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PARISH PASTORAL COUNCIL

GUIDELINES

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CATHOLIC DIOCESE OF AUCKLAND

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2021 Edition

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*These Parish Pastoral Council Guidelines are issued by the Diocesan Mission and Evangelisation Office, which resources and assists parishes and Parish Pastoral Councils (PPCs). Diocesan staff are available to listen and offer encouragement and advice to Parish councillors and clergy on all matters pertaining to PPCs and the pastoral life of the parish.*

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Hard copy editions of this booklet are available from:

Mission and Evangelisation Office  
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It can also be downloaded from the diocesan portal

Address: <https://cdaportal.nz/>

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Or the website <https://www.aucklandcatholic.org.nz/mission-evangelisation/pastoral-councils/parish-pastoral-councils/>

Here you will also find useful extracts of the document for downloading.

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## A LETTER FROM BISHOP PAT

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Website: [www.aucklandcatholic.org.nz](http://www.aucklandcatholic.org.nz)



My dear people,

I wish to recommend to you this revised edition of the Guidelines for Parish Pastoral Councils. It is an effective resource for supporting those who respond to their baptismal call to participate in our Church, and the life of their parish, by serving on the pastoral council.

Parish Pastoral Councils are mandatory in the Auckland diocese and these guidelines are issued to assist parishes become what Pope Francis describes as:

*The presence of God in a given territory, an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration.* EG<sup>1</sup> #28

The publication offers a framework of principles, procedures and practical ideas for collaboration and co-operation between clergy and people in their shared responsibility for leading the parish. I invite you to make use of the wisdom it contains while adding your own modifications where appropriate. Throughout the book there are a number of questions. As a Pastoral Council you might use these to continue your reflection and formation on the role of the Council.

The guidelines should be read alongside Diocesan Pastoral Plan which invites all Catholics to focus more specifically and practically on reaching out beyond our own parish communities to share our life and faith in the world. As Pope Francis says:

*In all its activities the parish encourages and trains its members to be evangelisers. (A parish) is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey and a centre of constant missionary outreach - We need to make them completely mission-oriented.* EG # 28

The Guidelines and the Diocesan Pastoral Plan together are the blueprint for us to plan the future together. We all share co-responsibility in leading our communities in mission.

May God bless you in your work.

+ 

Bishop Patrick Dunn

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<sup>1</sup> Pope Francis, (2013), *Evangelii Gaudium* The Joy of the Gospel

A **Parish** is an intentional community (one in which each person chooses to belong) of the Christian faithful entrusted to the pastoral care of a priest.

## I. WHAT IS A PARISH PASTORAL COUNCIL?

The **Parish Pastoral Council** is not a body of representatives but a representative body. Its primary function is to set the vision and plan to make “the life and activity of the parish ever more closely conform to the gospel.”<sup>2</sup> The focus is on the **pastoral** aspect of the parish.

The **Parish Pastoral Council** (PPC) consists of the Parish Priest and a team of parishioners chosen by the parish community. ***The Councillors work collaboratively<sup>3</sup> to build a vital Christian community in which parishioners’ spiritual growth is fostered and their baptismal calls to mission are discerned and supported.***

The purpose of the PPC is to enrich the quality of parish life and provide opportunities for parishioners to:

- proclaim the good news of God’s love throughout the world
- invite more people into the community of disciples
- encourage the whole community to grow in holiness
- transform the world until the justice, peace and love of God’s reign prevail.

**Pastoral:** means considering the wellbeing of the community and the needs of parishioners. It also includes offering support for the Parish Priest and planning for matters that will need attention in the future.

The PPC is a consultative body convened by the Parish Priest, which:

- prayerfully discerns parish needs
- sets pastoral priorities
- empowers people to participate in the mission of Christ
- encourages and invites parishioners to take pastoral roles in the parish.

**Collaborative ministry** is a term used to describe lay and clergy working together, using the baptismal gifts of all in the care of the parish and in the service of mission. The Holy Spirit lavishes diverse hierarchical and charismatic gifts on all the baptised, calling them to be, each in an individual way, active and co-responsible.

It is not intended to be a management team for the parish. It builds up the pastoral and spiritual vitality of the parish in a way that takes account of diocesan priorities.

<sup>2</sup> Paul VI, (1966), *Ecclesiae Sanctae I*, 16.1

<sup>3</sup> John Paul II, *Christifideles Laici On The Vocation and The Mission Of the Lay Faithful In The Church and in The World* p.21

*It will be the function of this council to investigate and consider matters relating to pastoral activity and to formulate practical conclusions regarding them.*<sup>4</sup>

The Second Vatican Council (1962-65) strongly recommended PPCs. Bishops of Auckland since Bishop Reginald Delargey (1970-74) **have required that each parish in this diocese have one**, regarding them as an effective means for sharing responsibility among the people of God (Canon 536).

The Māori Pastoral Care Plan sets out the ways in which ministries for Catholic Māori participate in the mission of Christ and the Church. The national plan can be found at <http://www.catholic.maori.nz/PastoralPlan.htm>.

The 1989 Auckland Diocesan Synod committed all Catholics and parishes in the Diocese 'to honour the Treaty of Waitangi as a covenant and, therefore, to a bicultural church and a bicultural society.'

PPCs have a duty of pastoral care for the *whole* parish community.

## II. PURPOSE AND FUNCTION OF PARISH PASTORAL COUNCILS: PASTORAL PLANNING

---

Whatever their structure and approach, PPCs are about **pastoral planning**. The PPC works collaboratively with the Parish Priest to plan the parish's pastoral programme. Pastoral issues that may be involved in planning include those which:

- impact upon the lives of parishioners and on the integration of their faith into everyday life – home, work, school and community;
- relate to initiatives that support and sustain people in their efforts to live and promote Christian values;
- relate to the ongoing development of a vital Christian community whose focus extends beyond itself to influence on and service to the wider community.

What are some of the ways we as a parish provide opportunities for people to grow their faith and integrate it into their everyday life?

How do we as a parish support people to live and promote their Christian values?

How do we promote the missionary activities of the Church?

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<sup>4</sup> Paul VI, (1968), *Christus Dominus*, Decree on The Pastoral Office of Bishops in The Church #27

While the Decree on Bishops speaks only about Diocesan Pastoral Councils, *Omnnes Christifideles* a later Private Letter on Pastoral Councils endorses councils of a similar nature in parishes: 1973, # 12.



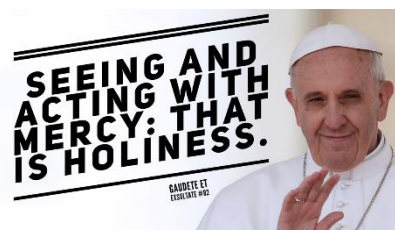
The PPC's main role is to plan for the whole parish, not to co-ordinate individual ministries. PPCs are responsible for the "big picture." A PPC therefore:

- states and clarifies the parish's mission;
- develops a vision for the parish's preferred future;
- identifies and prioritises the parish's needs;
- draws practical conclusions and makes recommendations, creating a **parish pastoral plan** prioritised according to the parish's human and financial resources.

**Parish Pastoral Councils are about governance** (rather than management), that is, planning, direction-setting, policy formulation, and evaluation of the overall vision for the parish.

In order to protect the dignity of all and to ensure the safety of the parish and its parishioners, volunteers and employees, an appropriate policy around risk management needs to be included among the tasks of a PPC. Parish Councillors need to be familiar with the "Diocesan Parish Council Guidelines," the "Code of Ethics for Church Volunteers" and the "National Standards for Volunteers and Employees in Ministry."<sup>5</sup> A process to authorise vetting for ministers (volunteer or employed) who work with vulnerable people needs to be in place. (Appendix I) Parish Finance Committees take responsibility for ensuring all rooms and properties are safe for the activities being carried out on parish premises. The PPC is responsible for ensuring that people involved in ministry observe 'Safe Church' practices.

**Management** deals with the implementation of the pastoral plan – it involves the daily management of standard parish operations. Management is the implementation of PPC recommendations by **parish standing committees or parish staff**. **Management is not, strictly speaking, the work of the council.** Parish Priests sometimes ask PPC members to assist in this by assuming some responsibilities. Other parishioners need to be invited and encouraged to use their gifts and talents to become active and contributing members of the parish. PPCs need to turn their attention to discerning other needs, studying, considering and recommending.




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<sup>5</sup> Parish Pastoral Council Guidelines: Catholic Diocese of Auckland, revised edition 2014. Code of Ethics for Church Volunteers, NZCBC.

<http://www.catholic.org.nz/nzcbc/fx-view-article.cfm?ctype=BSART&loadref=83&id=47>

Standards for Volunteers and Employees in Ministry, National Professional Standards Committee of the New Zealand Catholic Church; 2011. <http://www.catholic.org.nz/nzcbc/dsp-default.cfm?loadref=196>

### III. APPROACHES TO STRUCTURING A PARISH PASTORAL COUNCIL

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PPCs are structured in different ways depending on their main functions. In this diocese some undertake pastoral planning, some are the eyes and ears of the Parish Priest, some co-ordinate parish ministries, some receive reports from parish committees, and some help organise programmes. Over recent years there have been dynamic changes in PPC structure and function.

<b>From</b>	<b>To</b>
co-ordinating activities	articulating vision
voting on issues	building consensus
reporting and internal issues election by popularity	planning and goal setting selection for their gifts
parliamentary procedure	prayerful consideration
representatives of various groups	a body which discerns the good of the whole parish

There are currently two major approaches to the function of a Pastoral Council:

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#### 1) AN ENVISIONING AND PLANNING COUNCIL

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This council assists the Parish Priest in intentional pastoral planning to undertake the mission of Christ from within the parish. This approach places emphasis on prayerful discernment of pastoral priorities. It involves parishioners in shared leadership, consensus decision-making and management by setting goals and objectives.

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#### 2) A CO-ORDINATING OR LINKING COUNCIL

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This is a *representative* body of leaders from the committees, ministries or organisations in the parish. The body meets regularly with the Parish Priest to share information (usually through reports) and co-ordinates significant activities in the parish. Councillors may be elected or selected from the body of the parishioners. They may have or be allocated roles of special responsibility for co-ordinating areas of pastoral concern but ***in their planning and decision-making role on the PPC they represent the whole parish.***

From your experience, which type of council is your PPC operating?

What aspects of each model do you see? Or not see?

What are the challenges you face working together in the way you are?

Many PPCs combine elements of both approaches. Each can be adapted to local circumstances. Several factors influence the choice of approach: the size and make-up of the parish, and the leadership style of the Parish Priest and of the parishioners. In all situations the goal of the PPC is to serve the good of the whole parish.

