible, 2021
[13] Letter on "Statement of Catholic Church Leaders on looking forward from the work of the Royal Commission on Abuse in Care," 10 January 2023.

7.4. Safeguarding Procedures

It is an expectation that all officers, council members, and volunteers within a migrant chaplaincy complete the following safeguarding procedures before taking up a role working with children, youth and vulnerable adults. They will:

- Be approved to work in a volunteer or paid role in the migrant community by the Chaplain;

  Then,
- Consent to Police vetting.
- Read, understand and sign the Code of Conduct document.
- Attend the National Office for Professional Standards, Diocesan facilitated Safeguarding workshop.
- Complete a volunteer contract agreement appropriate to their role, which includes a Job description that sets out their role and responsibilities.

It is an expectation that all clergy and religious within a migrant chaplaincy complete the following procedures:

- Consent to Police vetting
- Read, understand and sign the Integrity to Ministry document
- Attend the National Office for Professional Standards, Diocesan facilitated Safeguarding workshop

7.5. Who is required to be Police Vetted?

Volunteers working in the following positions will be required to be police vetted and reference checked before undertaking any role:

- Migrant chaplaincy Pastoral Council and Finance Committee members
- Children's Liturgy of the Word
- Ministers of Communion to the Sick
- Catechists – Sacramental Programme Coordinator/Leader/Assistants
- Altar Server Trainers
- Youth Ministry Leaders
- Sunday School Teachers
- Crèche helpers
- Pastoral Visitor
- Choir Leader – where children are included in the general choir and for children's choir.

A Ministry of Justice Criminal Conviction Check (MOJ) can be carried out for all other volunteers but in particular, those working with migrant chaplaincy pastoral and finance councils, and those in charge of money counting.

7.6. Appointment of a Migrant chaplaincy Safeguarding and Complaints Officer (CSCO)

Each Migrant chaplaincy is to appoint a person from within the community to be the Safeguarding and Complaints Officer to oversee all Safeguarding Compliances and to receive complaints.

- This person is to be appointed by the Chaplain, who may consult with the CPC.

- The Chaplain and the CPC is to set the terms and conditions for this role.
- This person is to oversee the safeguarding processes to make sure that the migrant chaplaincy officers and volunteers meet the safeguarding protocols of the Diocese.
- This person is also to receive and act upon any complaints received from any member of the community regarding an abuse or harm against another person or assets of the community.

7.7. The Safeguarding Documentation Process

The CSCO has the responsibility of ensuring all officers, council members and volunteers complete the safeguarding procedures of completing the police vetting, code of conduct and contract forms (which includes the job description), and attend the safeguarding training.

All police vetting forms is handled with the diocesan safeguarding coordinator.

7.8. What of In-completed Safeguarding Processes, Or If there is a Police Disclosure.

- All officers, council members and volunteers are to complete all the Safeguarding procedures within 30 days of their election or appointment date.

- If anyone has not completed the safeguarding procedures or has a police vetting disclosure; the Chaplain, working with the CSCO is to:

    - For an incomplete process – decide whether that person should continue with their role; If so, to encourage that the safeguarding procedures are successfully completed. If the person refuses, to be discouraged from the ministry or role.

    - If the person has a Police disclosure – the Chaplain to decide based on the gravity of the offence whether to discharge the person from the ministry working with children, youth and vulnerable adults – for example, if it is a traffic offence, the person can still remain in ministry however may not be able to drive other community members as part of his/her ministry (e.g. taking young people to camps). It is up to the chaplain to make the decision of this person whether to still stay in ministry because of his/her police disclosures. The person can still participate at the community Masses, and not in any capacity as volunteers working with children, youth and vulnerable adults if the offence is a breach of their Code of Conduct.

- Should a person become involved in an incriminating act during their term of ministry, an act that is against the code of conduct, it is recommended that the Chaplain intervene to either remove or temporarily suspend the person until the matter is dealt with by himself and/or the diocesan Safeguarding Coordinator.
- If the Chaplain is on leave/absent, the matter is to be handled by the CSCO, and with the Chairperson of the migrant chaplaincy, in consultation with the Diocesan Safeguarding Coordinator.

