



Archdiocese
OF Wellington

Norms and Policies

1 March 2026

Document Control

Version #	Date	Detail
1.0	27 August 2025	New Norms and Policies format released. All policies were approved by Council of Priests during meetings July 2024-May 2025. Next review July 2027 2.7 – a new section on marriage papers will be added when the NZCBC promulgates the new marriage papers.
2.0	1 March 2026	Policies updated: 4.15, 4.17, 4.18 (change of name - Board of Administration to Archdiocesan Finance Council); 4.5 (Levy percentages)



ARCHBISHOP OF WELLINGTON

Decree Norms and Policies of the Archdiocese of Wellington

For many years the Archdiocese of Wellington had a Pastoral Handbook, which provided guidance in a variety of areas of the life of the Archdiocese.

The Pastoral Handbook needed revision so that it could be an up to date and useful source of information for parishes, people with various roles in our communities, and for priests who are new to the Archdiocese. The revision has been completed, and the Pastoral Handbook is now being replaced by the Archdiocese's Norms and Policies Book.

The Norms at the beginning of each policy are the official regulations or guidelines established by the Archbishop to govern specific aspects of Church life within the Archdiocese. Norms are derived from the Code of Canon Law which allows bishops to create particular legislation tailored to the pastoral and administrative needs of their local Church. These Archdiocesan Norms also take into account the Particular Legislation of the New Zealand Catholic Bishops Conference, which applies to all the dioceses in Aotearoa New Zealand.

The Norms help ensure consistency, clarity, and pastoral effectiveness in areas such as liturgy, sacraments, matters to do with the clergy, parish leadership, finance, education and lay ministry. The policies which follow the Norms provide more detailed guidance in these areas.

I decree that these Norms and Policies of the Archdiocese of Wellington come into effect on 1 August 2025 and remain in force until I or my successor revoke or amend them.

Given at Wellington on this 23rd day of July 2025

+ P. B. Martin SM

✠ Paul Martin SM
Archbishop of Wellington

Notary:

Jude McKee



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SECTION 1 CLERGY

1.1 Priests Appointed to Parishes

Norm 1.1

The Archbishop appoints priests to parishes, having consulted with the Vicar-General and the College of Consultors, and the priests affected. Where a religious order provides ministry in a parish the Religious Superior consults with the Archbishop about appointments.

The Archbishop may entrust the care of neighbouring parishes to one priest, who is called the moderator. The moderator has the powers of a parish priest in respect of each of the parishes.

The responsibilities of a parish priest are those listed in Canons 528-530, and as detailed in Policy 1.1.2

Policy 1.1

1.1.1 Parish priest, assistant priest, moderator

Can.515 §1 A parish is a certain community of Christ's faithful stably established within a particular Church, whose pastoral care, under the authority of the diocesan Bishop, is entrusted to a parish priest as its proper pastor.

Can.518 As a general rule, a parish is to be territorial, that is, it is to embrace all Christ's faithful of a given territory.

Can.519 The parish priest is the proper pastor of the parish entrusted to him. He exercises the pastoral care of the community entrusted to him under the authority of the diocesan Bishop, whose ministry of Christ he is called to share, so that for this community he may carry out the offices of teaching, sanctifying and ruling with the co-operation of other priests or deacons and with the assistance of lay members of Christ's faithful in accordance with the law.

Where the pastoral care of a number of parishes together is entrusted to several priests jointly, one of the priests is appointed by the Archbishop as the moderator. This moderator is to direct the joint action and to be responsible for it to the Bishop. (Cf c.517 §1)

If, because of a shortage of priests, the diocesan Bishop has judged that a deacon, or some other person who is not a priest, or a community of persons, should be entrusted with a share in the exercise of the pastoral care of a parish, he is to appoint a priest who, with the powers and faculties of a parish priest, will direct the pastoral care. (Cf. c.517 §2)

A parish priest is to have the parochial care of one parish only. However, because of a shortage of priests or other circumstances, the care of a number of neighbouring parishes can be entrusted to the one parish priest.

In any one parish there is to be only one parish priest, or one moderator in accordance with can. 517 §1 ; any contrary custom is reprobated and any contrary privilege revoked. (Cf c. 526)

The assistant priest cooperates in the pastoral ministry with the parish priest or moderator and under his authority. Unless it is otherwise expressly provided in the letter of the diocesan Bishop, the assistant priest helps the parish priest in the entire ministry in the whole parish. (Cf cc.545,548)

If a religious order has an agreement with the Archbishop to provide ministry in a parish, the Religious Superior nominates a priest as parish priest to the Archbishop, who makes the decision about the appointment. The Religious Superior advises the Archbishop of the assistant priest(s) he would like to appoint to the parish, and the appointment is confirmed by the Archbishop (see Policy 1.16).

1.1.2 Responsibilities of the parish priest

The parish priest has the following responsibilities:

- ensure that the word of God is proclaimed to those living in the parish, especially by means of the homily and by catechetical formation;
- foster works which promote the spirit of the Gospel, including its relevance to social justice;
- have special care for the Catholic education of children and young people;
- Bring the Gospel message to those who have given up religious practice and those who are not Catholic;
- take care that the blessed Eucharist is the centre of the parish assembly of the faithful;
- ensure that the faithful are nourished by the celebration of the sacraments especially the Eucharist and penance;
- lead the faithful to prayer and an active participation in the liturgy.
- direct the liturgy and guard against its abuses;
- visit parishioners and prudently correct those in need of it;
- help the sick and the dying especially with the sacraments;
- seek out the poor, suffering, lonely, refugees, migrants and burdened;
- foster Christian life in the family;
- encourage lay involvement, lay ministry and lay associations;
- cooperate with the Archbishop and the other priests;
- ensure that the faithful are concerned for the community of the parish;
- ensure that the faithful feel themselves to be members both of the diocese and of the universal Church;

[Reference; Canons 528-530]

1.1.3 Ministerial Priesthood

The relationship of the priest to Jesus Christ, and in him to his Church is part of the priest's very being. He is enabled and empowered to perform specific acts of ministry that bring Christ's redeeming action into people's lives.

Ministerial priesthood and the universal priesthood differ from one another in essence, and not only in degree. Each in its own special way is a participation in the one priesthood of Christ (LG 10). Because both are a participation in the priesthood of Christ, which cannot differ in kind from itself, it is the manner of participating, the function, that differs. By the sacrament of Holy Orders, some are given a function that is not given to all by their baptism.

[Reference: 'Towards Priesthood-a Reflection by the New Zealand Catholic Bishops Conference, April 1998]

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1.2 Faculties

Norm 1.2

Before a priest may exercise any ministry in the diocese, he must receive faculties from the diocesan bishop. The faculties granted are set out in the Faculty Sheet signed by the diocesan bishop under seal and notarised.

Policy 1.2

1.2.2 Renewal of faculties

Although the faculties are reciprocal within the six dioceses of New Zealand and the Military Ordinariate, a priest changing residence from one diocese to another must request the renewal of faculties from the diocesan Bishop immediately he arrives in his new diocese.

A request for faculties, whether for a stable ministry or for visiting the Archdiocese, is to be sent to the Archbishop's Executive Assistant ea-abp@wn.catholic.org.nz, telephone 04 4961766.

1.2.3 Text of Faculty Sheet

The text of the Faculty Sheet with its explanatory notes is as follows:

GENERAL

The liturgical books, approved by the competent authority are to be faithfully followed in the celebration of the sacraments. Accordingly, no one may on a personal initiative add to or omit or alter anything in those books. (c.846, §1)

BAPTISM

To baptise or receive into full communion anyone including those who have completed their fourteenth year, without previously referring the matter to the bishop of the diocese, but observing any guidelines which may be in force in a particular diocese. (c. 863)

If a parish priest, to allow, for grave reason, the celebration of baptism in a private home. (c. 860, §1)

If the person to be baptised is not his own parishioner, the priest baptising needs the express permission of the proper parish priest before celebrating the baptism (c. 857, §2; c. 539; c. 862)

The reception of unbaptised adults into full communion with the Catholic Church should be carried out in accordance with the Rite of Christian Initiation of Adults (RCIA). A shorter rite is provided for special circumstances, for those in danger of death, and for children of a catechetical age. (c. 846, §1; c. 850)

When someone is received into the Church and there is no serious reason for doubting the fact or validity of their baptism, conditional baptism must not be administered. (c. 869, §2).

CONFIRMATION

To confer the sacrament of confirmation when baptising someone who has reached the age of reason, or some one already baptised who is being admitted into full communion with the Catholic Church. (c. 883, §2). This includes the faculty to confirm a Catholic adult, baptised but not previously confirmed, who has apostatized from the Faith and is being re-admitted to the Church; it also includes a Catholic adult, baptised but never confirmed, who was instructed in or who joined another Church through no fault of their own, who is being re-admitted to the Church.

To confer the sacrament of confirmation on a Catholic who was baptised as an infant, and who has prepared for confirmation in the adult catechumenate. (c. 884, §1)

To confer the sacrament of confirmation on a Catholic who is preparing for marriage, when reception of the sacrament is judged appropriate. (c. 884, §1; c. 1065, §1)

The bishop is the ordinary minister of confirmation. (c. 882) The faculties for a priest to confirm apply only in those instances specifically listed on this faculty sheet, as well as to the confirmation of those in danger of death. (c. 883, §3)

All priests have the right, and the obligation, to confirm those adults whom they baptise and those baptised adults whom they receive into full communion with the Catholic Church, unless a grave reason prevents this. (c. 866; c. 885, §2)

Priests do not have the faculty to confirm a Catholic, baptised but never confirmed, who has not been active and now desires to be confirmed. Nor may a priest validly confirm someone who was merely absent when the bishop conferred confirmation in the parish.

The faculty to confirm is given to all priests. However, before using this faculty, they should obtain the approval of the local parish priest.

The names of those confirmed, of the minister, parents and sponsors, and the place and date of confirmation are to be recorded in the parish Confirmation Register. The parish priest must notify the pastor of the place of baptism that confirmation was conferred, so that this may be recorded in the Baptismal Register. (c. 895; c. 535, §2).

EUCCHARIST

To celebrate Mass twice on weekdays and three times on Sundays and holy days of obligation when, in the judgment of the priest, pastoral necessity require To celebrate two Masses on Holy Thursday in addition to the concelebration of the Chrism Mass, if there is urgent pastoral necessity. (Rubrics for evening Mass of the Lord's Supper, in the Roman Missal).

To accept an offering when celebrating a second or third Mass on the same day, using it for the purpose prescribed by the Ordinary. On Christmas Day, the offerings may be retained by the priest himself (c.951, §1). A priest may not take another offering when he concelebrates a second Mass on the same day that he celebrates or concelebrates a previous Mass (c. 951 §2)

To dispense, for a just reason in individual cases, from the eucharistic fast.

Apart from those cases in which the law and this faculty allows a priest to celebrate or concelebrate the Eucharist a number of times on the same day, a priest should not celebrate more than once a day. (c. 905, §1)

The Eucharistic celebration is to be in a sacred place; it may be celebrated in some other fitting place, if necessity so requires (c. 932, §1), with the priest wearing the vestments prescribed by the rubrics. (c. 929)

Priests may not concelebrate the Eucharist with non-Catholic ministers. (c. 908).

Mass Offerings

Priests are to keep a written record of their Mass Offering obligations.

When diocesan priests accept an offering for a second or third Mass on the same day, the offering is to go to the Seminary Fund.

Priests are reminded of their obligation to pray for deceased clergy and seminary benefactors.

Christmas and Easter Dues

At Christmas and Easter, envelopes and other marked Dues contributions and loose cash go in full to the Clergy Trust Fund, including when Christmas Day falls on a Sunday. In parishes staffed by religious order priests the Christmas and Easter Dues are sent in full to the Clergy Trust Fund, in recognition that the Clergy Trust Fund supports retired priests who have previously ministered in the parish.

PENANCE

To hear sacramental confessions of the faithful anywhere in the diocese. (c.966 §2, c.969 §1)

To remit in the internal or external forum an automatic penalty established by law but not yet declared, which is not reserved to the Apostolic See. (c. 1355, §2; c. 137, §1)

By this faculty, a priest may remit the reserved censure imposed on someone who actually procures an abortion (c. 1398) and their accomplice(s) in this offence (c. 1329, §2); also on someone who has apostasized from the Faith, or become a heretic or schismatic. (c. 1364)

In this latter case, the remission should normally occur in the external forum, so that some record may be kept of the penitent's reconciliation and subsequent rights and obligations, such as the need to marry in accordance with canonical form. (c. 1117).

A priest who has the faculty habitually to celebrate the sacrament of penance may do so anywhere in the world, unless a particular Ordinary forbids it. (c. 967, §2).

For the Sacrament of Penance

If a religious priest is transferred from one diocese to another, and is assigned to a house, he acquires a new domicile (c. 103), thereby losing the faculties previously granted him. He must be granted faculties by the Ordinary of the new diocese; and he may then celebrate the sacrament anywhere in the world, unless a particular Ordinary forbids it. (c. 967)

MARRIAGE

To assist at marriage within the boundaries of the diocese. Those who possess this general delegation may sub-delegate another priest or deacon for a specific marriage. (c. 1108, c. 1111, c. 137, §3) The officiating priest or deacon should first obtain the parish priest's permission, if this is possible. (c. 1114)

If a parish priest, to permit the marriage between two baptised Christians, one of them baptised in the Catholic Church or received into it after baptism and having not defected from the Church by a formal act, the other a member of a Church or ecclesial community not in full communion with the Catholic Church. Their proper exercise of this faculty requires that the usual conditions be fulfilled. (c. 1125)

If a priest, to dispense from the impediment of disparity of cult. The proper exercise of this faculty requires that the usual conditions be fulfilled. (c. 1125)

Ideally, Catholics should marry Catholics.

Mixed Marriages

(between a Catholic and a baptised non-Catholic):

Without the express permission of the competent authority, marriage is prohibited between two baptised Christians, one of whom is a Catholic and the other of whom belongs to a Church or ecclesial community not in full communion with the Catholic Church. (c. 1124)

This faculty allows a priest working in a parish to grant permission for such 'mixed marriages'. However, the faculty may not be used unless the following conditions are fulfilled:

(1) The Catholic party is to declare that he or she is prepared to remove danger of defecting from the Faith, and is to promise sincerely to do their best to have all the children baptised and brought up in the Catholic Church;

(2) The other party is to be informed in good time of these promises to be made by their future spouse, so that it is certain that they are truly aware of the promise and obligations of the Catholic party.

(3) Both parties are to be instructed about the purposes and essential properties of marriage, which are not to be excluded by either party. (c. 1125)

Marriages Involving Disparity of Cult

(Between a Catholic and a non-baptised person):

Without a dispensation from the local Ordinary, or from a priest acting in accordance with the faculty given him to dispense from the impediment of disparity of cult, marriage between a Catholic and someone who is not baptised is invalid. (1086; c. 1078, §1)

The priest or deacon officiating at a wedding is responsible for ensuring that adequate preparation takes place, and that the appropriate forms, completed and signed, are forwarded to the local Ordinary prior to the wedding, should a particular dispensation be required.

Priests and deacons are permitted to officiate at marriages only in accordance with the law of the Church, and where at least one of the parties is a Catholic in full communion with the Catholic Church. Priests are not permitted to hold civil offices, such as being a marriage celebrant, without the express permission of the bishop of the diocese.

For Marriage

A Religious who is a parish priest, by virtue of his office, validly assists at marriages within the parish. Other religious priests (and deacons) require express delegation to assist at marriages. (c. 1108, §1; c.1111) Only the local Ordinary of the diocese where the religious resides may grant him general delegation within the diocese, and this should be given in writing. (c.1111)

CHRISTIAN BURIAL

To permit the celebration of the rite of Christian burial, including Mass, for an unbaptised child whose parents intended to have the child baptised. (c. 1183, §2)

To permit the celebration of the rite of Christian burial, including Mass, for a baptised person belonging to a non-Catholic Church or ecclesial community, provided the minister of the deceased is not available, and such is not contrary to the wish of the deceased. (c. 1183, §3)

The faculty allows priests to make a prudent judgment to permit a baptised non-Catholic to receive the funeral rites of the Church. If the person has not been baptised, the matter is to be referred to the local Ordinary.

The decision to have Catholic burial services for a baptised non-Catholic would be appropriate where the deceased had worshipped regularly at the Catholic Church, or identified with the Catholic Church more than any other. It would not be appropriate if the deceased were an active member of the non-Catholic Church, unless a minister of that Church was unavailable. The decision would obviously be made in consultation with the family.

DIVINE OFFICE

While Morning Prayer and Evening Prayer are most important parts of the Office, priests are obliged to pray the whole Office. (c. 276)

PARISH PRIESTS

A parish priest is the proper pastor of the parish entrusted to him. He exercises the pastoral care of a certain community of Christ's faithful under the authority of the bishop of the diocese, whose ministry of Christ he is called to share. Thus for this community he may carry out the office of teaching, sanctifying and ruling, with the co-operation of other priests or deacons and with the assistance of lay ministers, in accordance with the law. (c. 515, §1; c. 519)

A parish priest has special responsibilities regarding the married state (c. 106), and his assistance at marriage is one of the functions especially entrusted to his office. (c. 530, §4)

Although a parish priest is granted some faculties, by general delegation within the diocese, to dispense and grant permission in individual cases, the faculties are lawfully exercised only within his parish or for the benefit of his own subjects.

CHAPLAINS

To exercise pastoral ministry as a chaplain, a priest must be appointed in writing by the local Ordinary. A chaplain will be given all the faculties he requires which may or may not be all the faculties of a parish priest.

The faculties granted here, including those for dispensations and permissions, are reciprocal within the six dioceses of New Zealand and the Military Ordinariate.

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1.3 Mass “Pro Populo” and Mass Offerings

Norm 1.3

Parish priests are bound on each Sunday and holyday of obligation to apply the Mass for the people entrusted to them.

The decree of the Bishops of New Zealand, acting as members of the Province of New Zealand, enacted in August 2025, regarding the celebration of Masses for which an offering is made, is to be observed in the Archdiocese of Wellington.

Policy 1.3

1.3.1 Mass “Pro Populo” (cf. c.534)

The parish priest is bound on each Sunday and holyday of obligation to apply the Mass for the people entrusted to him. If he is unable to celebrate the Mass on any Sunday or holyday, he is to have someone else apply the Mass on that day, or he is to apply it himself on another day.

A parish priest who has not discharged this obligation is as soon as possible to apply for the people as many Masses as he has omitted.

1.3.2 Mass Offerings (cf. cc. 945-959)

The Bishops of New Zealand, acting as members of the Province of New Zealand, enacted the decree below which applies in all the dioceses of New Zealand.

CANON 945-959: MASS OFFERINGS

Canon Law is clear about what must be done regarding the celebration of Masses for which an offering is made. The Law is summarized below:

- i. A priest is free to apply his Mass for anyone, living or dead (c.901).
- ii. Bishops, Pastors, and those equivalent to them are obliged to offer one Mass for the people entrusted to them each Sunday and Holy Day of Obligation. If impeded, they are to transfer it to another day, or ask (with an offering) for another priest to supply for them (see cc.388, 427, 534, 540).
- iii. Any priest, celebrating or concelebrating, may accept an offering to apply his Mass for the specific intention of another. Priests should celebrate Mass for the intention of the Christian faithful, even if they have not received an offering.
- iv. Any appearance of trafficking or trading must be avoided from the offering for Masses.
- v. A separate Mass is to be applied for each and every offering given and accepted.
- vi. Having accepted an offering for Mass, the priest must celebrate it even if the offering is lost.
- vii. Unless otherwise indicated by the donor, the number of Masses to be offered is to be counted on the basis of the total amount offered divided by the standard amount defined below.
- viii. A priest who celebrates several Masses on the same day can apply each Mass to the intention for which an offering was given, but must keep one offering amount only and transfer the rest as defined below.
- ix. It is for the Provincial Council to define by decree the offering to be given for the celebration and application of Mass. No one is permitted to seek a larger sum. However, a voluntary offering (larger or smaller) than the one defined may be accepted. Members of all religious institutes must also observe the same decree.

- x. A priest may not accept any more Mass Offerings for himself than he can satisfy within a year.
- xi. If the Mass intention is to be entrusted to others, the priest must transfer the entire offering received. He is obliged to ensure that the obligation has been accepted and the offering received.
- xii. Mass intentions must be recorded in their own special book, noting the Mass for which an intention has been received, to whom it was entrusted, the date it was satisfied, and, if more intentions were celebrated on the one day, the date the monies were sent to the designated recipient.
- xiii. If an intention cannot be satisfied within the year time frame, the Mass intention and monies are to handed over to the Bishop or Religious Superior, for him to distribute.
- xiv. Institutions which regularly receive offerings for Masses are to have a special book or electronic register in which they note accurately the number of Masses to be celebrated, the intention, the offering given, and their celebration. The Ordinary is obliged to examine these books each year, either personally or through others.

Consequently, the Bishops of the Province of New Zealand decree the following:

1. The standard amount for a Mass intention is \$20 (twenty dollars)
2. If a smaller offering is made than the standard amount, it is not to be rejected.
3. When a priest celebrates several Masses in one day, he may apply intentions to those masses for which an offering has been made. He may keep one offering for himself, and must transfer the other offerings to Holy Cross Seminary of New Zealand (see Administrative Instructions below). If a priest belongs to a religious order, the offerings are to be transferred to Holy Cross Seminary or to his order's own seminary, according to the wishes of his own Ordinary. The single exemption from this rule is on Christmas Day, whereupon the priest may keep all the offerings.
4. The offerings for legacy Masses (established by bequest or living donation) will be calculated at \$25 per mass (twenty five dollars) for sums over \$100 (one hundred dollars).
5. If a legacy or bequest is greater than \$500, the whole sum and intentions are to be transferred to the Diocesan Bishop to oversee the distribution of the offering and celebration of the masses (cc1301-10).
6. All bequests made to a Pastor (in New Zealand, commonly referred to as a Parish Priest) or Bishop are, in fact, bequests to the Juridic Person, and are not personal (c1267).
7. No one may accept pious foundations (a type of endowment where assets are dedicated to a specific religious cause) or trusts for Masses or anything else without the written permission of the diocesan bishop.
8. This decree is to be promulgated by way of publication on diocesan websites, and notification to priests and parishes.

This particular law is to take effect in the Archdiocese of Wellington on 25 August 2025.

COMMENTARY:

The practice of asking for a Mass to be offered goes back to the second century. It is an ancient and beautiful Church tradition where Christians seek a Mass to be offered for their loved ones, living and deceased, for some special intention, or in thanksgiving for graces received. In making a Mass offering, St John Paul II reminds us: "... the Church believes that she will be heard, for she prays in union with Christ her Head and Spouse, who takes up this plea of His Bride and joins it to His own redemptive sacrifice" (Ecclesia de Eucharistia n.43).

The Church does not charge for sacraments or for Mass offerings, but throughout the ages people have often wanted to make a koha in the spirit of giving. In the spirit of Jesus' self-offering, and in the spirit of

the faith, hope and love that impelled the Mass offering, priests should be diligent in their honouring the commitment to offer the Mass and in recognising the koha as a gift for furthering the coming of the Kingdom. In this exchange of gifts, the priest makes his personal intention align with that of the donor.

Administrative Instructions

1. Priests are to carefully record Mass offerings received in a Mass book or electronic diary to ensure that Masses are celebrated.
2. To transfer Mass offerings to Holy Cross Seminary, bank account details are:
Account name: Holy Cross Seminary Ponsonby
Account number: 06 0199 0093928 00
Reference: Mass Offerings

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1.4 Stipends, Stole Fees, Supplies

Norm 1.4

On the recommendation of the Clergy Trust Fund Board, the Archbishop sets from time to time the stipend and allowances paid to clergy.

The Mixed Commission from time to time approves guidelines for rates for supply and other forms of ministry, which apply for both diocesan clergy and religious.

Policy 1.4

1.4.1 Stipends and allowances

As at 1 February 2025 the rates for the clergy stipend and allowances are:

Annual stipend and allowance:

Total Stipend and Personal Living Allowance paid per annum = \$26,544

Monthly stipend and allowance:

Total Stipend and Personal Living Allowance paid per month = \$2,212

1.4.2 Taxation and ACC

The Inland Revenue Department confirmed in a letter to the Archdiocese of Wellington on 18 February 2010 that in accord with the Income Tax Act 2007, clergy stipends and allowances fall within the ambit of section CW25 of the Act and are therefore exempt from income tax.

Clergy do not pay ACC Earner's Levies.

1.4.3 Stole fees

It is customary, although not obligatory, for priests to receive a donation on the occasion of baptisms, weddings and funerals. The amount of such gifts depends upon the generosity and circumstances of the donor. No minimum amount has or is to be fixed by either parish priest or diocesan bishop.

The Clergy Trust Fund approved a motion at its AGM on 8 December 2022 that all stole fees are to be paid to the Clergy Trust Fund, and members are required to sign an annual declaration form as confirmation.

1.4.4 Supply and stipends for services

The amounts stated here (from the Mixed Commission meeting of February 2024) are guidelines and can be subject to negotiation. All costs must be considered in the context of the person accessing the service. It may be a matter of justice to be as generous as possible. A priest who supplies for a weekend is to be looked after both financially and in terms of hospitality.

SERVICE	STIPEND
Spiritual Direction	\$130 per hour
Supervision	\$130 per hour
Facilitation & visiting lecturer Preparation and follow-up days (Request invoice for services)	\$550 per day plus travel, including preparation, delivery and follow-up days
Seminar, Workshop, Chapter, Province Gatherings, Preparation and follow-up days Zoom calls/meetings	\$550 per day plus travel, including preparation, delivery and follow-up days \$150 per hour
Facilitation of Chapter, preparation and follow-up days	\$550 per day plus travel Including preparation, delivery and follow-up days

Zoom calls/meetings	\$150 per hour
Half-day meeting	\$350
Retreat – Preached/directed	\$220 per day plus travel
Retreat – Primary School	\$110 per day
Retreat – Secondary School	\$220 per day
Retreat/Staff Reflection Day	\$220 per day
Parish – Mission	\$220 per day per missionary.
Parish – Long Supply	\$330 per week plus travel.(accommodation provided)
Parish – Full Weekend: Priest	1 Mass \$55 plus travel 2 Masses \$165 plus travel 3 Masses \$220 plus travel
Parish – Weekly, Priest/Pastoral Worker	\$55 per Mass or service
Mass/Reconciliation for Religious Community	\$55 per hour

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1.5 Clergy - Wills, Executors, Enduring Powers of Attorney

Norm 1.5

Priests of the Archdiocese are required to deposit their will in a sealed envelope with the Vicar-General, within three months of ordination.

At least one executor of a priest's will should be a priest.

Priests are encouraged to appoint at least one person who will have enduring powers of attorney in case the priest is incapacitated.

Policy 1.5

1.5.1 Wills

It is important for priests to have a properly prepared will to ensure that final wishes are carried out, to avoid confusion, family complications or unnecessary costs following one's death.

A will can contain instructions for funeral, burial, disposal of personal property and any other assets. A priest may wish to leave money or assets to the Archdiocese or Clergy Trust Fund or other charities to support their works.

The will of each priest of the Archdiocese is to be deposited in a sealed envelope with the Vicar-General's Office within three months of ordination. On the outside of the envelope is to be clearly written the names and contact details of the executor(s) and those who hold powers of attorney. The will is held (unopened) by the Vicar-General and opened only on the death of the priest.

A will can be drafted and a copy lodged with a Trustee company, such as the Public Trust Office, or with a lawyer or law firm. It is possible to make and store a will oneself, but it is essential to use the correct wording and have it properly witnessed, or the will may be invalidated. The services of the Financial Administration of the Archdiocese are available in assisting priests in the preparation of a will. A growing practice is add into the will a document about one's digital (electronic) assets, such as photos, documents, social media and email accounts. This document would indicate where they are held and how they may be accessed.

1.5.2 Executors

Executors (trustees) oversee the discharging of the will. Sometimes more than one is named (perhaps a family member or a lawyer but someone very trustworthy). It is advisable that at least one executor be a priest so as assist with any Church-related matters and to assist the deceased priest's family in the same way.

In his will the priest is to name at least one priest executor whom he should inform of the fact that he has been so named. One or more lay persons may also be named as executor(s) in addition to the priest executor.

One purpose in having a priest executor and in having a copy of the will deposited in the Vicar-General's office is to ensure that any unfulfilled Mass obligations undertaken by the deceased priest may be carried out. The priest-executor can also assist the priest's family as necessary around the funeral Liturgy and any sacred vessels or vestments belonging to the deceased priest.

1.5.3 Enduring Power of Attorney

In New Zealand law for situations of emergency it is recommended that a person appoints at least one person who will have enduring powers of attorney in case the priest is incapacitated for some reason.

There are two kinds of power of attorney - one for care and welfare and the other for finance and property. One person can cover both areas but they do involve different skills. Power of Attorney for

care and welfare can apply in cases of sudden hospitalization or ongoing health difficulties. This person coordinates with medical specialists. Power of Attorney for finance and property covers bank accounts, term deposits, etc.

Priests of the Archdiocese are required to have both powers of attorney set up. Information about how to set up enduring power of attorney can be obtained from the Clergy Healthcare Coordinator or from the Ministry of Justice website <https://www.justice.govt.nz/family/powers-to-make-decisions/the-court-and-enduring-power-of-attorney-epa/>. It is important that family and close friends know who holds these powers of attorney.

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1.6 Clergy Trust Fund

Norm 1.6

Support for clergy in the Archdiocese is provided through the Clergy Trust Fund, which has its own Trust Deed and charitable status.

All clergy incardinated in the Archdiocese are members of the Clergy Trust Fund. The Clergy Trust Fund Board can give diocesan priests from other dioceses membership on the recommendation of the Archbishop.

The Clergy Trust Fund is the recipient of the percentage of parish collections allocated for support of the clergy from parishes ministered to by diocesan priests.

Policy 1.6

1.6.1 Objectives

The object of the Clergy Trust Fund (CTF) is to provide for the support of the clergy, active and retired, in the Archdiocese of Wellington, according to the Policy of the Fund. The CTF provides this support through the creation of a fund from collections, offerings, gifts, stole fees, and bequests, and prudent management of the fund as set out in the CTF's Trust Deed.

Money from the Fund is used to pay stipends and allowances to the priests and bishops of the Archdiocese, and to provide for their medical care and other aspects of their well-being, as set out in the Policy of the Clergy Trust Fund.

1.6.2 Membership

All clergy incardinated in the Archdiocese of Wellington are ipso facto members of the Fund. Any other cleric working in the Archdiocese may be approved by the CTF Board as a member of the Fund, on the recommendation of the Archbishop.

1.6.3 Management of the Fund

The Fund is managed by the Board of Trustees. There are four members of the Board - two priests elected by the members, one priest appointed by the Council of Priests and one person who does not have to be a priest appointed by the Archbishop.

1.6.4 Clergy Healthcare Coordinator

The Clergy Healthcare Coordinator is employed by the Clergy Trust Fund and supports and assists the Archdiocese in the care of the clergy both in active ministry and retirement.

The Coordinator assists clergy with healthcare and access to services, their general well-being, and care in retirement and at the end of life. The Clergy Healthcare Coordinator can be contacted through Catholic Social Services.

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1.7 Clergy Retreats, Spiritual Direction and Supervision

Norm 1.7

Clergy are expected to make an annual retreat, and to meet regularly with a spiritual director. They should also consider having supervision.

Policy 1.7

1.7.1 Retreats

All priests are expected to make an annual retreat in accordance with canon 276. From time to time a retreat for clergy may be organised but this is not guaranteed each year.

1.7.2 Ongoing formation

Canon 279 calls for priests to continue their sacred studies even after ordination. Spiritual Direction, Supervision, Clergy Study Days and Clergy Assemblies help fulfil the requirements of this Canon.

1.7.3 Spiritual Direction

It is an expectation that each priest has a Spiritual Director and meets with that person on a regular basis.

1.7.3 Supervision

Supervision can be part of “ongoing formation”. Supervision provides opportunities for:

- Sharing aspects of your work with a more experienced worker in confidence.
- Getting feedback and guidance about aspects of your work that concern you.
- Developing professional skills and getting useful ideas and information.
- Acknowledging and keeping in touch with feelings of distress, failure or success.

1.7.4 Finding a Spiritual Director or Supervisor

Recommendations from other priests are often the best way to find an experienced Spiritual Director or Supervisor. The Archbishop’s Executive Assistant has a list of spiritual directors and supervisors in the Archdiocese. Many will work through Zoom or Teams.

1.7.5 Costs of Spiritual Direction and Supervision

Diocesan priests do not normally charge one another for spiritual direction or supervision. Religious may charge according to rates agreed between the NZCBC and the Mixed Commission and lay spiritual directors and supervisors will have their own rates.

The Clergy Trust Fund (CTF) makes supervision or spiritual direction payments for a diocesan priest in active ministry as authorised by the Archbishop. Spiritual direction and supervision invoices need to be made out to CTF and sent to the CTF Bureau at ctf.accounts@wn.catholic.org.nz.

Invoices for spiritual direction or supervision for religious order priests appointed to parishes should be made out to the Archdiocese of Wellington and sent to adw.accounts@wn.catholic.org.nz.

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1.8 Clergy Appointments

Norm 1.8

The Archbishop makes clergy appointments to parishes and chaplaincies, after consultation.

Policy 1.8

1.8.1 Incardinated priests

Prior to appointments being made each year, every priest incardinated into and holding appointment in the Archdiocese of Wellington will be consulted personally by one of the Consultors.

The process of consultation and appointment will take place in the second half of each year, with the aim of final appointments being made by the end of November.

Matters to be taken into account during consultation will be:

- The general good of the diocese
- The particular needs of the parish
- The particular needs of the priest
- Length of tenure in parish
- State of health and age of priest
- Requests for renewal leave.

1.8.2 Diocesan priests on loan

Priests incardinated in an overseas diocese and on loan to the Archdiocese will normally continue to minister in the parish agreed with their bishop, unless he or the priest indicates that a change is desirable. These priests will have the opportunity to discuss their situation with one of the Consultors annually.

1.8.3 Religious order priests

Religious order priests whose congregation has an Agreement for Provision of Service with the Archdiocese will continue to minister in the parishes named in their Agreement unless the Archbishop and the Religious Superior agree on a change.

The Religious Superior nominates a priest as Parish Priest to the Archbishop, who makes the decision about the appointment.

The Religious Superior advises the Archbishop of the Assistant Priests he would like to appoint to the parish, and the appointment is confirmed by the Archbishop.

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1.9 Clergy Renewal

Norm 1.9

Clergy are required to take periods of personal and spiritual renewal at intervals decided by the Archbishop after consultation with the Council of Priests.

Policy 1.9

1.9.1 Rationale for renewal

The opportunity for ongoing education and renewal is the chance to slow down and catch up with ourselves, step outside a familiar environment, face issues, be refreshed and meet new friends. Taking the opportunity for further study and ongoing education as priests is a vital part of today's ministry, particularly as there is a climate of changing expectations and different styles of leadership. Priests must also ensure that they make the most of study days, retreats, and seminars and other education opportunities so that their ministry is exercised in a holistic way for those they serve.

1.9.2 Objectives

Priestly renewal is to provide the opportunity to:

- Rest from physical and emotional stress
- Re-assess and evaluate ministry
- Re-dedicate the commitment made to serve as priests and pastors
- Re-develop and explore new ways of ministering
- Renew and reflect theologically, spiritually, emotionally and intellectually
- Have the opportunity to experience something of the universal church.

1.9.3 Provisions and guidelines

Eligibility

- Every priest of the Archdiocese in active ministry is required, wherever possible, to take a period of personal and spiritual renewal every seven years for a period of three months. After fifteen years and thirty years from ordination an incardinated priest is eligible for a period of renewal of up to six months.
- Eligibility for renewal will be decided by the Archbishop. Priority will be given to priests who have not had a period of renewal for some time.
- An application for a renewal period setting out the intended programme must be lodged with the Archbishop by 1 July in the year preceding the proposed renewal period.