## IV. WHAT IS IN A PARISH PASTORAL PLAN?

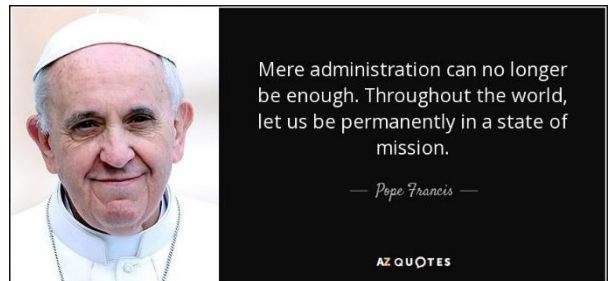
A Parish Pastoral Plan can be short term (1-2 years) and/or long term (5-10 years). It sets out how the parish will collaborate in mission. The vision of the PPC is to carry the goals (see Appendix VIII). The Plan needs to be regularly re-assessed, adapted and evaluated. It will embrace both the continuation of existing pastoral initiatives within the parish and the outward search to new ways in which the parish can carry out the mission of Jesus. Thus bringing the justice, peace and compassion of God's kingdom to the wider world.

The goals in the Parish Pastoral Plan should ideally be set after consideration of goals of the Auckland Diocesan Pastoral Plan. The 2014 Diocesan Pastoral Plan 'Fit for Mission' urges parishes to plan for and engage in mission beyond their usual boundaries.

The four areas of 'Fit for Mission'.

### GO FORTH

- Reach out to those outside or distant from our communities
- Go out and share the Word
- Welcome new and returning members.



### PASTORAL AREAS FOR MISSION

- Work collaboratively across community boundaries
- Build strong links among schools, parishes and families.

### LEADERSHIP FOR MISSION

- Promote shared and co-responsible leadership among clergy and laity
- Acknowledge and celebrate lay leadership
- Support our bishop and clergy.

### COMMUNICATION FOR MISSION

- Share the Good News by all means and in all models
- Create a sense of belonging
- Encourage life-long learning.

## V. PARISH PASTORAL COUNCIL MAKE-UP AND TERMS OF OFFICE

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### MAKE-UP OF THE PPC

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The PPC should be made up of:

- Eight or more parishioners in large parishes (ideally no more than twelve with balanced numbers of women and men);
- Five or more parishioners for smaller parishes;
- Councillors should reflect the diversity of the parish in gender, culture and age (ideally two or more under 30);
- The Parish Priest
- A non-voting staff representative selected by the members of the parish staff.

### TERM OF OFFICE FOR COUNCILLORS

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Two to three years is the most common term, with a staggered retirement so that continuity is retained, that is, one third to one half of the council members retire every one or two years. Those who have served one term can be eligible for another term, given regular participatory attendance.

Each parish has to determine in advance its own term of office.

Members are sometimes pressured to stay on longer, but it ***is not recommended that anyone serve more than two consecutive terms. The diocese recommends a term of two years, followed by a second term if desired.*** It is important that this time limit is observed so that the many parishioners are enabled to use and develop their gifts. If long-serving councillors do not step down, other parishioners become reluctant to accept nomination. PPC members who have served the parish well can be nominated again following a break in service.

Leave of absence for up to three consecutive meetings may be granted.



## VI. WHO ARE POTENTIAL PARISH PASTORAL COUNCILLORS?

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Potential PPC members are parishioners over 16 years of age who are able to commit to work together in service for the good of the whole parish.

They will take responsibility for:

- establishing a vision for the parish;
- drawing up a pastoral plan with goals to help bring the vision about;
- inspiring and empowering other parishioners by drawing on gifts and talents present in all.

It is essential for the PPC to work as a team, but each member brings their own particular talents. Each member ideally should:

- be active in the parish and a person of prayer;
- understand what it means to be Church today in Aotearoa New Zealand;
- ***have the good of the whole parish in mind*** - not just a group or area of their particular interest;
- be able to communicate well with parishioners and groups;
- be committed to punctuality and to attendance at all meetings, sending an apology if necessary;
- undertake to be properly informed on issues before making decisions;
- be able to reflect widely and have the patience to ponder deeply;
- have the ability to listen to the needs of parishioners;
- be able to listen respectfully to others on the PPC with full attention, being open to different points of view;
- take full part in PPC discussions;
- understand and agree to the consensus decision-making process.

Who is missing from our PPC?

What are the barriers to people accepting nomination to be part of the PPC?

What can we do as a parish to lessen these barriers?

## VII. SELECTING PARISH PASTORAL COUNCILLORS

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There are different ways members can be selected, which may depend on the parish's PPC structural model and function.

### 1) STANDARD ELECTION PROCESS MODEL


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All members are nominated from among parishioners at large. Nominations are called for, and elections are held. Councillors are elected for a set term by a democratic (written ballot) vote, usually at an AGM, or sometimes at Sunday Masses.

### 2) REPRESENTATIVE MODEL

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Representatives of various groups (ministry, cultural or age-related) are selected by those groups to be on the PPC. ***Once on the Council, however, each person is there to work for the good of the whole parish.***



All members of a Parish Pastoral Council are there to work for the good of the whole parish.

- Many parishes combine these first two models - they have a minimum number elected plus those selected by large established groups in the parish. Elected members should outnumber those selected by groups.
- Because many people representing groups have difficulty leaving responsibility for that group behind in order to work for the good of the whole parish, parishes are encouraged to carefully study and consider the merits of all models, particularly the discernment model below.

### 3) DISCERNMENT PROCESS MODEL

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Members are chosen using a discernment process as follows:

- An appropriate selection steering group is set up by the existing parish council. The steering group would ideally consist of persons whose judgement is well respected in the parish and who understand its needs. The members of this group are not eligible for election.
- Parishioners are asked by the steering group to nominate people they consider would be good PPC members;
- Those nominated are invited to a session of information and formation, with an opportunity for them to speak and ask questions of the steering group;
- The steering group selects an appropriate mix from those nominated to be PPC members (*Appendix A*).
- the steering group oversees an election process after publishing CV's of the nominees (*Recommended by Rademacher & Rogers, see Appendix A*)

*If this model is chosen it needs to be clearly communicated to the parish to avoid misunderstandings. In some situations, such as the absence of an existing PPC or when the parish priest is new, the election model may be more appropriate.*

One of the major purposes of a PPC is to investigate, ponder and propose practical conclusions about pastoral matters, the potential councillor therefore would require the ability to study, reflect and to listen to and integrate the views of others. Wisdom is an essential quality. Participation in and knowledge of the parish community are givens. These qualities should be sought out. (Refer to Section VI)

By which model of selection did the current PPC form?

What would the effect of using other models be?

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## INSTALLATION

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So that the community recognises, accepts, supports and prays for PPC members they should be formally installed at a Sunday parish Mass following their election/appointment. (*For Installation Ceremony, see Appendix B*)

## VIII. HOW DO PARISH PASTORAL COUNCILS OPERATE?

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### MISSION, VISION AND GOAL-SETTING

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Immediately after installation, PPC members should meet for a significant time e.g. a day, to work out a common vision and set goals in light of the parish's commitment to being a missionary parish. The parish commitment to mission should be reviewed every few years, with input and assent from the whole parish. (*Refer Appendix C*)

A Parish Profile (*Appendix D*) should be used during time of reflection to help Councillors assess the pastoral state of the parish, and give an indication of what areas should be prioritised.

Ways of coming to a parish commitment to mission and PPC vision and goals are outlined in *Appendix E*.

### MEETINGS

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Together the pastoral council decides how often it needs to meet. Once a month, excluding January, is most common. *In addition to regular meetings* it may be good to have special meetings or whole parish forums once or twice a year to:

- Involve and inform parishioners (especially when there is a major issue under consideration);
- Give Councillors training and formation;
- Do long-term planning;
- Evaluate and celebrate the work of the PPC.

PPC meetings are open to all parishioners. Any input by visiting non-members of the PPC is to be brief, and a request to speak should be made in advance if input is not on current issues being deliberated by the PPC. It will help visiting non-members if an agenda of the forthcoming meeting is displayed in a public place in advance.

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### MEETING ATTENDANCE

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In order for a parish council to function well members need to attend meetings regularly. Therefore, the following terms are observed.

- A councillor who is absent from three consecutive meetings without a sufficient apology will no longer be considered a member of the council.
- A scheduled parish council meeting with fewer than half its members plus one in attendance does not have a quorum and therefore cannot proceed.
- A parish council meeting without its parish priest or his appointed delegate present cannot proceed unless it has his permission.

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### STYLES OF MEETING

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There are at least two approaches to the running of a PPC meeting:

- A business style meeting, with agenda items, discussion and decision making;
- A formative style of meeting in which there is dialogue and reflection on pastoral question such as priorities for the parish, but little detailed planning.

Collaborative ministry needs to combine elements of both styles, developing a way of working which harmonises them. Time must be given for discernment and prayer, and people's gifts need to be recognised and energised. The PPC also needs to make decisions and provide vision that supports and resources the parish to function.



## REPORTING FROM COMMITTEES

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Reporting should be done once or twice a year to the council and annually at the parish annual general meeting/forum. If organisations or committees have issues they wish to raise then those issues can be put onto the agenda, but monthly reports are not a good use of either Committee or PPC time.

## PARISH MISSIONARY REVIEW

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How might a PPC creatively review its outreach and missionary endeavour?

What are the obvious signs of a parish having a missionary heart?

In light of the Diocesan Pastoral Plan and considering the passion that Pope Francis has for the formation of 'missionary disciples' regular review of how the parish is engaging in mission would be useful. Many members of the parish community do not appreciate the personal invitation they have received through baptism to participate in God's mission. A parish review provides the opportunity for the whole parish to consider how they consciously work to bringing about the Kingdom of God, and how the parish prioritises mission and engagement with the wider community.

*(For an example of this review see Appendix E)*

## PPC EVALUATION

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

- Was meeting frequency adequate?
- Was attendance good? If not why not?
- Has the vision been adhered to? If not why not?
- Have the parish goals been reached? If not why not?
- Was anything omitted that should have been done?
- What has been the result of PPC activity?
- Has the PPC been of help to the Parish Priest?
- Have the standing committees been successful at
  - Enriching worship?
  - Caring for parishioners?
  - Enabling people to grow in their faith?
  - Attracting more people to serve?
  - Encouraging outreach/ activity on behalf of justice?
  - Meeting needs of youth and young people?
  - Reaching out ecumenically?
- Bringing good news and building God's reign?
- How might next year be different?

This review is available as a separate document on the website.

## ACCOUNTABILITY

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The PPC should report its evaluation to the parish at an annual gathering or in the form of a brief report. It may wish to give account of its efforts more frequently at meetings where parishioners are updated on pastoral and/or financial matters. PPC meeting minutes or summaries may also be made available on notice boards, or members can give brief reports periodically at parish masses.

There also needs to be a commitment to gather concerns from parishioners and to report back to them following consideration of these. The pastoral council has to consider:

*What is the most appropriate way to do this, and to engender trust so that parishioners value the process and use it?*

## DECISION-MAKING

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Before a decision is made by a PPC or parish committee members need sufficient opportunity to read the appropriate resource material and prayerful consider the decision and its implications. In order to do so the required information needs to be presented in a timely manner.

Furthermore, it is important for the PPC to take adequate time to discuss, and consider major decisions. Consensus or general agreement should be sought for major decisions that affect the long-range pastoral activities of the community.