7.9. Processing and Safekeeping of the Safeguarding Documents

The documents are:

- The police vetting forms, including all personal ID's
- The Code of Conduct form
- The Volunteer Employment Contract form

- All Police Vetting documents are verified and processed by the Diocesan Safeguarding Coordinator. The Code of Conduct and the Contract forms are the responsibility of the CSCO.

- The CSCO is to liaise and provide support to the Diocesan Safeguarding Coordinator for all vetting documentation requirements.

- All returned Police Vetting Disclosure reports are processed as follows:

  - The Diocesan Safeguarding Coordinator forward a copy of all Police Vetting returns to the Chaplain (in his absence to the CSCO), and a copy for the individual undergoing the vetting process.

- Safekeeping of Police Vetting Reports will take place as follows.

  - Nil disclosure: Reports returned with no information to release on this individual. Information will be added to Migrant chaplaincy/entity spreadsheet and report sent to migrant chaplaincy.
  - With results: Report returned with a disclosure. The Chaplain will be notified, who will have a discussion with the CDA Safeguarding coordinator on the decision to be made, and the Chaplain will eventually then notify the individual.

- The CSCO will maintain a spreadsheet of all persons safeguarding details, who will also ensure that the spreadsheet is maintained at all times for all officers, council members and volunteers safeguarding statuses are current.

7.10. Resources to help you.

More information on Safeguarding, along with all documentation can be found on the following websites:

www.aucklandcatholic.org.nz/Diocese/safechurch-safeguarding
www.safeguarding.catholic.org.nz

8. ENROLMENTS IN CATHOLIC SCHOOLS (updated February 2025)

All enrolment documents and supporting information can be found on the Catholic Diocese of Auckland website under the 'Young People' tab Catholic Schools.
https://www.aucklandcatholic.org.nz/catholic-schools-2/

8.1. Granting of Preference of Enrolment in NZ Catholic Schools

**Updated by the New Zealand Catholic Bishop's Conference, November 2018*

8.1.1. Introduction

These guidelines aim to assist agents of the Bishops who have responsibility for granting of preference. It is hoped that the guidelines will assist you in interpreting the preference criteria and understanding our vision of the significant role parishes and schools have in working cooperatively on the evangelisation and faith formation of students and parents.

The Bishops of New Zealand wish to endorse and affirm the value of Catholic primary and secondary schools in the mission of the Church and as a fulfilment of Canon 217: *All those baptised into the Catholic Church have a right to Catholic education.*

8.1.2. The Legal Obligations of the Proprietor

Schedule 6, Cl 26 of the Education and Training Act 2020 states:

Preference of enrolment –

> *"The children of parents who have a particular or general philosophical or religious connection with a State integrated school must be preferred to other children for enrolment at the school."*

The standard clause in the Integration Agreement of Catholic Schools states:

> *"Preference of enrolment at the school under Schedule 6, Cl 26 of the Education and Training Act 2020* shall be given to only to those children whose parents have established a particular or general religious connection with the Special Character of the School and the Controlling Authority shall not give preference of enrolment to parents of any child unless the Proprietor has stated that those parents have established such a particular or general religious connection with the Special Character of the school." (*Actual reference in Integration Agreement is to the PSCI Act 1975, All such references are read as in the Education and Training Act 2020)*

8.1.3. Three Basic Premises for interpreting criteria for granting preference

The following three premises are the basis for the interpretation of the 5 criteria to be used 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.

It is important to note that the eligibility for preference of enrolment is based on factual conditions relating to the status of the person's connection to the Catholic Church, not on the state of their faith practices.

There is a need for:

- Bishops' agents who sign preference cards, to have a pastoral approach, recognising the significant role they play especially in the re-evangelisation of non-practising Catholics;
- Catholic schools to be proactive in the evangelisation process;
- the school and parish to have a close collaborative relationship, unified in their goal for active evangelisation and faith formation of the children and parents.