Finances

A period of renewal will require some contribution from the priest himself. The Clergy Trust Fund provides assistance towards the cost of a period of renewal and priests should consult the CTF Policy in this respect.

Supply

Coverage of the parish during a renewal period is to be coordinated by the Vicar-General.

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1.10 Clergy Holidays

Norm 1.10

Clergy are expected to take one month of holiday each year.

Policy 1.10

1.10.1 General

Rest and renewal are important for keeping a priest fresh and enthusiastic for ministry. Each priest of the Archdiocese is entitled to an annual holiday taken as a whole or in parts. This time may include 3 or 4 weekends away from the parish but it is up to the priest to arrange a supply in his absence.

1.10.2 Notification

Priests must fill in an annual leave application form for annual leave they would like to take. This should be sent to the Archbishop's Executive Assistant (ea-abp@wn.catholic.org.nz) before finalising any travel arrangements.

So that a priest may be contacted in cases of emergency, when taking leave for more than one week away from the Archdiocese or overseas, the priest is asked to leave a contact email address and phone number with the person responsible for the parish in his absence, as well as providing contact information on the leave application form.

1.10.3 Celebret

When travelling overseas a celebret (the document provided by the Archbishop indicating the priest's standing in the diocese) will be required to facilitate a priest's ability to publicly celebrate Mass and the sacraments in other dioceses. The celebret should be requested from the Archbishop's Executive Assistant ea-abp@wn.catholic.org.nz well ahead of the departure time. Priests travelling overseas must check what other documentation is required in dioceses they may be visiting, as in some countries the celebret is not sufficient on its own.

1.10.4 Assistance with costs of Overseas Travel

At the discretion of its Board, the Clergy Trust Fund provides financial assistance for incardinated clergy for overseas travel. The Archbishop's permission for the travel is needed before approaching the Clergy Trust Fund. Priests seeking assistance should consult the CTF Policy regarding what is possible.

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1.11 Ministering Across Parish Boundaries

Norm 1.11

The first pastor of a person is the parish priest of the parish in which they live. If a person chooses to belong to another parish community they are free to do so, and that parish's pastor is then their primary pastoral care giver.

Policy 1.11

1.11.1 Background

The general administration, organisation and pastoral care offered by the Church is based on territorial entities (dioceses and parishes). The territorial parish structure was developed when people's mobility was more limited and the Church was a focus for the general life of a community.

Nowadays, as people travel easily and are more used to making "consumer" choices, they will sometimes select which church or parish they attend on the basis of several factors: timing of Masses, feeling of "at homeness" with the congregation, style and theology of the parish priest(s), facilities for children, etc. While this may not always be helpful for building local communities, it is a reality.

1.11.2 Pastoring across boundaries -guidelines

The principle that the first pastor of a person is the parish priest of the parish in which they live should be honoured. Yet if people have chosen to belong to another parish community they are allowed to have the parish priest/pastoral team of the community to which they belong as their primary pastoral care giver.

Sometimes people do not know the parish to which they might belong in terms of geography. Or people may know which parish they might be living in, but not the canonical implications of this. If they seek out contact with a priest or parish they know, it is important to take people where they are at in terms of their knowledge. Any request especially for baptisms, weddings or funerals is a pastoral opportunity to make people feel welcomed.

1.11.3 Ministry practicalities

Baptisms: invite the children's parents to contact the parish priest of the parish in which they live. In any case after the baptism, notify the parish where the family live of the fact of the baptism if only to assist in keeping up parish rolls.

Weddings: the priest first contacted is to liaise with the parish priest of the couple's place of residence. Asking the couple to do so may be taken as a form of rejection.

Funerals: the priest requested should accept and the family can liaise with that priest and the parish of the deceased as to where the funeral takes place.

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1.12 Council of Priests and College of Consultors

Norm 1.12

In the Archdiocese of Wellington the body of priests constituted in accordance with Canon 495 is known as the Archdiocesan Council of Priests.

The Council of Priests has its own statutes, approved by the Archbishop.

There are five elected members of the Council of Priests and five appointed by the Archbishop. The Archbishop and Vicar-General are ex officio members.

The Archbishop appoints not less than six and not more than eleven Consultors from among the members of the Council of Priests, for a term of five years.

Policy 1.12

1.12.1 Presbyterate

The priests of a diocese play an indispensable role in assisting the Bishop to fulfil the various aspects of his pastoral office.

Canon law obliges the diocesan Bishop to demonstrate special care and attention towards his priests. He is required to seek their advice informally and formally through structures such as the Council of Priests and the College of Consultors.

In particular, the Bishop takes on certain obligations towards his priests, he must:

- defend all their rights;
- make sure they have what they need to carry out their obligations;
- provide whatever is necessary for their ongoing spiritual and intellectual formation;
- ensure that they have enough to live on.

(cf. Canon 384)

1.12.2 Council of Priests

Canon 495 states *that in each diocese there is to be established a council of priests, that is, a group of priests who represent the presbyterium and who are to be, as it were, the Bishop's senate. The council's role is to assist the Bishop, in accordance to the law, in the governance of the diocese, so that the pastoral welfare of that portion of the people of God entrusted to the Bishop may be most effectively promoted.*

At least half of the council is made up of members elected by the priests themselves. In the Archdiocese of Wellington five members are elected by all the clergy of the diocese, both diocesan and religious. The Archbishop may appoint up to five members. The Bishop(s) and the Vicar General are ex-officio members.

The election process for the Council is as laid out in the Statutes of the Council.

The Archbishop is the President of the Council and may appoint another member as his deputy and/or to chair the meetings. The Council meets five times a year.

The secretary to the Council of Priests is appointed by the Archbishop, and may be either an elected member or any other person who is not a member.

1.12.3 College of Consultors

It is for the Bishop to designate the members of the College of Consultors, a necessary institution in every diocese (cf. Canon 502). His choice is limited to those priests who are members of the Council of Priests and he appoints not less than six and not more than eleven. The term of office of each

Consultor is for five years.

Canon law lays down the matters on which the Bishop is obliged to consult the College of Consultors and the matters for which he is to have their consent before he can act. The College of Consultors meets as required by the Bishop.

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SECTION 2 LITURGY

2.1 Liturgical Calendar

THE PROPER CALENDAR OF THE ARCHDIOCESE OF WELLINGTON

February

6	Waitangi Day	
7	St Paul Miki and Companions	Memorial

March

17	ST PATRICK, Bishop	Feast
18	Dedication of the Cathedral of the Sacred Heart of Jesus and St Mary, His Mother: In the Cathedral In the Archdiocese	Solemnity Feast

April

25	ANZAC DAY (National Day of Remembrance)	
26	ST MARK, Evangelist	Feast
28	ST PETER CHANEL, Priest and Martyr	Feast

August

7	St Sixtus II, Pope, and Companions, Martyrs St Cajetan, Priest St Dominic, Priest	
8	Saint Mary of the Cross McKillop, Virgin	Memorial
15	THE ASSUMPTION OF THE BLESSED VIRGIN MARY, Patronal Feast of New Zealand	Solemnity

December

8	THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, Patronal Feast of the Archdiocese of Wellington	Solemnity
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Refer also to the New Zealand Catholic Bishops Conference (NZCBC) National Calendar which can be found in the Resources section of the NZCBC website <https://www.catholic.org.nz>

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2.2 Special Days

Norm 2.2

The Patronal Feast of the Archdiocese is 8 December, the Solemnity of the Immaculate Conception of the Blessed Virgin Mary.

The renewal of the Act of Consecration of the Archdiocese to Our Lady is to take place in the Cathedral on the Feast Day itself and at all parish Masses in the Archdiocese on the weekend nearest 8 December.

The following Solemnities are observed as Holy Days of Obligation in New Zealand: all Sundays, the Nativity of Our Lord, and the Assumption of the Blessed Virgin Mary.

The following Solemnities are transferred to Sundays: the Epiphany, the Ascension of Our Lord, Corpus Christi, and the Feast of the Apostles Saints Peter and Paul.

The Archdiocese observes the Days of Prayer and other events as set out in the annual National Calendar prepared by the New Zealand Catholic Bishops Conference.

Policy 2.2

2.2.1 Annual Consecration of the Archdiocese

The renewal of the Act of Consecration of the Archdiocese to Our Lady is to take place in the Cathedral on the Feast Day itself (8 December) and at all parish Masses in the Archdiocese on the weekend nearest 8 December.

The Act of Consecration

Mary, Mother of God, Christian people everywhere have always called on you in their hour of need and you have never failed them. So today we, the Church of Wellington, come before you on this feast of your Immaculate Conception to express our love for you and to ask your help for our needs and the needs of the whole world.

We consecrate to your motherly heart the Archdiocese of Wellington and its people. May we always admire and strive to live the virtues of your earthly life. Watch over and protect the Church and be with Pope Leo XIV as he guides and shepherds Christ's pilgrim church.

We consecrate to your Immaculate Heart all the peoples of the world, that they may learn to know your Son and banish from their hearts all that is contrary to the Gospel. Inspire people of good will to work for the basic human needs of all and for understanding and mutual trust between nations. By your prayers may your Son raise up men and women who will spend themselves in alleviating the needs of people in lands where suffering, hunger and disease are rife. Look with compassion on parents unable to provide for their families, on husbands and wives who are separated by war or oppression, and on the many innocent children who are victims of ignorance or violence.

Mother of Mercy, by your prayers and through the action of the Holy Spirit, change the hearts of all and turn them towards truth, justice and charity. Teach them to see that peace among peoples will be possible only when all obey God's Law, respecting the rights and dignity of their neighbour.

We ask you especially to protect the parents and families of our land, that they may learn the true meaning of love and justice in their day-to-day lives. Strengthen us so that we may withstand the many temptations we meet and reach our full potential as beautiful and unique creations of God.

In the work of creation, God established the earth on firm foundations. Ask God now to remove from our land the danger of earthquakes and the terror and destruction they bring.

Mother of God, through your intercession may all nations turn from sin against God and humanity.

Lead the nations to the loving and merciful heart of your Son, where alone they will find truth, life and peace forever. Amen.

2.2.2 Holy Days

According to Canon 1247, on Sundays and other holy days of obligation, the faithful are obliged to assist at Mass. In addition, they are to abstain from such work or business that would inhibit the worship to be given to God, the joy proper to the Lord's Day, or the due relaxation of mind and body.

Canon 1246 provides a list of holy days of obligation observed throughout the entire Church. The canon also allows the Bishops Conference, with the approval of the Apostolic See, to transfer or suppress some of the feasts listed in the decree.

The following Solemnities are to be observed as Holy Days of Obligation in New Zealand: all Sundays, the Nativity of Our Lord, and the Assumption of the Blessed Virgin Mary.

The following Solemnities are transferred to Sundays: the Epiphany, the Ascension of Our Lord, Corpus Christi, and the Feast of the Apostles Saints Peter and Paul.

The Solemnities of Mary Mother of God, the Immaculate Conception, and St Joseph are not observed as Holy Days nor transferred to Sundays.

Canon 1245 provides that the diocesan bishop may dispense from the obligation of attending Mass on a holy day of obligation. Likewise, the parish priest may, in accord with the prescriptions of the diocesan bishop, in particular cases, for a just reason, dispense from the obligation of observing a holy day. The obligation may be commuted to other prayers or good works.

The New Zealand Catholic Bishops Conference (September 1996) agreed that when a holy day, apart from the Nativity of the Lord, falls on a Saturday or a Monday in a particular year, the faithful are dispensed from the obligation of attending Mass.

2.2.3 Days of Penance

Canon 1249 reminds all Catholics of their obligation to do penance; this obligation comes from the divine law itself. However, to be joined in a common observance of penance, penitential days are prescribed in which the faithful in a special way pray, exercise works of piety and charity, and deny themselves by fulfilling their responsibilities more faithfully, and especially by observing fast and abstinence from meat.

The practice of fasting and abstinence from meat are to be observed on Ash Wednesday and Good Friday. The other Fridays of Lent are not days of abstinence.

All persons who have completed their fourteenth year of age are bound by the laws of abstinence. Those who have completed their eighteenth year of age are bound by the law of fasting up to the beginning of their sixtieth year.

All Fridays are days of penance. However, instead of observing the universal law of abstinence from meat on Fridays, Catholics may substitute special acts of charity or piety on this day. The decree of the Bishops Conference specifies which particular acts of piety or charity that are to be performed:

- abstaining from meat or some other food;
- abstaining from alcoholic drink, smoking or some other form of amusement;
- fasting from all food for a longer period than usual;
- giving what is saved as the result of fasting and abstinence to the needy at home or abroad;
- going out of the way to help somebody who is poor, sick, old or lonely;
- making an extra effort in terms of family prayer, participating in the Mass, visiting the Blessed Sacrament, or praying the Stations of the Cross.

In virtue of canons 87 and 88, the diocesan Bishop may dispense from all or some of the specific

provisions of this decree, if by so doing he would contribute to the spiritual well-being of the faithful.

Likewise, according to canon 1245, the parish priest in individual cases can dispense from the obligation to fast and abstain from meat on the appointed days or can commute the obligation to other pious works.

[Reference : Canons 1251, 1253; NZCBC Particular Legislation]

2.2.4 National Calendar

A national Calendar for each year is drawn up by the New Zealand Catholic Bishops Conference (eg <https://www.catholic.org.nz/resources/national-calendar-2024/>). It can be found in the Resources section of the NZCBC website www.catholic.org.nz.

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2.3 Liturgical Books and Resources

Norm 2.3

The liturgical books approved for New Zealand are to be followed faithfully.

Where there are optional forms or the priest is invited to pray “*in these or similar words*” priests should welcome and use these opportunities to enhance the proclamation.

Inclusive language should be used wherever this is appropriate in liturgical rites.

Only the Missal and other approved liturgical books are to be used during the Mass. Cell phones, tablets and other electronic devices are not to be used in their place.

Policy 2.3

2.3.1 Liturgical Books

Parishioners sometimes complain that priests depart from what is set down in the liturgical books. This raises the question as to how much freedom a priest has to vary the liturgical rites of the Mass and the Sacraments.

As priests, our primary tasks are:

- to be conscientious fellow workers with the bishops;
- to celebrate the mysteries of Christ faithfully and religiously;
- to exercise the ministry of the Word worthily and wisely.
- (cf. Rite of Ordination of a priest; Renewal of Priestly promises - Chrism Mass).

As leaders of liturgical worship and ministers of the sacraments, we have to create an environment in which those who participate are led to enter into the mystery and receive the Word. Our gestures, words and actions must be appropriate both to the ritual celebration and to those who participate in it.

We are also servants of the Word and custodians of the mystery of faith. The liturgy is not a private celebration for the priest, not even for the particular congregation. It is the prayer of the Universal Church.

The opening words of our Faculty Sheet quote canon 846 §1 which states:

“The liturgical books, approved by the competent authority, are to be faithfully followed in the celebration of the sacraments. Accordingly no one may on personal initiative add or omit or alter anything in those books. The liturgical books themselves determine the balance between two aspects of worship: the desires of a particular congregation for a liturgy which has meaning for them; and the need to be faithful to the Word entrusted to the Church as a whole.”

There are many opportunities in the ceremonies where the priest is invited to pray “*in these or similar words*” and there are frequent optional forms. We should welcome and use these opportunities to enhance the proclamation thus avoiding a sterile approach to the liturgy. When well prepared and not overly wordy, they allow the priest’s own personality, style and creativity to come through, adding needed variety, responding to particular festivals or particular needs of the faithful and to the age group or setting.

The New Zealand Bishops Conference urges us to use inclusive language wherever this is appropriate, i.e. when the text clearly intends to include both men and women (see Policy 2.12 on Inclusive Language).

The Eucharistic Prayers currently approved are the four in the Roman Missal (I-IV), the two for reconciliation, the three for Masses with children, and the four for Masses for various needs and

occasions. The Eucharistic Prayers for Masses with Children are not in the Roman Missal; they can be found in English and Māori in a red book published by the National Liturgy Office called “Eucharistic Prayers for Masses with Children”. This should be in each parish and can also be obtained from the National Liturgy Office liturgy@nzcbc.org.nz or the Auckland Liturgy Centre liturgycentre@cda.org.nz. It is available as a pdf on the National Liturgy Office website https://nlo.org.nz/the-mass/roman-missal/#section_1389.

While we are encouraged to maximise the legitimate opportunities for innovation, we must respect what is non-negotiable. We are not, for example, authorised to draw up our own versions of prescribed texts, or alter the words of the Eucharistic Prayer. To do so would be to change the rite from the prayer of the Church to a private celebration.

2.3.2 Masses with Children

The Directory for Masses with Children published by the Dicastery for Divine Worship should be referred to. It outlines a wide range of opportunities for variations appropriate to Masses with children. For example, one of the Eucharistic Prayers for Children should be used at school Masses.

The National Liturgy Office website contains a number of resources for Masses with children https://nlo.org.nz/the-mass/roman-missal/#section_1389. These include With Hearts Full of Promise and Joy - Me te Ngākau Harikoa which reprints with permission The Directory for Masses with Children and The Introduction to the Lectionary for Masses with Children. The New Zealand Guidelines for the Preparation and Celebration of Liturgies with Children form the third part of this resource. These Guidelines refer to and build on the Directory and the Introduction to the Lectionary to offer practical assistance to priests, teachers, parents and liturgy teams.

There are also links on the same page of the website to Preparation Guidelines for Liturgies with Children and a Preparation Checklist for Liturgies with Children.

2.3.3 Use of devices in liturgy

The New Zealand Catholic Bishops Conference has decreed that only the Missal and other approved liturgical books are to be used during the Church’s liturgy. Cell phones and tablets are not to be used at the ambo or the altar. Phones, tablets and other electronic devices have a variety of uses, for example, playing games, watching videos and checking e-mail, which makes their use in the liturgy inappropriate.

2.3.3 Purchase of liturgical books

The National Liturgy Office can advise on obtaining copies of the various liturgical books approved for use in New Zealand.

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2.4 Baptism

Norm 2.4

Baptisms are to comply with the Archdiocese's Guidelines for Infant Baptism (see 2.4.3).

The Baptism of an adopted infant is to comply with the New Zealand Catholic Bishops Conference Particular Legislation relating to Canon 877.

Policy 2.4

2.4.1 Sacrament of regeneration

“Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (vitae spiritualis ianua), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as children of God: we become members of Christ, are incorporated into the Church and made sharers in her mission: ‘Baptism is the sacrament of regeneration through water in the word.’” (Catechism of the Catholic Church 1213)

When baptism is spoken of in the New Testament Scriptures, it is mainly in relation to adults. This is because the first people to whom the Gospel was addressed were adults. The baptism of whole families is also mentioned. Infant baptism as we know it would not come to the fore until the first generation of Christians had children after the time of their own baptism. Later still, the number of infant baptisms outgrew the number of adult baptisms.

Today the Church continues to baptise infants and little children. In this way the Church reflects God's love - reaching out to us even before we personally know what to ask for. The community of faith, through the family, asks on our behalf.

The model or norm for baptism is the process set out in the Order for the Christian Initiation of Adults. What we do for infants, and for children of catechetical age are adaptations of that model.

2.4.2 Baptism and Adoption

Canon 877

§1 The parish priest of the place in which the baptism was conferred must carefully and without delay record in the register of baptism the names of the baptised, the minister, the parents, the sponsors and, if there were such, the witnesses, and the place and date of baptism. He must also enter the date and place of birth.

§2 In the case of a child of an unmarried mother, the mother's name is to be entered if her maternity is publicly known or if, either in writing or before two witnesses, she freely asks that this be done. Similarly, the name of the father is to be entered, if his paternity is established either by some public document or by his own declaration in the presence of the parish priest and two witnesses. In all other cases, the name of the baptised person is to be registered, without any indication of the name of the father or of the parents.

§3 In the case of an adopted child, the names of the adopting parents are to be registered and, at least if this is done in the local civil registration, the names of the natural parents in accordance with §1 and §2, subject however to the rulings of the Episcopal Conference.

In accordance with the prescriptions of Canon 877 §3, the New Zealand Catholic Bishops Conference (October 1994) decreed that:

“Baptism may not lawfully be administered before adoption has taken place, unless:

- there has been a specific request by the natural parent(s) and there is a founded hope that the child will be brought up in the Catholic faith; or

- there is danger of death.

If the adopting parents are aware that the child was baptised before adoption, they are to ask that the following note be made in the baptismal register:

‘This child was legally adopted as (name) on (date) at (place) by (names of adopting parents).’

Thereafter the certificate of baptism will carry only the child’s adopted name and the names of the adoptive parents.

Records of Baptism of an adopted child should not include the name(s) of the natural parent(s). In those cases where baptismal records include the name(s) of the natural parent(s), any certificate issued for whatever purpose must not disclose this information.”

The Commentary on the NZCBC decree is as follows:

A child has a right to baptism and to be brought up in the Catholic faith. This decree makes reference to the fact that there be a founded (reasonable) hope that the adopted child will be brought up in the Catholic faith. If the child is being adopted out the natural parents may lose a great deal of influence over the religious upbringing of the child. However, there are currently an increasing number of “open adoptions” in our society, so decisions must be made taking into account the circumstances of each case.

Canon 867 §2 states that in danger of death a child is to be baptised without any delay.

Our baptismal records contain a lot of sensitive information; copies of baptismal records shall not include the notanda. It is most important that we do not violate the right to privacy and confidentiality enshrined in canon 220. Secular laws in New Zealand are very specific about the divulging of information concerning natural parents. Breaching these laws could have very serious consequences.

Under recent legislation in New Zealand, adopted children can have access to information concerning their natural parents, and similarly natural parents who have had children adopted out may also obtain information about their children. However, both the adopted child and the natural parents have a right to impose a veto on the supplying of such information. The Department of Social Welfare (Social Development) registers this veto.

2.4.3 Guidelines for Infant Baptism

The Guidelines implement for the Archdiocese of Wellington the provisions of Canons 849-878 in the 1983 Code of Canon Law, and came into effect in December 1996.

The Guidelines have been drawn up by the Archdiocesan Council of Priests, and the Archdiocesan Pastoral Council. They are to be read in conjunction with the NZCBC General Decree on “Baptism and Adoption: Canon 877 §3”.

Every request for baptism must be met with a welcoming and warm response from priest and parish community, and with the desire to draw all possible fruit from the pastoral contact, catechesis and celebration.

If the home language of the parents is not English, they should be asked to express their preference as to the language of the baptismal celebration. The priest should willingly arrange for a chaplain to minister in the language preferred.

The rituals authorised for use in different countries (Poland, Samoa, Tonga, etc) may be used in the Archdiocese.

Canon 867 obliges parents to see that their infants are baptised within the first few weeks after birth. The procedures established in the parish should not be such as to occasion delay, but should rather assist parents to fulfill their obligation. Baptism may not be deferred unless hope of the child being brought up in the Catholic religion is certainly lacking. If there is any doubt on this point, then the child

is to be baptised (Cfr. Guideline 17).

The parents of a child to be baptised and those who undertake to be sponsors are to be suitably prepared (Canons 851 & 852). In those parishes where there is an average of one or two baptisms each month, separate preparation for those involved in each baptism can be arranged without difficulty. It is recommended that parishes with larger number of baptisms bring together groups of parents and sponsors for pre-baptismal preparation. In preparing parents and sponsors for baptism, the parish clergy should involve suitable lay parishioners, especially married couples.

Parents who, in the judgement of the parish priest, would benefit from preparation, and who refuse without adequate reason to receive either individual or group preparation, are not to be refused baptism for their child. In such circumstances, all that can be done is to include as much instruction as is necessary and possible in the Rite of Baptism itself, even though the ceremony might have to be prolonged for the purpose.

Each church in the parishes of the Archdiocese, providing it is used regularly for Sunday Mass, is to have a baptismal font. When new churches are built, or existing churches altered, consideration should be given to providing a place of baptism suited to the requirements of both the Order of Christian Initiation of Adults and infant baptism. Both pouring and immersion are approved methods of baptism in the Archdiocese.

The permission of the Ordinary is required for baptism to be conferred in a place other than a church. Such a permission requires grave reason (Canons 860 & 861). Baptism may be conferred in hospital in a case of necessity or for other pressing pastoral reasons (Canons 860 and 862).

Baptism is conferred by a priest or deacon of the parish to which the parents belong. Apart from cases of necessity, no catechist or other person is deputed by the Ordinary to confer baptism. A priest or deacon is not to baptise a child whose parents belong to another parish without referring to their pastor, unless in very exceptional circumstances there are sound pastoral reasons for not making such referral. When the parents wish another priest or deacon from outside their parish to confer the baptism, the 'guest celebrant' is to have the prior permission of the parish priest (Canon 862). Parish priest and celebrant are to arrange in good time for the preparation of the parents and sponsors.

The recommendations set down in the Ritual as to baptism on a Sunday, even during Mass, and during the Easter Vigil, are to be noted: "To bring out the paschal character of baptism, it is recommended that the sacrament be celebrated during the Easter Vigil or on a Sunday when the Church commemorates the Lord's resurrection. On Sunday, baptism may be celebrated even during Mass, so that the entire community may be present and the necessary relationship between baptism and eucharist may be clearly seen, but this should not be done too often" (n.9).

Immediately following the baptism, the details are to be recorded in the parish baptismal register, i.e., the register of the parish in which the baptism takes place. Should the parents of the child baptised live in a parish other than the parish of baptism, notification of the baptism is to be sent to the parish of residence so that a memo entry may be made in that parish's register. It is recommended that a baptismal certificate be given to the parents. The provisions of Canon 877 are to be noted, especially as regards: - recording without delay the details of the baptism; the manner of recording the baptism of the child of an unmarried mother; recording baptismal details in the case of an adopted child.

Baptism may not legally be conferred before adoption has taken place unless there has been a specific request by the natural parent(s) that the child be baptised, and there is a founded hope that the child will be brought up in the Catholic faith; or in danger of death. If the adopting parents are aware that the child was baptised before adoption, they are to ask that the following note be made in the baptismal register:

"This child was legally adopted as _____ (name) on _____ (date) at _____ (place) by _____ (names of adopting parents)."

Certificates of baptism are to carry only the adopted name of the child and the names of the adoptive parents.

When an infant or child has already been baptised in a non-Catholic ecclesial community, a baptismal certificate testifying to that fact should be requested of the parents.

Conditional baptism is not required in the case of an infant or child already baptised in an Orthodox, Anglican, Presbyterian, Methodist or Congregational Church. If it is the wish of the parents that their child be brought up in the Catholic faith, the certificate of baptism is to be produced by the parents and the details entered into the parish's baptismal register.

Where there is doubt as to the fact or validity of baptism conferred in another ecclesial community, and the doubt persists after serious inquiry, conditional baptism is to be conferred (Canon 869).

The canonical requirement that a sponsor "must be suitable for this role and have the intention of fulfilling it ... a Catholic who has been confirmed and has received the blessed Eucharist, and who lives a life of faith which befits the role to be undertaken" (Canon 874 7 1, 1° and 3°), indicates that the sponsor is to be a practising Catholic. At a Catholic baptism there must be a Catholic sponsor. Where there are ties of blood or friendship, a member of another Church may be invited to take part with the Catholic sponsor as a Christian witness to the baptism. Unless there is a just reason, the requirement that a sponsor be not less than 16 years of age (Canon 874 & 2°) is to be observed.

In the exceptional case where baptism is to be deferred (see Guideline 4 above), it must be explained clearly that baptism is not being refused, but is being delayed to give the parents opportunity to come to understand better the nature of baptism and the parental responsibilities which flow from it. Deferral is not something to be determined over the telephone or by letter. Such a sensitive decision can be treated only in the pastoral setting of face-to-face discussion with the parents. Follow-up within a reasonable time after the deferral is necessary. It is not enough to request that the parents contact the presbytery later if they change their attitude. Rather it is for the pastor to visit the parents to help them understand and accept their responsibilities.

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2.5 Confirmation

Norm 2.5

The preparation of candidates for Confirmation is the responsibility of the parish, which must take care to include eligible children who do not attend the parish school.

There is one Confirmation ceremony in each parish in a year, in addition to Confirmation conferred during the Easter Vigil, unless the Archbishop judges that numbers or circumstances require more than one ceremony.

The Archbishop issues guidelines for the Confirmation ceremony which are to be followed by those who prepare the candidates and organise the ceremony (see Appendix to Policy).

This policy is to be read in conjunction with the Confirmation Liturgy Guidelines 2024 issued by Archbishop Paul Martin (see Appendix)

Policy 2.5

2.5.1 Confirmation Rite - introduction

Those who have been baptised continue on the path of Christian initiation through the sacrament of confirmation. In this sacrament they receive the Holy Spirit whom the Lord sent upon the apostles on Pentecost.

This giving of the Holy Spirit conforms believers more fully to Christ and strengthens them so that they may bear witness to Christ for the building up of his Body in faith and love. They are so marked with the character or seal of the Lord that the sacrament of confirmation cannot be repeated.

2.5.2 Offices and Ministries in the Celebration of Confirmation

One of the highest responsibilities of the people of God is to prepare the baptised for confirmation. *Pastors* have the special responsibility to see that all the baptised reach the completion of Christian initiation and therefore that they are carefully prepared for confirmation.

Adult catechumens who are to be confirmed immediately after baptism have the help of the Christian community and, in particular, the formation that is given to them during the catechumenate. *Catechists, sponsors, and members of the local Church* participate in the catechumenate by means of catechesis and community celebrations of the rites of initiation. For those who were baptised in infancy and are confirmed only as adults the plan for the catechumenate is used with appropriate adaptations.

The initiation of children into the sacramental life is ordinarily the responsibility and concern of *Christian parents*. They are to form and gradually increase a spirit of faith in the children and, at times with the help of the parish sacramental programme, prepare them for the fruitful reception of the sacraments of confirmation and the eucharist. The role of the parents is also expressed by their active participation in the celebration of the sacraments.

Pains should be taken to give the liturgical service the festive and solemn character that its significance for the local Church requires. This will be achieved above all if the candidates are gathered together for a community celebration of the rites. *All the people of God, represented by the families and friends of the candidates and by members of the local community*, will be invited to take part in such a celebration and will endeavour to express their faith by means of the effects the Holy Spirit has produced in them.

As a rule there should be a *sponsor* for each of those to be confirmed. These sponsors bring the candidates to receive the sacrament, present them to the minister for the anointing, and will later help

them to fulfill their baptismal promises faithfully under the influence of the Holy Spirit whom they have received.

In view of contemporary pastoral circumstances, it is desirable that the godparents at baptism, if available, also be the sponsor at confirmation. This change expresses more clearly the link between baptism and confirmation and also makes the function and responsibility of the sponsor more effective.

Nonetheless the option of choosing a special sponsor for confirmation is not excluded. Even the parents themselves may present their children for confirmation. It is for the local Ordinary to determine diocesan practice in the light of local conditions and circumstances.

Pastors will see that the sponsors, chosen by the candidates or their families, are spiritually fit to take on this responsibility and have these qualities:

- sufficient maturity to fulfil their function;
- membership in the Catholic Church and their own reception of Christian initiation through baptism, confirmation, and eucharist;
- freedom from any impediment of law to their fulfilling the office of sponsor.

2.5.3 The Minister of Confirmation

The ordinary minister of confirmation is the bishop. Normally a bishop administers the sacrament so that there will be a clearer reference to the first pouring forth of the Holy Spirit on Pentecost: after the apostles were filled with the Holy Spirit, they themselves gave the Spirit to the faithful through the laying on of hands. Thus the reception of the Spirit through the ministry of the bishop shows the close bond that joins the confirmed to the Church and the mandate received from Christ to bear witness to him before all.

The law gives the faculty to confirm to the following besides the bishop:

- territorial prelates and territorial abbots, vicars and prefects apostolic, apostolic administrators and diocesan administrators, within the limits of their territory and while they hold office;
- in consideration of the person to be confirmed, priests who, in virtue of an office or the mandate of the diocesan bishop, baptise a person who is no longer an infant or receive a person who is already baptised into the full communion of the Catholic Church;
- in consideration of those who are in danger of death, a pastor or in fact any priest.

The diocesan bishop is to administer confirmation himself or to ensure that it is administered by another bishop. But if necessity requires, he may grant to one or several determinate priests the faculty to administer this sacrament. It is preferable that the priests who are so invited:

- either have a particular function or office in the diocese, being, namely, either vicars general, episcopal vicars, or district or regional vicars;
- or be the pastors of the places where confirmation is conferred, pastors of the places where the candidates belong, or priests who have had a special part in the catechetical preparation of the candidates.

2.5.4 Celebration of the Sacrament

The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by the laying on of the hands, and through the words: *Be sealed with the gift of the Holy Spirit.*

The laying of hands on the candidates with the prayer, "All-powerful God", does not pertain to the valid giving of the sacrament. But it is still to be regarded as very important: it contributes to the complete perfection of the rite and to a more thorough understanding of the sacrament.

The priests who may at times be associated with the principal minister in conferring the sacrament join him in the laying of hands on all the candidates, but say nothing

The whole rite presents a twofold symbolism. The laying of hands on the candidates by the bishop and the concelebrating priests represents the biblical gesture by which the gift of the Holy Spirit is invoked and in a manner well suited to the understanding of the Christian people. The anointing with chrism and the accompanying words express clearly the effect of the giving of the Holy Spirit. Signed with the perfumed oil, the baptised receive the indelible character, the seal of the Lord, together with the gift of the Spirit that conforms them more closely to Christ and gives them the grace of spreading “the sweet odour of Christ.”

The chrism is consecrated by the bishop in the Mass that is celebrated as a rule on Holy Thursday for this purpose.

2.5.5 Admission to Confirmation

Adult catechumens and children who are baptised at an age when they are old enough for catechesis should ordinarily be admitted to confirmation and the eucharist at the same time as they receive baptism. If this is impossible, they should receive confirmation at another community celebration (see no.4). Similarly, adults who were baptised in infancy should, after suitable preparation, receive confirmation and the eucharist at a community celebration.

With regard to children, in the Latin Church the administration of confirmation is generally delayed until about the seventh year. For pastoral reasons, however, especially to implant deeply in the lives of the faithful complete obedience to Christ the Lord and a firm witnessing to him, the conferences of bishops may set an age that seems more suitable. This means that the sacrament is given, after the formation proper to it, when the recipients are more mature.

In this case every necessary precaution is to be taken to ensure that in the event of danger of death or serious problems of another kind children receive confirmation in good time, so that they are not left without the benefit of this sacrament.

Persons who are to receive confirmation must have already received baptism. Moreover, those possessing the use of reason must be in the state of grace, properly instructed, and capable of renewing the baptismal promises.

2.5.6 Preparation of the candidates

The conference of bishops has responsibility for determining more precisely the catechetical resources for the preparation of candidates for confirmation, especially children.

Parishes and schools preparing children for confirmation should use the Archdiocese’s preparation programme, which can be obtained from Church Mission.

In the case of adults, those principles are to be followed, with the required adaptations, that apply in the individual dioceses to admitting catechumens to baptism and eucharist. Measures are to be taken especially for catechesis preceding confirmation and for the association of the candidates with the Christian community and with individual Christians. Such association is to be of a kind that is effective and sufficient as a practical help for the candidates to achieve formation toward both bearing witness by Christian living and carrying on the apostolate. It should also assist the candidates to have a genuine desire to share in the eucharist.

Sometimes the preparation of baptised adults for confirmation coincides with preparation for marriage. In such cases, if it is foreseen that the conditions for a fruitful reception of confirmation cannot be satisfied, the local Ordinary will judge whether it is better to defer confirmation until after the marriage.

If one who has the use of reason is confirmed in danger of death, there should, as far as possible, be some spiritual preparation beforehand, suited to the individual situation.