### *A Guide to Consensus*

Consensus is a process for group decision-making. An entire group of people comes to an agreement by they are happy with. The input and ideas of all participants are gathered and synthesized to arrive at a final decision acceptable to all. Through consensus, we are not only working to achieve better solutions, but also to promote the growth of community and trust.

Consensus enables greater participation for all members and respects minority opinions.

It requires:

- Mutual respect
- A commitment to listen
- A willingness to be honest
- Loyalty to the group

The Process of arriving at the decision is as important as the decision itself.

Consensus offers hope for a unity within the community of different opinions and traditions.

It is NOT

- Unanimity
- Lowest common denominator of different views

A minority can express its views that the group hears and acknowledges. Those who dissent can choose to stand aside, allowing the decision to proceed or they can block a decision.

When a clear and significant, division of opinion remains, the whole group can either continue to work, defer a decision or move to a different and previously agreed style of making the decision.

Consensus is a process of decision-making in which the whole community agrees to a common course of action that preserves the values of all and is eventually owned by all.

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<sup>6</sup> Sofield, Hammett & Juliano (1998) *Building Community* p.112

## IX. PARISH PASTORAL COUNCIL EXECUTIVE

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The Diocesan Pastoral Council (DPC) is a body that advises the Bishop on the pastoral needs of the people in the Diocese. It consists of representatives from all regions of the Diocese, ethnic communities, religious orders and youth. It meets quarterly and its regional representatives regularly consult with PPCs on concerns or issues about which the Bishop seeks

Each PPC meeting agenda should be prepared by a small Executive appointed to plan and determine an agenda that gives order and direction to a meeting. The Executive is normally composed of Parish Priest, chairperson and secretary.

The Executive may sometimes be called on to act in between PPC meetings in order to meet particular deadline dates given by the Bishop, the Diocesan Pastoral Council or Diocesan Departments. Any action taken by the executive will be reported to the full PPC at the following meeting.

### ROLES OF EXECUTIVE MEMBERS

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#### THE PARISH PRIEST

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The Parish Priest exercises the pastoral care of the parish community and is accountable to the bishop. Although the PPC is a consultative body for the Parish Priest, he participates as a full member of the council and fully collaborates in its workings. The PPC does not formulate policy independently of him nor ought he to formulate pastoral policy independently of or outside the PPC. The parish priest should take care to communicate his vision and concerns to the council and in turn listen to theirs in their capacity as a representative and advisory body. All councillors are called to work collaboratively as an apostolic team.

The Parish Priest:

- Is vital to the life of the PPC. He is the custodian of the vision of the parish and PPC mission as the mission of Christ;
- Encourages the freedom and initiative of the Spirit-filled people he leads by sharing responsibility with them;
- Helps the PPC to seek prayerfully a loving response to the needs of all the people;
- Is an ex-officio non-voting president. ***He presides over, but does not chair or facilitate, PPC meetings.***

The Parish Priest will normally accept the agreed view or recommendations of the PPC. If he does not do so he needs to give his reasons. Any disputed issue should be re-examined at the next PPC meeting. If the Parish Priest still believes a PPC decision is not in the best interests of the parish he will communicate this to Council members at that next meeting. If there is no resolution on a serious matter, diocesan mediation should be sought through the Mission and Evangelisation Office. Otherwise, the Parish Priest has the final say (CCL, can 536, §2).

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## CHAIRPERSON

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This is a one-year term, elected annually by PPC.

He/she chairs PPC meetings;

- keeps in mind that the purpose of pastoral councils is to help guide the parish in the mission of Christ;
- is an non-voting ex-officio member on all PPC standing committees;
- is responsible for developing the PPC agenda and does this in consultation with the Parish Priest and PPC Secretary.

Conducting a meeting calls for common sense applied to rules of order for meetings. To have a meeting get hung-up on mundane details of rules of order/parliamentary procedures to a point where the MISSION suffers would be quite “out of order.”

Council meetings will be more productive in less time if consideration is given to making use of the following points:

- Be guided by Christian rules of order where charity, love and understanding prevail;
- Follow the prepared agenda (*Appendix F*) and keep to time;
- **Guide** the members of the PPC (don't dictate, but be firm);
- Do not get bogged down on new issues; realise that new matters may require more study or committee action to obtain more facts. Do not be afraid to defer issues until a later meeting;
- Ensure each member has the opportunity to speak, realising that some quieter members have equally important contributions, but may need to be prompted to speak; tactfully discourage 'lime lighting' by any more vocal member;
- Initiate discussion where necessary; summarise discussion so as to avoid misinterpretation;
- Confirm planning initiatives by making them resolutions the PPC affirms, and recording them in the minutes.

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## SECRETARY

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At the first meeting after the annual meeting, the PPC will elect (or appoint) a secretary who will hold office until the next annual meeting. Parish facilities (and the computer skills of the parish secretary) could be made available to the PPC secretary where necessary, in consultation with the priest and parish secretary.

If no elected member of the PPC has necessary skills, the PPC may retain the services of a secretary from outside the PPC, but this person does not take part in PPC deliberations or vote.

The Secretary of the PPC:

- Receives and responds to correspondence after bringing it to the attention of the Executive and/or whole PPC;
- Liaises with the Parish Priest and Chairperson promptly on receipt of any correspondence where deadlines are to be met (*as earlier in IX.*);
- Records and maintains minutes of all PPC meetings. Minutes should be circulated to councillors immediately after each meeting to enable them to make all committees and groups aware of council discussion and action taken;
- Establishes a means of communicating PPC business to the whole parish community (*See suggestions in Appendix C.*)

*NOTE: The diocese would appreciate a copy of all PPC minutes be forwarded to:  
The Mission and Evangelisation Office, Pompallier Centre, Private Bag 47904,  
Auckland 1044,  
or emailed to [pastoraloffice@cda.org.nz](mailto:pastoraloffice@cda.org.nz)*

## X. PARISH PASTORAL COUNCIL COMMITTEES

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Each PPC determines the ***standing (permanent) committees*** needed for their particular situation. Standing committees should be established as necessary for ongoing activities in the parish. Such committees are:

- Liturgy - including liturgical music
- Faith Formation - sacramental programmes, religious education for those children not in Catholic schools and adult faith education
- Caring/Service/Hospitality  
This committee might include representatives of all groups who offer a service to meet immediate needs, whether within the parish or outside of it. For example, visiting and taking Communion to the sick, grief ministry, homework centres, St Vincent de Paul, foodbanks, hospital transport, school breakfasts, gardening for pensioners, referrals to professional services, family support, working with refugees, ESOL, etc.
- Youth Ministry
- Multicultural
- Justice and Peace  
This committee could include representatives of groups whose activities (raising awareness of injustices, offering advocacy and action opportunities to parishioners aimed at changing the root personal and structural causes of injustice) are oriented toward encouraging long-term solutions to injustices on a community, national or global level, for example, justice and peace groups, Caritas, Pax Christi. If the parish has a Social Justice animator they would be part of this committee.
- Ecumenical and Interfaith Relationships
- Family Life

A Catholic parish is nothing short of an outpost of the Great Commandment. When Jesus told his disciples before the Ascension to go to the ends of the earth to share the Gospel, the physical manifestation of that would be a parish. <sup>7</sup>

There are suggested frameworks and guidelines for these committees *Appendix G*. Diocesan staff are available to support, guide and assist these committees in their work, and in the training and formation of their members.

Usually one or more PPC members will take a committee as their portfolio, or responsibility. If there is no standing committee in one or more of the above ministry areas, then one or more PPC members should still be designated with responsibility of being the liaison person with the parish groups or parishioners that work in those ministry areas.

How can we make our parish the most effective outpost of the Great Commission?

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<sup>7</sup> Lencioni (2016), *Divine Renovation Guidebook* p.7

**AD-HOC (TEMPORARY) COMMITTEES** can be established for specific tasks or projects, but these are dissolved when the tasks are completed. Such committees might be for planning and implementing a parish fair, a parish jubilee, a new building, a pilgrimage, and so on.

## XI. PRAYER AND SPIRITUAL REFLECTION AT MEETINGS

Pastoral Council 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. Prayer time could be spent breaking open the readings for the coming Sunday or in some form requiring members to reflect and respond. It is a way of building the Council into a faith community. Ideally, the meetings of all parish groups would begin this way.

### A PROCEDURE FOR BREAKING OPEN THE WORD

A different member should be designated to lead this reflection for each meeting. The leader should provide a copy of the Gospel for the coming Sunday for each person.

- Begin with the sign of the Cross;
- One person reads the gospel aloud;
- Invite members to share a word or phrase which spoke to them (*no comments from them or anyone else. 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 reflections among the group (*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 parish in the circumstances*** All these reflections can be shared and discussed;
- Close with a spontaneous or formal (for example, Glory be...) prayer.

God's word is living and active, sharper than any two-edged sword.  
Hebrews 4:12

In the sacred books the Father who is in heaven comes lovingly to meet his children and talks with them. <sup>8</sup>

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<sup>8</sup> Paul VI (1965) *Dei Verbum Constitution on Divine Revelation* #21



Ongoing formation and spiritual nourishment can be gained also by Breaking open the Word with a study resource for example, Caritas Lenten Reflection, papal document, or liturgy document before conducting the “business” of the meeting.

## XII. PARISH PASTORAL COUNCIL RELATIONSHIPS

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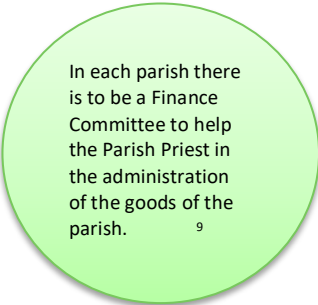
### RELATIONSHIP WITH THE FINANCE COMMITTEE

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The Parish Pastoral Council and the Finance Committee function independently. It is essential, however, that they collaborate with one another in carrying out the parish’s mission.

The Finance Committee serves as an advisory body to the Parish Priest 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. The Pastoral Council on the other hand advises the priest 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 this are:

- (a) A member of the Finance Committee is to be a member of the PPC;
- (b) A member of the PPC is to be a member of the Finance Committee;
- (c) A member of the Finance Committee is appointed to liaise closely with the Pastoral Council;
- (d) 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.



In each parish there is to be a Finance Committee to help the Parish Priest in the administration of the goods of the parish.<sup>9</sup>

Pastoral priorities are set by the PPC. If the parish does not have sufficient money to carry out the desired pastoral work, the Finance Committee needs to consider how the money may be made available. It is the PPC, not the Finance Committee, which decides pastoral priorities. *Appendix K* is a useful chart that demonstrates the differences between the PPC and the Finance Committee.

*Guidelines for the Finance committee are available from the Diocesan Administration Office [accounts@cda.org.nz](mailto:accounts@cda.org.nz)*

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<sup>9</sup> *The Code of Canon Law (1983), #537*

## RELATIONSHIP WITH PASTORAL STAFF/TEAM

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Many parishes have salaried pastoral staff responsible to the Parish Priest for providing services and responding to parish needs which arise on a daily basis. In the parish setting, the Parish Priest is the employer of these parish staff members. Usually they meet regularly with each other to share information and plan appropriate work. Ideally all work together to implement the vision that the PPC has developed, within the budget set by the Finance Committee. It is necessary to establish effective communication and consultation between PPC and parish staff. Some PPC Chairpersons find it helpful to have a regular meeting with staff to achieve this. It could be established that an elected staff representative attends PPC meetings on a regular basis. Further, it might be useful for staff to present of a regular report in person or in written form.