8.1.4. The Five Preference Criteria, and their Clarifications

The criteria to be used by Proprietors, and their authorised agents, when determining whether or not the parents of a child have established such a particular or general religious connection with the Catholic Special Character are:

5.1 The child has been baptised or is being prepared for baptism in the Catholic Church.

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

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.

5.4 With the agreement of the child's parent/legal guardian, a significant familial adult such as a grandparent, aunt or uncle who is actively involved in the child's upbringing undertakes to support the child's formation in the faith and practices of the Catholic Church.

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

8.1.4.1. Preference criteria 5.1, 5.2 and 5.5

These three 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.

8.1.4.2. Preference criterion 5.3

Currently there is wide interpretation of Criterion 5.3, and this is a cause of major concern for many people.

The second part of Criterion 5.3, *the child's participation on the life of the school* ***could*** *lead to the parents having the child baptised,* should be given prominence and accepted by all, as crucial when a decision is being made in granting preference of enrolment. The word here is '*could'* which implies that it is possible as distinct from probable. This is the element of "well founded hope".

We recognise that there are likely to be differences of interpretation of this criterion and offer the following examples of situations to demonstrate how we believe the criterion should be interpreted:

Situation 1: The parent has formally left the Church. Preference should not be granted.

Situation 2: The Catholic parent is now *actively involved* in another Christian denomination or other religion and has no intention of supporting their child in the practices of the Catholic Church. We do not believe preference should be granted as it is unlikely that the child will be baptised in the Catholic Church as a result of attending a Catholic school, even if the parent has not *formally* left the Catholic Church.

Situation 3: The Catholic parent is now *actively involved* in another Christian denomination or other religion and the child has been baptised in the Church of the new religion. We do not believe preference should be granted in this situation even if the parent has not *formally* left the Catholic Church.

Situation 4: The Catholic parent no longer has any or at best infrequent contact with the child. In this situation we believe that preference should not be granted unless the non- Catholic parent, who is also the caregiver, is able to demonstrate a sincere commitment to the responsibility undertaken at the time of marriage to bring up the children as Catholics.

Situation 5: The Catholic parent has died but it was their wish that their child had a Catholic education, and the non-Catholic parent is committed to supporting the child in the faith formation and practices of the Catholic Church. We believe preference should be granted.

Situation 6: The stepparent who is active in the family life of the child is Catholic. We believe preference should be granted.

Situation 7: The Catholic parent is a "lapsed Catholic". In this situation we believe preference should be granted because of the existing connection and the open possibility of re- evangelisation.

Situation 8: If a parent seeks a new preference certificate for their child to attend a secondary school (or a change of primary school) and the child has not been baptised during the previous schooling at a Catholic Primary School, there may still be "a well-founded hope of baptism" especially at secondary level where teenagers / young adults assume more personal responsibility. We believe preference should be granted. What may need strengthening, is, the active evangelisation strategies by both the school and parish.

8.1.4.3. Preference criterion 5.4

In the Catholic Diocese of Auckland priests or migrant Chaplains cannot sign Preference of Enrolment Certificates under criterion 5.4.

In response to increasing pressure priests and agents of the Bishop were experiencing from families who are not Catholic the Council of Priests requested that preference of enrolment applications under 5.4 criterion be processed centrally at the Diocese.

From January 2025 applications are processed through the Auckland Catholic Education Services office and signed by the Vicar General, Msgr. Bernard Kiely. The reason for this is to provide a consistent, fair and transparent process, and to ensure the legal obligations of the Proprietor are met.

The significant familial adult must provide supporting evidence from their Parish Priest (or Migrant Chaplain). They do this by submitting a 'Supporting Evidence" form to the Priest. The Priest or other agent of the Bishop completes Section B of the form and emails it to **ces@cda.org.nz**

8.1.4.4. Interpretation for granting preference under criterion 5.4

The interpretation for granting preference under criterion 5.4 needs clarification. The following requirements are essential when people are seeking preference of enrolment under criterion 5.4:

- The significant familial adult must live in a physical position that enables sufficient contact and influence to be able to actively support the child's formation in the faith and practices of the Catholic Church.