2.5.7 Confirmation and the Mass

Confirmation takes place as a rite within Mass in order that the fundamental connection of this sacrament with all of Christian initiation may stand out in clearer light. Christian initiation reaches its culmination in the communion of the body and blood of Christ. The newly confirmed will therefore participate in the eucharist, which their Christian initiation is completed.

Confirmation can be conferred with a Liturgy of the Word or during a Mass.

When confirmation is given during Mass, it is fitting that the minister of confirmation celebrate the Mass or, better, concelebrate it, especially with those priests who may be joining him in administering the sacrament.

If the Mass is celebrated by someone else, it is proper that the bishop preside over the liturgy of the word, doing all that the celebrant normally does, and that he give the blessing at the end of Mass.

Great emphasis should be placed on the celebration of the word of God that introduces the rite of confirmation. It is from the hearing of the word of God that the many-sided work of the Holy Spirit flows out upon the Church and upon each one of the baptised and confirmed. Through this hearing of his word God's will is made known in the life of Christians.

Great importance is likewise to be attached to the saying of the Lord's Prayer. Those to be confirmed will recite it together with the congregation—either during Mass before communion or outside Mass before the blessing—because it is the Spirit who prays in us and in the Spirit the Christian says, "Abba, Father."

2.5.8 Record of Confirmation

The names of those confirmed, as well as the names of the minister, parents, and sponsors, and a notation of the place and date of the confirmation conferred, are to be entered into the registry of confirmations of the diocesan curia, or, where the conference of bishops or the diocesan bishop has so ordered, in a book to be kept in the parish archives. The pastor must inform the pastor of the recipient's place of baptism that confirmation has been conferred, so that this may be recorded in the baptismal register, according to the requirements of the law.

If the pastor of the place was not present, the minister should promptly inform him of the confirmation, either personally or through a representative.

2.5.9 The celebration of Confirmation - practicalities

The following information could assist priests and parish liturgy and sacramental preparation teams and committees in preparing for the celebration of Confirmation.

1. The Archbishop brings with him his alb, the ritual, and his pastoral staff. He will use the Chrism of the parish for the Confirmation and will pour it into the vessel he holds during the anointing. He will bring this vessel with him.
2. Both at the presidential chair and at the place where the sealing with Chrism is to be carried out, there is need for a small low table at the Bishop's right, on which to place mitre, ritual and Chrism.
3. For the Bishop to wash his hands after the Sealing with Chrism, it is necessary to have a hand-towel and a bowl of water.
4. Altar-servers have only these duties additional to those required for Sunday Mass:
 - one server takes the Pastoral staff from the Bishop when he reaches the presidential chair, leans it at a suitable place in the sanctuary, and brings it back to the Bishop for the final blessing.
 - an altar-server hold the ritual for the Bishop during the prayer which accompanies the imposition of hands. (If there are no altar-servers, someone from the congregation should be deputed to hold the book. A priest is not able to do it, since he also extends his hands at the same time as the Bishop).

- an altar-server brings the bowl of water and the hand-towel after the Bishop has sealed the candidates with the Sacred Chrism.
5. There are set readings for Confirmation each year and these will be used on the Sunday as well, replacing the usual Sunday readings. The Archbishop's office will be in touch with the parish if there is any change from this.
 6. Readers for the Scriptures and the Prayers of the Faithful should be chosen from among the candidates or sponsors on the basis of their ability to communicate the Word of God and the Intercessions, so that everyone is able to hear and take in what is read and prayed.
 7. The hymns should be chosen with a view to full participation. If children's hymns are chosen there should also be others which are well known and which all can join in with.
 8. The homily is given after the presentation of the candidates. The presentation immediately follows the reading of the Gospel.
 9. It is preferable for the Parish Priest or leader of the Confirmation preparation programme or Parish Pastoral Council chairperson to present the candidates, using these or similar words:

“Archbishop, over the past ten weeks thirty-two of our youth have been preparing to receive this sacrament which completes their initiation into full membership of the Church. With pride and pleasure we present them to you.”

As each name is called, it is appropriate for the candidate to stand and respond: *“Archbishop, I wish / (ask) to be confirmed”*, or other similar words.

The candidates remain standing until all the names are called, then they are seated for the address of the Bishop. All stand again for the renewal of the Baptismal Promises, and the Imposition of Hands.
 10. For the ceremony of the sealing with the Sacred Chrism, the candidates are required to say: *“Amen”*, and *“And with your spirit”*. Nervousness often makes some of the candidates mute. If the candidate does not respond, the Bishop will add the *“Amen”*, but the priest assisting should supply the *“And also with you”*, if the candidate does not.
 11. There is to be silence during the sealing with the Chrism.
 12. It is in order for the candidate to take no additional name, but simply be confirmed with the baptismal name. If a Confirmation name is chosen, the candidate should know the salient features of the life of the Saint chosen as patron. Frivolously chosen names should be weeded out well beforehand.
 13. So that the essential elements of the Rite of Confirmation may properly be emphasised, it is good that other elements (presentation of medals, bibles, lighted candles, certificates, etc.) be carried out after the Confirmation Mass wherever the post-Confirmation gathering is being held. Parish Priest or Council chairperson, not the Bishop, should do the presenting.
 14. Some parishes organise group photos and say that they will not have a recessional but stay behind for a group photograph. The Recessional is part of the liturgy and is not to be replaced with a group photograph. If a parish feels photographs are needed a photographer should be assigned to take them in a non-intrusive way. The congregation should be made aware that they are not to take photographs during the ceremony.

APPENDIX



ARCHBISHOP OF WELLINGTON

CONFIRMATION LITURGY GUIDELINES 2024

The Beginning of Mass

Some parishes have the confirmation candidates process in at the beginning of the liturgy with the ministers and priests. This allows the Archbishop an opportunity to speak to the candidates before the liturgy begins. It is up to each parish what they wish to do for this.

Please ensure the Confirmation candidates are sitting together with their sponsors as a group. It makes it easier for the Archbishop to address them.

Confirmation Rite

Encourage the children to look at the Archbishop when they are asking to be confirmed and remind them to keep standing. It is good to pick reliable children to begin this so that those who are less confident will hear others saying it and know what to do.

If there are less than 40 candidates the Archbishop will lay hands on them after the prayer to the Holy Spirit. This requires the candidates to come forward for the Renewal of the Baptismal promises which happens after the homily. Once the bishop stands after having returned to his seat after the homily get the candidates to come forward. Depending on space and the number of candidates it would be good to have two lines and enough space for the Archbishop to be able to walk between the two lines so that he can lay his hands on the head of each one. The other option is that the front candidate steps back and the one behind steps forward for the Archbishop. It will vary according to the space in the Church. After the Laying on of Hands the candidates return to their seats. It is useful to have the first person to be confirmed ready to come forward with their sponsor rather than returning to their seat and then coming forward again.

The candidates coming forward for Confirmation should come up one at a time, with the next person being ready to step forward after the current person has been confirmed. Do not line them up in the aisle, it means that people cannot see what is happening. It is good if the first couple of candidates are assigned and are prepared so that it begins in an orderly way.

Having a person coordinating this process discretely can work well. It is the fine line between keeping things moving and maintaining a prayerful atmosphere.

The Archbishop will bring a cushion with him for the candidate to kneel on if he is in the North Island. Let the candidates know this is the case and ask them to kneel up rather than going down on their haunches. If he is in the South Island it would be good for the parish to have a cushion there. It means the candidates keep closer to the Archbishop and he doesn't have to stretch out too far.

Please encourage the candidates to keep their heads up for the anointing with Chrism and to look at the Archbishop when he says "Peace be with you."

Please ensure there is a bowl of water and a cloth for the Archbishop to cleanse his fingers of the Sacred Chrism at the conclusion of the Rite. It is good if there is a piece of lemon available or a little

soap as the oil is greasy. This should be separate water and towel from what is used for the washing of hands at the Preparation of the Gifts.

Other Matters

At the end of the Mass the Archbishop will process out and then return after the hymn for a group photo and any individual photos if wanted. This can also be a good moment for the presentation of Confirmation certificates.

It is good if the candidates can be involved in the parts of the Mass, especially the readings, the Prayers of the Faithful and the Offertory. If the children are not confident readers then having sponsors read can be good too. It is important that the readers are well prepared and especially that they don't read too quickly.

There are set readings for Confirmation each year and these will be used on the Sunday as well, replacing the usual Sunday readings. The Archbishop's office will be in touch with the parish if there is any change from this.

The Archbishop will use the Chrism of the parish for the Confirmation and he will pour it into the vessel he holds during the anointing. He will bring this vessel with him.

During the Confirmation Rite please don't have music playing or hymns being sung. It is a time for prayer and silence.

Please don't put up the instructions for the children on the data projector with their responses, it means that they focus on that rather than on what is happening and to whom they are speaking. The same goes for putting the response on the card with the confirmation name, they focus on reading the card rather than engaging in the moment. It doesn't matter if they forget their words, the Archbishop will prompt them.

Sometimes it is not always clear which is the confirmation saint name because the child's name is on one side and the confirmation name on the other. It would be good for the confirmation name to be larger and clearer and the child's name to be small. This is especially the case when the Sponsor is holding the card. In some parishes the priest takes the card from the sponsor and holds it for the bishop. Either practice is acceptable.

Thank you for your cooperation with these steps. It does help the Confirmation liturgy to flow and to be prayerful and reverent. Thank you for your work in preparing the candidates for Confirmation and for the organisation of the liturgy.

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2.6 Confirmation, Reconciliation and First Communion

Norm 2.6

Parishes are to follow the Archdiocese's Guidelines for Confirmation, First Reconciliation and First Communion.

Policy 2.6

2.6.1 Guidelines for Confirmation, First Reconciliation and First Communion

The following guidelines were prepared by the Council of Priests and published in the Clergy Gazette in December 1996, updated in November 2000, and again in March 2025.

GUIDELINES

Introduction

Those who have not made their first Communion do not receive the Body and Blood of Christ and therefore do not participate fully with the whole community in the Lord's sacrifice. Therefore admission to the Eucharist is needed to complete their initiation into the Church. (cf. Catechism of the Catholic Church n.1322).

Children's Confirmation, First Reconciliation and First Communion

Preparation

There are two main tasks when it comes to preparing children for Confirmation, first Reconciliation and first Communion. They are catechesis of the parents so that they can help to prepare their own children; and catechesis of the children themselves.

Two different sorts of courses are therefore required, one for the parents, and one for the children. These may be combined in an appropriate way.

Members of the parish chosen by the parish priest and under his pastoral care should conduct the courses.

The courses should follow the Sacramental Programme available from Church Mission, who can also assist the parish to train those who are to conduct the programme.

In those parishes where there is a parish school, the school is integral to the parish. Therefore the school should be involved also, but in such a way that the parents and parish are seen to be primary so that children who do not attend the parish school are not thereby excluded in any way. Teachers from the parish school would have the expertise to assist.

The Liturgy

Children are to be admitted first to Confirmation, and then to first Reconciliation and first Communion.

A Sunday parish Mass is the proper occasion for Confirmation and first Communion. The liturgy would bring out the symbolism of the parents and other family members presenting the children to the parish community and of the parish welcoming them fully into the Eucharist.

An appropriate ceremony for the first Reconciliation would involve, not only the children, but also their families and friends.

The presence and involvement of baptismal godparents would be desirable to bring out the unity of the sacraments.

Catechesis of the whole parish is needed if the rite is to achieve its full significance.

Teenager's first Reconciliation, Confirmation and first Communion

Those who were baptised as children and are now teenagers may not have made their first Communion. It is not unusual for such teenagers to request admission to first Eucharist.

If the request is made to someone other than the parish priest, eg a school chaplain, the person who receives the request should arrange an interview between the person requesting Eucharist and the parish priest. In this way it is made clear that admission to Eucharist is initiation into the community of the Church.

The permission of parents must be obtained before a teenager is admitted to the sacraments.

Every effort should be made to involve the parents in the preparation and in the ceremony itself

Preparation

The parish priest of the teenager is ultimately responsible for the proper preparation of the candidate but may delegate that to someone else, eg a school chaplain.

The preparation would cover the material in the course set out by the Archdiocese for the preparation of children but at an appropriate level.

Joint preparation is helpful if there are several candidates from the same or different colleges.

It would be desirable if some of the candidate's peers, preferably those of the same parish, could take part in preparing the candidates.

The first Reconciliation for teenagers could take place privately.

Ideally, the Confirmation and first Communion should take place in the parish church on a Sunday where the candidate can be formally presented to the parish. However, for good reason it could take place at a school Mass presided at by the candidate's parish priest (or concelebrated by the parish priests if there are several) and attended by the parents, other family members, godparents and classmates.

Adults

Normally adults who have been baptised but have never made their first Communion are admitted to the Eucharist following preparation and rites adapted from the Adult Catechumenate process and OCIA. Other adult type Reconciliation programmes may be more appropriate in some cases.

Order of celebrations

The policy of the Archdiocese for reception of Confirmation, First Reconciliation and First Communion is as follows:

- Confirmation (about 8yrs of age) is to be first.
- First Reconciliation usually follows the Sacrament of Confirmation and must be celebrated before First Eucharist.
- First Eucharist is celebrated after First Reconciliation.

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2.7 Marriage

Norm 2.7

Marriage is often a point of contact with the Church for non-practising Catholics or the non-Catholic partner in a mixed marriage, a moment of evangelisation. A pastoral approach which is welcoming not judgmental is essential.

The priest who witnesses a marriage has responsibility for the Pre-Nuptial papers, which includes obtaining any dispensations or permissions, ensuring that the couple has a civil marriage licence, and the entry of the marriage in the register of the parish in which the marriage takes place. This includes a priest witnessing the marriage who is from a different New Zealand diocese.

If one or both parties has been previously married advice must be sought from the Marriage Tribunal about requirements.

If one or both of the couple is living in the Archdiocese, but marrying overseas, the responsibility for preparing papers is a priest from their local parish. Signature and seal of the Vicar General is needed and sending to the appropriate curia office overseas where the wedding takes place is the responsibility of the marriage Vicariate.

All priests conducting marriages need to be formally registered as a civil marriage celebrant.

The Marriage Register of the parish in which the marriage takes place must be used.

Every effort must be made to ensure the couple do a recognised marriage preparation course.

Canon 846 §1 requires liturgical books to be faithfully followed, but the Marriage Rite is flexible and there is room for the couple to express their individuality.

Policy 2.7

2.7.1 Pastoral approach – advice for priests

Marriage is one of the times when baptised Catholics who are not regular Mass participants will seek to make contact with the Church again. It presents a unique opportunity to make them feel welcome and wanted, along with their – often non-Catholic – partner. In mixed marriages it is important to support the faith of the Catholic partner, not drive them away from the Church.

If you are the priest they have approached, congratulate the couple when they tell you of their decision to marry. No matter their life situation or level of involvement in the parish, they need encouragement as they journey towards marriage. They may not have found it easy to make the initial approach to a priest. To be welcomed and congratulated at their first meeting will signal the start of a positive and helpful relationship.

A priest has an obligation in justice and in charity to celebrate the wedding of a Catholic when asked, even though you may be aware that people's motives may be insincere or even that you are being used (*cf. Canon 843.1*). Accepting this responsibility should be considered in relation to Canon 836 on the importance of awakening and building up whatever faith is present. Help the couple accept responsibility for their decision to marry: "Do you think that you're ready?"

Meet the couple in person to begin with, and when preparing their papers with them. Don't hand them the forms to complete on their own. The forms can help you start conversations with the couple, getting to know them and letting them know that they are part of our church /parish communities regardless of their past or current situations, and that we want to help them prepare well for a lifetime together.

Encourage the fullest participation by the couple in preparing the ceremony. In your discussions invite the couple to assist in preparing the homily. Ask: "What do you expect from your marriage?" or "What

gifts will you be bringing to your marriage?” Priests have found their homilies much richer through this collaboration, and feedback from the couple following the wedding has told them how personal they found the occasion.

Don't assume the couple are being deliberately difficult regarding their wedding arrangements. Mostly, their attitude is the result of not understanding what we take for granted. Most couples you meet will be of mixed faith, and the Catholic partner will probably be at Mass infrequently. Chances are they are already living together, and they may already have children together. Expect a lot of ignorance about the Church requirements regarding weddings, marriage and marriage preparation.

Many couples assume a lot of “restrictions” if the marriage is held in a Church setting. They also want non-Catholic or lapsed Catholic family and friends to feel comfortable and welcome in a Church ceremony. They also may not have experienced cultural elements in a Catholic Liturgy so will assume they won't be able to reflect their cultural or ethnic backgrounds. Discuss their cultures and what cultural practices or expressions they would like to consider integrating into the liturgy.

Don't be more Catholic than the Code. There is great scope within the framework of the law to grant the couple's often (to us) extravagant wishes. You should not judge a situation at your first encounter. Think it through. Seek another opinion. Invite the couple to return if you need time to consider their request or to clarify a point of law or custom. You will not lose face if you admit you don't have an immediate answer or that you would like to consider alternatives. On the contrary, you will be giving a signal that you care about their situation and want to help.

Avoid discussing contentious matters over the phone. More misunderstandings can occur this way. It is always better to invite the couple around for a chat, to talk over difficulties in a relaxed and friendly setting where you can see each other and are more likely to “read” the situation correctly. In some circumstances, it may even be better to visit the couple at their place.

Choose to err on the side of accommodating people rather than saying a straight out “No!”. If in doubt as to the validity of their request or whether or not you can help them, consult the Vicar General, the Tribunal, or the Marriage Ministries staff member of the Archdiocese's Church Mission department (marriage@wn.catholic.org.nz).

Attend the wedding reception whenever possible - even for a short time, as it is a pastoral opportunity.

Complete the pre-nuptial form section entitled, “Comments on the couple's readiness for marriage”, in such a way that shows your knowledge of the couple and your assessment of their maturity, freedom, and awareness of the spiritual dimension of marriage.

2.7.2 Responsibilities and permissions

The priest who witnesses a marriage is the one who has responsibility for the Pre-Nuptial papers. This includes obtaining any dispensations or permissions. He may ask another priest to assist but should realise that the obligation of attending to all necessary preparation is his.

The priest/deacon/pastoral agent who is to witness the marriage is responsible for ensuring that:

- the couple are free to marry and any necessary proof is obtained
- the appropriate dispensations or permissions are granted.
- If one or both parties has been previously married, advice has been sought from the Marriage Tribunal about requirements.
- the Marriage forms are completed fully and clearly, signed by the couple and witnessed.
- all necessary forms have been completed appropriately if they have been prepared elsewhere.
- the Catholic form of marriage is used, or if a dispensation has been given, then the pre-nuptial forms and dispensations are completed and returned the Vicar-General after the celebration of the wedding.
- the marriage is entered into the register of the parish in which the marriage takes place (even if the

wedding itself takes place outside the parish Church).

- the place of baptism of the Catholic spouse(s) of the marriage is notified.
- the civil record of the marriage is returned to the register of births, deaths and marriages, (details for how to do this will be on the civil licence papers).
- Following the wedding the completed papers must be sent to the Marriage Ministries Coordinator (MMC) in the Archdiocese's Church Mission department (marriage@wn.catholic.org.nz) for processing.

The priest must ensure that the couple has a civil marriage licence for the marriage to take place. This must be obtained by the couple from the government department Births Deaths and Marriages (<https://www.govt.nz/organisations/births-deaths-and-marriages>) a month before the marriage. The celebrant must have this in hand before the marriage takes place, otherwise the marriage has no civil legal validity. If the ceremony is simply a retroaction validation of a civil marriage, then a copy of the existing civil marriage certificate must be obtained and included with the pre-nuptial forms and appropriate permission from the Vicar General.

No priest/deacon who is not formally registered as a civil marriage celebrant by a New Zealand diocese can perform a civilly recognized marriage. This registration can be obtained by contacting the Archbishop's Executive Assistant (ea-abp@wn.catholic.org.nz, tel 04 496 1766)

When a couple is living in New Zealand but getting married in another country, the couple should do their marriage preparation and marriage paperwork here in New Zealand with a priest from the couple's local parish and in consultation with the MMC. These papers are then forwarded to the Vicar-General to be checked, stamped and forwarded to the equivalent officials in the diocese where the marriage is to take place. The MMC can advise on the requirements, and supports the Vicar General in the preparation of the cover letter and the parcel of papers for the international courier. It would be helpful if the priest communicates that he is preparing such a couple with the MMC at the start of the process to help ensure the papers are all in order and the timeliness of the sending – especially at certain times of the year.

Please note that the Church requires that the actual paper copies be sent overseas, not only by email, although this can be used to assist the overseas priests or diocesan offices to plan ahead. Couples need to be advised of this and informed that they will receive an invoice for the cost of the international courier. This is arranged via the MMC.

Don't hesitate to consult the Vicar General, Tribunal, MMC or others who may be more experienced or may have access to more information than you. These contacts will be particularly helpful in cases where you learn of an earlier marriage by one or even both of the partners. Please note that even if a previous marriage was a civil wedding that resulted in a civil divorce by a non-baptised person it may still need to be seen by the Tribunal.

Permission must not be anticipated. The Vicar General must be approached for particular dispensations. It is wrong to give the couple the impression that everything will be okay before the competent authority has been contacted and appraised of the situation.

If the marriage is to take place in another parish, the witnessing priest should make early contact with the parish priest of the parish in which the wedding is to take place and familiarise him with the details. This is the case even if the couple do not live in his parish, and the wedding is simply being celebrated within the boundary of the parish. Apart from it being a professional courtesy to acquaint the local parish priest with the situation, it is a requirement of Canon 1114 that, wherever possible, the officiating priest should first obtain the parish priest's permission. The Marriage Register of the parish in which the marriage takes place must be used and the parish priest should be contacted well before he is approached for the Marriage Register.

2.7.3 Marriage preparation

The witnessing priest must do everything he can to ensure that the couple undertakes a recognised preparation course. Doing a course should be presented to the couple as being essential. Information about these courses is available on the Archdiocese's website <https://www.wn.catholic.org.nz/about/church-mission/marriage-ministries/>. The MMC can advise on courses.

If there is very little time, the couple should at least complete the COMMIT Inventory of Statements alongside a marriage educator. A pamphlet timetabling various courses is updated annually by the Archdiocese and copies should be readily available in every parish. Details are also available on the Archdiocese's website. The value of involving married couples in marriage preparation should not be overlooked or underestimated.

2.7.4 Marriage in locations other than a church

While the sacredness of marriage is better and more properly symbolised by marriage in a sacred place, don't dismiss outright a request for a "garden wedding", or for a ceremony in settings that might be alien but seem quite natural to the couple. Dialogue is important here. Be prepared to discuss and to reason. Often the couple are not fully aware of what a "church" wedding entails and can be persuaded with good humour and patience.

Listening to the couple can bring an understanding of what it is that "turns them off" the idea of a church wedding. The priest may then be able to accommodate their concerns and, with some creativity, provide agreeable alternatives to their "garden" option.

It will also be helpful to present the reality of a "garden wedding" – it is outdoors, shelter is not guaranteed and neither is the weather: most people going to a wedding dress for an indoor ceremony.

2.7.5 The Marriage Seasons

Requests for marriage come at all times of the year. While we might discourage weddings in Advent and Lent, our southern hemisphere seasons are not so accommodating. While Advent may be less popular, with its closeness to Christmas, Lent invariably comes during our warmer weeks and mid to late summer (February - March) is a popular time for weddings. We need to be sensitive to requests for weddings during seasons we may consider liturgically inappropriate.

Most often such requests are made out of ignorance of the Church's seasons, and the priest can use these occasions as "teaching moments" to help the couple and/or family to a better understanding of what the Church celebrates in Advent and Lent and why their wedding should be outside these times. However, we cannot be too rigid in this matter.

No weddings are to be celebrated on Holy Thursday, Good Friday or Holy Saturday.

2.7.6 The Rite and the Celebration

The ritual is flexible. It allows for the individuality of each couple to be expressed. The choice of readings is endless in that it covers the whole of sacred scripture. There is also a place for appropriate non-scriptural readings. In the choice of prayers and blessings, penitential rite, prayers of the faithful, and the wedding vows, there is room for creativity, and sensitivity to the couple's needs or circumstances.

The priest assisting with the marriage preparation should make fullest use of this flexibility. By encouraging the couple to work with him in preparing the ceremony, the priest creates an opportunity to explore the richness of scripture with them and to broaden their appreciation of the rich treasury of blessings and prayers that are part of our Catholic tradition.

We should not discourage or frown on any request to introduce a secular poem or song into the ceremony. Such additions can find a place and, given that many of the guests - if not most of the bridal party - will probably have little regular contact with the Church, these segments may be the means of

opening their hearts to encounter the loving presence of Jesus in their midst.

When faced with a request from the couple to write their own vows, help them first of all to see the insights contained in the vows set down in the ritual. Often, when the ritual vows are fully understood, the couple “fall in love” with them and are more than happy to use them.

However, if they truly want to express their public commitment in their own words, the priest can gently guide their choice of words to ensure they contain what is essential to the marriage vows: that each partner openly (publicly) promises to love the other for the rest of his/her life as husband/wife, and that they will allow nothing they might meet in life to drive them from each other.

Please note that Canon 846 §1 requires liturgical books to be faithfully followed. The Bishops Conference may approve adaptations but no individual is permitted to devise their own personal liturgy.

In the placement of non-liturgical texts, be they word or song, these should not become “discordant” with the rite itself or allow for confusion that we are giving each equal status. We must not give any impression that the liturgical and non-liturgical texts have equal status.

POLICY 2.7 - APPENDIX 1

This section will be updated when the NZCBC promulgates the new marriage papers to be used in New Zealand. Until that time the procedures below apply.

Procedures to be followed in dealing with marriages

Section 1: *What to do in the case of marriage of two Catholics*

- 1.1 Complete pre-nuptial enquiry forms (white).
- 1.2 Baptism details must be noted.
- 1.3 Confirmation – if not confirmed the priest is delegated in the Faculty Sheet to confer confirmation on a Catholic who is preparing for marriage.
- 1.4 Supplementary oath to be used if there is any doubt concerning a person’s freedom to marry.
- 1.5 Comments (on reverse side) that is, background, maturity, suitability, preparation, etc. etc. Any information that you consider relevant.
- 1.6 If marriage is to take place in another diocese -
 - (a) within New Zealand - send papers to officiating priest
 - (b) outside New Zealand - send papers through Vicariate Office.

Section 2: *What to do in the case of mixed marriage*

- 2.1 Please read and apply 1.1 to 1.5 as above.
- 2.2 Complete permission/dispensation form (buff).
- 2.3 Who can grant permission/dispensation?
 - (a) Parish Priest - see Faculty Sheet. If inter-diocesan, see no.6 below.
 - (b) Chaplains - see Faculty Sheet.
 - (c) All other priests - no Faculty. Refer to parish priest/Vicariate Office.
- 2.4 **Permission** - Refers to marriages between a Catholic and a baptised non-Catholic. Evidence of baptism needed. Permission is required for liceity. Validity not in question here. If there is no clear evidence, or if there is serious doubt about validity of the non-Catholic baptism, it is recommended that a dispensation of non-baptism be granted “*ad cautelam*”, i.e. as a precaution.
- 2.5 **Dispensation** - Refers to a marriage between a Catholic and a non-baptised person. This is the Diriment Impediment of Disparity of Cult. Dispensation required for validity.
- 2.6 If marriage is to take place in another diocese -

- (a) within New Zealand - send papers to officiating priest
 - (b) outside New Zealand - send papers through Vicariate Office.
- 2.7 **Request for Nuptial Mass at a mixed marriage** - (i.e. a Catholic and a baptised non-Catholic). Refer to Vicariate.
- 2.8 If any other Diriment Impediment (besides Disparity of Cult) exists, the matter must be referred to the Vicariate for a dispensation.

Section 3: What to do when a Catholic asks for a Dispensation from Canonical Form (green)

- 3.1 Catholic states their reasons on the green form or accompanying letter.
- 3.2 Priest completes details on reverse side of green form.
- 3.3 Send green form to Vicariate, enclosing pre-nuptial papers and application for permission for mixed religion/dispensation from Disparity of Cult.
- 3.4 Priest does not officiate, but may take part in the service at the invitation of both the couple and the marriage celebrant.
- 3.5 Dispensation is granted in the Diocese of the Catholic party.
NB: A priest may not refuse to consider an application for dispensation from canonical form. Each case must be referred to the Vicar-General. Only the Vicar-General can refuse this request.
- 3.6 If the marriage is to take place in another diocese, the local Ordinary consults the Ordinary of that diocese (Canon 1127 §2).
- 3.7 The details on the bottom of the pre-nuptial enquiry forms to be completed and all papers returned to Vicariate. If inter-diocesan, records are kept in both dioceses.

Section 4: Validation

- 4.1 With a Simple Validation (c.1156 following), complete all pre-nuptial forms and despatch to Vicariate after validation.
Always make a point of checking:
 - the stability of the union
 - Catholic upbringing of the children
 - faith commitment of the Catholic party
 You must sight the original marriage certificate (to ensure neither party has been previously married).
If there are any difficulties, always refer to the Vicariate before proceeding.
Note: Simple Validation requires a “New Act of the Will”.
- 4.2 Retro-active Validation (Sanatio) - c.1161 following - is recommended.
- 4.3 In (4.2) send Application (pink form) and all relevant documents, including copy of civil marriage licence, to Vicariate before proceeding.
- 4.4 A record of all Validations (Simple and Retro-active) should be kept in a Parish Marriage Register (separate from Civil Marriage Register).

Section 5: Request for permission for Exemption from a Sacred Place

- 5.1 Try to persuade the couple to marry in a church.
- 5.2 If unsuccessful, ask the couple to put their reasons in writing.
- 5.3 Forward this request, with your comments, including pre-nuptial enquiry forms and permission/dispensation paper to Vicariate.
- 5.4 Marriage can only take place in a “suitable place”.
- 5.5 Consult parish priest of place where marriage is to take place.
- 5.6 If marriage is to take place in another diocese, the local Ordinary consults with the Ordinary of that diocese.
- 5.7 Only a local Ordinary can refuse this request.
NB: A priest may not refuse to consider an application for Exemption from a Sacred Place.

Each case must be referred to the Vicar-General. Only the Vicar-General can refuse this request.

POLICY 2.7 - APPENDIX 2

New Zealand Catholic Bishops (NZCBC) Particular Legislation Concerning Marriage

The New Zealand Catholic Bishops Conference has issued the following General Decrees (October 2022):

ENGAGEMENT BEFORE MARRIAGE

Can. 1062 §1 A promise of marriage, whether unilateral or bilateral, called an engagement, is governed by the particular law which the Episcopal Conference has enacted, after consideration of such customs and civil laws as may exist.

Having regard to the prescriptions of Canon 1062, the New Zealand Bishops Conference decrees that, since the practice of engagement in view of marriage does not presently have direct canonical or civil effect in New Zealand, it is not appropriate at this time to establish legislation in this matter.

Commentary

There is not a custom relating to betrothals in New Zealand, so there is no point in making legislation in this matter.

NORMS CONCERNING MARRIAGE

Can. 1067 The Episcopal Conference is to lay down norms concerning the questions to be asked of the parties, the publication of marriage banns, and the other appropriate means of enquiry to be carried out before marriage. Only when he has carefully observed these norms may the parish priest assist at a marriage.

Before a marriage takes place, the officiating priest is responsible for:

1. ascertaining the freedom of the couple to marry;
2. preparing the couple adequately;
3. completing the pre-nuptial papers approved for use in New Zealand;
4. obtaining any dispensations / permissions that are needed;
5. ensuring that marriage papers from outside New Zealand have been processed by the diocesan curia of the place of marriage;
6. notifying the place of baptism of the Catholic spouse(s) of the marriage;
7. returning the marriage papers to the diocesan curia of the place of marriage.

Commentary

This decree places the responsibility on the officiating priest for: ensuring adequate marriage preparation, obtaining dispensations or permissions, filling in pre-nuptial papers, doing any other paper work, and returning the relevant papers to chancery.

AGE FOR THE LAWFUL CELEBRATION OF MARRIAGE

Can. 1083 §1 A man cannot validly enter marriage before the completion of his sixteenth year of

age, nor a woman before the completion of her fourteenth year.

- §2 The Episcopal Conference may establish a higher age for the lawful celebration of marriage.

For the lawful celebration of marriage in New Zealand, each party is to have completed the eighteenth year of age.

Commentary

This decree reflects a concern for young people and the dignity of marriage. Conferences of Bishops can establish a higher age for lawful marriage than that stated in the universal law. While secular law allows a person to marry at age sixteen, this decree raises the age one can legally marry with a Catholic cleric officiating. Canon 88 provides for the local Ordinary to dispense a person and allow the person to marry below age eighteen. However, because the marriage of teenagers have a high rate of divorce, such a dispensation would need a serious reason.

PERMISSION FOR LAY PERSONS TO ASSIST AT MARRIAGES

- Can.1112 §1 Where there are no priests and deacons,, the diocesan Bishop can delegate lay persons to assist at marriages, if the Episcopal Conference has given its prior approval and the permission of the Holy See has been obtained.
- §2 A suitable lay person is to be selected, capable of giving instruction to those who are getting married, and fitted to conduct the marriage liturgy properly.

The New Zealand Bishops Conference gives its approval to member bishops who may decide to request the permission of the Apostolic See for granting this faculty.

Commentary

The purpose of the law is to facilitate the presence of a lay person to act as an official witness on behalf of the Church at marriages in those parts of the country where there is a scarcity of clerics, or where no one who speaks the language of a particular group of people is available. Authorisation to officiate at such marriages would have to be given by the diocesan bishop. Although the officiating person is normally a priest or deacon, to act as an official witness on behalf of the Church does not require the sacrament of orders. Any diocesan bishop wishing to implement the decree must apply for permission from the Holy See.

Before granting such delegation, it is important according to New Zealand secular law to ensure that the person so delegated receives a licence from the Registrar-General's Office to witness marriages.

THE MANNER IN WHICH THE DECLARATION AND PROMISE PRECEDING A MARRIAGE INVOLVING MIXED RELIGION OR THE DIRIMENT IMPEDIMENT OF DISPARITY OF CULT (CANONS 1086 §2, 1129) ARE TO BE MADE AND ESTABLISHED IN THE EXTERNAL FORUM, AND HOW THE NON CATHOLIC PARTY IS TO BE INFORMED (CANON 1126)

- Can. 1126 It is for the Episcopal Conference to prescribe the manner in which these declarations and promises, which are always required, are to be made, and to determine how they are to be established in the external forum, and how the non-Catholic party is to be informed of them.

The New Zealand Catholic Bishops Conference determines that:

- a) the Catholic seeking the permission / dispensation is to read and then sign the declaration and promise;
- b) the Catholic's signature on the formula, countersigned at the end of the form by the instructing priest, is to be taken as proof that the declaration and promise have been made;
- c) if for some reason the Catholic, although willing to make the declaration and promise, is unwilling to sign, it will be for the diocesan bishop to decide what alternative proof he will accept that the declaration and promise have been made;
- d) when the declaration and promise are not made in the presence of the other party it is the responsibility of the priest (deacon) to ensure this other party is informed. The priest (deacon) will testify to this fact on the appropriate form.

Commentary

Catholics entering a marriage with non-Catholics are always required to make a declaration that they will do their best to have the children baptised and brought up as Catholics, and that they intend to continue living their faith in the Catholic Church.

Given the importance of faith and membership of the Church (Catechism of the Catholic Church no.830), it is assumed that Catholic spouses will want to continue practising their Catholic faith and share this faith with their children. Since pastoral circumstances and situations vary, the decree is carefully nuanced. A Catholic is required to do what is possible in the circumstances of the marriage to have the children baptised and brought up as Catholics.

This decree specifies how these promises are to be made, and how the non-Catholic party is to be informed of the promises.