It is important that each PPC adopts its own policy on what the actual requirements are when considering the employment of people in the parish e.g. a parish pastoral assistant : faith formation coordinator : parish pastoral co-ordinator : parish manager : parish secretary : youth worker, etc. Each job description is to be drawn up in consultation between the parish priest and the pastoral council and published, so that the person engaged and the parish community understand the contract clearly. Model job descriptions and employment contracts are available from Leanne Killgour, at the Pompallier Diocesan Centre [leannek@cda.org.nz](mailto:leannek@cda.org.nz) All staff are required to be police vetted.

*(See Guidelines issued by the Bishop of Auckland, Appendix H.)*

## RELATIONSHIP WITH STANDING COMMITTEES

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Each Committee will have either a member on the PPC or a PPC member who holds a portfolio that includes liaising with that Committee.



## RELATIONSHIP WITH THE PARISH SCHOOL

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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 are Trust Boards of particular religious congregations. In keeping with the requirement of the Crown, Catholic schools are governed by a Board of Trustees (BOT). BOTs have 3-7 members elected by the school community. The proprietor is able to appoint up to four additional trustees as long as long as the number of appointed trustees are no more than those elected plus one. Proprietor's appointees have particular responsibility to safeguard the special Catholic character of the school.

It is important to establish good reciprocal relationships between the parish and the school community. Even though the catchment area of the school usually stretches beyond the parish boundaries, the parish and the school are part of the same 'Community of the Faithful' and should therefore not be strangers to each other.

The Catholic school and the Catholic parish are separate entities with the same collaborative task of evangelisation. Respecting differences in responsibilities, they work in partnership to educate and evangelise families.

Many families with children in Catholic schools are not engaged with parish life.

What are some non-judgmental ways that they can be made to feel welcome and part of the faith community?

*Of course, far more important than legal boundaries and definitions of rights and responsibilities is the question of relationships. The whole system needs to be under-girded by a positive and collaborative attitude, which leads homes, schools and parishes to encourage and support one another, and where the common purpose, rights and expertise of each party are acknowledged.<sup>10</sup>*

One way of establishing good reciprocal relationships is to have a member of the BOT on the PPC or a Parish Councillor on the BOT. In many cases a Parish Priest will be a member of both bodies.

Another way to foster communication is by exchanging minutes and/or reports between Parish Council and Board of Trustees.

The relationship between the Parish Pastoral Council and the Catholic Secondary School is different from that of the primary school due to the regional nature of the Catholic College. Nevertheless, it is an important relationship to foster since many colleges now have RCIA groups for students. A connection to a 'Community of the Faithful' is an imperative.

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<sup>10</sup> NZCEO (2017) *Handbook for Boards of Trustees of New Zealand Integrated Schools*, p.107 The handbook contains an extensive treatment of this collaborative task of evangelisation in Appendix 26 p. 96

## RELATIONSHIP WITH DIOCESAN PASTORAL COUNCIL

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The Diocesan Pastoral Council (DPC) is a body that advises the Bishop on the pastoral needs of the people in the Diocese. It consists of representatives from all regions of the Diocese, Maori and ethnic communities, religious orders and youth. It meets quarterly and its regional representatives regularly consult with PPCs on concerns or issues about which the Bishop seeks information. At the quarterly meetings representatives present reports from the parishes and communities they represent. It is important for parishes/communities to respond to the request for these reports as this gives the Bishop a wider view of diocesan life.

Preparing reports for your DPC representative need not be complex. There is no prescribed format but the following needs to be considered:

- It is not an extensive moment-by-moment account of parish life.
  - A maximum of two sides of an A4 in 12 font is sufficient.
- Photos are to be avoided.
- Notes on how the parish is building community and evangelising are important.
- The following headings could be considered:
  - Liturgy
  - Formation
  - Outreach / Mission
  - Plant
  - Challenges
  - Highlights

## XIII. ETHNIC CHAPLAINCIES

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In 2019 there were fourteen different organised migrant communities with chaplains in the Auckland diocese. The majority have established executive committees or pastoral councils with their own set of protocols or constitutions. Many of these operate in a similar manner to Parish Pastoral Councils with elected representatives and standing committees for various aspects of community life. Advice is offered to the chaplaincies by the Mission and Evangelisation Office and the Bishop's Pastoral Assistant.

A Handbook for Ethnic Chaplaincies is available and covers principles, procedures, and relationships with parishes, finances, and enrolment in Catholic schools.



## XIV. PASTORAL AREAS

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All parishes are part of a broader pastoral area.

The 2014-2019 pastoral plan 'Fit for Mission' encourages related parishes to work together in achieving the vision for its mission. Indeed in some areas parishes are already working together because of local circumstances.

When parishes begin to work together intentionally for the sake of mission, and depending on the level of cooperation, it may be helpful to put in place the following arrangements.

- A Pastoral Area Council made up of representatives of individual PPC's who will formulate a pastoral plan for the area.
- Make provision for someone who can attend to and coordinate the administrative tasks in the service of the pastoral area.

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### PRAYER TO CLOSE A PASTORAL COUNCIL MEETING

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E te Ariki,  
 you are the source of all that is:  
 we praise you.  
 You are the source of our rich diversity:  
 we delight in you.  
 With grateful hearts, we acknowledge  
 the dedication of all who came before us.  
 May your guiding presence give us courage  
 to face all that challenges us.  
 Grant us enquiring minds and listening hearts  
 that we may hear the concerns of your people and our world.  
 Help us to discover new opportunities  
 for service as we seek to live your Kingdom.  
 E te Ariki  
 Whakarongo mai ki a matou.  
 Amene

## APPENDIX A: DISCERNMENT PROCESS FOR SELECTING PPC MEMBERS

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A variety of models are used in the Auckland diocese today. However, there are **three general principles involved in using a Discernment Process:**

- **The emphasis is on gifts.** Serving on the PPC is a ministry that requires certain gifts. The purpose of a council is to investigate, ponder and propose practical responses to pastoral issues. The potential councillor therefore requires the ability to study, reflect and to listen to and integrate the views of others. Wisdom and prudence are essential. Participation in and knowledge of the parish community is required. These gifts and others should be sought out.
- **Expectations are clear.** Parishioners need to know exactly what is required of a potential councillor, the nature of the role, the commitment in time, the term of office, number of meetings, decision-making process, so that nominees can make an informed choice.
- **Gifts must be discerned.** There are ways of discerning the gifts of potential council members and these should be employed.

### **Steering Group / Discernment model**

- I. The Steering group including the parish priest plans the process.
- II. It informs the parishioners fully and publishes the criteria for potential nominees and calls for nominations
- III. It calls together the nominees and informs them through an orientation session what being a member of a parish pastoral council involves.
- IV. If the **selection process** is to be used the steering committee after a period of prayer selects an appropriate mix from the pool of nominations.<sup>11</sup>  
*When the final selection is made, the parish priest steps back. His role in the process is consultative rather than directive*
- V. If an **election** is to be held the steering group publishes the CV's of the nominees and oversees an election process, either at an AGM or at Sunday Masses.<sup>12</sup>

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<sup>11</sup> Rademacher & Rogers, (1988), *The New Practical Guide for Parish Councils*, pp 120-128.

<sup>12</sup> Anning, (2007), *Handbook for Parish Pastoral Councils*, 3<sup>rd</sup> ed, p 22-28. The Archdiocese of Brisbane Model offers a variety of final selection processes.

## APPENDIX B: INSTALLATION CEREMONY FOR PPC MEMBERS

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Since the PPC is a ministry of service for the entire parish, the installation or commissioning should take place on a Sunday following the election or appointment, with members of the parish present. A suitable time is either prior to the Sunday Mass, after the entrance procession, or following the homily. Symbolic gestures may be used.

### Suggestions:



- The priest might anoint the hands of the new members with blessed oil to recall their baptismal anointing and to show they are sharing in the priesthood of Jesus Christ;
- Retiring PPC members could lay hands on the heads or shoulders of new members as a sign of blessing and support
- Retiring members might pass on to them a copy of the parish pastoral council guidelines as a symbol of their work;
- The gifts of bread and wine, as well as other symbolic gifts, can be brought up by the new members of the PPC, representing the congregation.

Any ceremony should include an expression of appreciation for those members who are retiring and space in the front of the church could be reserved for committee members as well, for they too serve important functions in the parish.

To help form community, a simple meal may be planned for councillors and committee members after the liturgy. The whole parish may join in for a potluck dinner.

The following installation service is available as a separate document on the diocesan website for local adaptation.

## ORDER OF SERVICE FOR PPC INSTALLATION CEREMONY

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

PRIEST:

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

On behalf of this parish community of..... which you have been called to serve, and in the name of the Bishop, I commission you as Parish Pastoral 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 this 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 parish pastoral council?

MEMBERS:

**We do.**

PRIEST:

Will you do your best to work for the spiritual and material welfare of the parish, the region, the diocese, and the wider society?

MEMBERS:

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

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

ALL:

***We accept your commitment to our parish. 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 Parish Pastoral 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:*

*Parish Pastoral Council Guidelines or other symbol of their work*

PRIEST:

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

MEMBERS:

Amen

*Prayer of the Faithful:*

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

That the members of our parish pastoral 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.*

## APPENDIX C: PPC COMMUNICATION WITH THE PARISH COMMUNITY

Good communication can help build cooperation. They are instrumental in generating understanding, interest, motivation and involvement.

COMMUNICATION and DIALOGUE keep all in the parish informed, enthused, dedicated and responsive to the mission of Christ. This is what Christian community spirit is all about.

Here are some suggestions for PPC communication:

- Use the parish magazine or weekly bulletins to publish advance meeting notices and open invitations to attend PPC meetings;



Publish an agenda in a place accessible to all (Church foyer, parish hall, parish website)

Make use of time allowed for announcements on Sundays to clarify or inform the parishioners of important PPC decisions or other actions;

- Many parishes give a brief (2-3 mins) monthly report of PPC deliberations at notice time on Sundays after each meeting;

DO NOT take for granted that everyone in the parish already knows the facts about an important issue to be considered.

DO NOT neglect to ask for opinions from the parish community on an issue of major concern before the pastoral council deliberates.

- Produce a Parish Directory; include parish groups and contact information; give every family a copy, post it on your website and deliver it to new parishioners to help them become familiar with the parish; leave copies in the Church foyer for visitors and potential new parishioners;
- When parishioners come together for an AGM or PPC elections, use the occasion every few years to review and revise the parish vision and goals.

## ANNUAL GENERAL MEETING AND ELECTIONS

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It is at an annual gathering of parishioners that people can offer constructive suggestions for the vitality of parish life and bring issues of pastoral concern to the attention of the PPC.