- The parents/caregivers should give written agreement that they will support the child's formation in the faith and practices of the Catholic Church. This is included in the preference certificate.

- The significant familial adult gives permission and commits to being included in the school/college's faith events and Religious Education programme, e.g. school masses, liturgies on the Religious Education programme, social justice and service initiatives as all parents are expected to.

The "significant familial adult" must:

- Have a familial and spiritual/pastoral connection with the child.
- Be authentic and honour the integrity of the NZCBC's intent of the criterion
- Be in a genuine, meaningful relationship with the child.
- Be an active faith member of a Catholic Eucharistic community.
- Live geographically close enough to support the child(ren) in liturgical and Eucharistic celebrations at both the school and church levels.
- Committed to assisting the parent(s) in their support of their child(ren) in the formation of their faith and the practices of the Catholic school which includes attendance at Sunday masses.
- Give permission and commit to being included in the school/college's faith events and Religious Education programme, e.g. school masses, liturgies in the Religious Education programme, social justice and service initiatives as all parents are expected to.

What does **NOT** constitute an authentic "significant familial adult"

- The neighbour or family friend is a Catholic.
- A Catholic godparent of a child who has already been baptised in another faith tradition.
- A family member such as an aunt, uncle or other relation who has very limited contact with the child
- Principal of a school or person responsible for boarding in a boarding school

Examples of a significant familial adult:

- A legal guardian who has responsibility for the child after the parents' death knowing the parents would have wanted a Catholic education for their child even if they had not baptised their child.
- An involved Catholic grandparent who had lapsed in practice of the faith and not baptised their children. Subsequent to the children becoming adults the grandparent has re-activated their faith and become involved in the Church and hopes for baptism of their grandchild and maybe their children.

8.1.5. Preference Appeals

An appeals process is formalised in each Diocese, with a person or a committee appointed by the Bishop being delegated this responsibility. In the Catholic Diocese of Auckland this person is the Vicar for Education.

The Preference of Enrolment Certificate informs families of their ability to appeal a decision not to grant preference.

A national appeals form is found at **nzceohandbook.org.nz**. We have agreed that this national appeals form will be used by all Dioceses throughout New Zealand but will include diocesan specific information.

All enrolment documents and supporting information can be found on the Catholic Diocese of Auckland website under the 'Young People' tab Catholic Schools.
https://www.aucklandcatholic.org.nz/catholic-schools-2/

8.1.6. Contact details

Catherine Ryan - **VICAR for EDUCATION**
Email: catheriner@cda.org.nz **Phone:** (09) 360 3057

8.1.7. Links to the Forms below

Preference of Enrolment Certificate for the Catholic Diocese of Auckland

9. APPENDICIES

9.1. APPENDIX A | SPIRITUAL CONVERSATIONS

Background

In a Church that is being called by the movement to synodality to renew how it understands itself and listens to all the practice of spiritual conversation integrates active listening, intentional speaking, moments of silence and respect for each participant's input. It can transform the way we listen to the Spirit moving in and through our faith communities as we pray and discern together.

Overview of the process

The method outlined below may be used for both faith-sharing and for group decision-making. It comprises four steps.

1. Welcome and a brief introduction to the discernment process. [5 mins]
2. Personal reflection this might be through a guided scriptural contemplation. [10-15 mins]
3. Spiritual conversations - Three rounds of reflection, listening and sharing in small groups [25- 30 mins]
4. Larger group reflection and reporting back.

Step 1 | Welcome and brief Introduction

During the welcome, the leader:

- welcomes the group and explains that we engage in spiritual conversation to strengthen and deepen the bonds of community, and to share deeply with vulnerability and great respect for ourselves and each other.
- briefly outlines the process for the group.
- asks people to silently reflect on their own lives in this place at this time (if the process is being used for *prayer and faith-sharing*) or
- briefly introduces any question or issue for discernment (if the process is being used for *group discernment*).