DISPENSATION FROM CANONICAL FORM

- | | | |
|----------|----|--|
| Can.1127 | §1 | The provisions of can.1108 are to be observed in regard to the form to be used in a mixed marriage. |
| | §2 | If there are grave difficulties in the way of observing the canonical form, the local Ordinary of the catholic party has the right to dispense from it in individual cases, having however consulted the Ordinary of the place of the celebration of the marriage; for validity, however, some public form of celebration is required. It is for the Episcopal Conference to establish norms whereby this dispensation may be granted in a uniform manner. |

The criteria for granting dispensations from Canonical form are:

- a) that the Catholic party's reason for the dispensation does not indicate a lack of commitment to his/her Faith; and
- b) that the Catholic party is seeking this dispensation out of respect for the non-Catholic's commitment to his/her own Faith; or
- c) that in the informed judgment of the Local Ordinary the refusal of the dispensation could constitute a grave danger to the faith of the Catholic party or to the peace and harmony of the couple.

Commentary

The decree sets out the criteria according to which the local Ordinary may grant a dispensation from canonical form. Such a dispensation is required whenever a baptised Catholic, who has not formally left the Catholic Church, wishes to marry a non-Catholic, but not with a Catholic minister officiating.

The observance of this decree should ensure that a complete record is maintained of all valid marriages in which a Catholic is involved.

When signing the 'dispensation to marry one who is not Catholic' Gerry described that he has signed each form with the same reasoning throughout his ministry, something along the lines of 'for the sake of the faith of the Catholic party/partner...' describing that it is in support of the Catholic partner..

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2.8 Sacraments for the Sick and the Dying

Norm 2.8

A priest is the only valid minister of the sacrament of the anointing of the sick.

The Oil of the Sick, which belongs to the celebration of the Sacrament of the Anointing of the Sick and the absolution of sin, may only be used by an ordained priest.

A sick person may be given the sacraments of penance, anointing, and the eucharist as viaticum in a single celebration. If time is short due to imminent death they are given in the order penance, eucharist, anointing.

In the Archdiocese parish priests may organise celebrations at which many sick persons come together to receive the sacrament of anointing.

Policy 2.8

2.8.1 Introduction

Christ himself showed great concern for the bodily and spiritual welfare of the sick and commanded his followers to do likewise. This is clear from the gospels, and above all from the existence of the sacrament of anointing, which he instituted and which is made known in the Letter of James. Since then the Church has never ceased to celebrate this sacrament for its members by the anointing and the prayer of its priests, commending those who are ill to the suffering and glorified Lord, that he may raise them up and save them (see James 5:14—16). Moreover, the Church exhorts them to associate themselves willingly with the passion and death of Christ (see Romans 8:17), and thus contribute to the welfare of the people of God.

Those who are seriously ill need the special help of God's grace in this time of anxiety, lest they be broken in spirit and, under the pressure of temptation, perhaps weakened in their faith.

This is why, through the sacrament of anointing, Christ strengthens the faithful who are afflicted by illness, providing them with the strongest means of support.

The celebration of this sacrament consists especially in the laying on of hands by the priests of the Church, the offering of the prayer of faith, and the anointing of the sick with oil made holy by God's blessing.

This sacrament gives the grace of the Holy Spirit to those who are sick: by this grace the whole person is helped and saved, sustained by trust in God, and strengthened against the temptations of the Evil One and against anxiety over death. Thus the sick person is able not only to bear suffering bravely, but also to fight against it. A return to physical health may follow the reception of this sacrament if it will be beneficial to the sick person's salvation. If necessary, the sacrament also provides the sick person with the forgiveness of sins and the completion of Christian penance.

In the anointing of the sick, which includes the prayer of faith (see James 5:15), faith itself is manifested. Above all this faith must be made actual both in the minister of the sacrament and, even more importantly, in the recipient. The sick person will be saved by personal faith and the faith of the Church, which looks back to the death and resurrection of Christ, the source of the sacrament's power (see James 5:15), and looks ahead to the future kingdom that is pledged in the sacraments.

2.8.2 Recipients of the Anointing of the Sick

The Letter of James states that the sick are to be anointed in order to raise them up and save them. Great care and concern should be taken to see that those of the faithful whose health is seriously impaired by sickness or old age receive this sacrament.

A prudent or reasonably sure judgment, without scruple, is sufficient for deciding on the seriousness of an illness, if necessary a doctor may be consulted. People may have an illness that is not visible. If in doubt about the medical condition, confer the sacrament. We must be generous with the sacrament as a source of grace.

The sick include those who suffer from mental illness.

The sacrament may be repeated if the sick person recovers after being anointed and then again falls ill or if during the same illness the person's condition becomes more serious.

A sick person may be anointed before surgery whenever a serious illness is the reason for the surgery.

Elderly people may be anointed if they have become notably weakened even though no serious illness is present.

Sick children are to be anointed if they have sufficient use of reason to be strengthened by this sacrament. In case of doubt whether a child has reached the use of reason, the sacrament is to be conferred.

In public and private catechesis, the faithful should be educated to ask for the sacrament of anointing and, as soon as the right time comes, to receive it with full faith and devotion. They should not follow the wrongful practice of delaying the reception of the sacrament. All who care for the sick should be taught the meaning and purpose of the sacrament.

The sacrament of anointing is to be conferred on sick people who, although they have lost consciousness or the use of reason would, as Christian believers, have at least implicitly asked for it when they were in control of their faculties.

When a priest has been called to attend those who are already dead, he should not administer the sacrament of anointing. Instead, he should pray for them, asking that God forgive their sins and graciously receive them into the kingdom. But if the priest is doubtful whether the sick person is dead, he is to confer the sacrament, using the rite conditionally.

The anointing of the sick is not to be conferred on anyone who remains obdurately in open and serious sin.

2.8.3 Minister of the Anointing of the Sick

The priest is the only proper minister of the anointing of the sick.

This office is ordinarily exercised by bishops, parish priests (pastors) and their assistants, priest chaplains of health care facilities, and superiors of clerical religious institutes.

These ministers have the pastoral responsibility both of preparing and helping the sick and others who are present, with the assistance of religious and laity, and of celebrating the sacrament.

Parish priests have the responsibility of supervising celebrations at which many sick persons may come together to receive the sacrament.

For a reasonable cause any other priest may confer this sacrament with at least the presumed consent of the minister mentioned above, whom the priest need only inform later.

When two or more priests are present for the anointing of the sick person, one of them may say the prayers and carry out the anointings, saying the sacramental form. The others may take the remaining parts, such as the introductory rites, readings, invocations, or instructions. Each priest may lay hands on the sick person.

2.8.4 Use of Consecrated Oils

In recent years, there have been various requests for the Consecrated Oils to be used on other occasions, such as retreats, missioning ceremonies, and in the visitation of the sick.

There is long tradition in both Scripture and the life of the Church, as well as civic society, of anointing of people in special times of need or dedication. However, in the Catholic Church, only priests may use the Oils consecrated at the Mass of Chrism for sacramental use. It is important that there is no confusion concerning the nature of the celebration.

2.8.5 Requirements for Celebrating the Anointing of the Sick

The matter proper for the sacrament is olive oil or, according to circumstances, other oil derived from plants.

The oil used for the anointing of the sick must be blessed for this purpose by the bishop or by a priest who has the faculty, either from the law or by special concession of the Apostolic See.

The law itself permits the following, besides a bishop, to bless the oil of the sick:

- those whom the law equates with diocesan bishops;
- in case of necessity, any priest, but only within the celebration of the sacrament.

The oil of the sick is ordinarily blessed by the bishop on Holy Thursday.

If a priest is to bless the oil during the rite, he may bring the unblessed oil with him, or the family of the sick person may prepare the oil in a suitable vessel. If any of the oil is left after the celebration of the sacrament, it should be absorbed in cotton (cotton wool) and burned.

If the priest uses oil that has already been blessed (either by the bishop or by a priest), he brings it with him in the vessel in which it is kept. This vessel, made of suitable material, should be clean and should contain sufficient oil (soaked in cotton [cotton wool] for convenience). In this case, after celebrating the sacrament the priest returns the vessel to the place where it is kept with proper respect. He should make sure that the oil remains fit for use and should replenish it from time to time, either yearly when the bishop blesses the oil on Holy Thursday or more frequently if necessary.

The sick person is anointed on the forehead and on the hands. It is appropriate to divide the sacramental form so that the first part is said while the forehead is anointed, the latter part while the hands are anointed.

In case of necessity, however, it is sufficient that a single anointing be given on the forehead or, because of the particular condition of the sick person, on another suitable part of the body, while the whole sacramental form is said.

Depending on the culture and traditions of different peoples, the number of anointings may be increased and the place of anointing may be changed. Directives on this should be included in the preparation of particular rituals.

The following is the sacramental form with which the anointing of the sick is given in the Latin Church:

*Through this holy anointing
may the Lord in his love and mercy help you
with the grace of the Holy Spirit.*

*May the Lord who frees you from sin
save you and raise you up.*

2.8.6 Viaticum for the dying

When in their passage from this life Christians are strengthened by the body and blood of Christ in viaticum, they have the pledge of the resurrection that the Lord promised: “Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day” (John 6:54).

When possible, viaticum should be received within Mass so that the sick person may receive

communion under both kinds. Communion received as viaticum should be considered a special sign of participation in the mystery which is celebrated in the eucharist: the mystery of the death of the Lord and his passage to the Father.

All baptised Christians who are able to receive communion are bound to receive viaticum by reason of the precept to receive communion when in danger of death from any cause. Priests with pastoral responsibility must see that the celebration of this sacrament is not delayed, but that the faithful are nourished by it while still in full possession of their faculties.

It is also desirable that during the celebration of viaticum, Christians renew the faith professed at their baptism, by which they became adopted children of God and coheirs of the promise of eternal life.

The ordinary ministers of viaticum are the parish priest (pastor) and his assistants, priest chaplains and, for all staying in the house, the superior in clerical religious institutes or societies of apostolic life.

In case of necessity or with at least the presumed permission of the competent minister, any priest or deacon is to give viaticum, or, if no ordained minister is available, any member of the faithful who has been duly appointed.

A deacon and other ministers follow the rite provided for “Viaticum outside Mass”.

2.8.6 Continuous Rite

For special cases, when sudden illness or some other cause has unexpectedly placed one of the faithful in proximate danger of death, a continuous rite is provided by which the sick person may be given the sacraments of penance, anointing, and the eucharist as viaticum in a single celebration.

If death is imminent and there is not enough time to celebrate the three sacraments in the manner already described, the sick person should be given an opportunity to make a sacramental confession, even if it has to be a generic confession. After this the person should be given viaticum, since all the faithful are bound to receive this sacrament if they are in danger of death. Then, if there is sufficient time, the sick person should be anointed.

The sick person who, because of the nature of the illness, cannot receive communion should be anointed.

In danger of death, the law gives the faculty to confirm to parish priests (pastors) and in fact to any priest. [Reference: *The Rites of the Catholic Church*]

Should one of the parish clergy or a priest chaplain other than the hospital chaplain be called by the patient or a relative to administer the Sacraments to a person in hospital, the priest should notify the hospital chaplain as soon as possible after attending the sick person.

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2.9 Funerals

Norm 2.9

In the Archdiocese there is generally no more than one eulogy at a funeral Mass, and ideally this takes place directly after the opening greeting. Tributes/eulogies are encouraged at the Vigil Service.

Policy 2.9

2.9.1 Order of Christian Funerals and National Liturgical Policy

The Order of Christian Funerals with Cremation Rite contains texts for The Vigil and related rites and prayers, the Funeral Liturgy, Rite of Committal, Funeral Rites for Children, as well as texts for Scripture Readings, the Office for the Dead, and additional texts.

The National Liturgical Policy on the Order of Christian Funerals and Guidelines for Tangihanga *For Those Who Believe: Life is Changed Not Ended* provides guidance for funerals in Aotearoa New Zealand. This should be available in parishes and can be obtained from the National Liturgy Office liturgy@nzcbc.org.nz.

2.9.2 Pastoral Guides

The Archdiocesan Council of Priests, drawing on *The Order of Christian Funerals*, has prepared a pastoral guide for priests, *Before We Go Our Separate Ways*, to assist clergy in their ministry of consoling the bereaved and celebrating the funeral rites (see Appendix 1).

A companion guide, *The New Zealand Catholic Funeral*, has also been prepared to help family members in preparing for the funeral (see Appendix 2)

It is recommended that *The New Zealand Catholic Funeral* be made available to the family when the priest is making the funeral arrangements with them.

Further resources can be found on the website of the National Liturgy Office https://nlo.org.nz/sacraments-and-rites/rites/#section_277

Policy 2.9: Appendix 1

Before We Go Our Separate Ways **A Pastoral Guide to the Order of Christian Funerals** **“We have an everlasting home in heaven....”**

Introduction

In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, by his death and resurrection has destroyed death forever.

Christians celebrate the funeral rites to offer worship, praise, and thanksgiving to God for the gift of a life which has now been returned to God, the author of life. We pray too for the person who has died asking for the forgiveness of sin and the gift of everlasting life.

A Ministry of Consolation

The Church calls each member of Christ’s Body to care for the dying, to pray for the dead, to comfort those who mourn. When a member of Christ’s Body dies, the faithful are called to a ministry of consolation to those who have suffered the loss of one whom they love. Christian consolation is rooted in that hope that comes from faith in the saving death and resurrection of the Lord Jesus Christ.

Christian hope faces the reality of death and grief but with an attitude of trust.

The Church calls each member of Christ's Body to participate in the ministry of consolation : to care for the dying, to pray for the dead, to comfort those who mourn.

The circumstances surrounding a loved one's death can vary immensely. The very old person who peacefully and quietly died, the young child tragically killed whilst playing on their bike. Suicide. A lengthy illness. No matter how death has taken place, the community of faith is called to that ministry of consolation with words of faith and support and acts of kindness.

Such assistance then allows members of the family to devote time to planning the funeral rites with the priest and other ministers. Often a lot has to be done in a relatively short period of time and sensitivity by all involved will enable the funeral to be planned in a positive and helpful atmosphere.

Preparation for the Funeral

In planning and carrying out the funeral rites, the priest and all other ministers should keep in mind the life of the deceased and the circumstances of death. They should take into consideration the spiritual and psychological needs of the family and friends of the deceased and their sense of loss. Planning of the funeral rites can take place at an appropriate time after death and before the vigil service. Ministers are then given the opportunity to explain the meaning and significance of each of the funeral rites, especially the vigil, the funeral liturgy, and the rite of committal.

If pastoral and personal considerations allow, the period before death may be an appropriate time to plan the funeral rites with the family and even with the person who is dying. This can help all come to terms with the reality of death and Christian hope.

The liturgical celebration involves the whole person and so requires attention to all that affects emotional as well as spiritual well-being.

The Word of God

In every celebration for the dead, the Church attaches great importance to the reading of the Word of God and accordingly is not to be omitted. The readings proclaim to the assembly the paschal mystery, teach remembrance of the dead, convey the hope of being gathered together again in God's Kingdom, and encourage the witness of Christian life. The homily will reflect these pastoral elements in the context of the person's life.

Music

Music is integral to the funeral rites. It allows the community to express convictions and feelings that words alone may fail to convey. It has the power to console and uplift the bereaved and to strengthen the unity of the assembly in faith and love. The music at funerals should support, console and uplift the participants and should help to create in them a spirit of hope in Christ's victory over death and in the Christian's share in that victory.

A Journey of Farewell

The time immediately following death is often one of bewilderment and may involve shock or heart-rending grief for the family and close friends. The Church then, in its rites, begins a journey of farewell. The ministry of the Church is one of gently accompanying the mourners.

The Vigil for the deceased, which is normally celebrated in the parish Church, is the principal rite celebrated by the Christian community in the time following death and before the funeral liturgy. It may also be celebrated in the home of the deceased, in the funeral home, marae or in some other suitable place. The Vigil is a very appropriate time for those more 'personal touches' eg eulogies, favourite songs which the funeral Mass is not able to accommodate.

It is also comforting to use the other three brief rites 'Prayers after Death, Gathering in the Presence of the Body and Transfer of the Body to the Church or Place of Committal'. These rites are signs of the

concern of the Christian community.

The circumstances for the celebration of these rites may vary from place to place and from culture to culture. The rites given are models only, for adaptation according to circumstance.

The funeral liturgy is the central liturgical celebration of the Christian community for the deceased. When one of its members dies, the Church encourages the celebration of the Mass. When Mass cannot be celebrated, the Funeral Liturgy outside Mass is celebrated.

At the funeral liturgy the community gathers with the family and friends to give praise and thanks to God for Christ's victory over death, to commend the deceased to God's tender mercy, and to seek strength in the proclamation of the paschal mystery. At the beginning of a funeral Mass or service, it is always good to welcome people who are not Catholics, to make them feel included and at home in an unfamiliar environment.

It is the policy of this Archdiocese to ensure there is generally no more than one eulogy at the funeral Mass, and this should take place directly after the opening greeting. Tributes/eulogies are encouraged at the Vigil Service. This protects the integrity of the funeral liturgy.

The final commendation is a final farewell by the members of the community, an act of respect for one of their members, whom they entrust to God. It also acknowledges the reality of separation and affirms that we share the same destiny.

The rite of committal, the conclusion of the funeral rites, is the final act of the community of faith is caring for the body of its deceased member. It may be used at the grave or crematorium. In committing the body to its final resting place, the community expresses the hope that the deceased awaits the glory of the resurrection.

Our Local Church

In the Archdiocese of Wellington we wish all to experience a Church who carries out its ministry of consolation to the full, irrespective of whether or not the family has much evident connection to the Church community. Indeed, at a time like this, we can give great witness to what it means to being a caring community of faith.

This is a ministry of hope and consolation, one that the Church calls us to do with great care and sensitivity.

“Be mindful of our brother and sisters
who have fallen asleep in the peace of Christ,
and all the dead whose faith only you can know.
Lead them to the fullness of the resurrection
and gladden them with the light of your face.
Amen”

Policy 2.9: Appendix 2

THE NEW ZEALAND CATHOLIC FUNERAL A Pastoral Guide to the Order of Christian Funerals

People are usually very impressed by Catholic funerals and the way we honour and pray for our dead. The richness of our tradition and symbolism within the ritual combine to highlight our Christian faith enabling us to confront the reality of death.

“God loved the world so much , he gave his only Son, that all who believe in him might have eternal

life.” (John 3:16)

When Death Comes

“The time immediately following death is often one of bewilderment and may involve shock or heartrending grief for the family and close friends. The ministry of the Church at this time is one of gently accompanying the mourners in their initial adjustment to the fact of death and to the sorrow this entails.” *Order of Christian Funerals #52.*

The priest is here to help you. As the above quotation says the Church (priest and people of the parish) are to gently accompany you as you face the reality of the death of someone you love. The time between death and the funeral can often be very difficult, you have to break the news to relatives and friends, arrange a funeral, see the body prepared for burial, and close the casket. Your friends, the priest, the funeral director, people in the parish are here to help and support you. When you contact your parish to arrange a funeral time, ask what resources are available to you. Some parishes will have people to help you plan the funeral and to assist you in your grief. The comfort to be gained from such support is immeasurable. When you are not sure what to do in preparing for a funeral and making practical arrangements, please ask.

The story of the death is one you will need to tell. Explaining the circumstances of the death to one person after another will help you to believe the unbelievable. Happier stories need telling too. Family and friends are able to contribute their memories and the sound of laughter surprises you. At the same time something else begins to happen, because there is another story which needs to be told, that is the story of Jesus – his death and rising to new life, his refusal to let death have the last word. As we reflect on the life of the person who has died and on the life and death of Jesus Christ, we begin to see that this person mattered so much to God that God wants this person to live forever.

“Father,
I want those you have given me
to be with me where I am,
so that they may always see the glory
you have given me
because you loved me
before the foundation of the world.”

John 17:24

The time of death and mourning is also a time of prayer. It is a wonderful time to thank God for the life of the one who has died, to pray for eternal life for him or her and to ask for strength and comfort for those who mourn.

The Vigil

“In many circumstances the vigil will be the first opportunity for friends, neighbors, and members of the local community to show their concern for the family of the deceased gathering for prayer.” *Order of Christian Funerals #52*

Very often at times of preparing for funerals people say, “It is our relative’s funeral, why can’t we just do what we like?” Sometimes people misunderstand that the liturgy is the Church’s prayer, and while there are several options available, there are also principles to be followed.

The Vigil (prayer in the Church, on the marae, in the family home or funeral parlour on the night before the funeral) is the first moment of *public* prayer. There may have already been times of prayer for the deceased and the family, but the *Vigil* is the time for the *community* to gather. This can be an occasion for remembering, giving thanks, praying for forgiveness of sins and for strength and peace for the family who mourn. Ideally the Vigil should be in the parish church, which often will have been the place where the Christian life of the deceased has been inspired and celebrated.

The structure of this Liturgy is very simple, and there are options, please ask your priest and other

parishioners to help you if you are unsure.

The Vigil could be something like this:

1. A greeting and an opening song (well-chosen music can touch people at levels words often cannot reach).
2. Scripture and response, or some other poems or readings (such readings are much more appropriate on this night than at the funeral Mass).
3. A brief homily or reflection.
4. Intercessions.
5. The Lord's Prayer
6. Concluding prayer and a blessing.

Or, this is also the time when the Rosary may be prayed. This is the traditional way the Vigil was celebrated and many still prefer to pray the Rosary. People are very free to ask their priest to structure this in whatever way suits them: Rosary, Scripture Readings, Hymns and Prayers of Intercession. This is also an appropriate time for tributes to be given, eulogies to be delivered and memories to be shared. Often people wish to include eulogies or tributes as part of the Requiem Mass on the day of burial, but it is more appropriate to have them the night before. This is also out of sensitivity for the grieving family who may find it difficult to sit through an unnecessarily prolonged Mass or Funeral Service.

In Church: Gathering in Community

"At the funeral liturgy the community gathers with the family and friends of the deceased to give praise and thanks to God for Christ's victory over death, to commend the deceased to God's tender mercy and compassion, and to seek strength in the proclamation of the paschal mystery." Order of Christian Funerals #129

To most of us, a Catholic funeral service in church is a Mass. Simply put, the Mass is a sharing in the meal provided for us by God through Jesus. It is the meal which bridges the distance between life and death. However the Church makes provision for a Prayer Service (sometimes referred to as a Liturgy of the Word) without Mass in appropriate circumstances, for example when the mourners are not Catholic or have ceased to practice the faith, and therefore would prefer a prayer service in the Church. Even for those who have committed suicide or for children who have not been baptized Mass may be celebrated.

Whether Mass is celebrated or not, the church service focuses on the story of Jesus. There is, of course, room for remembering the life which has just ended and naturally this person must be remembered. However, what we celebrate in Church is the hope Christ's death and resurrection holds for all of us, and especially the fullness of life promised to the one who has died.

That belief finds its expression in word (Scripture and prayer), in song and symbol (holy water, which recalls baptism; the Easter candle, sign of Christ's risen presence; incense to honour the holiness of human flesh and symbolising prayer ascending to God).

When the Scriptures are read, it is the priest's privilege to reflect on them and share something of the hope they offer, the story of Jesus, and the promise of eternal life. It is his task to connect the life of this person who has died with the message of the Scriptures. Confronted with the mystery of death, human words are totally inadequate. The only word that carries authority is the word of God. It is the role of the Church to let that word speak and allow it to offer hope and comfort. The priest will proclaim the Good News of eternal life which Christ gained for us by his death and resurrection. At no time is the announcement of the Good News more appropriate and more necessary than at the time of death.

The rite offers many readings and prayers. Choose those which speak to your needs and memories. From the Church's wealth of Scripture, hymns and songs, pick those which reflect your taste and speak to your heart, but remember it is always the Church's prayer and must reflect the

Church's beliefs and practices. There is a further opportunity to weave your own concerns into the Prayers of Intercession. If you are unsure about preparing such prayers, then ask your priests or someone in the parish to help.

The final part of the church service is the Final Commendation, which is the prayerful and hope-filled prayer of the community.

The priests offer prayers which express both the sadness and parting and the hope of future reunion. It is during this time that the casket is sprinkled with holy water to remind us once more of the promise of everlasting life given at Baptism. It is also incensed to show the respect and reverence due to the human body. Final prayers are offered which return this life to God and then the casket is taken from the church to its final resting place.

At the Cemetery: Saying the Last Goodbye

"The rite (of committal) can help the mourners face the end of one relationship with the deceased and to begin a new one based on prayerful remembrance, gratitude and the hope of resurrection and reunion." Order of Christian Funerals #213

The funeral rite calls the Rite of Committal "a stark and powerful expression" of final separation in this life. This part of the Funeral Rite in some way challenges the discomfort we sometimes feel with death by urging us to stand beside the grave, face-to-face with death's finality, but at the same time expressing hope in a life that will never end.

This last part of the funeral liturgy may be celebrated at the crematorium. For centuries, Christians buried their dead remembering that Jesus lay in a tomb. The Church continues to encourage burial, but does recognise cremation as a practical alternative to burial. Once cremation was condemned by the Church as challenging Christ's power to raise the dead, but in 1963 the Church permitted cremation for such "good reasons" as national custom, financial or hygienic concerns, or even scarcity of burial space. In 1983 the revised Code of Canon Law (the law of the Church) reaffirmed the permission for cremation, however it "earnestly encourages" the time-honoured practice of burial, and allows cremation as long as it is not done for reasons which "contradict Christian belief."

The committal is a short and simple service, it includes a brief Scripture reading and a blessing over the grave. The body is then entrusted to its final resting place with a powerful reminder of future resurrection. Prayers of intercession are offered for the dead and for family and friends, and the rite concludes with a blessing. It is appropriate then that there is some gesture of farewell, which will help you to feel that you have done all you can do for your dead and give you a sense of conclusion. Some people wish to place flowers on the casket, others earth, or some may even wish to fill in the grave.

It is hoped that the above will help all to see the difference between a New Zealand funeral and a New Zealand Catholic funeral.

In a culture where many people leave the Church and return to the day's business, the Catholic funeral rite encourages us to accompany the body on its final journey to the cemetery and to stand beside the grave with the mourners. It is hoped that people see the three parts of the Order of Christian Funerals as a whole and that they participate in as much as possible of the Vigil Prayers, the Requiem Mass, and the Burial.

The New Zealand Catholic Funeral is full of faith and hope.

"The community (priest and people) seeks to be with the mourners in their need and to provide an atmosphere of sensitive concern and confident faith. In prayer and gesture those present show reverence for the body of the deceased as a temple of the life-giving Spirit and ask, in that same Spirit, for the eternal life promised to the faithful." Order of Christian Funerals #110

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2.10 Concelebration

Norm 2.10

Concelebrated Masses in the Archdiocese follow the National Guidelines on Concelebrated Masses approved by the New Zealand Catholic Bishops Conference in 1995.

Policy 2.10

2.10.1 Guidelines

The National Guidelines on Concelebrated Masses give detailed directions as follows:

Principles

In a special way concelebration shows the unity of priesthood and of the sacrifice, and the unity of the people of God (GIRM 199).

The principal celebrant of a concelebrated Mass is normally the bishop of the diocese if he is present. It is particularly fitting that priests should concelebrate with their bishop at the Mass of the Oils in Holy Week, at ordination masses, and at the funeral of a priest. Concelebration is a sign of the unity of the priesthood (SC 57).

However, concelebration can sometimes be less appropriate when such factors as the nature of the occasion, the size and composition of the assembly, or the design of the worship space are given due consideration.

It shall be for the parish priest, acting in accordance with Church law and these Guidelines, to determine the format of a particular celebration, including whether there will be concelebration. Circumstances may require the number of concelebrants to be limited. If so, priests should be notified in advance.

Attire

The presiding celebrant always wears a chasuble. For the benefit of concelebrants, it is desirable that in each diocese a set of matching chasubles be available.

Where matching chasubles are not available, it is preferable that concelebrants simply wear well-fitted plain albs which completely cover their street clothes. The stoles should be clearly visible and of the same liturgical colour as the presiding celebrant's chasuble. Mixed colours are liturgically incorrect and do not witness to the unity of the presbyterium.

Preparation

Priests should arrive in sufficient time to allow both for vesting and for an explanation of the format. The 'briefing' should be followed by a period of silent reflection, and priests should ensure that their procession to the church is made in silence.

Veneration of the Altar

Where the space in the sanctuary permits it, all the concelebrants should kiss the Altar before taking their places. This is done behind the Altar, placing the palms of both hands on the Altar. (Deacons kiss the Altar with joined hands).

Position of the Concelebrants

The presiding celebrant must be clearly seen to preside. The concelebrants need to ensure that they stand somewhat apart, allowing him to have freedom of movement and for all his gestures to be clearly seen by the entire assembly. The governing principle here is that though they are concelebrants, they are not co-presiders. Their special role can be visible without their being so close to the Altar that they

appear to share the presiding role of the celebrant.

If the concelebrants are in the front pews of the church, the people should be asked to remain standing during the Eucharistic Prayer, during which the concelebrants should never be kneeling or sitting.

Gospel

In the absence of a deacon, one of the concelebrants proclaims the Gospel reading. (He should move to the ambo during the sung acclamation). He does not ask a blessing of the presiding celebrant, except when the presiding celebrant is a bishop.

Preparing of the Gifts

The concelebrants remain seated during this rite. If they are to stand near the Altar for the Eucharistic Prayer (and they should do so only when it can be done without crowding or obscuring the presiding celebrant) they approach the Altar after the Prayer over the gifts, and before the Dialogue at the beginning of the Eucharistic Prayer. The presiding celebrant may need to pause and wait for the concelebrants to take their place.

Eucharistic Prayer

All the concelebrants recite the Epiclesis, the Institution Narrative, the Anamnesis (but not the intercessions) and the Doxology. Other parts are said by the presiding celebrant alone. He may invite individual concelebrants to recite other parts but it is generally preferable for the presiding celebrant to recite the entire Eucharistic Prayer himself. However, when another diocesan bishop is concelebrating, it is fitting that the presiding bishop invite him to recite part of the Eucharistic Prayer as a sign of the communion of local churches.

The presiding celebrant's voice must be clearly heard. The concelebrants' voices are to be so quiet that they are inaudible to the priests standing beside them.

Concelebrants hands are joined at all times except

when both hands are outstretched towards the offerings, palms downwards, for the Epiclesis;

when the right hand is stretched towards the offerings, palm slightly tilted upwards, during the Institution Narrative. (This gesture is optional only, and keeping hands joined can be preferred. However, for aesthetic reasons it is important that all concelebrants do the same);

- when outstretched during the Anamnesis;
- or when a particular concelebrant is proclaiming a part assigned to him.

When the presiding celebrant genuflects during the Institution Narrative, all the concelebrants make a profound bow.

During the Doxology only one chalice and one bread dish (paten or ciborium) are elevated.

Communion Rite

- Concelebrants keep their hands joined during the Lord's Prayer.
- If deacons are not present, concelebrants may be asked to assist with the Fraction Rite.
- When there is a large number of concelebrants, it is usually preferable that the concelebrants receive the Body of Christ after the "Lord, I am not worthy", in order to allow the presiding celebrant to proclaim "This is the Lamb of God..." without delay following the Litany of Peace (Agnus Dei). They then receive Communion while others are ministering to the people.

When they receive the Eucharistic Bread before the "This is the Lamb of God" they hold it in the palm of their hands and look at the Host held by the presiding celebrant.

- In the absence of deacons, the concelebrants may be asked to purify the sacred vessels. This is done after the celebration is concluded and not at the altar.
- As far as practicable, concelebrants should be involved in the administration of Holy Communion.

Conclusion

It is important to plan the concelebrants' departure from the sanctuary after the Final Blessing and to ensure they know what they are expected to do. Before leaving the sanctuary, all make a proper reverence but only the presiding celebrant kisses the Altar before leaving the sanctuary in procession.

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2.11 Lay preaching

Norm 2.11

The Archbishop may authorise a lay person to preach in certain circumstances decreed by the New Zealand Catholic Bishops Conference in accord with Canon 766.

The most important form of preaching is the homily, which is part of the liturgy, and is reserved to a priest or deacon.

Policy 2.11

2.11.1 Lay preaching

Canon 766 provides that *the laity may be allowed to preach in a church or oratory if in certain circumstances it is necessary, or in particular cases it would be advantageous, according to the provisions of the Episcopal Conference and without prejudice to can. 767 §1.*

The New Zealand Catholic Bishops Conference has decreed (NZCBC Particular Legislation 2022) that members of the lay faithful, certified by the local Ordinary to be doctrinally competent and of exemplary Christian life, may be authorised by him to preach in a Church or Oratory in the following circumstances:

- when there is no priest or deacon who can converse in the language of the people;
- when the Liturgy of the Word is celebrated without a priest or deacon;
- when seminarians who have completed their studies in theology are sent to parishes as part of their pastoral formation;
- when the Diocesan Bishop judges it opportune.

2.11.2 Homily

Canon 767 §1 provides that the most important form of preaching is the homily, which is part of the liturgy, and is reserved to a priest or deacon. In the course of the liturgical year, the mysteries of faith and the rules of Christian living are to be expounded in the homily from the sacred text.

The New Zealand Catholic Bishop's Conference has decreed that, in conformity with Canon 767 §1, the homily is always to be given by a priest or deacon.

It commented that, as Canon 767 §1 states that the homily at Mass is reserved to a priest or to a deacon, the diocesan bishop is not able to dispense from the prescription of this canon. The preaching of the homily is part of the liturgy. However, canon 766 provides that lay persons can be admitted to preach a sermon in a church or oratory if it is necessary or useful in certain circumstances for them to do so.

2.11.3 Testimonies and explanations

The Vatican document *Instruction on certain questions regarding the collaboration of the non-ordained faithful in the sacred ministry of priests* (August 1997) provides authoritative guidance for pastoral practice:

“Art. 3 para 2: A form of instruction designed to promote a greater understanding of the liturgy, including personal testimonies, or the celebration of eucharistic liturgies on special occasions is lawful, should such be considered objectively opportune as a means of explicating the regular homily preached by the celebrant priest. Nonetheless, these testimonies or explanations may not be such so as to assume a character which could be confused with the homily.”

The above article reaffirms that the homily during Mass is reserved to ordained ministers. However, it allows for testimonies or explanations by non-ordained for special reasons and as long as these will not

be confused with the homily.

2.11.4 Dialogue in homilies

The priest may make use of dialogue in the homily providing it does not delegate the duty of preaching the homily to others. The text states:

“Art. 3 para 3: As an expository aide and providing it does not delegate the duty of preaching to others, the celebrant minister may make prudent use of “dialogue” in the homily, in accord with the liturgical norms.”

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2.12 Inclusive language

Norm 2.12

In accord with the New Zealand Catholic Bishops Conference (NZCBC) statement of 30 November 1997, where a passage of scripture in the lectionary includes a significant amount of language that is not inclusive, the same passage from the NRSV translation which has been approved by the NZCBC for use in the liturgy can be substituted.

In the Archdiocese of Wellington the word “men” in the Nicene Creed phrase “for us men and for our salvation” is to be removed so that it reads “for us and for our salvation”.

Policy 2.12

2.12.1 The Issue

The issue of inclusive language arises because of a change taking place in the English language. It is not long ago that it was commonly considered that women as well as men were included when references were made to “sons”, “brothers”, “men” and “he”. Even the earliest English translation of the Second Vatican Council documents still used that language. But language changes, and we are increasingly aware that women no longer feel included by these words.

This matters, because the ways we speak and relate to one another need to reflect our Christian faith. And so when changing language begins to conceal the equal dignity of all persons or their equal belonging, this does need to be addressed.

It is not a matter of changing the meaning of scriptural or liturgical texts. It is a matter of being faithful to them: when the text intends to include both women and men, then the translation should clearly do the same.

This is important especially in the liturgy, for the liturgy is meant to be the prayer of the whole assembly and each of its members. Each person needs to feel included and able to pray its prayers.

Where the scriptures themselves reflect gender bias and cultural assumptions on the part of their authors, these cannot be changed in the translations, for translations must be faithful to the original text. It is up to homilists and catechists to correct these cultural features by speaking inclusively when referring to these texts.

2.12.2 Responsibility

What we communicate through faithful translations is our Christian faith, which is enshrined in the Scriptures and the Catholic tradition. Responsibility for ensuring that translations faithfully preserve and communicate that tradition belongs especially to the bishops of the Church. That is why translations of the scriptures for liturgical use, and translations of liturgical books, have to be approved.

There are also responsibilities that belong to those who minister in the celebration of the liturgy. This includes priests, readers, musicians and liturgy committees. We encourage all these people to become aware of this vital issue of inclusive language. There is much they can already do to ensure that texts and translations are used that respect the requirements of inclusiveness.

2.12.4 Addressing the people in the Liturgy

It is a matter of courtesy to speak inclusively when addressing a congregation of women and men.

2.12.5 Intercessory Prayers - Prayers of the Faithful - Devotional Prayers, etc.

The principle here is simply to use language that enables both sexes to feel included when both are intended. However, the use of gender-neutral language is not a suitable substitute for language which

acknowledges, respects and celebrates sexual differentiation.

A balanced mixture of gender-neutral language, female gender language and male gender language is preferable. It is also helpful to know that in the case of pronouns it is grammatically acceptable, after using a singular noun which intends both sexes (e.g. “person”), to use the third person plural for the pronoun (“they”).

2.12.6 Hymns

Hymns are a form of poetry, and some poetic licence can be used in order to avoid non-inclusive language. However, this must be done in ways that respect doctrinal integrity, our Catholic heritage, the music and poetry of hymns and, where appropriate, copyright. Given the need to respect all these, there should be some room for tolerance of language which was originally intended to be inclusive even if it isn’t today. Generally, however, music which has regard for gender-inclusiveness should be preferred.

2.12.7 Talking to or about God

The only language we have for speaking about God is language based on our human experience in which persons are either male or female. But the natural tendency to attribute gender—and other human qualities—to God is derived from the limitations of human understanding and cultural circumstances. Everything we mean by male and female derives from God in whose image we are made.

Given this understanding, it is acceptable, and also consistent with the Scriptures, to use both male and female imagery for depicting God’s dispositions towards ourselves.

The words we use to name the three persons of the Holy Trinity are related to the original revelation that God is three distinct persons. The distinction itself is revealed not in the language of gender, but in the language of sending: the one who sends is necessarily distinct from the one who is sent. Jesus speaks of being sent by his Father, and speaks of the Holy Spirit being sent by himself and the Father.

This real distinction of persons is not implied by names that describe activities which belong to all three persons in common, such as creator, saviour and sanctifier. Consequently, these names cannot substitute for names which indicate the different persons of the Trinity.

2.12.8 Putting on “the mind of Christ”

The terms we use (Father, Son and Holy Spirit) are not intended to attribute gender to God; they are the terms Jesus used when speaking of the different divine persons, and we do the same in faithfulness to historic revelation.

With this assurance in mind, it should be easier to positively accept and enter into Jesus’ teaching that God can be called our “father”. We deepen this appreciation through interiorising Jesus’ own ways of thinking about God, and so discover the wonderful intimacy and the profound assurance that Jesus himself felt in relation to God, and wanted to share with us. Entering into his own ways of thinking gives us a freedom to speak about God as he did—both the ease with which he called God his father, and the ease with which he used female imagery for illustrating God’s dispositions towards us. Women mystics especially, have kept alive the Church’s tradition of using female imagery for God.

This “putting on the mind of Christ” will also lead us to think of each other in the ways that Jesus did and to find the language that flows from deep respect for one another, and which enables us to include all. It is in this spirit that we encourage all who are concerned with liturgy, catechesis and religious education, writing for Catholic newspapers and communications, to respect and promote the requirements of inclusiveness and sound doctrine. [Ref: New Zealand Catholic Bishops’ Conference “*A Guide to Gender-Inclusive Language in the Catholic Church*”, April 1997]

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2.13 Liturgical roles

Norm 2.13

An Extraordinary Minister of the Eucharist may carry out the exposition and reposition of the Blessed Sacrament for adoration but may not administer a blessing with the Blessed Sacrament.

Both girls and boys may be altar servers in the Archdiocese, and parishes are encouraged to include both.

Policy 2.13

2.13.1 Roles in liturgical services

The laity have innumerable opportunities to be actively involved in and contribute to the parish as a worshipping community.

Canon Law gives explicit recognition to several ways in which lay persons, whether men or women, may be deputed to be reader, altar server, cantor, commentator or to have other functions. When the necessity of the Church warrants it and when ministers are lacking, lay persons can also supply for certain ministries including the distribution of Holy Communion.

In addition to the ministries of lector, altar-server, the extraordinary ministry of the Eucharist, membership of the Liturgy Committee or Music Group, other tasks are to be carried out by parishioners related to liturgical services. These include: projectionists, collectors, greeters, those who bring up the gifts in the offertory rite, those who take responsibility for the floral arrangements, vestments, candles and church cleaning, tea makers and so on.

2.13.2 Extraordinary Ministers of the Eucharist

The Extraordinary Ministers of the Eucharist have the task to assist in distributing Holy Communion. They are mandated by their parish priest and their mandate is limited to that parish and not outside it. The mandate they receive may be used for:

the administration of Holy Communion at Mass when the number of people present would mean the celebration would be unduly prolonged

the administration of Holy Communion outside of Mass, including the Communion of the sick

the exposition and reposition of the Blessed Sacrament for adoration.

An Extraordinary Minister may not administer Holy Communion at Mass when there are sufficient priests (celebrant or concelebrant) or deacons taking part in the Mass.

They should receive instruction in eucharistic doctrine and the meaning of the service they provide before they are commissioned. Their commissioning should take place in the presence of the parish community which they serve.

Extraordinary Ministers of the Eucharist should receive Holy Communion after and not together with the celebrating priest.

2.13.3 Readers or Proclaimers of the Word

Both lay men and women may be commissioned to carry out the role of reader in liturgical actions. Readers are sometimes referred to as Proclaimers of the Word. They should receive formation and training before beginning their ministry, and during it.

2.13.4 Altar servers

Canon 230 para 1 provides for lay persons, both male and female and without limitation on age, to be appointed as altar servers. Clearly those asked to do so must be old enough to carry out the service

appropriately and should be given adequate training.

The Sacred Congregation for Divine Worship on 15 March 1994 granted general permission for the use of female altar servers, subject only to the judgment of the individual Bishop in view of the special circumstances of his diocese.

Those who train altar servers are to do a safeguarding course and must go through the Archdiocese's vetting procedures.

2.13.5 Resources

The National Liturgy Office – Te Tāri ā Motu mō te Ritenga, established by the New Zealand Catholic Bishops Conference (NZCBC), promotes sound liturgical practice and ensures the distinctive identity of the Catholic Church in Aotearoa New Zealand, with its Māori dimension present in the liturgy. Liturgy resources are available on its website <https://nlo.org.nz/>.

Te Kupenga Catholic Leadership Institute offers a Liturgy course (PM602 Celebrating Liturgy) which can be taken for personal interest or as part of a qualification.

The Diocese of Auckland Liturgy Centre <https://www.aucklandcatholic.org.nz/liturgy-prayer/liturgy/> has some resources available on its website.

Liturgy committees seeking formation or information should contact the Archdiocesan Liturgy Adviser Father Patrick Bridgman p.bridgman@wn.catholic.org.nz.

2.13.6 Inculturation of the liturgy

The awareness that we are a diverse Church in which we can celebrate the richness of our cultural backgrounds is growing slowly but surely. The liturgical reforms initiated by the Second Vatican Council have assisted the process of inculturation.

Parishes are encouraged to incorporate various Maori cultural expressions in their buildings, vestments etc as a practical realisation of the partnership between Maori and non Maori as covenanted in the Treaty of Waitangi. The use of *te reo* is important. People in liturgical ministries are encouraged to overcome their fears of both tokenism and criticism.

Similarly, the issue of inclusive language is important in the liturgy, for the liturgy is meant to be the prayer of the whole assembly. Each person needs to feel included and respected and able to participate.

Liturgy in the parish should be inclusive of the cultures of the parishioners, and encourage their different devotional celebrations.

2.13.7 Music groups

It is important that, where a music group exists, it works in harmony with the parish Liturgy Committee and under its direction.

Parishes must have permission to use hymns which carry copyright (normally during the author's lifetime and for 50 years after the author's death) - be it on a data projector, on song sheets, or in parish-produced hymn books. The Archdiocese has a *One License* licence which covers all the parishes, who have reporting and payment obligations under the licence for their use of copy-righted materials. More information can be obtained from Church Mission.

2.13.8 Children's Masses and Liturgies of the Word

In 2019 the NZCBC approved the resource *With Hearts Full of Promise and Joy - Liturgy with Children*. Together with other useful information, it contains the *Directory of Masses with Children* and the *Introduction to the Lectionary for Masses with Children*. These two documents outline the principles that are central to the sound preparation of liturgies with children.

With Hearts Full of Promise and Joy can be found on the website of the National Liturgy Office <https://nlo.org.nz/assets/Uploads/EPs-for-Children-FINAL-PDF.pdf>. Parishes should make active use of the guidance in this resource.

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2.14 Sunday celebration in the absence of a priest

Norm 2.14

- a) No parish is to plan for a Sunday celebration without a priest as a matter of course.
- b) Regular and scheduled Sunday Assemblies in the absence of a priest require the written permission of the Archbishop, after he has consulted with the Council of Priests.
- c) Regular and scheduled Sunday Assemblies in the absence of a priest will only be considered in parishes outside the urban areas of the Archdiocese.
- d) If there is an occasional emergency in a parish which prevents a priest celebrating a scheduled Sunday Mass and finding a supply priest is not possible, parishioners are to be encouraged to attend Mass in a neighbouring parish.
- e) In an emergency situation if it is difficult for parishioners to attend Mass in a neighbouring parish, the Parish Priest or Lay Pastoral Leader or other designated parish leader is to contact the Archbishop, or, in his absence the Vicar General, for permission to have a Liturgy of the Word with Holy Communion.
- f) A Liturgy of the Word with Holy Communion can never be held, even in an emergency situation, on a Sunday in a place where Mass has already been celebrated or is to be celebrated or was celebrated on the preceding Saturday evening, even if the Mass is celebrated in a different language; nor is there to be more than one assembly of this kind on any given Sunday.
- g) For a Sunday celebration in the absence of a priest parishes must use the single format approved by the Archbishop.
- h) Parishes are to ensure that their Lay Pastoral Leader, Extraordinary Ministers of the Eucharist or other appropriate people receive the formation required to conduct a Sunday Celebration in the Absence of a Priest, so that they can step in at short notice if a supply priest is not available. Lay leaders must take part in a formation programme before leading Sunday celebrations in the absence of a priest.

Policy 2.14

2.14.1 Background

Some parishes in the Archdiocese of Wellington may not have a resident parish priest or may have only one priest when the size of the parish requires more than one priest. This may mean that a Vigil or Sunday Mass is not possible in all parts of the parish every week.

In these parishes it may be necessary to provide a Liturgy of the Word with Holy Communion to enable the Faithful, in the absence of a priest, to join together in worship and to be nourished by the Word and Holy Communion.

The Liturgy of the Word and Holy Communion does not take the place of the celebration of the Eucharist.

2.14.2 Church documents and Canon Law

The first value proclaimed in all the statements of the Church on Sunday celebrations in the absence of a priest is the value of the Sunday itself, its place and meaning in Catholic teaching and practice. The Constitution on the Sacred Liturgy says:

“By tradition handed down from the apostles and having its origin in the day of Christ’s resurrection, the Church celebrates the paschal mystery every eighth day which, with good reason, bears the name of the Lord’s Day or Sunday. The Lord’s Day is the first holy day of all.”

The obligation to keep the Lord's Day is rooted in divine natural law, confirmed in the Scriptures, and has long been the object of ecclesial legislation. It appears in the earliest collections of ecclesial law and is confirmed constantly in the writings of the Fathers.

Canon 1248 §2 says that if participation in the Eucharistic celebration becomes impossible because of the absence of a sacred minister or another grave cause, it is strongly recommended that the faithful take part in a Liturgy of the Word, if such a liturgy is celebrated in a parish church or other sacred place according to the prescripts of the diocesan bishop.

This practice in canon 1248 §2 is a recommendation not a binding obligation. The recommendation is not an alternative way of fulfilling one's Sunday obligation because the obligation ceases to bind when it is impossible to fulfil it.

On 2 June 1988 the Congregation for Divine Worship issued *The Directory for Sunday Celebrations in the Absence of a Priest*. Paragraph 18 reads:

“Whenever and wherever Mass cannot be celebrated on Sunday, the first thing to be ascertained is whether the faithful can go to a church in a place nearby to participate there in the Eucharistic mystery. At the present time this solution is to be the recommended one and is to be retained where it is in effect, but it demands that the faithful, rightly imbued with a fuller understanding of the Sunday assembly, respond with good will to a new situation.”

Other conditions are that any confusion between this type of assembly and the Eucharistic celebration is to be avoided; and it belongs to the diocesan bishop after hearing from the Council of Priests to decide whether Sunday assemblies without the celebration of Eucharist should be held on a regular basis in the diocese. The bishop also has to set out general and particular norms for such celebrations.

Paragraph 21 of the *Directory* states:

It is imperative that the faithful be taught to see the substitutional character of these celebrations, which should not be regarded as the optimal solution to new difficulties nor as a surrender to mere convenience. Therefore, a gathering or assembly of this kind can never be held on a Sunday in places where Mass has already been celebrated or is to be celebrated or was celebrated on the preceding Saturday evening, even if the Mass is celebrated in a different language. Nor is it right to have more than one assembly of this kind on any given Sunday.

It is to be noted that paragraph 21 of the *Directory* quoted above speaks clearly of the substitution character of these Assemblies of the Faithful without Mass. Both Catholic theology and practice affirm the spiritual superiority of the Holy Sacrifice of the Mass over any type of devotion or assembly.

The post-synodal apostolic exhortation of Pope Benedict XVI, *Sacramentum Caritatis* (2007), reiterates the above. It also says:

“The Synod recommended first that the faithful should go to one of the Churches in their Diocese where the presence of a priest is assured, even when it demands a certain sacrifice. Wherever great distances make it practically impossible to take part in the Sunday Eucharist, it is still important for Christian communities to gather together to praise the Lord and to commemorate the Day set apart for him.”

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2.15 Exposition of the Blessed Sacrament

Norm 2.15

Adoration and exposition are to be strongly encouraged, but always with their relationship with the Mass in mind.

Exposition of the Blessed Sacrament should only take place when sufficient people can be present to pray before the exposed Eucharist

The only movement of the Blessed Sacrament allowed within the church is to bring it from the place of reservation to the altar or to return it.

Policy 2.15

2.15.1 Background

Adoration and the rites of Exposition and Benediction are covered in the Holy See document *Holy Communion and Worship of the Eucharist Outside Mass* (Congregation for Divine Worship and Discipline of the Sacraments Prot. no. 900/73 1973

<https://www.liturgyoffice.org.uk/Resources/HCW/HCWE-Introduction.pdf>). These Archdiocesan guidelines should be read in conjunction with this document.

The reception of Holy Communion is the preeminent way for the faithful to enter into communion with Christ in the Blessed Sacrament. Adoration and exposition are to be strongly encouraged, but always with their relationship with the Mass in mind.

“The celebration of the Eucharist is the center of the entire Christian life, both for the universal Church and for the local congregations of the Church... The celebration of the Eucharist in the sacrifice of the Mass, moreover, ‘is truly the origin and the purpose of the worship that is shown to the eucharist outside Mass’... In order to give right direction and encouragement to devotion to the sacrament of the Eucharist, the eucharistic mystery must be considered in all its fullness, both in the celebration of Mass and in the worship of the sacrament reserved after Mass in order to extend the grace of the sacrifice.” *Holy Communion and Worship of the Eucharist outside Mass nos 1,2 4*

Worship of the Eucharist outside of Mass takes place most often when the Blessed Sacrament is reserved in the tabernacle. This is a time for private prayer and adoration, a time when people can honour the Lord through their personal worship and prayer.

2.15.2 Exposition

The exposition of the Blessed Sacrament outside the tabernacle in a covered ciborium or a monstrance is a public liturgical rite of the Church. It should only take place when sufficient people can be present to pray before the exposed Eucharist. Exposition of the Blessed Sacrament should never take place for the purposes of an individual’s private prayer.

When exposed in either monstrance or ciborium the Blessed Sacrament is to be placed on an altar or in a place designed for the purpose of exposition, and is to remain in that place for the full length of the time of exposition. It is not to be carried around the church.

2.15.3 Practices excluded during exposition

- These practices are specifically excluded during exposition:
- Carrying the exposed Blessed Sacrament through the church during prayer services for healing so that people might touch it or the humeral veil of the celebrant. This practice is sometimes carried out in imitation of the woman who was healed when she touched the hem of Christ’s garment, but does not accord with the Church’s liturgical rites.

- Encouraging the congregation to touch or reach out towards the exposed Blessed Sacrament as it is carried through the church.
- Blessing individuals with the exposed Blessed Sacrament, either in a ciborium or monstrance. The only blessing given with the exposed Blessed Sacrament is that given during Benediction to all the people present.
- Holding the exposed Blessed Sacrament over an individual, or touching the head or any other part of the body of individuals in the congregation with the monstrance or ciborium.
- Processions within the church or venue for exposition of the Blessed Sacrament, other than to bring the Blessed Sacrament from the place of reservation to the altar, or to return it.
- Removing the Blessed Sacrament from the monstrance and allowing the people to pass it around in the lunette or pyx.

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2.16 Bread and Wine used for Holy Eucharist

Norm 2.16

The use of altar wine in the Archdiocese of Wellington is regulated by the New Zealand Catholic Bishops Conference Legislation on bread and wine used for Holy Eucharist approved by the bishops in September 2025. This Legislation is as follows:

Bread and wine used for Holy Eucharist

Background

With Mission Estate Winery ceasing production of its altar wine, Lincoln Vintners (Auckland) has become the only local producer of a 'certified' wine. Questions have also arisen regarding gluten-free hosts. Accordingly, it is important that the Bishops of New Zealand provide guidance to the Church as to what may be considered valid and licit matter for the celebration of the Eucharist.

In the use of bread:

- Priests must ensure that it is made from wheat and water, and is unleavened.
- When purchasing hosts, the supplier must demonstrate that they are wholly made of wheat.
- Hosts for gluten intolerance: the supplier must demonstrate that they are made from wheat and have a minimal amount of gluten in them.

Please note: *There was a supplier of gluten-free hosts marketing in New Zealand. These hosts were made without wheat, which means they are invalid matter and cannot be consecrated.*

In the use of wine:

- Any shelf-stable wine purchased in New Zealand wine shops and supermarkets that identifies its region or grape variety is valid matter for Mass.
- Fortified wines of any sort are forbidden.
- The wine can be white, rosé, or red.
- The wine can be purchased in bottle form or box form.

In the use of mustum:

- Mustum is a wine where fermentation has started and has been immediately stopped.
- Mustum can only be allowed for use by a priest who cannot consume alcohol.
- Use of mustum requires prior authorisation by the priest's Ordinary.
- A licit substitute for mustum is 'zero alcohol' wine when it is a true grape wine, fermented and with the alcohol removed mechanically.

Supporting sources for this legislation

The Universal Law

CIC c.924 §1. The most holy Eucharistic sacrifice must be offered with bread and with wine in which a little water must be mixed. §2 The bread must be only wheat and recently made so that there is no danger of spoiling. §3. The wine must be natural from the fruit of the vine and not spoiled.

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321. By reason of the sign, it is required that the material for the Eucharistic Celebration truly have the appearance of food. Therefore, it is desirable that the Eucharistic Bread, even though unleavened and made in the traditional form, be fashioned in such a way that the Priest at Mass with the people is truly

able to break it into parts and distribute these to at least some of the faithful...

322. The wine for the celebration of the Eucharist must be from the fruit of the vine (cf. Lk 22: 18), natural, and unadulterated, that is, without admixture of extraneous substances.

323. Diligent care should be taken to ensure that the bread and wine intended for the Eucharist are kept in a perfect state of conservation: that is, that the wine does not turn to vinegar nor the bread spoil or become too hard to be broken easily.

There have been clarifications over the years from the Holy See (CDW 320/17), in particular:

- For validity, all bread must be made from wheat and have a modicum of gluten.
- GMO (genetically modified organism) wheat is valid matter.
- Mustum is valid matter. It is preserved grape juice, whose fermentation has been stopped without altering the nature of the product.

Under the older systems of law, in 1890, the Holy Office allowed brandy to fortify wine to 12% to preserve it (DH 3264). In 1896, the Holy Office confirmed that it was licit to mix brandy with wine up to 18% alcohol content (DH 3313) (*admixito fiat*). However, this allowance for fortified wine has been stopped by the 1983 Code, and the GIRM 322 most explicitly. The present solution to stop spoilage and secondary fermentation is the addition of food preservatives (CDW 320/17 - 4b).

Some practical notes

- *Many red wines stain purifiers and altar cloths terribly. Those who wash the cloths will thank you for using white wine, which is quite normal in Italy and elsewhere.*
- *Wine that is delicious at dinner is often not palatable for Holy Communion. A medium or sweet wine rather than a dry wine is more palatable.*
- *Boxed wine lasts longer and better than bottled wine, as there is no exposure to air.*

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2.17 Parish Liturgy Committee

Norm 2.17

Every parish in the Archdiocese is to have a Liturgy Committee, with a Terms of Reference. The Liturgy Committee oversees the planning, design, and implementation of liturgies within the Parish.

The Parish Priest is a member *ex officio* of the Liturgy committee. The composition of the Committee should reflect the ethnic composition of the parish.

The Parish Priest appoints the members of the Parish Liturgy Committee.

Policy 2.17

2.17.1 The Parish Liturgy Committee Terms of Reference

The Parish Liturgy Committee is to have a Terms of Reference, approved by the Parish Priest and the Parish Pastoral Council.

The Terms of Reference should include

- the number of members of the committee and their term of office,
- how a chairperson/leader is decided
- the role and responsibilities of the committee.

The Archdiocese's Church Mission staff can provide a sample Terms of Reference to assist the parish in formulating its own.

2.17.2 The role of the Parish Liturgy Committee

The liturgy committee is responsible for planning, organizing, and overseeing all aspects of liturgical celebrations, including music, readings, ministers, the worship space and the overall liturgical experience.

They are also responsible for the recruitment and formation of liturgical ministers, and for the liturgical formation of the parish community. To this end, they are ensure that there is formation, succession and sharing of responsibility in liturgical ministries.

2.17.3 Formation

The committee should spend time on liturgical formation, including studying Holy See and diocesan documents and policies.

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SECTION 3 PARISH ORGANISATION

3.1 Parish Pastoral Councils in the Archdiocese

Norm 3.1

Parishes in the Archdiocese of Wellington are required to have a functioning Parish Pastoral Council.

Policy 3.1

3.1.1 Requirement

The Second Vatican Council strongly recommended that pastoral councils be established to study and deliberate on pastoral matters and to make practical suggestions for the benefit of the particular Church (*cf. Christus Dominus, n.27*).

The Council initiated an important canonical institute based on the *communio* model of the Church expressed by the phrase “people of God”. By baptism and confirmation all are called to share in the threefold office of Christ as priest, prophet and king. It is fitting therefore that a structure such as a diocesan or parish pastoral council represent the organic reality of the particular Church.

According to the 1983 Code of Canon Law (canon 536) pastoral councils are to be established in each parish if the diocesan bishop considers it opportune.

In 1988, in the foreword to *Guidelines for Parish Pastoral Councils, Archdiocese of Wellington* the Archbishop of Wellington wrote: *For me, a pastoral council in each parish is not simply ‘opportune’, it is essential if the parish is to develop ..., if it is to play its part in the mission of the local and universal Church.*

The last four Archbishops of Wellington, Cardinals Peter McKeefry, Reginald Delargey, Thomas Williams and John Dew had already required that each parish in the Archdiocese have a pastoral council to foster pastoral action. The requirement for parishes to have a pastoral council was affirmed with the promulgation of the 1988-1989 Synod decisions and again with the promulgation of the 1998 Synod decisions.

[Reference: *Canon 536; Archdiocese of Wellington - Guidelines for Parish Pastoral Councils 1988; Archdiocesan Synod Decisions, 1998*]

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3.2 Parish Pastoral Councils (PPCs) Guidelines

Norm 3.2

The Parish Pastoral Council has a designated role and function that is outlined in the Guidelines for Parish Pastoral Councils published by the Archdiocesan Pastoral Council.

Policy 3.2

3.2.1 Requirement

The parish pastoral council is governed by norms determined by the diocesan bishop (CIC536).

In 1988, 2002 and again in 2024, the Archdiocesan Pastoral Council, with the approval of the Archbishop, published its *Guidelines for PPCs*. The Guidelines explain that the *purpose* of the PPC is for parish priest and laity to share responsibility for the pastoral mission of the Church.

The *Guidelines* describe the PPC as a team and explain that this implies a commitment to faith-sharing and prayer, to team responsibility and accountability. A session on the role of a PPC member is helpful each time the parish's pastoral council is renewed. The Archdiocesan Church Mission team can provide training.¹

3.2.2 Tasks

The Archdiocesan Guidelines describe the main functions of the PPC as to:

agree on a pastoral plan,

collaborate with offers to bring the plan to fruition,

evaluate the results.

The *Guidelines* further describe the mission of every parish as being to love and imitate Christ and to make Him known to others.² The parish plan is a description of how a parish will do this in its own time and place.

3.2.3 The Parish Plan

Parish governance and parish administration (management) are often confused. Parish governance is the visionary, direction-setting, policy-formulating role through which the Parish Pastoral Council attends to the "big picture". Parish administration, on the other hand, deals with the implementation of parish policy and the daily management of parish affairs.

The Parish Plan is an essential part of the "big picture" and can take several forms.

A Strategic Plan is usually at a high level - broad and long-term (eg 5 years).

An Annual Plan will apply this in a shorter timeframe, generally one year, describing more specific and immediate steps to be taken in that time to give effect to the Strategic Plan.

Plans are most effective as living documents, regularly reassessed, adapted and evaluated. It is important that accountability, transparency and unity are fostered in everything the PPC does.

When developing a Parish Plan, the needs of parishioners must be heard and included. Since the parish exists to be missionary, the needs of those outside the active parish community should be listened to as well.

The question at the heart of a pastoral planning process is not "what will we do?"

¹ Refer to *Guidelines for Parish Pastoral Councils* (2024)

² Pope John Paul II, *Novo Millennio Ineunte*, n.29

But “what is the Holy Spirit leading us to do?”³

Although every parish is unique, the use of Archdiocesan resources and the experiences of other parishes can assist greatly. The PPC then applies the ideas and learning to the local context. The Archdiocesan Church Mission team is happy to assist parishes with pastoral planning.

3.2.3 Membership

The Guidelines suggest that the PPC comprises 8+ people (5+ in smaller parishes) to serve for a two-to-three year term with staggered turnover. The Guidelines favour members being nominated and elected by parishioners, but each parish must work at finding the method best suited to its parishioners. In some parishes the PPC itself and/or Parish Priest may discern the need for additional members to be invited to join the PPC.

3.2.4 Collaborative Leadership

The role of the parish priest on the PPC is one of presider and animator, not of chairperson. He exercises authority in the way of Jesus Christ, that is, through service.

Priest and lay people are to work collaboratively as an apostolic team with every member participating in the decision-making process. Ideally, the PPC uses a consensus approach to decision-making, and is familiar with using a synodal approach to major decision-making (eg through the Spiritual Conversation process).

3.2.5 Models

The Handbook describes six different forms of PPCs and lists their advantages and disadvantages. It recommends (note : not prescribes) the type best characterised as the “At - large Board”. The “At Large Board” is composed of parishioners who have been nominated and elected on the basis of their commitment to the parish mission. Other types are:

- Council of Liaisons: members are selected to fill specific liaison roles
- Council of Ministries: members are representing a particular parish ministry
- Council of Committees: members are representing existing parish groups
- Council of Communities: members are selected by geographical groups
- Coordinating Council: members serve as an executive, coordinating structure of the parish.

Since each parish in the Archdiocese of Wellington has its own character, a type of Council which is appropriate for one parish may not work well for another. Parish location, its history and demographics are all important factors which identify a parish and make it unique.

[Reference : *Canon 519, 536; Archdiocese of Wellington - Guidelines for Parish Pastoral Councils 1988; The How To Book for Parish Pastoral Councils, Catholic Education Centre 1993*]

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3.3 Installation of Parish Pastoral Council (PPC) Members

Norm 3.3

PPC members are installed during a Sunday Mass, giving witness to the community of their appointment to serve.

Policy 3.3

3.3.1 Installation

The PPC is a body that has accepted the responsibility to lead the entire parish. It is appropriate therefore that the installation of new members take place during a Sunday Mass with as many parishioners as possible present to witness their call to service, and to enable the community to support the new members in prayer and action.

The installation ceremony can take place after the homily or before the final blessing. It should include an expression of appreciation for those members who are leaving the PPC. Ideally, a social gathering will follow the liturgy to strengthen the bonds between PPC members and the community.

3.3.2 Commissioning ceremony

The following is a suggested text for the commissioning:

Parish Priest: The Parish Pastoral Council provides the Parish Priest with the wisdom of the laity for the good of the parish. Because of their knowledge and competence, the members of the Council are called to share their insights with honesty, courage and good sense. And so, the parish is strengthened by their unity of effort achieved with respect and kindness.

Parish Priest: Let us pray. Ever-living God, you gather us together as the Parish of _____ to carry the gospel of Jesus Christ to all people. Bless the members of this Parish Pastoral Council and pour out your Spirit upon them. Enlighten their minds and guide all their actions that they may be renewed in faith, united in love, and bring to fulfilment the work of your Church to your greater honour and glory. We ask this through Christ our Lord.

All: Amen.

A suggested text for the general intercessions is:

Parish Priest: My dear friends, let us pray to God who binds us together in the Holy Spirit.

Lector: For the holy Church of God, that we may grow in Christ and in the bond of common fellowship, we pray to the Lord: *R.*

For the members of our Parish Pastoral Council, that they may give witness to the presence of Christ by lives manifesting faith, hope, and love, we pray to the Lord: *R.*

For all concerned with the welfare of this parish and our local community, that they may be open to the movement of the Holy Spirit and be always ready to carry out God's will, we pray to the Lord: *R.*

For all gathered here, that we may reach out with compassion and care to those in need, we pray to the Lord: *R.*

Suitable Scripture passages include: Philippians 2:1-4, Ephesians 4:1-6, Matthew 18:15-20, John 14:23-29, Jeremiah 31, Psalm 100:2-5.

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3.4 Parish planning and profile

Norm 3.4

The Parish Pastoral Council (PPC) is responsible for the preparation and implementation of a Pastoral (Strategic) Plan, which spans 3-5 years.

Each year the PPC is to prepare an Annual Plan derived from the Pastoral Plan, together with a budget and calendar for the year.

Each parish is to prepare a Parish Profile and keep it updated.

Policy 3.4

3.4.1 Parish planning

Parishes differ from one another in many ways including their composition and numbers, their weaknesses and strengths. All parishes benefit from the analysis and focus which come from planning.

Good planning results from discernment and the involvement of as many parishioners as possible. It is also essential in keeping the parish in touch and up to date with its community and with the wider community.

There are four key documents which a parish should make part of its planning processes – the Pastoral Plan (3-5 year timeframe), the Annual Plan, the annual budget and the annual calendar. The parish should also have a parish profile which it keeps updated.

3.4.2 Parish profile

The parish profile is a description of the parish. Parish profiles are useful for pastoral planning, new parish priests and lay leaders, new and existing parishioners, and for strengthening cooperation within the parish and with other parishes.

Preparing a parish profile can be a useful first step in the development of a Pastoral Plan.

A parish profile could include (this list is not prescriptive or exhaustive):

- The name of the parish, its boundaries and its history.
- Significant entities within the parish boundaries eg rest homes, hospital, prison.
- The churches and schools in the parish.
- Clergy and lay leader names and contact information.
- The parish roll and how to be included in it.
- Mass times including information about children's liturgy, reconciliation times.
- Sacramental programmes.
- Names of Parish Pastoral Council, Finance Committee and Liturgy Committee members and when they meet.
- An overview of the parish's financial situation.
- Lay organisations in the parish eg St Vincent de Paul Society.
- Relationships with other denominations eg shared Lent or Advent services.
- Way ins which parish information is communicated.

3.4.3 The Pastoral and Annual Plans

The Pastoral Plan covers a 3-5 year period and is a description of where the parish wants to be in that timeframe. The Plan can be reviewed and amended during that time, especially if conditions change.

The Annual Plan is prepared annually, and is derived from the Pastoral Plan. It describes what the parish will do in that year to move towards the attainment of the goals in its Pastoral Plan.

The principles and benefits of a Pastoral Plan and Annual Plan are:

Consensus: planning enables a parish to agree on what it wants to do and achieve in the year(s) to come, and to set priorities.

Accountability: planning enables a parish to review the effects of its efforts and activities.

Transparency: planning engenders involvement and support from the whole parish.

Reality: planning enables a parish to set attainable goals and live within its financial and human resources.

A synodal approach to preparing the Pastoral Plan, using the Spiritual Conversation process, is helpful. Listening to the Holy Spirit is at the heart of the planning process.

Church Mission can help parishes with their planning processes.

3.4.3 Parish Calendar

Towards the end of the calendar year, the Pastoral Team and Parish Pastoral Council should prepare a calendar for the following year.

Should any of the events in the Parish's calendar require the involvement of Archbishop, it would be wise to consult the archbishop Executive Assistant as soon as possible about the date.

The calendar should take account of the Church's liturgical calendar, primary and secondary school holidays, annual observances such as the Sundays when vocations, pro-life issues, missions, etc. It should include major parish events eg:

- sacramental programmes for First Reconciliation, Confirmation and Eucharist, and dates on which those sacraments are to be celebrated;
- the adult catechumenate programme;
- AGM of parish; election of new parish pastoral councillors; presentation of annual accounts;
- special celebrations eg all-of-parish Mass, parish feastday;
- training days for lay ministers (readers, extraordinary ministers of the Eucharist etc);
- Archdiocesan events, including the Archdiocese's patronal feastday on 8 December;
- Alpha, Sycamore, Following Christ or similar programmes;
- major leave periods for Priest and parish secretary.

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3.5 Parish Statistics

Norm 3.5

Parishes are to provide the Archdiocesan Office with certain statistics each year, including Mass counts and statistics related to funerals and the reception of the sacraments of Baptism, Confirmation and Marriage.

Policy 3.5

3.5.1 Mass count

In November each year the number of parishioners at Vigil and Sunday Masses is counted. This count, taken over all Sundays in November, does not indicate the total number of practising Catholics since it does not take account of those unable to attend Mass for whatever reason, nor of those who choose not to attend every Sunday. Nor does it take account of those too young, too old, too sick and too distant to attend.

3.5.2 Forms

In October each year the Archbishop's Office sends a form (based on the previous year's parish information) to every parish asking them to fill in the annual November Mass count.

One copy of the form is to be returned to the Archbishop's Office by the beginning of December; the other copy is to be kept for the parish records. Each parish mass count is averaged out and the information is collated by the Archbishop's Office.

3.5.3 Other parish statistics

Parishes are obliged to send to the Archbishop's Office by 1 February each year their statistics on infants (0 - 7) and others baptised or received into full communion (8+); the Sacrament of Confirmation; the Sacrament of Marriage (Catholic, Mixed and rectifications) and the number of funerals. They are also asked to provide their parish roll count and the names of people with particular parish roles eg parish priest, parish administrator, lay pastoral leader, pastoral council chair, finance committee chair, liturgy committee chair, safeguarding adviser etc. A form is provided for the above details to be entered.

Each parish is also asked to send by 1 February each year a copy of the typed baptismal register for the previous year. Baptismal information is then entered into the Archdiocesan baptismal database for quick reference for the future when baptismal information is requested. The individual parish baptismal records are then collated as a yearly file for the Archdiocese and held in the Archives.

3.5.5 Parish roll

The Parish Priest should ensure that the parish roll of the parish is kept updated.

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3.6 Parish archives, registers and seal

Norm 3.6

In accord with Canon 535 §4 each parish must have a safe place in which parish registers are kept, together episcopal letters and other documents which may be necessary or useful to preserve.

Each parish is to have a register of baptisms, confirmations, marriages, and deaths. Only parishes are to maintain sacramental records and registers.

The civil marriage register is the normal marriage register in New Zealand. Each parish is to have a special marriage register for convalidations and sanations.

In January each year, a copy of the previous calendar year's Baptism and Marriage Register entries are to be sent to the Vicariate.

The approval of the Archbishop or Archdiocesan Privacy Officer is required if a request is received to access for research purposes any parish register. Access to sacramental records is governed by the New Zealand Catholic Bishops Conference Particular Legislation 2022, p9-10.

The parish seal must be used for all certificates concerning the canonical status of Catholics, and all acts which can have juridical significance.

Policy 3.6

3.6.1 Parish archives

Each parish is to have an archive in which the parish registers are kept, together with episcopal letters and other documents which may be necessary or useful to preserve. Older parish registers are also to be held in safe custody.

3.6.2 Parish registers

The public good of the Church and the need to safeguard the rights of individuals require that records be kept about the reception of sacraments. Each parish is to have a register of

- baptisms
- confirmations
- marriages
- deaths.

Because of the significance of these sacraments, there must be a record in the parish where the sacrament was celebrated.

Only parishes are to maintain sacramental records and registers. Any other non-parochial institution where sacraments are conferred must notify their local parish who will maintain the record of the sacraments conferred.

3.6.3 Baptism and Marriage registers

In the baptismal register for each person there is to be a record of confirmation, marital status, adoption, reception of holy orders, religious profession and change of rite (Canon 535). When a baptismal certificate is required the above information should always be written on the document.

The normal marriage register in New Zealand is the civil marriage register. Each parish is to have a special marriage register for convalidations and sanations.

A duplicate record of Baptisms and Marriages is to be kept in the Vicariate, overseen by the Vicar-General.

3.6.4 Sacraments conferred outside a parish church

Where a sacrament is celebrated outside a parish church eg in a school chapel, details of the sacrament conferred must be entered in the proper parish sacramental registers. The proper parish for the recording of the sacraments is the parish in whose territory the sacrament was conferred.

The parish in which the sacrament is conferred is responsible for notifying the home parish of the recipient, if they are not a parishioner of the parish in which the sacrament was conferred.

3.6.5 Access to sacramental records

Access to sacramental records is governed by the NZCBC's Particular Legislation 2022, p9-10:

“Parish Priests/Administrators or their duly authorised delegates, as well as Diocesan Archivists, are to observe the civil law requirements of the Privacy Act 2020 and Diocesan privacy policies and procedures in place when making available to individuals, their families and persons authorised by them, access to and/or a copy of a person's First Communion, Confirmation, Marriage and Burial entry in the respective registers. All authorisations for a representative or person to collect personal information not belonging to them should be in writing. There may be a fee payable for this information. A copy of the baptismal record is to be supplied to an individual concerned as are those of her/his children by the parish priest or administrator or duly delegated person of either or by the Diocesan Archivist.

A copy of another living person's baptismal record requires the prior written authorisation/permission from that person.

A copy of another person's baptismal record will be issued by the requisite authority if the inquirer can clearly show that the individual is deceased and that there is a family relationship.

The approval of the Archbishop, Diocesan Ordinary or Diocesan Privacy Officer is required if a request is received to access for research purposes any Baptismal Register. Approval of such a request will set out the purpose of the research and the requirements for any written material to be submitted for approval. When a request involves an adopted person, the particular law concerning Canon 877 must be carefully followed.

The advice of the Diocesan or National Privacy Officer is to be obtained whenever there is doubt whether a request is lawful or where the request for personal information is related to matter of a serious nature.”

3.6.6 Archdiocesan Records

The Code of Canon Law also mentions as books to be kept in the parish: the register of foundation Masses or other obligations, the parish accounts, the register of catechumens. [Reference : Canon 535, 1301 1284, 788 and NZCBC General Decrees, October 1994]

3.6.7 Vicariate Office requirements

Baptismal registers are permanent records. The recording of baptisms in the parish registers requires care, especially with handwriting. The assistance of a trustworthy parishioner should be sought if the priest's handwriting is difficult to decipher.

The numbering of baptismal records needs clarification.

The baptism of an infant and/or adult who has not been baptised before is given a number. These are counted for the Statistics Form. When filling out the form, it is important to note by the date of birth which are (a) infants (b) children over the age of 7 years and (c) adults.

An infant or adult who resides in the parish whose baptism occurs in another parish and is notified by that parish is given the same number as the last recorded baptism in the register with the letter 'A' attached. If there are more than one such baptisms then they are given the same number with the letter

'B', 'C' etc. (E.g. 134A 134B 134C). These are not counted in the parish statistics as they will already be counted in the parish of baptism.

The reception of someone into full Communion with the Church is given the next number in the register but with the letter 'A' attached. These events are recorded on the statistics form in the space provided named 'Receptions'. These do not add to the baptism total as the new Catholics are already baptised. We are interested in how many new Catholics are received into the parish, thus there is the space provided in the Statistics Form.

If the sheets that are sent out to the parish are used, please fill out the details as outlined on that form. The Vicariate Office does not need to know the names of sponsors / proxies, etc., however the date and place of baptism of a RCIA candidate is important.

When photocopying baptismal register pages for sending to the Vicariate Office, please photocopy on to A4 sheets.

Legibility applies also to marriage papers. These are permanent records also and letters and figures, especially dates, must be legible. If the celebrant's signature is inclined to be illegible please print the celebrant's name underneath as it is included in the record on the computer.

Marriage papers are to include a baptismal certificate for the Catholic party that should be dated no more than six (6) months ago. This will include any notations from the baptism register such as solemn profession, ordination, or a previous marriage. A photocopy of the certificate is acceptable. It is not sufficient to write 'verified' and the year of baptism.

3.6.8 Parish seal

Each parish is to have its own seal to be stored in a secure place. The seal is to be used by the parish priest for:

- certificates concerning the canonical status of Catholics;
- all acts which can have juridical significance.

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3.7 Privacy

Norm 3.7

The Archdiocese of Wellington has adopted the Privacy Policy recommended to the Dioceses by the New Zealand Catholic Bishops Conference in May 2023.

Policy 3.7

3.7.1 Guidance for parishes

The booklet *A Guide to Privacy for Parishes* provides useful information for parishes which is in the Resources section of the Archdiocese's website.

The Archdiocesan Privacy Officer is available to assist parishes with privacy issues or breaches privacy@wn.catholic.org.nz.

3.7.2 Privacy Policy

The following policy recommended by the New Zealand Catholic Bishops Conference applies in the Archdiocese of Wellington:

PREAMBLE

The Archdiocese of Wellington ("the Archdiocese") is committed to promoting and protecting the privacy of all individuals associated with its entities, Staff Members, Volunteers, Visitors, Donors, Contractors, and any others. As part of our normal operation, we collect personal information.

We are committed to collecting, disclosing, and handling personal information in accordance with the Privacy Act 2020 ("the Act") and its Information Privacy Principles ("IPP") and with privacy law in the Code of Canon Law.

The Act describes how we may collect, use, store personal information and the requirements around breaches. The Office of the Privacy Commissioner is empowered by the Privacy Act 2020 to administer, monitor and enforce compliance.

Among the many functions of the Privacy Commissioner's Office is that of investigating any alleged breaches and non-compliance of the Privacy Act.

Purpose

The purpose of this Policy is:

To ensure that we are compliant with the Act and the IPP and Canon Law, and to provide our expectations for:

- how we collect and store personal information
- why we collect personal information
- what personal information we collect
- how we use and disclose personal information about individuals
- how individuals may access personal information relating to them that is held by the Archdiocese of Wellington
- how personal information is disposed
- how to address complaints of breaches of privacy
- how we respond to the requirements of the Office of the Privacy Commissioner

It is important that all staff understand the Archdiocese's information management, privacy, and confidentiality practices.

This policy applies in addition to any other privacy policies, procedures and processes which may be

adopted by the Archdiocese.

Coverage

This policy covers all Archdiocesan staff, Volunteers, and staff contracted to perform activities for the Archdiocese, and those who hold positions on boards and councils which comprise the governance structure of the Archdiocese.

This Policy covers those Archdiocesan entities and Staff Members of the Archdiocese who work in the Archdiocesan Offices in Wellington, other diocesan centres (including parishes in the greater Wellington region), from home or in another location listed in the Staff Members' Employment Agreement.

This Policy also covers the clergy, employees and volunteers of the parishes of the Archdiocese, unless a parish has opted to have its own Privacy Policy. If a parish wishes to have its own Privacy Policy the decision must be minuted by the Parish Finance Committee. A template is available from the Archdiocesan Privacy Officer.

Definitions

In this document:

“Agency” has the meaning as set out in the Privacy Act 2020 and in summary means a person, business, or organisation that collects and holds personal information about other people.

“Privacy Act” or “the Act” means the Privacy Act 2020.

“Personal Information” has the meaning as set out in the Privacy Act 2020, and in summary means information which is about an identifiable individual.

“Sensitive Information” has the meaning as set out in the Privacy Act 2020, and in summary means information about an individual that has some real significance to them, is revealing of them, or generally relates to matters that an individual might wish to keep private. For example, personal information about an individual's racial or ethnic origin, religion, criminal record, or health information.

“Volunteers” are defined for our Privacy Policy and procedures as described in the Health and Safety at Work Act 2015:

Some volunteers are classified as volunteer workers and are treated as ‘workers’ under the Act (except for worker engagement, participation and representation purposes). You are a volunteer worker if:

- you are doing volunteer activities for a Person Conducting a Business or Undertaking (PCBU) that has knowledge you are doing the work or has given consent for you to do the work;
- you volunteer for the PCBU on an ongoing and regular basis;
- the volunteer activities are an integral part of the business or undertaking;
- the activities are not:
 - participating in fund raising;
 - assisting with sports or recreation for an educational institute sports club or recreation club;
 - assisting with activities for an educational institute outside its premises or;
 - providing care for another person in the volunteer's home.

Purpose of Collection

We collect personal information from individuals for a range of purposes which are reasonably necessary for the Archdiocese's functions or activities. We are bound by the Act and will deal with personal information in accordance with both the Act and with this Privacy Policy.

Collection

We will endeavor to collect personal information directly from the individual with their consent. Where

this is not possible, where practicable, written consent will be sought prior to collecting personal information from a third party.

For prospective employees, we may collect personal information by contacting referees.

Use and Disclosure

Personal information will be used for the purpose for which it was collected or for any other purpose where written consent has been given or where we have civil or canonical obligations that require us to do so under the Act, other civil legislation, or under Canon Law.

We will not disclose personal information to third parties *ultra vires* (beyond the purpose for which the information was gathered) without prior written consent, notification, or unless we have civil or canonical obligations to do so under the Act, other civil legislation, or under Canon Law.

We may provide access to information to third parties where any of our services or functions are being outsourced (for example, IT support). In that circumstance, the third party will be required to comply with our privacy policy.

Information Storage and Security

We endeavor to take all reasonable steps to protect personal information we hold from risks such as loss or unauthorized access, destruction, use, modification, or disclosure. This will take into account any legal moratoriums or holds in place.

We endeavor to take all reasonable steps to ensure personal information is maintained in a secure environment, which can only be accessed by authorized staff or someone we have authorized to access the information and who is required to hold the information in confidence and protect privacy.

Please note that no data transmission over the internet or information stored on servers accessible through the internet can be guaranteed to be fully secure, but we will endeavor to take all reasonable steps to protect the personal information transmitted, and to ensure its security on our systems.

Where cloud computing is used, we will ensure that cloud computing solutions meet best practice security requirements.

Access and Correction Rights

Individuals have a right to request a copy of their personal information and to request that their personal information be corrected or amended.

Individuals who wish to access and correct their personal information should contact the Archdiocesan Privacy Officer at privacy@wn.catholic.org.nz

Privacy Officers

The Archdiocese has a Privacy Officer who understands the privacy principles in the Act, oversees requests for personal information, complaints, and works to ensure the Archdiocese is compliant.

Additionally, we also have a National Privacy Officer, who provides advice to the Privacy Officers of the CBCSL/NZCBC entities and Dioceses, and who may liaise with the Office of the Privacy Commissioner if there are any breaches, compliance notices and/or investigations, when needed or required.

Breach and Reporting

Breaches of this policy include breaches of any of the IPP Principles under the Act. We will inform individuals concerned as soon as possible in the event of any privacy breaches.

Individuals who wish to report an alleged breach of this policy should contact the Archdiocese's Privacy Officer at privacy@wn.catholic.org.nz.

The Archdiocese has guidelines for the Archdiocese's Privacy Officer to follow on receipt of a complaint. A complaint may be made directly to a parish or to the Privacy Officer.

Changes to our Privacy Policy

We reserve the right to amend this privacy policy from time to time in order to ensure that it complies with current legal requirements, or in order to implement any changes to our services, eg when introducing new services. Any personal information held at the time of or obtained subsequent to the introduction of any amendment(s) to this policy, will be subject to the relevant amendment(s).

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3.8 Safeguarding

Norm 3.8

Together with the other dioceses in New Zealand, the Archdiocese has adopted the standards, guidelines and policies promulgated by the New Zealand Catholic Bishops Conference (NZCBC) and the Congregational Leaders Conference Aotearoa, relating to sexual abuse and professional standards. These include the national Safeguarding Policy, the National Safeguarding Guidelines, the protocol on sexual abuse *Te Houhanga Rongo - A Path to Healing*, and the professional standards document for clergy and religious, *Integrity in Ministry*.

The Archdiocese appoints a Safeguarding Adviser who works with parishes and other entities to ensure they have effective safeguarding practices in place, and who oversees training and vetting of personnel in safeguarding.

Policy 3.8

3.8.1 Contacts

To make a complaint or raise a concern about abuse, contact the Archdiocese's Complaints Officer 0800 825 528 complaints@wn.catholic.org.nz.

The Archdiocese's Safeguarding Adviser can be contacted on 04 496 1768 k.plant@wn.catholic.org.nz.

3.8.2 Safeguarding Policy

The Archdiocese of Wellington has adopted the national Safeguarding Policy, which applies to all clergy, religious, employees and volunteers in the Archdiocese, together with the National Safeguarding Guidelines.

Related documents can be found in the Documents and Policies section of the website of the National Office for Professional Standards <https://safeguarding.catholic.org.nz/documents-policies/>.

NATIONAL SAFEGUARDING POLICY

Working together for a safe Church

Introduction

Safeguarding is promoting an environment which respects and acknowledges the dignity of each human being, and where people feel valued and safe. An important aspect of safeguarding is responding to concerns of harm or abuse. Pope Francis has made it clear he expects the Catholic Church on every level to implement whatever steps are necessary to ensure the protection of children and vulnerable adults and to respond to their needs with fairness and mercy.

The Catholic Church in Aotearoa New Zealand has adopted the "Guidelines for the prevention of and response to sexual abuse in the Catholic Church in Aotearoa New Zealand" (National Safeguarding Guidelines). This policy is part of a national strategy to implement the National Safeguarding Guidelines.

Scope

This policy applies to clergy, religious, employees and volunteers within each of the six dioceses of the Catholic Church in Aotearoa New Zealand who work with or provide ministry to children (aged 0-18 years) and vulnerable adults. This includes people working within parishes and any organisation or agency which has been accepted as a Catholic entity by a New Zealand bishop ("Church Personnel").

Principles

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. The gospel values of love, dignity and justice as demonstrated by Jesus, remind us that the safeguarding of children and vulnerable adults is an integral part of the life and ministry of the church. We are all called to create a culture which cherishes, nurtures and safeguards children and vulnerable adults.

To achieve this we are committed to:

- The right of children and vulnerable adults to be protected from harm.
- Fostering secure physical, emotional and spiritual cultures within all faith communities.
- All Church Personnel safely embracing appropriate boundaries, behaviours and practices that are consistent in all Dioceses.
- Supporting clergy, religious, employees and volunteers in their work with children and vulnerable adults.
- Modelling the principle of natural justice to ensure fairness and transparency.
- Effective monitoring and auditing structures to ensure the integrity of the Church and its measures for the prevention of and response to abuse.

Guidelines

The Catholic Church takes child protection and the protection of vulnerable adults seriously. The Church acknowledges its important and ongoing role to ensure everyone within our faith communities are protected from harm.

We will:

- Implement safe recruitment, selection and induction practices for all Church Personnel who work with children and vulnerable adults
- Require all clergy and religious to commit to Integrity in Ministry
- Require all Church personnel (paid or unpaid) to commit to the Code of Conduct for Employees and Volunteers which sets out clear expectations regarding behaviour
- Implement procedures to appropriately respond to concerns, allegations and disclosures of abuse involving any child or vulnerable adult. This will include reporting concerns of harm (received outside the seal of confession) against a child or young person under the age of 18 years to the police and/or Oranga Tamariki
- Require Church Personnel to complete safeguarding education and training about creating safe environments for children and vulnerable adults.

Specific Definitions

Who is a Child?

The Vulnerable Children's Act 2014 Part 1 5(1) defines a child as an individual up to the age of 18 years of age, who is not married or in a civil union.

Who is a vulnerable adult?

A person unable by reason of detention, age, sickness, mental impairment, or any other cause, to withdraw him or herself from the care or charge of another person (Crimes Act 1961)

Which Church organisations and agencies are covered by this Policy?

Each Diocese will have a list of the organisations and agencies which are covered by the scope of this policy. They meet with the requirements of Canon 216.

What is Harm?

Harm is any detrimental effect of a significant nature on the person's physical, psychological or emotional wellbeing. It is immaterial how the harm is caused. Harm can be caused by physical,

psychological or emotional abuse or neglect, or by sexual abuse or exploitation. It may be caused by a single act, omission or circumstance, or a series or combination of acts, omissions or circumstances.

The harm generally involves one or more of five main forms: physical abuse; family violence; sexual abuse. emotional/psychological abuse; neglect.

Physical Abuse

Physical abuse is any non-accidental act on a child or vulnerable adult that results in physical harm. It includes, but is not limited to, beating, shaking, poisoning, burning or scalding, drowning, suffocating, biting, grabbing hard enough to leave a mark, throwing a person, strangulation, or otherwise causing physical harm. Physical harm may also be caused when a parent or carer fabricates the symptoms of or deliberately induces illness in a child or vulnerable adult.

Emotional/psychological abuse

Emotional abuse is the persistent emotional ill-treatment of a child or vulnerable adult causing severe and persistent adverse effects on the person's emotional development. This can include a pattern of rejecting, degrading, ignoring, corrupting, exploiting or terrorizing a child or vulnerable adult. It may feature age or developmentally inappropriate expectations being imposed.

Neglect

Neglect is the persistent failure to meet a child or vulnerable adult's physical and/or psychological needs, causing long term serious harm to their health or development. It is the persistent failure to provide a person's basic necessities of life such that his/her health and development are affected. Basic needs include: food, housing, health care, adequate clothing, personal hygiene, hygienic living conditions, timely provision of medical treatment, adequate supervision, education.

Family Violence

Family violence covers a broad range of controlling behaviours, commonly of a physical, sexual and/ or psychological nature that typically involve fear, intimidation or emotional deprivation. It occurs within a variety of close interpersonal relationships, such as between partners, parents and children, siblings, and in other relationships where significant others are not part of the physical household but are part of the family/whānau and/or are fulfilling the function of family/whānau. Common forms of violence in families/whānau include: spouse/partner abuse (violence among adult partners) child abuse/neglect (abuse/neglect of children by an adult) elder abuse/neglect (abuse/neglect of older people aged approximately 65 years and over, by a person with whom they have a relationship of trust) parental abuse (violence perpetrated by a child against their parent) sibling abuse (violence among siblings).

Sexual abuse

Sexual abuse involves forcing or enticing a child to take part in sexual activities (penetrative and non-penetrative, for example rape, kissing, touching, masturbation) as well as non-contact acts such as involving children in the looking at or production of sexual images, sexual activities and sexual behaviours. Sexual abuse also includes exposing children to texting (electronic sexual messages or pictures) and grooming which is the deliberate action to befriend and establish an emotional connection with a child to lower their inhibitions in order to sexually abuse the child. Sexual abuse is sexual assault, sexual harassment or any other conduct of a sexual nature that is inconsistent with the integrity of the relationship between Church Personnel and those who are in their pastoral care.

Grooming

Grooming is deliberate actions by which an offender befriends and establishes an emotional connection with a child or vulnerable adult to lower their inhibitions in order to sexually abuse the person. The relationship is usually maintained in secrecy.

Sexting

Sexting refers to the act of sending sexually explicit photographs or messages electronically.

Self-harm

Deliberate and voluntary physical self-injury (that is not life-threatening and is without any conscious suicidal intent), in an attempt to cope with strong feelings such as anger, despair or self-hatred. It may be by direct means including cutting and burning but could also be by engaging in serious risk-taking behaviours such as alcohol/substance abuse, recklessly dangerous physical activities and/or unsafe promiscuity. (NB: Some cases of self harm may be an indication of sexual abuse.)

Related National Policies and Procedures

National Safeguarding Guidelines

Safeguarding Culture Standards

Safe Recruitment and Training Policy

Concerns & Complaints Policy

Code of Conduct for Employees and Volunteers

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3.9 Vetting

Norm 3.9

In the Archdiocese of Wellington people in the following positions are required to have a police vetting check completed and renewed every three years:

Permanent staff and volunteers who work with or in an environment which normally includes children or young people (up to age 18), the elderly, disabled or vulnerable persons in any capacity.

All clergy including all candidates for the seminary and any member of the Clergy incardinated in the Archdiocese.

Contractors - all agreements with external parties (including religious orders and schools building contractors) must include a clause similar to:

'To comply with Archdiocesan Policy contractors must ensure that any persons utilised by the contractor who, works with or in an environment normally including children or young people (up to age 18), the elderly, disabled or vulnerable persons in any capacity has been through a robust safe recruitment process which includes a police vetting check to determine suitability for working with vulnerable persons'.

Policy 3.9

3.9.1 Policy objective

In the work undertaken by and within the Archdiocese of Wellington, in particular within a parish, trust is placed in people (clergy, employees and volunteers) to provide support and assistance to children and vulnerable adults. The purpose of the vetting policy is to minimise the likelihood of the more vulnerable members of society being put at risk by individuals who may have displayed behaviour that could be detrimental to others' safety and wellbeing.

3.9.2 Policy scope

Consistent safety checking can help assess whether people pose a risk to children and vulnerable adults and provide a way of preventing known abusers from entering the workforce or becoming volunteers in roles which work with or require contact with children and vulnerable adults.

The Vulnerable Children Act 2014 sets clear expectations for consistent safety checking across the children's workforce.

The Safeguarding Office of the Archdiocese of Wellington provides a vetting and checking service as the approved agency for the following organisations:

- The Archdiocese - employment processes
- Programmes run by Archdiocesan departments
- Parishes of the Archdiocese – employment processes
- Parish programmes and groups
- Clergy

The vetting and checking only include Police Vetting and Ministry of Justice Criminal Record check, and it is the responsibility of the Archdiocese's Vetting Officer in the Safeguarding Office to ensure that these are obtained. Other checking as part of the safe recruitment of clergy, employees, and volunteers is the responsibility of the individual tasked with handling recruitment or appointment for the role.

Catholic schools via their Boards of Trustees must have their own policies which may be different to the Archdiocesan policy. Engagements with schools by organisations and their representatives covered under this policy should always clarify this, and any difference before formal or informal ministry is

undertaken on school grounds or with children engaged in a school activity. It is the organisation's responsibility to be pro-active in leading this clarification.

Other Catholic groups (especially children, youth, and family, social work and aged care providers) independent of the Archdiocese or parish structures are expected to have their own systems and be approved agencies with the New Zealand Police for vetting purposes.

3.9.3 Principles

The principles on which the Archdiocese's vetting process are based are:

In the image of God - Each person is made in the image and likeness of God and is precious in God's eyes.

Our duty towards the vulnerable – It is the duty of every Christian to uphold and protect the dignity, and care for the well-being of each person, particularly the most vulnerable and especially the young.

One part of a safe recruitment process – vetting and checking makes it easier to identify people who are a risk to children and vulnerable adults. The Archdiocese takes vetting and checking seriously and is committed to this process for clergy, employees, contractors and volunteers. Vetting via the New Zealand Police and Criminal Record Checks via the Ministry of Justice are used as part of a robust safe recruitment process.

Recognition of individual circumstances - It is important to note that each case will be based on the individual circumstances surrounding it.

Privacy - Strict procedures are in place to protect the privacy of those being vetted, to avoid inappropriate information being released.

Safe care of information - All information related to the vetting and checking process will be stored securely by the Archdiocese, and access will be restricted to the Archdiocese's Vetting Officer and the Safeguarding Coordinator. Information will be kept for a minimum period of time in line with legal and audit requirements.

3.9.4 Privacy

Details of police vetting or the Criminal Records Check will not be disclosed to any person, other than the Archdiocese's Vetting Officer, the Vicar General, as well as the individuals tasked with handling recruitment or appointment for the role and the subject of the vet. In all cases the Privacy Act 2020 will be observed.

3.9.4 Vetting requirements

The Archdiocese is committed to creating a safe environment for people of all ages who participate in the life of the church, so as part of their safe recruitment process a police vetting check or where appropriate a Ministry of Justice Criminal Record Check must be completed for a position related to working with children, young person and vulnerable adults before an appointment is confirmed.

The Safeguarding Office will arrange a New Zealand Police Vet and where appropriate an overseas check for a person who meets the criteria for vetting. A current vetting check from another agency will not be accepted as the Police Vetting Service cannot guarantee the integrity of the information if it is passed on. The information released in a vetting result may also vary depending on the purpose of the vetting request. The Archdiocese has adopted the National Office of Professional Standards Safeguarding Policy 2019 but has extended its coverage to include safety of everyone from all forms of abuse, with special attention to be paid to those groups who are especially vulnerable such as those who fall within the Crimes Act 1961.

The following positions will be required to have a police vetting check completed:

- Permanent staff and volunteers who work with or in an environment which normally includes

- children or young people (up to age 18), the elderly, disabled or vulnerable persons in any capacity.
- All clergy including all candidates for the seminary and any member of the Clergy incardinated in the Archdiocese.
 - Contractors - all agreements with external parties (including religious orders and schools building contractors) must include a clause similar to:
 - *'To comply with Archdiocesan Policy contractors must ensure that any persons utilised by the contractor who, works with or in an environment normally including children or young people (up to age 18), the elderly, disabled or vulnerable persons in **any** capacity has been through a robust safe recruitment process which includes a Police Vet to determine suitability for working with vulnerable persons'.*

Any staff member or volunteer who does not work with children and young people and vulnerable adults will not be required to have a police vetting check but may be required to have a Ministry of Justice criminal record check eg if they have responsibility for handling cash or financial recording.

Every three years a fresh Police vet or Ministry of Justice Criminal Record Check, including an identity check if there has been a change of name, must be completed.

3.9.5 Procedures

In conducting a police vetting check or Ministry of Justice Criminal Check the Archdiocese's Vetting Officer follows a set of procedures which are regularly reviewed.

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3.10 Sexual Abuse and Professional Standards

Norm 3.10

Together with the other dioceses in New Zealand, the Archdiocese has adopted the standards, guidelines and policies promulgated by the New Zealand Catholic Bishops Conference (NZCBC) and the Congregational Leaders Conference Aotearoa, relating to sexual abuse and professional standards. These include the protocol on sexual abuse *Te Houhanga Rongo - A Path to Healing*, and the professional standards document for clergy and religious, *Integrity in Ministry*.

Policy 3.10

3.10.1 Complaints about abuse

To make a complaint or raise a concern about abuse, contact the Archdiocese's Complaints Officer 0800 825 528 complaints@wn.catholic.org.nz.

3.10.2 Documents

The following standards, guidelines and policies promulgated by the New Zealand Catholic Bishops Conference (NZCBC) and the Congregational Leaders Conference Aotearoa New Zealand (CLCANZ) apply in the Archdiocese:

- Te Houhanga Rongo - A Path to Healing
- Integrity in Ministry
- National Safeguarding Guidelines
- Safeguarding Policy
- Safeguarding Culture Standards
- Safe Recruitment and Training Policy
- Code of Conduct for Employees and Volunteers

These documents can be found in the Documents and Policies section of the website of the National Office for Professional Standards <https://safeguarding.catholic.org.nz/documents-policies/>.

3.10.3 Protocol on Sexual Abuse

The protocol on sexual abuse *Te Houhanga Rongo - A Path to Healing* was first promulgated by the Archbishop in The Archdiocese in May 1998, and has since been revised several times. The protocol sets out the principles and procedures for responding to complaints of sexual abuse by clergy and religious of the Catholic Church in New Zealand.

The first part of the protocol gives the principles that must form the basis of the Church's response to complaints of sexual abuse. The second part describes the structures put in place to respond to allegations of sexual abuse, and the procedures to be followed.

The protocol is a public document that establishes public criteria according to which the community may judge the resolve of Church leaders to address effectively and with real compassion, the issue of sexual abuse in the Church.

Te Houhanga Rongo - A Path to Healing is available on the website of the National Office for Professional Standards <https://safeguarding.catholic.org.nz/wp-content/uploads/2020/02/A-Path-to-Healing.Edition-Feb-2020.pdf>

3.10.4 Professional standards

Official guidelines on professional standards for clergy and religious in the Catholic dioceses of New Zealand were adopted by the NZ Catholic Bishops' Conference in May 2000. The Document of Principles and Standards, entitled *Integrity in Ministry*, seeks to provide positive guidelines both for

healthy lives among clergy and religious, and for the highest standards of pastoral practice. It articulates a relevant theology and ecclesial vision. It sets out principles, and contains illustrative lists of behavioural standards.

Integrity in Ministry can be found in the Documents and Policies section of the website of the National Office for Professional Standards https://safeguarding.catholic.org.nz/wp-content/uploads/dlm_uploads/2019/03/Integrity-in-Ministry-edition-January-2021.pdf

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3.11 Complaints and Concerns

Norm 3.11

The Archbishop will appoint a Complaints Officer who will handle complaints and concerns which relate to the Archdiocese.

The Archdiocese's Complaints Officer will assist parishes with complaints if necessary.

Policy 3.11

3.11.1 Rationale

The purpose of the Archdiocese of Wellington Complaints and Concerns Policy and procedures is to standardise the management of complaints or concerns received by the Archdiocese of Wellington ("the Archdiocese") and is in accordance with the Archdiocese's Safeguarding Concerns and Complaints Policy and the national safeguarding policies adopted by the Catholic Church of Aotearoa New Zealand.

The Archdiocese is committed to a culture of responsibility and accountability with respect to the resolution of all complaints and concerns submitted in relation to the work of community members or organisations representing the Archdiocese. This includes clergy, religious, lay pastoral leaders, deacons, employees, volunteers, parish representatives and any organisation or agency which has been accepted as a Catholic entity by a New Zealand Bishop.

In addition, the Archdiocese is committed to strengthening its work in identifying any shortcomings in its recruitment, training, work and pastoral care to better serve those for whom the Archdiocese is responsible.

3.11.2 Coverage

This policy covers all Archdiocesan staff, Volunteers, and staff contracted to perform activities for the Archdiocese, and those who hold positions on boards and councils which comprise the governance structure of the Archdiocese.

This Policy covers those Archdiocesan entities and Staff Members of the Archdiocese who work in the Archdiocesan Offices in Wellington, other diocesan centres (including parishes in the greater Wellington region), from home or in another location listed in the Staff Members' Employment Agreement.

This Policy also covers the clergy, employees, volunteers and parishioners of the parishes of the Archdiocese.

3.11.3 Guiding Principles

- In working to resolve complaints and concerns, we will work within the principles of the Catholic social teaching and of natural justice.
- The Archdiocese is committed to the principles of Te Tiriti O Waitangi and a meaningful relationship between tangata whenua and tangata tiriti.
- All actions taken in the complaints process must comply with New Zealand law.
- Those engaged in the complaints process must ensure all parties are treated with compassion and respect.
- The process must be one of *fairness, equity, confidentiality, impartiality and transparency*, and be managed in a timely manner.

The principle of subsidiarity is an integral part of Catholic social teaching. It allows for complaints or concerns to be handled at the lowest possible level, closest to the affected persons involved. Higher

levels of authority should only intervene if the matter cannot be resolved at the lower level. In practice, this means people should be encouraged to resolve an issue directly with the person or group concerned, but only if it is a safe environment for concerned parties where they feel able to do so.

As events leading to a complaint and submitting a complaint can be stressful for all involved, regular communication on progress of the complaint to all concerned parties is essential.

3.11.4 Confidentiality

All complaints, whether sensitive or non-sensitive, will be handled in a confidential manner and in accordance with the Privacy Act 2020. In some cases, it may be necessary to disclose information to third parties. This will be decided on a case-by-case basis and, as far as possible, with the consent of the complainant.

Complaints will be managed taking into consideration any specific circumstances and/or any risks to parties involved. Information about a complaint and any subsequent investigation will only be shared on a need-to-know basis, clearly identified for each case.

3.11.5 Definitions

A concern is an issue that causes some anxiety or confusion for the person raising the matter. They may want some reassurance without escalating the matter to a formal complaint. A concern is most likely to be resolved by discussion, clarification, information or very low-level corrective measures only and not disciplinary action.

A complaint is a more serious grievance or expression of dissatisfaction about a specific matter, incident, person or spiritual advice received (or not received), and where further action is sought by the complainant. Complaints will be triaged according to their level of seriousness. A complaint is more likely to require corrective measures.

Possible complaints may include, but are not limited to:

- Inappropriate behaviour
- Financial impropriety
- Harassment or bullying
- Sexual exploitation and abuse
- Emotional abuse such as intimidation or humiliation

3.11.6 Roles

The persons who may be involved in resolving a complaint are:

- Complainant
- Respondent
- Decision-maker: Archbishop, General Manager, line manager or parish priest (depending on the nature of the complaint or concern) and who remains independent of any investigation process.
- Archdiocese Complaints Officer
- Advisory support for Decision-maker and/or Complaints Officer (including cultural advisor)
- Independent investigator
- Archdiocese Human Resources
- Another parish representative, or wider Archdiocesan community member (considered appropriate to assist with the matter).

3.11.7 Nature of concerns and complaints

All concerns and complaints will be received without prejudice, regardless of race, ethnicity, gender identity, language, social status or disability.

Any person may raise a concern or make a complaint to the Archdiocese or on behalf of another; either directly or via a third person. In cases where a third party makes the complaint to the Archdiocese on behalf of another person eg whānau/family member or lawyer, the **consent** of the complainant will be required for a complaint to proceed⁴. Where appropriate, the relevant consent form will need to be completed and signed.

Anonymous complaints will always be considered but it may not be possible to fully investigate or resolve complaints where the complainant cannot be contacted for further information.

The Archdiocese has procedures to be followed by the Archdiocese's Complaints Officer on receipt of a complaint. A complaint may be made to a parish or to the Archdiocese's Privacy Officer.

NB: The Complaints and Concerns policy excludes complaints against outside contractors working for the Archdiocese or individual parishes. It also excludes complaints relating to schools which should be referred to the relevant principal.

3.11.8 Assistance to parishes

Priests or leadership are welcome to seek the assistance of the Archdiocese's Complaints Officer in dealing with complaints which prove difficult to resolve in the parish. The Complaints Officer can be contacted on 0800 825 528 or email complaints@wn.catholic.org.nz .

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⁴ Except where a complaint is made on behalf of a deceased person.

SECTION 4 PARISH FINANCE

4.1 Financial Norms and Policies of the Archdiocese

Norm 4.1

The financial norms and policies of the Archdiocese reflect the principles of subsidiarity, solidarity and the common good.

In accord with canon 537 there must be a Finance Committee in each parish.

Where there are equivalents to the parish priest and the parish Finance Committee in other bodies in the Archdiocese and these bodies report to the Archbishop, the Financial Norms apply to these bodies.

Policy 4.1

4.1.1 Background

The Archdiocese of Wellington is a 'particular Church' consisting of its parishes and central agencies and, as such, is the smallest 'unit' that can be called 'Church'. Each local Church in Aotearoa New Zealand exists in interdependence with the other local Churches and is called to balance a proper sense of autonomy with the obligation to support others.

The principle of subsidiarity requires decisions to be made as close to the local level as practicable. At the same time, the principle of solidarity demands that our weakest members are supported by the others and that we carry out together those things which are best conducted collectively for the good of all.

4.1.2 Canon Law

The 1983 Code of Canon Law provides that:

In all juridical matters, the parish priest acts in the person of the parish, in accordance with the law. He is to ensure that the parish goods are administered in accordance with Canons 1281 - 1299. (Canon 532)

In each parish there is to be a finance committee to help the parish priest in the administration of the goods of the parish, without prejudice to Canon 532. It is ruled by the universal law and by the norms laid down by the Diocesan Bishop, and it is comprised of members of the faithful selected according to these norms. [Canon 537]

4.1.3 Application

In addition to Parish Finance Committees these norms also apply to the Finance Committees (or equivalent) of other bodies within the Archdiocese, where such committees have been established with the approval of and report to the Archbishop. Accordingly, references to "the Parish Priest" and "the Parish" should be read to include their equivalent in those other bodies.

In those parishes where there is a Lay Pastoral Leader, their role in relation to the matters covered by these Norms is equivalent to that of the Parish Priest, except that, where canon law requires, approval of the priest appointed as Moderator for the parish.

4.1.4 Stewardship

Good stewardship is an indispensable part of working towards the mission of the Archdiocese.

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4.2 Finance Committee Organisation

Norm 4.2

The Parish Priest is ex officio a member of the Parish Finance Committee (PFC) (Canon 532), and there must be at least two other members (*Canons 537, 1280*). The total membership is not to exceed six.

Appointments are made by the Parish Priest and Lay Pastoral Leader.

Policy 4.2

4.2.1 Appointment

Individual members are to be appointed for three-year terms. Re-appointments for further terms may be made, however the roll-over of members should be staggered to ensure continuity.

Members serve for no more than three consecutive terms to allow recruitment of new members.

The Parish Priest should consult with existing members of the PFC and the Parish Pastoral Council (PPC) before appointing new members. Members of both bodies may recommend suitable candidates.

4.2.2 Membership

Commitment to Christ and to the Church is a prerequisite to appointment. Subject to possessing the appropriate skills and experience, the membership should reflect the gender and ethnic diversity of the parish and involve young people.

4.2.3 Participation in meetings

In all matters where the Finance Committee must be consulted or give consent, ideally all members should participate. The Parish Priest or Lay Pastoral Leader must be present unless an apology is tendered.

All members must participate if the membership (excluding the Parish Priest) is two or three.

At least four must participate if membership is five or six.

4.2.4 Meeting frequency

The Finance Committee would normally meet at least once every two months, in person or by video call. Members may make decisions by email if absolutely necessary, but decision made must be minuted at the next meeting.

4.2.5 Minutes

Minutes must be kept of all meetings. Where formal consent is required, votes for and against are to be minuted.

4.2.6 Conduct of meetings

The Finance Committee should try to reach decisions in a harmonious manner, relying upon the guidance of the Holy Spirit. The principles of good governance should guide members. Members are to declare any personal interest in any matter under consideration and to exclude themselves from any decision-making in relation to such matters.

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4.3 Finance Committee Responsibilities

Norm 4.3

The Parish Finance Committee (PFC) has a particular responsibility to ensure that the Parish is adequately resourced in terms of its facilities and staffing.

The PFC It supports the pastoral works of the parish, working closely with the Parish Priest and PPC by preparing budgets, providing financial advice, accounting for parish income and expenditure and safeguarding parish assets.

Policy 4.3

4.3.1 Accountability and transparency (see also Norm and Policy 4.7, 4.8)

Good stewardship includes accountability and transparency. At least once a year the PFC should disclose financial information to parishioners. This should be in a form that can be readily understood and accompanied by such explanations as are necessary to make the information meaningful to parishioners.

A Parish Annual Return is required by the Finance and Administration office of the Archdiocese –(see Norm and Policy 4.8 Parish Annual Reporting). Annual Returns must also be filed with Charities Services by 30 September each year.

There should be at least two people authorised to operate any parish bank account, one of whom should be either the Parish Priest, Moderator or Lay Pastoral Leader.

4.3.2 Supporting pastoral needs

The PFC has an important responsibility to find the funds necessary to support priority pastoral needs. In so doing, a balance needs to be struck between short-term and long-term pastoral priorities.

The Finance Committee is to support and work closely with the Parish Priest and Parish Pastoral Council in their work of creating pastoral plans for the parish. Financial and pastoral planning needs to proceed in tandem if both are to be effective.

4.3.3 Parish income

The Finance Committee is to ensure that a Planned Giving Programme is in operation and is renewed every two or three years. The Committee should also encourage the making of bequests in favour of the Parish or the work of the Church generally.

Arrangements are to be made for ordinary collections to be taken up at each Mass on Saturday evening and Sunday. Collections are to be banked on the first business day following. This is an insurance requirement. Parishioners should be encouraged to set up automatic payments by online banking.

4.3.4 Other duties

The Finance Committee is also to:

- Manage the income-producing assets of the parish, eg hall
- Organise fundraising campaigns for special projects
- Work in collaboration with the Parish Priest and Parish Pastoral Council in advocating the widest understanding of Christian stewardship, its scriptural foundations and its importance in underpinning the development of the life of the parish.
- Ensure that parish property is well maintained (see Norm and Policy 4.18).

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4.4 Pastoral Planning

Norm 4.4

Each parish is to create a long term (or strategic) plan. An annual parish plan, set in the context of the longer term plan, is to be created setting out specific goals for the coming year.

The Finance Committee's role is to advise on the financial implications of these plans, draw up an appropriate budget and do everything practicable to ensure that funding is available for the pastoral needs that have been identified.

Policy 4.4

4.4.1 Pastoral Plans

The Parish Priest, in consultation with the Parish Pastoral Council, and with the assistance of the Finance Committee, is to establish pastoral goals for the parish, set out in a long term pastoral plan. This plan should reflect the guidance and priorities coming from the Archbishop and the Archdiocesan Synods and apply these to the particular parish situation.

An annual parish plan, set in the context of the long term plan, is to be created setting out specific goals for the coming year.

4.4.2 Collaboration

The Finance Committee is to work closely and collaboratively with the Parish Priest, Lay Pastoral Leader and the Pastoral Council in the development of both the long term and annual pastoral plans.

This collaboration should show itself in such things as meetings of the members of both groups from time to time and some shared membership. In some parishes it has been found useful for the Chair of the PFC to be on the PPC. At a minimum the PPC should present the PFC with an annual plan so that both groups are able to plan for their respective and complementary roles.

For a fuller description of the Pastoral Planning Process please see the Parish Pastoral Council Handbook.

It would be helpful for the PPC and PFC to know what is being planned in neighbouring parishes and to consider possible areas of cooperation.

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4.5 Archdiocesan Levies

Norm 4.5

Parishes pay levies to the Archdiocese to support the clergy, bishop(s) and lay ministry, and to assist with the Archdiocese's share of national costs.

Policy 4.5

4.5.1 The levy model

This model has been designed to simplify and add levels of transparency as we meet the needs of supporting clergy and lay pastoral leaders as well as meeting our shared commitments to national Catholic organisations and activities.

4.5.2 Levy components

The levy is in three components:

Bishops Support	8.5%
Pastoral Ministry Support	2%
National Costs	7.5%

Levies are reviewed each year and may be amended from time to time.

4.5.3 The Levy Return

The Return covers the levy-able income and its components and the amounts due to the Archdiocese and the Clergy Trust Fund.

The levies payable to the Archdiocese are to be calculated on a monthly basis. Levy forms are due by the 10th of each month and levy payments by the 20th of each month.

The levy-able income comprises:

- Collections (excluding special appeals)
- Net Facility hire (eg Hall) as calculated below
- Net rentals (Gross less identifiable expenditure) as calculated below
- Non CDF Interest
- Other Income (excludes approved special purpose fundraising)

It does not include:

- Bequests and trust income for specific purposes;
- Fundraising for specific purposes (if previously approved by the Archbishop)
- Donations received clearly identified as specific donations to the Bishops Fund, Lay Pastoral Leader Fund or Clergy Trust Fund
- Special Collections and appeals
- Christmas and Easter dues payable to Clergy Trust Fund
- Interest on CDF accounts only.

4.5.4 Calculation of net rental income

An annual rental return covering all rental income and expenditure is to be submitted at each year end and will include the percentage of allocatable expenses.

Where a property is rented for the full year such as a residential property all the expenses associated with that property can be deducted from the rental income up to the level of the income. Any loss on a

rental property cannot be deducted from other levy-able income and application may be made to the Archdiocese for permission to spread the cost of major repairs over future accounting periods.

Where a property is rented from time to time, such as a parish hall that is used by the parish and rented for some part of the year expenses can be deducted proportionate to the actual days rented. For example if a parish hall was rented for 36 days a year 10% of the expenses associated with that building can be deducted from the income up to the level of the income. A loss on a property that is rented for part of the year cannot be deducted from other levy-able income.

Please contact the Director of Finance for any queries about the calculation of levy-able income.

4.5.5 The Support of Clergy

Parishes staffed by diocesan priests pay the 32% levy for the Support of Clergy to the Clergy Trust Fund. At Christmas (including when Christmas Day falls on a Sunday) and Easter these parishes pay contributions marked Christmas or Easter Dues (or Offering) and all the loose cash in the collection to the Clergy Trust Fund.

Parishes staffed by religious orders pay the 32% levy for the Support of Clergy to the Archdiocese. At Christmas (including when Christmas Day falls on a Sunday) and Easter these parishes pay contributions marked Christmas or Easter Dues (or Offering) and all the loose cash in the collection to the Clergy Trust Fund, for the support of retired diocesan priests who have previously ministered in the parish.

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4.6 Collections

Norm 4.6

The Archbishop has the right (Can. 1263) to impose a tax on parishes to meet the needs of the Archdiocese and for the support of clergy (Can. 1274 §1).

Special collections and appeals (as specified in Policy 4.6) have been authorized by the New Zealand Catholic Bishops Conference or by the Archbishop. Any other diocesan-wide collection or appeal needs the authorization of the Archbishop.

Policy 4.6

4.6.1 Special Collections and Appeals

Amounts collected (identified by parishioners' separate envelopes OR NOTED ON THEIR BANK DEPOSITS SPECIFICALLY AND SEPARATE FROM PLANNED GIVING APs) are to be paid over to the appropriate office within 20 days of the collection.

	When	Paid to
Bishops Support	Levy-able each month	Archdiocese
Lay Ministry Support	Levy-able each month	Archdiocese
National Commitments	Levy-able each month	Archdiocese
Support of priests	Levy-able each month	CTF or Archdiocese (see previous section)
Insurance Levy	Invoiced annually (August)	Archdiocese
Specified Funds		
Christmas Dues	Christmas	For all parishes contributions marked Christmas Dues and loose cash go to CTF (see 4.4.5).
Easter Dues	Easter Sunday	For all parishes contributions marked Easter Dues and loose cash go to CTF (see 4.4.5).
Stole fees (weddings, funerals etc)	Ad hoc	CTF or religious order
Ministry Formation/Vocations	Vocation Sunday (4 th Sunday Paschal time)	Archdiocese
Māori Pastoral	Last Sunday in August	Archdiocese
Holy Places	Good Friday	Archdiocese
Peter's Pence	Sunday nearest 29 June	Archdiocese
Lenten Caritas Appeal	During Lent	Caritas
Archbishop Christmas Appeal	During Advent	Archdiocese
Missions	Mission Sunday (3 rd Sunday in October)	Missionz

Other (Please specify)		Archdiocese
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4.6.2 Remittance of proceeds of special collections and appeals

The collection proceeds are to be banked initially in the Parish Account.

Lenten Appeal receipts should be paid regularly during Lent to Caritas Aotearoa New Zealand, PO Box 12193, Wellington 6194

Archbishop's Christmas Appeal should be remitted immediately to Archdiocese of Wellington, PO Box 1937, Wellington 6140

Special Collections, except for Missions, should be remitted to Archdiocese of Wellington, PO Box 1937, Wellington 6140

The **Missions** collection should be remitted to Missionz PO Box 31-596 Milford, AUCKLAND 0741, +64 9 489 6549, info@missio.nz

Parishioners may wish to allocate funds specifically to one of the Archdiocesan funds (Archbishops Fund, Lay Pastoral Leader Fund or Clergy Trust Fund) over and above their regular parish contribution. This should be done through a clearly marked envelope or bank deposit (preferably with Planned Giving number) independent of the Planned Giving envelope or regular AP. (CCL Can.1267§3. Offerings given by the faithful for a certain purpose can only be applied for that same purpose.) The parish would then act as agent for these funds, receipt the funds as part of the annual receipt and transfer the funds to the appropriate body as soon as practical.

4.6.3 Receipts

To enable parishioners to claim a refund in respect of their giving to the Parish, receipts are to be prepared and distributed each April after the 31 March balance date (see 4.12).

The Parish Charities Number needs to be recorded on documentation and receipts.

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4.7 Accounting Processes

Norm 4.7

The Parish Priest may, with the consent of the Finance Committee, appoint a Parish Treasurer or Accountant, and arrange, through the Archdiocesan Director of Finance, for the person appointed to have authority to operate the Parish's bank account(s).

Financial information is to be made available to parishioners annually by the PFC

.A compliant set of financial statements including Fixed Asset report needs to be sent to the Archdiocese at each year end before being filed with Charities Services.

Policy 4.7

4.7.1 Role of Finance Committee

The PFC should ensure that systems exist within the Parish for the receipting and recording of Planned Giving gifts, the reconciliation of bank accounts with the Parish's accounting records, and the proper authorisation of all payments made from Parish funds. (It is recommended that at least two persons be involved so that the authorisation of expenditure is separated from payment).

Reserves need to be set up to cover the replacement of all major capital assets, such as a church hall or computer system to ensure that when replacement becomes necessary funds are, at least in part, available.

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4.8 Parish Annual Reporting

Norm 4.8

A compliant Tier 3 set of Financial Statements covering financial and other matters is to be sent to the Financial Services office of the Archdiocese after the end of each financial year.

Parishes are responsible for meeting the reporting requirements of Charities Services.

Policy 4.8

4.8.1 Reporting to the Archdiocese

A compliant Tier 3 set of Financial Statements covering financial and other matters is to be sent to the Financial Services office of the Archdiocese by the 31 July each year in respect of the year ending the prior 31 March. This report serves two purposes:

It provides the information that the Archdiocese needs in respect of its parishes, and

It gives the data required by Charities Services under the Charities Act 2005 (See 'Charities Act 2005').

4.8.2 Reporting to Charities Services

The Archdiocese, including its central agencies, is registered with Charities Services under the Charities Act 2005. Registration is necessary in order to preserve our tax-free status.

From 1st April 2015 all parishes and central agencies are registered individually. In accordance with the Act each parish is responsible for filing annual returns for the year ending 31 March with Charities Services by 30 September each year. Each parish must:

- provide a set of Compliant Financial Statements in the prescribed format using the Standard Template provided by Charities Services or xrb for this purpose;
- after sending the statements to the Archdiocese for review, file the annual return with Charities Services online within six months of year end (by 30 September).

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4.9 Motor Vehicles

Norm 4.9

Clergy personally own the vehicles they use for pastoral and personal purposes.

The ownership and use of motor vehicles by Lay Pastoral Leaders is determined by their Employment Agreement.

Clergy and Lay Pastoral Leaders are reimbursed by their parish or chaplaincy at the current IRD rate for travel connected with their ministry in the parish or chaplaincy.

Policy 4.9

4.9.1 Clergy Trust Fund Vehicle Policy

The Clergy Trust Fund may assist with the purchase of clergy vehicles. Clergy vehicles are covered by the Clergy Trust Fund Motor Vehicle Policy.

4.9.2 Religious in parish ministry

Motor vehicles for religious in parish ministry are covered in the Agreement for Provision of Service between the Archbishop and the religious congregation.

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4.10 GST and other taxes

Norm 4.10

Parishes are required to be registered for GST. GST returns are to be made in a timely manner and all relevant tax law must be complied with.

Policy 4.10

4.10.1 Claiming and paying GST

GST is payable on parish income from the sale of newspapers, non-residential rental income and the proceeds of the sale of certain assets.

GST may be payable on the sale of parish land and buildings (but not on residential accommodation). A parish intending to sell property should consult with the Archdiocese's General Manager (Reuben Norris r.norriss@wn.catholic.org.nz) or Finance Director (Roshan Abeyesundere r.abeyesundere@wn.catholic.org.nz). No GST is payable on the same land or buildings which were originally donated to the parish.

GST is not payable on collections, donations or bequests.

GST is claimable on all parish expenditure and on a proportion of presbytery running costs where part of the presbytery is used to provide parish facilities, such as an office.

4.10.2 Maintaining GST status

In order to maintain the GST status, a parish must ensure that it has **a regular activity which generates a taxable income**; typically this would be the sale of Catholic newspapers or calendars.

For further advice on particular situations involving GST, please contact the Archdiocesan Finance office.

4.10.3 Other Taxes

Currently, Catholic Parishes are exempt from income tax and fringe benefit tax.

Where staff are employed, arrangements must be made to ensure that all related payments or deductions are made, including PAYE and KiwiSaver contributions (where applicable).

Parishes are responsible for complying with all legislation that applies to the employment of staff.

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4.11 Charitable Bequests

Norm 4.11

The Archbishop is to be advised of any bequests left to the parish. Bequests which have conditions attached to them require the approval of the Archbishop before being accepted.

Policy 4.11

4.11.1 Management of bequests

Where a substantial sum of money is left or donated with the intention that a capital sum be invested and the proceeds used for a specific purpose, the parish is to invest those funds in a separate account so they can ensure that specific requirements of the donor are met.

Generally the Parish Priest/Lay Pastoral Leader, assisted by the Parish Finance Committee, holds all parish funds including bequests as a steward.

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4.12 Donation Receipts

Norm 4.12

The Archdiocese including all parishes has donee status with the Inland Revenue Dept which enables donors to claim a tax rebate each year on presentation of an authorised receipt.

Policy 4.12

4.12.1 Receipt requirements

Parishes should supply to donors each year a written acknowledgment of the amount given. This must include the following words – “St. XXXXXX, **a parish of the Roman Catholic Archdiocese of Wellington**”, so that the IRD can link the receipt to the body with donee status, i.e. the Archdiocese. It must also state the Parish Charities registration No:

Charities Registration No. CC23231
And Your Parish Registration No. ?????

Donation receipts are to be provided as soon as possible after the end of the financial year.

The receipt must be signed by an authorised person, preferably the Parish Priest or Chair of the Parish Finance Committee. The IRD has rejected receipts that have not been correctly issued.

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4.13 Investment of Funds

Norm 4.13

Parish funds must be held in the parish BNZ current account with all surplus funds invested with the CDF.

Policy 4.13

4.13.1 BNZ Current Account

No interest is paid to Parishes on BNZ current account balances. Credit balances held by Parishes are currently offset by the registered Bank against the overdraft of the Archdiocese.

4.13.2 CDF

When the parish's bank balance is greater than required to meet known operating costs the excess should be transferred to a term investment with the CDF. Accordingly, to the extent that the Archdiocese itself is in overdraft, funds held at the bank save interest and therefore make a significant contribution to the funding of the pastoral work of the Archdiocese. They provide funds which the CDF is able to lend to Parishes at interest lower than those offered by commercial banks. All surplus funds are securely invested to provide some income to help fund the work of the Archdiocesan agencies.

Funds invested by Parishes with the CDF will earn an interest rate discounted from full market rates. They are regularly reviewed to ensure that they yield a real return to the depositor. Interest received on a CDF deposit is not levy-able income.

All funds invested in the CDF are underwritten by the Archbishop.

4.13.3 Stewardship

The Parish Finance Committee is asked to work with the Parish Priest to encourage "liberality of giving" as part of Christian stewardship. Sometimes the emphasis can be placed on "giving money" as if that were an end in itself. For that reason parishioners need to have a clear understanding of why they are being asked to give. The scriptural teaching on stewardship (including alms giving) should be promoted as an aspect of Christian discipleship.

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4.14 Clergy Stipends, Allowances and Taxation

Norm 4.14

Parish clergy receive:

- An annual stipend from the Clergy Trust Fund, paid monthly, the amount of which is adjusted from time to time to reflect movements in the statutory minimum wage.
- An annual Sustenance Allowance for food and general living expenses, paid monthly by the Clergy Trust Fund, adjusted in accord with movements in the CPI and FPI.
- A non-taxable allowance for books, travel and clothing, paid monthly by the Clergy Trust Fund.

Policy 4.14

4.14.1 Stipend and allowances rates

As at 1 February 2025 the rates for the clergy stipend and allowances are:

Annual stipend and allowance:

Total Stipend and Personal Living Allowance paid per annum = \$26,544

Monthly stipend and allowance:

Total Stipend and Personal Living Allowance paid per month = \$2,212

4.14.2 Other clergy income

If a priest receives employment income of any nature (eg teaching) then it voids the tax-free status of the stipend. That is, the stipend becomes taxable.

Occasional income, such as lectures, counselling, book royalties (unless substantial), or hobbies (painting), is not treated as income of a permanent nature. The tax-free status of the stipend is not affected.

It is noted that the normal process regarding payments for baptisms/weddings/funerals etc is that they are paid into the Clergy Trust Fund.

Priests must not include the stipend paid in any return to IRD as it is not taxable income, as set out in section CW25 of the Income Tax Act.

4.14.3 KiwiSaver

Priests may choose to have Kiwisaver deductions at 3%, 4%, or 10% of their stipend. Whatever level is chosen, the Clergy Trust Fund contribution is 3% of the stipend. However, as these will be subject to ESCT the amount that is paid to the individual KiwiSaver account will be reduced.

The 3% KiwiSaver rate also applies to housekeepers paid by the parish on behalf of the Clergy Trust Fund if the housekeeper is a member of KiwiSaver.

4.14.4 ACC

The ACC levy is not payable where no income is being earned.

4.14.5 Investment income

If priests are receiving investment income or income from other sources they need to be aware of the current Resident Withholding Tax (RWT) rate (stipends which are non-taxable are not included in the calculation).

4.14.6 Lay Pastoral Leaders

Lay Pastoral Leaders are appointed by the Archbishop and paid by the Archdiocese. Their salary and conditions are determined by the Archdiocese's employment policies.

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4.15 Alienation and Extraordinary Expenditure

Norm 4.15

In accord with Canon Law, the sale or "alienation" of the stable patrimony of the parish, or an act of extraordinary expenditure ("extraordinary administration") requires advice and/or consent as determined from time to time by the New Zealand Catholic Bishops Conference, and the Dicastery for Evangelization which sets the maximum and minimum amounts.

Policy 4.15

4.15.1 Definitions

Stable patrimony means the fixed assets (land, buildings etc.) of the parish and any investments which have been set aside for a particular purpose.

Alienation is any act by which the right to ownership of ecclesiastical property is lost or reduced. This includes long-term leases and change of designation of property eg allowing people to bury bodies or ashes in a property.

Administration is either ordinary or extraordinary. Ordinary administration is expenditure according to the budget, and day-to-day expenditure. Acts of extraordinary administration are areas which are outside the normal operating activities of the parish, and are not budgeted for or day-to-day expenditure like paying wages. Extraordinary administration could involve capital purchases like buying property, construction of new buildings, lease agreements or entering into borrowing or lending arrangements.

4.15.2 Amount of Alienation or Extraordinary Administration

Up to \$5,000	Parish Priest (or Administrator or trustees of Church funds) must consult with the Chairperson of the Parish Finance Committee
\$5,001 - \$15,000	Parish Priest must consult with Parish Finance Committee
\$ 15,001 - \$50,000	Parish Priest must consult with Parish Finance Committee and the Archbishop. The Archbishop may authorise such extraordinary expenditure or alienation up to \$50,000 without any further consultation.
\$ 50,001 - \$500,000	The Archbishop must consult with the Archdiocesan Finance Council and the College of Consultors
\$ 500,001 – \$6,500,000	If the Archbishop wishes to authorise or make extraordinary expenditure or alienation over \$500,001 he must consult with the Archdiocesan Finance Council and the College of Consultors and obtain the consent of interested parties.
\$6,500,000 upwards	The Parish Priest requires the consent of the Parish Finance Committee and of the Archbishop who must consult the Archdiocesan Finance Council and College of Consultors, and obtain the consent of interested parties and the consent of the Holy See.

4.15.3 Archbishop's consent

Where the Archbishop's consent is required, the parish priest should present a full explanation for the proposed action, quoting the appropriate minute of Finance Committee meeting.

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4.16 Property

Norm 4.16

All Parish owned land must be registered in the name of "The Roman Catholic Archbishop of the Archdiocese of Wellington", which represents the legal entity known as a Corporation Sole.

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

The Corporation Sole must be involved in any legal matters concerning parish land, and the correct wording of the Attestation Clause used in any documents.

When the Archdiocese or a parish is considering the sale of land mana whenua must be consulted.

Policy 4.16

4.16.1 The Corporation Sole

The "Corporation Sole" was established during the 19th Century under the Roman Catholic Lands Act 1876 and subsequent Acts of Parliament at various dates. This legislation has been consolidated in "The Roman Catholic Bishops Empowering Act" 1997.

Since the Corporation Sole is a continuing legal entity this form of land ownership means that it is unnecessary for title to be altered on the succession or death of the Parish Priest or on the succession or death of the Archbishop of Wellington.

4.16.2 The Attestation Clause

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

"Signed by Archbishop Paul Gerard Martin SM, the Roman Catholic Archbishop of the Archdiocese of Wellington, and sealed with his Seal of Office in the presence of ... etc."

It is essential that the correct form of attestation be used in all documents relating to Parish land.

The Archdiocesan General Manager is available to be contacted by parishes for advice on any property matters.

4.16.3 The Mana Whenua Norm

Before considering the sale of any land, the vendor must first engage with mana whenua about the history of the particular land. This consultation must be by way of a genuine conversation (not a cursory notification) to ensure the values embedded in Māori spirituality are respected, and the history of the land understood. Guidance for parishes is available from the General Manager's Office on this process, including who to engage with in their particular area.

Where/as appropriate, measures may be agreed to reflect the history of the land, and these may include offering mana whenua the first opportunity to purchase the land.

If the Ordinary is uncertain as to the extent of consultation, he may require that further consultation with mana whenua take place.

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4.17 Major Property Projects

Norm 4.17

Major property projects are those projects costing \$50,000 or more, such as the building or renovation of a church, presbytery, parish hall or other facility, extraordinary maintenance work, land subdivision or civil works to existing land.

The Archbishop's approval for major property projects is needed at the preliminary stage, to proceed from the conceptual stage to the detailed design stage, to obtain tenders or firm quotes, and final approval to accept a tender.

Policy 4.17

4.17.1 Stages in a major property project

Generally major building projects need to go through a four-stage process:

Preliminary Stage

- a) It will be necessary to achieve consensus within the Parish community before any detailed planning for the project commences. The Parish Priest, members of the Parish Finance Committee and the Parish Pastoral Council should be in agreement before the proposal is shared with the wider Parish community; the main justification for any project is to be pastoral need.
All possible avenues of funding should be explored; e.g. funds held by the parish, sale of surplus assets, special project fundraising
CDF assists parishes with funding for parish projects. The parish will need to be able to service interest on the loan and repay the principal. If borrowing is necessary the parish income may need to be boosted by special fundraising.
- b) Once the project is agreed to by the Parish Priest, the Finance Committee and the Pastoral Council, parishioners should be consulted.
- c) The Archbishop's approval in principle should then be sought and a copy of the relevant minute from the Parish Finance Committee's meeting is to be provided.

Conceptual Stage

When parish consensus exists and the Archbishop's consent in principle is obtained, the Finance Committee will be responsible for the project and may set up a project group to advance it.

The following procedures would normally be followed:

a) Design Brief

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

b) Design and Consultants

Consultants (architect, engineer, quantity surveying) will normally need to be employed for the project. Consultant fee levels need to be established at the outset.

c) Initial Design

Initial designs are to include

- Floor plans, sections and if possible a perspective;
- Outline specification for the design;

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

d) Funding Plan

Prepare a funding plan and confirm parish capacity to fund the project and service any borrowing. The Archdiocesan General Manager will coordinate with members of the Archdiocesan Finance Council who will give advice as appropriate to be forwarded to the Parish.

e) Archbishop's Approval

The Archbishop's approval to proceed to the detailed design stage is now required. Details to be provided by the Parish Priest/Lay Pastoral Leader and Parish Finance Committee are to include:

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

Detailed Design Stage

a) Detailed Design

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

b) Specification

A detailed trade specification completed.

c) Cost Estimate

A more detailed estimate needs to be prepared by a quantity surveyor allowing for the total costs associated with the project including:

- i. Professional fees (architect, engineers, quantity surveyors, town planning etc);
- ii. Earthworks;
- iii. Building costs - trade by trade or elemental summary;
- iv. Soft furnishings, fixtures and fittings;
- v. Siteworks;
- vi. Landscaping;
- vii. Local Authority costs;
- viii. Legal;
- ix. Interest;
- x. All other known costs.

d) Funding plan including any borrowings to be finalised.

e) Obtain Archbishop's consent to calling tenders or obtaining firm quotes and provide a minuted copy from the Parish Finance Committee's meeting approving the project.

Final Stage

a) Tender

Final working drawing and contract documents are prepared and then tenders called or invited quotations obtained.

b) Archbishop's Final Approval

The request to the Archbishop for final approval should include:

- i. The minuted approval/resolution from the Finance Committee's meeting including the Parish Priest/Lay Pastoral Leader;
- ii. Final total cost with an explanation of how any difference between the cost estimates vary and how any increases will be financed;
- iii. Confirmation of funding (including, where applicable, CDF borrowings).
- iv. Recommendation to accept parish's preferred tender/quote with any necessary comments and justification.

(c) Contract

Once final approval has been received from the Archbishop, the Parish Priest/Lay Pastoral Leader is authorised to enter into contractual arrangements with the successful contractor. Contract documentation should be checked thoroughly by the Parish Finance Committee and the Parish legal advisors prior to execution.

(d) Construction Supervision

Construction must be professionally supervised and progress claims independently authorised prior to payment. This is normally the responsibility of the principal consultant in liaison with or by the quantity surveyor.

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4.18 Sale or Purchase of Property

Norm 4.18

The sale or purchase of property by a parish requires the Archbishop's consent, which must be obtained before making any contractual commitment.

Policy 4.18

4.18.1 Obtaining consent

When seeking the Archbishop's consent to the sale or purchase of property the details to be provided by the Parish to include:

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

4.18.2 Support

Advice regarding the sale or purchase of property can always be obtained from the Archdiocesan General Manager who may involve the Archdiocesan Finance Council.

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4.19 Maintenance of Parish Property

Norm 4.19

Maintenance of parish property is the responsibility of the Parish Finance Committee.

Policy 4.19

4.19.1 Responsibility for maintenance

Regular, systematic maintenance of Parish property should be a regular focus of the Parish Finance Committee meetings.

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

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4.20 Insurance

Norm 4.20

All Archdiocesan property, including contents, is to be insured on optimum terms for all material damage risks including earthquake.

Policy 4.20

4.20.1 New Zealand Catholic Church Insurance Scheme

The Archdiocese of Wellington is a member, of the New Zealand Catholic Church Insurance Scheme (NZCCIS). NZCCIS arranges insurance for all property owned or under the proprietorship of the six New Zealand Bishops and a small number of other parties working in close association with the Bishops. All property, including contents, is insured on optimum terms for all material damage and natural disaster risks. All participants contribute towards the cost of the premium.

NZCCIS appoints a broker to manage the placement of cover and to manage the scheme. The current scheme manager is Gallagher (formerly Crombie Lockwood).

NZCCIS appoints a member of NZCBC or diocesan staff to manage the work of NZCCIS. The current scheme manager is David Mullin, NZCBC Programme Manager.

4.20.2 Elements of NZCCIS cover

The key elements of the NZCCIS property cover are:

- Material property damage including Natural Disaster (earthquake, volcanic eruption, tsunami etc)
- Business interruption

Gallagher also arrange to insure Bishops' assets and activities of dioceses through:

- Travel insurance
- Combined liability (public, libel and slander, statutory, employers, professional fidelity guarantee)
- Vehicle insurance (Covered separately)

4.20.3 Archdiocesan property cover

It is Archdiocesan policy that all property, including contents, is insured on optimum terms for all material damage risks including earthquake.

Parish Finance Committees should assess whether additional insurance cover should be arranged through NZCCIS for any other identifiable risks or whatever additional cover should be sought for historical or high value property.

Contents are insured on a sum insured basis (reviewed regularly). Where the Parish Finance Committee has reason to believe that this value will be either too low or too high, they should provide details to the Archdiocese. Where items of significant value (or considered unique) are to be covered, details should be provided to the Archdiocese. These items may be declared separately to the general contents cover of the Parish with a separate sum insured.

Sum Insured values for material damage to buildings are determined annually based upon estimated replacement cost (namely a Modal Value), except in those cases where a specific valuation has been requested or is required.

Values for natural disaster cover may vary from that declared as sums insured for material damage. A

methodology for determining the natural disaster cover must be agreed with the Archdiocese (for eg no cover, demolition only, functional replacement). Alternatively the same value can be utilised.

4.20.4 Insurance process

Details of cover are advised each year by the Archdiocese. The insurance year commences at 4pm on 31 May.

The Archdiocese will ask parishes each year to review their schedule of properties. This ensures the insurance schedule is accurate and enables the negotiation for the following year to proceed.

Mid-term adjustments are to be advised via email to the Archdiocese. Such mid-term adjustments should be limited to:

- new additions to the Parish's insurance schedule (because a building has been accidentally omitted, or following the construction or purchase of a brand new property);
- deletion of a building (following sale or demolition etc.).

4.20.5 Premiums

The cost of securing cover is a shared responsibility for all participants in our NZCCIS pool. The overall Archdiocesan contribution to the premium is set once a year and unless the values are significant (multi-million) there are no refunds for minor changes mid-term, nor increased premiums for rises in cover. Advising of adjustments prior to renewal is therefore critical.

Each year the premium contribution is paid in full by the Archdiocese when invoiced in August. Participants contribute to this expense relative to the value of their buildings.

The cover is a cooperative cover meaning that all matters relating to terms, conditions, premium, excesses, claims and contributions are worked out on a common good basis.

4.20.6 Claims

In the event of a claim parishes should contact Gallagher directly and inform the Archdiocese by contacting Joanne Gomez j.gomez@wn.catholic.org.nz.

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SECTION 5 MIGRANT GROUPS

5.1 Migrant Groups – Principles

Norm 5.1

Migrants have a right to pastoral care, as both individuals and a group, in a way which recognises and values their cultural background and religious expression.

The integration of migrants into the life of the local Church through their full and active participation in their parish is to be encouraged and supported by the Archdiocese and by parishes.

The national commitment of the Church in Aotearoa to a bicultural society and bicultural Church as signified in the Treaty of Waitangi is part of ministry to migrant groups.

The Archbishop appoints clergy to provide sacramental ministry to particular migrant groups.

Policy 5.1

5.1.1 Background

‘The unity of the human family does not submerge the identities of individuals, peoples and cultures, but makes them more transparent to each other and links them more closely in their legitimate diversity.’ (Pope Benedict XVI, *Caritas in Veritate*, 2009)

The approach to the pastoral accompaniment of migrants and ethnic groups that are not the majority or dominant culture in Aotearoa New Zealand follows the ecclesiology of Vatican II with its emphasis on the ‘People of God’ and communion/*communio*. Those principles are set out in the introduction to *Integrity in Ministry* (NZCBC).

The pastoral accompaniment also takes up the approach to intercultural relations developed by the NZCBC from the time of Fr Gerald Arbuckle’s report *The Church in a Multicultural Society* (1976) and developed in the Archdiocese by Cardinal Thomas Williams and Cardinal John Dew. This approach sits within the framework of Pope Francis’s documents *Evangelium Gaudium* and *Laudato Si*.

Insights have also been drawn from 2022 Ethnic Review conducted by the Archdiocese and the *Guidelines for a Diocesan/National Office for the Pastoral Care of Human Mobility* by the Holy See’s Migrants and Refugees Section of the Dicastery for Integral Human Development.

5.1.2 Basic concepts and principles

Right: The right to pastoral care for migrants and ethnic groups within a larger host community. The local Church must do its best to provide for the religious needs of its people whatever their culture or language. Their presence is valued.

Participation: Full and active participation of the baptized in the life of the Church is a key goal of this policy. Participation refers to people’s active involvement in Church life, including a variety of roles in liturgy, Church decision-making and mission. The local Church will provide opportunities for the migrant/ethnic group to live their faith in the new cultural context of their adopted country.

Integration: In the context of this policy, integration refers to the participation of an ethnic group in the life of the local Church with a recognition and valuing of their cultural background and religious expression. The migrant group is to be cared for by the local Church both as individuals and as a group. Integration is not assimilation. Assimilation refers to the idea that a particular ethnic group abandons or is deprived of its own culture and language for the sake of another.

Pastoral Care: The care of others is integral to Christian living for all the baptized, but in this policy

‘pastoral care’ refers particularly to the role of those given specific and public responsibility for the care of other members of the Church, including priests appointed to parishes and priests with a specific responsibility for a migrant group.

Ministry: Chaplains (clergy or lay) are not appointed to migrant groups in the Archdiocese. Priests who provide sacramental ministry to migrant groups also have parish responsibilities, and the priests of the parish are the first ministers to migrants in their parish.

Theological principle: Koinonia/Communio - the aim of the local Church to provide where possible for the religious needs of its people whatever their culture or language is, based both on the practical need of people to express themselves in their own language and culture and on the vision of *koinonia/communio*. *Koinonia* means sharing in the Trinitarian life (the shared love of Father, Son and Holy Spirit) distinct persons in a unity of love.

5.1.3 The principles in practice

The practical expression of the principles includes providing migrant groups with opportunities

- For participation in liturgy, decision-making and mission in their preferred language and culture.
- For pastoral care and faith formation in their own language and sensitive to their own values and customs,
- To assist them in their participation and integration into the life of the local Church
- To develop an understanding of the national commitment to a bicultural society and bicultural Church as signified in the Treaty of Waitangi.

NB: Biculturalism – In the context of this document, the policy of biculturalism is a recognition of Māori as the first people of this land (tangata whenua) and the relationship of all peoples, including migrant/ethnic communities, with them in accordance with the Treaty of Waitangi.

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5.2 Migrant Groups – Organisation

Norm 5.2

The Archbishop's permission is required for:

A migrant group to establish an organisation in the Archdiocese for its members

A migrant group organisation to use 'Catholic' or 'Archdiocese' or 'Archdiocese of Wellington' or 'chaplaincy' in its name

A migrant group to establish an entity for some aspect of the pastoral care of its members.

An entity established by a migrant group within the Archdiocese may be dissolved by the Archbishop in consultation with the Vicar General and the group's leaders.

Policy 5.2

5.2.1 Migrant groups - accountability and communication

The Vicar-General of the Archdiocese is a point of contact with the Archbishop for those involved with migrant groups.

An organized migrant group must provide the Archbishop with an annual report of its activities as requested by the Office of the Archbishop.

The annual financial statements of an organized migrant group are to be provided to the Archdiocese's Finance Director by 1 September each year.

If a migrant group in the Archdiocese has taken on external requirements such as being registered with Charities Services, it must comply with all requirements in a timely manner, so as not to bring the Archdiocese into disrepute.

5.2.2 Provision of pastoral care

Members of migrant groups normally participate in the Archdiocesan and parish bodies established for specific aspects of pastoral care eg marriage ministry, OICA, children's sacramental programmes.

A migrant group must have the Archbishop's permission to establish a body for a particular type of pastoral care of its own members, in order to ensure fruitful collaboration and a sharing of resources between the group and the Archdiocese.

5.2.3 Dissolution of an organized migrant entity

An entity established by a migrant group within the Archdiocese may be dissolved by the Archbishop in consultation with the Vicar General and the group's leaders. Such dissolution would be considered if the following factors exist but is not limited to these factors:

The entity has ceased to operate as evidenced by absence of activities, absence of clear leadership.

Embroidment of members of the entity in issues that compromise the standing and good name of the Archdiocese.

Refusal to adhere to the norms and policies set out by the Archdiocese for migrant groups, or to the directions of the Archbishop.

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5.3 Migrant Groups - Pastoral Care

Norm 5.3

- a) Parishes have a responsibility to provide for the participation and pastoral care of all people within the parish whatever their language or culture.
- b) Priest chaplains are not appointed to migrant groups. Sacramental ministry is normally provided by the priests of the parish in which the migrant resides.
- c) The parish's pastoral plan is to include provisions for participation and leadership by members of the migrant groups within its area.
- d) The Archbishop may designate a priest to provide Masses periodically for a particular migrant group in their language.
- e) Migrant groups are able use parish churches, in consultation with the parish and respecting parish needs.
- f) A migrant group must have the Archbishop's permission to establish a body for pastoral care specifically for its own members.
- g) The leaders of migrant groups and those who work with children are required to complete the Archdiocese's safeguarding training and comply with its safeguarding policies and practices.

Policy 5.3

5.3.1 Responsibilities of local parishes, priests and lay leaders

Parishes have a responsibility to provide for the participation and pastoral care of all people within the parish whatever their language or culture.

Those engaged in ministry to particular migrant groups should develop a collaborative relationship with the parishes in which the migrant/ethnic group resides. This relationship is based on mutual respect and trust since the migrant group are automatically members of the parish and their pastoral care is a shared apostolate with the parish.

Pastors, whether in parishes or providing ministry to migrant groups, should respect and encourage people's right to choose the style of pastoral care most appropriate to their own cultural and personal development.

Priests who provide Masses in the language of migrant groups, lay pastoral leaders and lay leaders of migrant groups, should keep the parishes where the migrant groups reside informed of the activities, needs and gifts of the particular group to facilitate integration with those parishes.

The care of New Zealand-born children of migrants should be a special concern of both parishes and those ministering to migrant groups because of the particular difficulties they often experience in relating to two or more cultures.

5.3.2 Participation of migrant groups in the parish

As much as possible, the parish is to ensure that migrant groups in the parish are included in the Parish Pastoral Council, on the Finance Committee and Liturgy Committee and in other forms of pastoral leadership.

The parish should encourage migrant groups to provide sacred items valued by their culture for the décor of the church, as witness to the presence of the migrant groups in the parish. The parish priest in consultation with the Pastoral Council has the responsibility for approving the placing of such items in the church.

5.3.4 Use of parish facilities

The use of parish churches by migrant groups needs to be the result of mutual agreement with the parish, taking into account the use of the church for the parish's Sunday worship and at other times (especially Christmas and Easter).

Parishes are to be hospitable to migrant groups and wherever possible make their church or hall available. It is important to dialogue with the parish about how costs might be covered for use of the venue, whether as a regular sum or on a donation/koha basis.

The parish and migrant groups need to be sensitive to the liturgical practices of each other. Should items such as sanctuary furniture, statues, banners, etc, be moved, they should be returned to their normal position once the service/festival is over. An explanation of the significance of the migrant group's events could be offered to the parish in the parish newsletter or from the pulpit.

5.3.4 Ministry

Priests, lay pastoral leaders, and catechists who have a specific responsibility in relation to a migrant group receive their mandate to minister through a letter of appointment from the Archbishop. This appointment will be formal and for a definite time.

If a priest from outside the Archdiocese (whether invited or visiting) is asked to minister to a migrant group in the Archdiocese they must request permission from the Archbishop or the Vicar-General and present a cedula or letter of good standing from their bishop or religious superior. As the Archdiocese is committed to the safeguarding of minors this letter should clear the priest or religious of any proven cases of physical or sexual abuse.

Parish personnel should seek the advice and assistance of priests and other persons with multi-cultural and multi-lingual skills to help with the pastoral care of the migrant groups in their area, so that appropriate integration can be facilitated.

All those involved in ministry or leadership of a migrant group must follow and implement the safeguarding policies and practices of the Archdiocese, and must keep their knowledge and skills up-to-date in this area.

The Catholic school system in New Zealand is an important part of the mission of the Church and school personnel should have a special regard for the needs of migrants and refugees.

The participation of the leaders of migrant groups or priests who provide ministry to them can be a great help to Catholic schools as a bridge to particular groups.

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5.4 Migrant Groups – Finance

Norm 5.4

- a) Migrant groups must comply with the Archdiocesan Financial Norms.
- b) When a migrant group celebrates a Sunday Mass at a parish church or in another venue in a parish, but the Mass is not the regular Sunday parish Mass, the collection is given to the parish, which will apply the normal Archdiocesan and Clergy Trust Fund levies.
- c) When a regular Sunday parish Mass has been allocated to a priest and a particular migrant group, the collection is given to the parish, which will apply the normal Archdiocesan and Clergy Trust Fund levies.
- d) Where the priest celebrating the Mass is a religious who is not appointed to an Archdiocesan parish, a stipend may be paid to him from the collection according to the New Zealand Catholic Bishops Conference national policies (see 1.4.4).
- e) The travel costs of a diocesan or religious priest celebrating a Vigil or Sunday Mass for a migrant group can be paid from the Mass collection. Travel costs for priests participating in other migrant group activities within the Archdiocese are paid by the migrant group from its own funds.
- f) Donations to a migrant group are not to be made through the collection at a Vigil or Sunday Mass celebrated by the group.

Policy 5.4

5.4.1 Financial arrangements

The first principle of any financial arrangements for the activities of migrant groups under the auspices of the Archdiocese is that of transparency and compliance with the Financial Norms of the Archdiocese and meeting the legal requirements of the Charities Act 2005.

Failure to account for funds or using the name of the Archdiocese without the knowledge of the relevant Archdiocesan staff or the Archbishop could put the Archdiocese at legal risk.

Large organised migrant groups must have a Finance Committee, and prepare an annual budget and financial statements.

Those working with migrant/ethnic groups should advise and guide those under their care against excessive expenses for funerals, weddings, etc. They should also advise their communities about general practice in Aotearoa New Zealand around these events so they are not taken advantage of by unscrupulous practitioners.

5.4.2 Collections

The entire collection from Vigil or Sunday Masses for migrant groups is given to the parish in which the Mass is celebrated so that the parish, the Archdiocese and the clergy are supported.

The only payments that can be made from a Sunday collection are for the travel expenses within the Archdiocese of the celebrating priest, and the supply stipend according to the NZCBC norms for a religious priest.

Members of a migrant group can have their contribution to the collection at a Vigil or Sunday Mass for the group recorded for tax purposes by putting the planned giving envelope for their parish in the collection, or placing cash in an envelope marked with their name, parish, and planned giving number. A parish receiving such envelopes should send them to the nominated parish.

In the Archdiocese only parishes are authorised to conduct Planned Giving or to use an envelope system in conjunction with the collection at Vigil or Sunday Masses. Migrant groups do not have this

authority.

5.4.3 Bank Accounts

Any bank account for a migrant group in the Archdiocese must be under the name of the Archdiocese of Wellington and held at the designated bank of the archdiocese.

To operate the group's account two authorised signatories must be required for each transaction. If the migrant group has a Finance Committee one of the authorised persons should be a member of the Finance Committee. The Archdiocesan Finance department must be advised if the authorised persons change.

Migrant group bank accounts are subject to the auditing procedures the Archdiocese goes through annually.

5.4.4 Donations

Migrant groups may seek donations from their members for specific purposes and should provide them with receipts.

In the Archdiocese donations/offerings to diocesan priests for baptisms, house blessings, etc ("stole fees") are put into the Clergy Trust Fund for the support of the diocesan clergy. Those made to a priest from a religious order are handled in accord with the order's policy. Priests are to avoid any appearance of seeking monetary reward for their service. For this reason, in the Archdiocese there are no set 'fees' or 'donations' for these services to avoid any appearance of 'selling' services.

5.4.5 Fundraising

Migrant groups which wish to fundraise for particular causes in New Zealand or abroad (for churches, halls, travel, etc) must receive approval from the Archbishop before fund-raising within the migrant group or wider parish/diocese.

Permission for fundraising by the migrant group for projects in their country of origin must receive the approval of the Archbishop before the project is advertised.

In all fundraising, careful consideration must be given to prior financial commitments of families and communities, such as rent and mortgagee, basic living costs, school attendance dues, etc.

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SECTION 6 SCHOOLS

6.1 The Catholic School and Evangelisation

Norm 6.1

Evangelisation is a primary function of Catholic schools. Schools and the parishes they serve are to have a planned and joint approach to evangelisation.

Policy 6.1

6.1.1 What is evangelisation?

Evangelisation means bringing the Good News of Jesus to the whole of humanity; it is “the act of bringing people closer to God” together with their response in faith.

Evangelization must not be confused with proselytisation. “The first teaches people about Jesus Christ in the hope that they will accept him, follow his teachings and grow in relationship with him. Whether they do or not is left to their free will and conscience, guided by the working of the Holy Spirit. The second, which attempts to convert someone from one faith or Church to another, has no place in a Catholic school.” (NZCEO Handbook)

6.1.2 School as part of the Church

Every Catholic school is, by definition, part of the Church, the People of God. It is important that this not be left at the level of definition but that students and their families be encouraged to participate in the life and mission of the local Church and its parishes.

It is primarily the responsibility of Christian parents to ensure the Christian education of their children in accordance with the teaching of the Church (Canon 226). Yet in practice many parents with children in the Catholic school are not involved in the sacramental and apostolic life of the parish. School and parish should work together in encouraging inactive Catholics to return to the parish community and in welcoming them.

6.1.3 Evangelisation in practice – parish and school

The Catholic school and the Catholic parish must collaborate in evangelisation, respecting differences and responsibilities but working with the same children and their families. Schools educate and evangelise the parishioners of the future (and present) as well as bringing newcomers and “returning” Catholics into the parish family.

Schools and the parishes they serve should have a planned and joint approach to evangelisation. Evangelisation can be informal, through the example set by people living Christian lives; during formal school lessons; through sacramental programmes which involve parents and caregivers; or through organised courses or activities made available through or by the school, outside of normal school hours, to anyone who is interested.

The NZCEO Handbook in its section on the Special Character of Catholic Schools (<https://www.nzceohandbook.org.nz/special-character>) has links to resources which include “A Collaborative Approach to School-Parish Evangelisation” which provides practical examples of evangelisation. The NZCBC document in the same list “The Parish Priest and New Zealand Catholic Schools” provides a summary of the responsibilities of the parish priest, the school principal, and the DRS in relation to evangelisation.

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6.2 Chaplains in Schools

Norm 6.2

The parish priest is appointed *ex officio* by the Archbishop as chaplain to his parish school. In that role he has a pastoral ministry to all the children, their parents and caregivers, the teachers and administrators of that school, whether they reside in his parish or not.

Some secondary schools associated with a religious order may have chaplains appointed to them by the order.

Policy 6.2

6.2.1 Pastoral Responsibility

Parish Priests have a pastoral responsibility towards all their parishioners including those who are students, teachers and administrators in schools. This applies whether those parishioners belong to their parish school, a secondary school or some other school. They should, therefore, be known in the schools that their parishioners are enrolled in or associated with and be afforded every assistance by the school to fulfil their pastoral ministry.

6.2.2 Appointment and Role

If the chaplains are not priests, the schools will depend on local priests for sacramental services which should be readily offered. Where a chaplain is not otherwise appointed, the chaplaincy and sacramental services are the responsibility of the local priests.

The chaplain's role is to administer to the pastoral, spiritual and liturgical needs of the pupils, teachers and other members of the school community so as to help develop the school as a community of faith and worship within the local Church. The chaplain should work closely with the principal and the Director of Religious Studies.

The role of the chaplain includes encouraging older pupils who have not yet completed the sacraments of initiation to do so.

6.2.3 Safeguarding

The chaplain to a Catholic school, either clergy or lay, must comply with the school's safeguarding policies and practices and those of the Archdiocese.

6.2.4 Payment

Because chaplaincy duties are part of ordinary pastoral work, the school chaplain is not entitled to a stipend from the school for chaplaincy duties nor is a Board allowed to pay such a stipend from Board funds (see Part 33 section 470 of the Education (Update) Amendment Act 2017). However the Board can pay any expenses of the chaplain.

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6.3 Preference of Enrolment

Norm 6.3

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

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

The Integration Agreement for Catholic schools states:

Preference of enrolment at the school under Section 29 (1) of the Private Schools Conditional Integration Act 1975 shall be given only to those children whose parents have established a particular or general religious connection with the Special Character of the school and the controlling authority shall not give preference of enrolment to the parents of any child unless the proprietor has stated that those parents have established such a particular or general religious connection with the Special Character of the school.

The above statement is a binding agreement between the Proprietor and the Crown so must be observed in letter and in spirit.

Policy 6.3

6.3.1 The Integration Agreement

The Integration Agreement for a Catholic school states in effect:

- a) Preference of enrolment for their children at a Catholic school is given only to those parents who have established a particular or general religious connection with the Special Character of a Catholic school.
- b) It is the proprietor, not the principal or Board of Trustees, who states in each case whether that connection exists or not.
- c) No prospective pupil can be enrolled in a Catholic school as a preference pupil unless evidence exists (usually called a Preference Certificate) that the proprietor has stated that the parents have established the required connection.
- d) Those prospective pupils whose parents produce a preference certificate must be given preference of enrolment that it to say, must be enrolled ahead of those who do not have a preference certificate whenever there is pressure on the roll. The integration agreement also puts a limit on the number of these non-preference pupils who may be enrolled. The limit is 5% of the school's maximum roll, in most cases, but some schools have applied for and obtained an increase to 10%.

6.3.2 The Granting of Preference

The Archbishop as proprietor and all other proprietors in the Archdiocese have delegated to the parish priest and assistant priests of the parish where the parents reside, the power to determine whether those parents are to be granted preference of enrolment when they come to enrol a child in a Catholic primary or secondary school.

On the recommendation of the parish priest, a deacon or a suitably qualified lay person may be given the authority by the Archbishop to grant preference for schools in the parish.

The parish priest may be required to act in two different capacities at different times:

- as parish priest he determines which of his own parishioners are to be given a preference certificate which entitles them to preference of enrolment at any Catholic primary or secondary school;
- as a member of the Board of Trustees of his parish school (and possibly of a regional secondary

school) he is responsible with other board members for ensuring that the school gives preference of enrolment only to the parents of children whose own parish priest has declared that they are so entitled.

Parents on transfer to a new parish who wish to enrol their children in a Catholic school should seek a preference certificate from the parish priest who knows them best. This will usually be the parish priest of the parish they are leaving.

In the NZCEO Handbook for school Boards, the New Zealand Catholic Bishops Conference (NZCBC) provides Guidelines for Granting of Preference of Enrolment in New Zealand Catholic schools, together with other resources in the Enrolment section of the NZCEO Handbook (<https://www.nzceohandbook.org.nz/>) – see [Resources and Appendices at the end of the Handbook section](#).

6.3.3 The difference between preference and enrolment

The difference between preference and enrolment should be noted:

The parish priest of the parents, not the principal nor the Board of Trustees, states which parents have established a connection with the special character sufficient to entitle them to be given preference of enrolment when they come to the school to enrol a child.

The Board of Trustees, acting usually through the principal, actually does the enrolling and, if there is pressure on the roll, must give preference to those who have a preference certificate.

6.3.4 The Preference Certificate

The evidence of entitlement to preference of enrolment is a signed statement from the parish priest of the parents. This signed statement is called a *preference certificate*. The preference certificate form for the Archdiocese of Wellington can be found at <https://www.wn.catholic.org.nz/preference-certificate>.

6.3.5 Withdrawal of a preference certificate

A preference certificate can be withdrawn by the parish priest if the family formally abandons the Church e.g. by becoming fully enrolled members of some other religion. The parish priest would have to be satisfied, however, that despite all his pastoral efforts the abandoning of Catholicism appears to be irrevocable.

Withdrawal of a preference certificate does not affect a child's enrolment, merely that the status changes from preference to non-preference. In making a decision to withdraw a preference certificate from parents who have severed their connection with the Church, the parish priest would have to consider the effect on the education of the children, particularly if the quota of non-preference pupils is already full in the school they attend.

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6.4 Proprietor's Appointees

Norm 6.4

The Vicar for Education has delegated authority from the Archbishop to formally appoint Proprietor's appointees to diocesan-owned schools in the Archdiocese.

The parish priest is one of the four Proprietor's appointees to the Board of the parish school, unless excused by the Archbishop.

The parish priest, in consultation with the school principal and Presiding Member of the Board, nominates potential Proprietor's appointees to the parish school. For secondary schools, the parish priest of the parish in which the school is situated nominates candidates, in consultation with other parish priests in the area, the principal and the Presiding Member of the Board.

When nominating Proprietor's representatives the parish priest must take into account the Catholic Character of the school and legal requirements regarding the composition of the Board.

Proprietor's appointees have particular responsibilities in safeguarding the Catholic character of the school, and report on this to the Archbishop annually through the Vicar for Education.

Policy 6.4

6.4.1 Appointment of Proprietor's Appointees

The Education and Training Act clause 119(1)(e) requires the Proprietor to appoint four members of the Board of a state-integrated school. They are known as Proprietor's appointees and are normally appointed for a term of three years. Unless excused by the Archbishop the Parish Priest is one of the four Proprietor's appointees on the Board of the parish school.

For very small schools, the Archbishop may agree to fewer Proprietor's appointees (but no fewer than two), provided the Board agrees to reduce the parent representatives accordingly.

Whenever there is a vacancy for a Proprietor's appointee on the Board of a parish school, the parish priest, in consultation with the principal, will nominate to the Archbishop, through the Vicar for Education, a suitable person to fill the vacancy for the remainder of the term of the member who has retired.

At the time of the triennial elections, the parish priest, in consultation with the principal and the Presiding Member of the Board, will nominate to the Archbishop, through the Vicar for Education, persons who are to be re-appointed or appointed as Proprietor's appointees for the next three year term.

The Vicar for Education will, on behalf of the Proprietor, formally appoint the persons nominated by the parish priest.

The term of appointment of a Proprietor's appointee can be less than three years. If there is reason for a shorter term for an appointee, the Vicar for Education should be informed of the fact when the appointee is nominated.

The Vicar for Education may seek nominations for Proprietor's appointees to Boards of secondary diocesan schools from the parish priest in whose parish the school is situated, or from the relevant deanery of priests.

6.4.2 Selecting nominees for appointment

In recommending Proprietor's appointees for appointment there are some special responsibilities that derive from the fundamental characteristics of Catholic schools as described in Canon Law and safeguarded by the Education and Training Act 2020, that need to be observed by the parish priest (see

<https://www.nzceohandbook.org.nz/wp-content/uploads/2020/10/Fact-Sheet-Role-of-Prop-Apptee.pdf>).

The parish priest must also take into account Schedule 23 clause 1(1) of the Education and Training Act 2020 which states that “so far as is reasonably practicable” every Board should reflect the ethnic and socio-economic diversity of the student body; gender equality; the character of the school and the character of the community it serves; and have management expertise and experience. Clause 1(2) requires those responsible for appointing members, eg a Proprietor, to have regard to clause 1(1) when making appointments.

6.4.3 Dismissal of a Proprietor’s appointee

Schedule 23 clause 12(5) of the Education and Training Act 2020 Act allows a Proprietor to dismiss a Proprietor's appointee from the Board. If a Parish Priest has reason to think that one of the Archbishop's appointees should be dismissed he should inform the Archbishop, through the Vicar for Education, of this fact and the reasons for it.

6.4.4 Duties of Proprietor's Appointees

Proprietor's appointees, including the Parish Priest, are full members of the Board and therefore are to be fully involved in all Board matters with all the rights and duties of other Board members.

The Archbishop asks his appointees to have particular regard to ensuring that:

- a) All tagged positions designated in the Integration Agreement are filled by teachers who meet the requirement of the tag;
- b) Adequate funds are made available for religious education resources and for in-service training of religious education teachers;
- c) Everything possible is done to site the school community firmly within the total parish community or, in the case of secondary schools, the parishes from which the pupils come;
- d) Pupils who are enrolled as preference pupils have a preference certificate from their parish priest and no more non-preference pupils are enrolled than allowed by the Integration Agreement;
- e) The school buildings as part of the parish patrimony are well maintained and otherwise looked after.

The above matters are more fully explained in the *Handbook for the Boards of Trustees of Catholic Integrated Schools* <https://www.nzceohandbook.org.nz/> issued by the New Zealand Catholic Education Office.

6.4.5 Evaluation and reporting

An internal review of the school's special character is part of the Board’s annual on-going process of internal evaluation, as described in the NZCEO Handbook section *Safeguards to Maintain Catholic Character* <https://www.nzceohandbook.org.nz/special-character/#safeguards-to-maintain-catholic-character>.

External evaluations of the Catholic Character are conducted by mandated diocesan reviewers every 3–4 years. These evaluations are based on the *Catholic Special Character Review and Development* document and use its format <https://www.nzceo.org.nz/resource-items/catholic-special-character-evaluation-for-development-document/>.

Each year at the time of the Board's annual meeting, or more often if matters of concern arise, the Proprietor's appointees are to report to the Archbishop, through the Vicar for Education. The results of the evaluation of special character should be included with this report.

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6.5 Attendance Dues

Norm 6.5

Proprietors of integrated schools may charge Attendance Dues, which are enforceable, but they must not exceed the amount approved by the Minister of Education.

The Archdiocesan Finance department, through the Attendance Dues Team, is authorised by the Archbishop to collect the Attendance Dues for Catholic schools in the Archdiocese, unless the school's proprietor has made other arrangements with the Archbishop.

All requests by schools for other payments must indicate clearly that they are a donation and accordingly are voluntary in nature.

There can be no interest charged for unpaid attendance dues.

Rebates of Attendance Dues can be granted for families suffering hardship.

Policy 6.5

6.5.1 Archdiocesan Financial Services

The servicing of school debts, insurance of school buildings, new buildings and other costs permitted by legislation, all depend on the timely collection of *School Attendance Dues*. The billing of Attendance Dues is centralised through Archdiocese of Wellington Finance department, and is carried out by the Attendance Dues Team. However, the help of dedicated men and women is needed at local level for advice concerning:

- rebates on attendance dues for those families for whom the full Due would cause genuine and undue hardship, and
- unpaid Attendance Dues.

6.5.2 Obligation to Pay Attendance Dues

For the Archdiocese of Wellington, the level of Dues per year for 2024 including GST, is primary schools \$545.00, secondary schools \$1092.00. The level of Dues is reviewed annually.

The Education and Training Act (2020) allows for the setting and collection of Attendance Dues. It makes it a legal obligation for parents or guardians of students in integrated schools to pay Attendance Dues.

Each Catholic school principal must ensure that at enrolment the parents or other persons taking responsibility for the student sign the Archdiocese of Wellington Attendance Dues Agreement which includes the following:

“Acknowledgment: I acknowledge that I have read and understand this Attendance Dues Agreement and comply with its conditions.

I also agree to advise the Archdiocese of Wellington Dues Team in writing if my/our circumstances change.

I accept responsibility for the payment of the Attendance Dues charged by the Proprietor.

I agree to payment in one lump sum by the due date of 31 May or through regular weekly/fortnightly/monthly instalments so that payment is completed by 30 November.”

Unless this document is signed Attendance Dues may not be enforceable later.

6.5.3 Attendance Dues collection process

Attendance Dues accounts are mailed to parents by Archdiocese's Attendance Dues Team. Parents are expected to pay directly and most do so promptly. The preferred method of payment is by Automatic Payment but parents can pay by other means eg online banking. If parents pay to the school or Parish, the money is to be receipted and sent on to Archdiocesan Financial Services with details of who paid it.

It is in the interests of schools that Attendance Dues are paid because the servicing of school debts, insurance of school buildings and items of school administration permitted by legislation are all dependent on them. Nevertheless the full Attendance Due should not be demanded if that would cause the family undue hardship. Catholic children should not be deprived of a Catholic education because their parents or caregiver would suffer hardship if the full Attendance Dues were demanded. To achieve the two ends, the regular and prompt payment of Dues by all who can, and the rebating of Dues for those for whom they would cause genuine hardship, local knowledge is needed and sometimes parents or caregivers need help which can only be supplied locally.

Boards are expected to support and encourage the prompt payment of Dues. However, under the Education and Training Act 2020, the Board cannot be held responsible for Attendance Dues.

6.5.4 Rebates

For primary pupils, the principal may grant rebates of Attendance Dues. Similarly, for secondary school pupils, the principal when necessary in consultation with the Parish Priest may grant rebates of Attendance Dues. Similarly for secondary school students, the principal alone may grant rebates.

Rebates should be given if paying the full Attendance Due would result in genuine and undue hardship on the family. In considering whether genuine and undue hardship exists, the following criteria may be helpful:

- family income (which can usually be estimated), community service card;
- number of children of the family attending Catholic schools, primary and secondary;
- cost of any necessary school travel.

Power to grant rebates is given under the following conditions:

- rebates are to be in part only - everyone should pay something;
- any rebate granted is to be reviewed at least every year or more often if family circumstances change;
- total rebates granted for students in any school are not to exceed 10% of the total Dues charged for that school in that year. If the principal considers that this percentage is inadequate to deal with all hardship cases eg because of the very low socio-economic situation of the school community, an application, outlining the circumstances must be made to the Archdiocesan Finance department for a higher percentage figure before additional rebates may be granted;
- rebates granted for primary schooling must be re-applied for when the pupil moves to secondary.

The Archdiocese's Attendance Dues Team must be informed immediately when any rebate is granted so that the correct account is sent.

6.5.5 Unpaid Dues

The principal is not to collect unpaid Attendance Dues but to use local knowledge to advise the Archdiocese Attendance Dues Team what to do when Dues are unpaid.

The Attendance Dues Team is to take whatever steps it deems appropriate eg letter, phone call, to those whose Dues are in arrears etc, to discover how they can best be advised what action to take. The Attendance Dues Team should try to help the family to manage the arrears, where this is possible. The Parish Priest should be consulted to see if there are any pastoral considerations which should be taken into account.

The Attendance Dues Team may, after examining the circumstances of each case, decide that the best option is that:

- the family should pay off the arrears in one lump sum;
- a rebate should apply and therefore the arrears should, in part, be written off;
- a 100% rebate should apply;
- the arrears, in whole or in part, should be paid off in monthly instalments, preferably by Automatic Payment, at a rate agreed between the member of the Attendance Dues Team and the family and which will not cause severe hardship;
- the arrears be written-off as uncollectible eg because the family has moved and the new address cannot be discovered.

If the Archdiocese's Director of Finance deems that the debt should be put into the hands of a debt collecting agency a recommendation to that effect will be made to the Attendance Dues Team.

The Education and Training Act 2020 allows the principal of a school to suspend a pupil whose parents or caregiver does not pay Attendance Dues. It is not the policy of the Archdiocese to seek suspensions for non-payment. If there is an exceptional circumstance which seems to warrant suspension, the case should be presented to the Vicar for Education before action is taken.

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6.6 School Property

Norm 6.6

The Archbishop is legally the Proprietor of Catholic primary schools and certain secondary schools in the Archdiocese, and holds title to them for and on behalf of parishes.

School Boards and parishes are to work collaboratively in the use of school premises, maintenance and changes to the premises, and in funding buildings or other developments on the property.

Policy 6.6

6.6.1 Archbishop as Proprietor

The Parish Statement of Assets and Liabilities records the school buildings at Government valuation, and any debts on those properties, because they are Parish patrimony. While the Archbishop is legally the Proprietor of the school, he exercises that role and holds title to the school for and on behalf of the Parish. The Archbishop exercises his role as Proprietor through the Vicar for Education, Catholic Schools Education Services and Archdiocesan Financial Services.

6.6.2 Use of school premises

By the Integration Agreement, the Board of the school has been given exclusive right to occupy the integrated school property. However, the Agreement provides that the Parish may use the school premises outside school hours with the approval of the Board, which approval will not be unreasonably withheld. Such uses could include evening meetings, parking on Sunday etc. It would be reasonable for the Parish to pay for any costs relating to such use eg heating, lighting, and a reasonable amount for repair of sealed surfaces, etc.

Accordingly the relationship between the Parish and the Board is similar to that between a landlord (the Parish) and a tenant (the Board). Each party has defined rights and responsibilities as set out in the School's Integration Agreement.

6.6.3 Maintenance and changes

The Board is required to maintain the school buildings and grounds in a good state of repair through the development and maintenance of a Cyclical Maintenance Plan and 10-Year Property Plan. These Plans are prepared in conjunction with the Archdiocese's Property Manager. The Parish Finance Committee should bring to the notice of the Board any shortcomings in this regard and may consult with the Vicar for Education if there is cause for concern.

The approvals, both of the Proprietor (through the Archdiocesan Property Manager) and of the Ministry of Education (through the MOE District Property Manager), are required before any changes are made to the buildings or grounds

The Proprietor reserves the right to remove any relocatable building from a school site if, in its opinion, the building is surplus to the school's needs. Except for cases of emergency eg when a fire has destroyed accommodation in another school, reasonable notice would be given before a building is removed.

6.6.4 Money

If the Board intends to use surplus operational grant for capital works, the Ministry will require the Board to seek a statement from the Proprietor (through the Vicar for Education) which recognises the Board's equity or ownership of the asset. Should the Proprietor accede to the request a letter will be addressed to the Board covering the question of ownership, responsibility for insurance, ongoing maintenance and any other matter of concern. That letter will recognise that in the event of the asset being sold the proportion of the proceeds funded from the surplus operational grant will accrue to the

Board, not to the Proprietor or the Parish.

If the Board intends to fundraise for any purpose, it needs to ensure that its fundraising does not adversely affect other Church fundraising eg in the Parish. The Board should contact the Vicar for Education if unsure whether their fundraising may affect other Church fundraising.

If the Board wishes to borrow money it cannot use the school property as security because it does not own it. Any borrowing must be in accord with the Education and Training Act 2020. The approval of the Proprietor through the Vicar for Education (cf Maintenance Guide for Schools/Kura issued by the Ministry of Education dated April 2022) is also necessary. The Catholic Development Fund (“the CDF”) is happy to receive borrowing applications from Boards. Such applications should preferably carry with them the guarantee of the Parish.

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