The calling together of the parish should be promoted several weeks in advance of the advertised date. The parish community can be encouraged to come together as the Body of Christ for the benefit of the whole parish community.

There is no need to make the AGM coincide with the conclusion of the financial year as this coincides with Christmas and the holiday period. A much better time for an AGM is during the period between Easter and Advent, i.e. in ordinary time when new councillors can take time to learn their roles. A financial report can still be made to the parish at a midyear gathering.

Along with serving on other committees and groups in the parish and beyond serving on the PPC is one of the ways in which parishioners can use their Baptismal gifts. Encourage parishioners to nominate themselves or others for PPC membership, to work in collaboration with the Parish Priest, as Pope Benedict has called us to do.<sup>13</sup>

Nominations can be called for on forms provided by the parish and published in the bulletin for a few weeks prior to elections. The qualities being sought in PPC members should be highlighted *see VI*.

Publicity leading up to the annual parish gathering should remind parishioners of their voting rights and responsibilities: the parish needs wise members on its Parish Pastoral Council to make decision on behalf of all parishioners. Publicity may include an outline of PPC goals and standing committees. Publicity should be appropriate for all parish groups. Preparation for the gathering should be incorporated into the liturgies of the preceding weeks, for example, at the prayer of the faithful, to heighten awareness of the opportunity and privilege of serving on the PPC.



Parishes using the discernment process instead of an electoral process will need more preparation time. *See VII and Appendix A*

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<sup>13</sup> Pope Benedict XVI, *Message on the Occasion of the Sixth Ordinary Assembly of The International Forum of Catholic Action, 10 August 2012*; [http://www.vatican.va/holy\\_father/benedict\\_xvi/messages/pont-messages/2012/documents/hf\\_ben-xvi\\_mes\\_20120810\\_fiac\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/messages/pont-messages/2012/documents/hf_ben-xvi_mes_20120810_fiac_en.html)

## APPENDIX D: PARISH PROFILE

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Since 1984, the Bishop of Auckland has sought co-operation of the clergy, and PPCs, to complete an annual profile. This was a step in the pastoral planning process that led to *"Shaping Our Future"* the Diocesan Pastoral Plan of 1998. It is now required annually to assist the Bishop in planning pastoral policy, assessing diocesan needs and providing information required by the Vatican. It is also a tool for parishes in their planning.

A profile should be completed annually by the PPCs. It is a process to assess the spiritual and pastoral needs of the parish in order to set goals for the year. The information on the Profile is also valuable when reviewing stated goals and establishing priorities for the future.

Profile information includes:

- Demographic profile of the parish;
- Number of families on parish roll;
- Number of Baptisms, Confirmations, First Communions, First Reconciliations and Marriages;
- Number of children receiving religious formation at both primary and secondary levels. Those within schools and those in parish formation.
- Pastoral programmes planned by committees and groups;
- Number and kinds of lay ministries;
- Number and ministry profile of pastoral assistants;
- Numbers of visitations to hospitals and the sick;
- Annual Mass count and Sunday Mass times;
- Branches of diocesan organisations operating in parish;
- Administrative details on finance, parish plant, building projects, etc.

A Profile template is available from the Diocesan Mission and Evangelisation Office. It can also be downloaded from the PPC Guidelines section of the website.

## APPENDIX F: FORMULATING A PARISH MISSION FOCUS, PPC VISION AND GOALS

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### Basic elements of pastoral planning.

- Mission focus
- Vision
- Goals
- Objectives
- Action steps
- Accountability/Evaluation

### Mission Focus

Describe the present reality: How things are today, right now. Then ask yourself what does the parish exist for in this specific time and place? What is this parish's specific contribution to mission in this place at this time?

The parish mission review at the end of this appendix could provide you with valuable information. It can be downloaded from the website or emailed to you.

Have a fruitful discussion about the 3 elements of a mission focus statement:

- The core work of the Jesus' community,
- The unique way in which it approaches its work,
- What happens as a result?

Arrive at a mission focus statement.

***The mission focus of ..... parish is to (how do we capture the spirit of the parish?)***

### Setting a Vision

Where the organisation sees itself in the future – a picture of a future which does not yet exist, a future state which requires change, a future which is different from the present. It paints the ideals we would like to achieve. What is the direction you want the parish to go in? {Brain storm in 2's or 3's, record the results, have 2 groups try to put together those dreams, come together, come up with a vision all can agree with.} *This can take from one hour to one month. It is best facilitated.*

***Our vision (for the next 2-5 years) is ...***

### GOALS: (from 3-5)

- What we want to do, are committed to do
- Change infrequently, but always subject to review
- Expand on, flow from mission /vision
- Lead to specific, action-oriented objectives

**OBJECTIVES:**

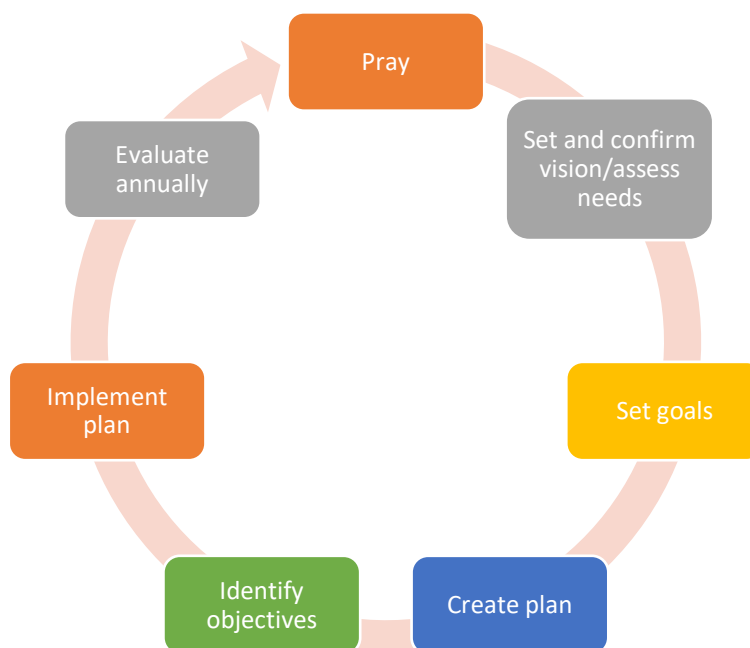
- How to accomplish our goals
- Consistent with mission /vision
- Flow from and reinforce goals
- Lead to specific programmes and activities
- Change more frequently as they are accomplished or as circumstances change

**ACTION STEPS:**

- How objectives will be implemented
- Descriptive of specific programs and activities
- Flow from and reinforce objectives
- Change frequently in plan revision and review

**ACCOUNTABILITY:**

- Who is responsible for particular action steps
- Definite timeline (beginning, status check, completion) ;
- Measure objectives and action steps



## PARISH MISSION REVIEW

Please rate each of the statements based on your experience at our Parish. Tick any one.

1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree

1	2	3	4	5

<b>1</b>	<b>Our Parish is a Mission oriented Parish</b>					
a	People are open, friendly and caring					
b	Our parish is more charismatic than institutional					
c	We have well prepared Liturgies that are uplifting and refreshing					
d	We encounter Jesus in the community and the joy of the Gospel fills our hearts and lives					
e	As a parish we care for our environment and denounce the throw away culture					
f	We welcome diversity and encourage a culture of acceptance and unity					
<b>2</b>	<b>Our Parish heals wounds</b>					
a	Our parish reaches out to those on the periphery, on the streets, and the rejected					
b	We celebrate different styles of individual, family and community life					
c	People of our parish are involved in the church and her mission					
d	We take steps to heal wounds, misunderstanding and any sort of brokenness and pain					
e	We welcome back Catholics Returning Home like the prodigal son being welcomed					
f	Our parish provides a safe environment to work through issues					
g	Our parish invites and supports Care & Prayer groups that assist with pastoral care					
h	Our parish offers Confession in a variety of non-intrusive ways to suit our needs					
<b>3</b>	<b>Our Parish is "out on the streets"</b>					
a	We keep our doors open and welcome people as they are					
b	We show apostolic enthusiasm, we are creative in reaching out to people					
c	We make a preferential option to help the poor, those who feel distant, and the forgotten					
d	We encourage different music to reach out and touch wider communities and ages					
e	Our parish has a system that enables parishioners to be evangelizers					
f	We as a parish encourage suggestions from the community and act on them					
<b>4</b>	<b>Our Parish has open doors to everyone</b>					
a	It is a community of communities in heart, mind and soul					
b	It is a sanctuary where the thirsty can come to drink in the midst of their journey					
c	Our parish is a centre of constant missionary outreach					
d	Priests are open and close to the people					
e	Members of the PPC, Liturgy and Finance Committees are accessible to the people					
<b>5</b>	<b>Our Parish is a centre of outreach</b>					
a	We go beyond our comfort zone, outside our ethnic groups, and circle of friends					
b	The many groups in our parish (Altar servers, LoM, Divine Mercy, SVdP, etc) demonstrate that missionary outreach					
c	We adapt our programmes and events to each group's time and pace of life					
d	Our parish is active in outreach in the wider local community					
<b>6</b>	<b>Our Parish engages and supports young people</b>					
a	We welcome young people and spend time with them					
b	We allocate our resources and energy to journey with the young					
c	We spend time to play, work, pray, and dream with the young					
d	We target young people in a personal way supporting their personal development					
e	We support their needs through formation, space and activities					

7	What are the TWO main strengths of our Parish?
a	
b	
8	What are the TWO things we could do better?
a	
b	

*In preparing this document the draft given to the Fit for Mission Implementation Committee of 8 Feb 2017 and writings of Pope Francis were extensively used. Avondale Parish Pastoral Council and a few individuals were consulted.*



## APPENDIX G: SAMPLE PPC MEETING AGENDA

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An agenda should be pre-set yet flexible. When a meeting agenda has not been set in advance it is difficult for the chair to keep councillors focussed, productive. Further it is far harder to keep to a time frame. The start and end times of the meeting should be pre-set, clear on the agenda (which is emailed or delivered to members at least a week before the meeting), and adhered to. If additional time is required to complete urgent agenda items, the Chair should check with councillors whether they wish to have an additional meeting, extend the present meeting by a set amount of time, or complete the discussion by other means, for example, email. The Chair should respect members' time commitments and not presume to run overtime without asking permission.

A good physical room climate (not too large or small, adequate lighting, moderate temperature and friendly but business-like chair/table arrangements) is important for a good meeting atmosphere. Primary school classrooms should be avoided as they do not usually provide comfortable seating for adults.

### SAMPLE AGENDA

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- 1) Opening - Sign of the Cross in Maori: "*Ki te ingoa o te Matua, o te Tamaiti, o te Wairua Tapu. Amene.*"
- 2) Spiritual Reflection of 20-30 minutes (*see XI*).
- 3) Attendance: The Secretary records names of those present, as well as any apologies (leaves of absence) in the minutes (*see V*).
- 4) Confirmation of minutes of previous meeting:
  - a) Minutes will have been circulated shortly after the previous meeting, and any corrections or additions should be given to the Secretary prior to each meeting for alteration.
  - b) If for any reason minutes have not been circulated, the Secretary may distribute them at the meeting.
- 5) Matters arising from previous minutes: This is a list of issues currently under deliberation and not yet resolved.
- 6) Correspondence:
  - a) Presentation to the PPC of information pertinent to the parish, received from the Bishop, Diocesan or other organisations, or individuals.
  - b) Where the Executive has met in between meetings, a report is given on decisions made or action taken.