Step 2 | Time of personal prayer

Spiritual conversation begins with a significant time for each participant to engage in personal prayer with a scripture. One suggested option is to begin with imaginative contemplation, a form of prayer made popular through the spiritual exercises of St Ignatius of Loyola. However, some groups may prefer to utilize other forms of praying with scripture – in front of the blessed sacrament, a time of contemplative music, a walking prayer, or providing personal questions for prayer.

Step 3 | Spiritual Conversations

The larger group then breaks into smaller groups of four or five people, each led by someone acting as facilitator and timekeeper, who can either participate in the conversation themselves or not.

This material is based on the Archdiocese of Melbourne *Take the Way of the Gospel* resource.

During this stage, each group undertakes three rounds of spiritual conversation — a process of active listening, intentional speaking and being attentive to the movement

of the Spirit. More information is provided below.

Round One [2 mins per participant]

The process begins with a round of personal sharing on 'the fruit of my prayer'.

Begin with a time of quiet prayer (about 1–2 minutes) in which participants recollect their experience of the time of personal prayer, asking themselves: **What were the main movements, modes, feelings and/or insights in my prayer time?**

After the time of quiet prayer, each person shares with the group, beginning with **'In my prayer, I ...'** During this conversation, participants practise active listening and intentional speaking.

Active listening:

- involves a profound welcome of the other
- asks, 'How is the Holy Spirit speaking to me and to us through the other person?'
- asks, 'How am I affected by what is said?'

Intentional speaking:

- involves speaking from *my* prayer (not from someone else's)
- avoids story-telling
- shares from the heart.

A few practical matters:

- speak one after the other, moving clockwise around the group. For online groups, the facilitator can direct the order of speakers.
- Each speaker is timed and should not go for longer than 2 minutes.
- There are no comments or crosstalk, even in one's own sharing. This is not an opportunity for discussion.

Round Two [2 mins per participant]

This is where the communal movements of spirits start to emerge.

Before sharing, allow a minute or two to reflect quietly on the question: **'How was I affected by what I heard in the first round?'**

After reflecting quietly, each person shares with the group, beginning with **'In the group, I heard ...'** or **'I was moved by ...'**

Some prompts might include, for example:

- What did you hear in the first round?
- Were you struck by a common theme or one comment?
- Did you experience harmony or dissonance with the others as they shared?
- What are you feeling now?

Some practical matters:

- This is a short intervention—be disciplined and intentional in speaking.
- There is no particular order of speakers.
- Speak only once. No crosstalk.
- This is not a chance to say something you forgot to say in the first round.
- Each speaker is timed and should not speak for longer than 2 or 3 minutes.

Round Three [1 min per participant]

This is an opportunity to discern together the main themes and discernment of the conversation.

Again, allow a minute or two of quiet reflection before beginning the conversation.

Open the group to a time of discussion, asking them to:

- name the spiritual movements that were recognised in the second round of conversation
- keep the same attentiveness and sincerity of the previous rounds
- keep their contributions to about a minute each.

If there is a particular question to be considered or an opportunity to give feedback to the larger group, this is when a communal response may be formulated.

Conclude the time of small-group spiritual conversation with a 'Glory be'.

This material is based on the Archdiocese of Melbourne *Take the Way of the Gospel* resource.

Step 4 | Large group reflection and reporting back.

All participants return to the large group.

If this process has been used for *prayer and faith-sharing, the leader invites those present to reflect on their prayer and conversation and what they have heard from the Holy Spirit and each other.*

If this process has been used to *discern about a particular decision or issue*, the leader encourages participants to report on what they have heard and how they feel the Holy Spirit is leading the group to respond to the particular issue being discerned.

This material is based on the Archdiocese of Melbourne *Take the Way of the Gospel* resource.