- c) The Secretary records in the minutes the date of the letter, the name of the sender, a brief outline of letter content, what action was taken - or to be taken – and by whom.

7) Report from regional representatives: (*Where there is a functioning regional council*).

A Regional Council is an intermediate structure between a Parish Pastoral Council and the Diocesan Pastoral Council. Here parish representatives communicate and co-operate with each other and provide mutual support wherever they can. They assess the regional needs and problems and arrange ways and means of dealing with them.

8) Committee issues:

- a) If periodic committee reports are circulated with the agenda prior to the PPC meeting, it enables members to read the information beforehand to use meeting time solely for questions and clarifications.
- b) Consultation before council meetings between chairperson and Committee convenors/ liaison people ensures that matters affecting **the whole parish** are discussed at the PPC meeting.

9) General business - reports from:

- a) The Presider/Parish Priest, on any NEW development affecting PPC deliberations, and any other recommendations;
- b) Presentation by chairperson of NEW issues for deliberation by the PPC, with all known facts;
- c) Assignment of issues to committees or individuals for research or investigation required before the next meeting.

10) Appoint member to lead next spiritual reflection (see XI)

11) Set next meeting date

12) Close meeting with Prayer

13) Adjournment time to be noted on minutes

## APPENDIX G: TERMS OF REFERENCE FOR STANDING COMMITTEES

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### G1: LITURGY COMMITTEE

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**Diocesan Contact:** Judith Courtney & Liturgy Centre Team  
 Pompallier Centre, 30 New St, St Mary's Bay  
 P | 09 360.3042,      [E | judithc@cda.org.nz](mailto:judithc@cda.org.nz)  
 W | [www.liturgycentre.org.nz](http://www.liturgycentre.org.nz)

**Postal address:** Private Bag 47-904, Ponsonby 1144

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#### ROLE OF THE COMMITTEE:

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The Liturgy Committee monitors the liturgical needs of the parish, or other worshipping community, and determines suitable ways of responding to those needs.

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#### MEMBERSHIP

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- a. The parish priest, or his representative, is an integral member of the Liturgy Committee and a regular participant in Committee meetings;
- b. Membership is drawn from those who have a role in or knowledge and love of the liturgy, and time to commit to the regular monthly meetings. The committee ideally reflects the age, ethnicity, gender and education of the community it serves.
- c. One of its members is either on the pastoral council or liaises closely with the liturgy contact person on the council.
- d. In its personnel and operation, the Committee acknowledges and affirms the unique place of Maori as *tangata whenua* and the bicultural nature of the Church in the Diocese.

---

#### TASKS OF THE LITURGY COMMITTEE

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- It ensures periodic assessment of the community's liturgy, including procedures, music, personnel, areas of emphasis, and areas of neglect.
- It ensures that the needs of the following are addressed:
  - Lay Leaders of Prayer,
  - Leaders of Children's Liturgy of the Word,
  - Ministers of the Word,
  - Extraordinary Ministers of Holy Communion,
  - Ministers of Music (organists, cantors, other instrumental or vocal

- musicians),
  - Ministers of Pastoral Care of the Sick and Bereaved,
  - Ministers of the Altar (Servers, Acolytes),
  - Ministers of the Assembly (Hospitality, Collection, Environment),
- It provides opportunities for on-going spiritual and liturgical formation for its members, for all ministers of the liturgy, and appropriate liturgical catechesis for the assembly.
- It conducts medium and long-term planning, in accordance with the Seasons (Advent, Christmas, Lent, Easter, Pentecost, and Ordinary Time), Solemnities and Feasts in liturgical time, as well as local celebrations and needs.
- It respects and responds to the cultural needs within the worshipping community in its ongoing development of the liturgy
- When making changes to the liturgical environment, (e.g. rearrangement of furniture, installation of a stained glass window) the Liturgy Committee enlists the help of others with liturgical expertise, as well as those with expertise in related areas such as art, architecture, interior design etc.
- In the design, building and renovation of churches and other places of worship, the Liturgy Committee ensures that the 2012 Diocesan *Guidelines for Building or Renovating a Church or Worship Space* are followed in order that the Church's liturgical requirements are understood and satisfied.

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## G2: FAITH FORMATION COMMITTEE

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**Diocesan Contact:** Stephen Fraser & Faith Formation Team  
 Pompallier Centre, 30 New St, St Mary's Bay  
 P|09-360 3056      E| [re.team@cda.org.nz](mailto:re.team@cda.org.nz)  
 W| <https://www.aucklandcatholic.org.nz/re/>

**Postal address:** Private Bag 47-904, Ponsonby 1144

This committee has previously been known as the Religious Education committee. In order to avoid confusion with schooling and to recognise that learning is centred the term Faith Formation is currently used at diocesan level.

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### MEMBERSHIP

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The Faith Formation (RE) Committee Membership could include

- a. The Parish Priest (or his representative)
- b. A parish RE staff member (if any)
- c. Parish based Religious Education catechetical leaders
- d. Sacraments of Initiation catechetical leaders
- e. RCIA ministry leaders including those that work with children and adolescents
- f. The DRS or other RE teacher/s from local Catholic schools
- g. Other interested parishioners

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### TASKS OF THE FAITH FORMATION COMMITTEE

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Pastoral areas might like to consider a common Faith Formation Committee serving the needs of their Pastoral Area

- Facilitates and organises the delivery of ongoing faith formation to e.g. adults, families, youth, and children in state schools.
- Encourages participation in local, regional and diocesan initiatives
- Works in collaboration with the Diocesan Faith Formation Team and local Parish and Pastoral Area Faith Formation Committees that might exist.
- Is aware of the specific expertise available from the Diocesan Faith Formation Team, especially in the areas of Coping with Grief/Seasons for Growth/Stormbirds programmes, adult faith education programmes and catechetical leader formation.

### G3: CARING AND SERVICE COMMITTEE

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**Diocesan Contact:** Sr Siân Owen and Mission & Evangelisation Team  
 Pompallier Centre, 30 New Street, Ponsonby  
 P| (09) 360 3056  
 W| <https://www.aucklandcatholic.org.nz/mission-evangelisation/>

*(The activities of this committee are usually of a practical nature and very parish oriented. This means there is no specific diocesan department to support it)*

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#### ROLE OF THE COMMITTEE

Through this committee the parish identifies and tries to find ways of responding to those most in need in the parish and the wider community, when and where possible.

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#### MEMBERSHIP:

Those with a heart and a gift for this kind of ministry. One person needs to be the liaison person on the Pastoral Council, another one needs to link with the St Vincent de Paul group (if there is one) or Legion of Mary, if that group does visitation. One member should have oversight of hospitality, the other for care. The committee needs to be able to identify volunteers from the congregation and co-ordinate them.

#### **This includes:**

- Overseeing the working of all hospitality and member care ministries.
- Co-ordinating the activities that involve hospitality and care ministries.
- Ensuring effective procedures for welcoming new parishioners and helping them take part in parish life.
- Assisting those in need (perhaps through St Vincent de Paul) with housing, emergency food & clothing, transport
- Offering bereavement support, prayer and practical (catering) support
- Visiting the sick and housebound/collaborating with ministers who take Communion to the sick.
- Co-ordinating parish and social gatherings, from cups of tea after Sunday Mass, to larger whole parish occasions.
- Being aware of the agencies that offer help to families in need.

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**HELPFUL DIOCESAN AGENCIES:**

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Catholic Social Services:	Auckland City	09 378 9650
	South Auckland	09 265 0841
Auckland Regional St Vincent the Paul:		09 815 6122
Emergency Housing:	De Paul House	09 4805959
	Monte Cecilia	09 275 6661
Catholic Caring Foundation:		09 360 3045

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## G4: YOUTH AND YOUNG ADULT MINISTRY COMMITTEE

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**Diocesan Contact:** Joey Bonnievie & ACYM Team  
 Pompallier Centre, 30 New Street, Ponsonby  
 P|09 360 3021      MP|021 649 012  
 W| [www.akyouth.org.nz](http://www.akyouth.org.nz), FB| [www.facebook.com/akcym](https://www.facebook.com/akcym)

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### MEMBERSHIP

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The Youth and Young Adult Ministry Committee Membership could include:

- a. The Priest responsible for ministry to young people (or his representative)
  - b. A deacon or parish pastoral worker (if any)
  - c. A parish or regional Youth Ministry person (if any)
  - d. One or more representatives from each group in the Parish/community actively ministering to young people (this might include a youth group and a young adult group or could include different ethnic-based youth groups)
  - e. One teacher or special character representative from each Catholic Secondary College aligned to that parish/community
- 

### TASKS OF THIS COMMITTEE

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- Plans and actively supports a comprehensive programme of ministry to young people in the parish/community
  - Encourages participation of young people in parish/community, regional and diocesan initiatives
  - Works in collaboration with the Auckland Catholic Diocesan Youth Ministry Team and any Regional Youth Ministry Committee.
- 

### RESOURCES:

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- Auckland Catholic Youth Ministry website: [www.akyouth.org.nz](http://www.akyouth.org.nz).
- Auckland Catholic Youth Ministry Facebook page: [www.facebook.com/akcym](https://www.facebook.com/akcym)
- Framework for Catholic Youth Ministry in Aotearoa New Zealand: [Tu Kahikatea Standing Tall](#)



- Standards for Catholic Youth and Young Adult Ministry in Aotearoa New Zealand: [Journeying Together Hikoī Tahī](#)

Note: Youth and Young Adult Ministry typically engages with young people aged 13-35.



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## G5: BI- AND MULTICULTURAL COMMITTEE

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**Diocesan Contact:** Louisa Rani  
 Mission and Evangelisation  
 Pompallier Centre, 30 New St, St Mary's Bay  
 P| 360 3004                      E|louisar@cda.org.nz

**Street Address:** Private Bag 47904, Ponsonby, Auckland 1144

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### ROLE OF THE COMMITTEE

---

This committee works:

1. To educate the parishioners with regard to the church commitment to bi-culturalism and the Treaty of Waitangi.
2. To include and involve all the migrant groups in the parish in parish liturgies and activities.

---

### MEMBERSHIP:

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- a. A Māori representative
- b. One representative of each of the major migrant groups in the parish

---

### THE TASKS OF THIS COMMITTEE:

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- The committee makes itself aware of the diocesan commitment to biculturalism.
- It works with the Liturgy committee to incorporate Maori elements, such as greetings, hymns and prayers in parish masses.
- It convenes a discussion on the Treaty or bi-cultural issues at least once a year, e.g. Waitangi Day.
- The committee liaises with the leaders of the migrant communities to communicate what is happening in the parish and to discover ways all can be included and involved.
- It works on ways to communicate information about the different customs, such as the special feast days of each community, to the whole parish
- It co-ordinates a multi-cultural Mass or prayer service (i.e. with each group providing a different ministry or leading one hymn)

- The committee co-ordinates multicultural gatherings, concerts, food fairs and other celebrations.
- It works with other neighbouring parishes in these areas.

#### RESOURCES:

NZCBC statements on the Treaty of Waitangi (1990, 1993, 1995, 2013) NZCBC statements on cultural diversity (2002, 2005, 2010)

<http://www.catholic.org.nz/nzcbc/fx-listarticles.cfm?ctype=BSART&loadref=83>

#### **Ethnic Chaplaincies in the Diocese:**

Chinese Community E|info@acc.org.nz  
 Cook Island Community E|ffrttvp@gmail.com  
 Croatian Community E|Suzanne.pincevic@xtra.co.nz  
 Fijian Community E|hzinck@unitec.ac.nz  
 Filipino Community E|bert\_ics@yahoo.com  
 Indian Community E|maryssrju@gmail.com  
 Indonesian Community E|news@kkia.org.nz  
 Kiribati Community E|teibaba@gmail.com  
 Korean Community E|office@nzakcc.com)  
 Latin American Community (Spanish speaking)  
 E|bernarddennehy@gmail.com  
 Polish Community E|fr.wieslaw@gmail.com  
 Samoan Community E|mendemann@xtra.co.nz  
 Tongan Community E|line\_folaumoela@hotmail.com  
 Ukrainian Community E|kolisnyk@gmail.com)  
 Vietnamese Community E|tpslenguyen@yahoo.com

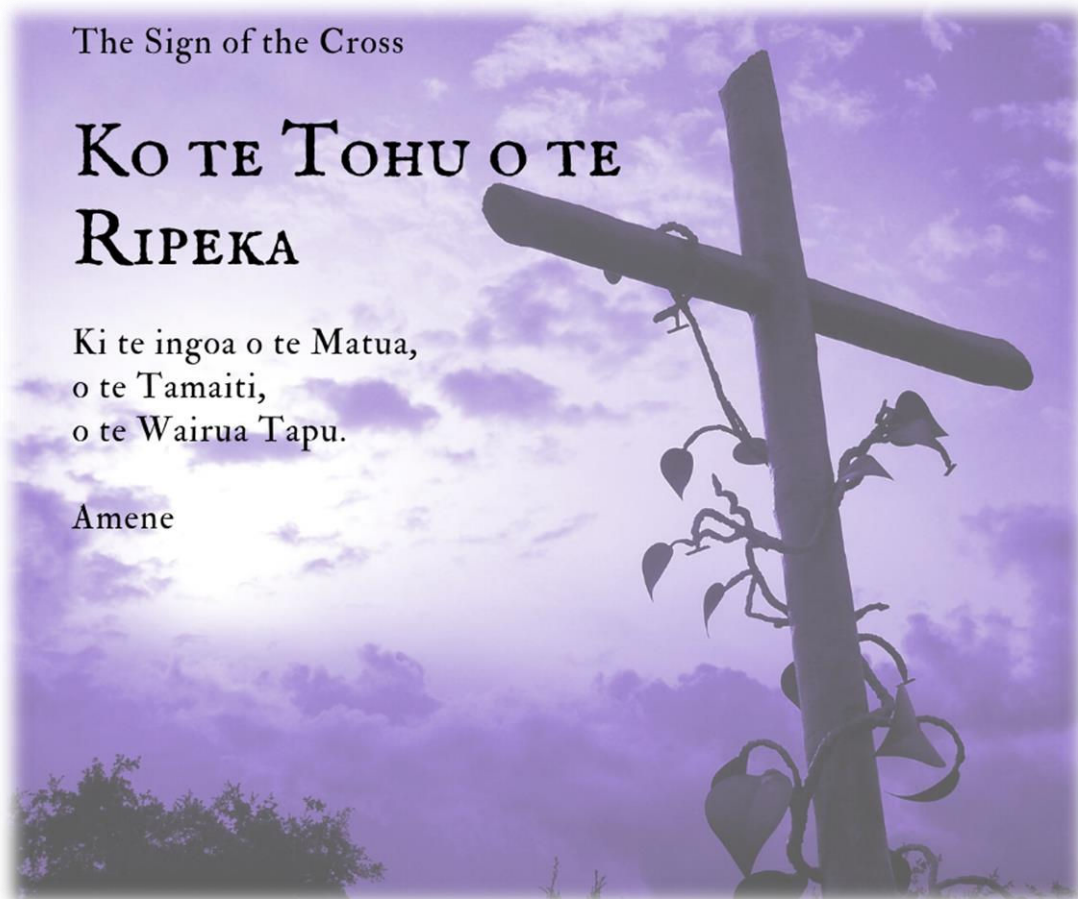
## MĀORI VICARIATE

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**Vicar for Māori:** Manuel Beazley  
Katoriki Māori:  
Pompallier Centre, 30 New St, St Mary's Bay  
P| 360 3058 E|manuelb@cda.org.nz

**Street Address:** Private Bag 47904, Ponsonby, Auckland 1144

Tamaki Māori Mission Team and Māori Community  
Te Unga Waka Marae,  
7A Clyde St., Epsom  
09 520 0861



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## G6: JUSTICE AND PEACE COMMITTEE

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<b>Diocesan Contact:</b>	Peter Garrick Justice and Peace Office Pompallier Centre, 30 New Street, Ponsonby P   (09) 360 3037                      E   peterg@cda.org.nz W   <a href="https://www.aucklandcatholic.org.nz/justice-peace/">https://www.aucklandcatholic.org.nz/justice-peace/</a>
<b>Postal address:</b>	Private Bag 47-904, Ponsonby 1144

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### ROLE OF THE COMMITTEE

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This committee works within the parish to:

1. Make parishioners aware of Catholic social teaching and how to apply it to issues of social, economic and environmental injustice in their communities, nation and world;
2. Identify, publicise and encourage actions toward justice that parishioners can participate in.

The committee is provided with information and resources by the Diocesan Justice and Peace Commission and Caritas. They may also choose to find and use resources of other agencies.

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### MEMBERSHIP:

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- a. All Parish Social Justice Animators (PSJA)
  - 1) PSJAs –one or more parishioners usually appointed by the Parish Priest or PPC -  
     or in that role by virtue of long-standing social justice activity.  
     PSJAs are part of the Diocesan Justice & Peace Commission Network, receive Commission newsletters & notices, and attend twice-yearly formation/information meetings.;
- b. Anyone with an interest in learning about and/or working toward social and environmental justice;
- c. At least one person from the PPC. Either a Parish Social Justice Animator or a PPC member for whom Justice & Peace is their portfolio/responsibility.

---

### THE TASKS OF THIS COMMITTEE:

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- Pray and reflect together at meetings, and regularly contribute prayers of the faithful on justice issues for Sunday liturgies;
- Learn about Catholic social teaching (see resources below) and find ways of reaching parishioners with it;
- Compile an email list of parishioners who would like regular updates on social justice issues and events. Pass on the monthly Diocesan Justice & Peace Commission's *Justice Matters* E-newsletter, and notice of own parish events;
- Choose one or more issues each year e.g. climate change, euthanasia, affordable housing, and munitions. Study the Catholic social teaching about the issue, and plan parish education and event(s) around the issue e.g. speaker, DVD/discussion, hands-on experience, writing letters to government, etc. You may wish to work with neighbouring parishes to put on events.
- Mark Social Justice Week (second week in Sept) each year, using Caritas booklets and liturgy resources e.g. hold a discussion, show a short PowerPoint at Sunday Mass etc. Encourage parishioners to attend the annual Social Justice Forum put on by the Diocesan Justice and Peace Commission each Aug/Sept.
- Check the Justice and Peace Commission website regularly for events and resources – <https://www.aucklandcatholic.org.nz/justice-peace/>
- Encourage parishioners to join you at meetings, in action, in prayer. Generally encourage action for justice as a part of the faith life of every Catholic.

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### RESOURCES:

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- **NZCBC statements on justice** <http://www.catholic.org.nz/nzcbc/fx-list-articles.cfm?ctype=BSART&loadref=83>
- **NZCBC *The Consistent Ethic of Life: Te Kahu-O-Te-Ora*** <http://www.catholic.org.nz/nzcbc/fx-view-article.cfm?ctype=BSART&loadref=83&id=94>
- **Papal encyclicals which include social teaching**

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## G7: ECUMENICAL AND INTERFAITH RELATIONSHIPS COMMITTEE

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**Diocesan Contact:** Louisa Rani  
 Mission and Evangelisation Office  
 Pompallier Centre, 30 New Street, Ponsonby  
 P | (09) 360 3004      E | [louisar@cda.org.nz](mailto:louisar@cda.org.nz),

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### MEMBERSHIP

---

Committee or individual to take responsibility for co-ordinating parish involvement in, and keeping up to date with Church teaching on, ecumenism and interfaith dialogue

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### THE TASKS IN ECUMENISM

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- Establishes contact and communicates with other Christian churches in the area.
- Co-operates and collaborates in various projects/services/activities such as combined Ash Wednesday and Good Friday activities, World Day of Prayer, Week of Prayer for Christian Unity, foodbanks.
- Initiates ecumenical collaboration with neighbouring churches
- Encourages parishioners to become informed and involved in this area.

---

### THE TASKS IN INTERFAITH RELATIONSHIPS

---

- May begin to work in interfaith relationships following the same pattern as the ecumenical co-ordination.
- Establishes contact and communicates with the other faiths in the neighbourhood: e.g. Muslim, Hindu, Jewish, Buddhist, Sikh in order to promote dialogue and common activities.

This is an aspect of Church life ideally suited to pastoral area membership and/or involvement.

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### LINKS AND CONTACTS:

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The Diocesan Commission for Ecumenism & Interfaith Relationships  
[louisar@cda.org.nz](mailto:louisar@cda.org.nz)

The NZ Catholic Bishops Committee for Interfaith Relations

The NZ Catholic Bishops Committee for Ecumenism ([www.catholic.org.nz/nzcbc/](http://www.catholic.org.nz/nzcbc/))

The Auckland Interfaith Council: Beate Matthies, Catholic representative  
[bmm2701@gmail.com](mailto:bmm2701@gmail.com)

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RESOURCES:

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- ***Unitatis Redintegratio*** *The Restoration of Unity*
  - Vatican II's Decree on Ecumenism.
- ***Nostra Aetate*** *In our Age*
  - Vatican II's Declaration on the Relation of the Church with Non-Christian Religions.
- ***Dignitatis Humanae*** *Of the Dignity of the Human Person*
  - Vatican II's Declaration on Religious Freedom
- Promoting Interfaith Relations in Aotearoa New Zealand (NZCBC) 2018  
(This is available from the Mission and Evangelisation Office on request  
[E|pastoraloffice@cda.org.nz](mailto:E|pastoraloffice@cda.org.nz))
- Statement on Religious Diversity – Human Rights Commission) 2009





## APPENDIX I: SAFEGUARDING

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The Bishop of Auckland is totally committed to the protection of all people in the diocese, especially our children and vulnerable adults. He also wishes to support the clergy, religious, employees and volunteers who minister in the diocese.