9.2. APPENDIX B | INSTALLATION CEREMONY OF NEW CPC/CFC MEMBERS

ORDER OF SERVICE FOR CPC INSTALLATION CEREMONY

After the homily the presider invites the members of the Pastoral Council forward.

PRIEST: Let the following Pastoral Council members come before the congregation to be commissioned (Each is called by name).

On behalf of this …… (name of) community which you have been called to serve, and in the name of the Bishop, I commission you as Migrant chaplaincy Pastoral/Finance Councillors.

Your sharing in responsibility in the mission of the church and in the ministry of Jesus will be joined with the efforts of others throughout the Catholic Diocese of Auckland, to effectively build up the Body of Christ.

Service to the people of God takes many forms and requires a diversity of gifts and talents, as well as the gift of self. Christ calls us to the challenge of discipleship, to be a sign of God's kingdom in this time and place.

Do you understand and accept the responsibility of service on the migrant chaplaincy pastoral/finance council?

MEMBERS: We do.

PRIEST: Will you do your best to work for the spiritual and material welfare of the community, the region, the Diocese, and the wider society?

MEMBERS: We will. With the help of God, we pledge our service on this Pastoral/Finance Council, offering the gifts and the talents which God has given us.

We ask the support and prayers of all the members of our community so that we may continue to deepen our spiritual lives and open our hearts to the Spirit.

ALL: We accept your commitment to our community. We thank you for your willingness to serve; may we grow together in love, faith and joy.

Congregation's response put on PowerPoint, overhead or in bulletin.

PRIEST: Let us pray.

Brief period of silence

Loving God, bless and strengthen today our sisters and brothers who have committed themselves to this special ministry of leadership on our Pastoral/Finance Council. Help them to be formed in your Word, sensitive to the needs of others and reconciling in their relationships. Give them vision and courage to seek the truth and to discern your will in all matters they will be asked to consider.

We ask for them the grace to fulfil their unique roles in the priestly, prophetic and kingly mission of Jesus Christ. God, please accept our prayer in the name of that same Jesus Christ, our Lord.

ALL: Amen

Presentation of symbol of their ministry:
Can be a copy of the Norms for Migrant Chaplaincy booklet or other symbol of their work.

PRIEST: Take to heart your responsibility for this community and strive to grow in faithfulness to the Gospel.

MEMBERS: Amen.

Prayer of the Faithful:

The members of the pastoral council return to their places and the prayer of the faithful follows. These should include an intention for the migrant chaplaincy pastoral council and for the parish community. One of the following may be used or adapted.

That the members of our chaplaincy pastoral/finance council may give witness to the presence of Christ by lives manifesting faith, hope and love. We pray to the Lord.

That the Church, the People of God, may grow in Christ and in the bond of common fellowship. We pray to the Lord.

That all who are concerned with the welfare of our parish may be open to the movement of the Holy Spirit and strive to carry out God's will. We pray to the Lord.

The Liturgy of the Eucharist follows

9.3. APPENDIX C | Sample Migrant chaplaincy Finance Council Meeting Agenda

(Migrant chaplaincy Name)
1Finance Council
Meeting on (Date)
(Location) – (Time)

1. Opening Prayer
2. Review and approve minutes of Prior Meeting
3. Review Meeting Agenda
4. Review Financial Statement
    - Observations/Questions
    - Identification and discussion of unusual items
    - Discuss significant variances from budget

5. Review other financial reports/information (examples)
    - Loan Report
    - Bank Accounts
    - Offertory Trends

6. Committee Reports (examples)
    - Building and Grounds
    - Fundraising/Development
    - CPC/Youth/Liturgy Committee
    - Offertory Program

7. New Business

1. Consideration of the Agenda for the next meeting

2. Closing Prayer

CFC Member Information Pack to be distributed
Information to be mailed to members no less than 7 days in advance of meeting:

a. Agenda
b. Minutes from prior meeting
c. Most current financial statements
    - Balance Sheet
    - Income Statement
    - Cash Flow
        - Budget Analysis/Variance Report