### **National Policy documents**

Code of Ethics for Church Volunteers, NZCBC.

<https://www.catholic.org.nz/about-us/bishops-statements/code-of-ethics-for-church-volunteers>

Standards for Volunteers and Employees in Ministry, National Professional Standards Committee of the New Zealand Catholic Church; 2011. <https://www.aucklandcatholic.org.nz/wp-content/uploads/2018/09/Standards-Volunteers-Employees-2017-1.pdf>

National Safe Guarding Guidelines <https://pndiocese.org.nz/wp-content/uploads/2018-National-Safeguarding-Guidelines.pdf>

New Zealand Catholic Bishops Standards for Creating and Maintaining a Safeguarding Culture <https://pndiocese.org.nz/wp-content/uploads/Standards-Oct-2018.pdf>

Parish Pastoral Council and the Finance committee who ensures all the people are protected, by following the National policies and practices as out lined in the policy documents

### *Other Roles and responsibilities*

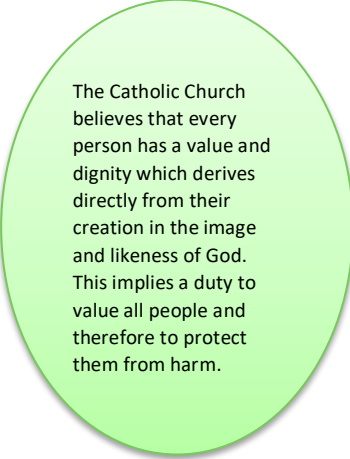
**The Parish Priest/Administrator** ensures that these policies are being implemented fully.

**The Parish Pastoral Council** takes responsibility for implementing and monitoring policy.

- The PPC can do this by appointing a “local safeguarding representative”.
  - This can be a member of the PPC whose specific responsibility it is, or a member of the parish who is designated, or a paid person.
  - This person ensures that all people ministering to children and vulnerable adults are suitably vetted and trained in the correct procedures, and that records are kept, in line with the diocesan policies.

**The Parish Finance Committee** takes responsibility for ensuring that all buildings and properties are safe for activities being carried out on parish premises.

**Those working with Children and/or vulnerable adults:** These people must be police vetted before they start and every three after that. They must also under go regular formation in Safeguarding.



The Catholic Church believes that every person has a value and dignity which derives directly from their creation in the image and likeness of God. This implies a duty to value all people and therefore to protect them from harm.

Parishes must keep a record of all their volunteers, when they received a vetting clearance and when they completed their training sessions.

- Leaders of Children’s Liturgy of the Word
- Catechists working with children and/or adults (Sacramental programmes, RCIA, Parish based Religious Education)
- Youth group leaders
- Altar Server Trainers
- Extraordinary ministers of communion who visit the sick in homes or institutions
- Pastoral Care visitors who visit homes or hospitals
- Volunteer Drivers for any of the above

### Vetting Process

Vetting forms can be obtained by visiting the [NZ Police Vetting Website](#) and clicking on the section “*Request and Consent Forms*”. Those who are to be vetted need to complete:

Section 2: For our purposes the approved agency is the Roman Catholic Bishop of Auckland

If the applicant holds an Australian passport but no residency then they have extra paper work to complete. This can be downloaded from the police web site <http://www.police.govt.nz/advice/businesses-and-organisations/vetting/forms>

Accompanying each form there needs to be a coloured photocopy of the person’s passport. The parish priest must sight the actual passport and then sign the copy that is to be forwarded. The parish priest must also sight another form of photo ID such as a driver’s licence.

The diocese is then required to complete Section 1 - in order to this accurately it is helpful if in pencil on the top of completed Section 2 the ministry the person is involved in is recorded.

Completed and signed forms along with the proof of ID are sent to:

Lisa-May Gray                      Catholic Diocese of Auckland  
Private Bay 47904, Auckland 1144

Or scanned and emailed to [lisam@cda.org.nz](mailto:lisam@cda.org.nz)

Following the vetting process, Lisa-May will inform parishes of the results.

## APPENDIX H GUIDELINES FOR PARISHES ON EMPLOYING A PARISH PASTORAL ASSISTANT

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These guidelines concern the employment of Parish Pastoral Assistants. They are concerned specifically with the relationship between pastoral assistants and the parish community as represented by Parish Priest and Parish Pastoral Council. They are drawn up on the understanding that parishes concerned function according to the Diocesan Guidelines for Parish Pastoral Councils and New Zealand Employment Law.

The process of employing a parish pastoral assistant can be divided into three stages:

### PREPARATION

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1. The parish priest and the PPC investigate the present and future needs of the parish.
2. If it seems that the best course of action is to employ a pastoral assistant, a recommendation is made to the parish.
3. An ongoing process of education is undertaken to prepare the parish for the appointment of a pastoral assistant, the major areas of pastoral responsibility s/he would be involved in and the basic financial principles; entailed in the employment of pastoral assistants.
4. The PPC looks into funding (with the Finance Committee) appropriate wages and conditions of work.
5. A small subcommittee develops a realistic job description, and prepares a resume of the parish profile to send out to prospective applicants.
6. The position is advertised in *The NZ Catholic* newspaper, the parish bulletin and diocesan and parish websites.
7. The subcommittee prepares clear guidelines to determine which of the applicants should be interviewed.
8. The subcommittee prepares clear guidelines for the "interviewing panel" which should include Parish Priest and PPC representatives.
9. The interviewing panel and PPC should spend time in prayer and discernment before the final decision.

### ENTERING INTO AN EMPLOYMENT AGREEMENT

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An employment agreement must be drawn up at the beginning of the appointment. This agreement should include both the legal dimensions of work conditions and an outline of the expected role of the Pastoral Assistant that has been agreed upon by the Parish Priest and the PPC in consultation with the person to be employed.

The following items are a necessary part of a contract:

- 1) The time span of the appointment.
- 2) Conditions of termination of appointment or resignation (one months' notice to be given by either party).
- 3) Accountability.
- 4) Detailed job description with tasks expected of the pastoral assistant. The description should be subject to review at the end of the trial period and annually thereafter.
- 5) Hours of work. Due to the nature of pastoral work in each parish, hours need to be flexible and negotiable. However, a number of hours per day or week need to be specified as a guideline.
- 6) If a lay person is employed remuneration should be related to comparable positions in the education and/or social service field.
- 7) If the pastoral assistant employed is a Religious, a contract between the Bishop and the Major Religious must be drawn up.

The remuneration of a Religious is determined by the New Zealand Bishops Conference who annually set a stipend based on the minimum wage for the year. This does however not preclude negotiation between Religious Orders and PPCs.

- 8) All contracts are to be reviewed annually.
- 9) Leave suggested :
  - annual, four weeks by law;
  - sick leave, by law 5 days per year but can be negotiated
  - study/in service/retreat leave as negotiated
  - bereavement leave as determined by law
  - special leave e.g. parental leave as determined by law

*Copies of suggested position descriptions and other templates can be downloaded from the diocesan website at*

<http://www.administrationaucklandcatholic.org.nz/OperationSupport/HumanResources/ParishJobDescriptiontemplates.aspx>

or by contacting Leanne Killgour P | 09-360 3009 E | [leannek@cda.org.nz](mailto:leannek@cda.org.nz)

## APPENDIX K: DIFFERENCE BETWEEN PPC AND FINANCE COMMITTEE

Parish Pastoral Council	Parish Finance Committee
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### *Roles*

Mandatory in the Diocese of Auckland by the decree of the Bishop	Mandatory according to the 1983 Code of Canon Law (Canons 532/537)
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### *Key Principles*

Shared responsibility	Ensuring parish's financial capacity for provision of assets & support of staff
Service	Providing for managing financial resources
Spirituality and Pastoral Oversight	Accounting for these to parish & diocese annually
Enablers	

*Prime Function (Both bodies must have the overall good of the parish at heart)*

To vision, plan, and prioritise	To ensure adequate resourcing for parish work
To look at needs	
Arrive at vision	
Plan to fulfil needs in the light of the vision	

### *Criteria for Membership*

Parishioners, chosen by election of discernment, committed to the parish	Appointed by Parish Priest (3 year terms)
Serve a finite term, usually two years, renewable once, then a break	Competence in finance/admin if possible
Meet monthly	Meet two monthly (if possible)
Accountable to parish annually	Accountable to PP/PPC and parish by regular financial reports
Work with the Parish Priest and other staff	Knowledge of norms necessary
Understanding of role for the good of whole parish- not to push one particular cause or agenda	Commitment to Christ and the Church

### *Prime Methods Used*

Training and formation offered	Competent judgement, planning and consultation
Listening to the needs of parishioners	May have oversight of works and maintenance committee
Consensus decision making preference	
Subcommittees to carry out the work; Liturgy, R.E, Caring, Youth, Outreach	

*It is the desire of the Bishop that a member of the Finance Committee is also a member of the Parish Pastoral Council.*

## APPENDIX L: BUILDING A PARISH PROFILE

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Name of Parish: \_\_\_\_\_ Suburb of Auckland: \_\_\_\_\_

### *Parish people*

Number of families on roll: \_\_\_\_\_ Mass count \_\_\_\_\_

What is roughly the percentage mix in population?

Children (0-13) \_\_\_\_\_ Youth (14-25) \_\_\_\_\_

Young marrieds \_\_\_\_\_ Middle aged \_\_\_\_\_

Senior citizens \_\_\_\_\_ Other \_\_\_\_\_

Is the population stable?.....growing.....declining.....changing

What significant ethnic communities do you have?

(Tick those present in significant numbers)

Māori	Tongan	Samoan	Iraqi
Cook Island	Fijian	Filipino	Kiribati
Korean Indian	Chinese	other (name) _____	_____

Are there any rest home/ hospitals in the area? Y/N How many? \_\_\_\_\_

What is the socio-economic mix?

Are there any other distinctive sociological/geographic characteristics?

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### *Parish plant*

How many churches/mass centres do you have? \_\_\_\_\_

Is there a parish primary school? Y/N What is the roll?

Is there a parish centre/hall? Y/N Office? Y/N

Presbytery? Y/N How many bedrooms? \_\_\_\_\_

What other buildings are there that are owned by the parish? Indicate what they are used for:

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### C. Parish organization

How many Sunday Masses? \_\_\_\_\_

How many on the parish staff?

Priests \_\_\_\_\_ Pastoral worker/s \_\_\_\_\_

Secretary \_\_\_\_\_ Housekeeper \_\_\_\_\_ Cleaner \_\_\_\_\_

How many on your parish pastoral council? \_\_\_\_\_

How many of the following standing committees do you have? (Tick)

Liturgy \_\_\_\_\_ Faith Formation (RE) \_\_\_\_\_ Caring \_\_\_\_\_

Justice & Peace \_\_\_\_\_ Youth \_\_\_\_\_ Others?(name)

How many on your finance committee? \_\_\_\_\_

Name other parish groups:

Things that the parish does well:

Needs the parish and parishioners have:

Needs of the community the parish could assist with: