



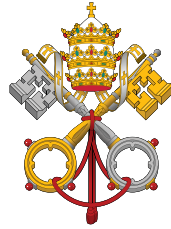
SYNOD '17



Archdiocese of Wellington

SYNOD 2017

SYNOD OUTCOMES



His Eminence Cardinal John A. Dew
Archbishop of Wellington

The Holy Father was pleased to learn that the Synod of the Archdiocese of Wellington will be held from 15 to 17 September 2017, and he asks you kindly to convey his greetings and good wishes to all assembled for this significant ecclesial event. His Holiness prays that the Synod will encourage all the faithful to face the opportunities and challenges of the present moment through a renewed encounter with Christ and the saving message of the Gospel. For *“whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world”* (Evangelii Gaudium, 11). So too Pope Francis asks those taking part in the Synod to listen attentively to one another in reading the signs of the times, so that, in prayer, they may discern God’s holy will and be authentic missionary disciples. With these sentiments, the Holy Father commends the Synodal process to the maternal protection of the Blessed Virgin Mary, and gladly imparts his Apostolic Blessing as a pledge of peace and joy in the Lord.

Cardinal Pietro Parolin
Secretary of State



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Archdiocese of Wellington
PO Box 1937
Wellington 6140

Synodal Decree of Promulgation



I, John A Dew, Archbishop of Wellington, having heard the members of the Synod of September 2017, and given due weight to their recommendations, hereby promulgate the documents of the Fifth Archdiocesan Synod, vest with my Episcopal Authority all that is taught or obliged by them, and order their publication for the benefit of all the faithful.

By this promulgation and publication of the documents, I establish and define the directions and priorities of this local Church of Wellington for the immediate future.

I invoke the presence and the power of the Holy Spirit, and invite all clergy, religious and laity to promote enthusiastically and act upon the renewed vision for our Local Church outlined in the Synodal Documents.

I call upon all the faithful to continue their journey together in Christ by a faith-filled commitment to building up the Body of Christ and serving others in the Archdiocese of Wellington.

Given in Wellington this 1st day of November 2017.

A handwritten signature in blue ink, which reads 'John A Cardinal Dew'. The signature is written in a cursive style.

✠ John A Cardinal Dew
Archbishop of Wellington



1 November 2017

Dear friends

The Synod is over and it is time to begin work on its outcomes. Thank you to all who participated in the Synod process, the people who put in submissions, took part in the Synod itself, acted as facilitators and scribes, the volunteers and those who worked behind the scenes to make it all happen.

Thank you to all of you across the Archdiocese for your prayers, which most certainly helped the Synod to run smoothly and which enabled people to participate fully in the listening and discernment process. If there was one message I heard from people over the Synod weekend it was about how much they appreciated the prayerful discernment process and the wish that such processes could be used in parish life. There is absolutely no reason why that cannot happen, and indeed I hope that it will. The discernment process should be an integral part of the next phase of the Synod, because it will continue our listening to the Holy Spirit and to one another. Pope Francis spoke about this in his message to the Synod when he asked us to “listen attentively to one another in reading the signs of the times, so that, in prayer, you may discern God’s holy will and be authentic missionary disciples”.

I am very happy to accept and promulgate the recommendations made by the Synod members as the directions and priorities for the Archdiocese of Wellington. I have chosen not to include three proposals – the introduction of the permanent diaconate, raising the age for Confirmation, and the use of the Third Rite of Reconciliation in parishes in Advent and Lent. The first two were decisions made by a previous Synod which have taken us down particular pathways since that Synod. The use of the Third Rite of Reconciliation in parishes in Advent and Lent does not comply with Canon Law and at this time I do not have the authority to introduce it.

The outcomes of the Synod are a challenge for parishes, schools, the Archdiocese, all of us. They challenge us to change, which means we may need to review or let go of some familiar activities as well as begin new ones. We can only do this in harmony and with joy if we anchor our work in the Gospel, for “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world” (Evangelii Gaudium 11). I suggest to Pastoral Councils that they introduce some study of Evangelii Gaudium into their meetings, because it will provide context and support for your leadership role.

The 13 topics and 96 directions and priorities challenge us with their number. There is the possibility that we might lose our way in dealing with such a comprehensive list, and fall into a scatter-gun approach which makes change patchy and uncoordinated. For this reason I ask Pastoral Councils to begin their planning with a focus on these topics:

Go, you are sent...to the peripheries of society

Go, you are sent...to develop a spirituality of service

Go, you are sent...to find leaders

Go, you are sent...to build community.



Dcn Danny Karatea-Goddard
(President of the Synod), and
Vicky Wall (MC for the Synod).

In working on these topics, I ask you to bear in mind that “Go, you are sent to deepen your bicultural relationship” is to become an integral part of all our activities and decisions, and numbers 6–9 in this section have particular relevance for parishes.

The Archdiocese will begin its own reflection and planning process in relation to the directions and priorities for which it is responsible. There will be continuing dialogue with parishes and schools about the areas where the Archdiocese has been tasked with providing support to parishes, to ensure that what develops is relevant, flexible and useful.

We have much to look forward to, and much to do. At the same time pastoral ministry continues in our parishes, so we need to find ways of involving more people so that burn-out does not become the primary outcome of the Synod. Look after one another as we move forward, find and use the many gifts people have, be kind and patient, and let the joy of Christ shine in our communities.

Yours sincerely in the Lord



✠ John A Cardinal Dew
Archbishop of Wellington

“Let us be kind, and we will give happiness; for nothing gives more happiness than kindness. Let us be kind, and we will be happy ourselves, and we will become Saints in imitating Him who spent his life on earth ‘going about doing good.’”

Mother Mary Joseph Aubert, *Directory* 73, p204.



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Directions and Priorities for the



Archdiocese of Wellington

1. Go, you are sent... to the peripheries of society

- a. The Archdiocese revisits its Vision and Mission Statements in the light of the teaching of Pope Francis.
- b. The Archdiocese supports parishes and schools in creating an “infrastructure of pastoral care” for the disadvantaged among their own people and those in the local area.
- c. The Archdiocese, and its parishes and schools, undertake an analysis of their structures and processes to identify marginalisation and barriers to participation.
- d. Justice and service bodies in the Archdiocese work together to foster parish service and justice activities, including advocacy on issues related to poverty and disadvantage.
- e. The “preferential option for the peripheries” is a factor in all Archdiocesan, parish and school pastoral planning and decision-making, including a focus on rural areas and communities outside the cities.
- f. The people of the Archdiocese collectively deepen their understanding of the nature of “the peripheries” – where, what, who and why.
- g. There is a commitment in all areas of the Archdiocese to work together on a method for identifying and addressing the “needs at the peripheries”, which starts with listening to those on the peripheries.
- h. In responding to needs at the peripheries priority is given to:
 - formation in the Social Teaching of the Church
 - development of skills and mentoring for effective and safe involvement with the peripheries
 - providing practical and spiritual support for people reaching out to the peripheries
 - drawing on and sharing the experience of those already engaged at the peripheries.
- i. The Archdiocese engages with existing bodies (such as St Vincent de Paul Society) to determine how best to support and promote greater parish involvement in their work.
- j. Individual and collective cooperation with other Churches and community organisations on addressing the needs of those on the peripheries (including migrants and refugees) is encouraged.
- k. Parishes are encouraged to develop a project approach to service and justice needs.



2. Go, you are sent... to develop a spirituality of service

- a. Parishes are supported to develop new and inclusive forms of liturgy/worship (other than the Mass) which reflect the diversity of parish communities and encourage people to re-engage with their faith.
- b. Language in liturgies, including hymns, is inclusive.
- c. The Archdiocese makes it a priority to support the development of liturgy/worship in parishes and schools through the provision of qualified personnel, resources and the training of lay leaders.
- d. Parishes review their music ministry with regard to vibrancy, inclusivity and relevance for the particular parish community, and take appropriate action.
- e. The Archdiocese creates and implements a pastoral plan, which takes account of cultural diversity, to ensure a coordinated and consistent approach to the spiritual growth of the people.
- f. Priority is given to reclaiming and using the Sacrament of Reconciliation as a path to forgiveness and healing at a personal and societal level.
- g. Different forms of personal prayer are promoted as pathways to encounter with Jesus.
- h. The Archbishop with the Council of Priests supports the ministry of preaching in a planned and resourced way.
- i. Ministry teams in parishes incorporate the use of testimonies in worship, drawing on the experience of parishes that have already taken this step.
- j. The Archdiocese identifies a variety of models for lay-led scripture study/reflection groups for use in parishes, and assists with the formation of leaders.
- k. The Archdiocese develops a formation programme for a “spirituality of service”, centred in the Eucharist, which can be implemented in small groups and tailored to meet local needs.
- l. Parishes undertake an annual gifts discernment process in order to ensure succession in the essential parish ministries.



3. Go, you are sent... to find leaders

- a. Adventurous, creative people with initiative who are able to lead the parish in its response to community needs are identified and encouraged to come forward.
- b. Understanding of leadership roles is broadened beyond those traditionally found in parishes, and appropriate formation is provided.
- c. Parish leadership and ministry teams encourage people to discern and offer their gifts in new and existing leadership roles, and to plan for succession.
- d. The role of lay pastoral leaders and priests is clarified, with an emphasis on collaborative ministry.
- e. New models of lay leadership (including team leadership, project leadership and servant leadership) are sought, and parishioners are prepared before implementing them.
- f. Formation and mentoring for leadership roles is provided at the parish level and throughout the Archdiocese.
- g. The Launch Out Programme is reviewed to determine if it is achieving what it was set up to do, and whether it has a wider formation role.
- h. Those in parish and Archdiocesan leadership roles collectively reflect the diverse (age, ethnicity, gender) make-up of the Archdiocese and parishes.
- i. Young Catholics in state schools are given opportunities for leadership formation and for exercising leadership in the Catholic community.
- j. Tertiary chaplaincy is strengthened and post-college youth leadership and formation programmes are further developed.
- k. Young people are encouraged, trusted and supported in taking the initiative in developing and leading new forms of ministry and outreach.
- l. A formation programme is developed to assist young people in their vocational discernment (single, marriage, religious and priesthood).
- m. Policies/norms are developed to ensure continuity in practice and lay leadership when there is a change in the parish priest.

4. Go, you are sent... to manage your assets wisely

- a. The Archdiocese supports parishes in a review of property, which begins with an assessment of needs based on the Synod outcomes.
- b. The review and decisions are the result of a prayerful discernment process based on the following principles:
 - people are the Church's primary asset;
 - pastoral needs, mission and the common good are paramount;
 - there is a "preferential option for the peripheries";
 - bi-culturalism and care for creation are integral;
 - the future needs of parishes and the Archdiocese are considered;
 - buildings are open and welcoming, child and youth friendly;
 - buildings contain spaces which are flexible and multi-functional;
 - our churches and sacred spaces are places of beauty;
 - dialogue takes place with other churches and the wider community;
 - the rights of parishes are respected.

- c. Listening to the people and their full participation is the key element in the review of property.
- d. Decisions are made about under-used or unused property, with first consideration given to meeting community social needs.
- e. Wealthy parishes support parishes with fewer assets, in accord with the principle of the common good.
- f. The Archdiocese continues the Stewardship programme after reviewing it in the light of the Synod outcomes.
- g. The Archdiocese ensures that parishes are aware of the forms of assistance available to them.
- h. The Archdiocese and parishes are fully transparent in the communication of financial information to the people, and this is done in an accessible way.

5. Go, you are sent... to deepen your bicultural relationship

- a. The Archdiocese deepens its understanding of Te Ao Māori and embraces biculturalism as an integral part of all its activities and decisions.
- b. The Archdiocese is a voice seeking “tika me pono” (“truth and justice”) to right wrongs in of the history of Aotearoa.
- c. The Archdiocese captures the shared story of our history.
- d. The Archdiocese continues to provide education about our history, including challenging racism in attitude and practice and developing understanding of mana whenua and its implications.
- e. The Archdiocese investigates the specific needs of Māori in the Archdiocese and provides adequate resourcing to support needs, including those of Te Ngākau Tapu (Personal Parish for Māori).
- f. Māori participate in leadership in ways which are effective and meaningful for everyone.
- g. There is provision for Catholic tauwiwi of all origins to learn and participate within tikanga Māori.
- h. Parishes engage with Māori to further develop biculturalism in liturgy.
- i. Parishes ensure that churches and other buildings are places where Māori feel at ‘home’ through the incorporation of Te Reo, artefacts, art and symbols.
- j. Priests coming to New Zealand from overseas to minister in parishes receive ongoing education in biculturalism.



6. Go, you are sent... as members of the One Body

- a. The Archbishop reviews the place and scope of ethnic chaplaincies in the Archdiocese.
- b. The role of ethnic chaplaincies is fully defined and communicated.
- c. Consideration is given to having “mixed” chaplaincy teams which include both younger person and older people.
- d. Opportunities are created for migrants to tell their stories.
- e. Parish leadership and mission statements reflect the ethnic diversity of the community.
- f. Parish liturgies and activities involve and reflect their ethnic communities.

7. Go, you are sent... to your own peripheries

- a. Formation in a spirituality of service includes deepening understanding of the “law of gradualness” and its pastoral applications for those who perceive themselves to be on the peripheries of the Catholic community.
- b. The Archdiocese provides greater resourcing for programmes that address the needs of separated and divorced Catholics, and works with parishes to identify the barriers to their participation.
- c. The Archbishop provides formation and pastoral guidelines for priests and pastoral leaders in the pastoral care of the separated, divorced, and divorced and remarried.
- d. The people of the Archdiocese collectively deepen their understanding of those who are on the peripheries of the Catholic Community – where, what, who and why – and actively creates pathways for their inclusion (without creating “silos”) and which support them in their healing.
- e. The Archdiocese, involving Catholic Social Services and other appropriate bodies, supports parishes in dealing with suicide amongst parishioners and their families.
- f. Parishes and schools work closely together to:
 - identify barriers to accessing Catholic Schools
 - reach those on the peripheries in the Catholic community
 - develop or strengthen local solutions.

8. Go, you are sent... to care for creation

- a. The Archdiocese considers “care for creation” as an integral part of all its activities and decisions.
- b. Ongoing formation based on *Laudato Si* (with an emphasis on “integral ecology” – Chapter 4) is available to parishes, with a process that leads to practical actions by individuals and groups.
- c. Parishes and schools use “care for creation” projects as an opportunity for cooperation that involves school families with the parish and provides an example to the wider community.

9. Go, you are sent... to fellow Christians

- a. The Archdiocese and parishes actively promote more interaction and partnership with other churches, particularly in action on social issues and joint worship.
- b. Parishes familiarise themselves with the “Napier Covenant” with a view to implementing it in their local area.
- c. The Archdiocese engages in listening to inter-church couples to draw on their experience and address their needs.



10. Go, you are sent... to accompany one another

- a. Young people are able to gather from across the Archdiocese and in parishes for formation, fellowship, worship and to engage with contemporary issues (including issues to do with sexuality), to empower them to live their faith in their daily lives.
- b. Involving young people in service to others is a priority, underpinned by formation in a “spirituality of service”.
- c. The attitudinal and structural barriers to young people “having a voice” and participating in the liturgical and spiritual life of the Archdiocese and parishes are identified (through listening), and removed.
- d. The support and follow-up formation provided by schools and parishes for young people who have come through RCIA programmes in Colleges is reviewed.
- e. Intergenerational ministry by young people and with young people is encouraged in parishes.
- f. The Archdiocese enables groups involved with young people to collaborate with one another and with the Archdiocese.
- g. The Archdiocese encourages and supports its schools in facilitating a personal encounter with Christ amongst their students, as explained in “The Catholic Education of School Age Children”.

11. Go, you are sent... to support marriage and families

- a. The Archdiocese engages with parents, including single parents, to determine how best to support them in educating and involving their children in the faith, and acts on the outcomes.
- b. The Archdiocese carry out a listening process with diverse families, prioritising families on the peripheries (“preferential option for the peripheries”) to build trusting relationships and to enable parishes to better respond to their needs.
- c. Parishes make their worship spaces and liturgies more family friendly, through a process of listening to their people.
- d. The Archdiocese provides a point of contact for those in a troubled marriage who are seeking professional help.
- e. Parishes review their support for those suffering grief and loss, including marriage breakdown, health deterioration/disability, with the review supported by Catholic Social Services.
- f. Addressing the needs of older people is a priority, with particular emphasis on their social, emotional and spiritual needs (spirituality of ageing and death).
- g. The Archdiocese commission a research project into the relevance, reach and effectiveness of marriage preparation programmes, with input from participants married between 2 to 5 years and marriage educators, and drawing on professional research.

12. Go, you are sent... to build community

- a. Priority is given in the context of implementing the Synod outcomes to building community and strengthening connectedness (including across the generations and cultures) in amalgamated parishes.
- b. Parishes revisit the Archbishop's letters in the proposal and promulgation documents, "A Future Full of Hope", and align their vision and practices with the spirit of these letters.
- c. Parishes create opportunities for the development of relationships between parishioners, particularly in amalgamated parishes, through working together on projects and responding to needs.
- d. Continuing to strengthen the relationship and practical cooperation between parish and schools is a priority.
- e. Seeking out and drawing "the missing" back into the parish community is a factor in all decision making in the implementation of the Synod outcomes.
- f. In being an inclusive and welcoming people, particular attention is given to those who are disabled and their families, including the mentally ill.



13. Go, you are sent... to communicate effectively

- a. The Archdiocese creates a centralised “hub of connectedness” for the purposes of building community through telling stories (personal and collective), sharing resources, linking to apps, disseminating information, sharing best practice and ways of getting involved.
- b. The Archdiocese provides on-line formation and learning opportunities.
- c. The Archdiocese “raises the profile of the assistance the Church can offer” to the wider community.
- d. Parishes review their modes of communication regarding events, groups, achievements and needs, in order that parishioners might have a better understanding of what is happening in the parish.
- e. The Archdiocese develops a clear style of effective communication which avoids technical Church language and jargon, without obscuring or devaluing the meaning.



Practical Actions



PRACTICAL ACTIONS

Ideas from the 2017 Synod

These ideas for practical action were put forward by participants in the 2017 Synod. They are a resource which can be drawn on when working out how to give practical effect to the directions and priorities recommended by the Synod members to the Archbishop and accepted by him.

1. Go, you are sent... to the peripheries of society

Every parish and school has at least one service organisation, promoted and supported by the parish.

The Feast of Corpus Christi becomes a day when people are challenged to identify who they are called to serve in their local community.

Formation and assistance from Catholic charitable groups is provided for parishes to give them more support in going out.

Visit a rest-home, make a meal for a family in need, donate wool to knit into garments for people in need, regular foodbank collections – can we do more?

Prisoners and prisoner re-integration – parish sponsorship and prayer, commit to practical actions

and service (eg Arohata quilts, volunteering for Seasons for Growth in prisons).

How we can all help – promote the existing agencies, create tangible bite-size pieces of activities to fit into our lives, create volunteer job search, reach out to migrants and refugees including non-Christians, link people up.

All actions must be faith-based, our faith, not of recipient – we help even if eg someone chooses abortion.

Point parishioners to outside organisations, not just parish activities.



Create an advisory group including non-Catholic people to assist/advise Catholic entities eg CSS, Greenstone Doors, Rachel's Vineyard, Marriage Encounter, to better deliver services.

Have a six week series during which people who are experience.

All the groups in a parish get together on a regular basis to share what they do, identify gaps and overlap, create parish contacts and stimulate interest within the parish to minister to the needs of those on the peripheries of society as identified by the parish.

Parishes identify and promote social justice activities which parishioners can be involved in.

Have a Justice Ambassador/Peripheries Ambassador in the parish for motivation, monitoring and accountability.

Actively promote events such as Social Justice Week in parishes, use as a time for a particular form of service to others.

Build side by side mentoring groups to enable safe and accountable ministries.

Share resources and develop networks of volunteers that can easily be tapped into to meet actual local need – go beyond parish boundaries.

Share the joy in our actions to serve others and work to develop fairness in our communities.

Remain confident in who we are as a Church, retain our authenticity and set our priorities.

Teach about service to others in church/school/family so all know what service looks like and how to serve; “going out” and connecting with others is an obligation for all members of the church community, not an option.

Homilies and other ways of combatting selfishness and greed and “me first” society are needed.

Encourage prayer lists for particular needs (not named persons) and offer regular needs list to elderly/those not able to go on active service for prayer.

Hold open days in parishes.

2. Go, you are sent... to develop a spirituality of service

Ask parishes what their understanding of “spirituality of service” is.

Begin every board meeting/parish meeting with at least 10 minutes of prayer/reflection.

Have Scripture based options such as Lectio Divina in parish groups.

Promote Christian meditation in schools (primary and secondary) and among adults.

Set up side by side mentoring for faith formation.

Develop many and varied spiritual practices outside of Mass eg adoration, variety of prayer modes.

Prioritise access to Eucharistic Adoration in the parishes.

Have regular specified times for Reconciliation, not by appointment only.

Unlock the doors of the church, have it open with people there for activities, cleaning or just to receive people, make churches accessible on a daily basis for private prayer.

Provide more sacred spaces.

Take the Church out to others by promoting programmes that will provide formation and scripture exposure and highlight other activities in parishes, to make our Church attractive to non-practising Catholics.

Create an organization for parishes to subscribe to for resources.

Employ an Archdiocesan music coordinator to help upgrade our music.

Encourage music ministry in all forms, including music by young people.

Archdiocese provide more support for liturgy, perhaps a Liturgy Office or Committee?

Regular Archdiocesan meetings with liturgy people are helpful.

Clear guidelines are needed on what we can or cannot do in liturgy.

Retain tradition but make worship relevant and meaningful in relationship with Christ.

Assist parishes to explore different expressions (vibrancy/uplifting) in Masses – set up an “inject Vitality Group” to explore music, visual, testimonies, suggestion box, live streaming of regional Masses.

Archdiocesan youth leaders visit parishes regularly to lead Masses.

Study the Papal Encyclicals in groups.

Formation in spiritual development is critical in order to support service; unique to locality – one size does not fit all.

Organize small group programmes which are relevant for Church seasons and for people’s lives.

Collate spiritual growth opportunities already being used in parishes (or used in the past) and make available to everyone.

Grow awareness and desire for faith formation and leadership (including parish-based activities) through testimonials, inspirational (TED-like) talks, mentoring programmes, hui, communication via digital repository.

Every parish budgets for 10 or so people per year to study the Catholic faith eg 101 Introduction to Catholicism.

Provide resources for formation eg books on spirituality and Christian literature.

Establish a centre of spirituality (not necessarily physical location) that develops, provides and disseminates across the Archdiocese, including in parishes and pastoral areas, spiritual resources (including people) that are based on scripture. This would include formation, education and catechesis.

Create a group in the parish whose role is to foster spiritual growth.

Intentionally create opportunities for people including clergy, to share their life experiences, relating to the gospel of the day.

Laity give homilies or testimonies sometimes.

In the homily the priest (or someone else) could give some formation on a deeper understanding of the Mass.

Provide opportunities (eg in worship other than Mass) to hear challenging reflections on the Gospel from lay people, or other denominations.

Challenging sermons with practical actions, connecting to daily life, are needed.

Priests bring “spirituality of service” into homilies – education and guidance are needed. Can priests support one another in doing this?

Enhance the dismissal rite at the end of Mass to encourage everyone to go out to be missionaries.

Make re-igniting and nurturing the energy for MISSION a strategic goal for the Archdiocese.

Be called to Mission every time we gather.

Have a Mission Expo.

Have an Archdiocesan Hikoi to launch a Mission focus.

Invite Pope Francis to celebrate an open-air Mass in Aotearoa New Zealand.



3. Go, you are sent... to find leaders

Implement a day in the Archdiocesan calendar to celebrate/recognise the activities that our people lead outside of church and parish ministry.

Incorporate a commissioning for varied leaders at the end of Mass, beyond Ministers to the Sick.

Institute a Leadership Sunday to affirm leaders and parishioners' contributions within the parish, recognising present leaders and encouraging others to step forward.

Share information about the placement of Lay Pastoral Leaders, their role in the parish and how they work in the different parish contexts.

Take regular practical steps in the parish to encourage vocations and support the discernment process.

Promote all forms of vocations to young people (they are attracted to media and visual methods).

Pray often individually and collectively for vocations to the priesthood.

Increase the resources available to promote vocations to the priesthood.

Develop an understanding and capability of how to invite/ask people from across all the ethnic groups in the parish to take on leadership roles.

Promote and encourage intentional Christian Communities like Berrigan House, as a way to raise new leaders in an environment based on the Gospel and the Works of Mercy.

Provide more formation for leaders of sacramental programmes.

Identify gaps in leadership eg when young people leave college, and target leadership programmes to these "missing groups".

All formal leadership roles are for a specific time.

Have an annual parish expo/forum (a table for each Ministry and Gift).

Make more use of "gifts and service" resources from Catholic Centre.

Provide opportunities for Stewardship workshops, in person or online.

Define the needs and identify leadership roles needed within the parish.



Regularly look at succession planning in parish ministries.

Allow others to step up while those stepping aside have a mentoring role.

Encourage a “shoulder tapping” approach to recruiting new leaders.

Task a person in each parish with getting new people involved in leadership.

Create a list of leaders and talents.

Consider offering a “servant leader” course on an inter-parish/regional level.

Archdiocese to provide resource for training leadership teams (as it does for school Boards of Trustees).

Make support services for leaders available at parish level such as mentoring and spiritual direction (both in North and South Island).

Make known to parishes that training is important and it doesn't need to be a workshop, it can be reading relevant section of GIRM and/or Catholic Centre resources.

Challenge parishes to sponsor people into basic TCI courses.

Make Theology on Tap more widely available.

Strengthen ministries by incorporating principles from the volunteering field.

Gathering existing and aspiring leaders together in parishes on a regular basis for a mentoring programme – sharing of information and expectations.

Share expectations for roles in the parish in the form of a clear guidance manual.

Encourage people to take up both old and new forms of leadership, both are needed.

All models of leadership include dynamic leadership as opposed to fixed or exclusive leadership.

Make sure there is at least one young person in Parish Council.

4. Go, you are sent... to use your assets wisely

Open church doors at all times!

Churches could be more open places for other church activities eg Rosary, Adoration, youth groups.

Review access to buildings with regard to mobility and disability eg wheelchair access inside the church and to the other facilities (toilets, kitchen).

Create community hubs that are multi-purposed, meeting the needs of the community, including sharing buildings (church, halls, schools, presbyteries).

Think of marae in looking at how buildings can serve the community – a community hub to reflect diversity.

Create flexible space rather than fixed pews – enhances faith expression eg for liturgy, different numbers of participants.

Create protocol – small sacred space for tabernacle so church building can be used for multiple purposes.

Have buildings with many spaces which can be used for many different purposes.

Use facilities for other purposes outside of mass eg playgroups, after-school activities, outreach (eg soup kitchen), drop in centre, café, counselling, leisure activities, crèche, events, social activities, debates, seminars, flexible library spaces.

Consider options for introducing multi-functionality into spaces eg partitions.

Develop family friendly and safe spaces and facilities for families with young children designed so they still feel that they belong.

Provide facilities for child-care in our churches eg breast feeding, nappy changing, children's books. Ask parents with young children what works best for them.

Consider new ways of housing priests – parishes and priests who have changed from traditional presbyteries to share their experience.

Investigate repurposing and multi-purposing surplus/vacant and under-utilised assets.

Co-operate with other entities in the community to share/utilise resources.

Consider potential conversion of unoccupied building into social or community housing, drop in centres, other forms of help for the poor.

Faith based use of assets eg feeding people, mum and bub groups.

Community based use of assets eg morning tea, youth groups.

Revenue based use of assets eg hall hire, after school care.

Provide interest-free or low interest loans (from sold-off assets) for those in need.

Use the different skills within the parish community eg accountants, tradies, and have a skills register.

Any parish that has a 10 year strategic plan share it.

Build a database of building spaces that can be used by all.

Use working groups and call for volunteers.

Provide formation of finance committees in line with the principle that decisions regarding property and other assets are driven by the parish/Archdiocesan/gospel call to mission.

Use the Archdiocesan network for sharing of resources.

5. Go, you are sent... to deepen your bicultural relationship

Have one Māori Mass once a month in each parish.

Hold the next synod on a Marae.

Parishes all have Māori version of their names, and use them.

Enable Māori to help parishioners with Te Reo so that it is appreciated in the parish.

Greater commitment to Māori Language Week eg by including Te Reo in parish newsletters, the Mass, hymns, parish website etc, to heighten our national commitment to inclusion and recognition of Treaty of Waitangi partnership. The Catholic Church could lead the way and eventually recognise it every week!



6. Go, you are sent... as one Body of Christ

Foster ways to get to know new members outside of Mass, help them integrate.

Formation for parish leadership across all ethnicities and groups.

Provide English translations of hymns, prayers etc alongside words in different languages.

The Archdiocese provides guidance on the ways in which support of ethnic groups can be implemented – when language provides a barrier for one to one communication.

Multicultural celebrations, all together not just single cultural celebrations – promote joint celebration of different communities.

Communication of requirements to enable different groups to practice their traditions eg Filipino practice of visiting other churches for Stations of the Cross before noon on Good Friday requires access to churches.

Have a comprehensive directory of chaplaincies on Archdiocesan website.

7. Go, you are sent... to your own peripheries

Offer education and workshops to develop further understanding of Pope Francis' teaching on pastoral care.

Promote the work of the Marriage Tribunal.

Have a renewal seminar to inform the development of a new mission statement.

Explain what excluding actually means and who it affects.

Continue with side by side mentoring.

Have instructions which are sensitive and standard for those not going to communion.

Address high costs of Catholic education which push those who can't afford it to the peripheries of the Catholic community.

Relieve the pressure schools put on families for donations/contributions/fees.

Review the attendance dues for schools as they are too high.



8. Go, you are sent... to care for creation

Establish a Vicariate for the Works of Mercy (rename and refocus the existing Catholic Social Services to include care for creation as it is now one of the works of mercy).

Develop liturgical resources to celebrate the season of creation here in Aotearoa New Zealand.

Ensure Church's voice on environment is heard at local level – role of Commission for Justice Peace and Development?

Celebrate St Francis of Assisi Day, including animals like the Anglican celebration, in collaboration with schools and other churches.

Initiate or take part in community projects such as “Clean Beach Day”, community gardens.

Be aware of where things come from/how they are made, and unintended consequences of what we do (effects on poor countries).

Get involved with the “Transition Churches” (a network of Christian churches – including Catholic – in New Zealand who are working on local faith community responses to energy, climate, food and financial challenges).

Parishes write mottos which promote care for creation eg C.R.E.W Care Respect Excellence Wisdom.

Have bite-sized chunks and reflections on care for creation after communion and in newsletters.

Council of Priests and Archdiocesan Pastoral Council study Laudato Si and work out practical implications for parishes and schools.

Parishes look at waste reduction/elimination.

Follow suggestions at www.greenchurch.ca.

Support Zero Carbon Act movement (<https://zerocarbonact.nz>).

9. Go, you are sent... to fellow Christians

Create (or continue) shared youth groups of all people of faith in the neighbourhood.

Take every opportunity to invite to/attend one another's events, and share information.

Have shared events on neutral territory eg picnics BBQs.

Provide words for prayers and songs for (at least) weddings and funerals.

Representatives of all Christian faiths in an area have discussions to seek formal arrangements for cooperation – could be started by monthly meetings of the ministers of Christian denominations.

Ways for interaction and partnership – shared liturgies and key events, Scripture studies and prayer groups, service ministries eg ministry to seafarers (works well as combined churches), food banks, lunches for elderly, social actions.

10. Go, you are sent... to accompany one another

Remember that young people are part of the Mass and the community, they are not separate from it

Implement post-sacramental programmes to ensure engagement after receiving the sacraments.

Have youth friendly Mass times – discuss with young people what works for them.

Establish a working group to review the opportunities to provide support given to Catholic students at tertiary institutions.

Investigate/implement activities such as breakfast meetings, or day long retreats that supplement weekly mass attendance.

Promote Family and Young Church Ministry more, promote to parents as well as youth.

Have an Archdiocesan Mass (bi-annually) in a park or stadium to connect all parishes, people, communities, and to promote intra-diocesan groups and fellowship.

Set up Apologetics Groups – training in how to respond to questions and how to defend one's faith.

Hold annual youth conferences to maximise messaging of success.

National/diocesan youth synod – create a youth voice and be prepared to listen to a range of voices.

Schedule youth focused liturgical activities/worship/celebrations as an introduction to Mass, perhaps located at a secondary school.

More paid youth group leaders.

Have formation for young after sacramental programme, eg training for ministries – at present nothing till marriage.

Provide ongoing Faith Formation for young adults eg like the Leadership Formation Programme.

Encourage youth to attend XLT, Taize, Lifeteen, YAFA and other fellowship programmes.

11. Go, you are sent... to support marriage and families

Have a dedicated liaison person between the parish and school to welcome and support families.

The Archdiocese and schools to work together so that enrolment in schools is non-judgmental.

Better promotion and availability of information about Natural Family Planning.

Help non-Catholic partners to feel accepted in the Catholic community.

Make the word “sacramental” encompass all the sacraments (including marriage and anointing of the sick) as term commonly only applied to children.

Archdiocese encourages a local celebration of marriage and/or family life annually in the parishes eg World Marriage day every second Sunday of February and provides resources for this.

12. Go, you are sent... to build community

Archbishop recognises those who have been involved in combining parishes and the first phase of amalgamation, because it has not been an easy process for many people, but one which they have willingly undertaken to serve their community and the Archdiocese.

A grieving process is needed for lost buildings, to free us to move on to a new future.

Find ways to support those who are finding the changes resulting from parish amalgamation difficult.

External facilitators would aid healing within community.

Provide parish buses for amalgamated parish communities.

Come together for fellowship with parish events, meals.

Encourage small group meetings after Mass within parish to promote community and service.

Find someone whose dedicated role is to be the connector between the various church groups.

At the end of Mass, invite those forward who are doing things that week and give them a blessing and send them on their way eg Young Vinnies, mothers, fathers, Legion of Mary etc, different groups each week so people to see what is happening, and the people going out to do the work know they have the support of the community and the nourishment of the Eucharist.

Provide opportunities for bringing interest groups (eg liturgy, music, formation, social activities) from throughout the Archdiocese together as one group – perhaps once a year, to stimulate and reinvigorate each other.

People, people, people – being the face of Christ in our parishes, not just at the end of emails!

Invite all faith-based groups/communities to come together to discuss ways of linking the generations.

Revisit the role of the deanery.

Work on a proactive personal, varied, inclusive approach to community to ensure connectedness across the Archdiocese.

13. Go, you are sent... to communicate effectively

Revolutionise our communications including online presence and use of social media – possibly youth led?

Create an organisational model to better collaborate – could be virtual.

Get rid of “Silo” approach and go for “collective” outlook – bigger difference in outreach will be created through this momentum.

Let people know what’s happening and what’s available, making things visible via newsletters, social media, websites.

Create a contact point for those wishing to speak with us, or who are looking for information or help.

Be more proactive in publicising services available for those in need.

Collaboratively develop a centralised resource bank:

- for music and other liturgical requirements (including children's liturgy, Prayers of the Faithful, proclaiming the word);
- to share people, jobs, staff across the Archdiocese, systemised community networking to meet real time, actual needs, going beyond parish boundaries;
- of gifts, services, skills and talents people can offer – people are our gifts (activate locals for building projects);
- to keep track of pastoral formation gaps, getting to know people;
- for training/formation as well as material resources;
- to connect like-minded people and identify the special skills present in the parish;
- to provide information about organizations.

Create a mentoring network using a database of leaders and information about needs of various groups/parishes.

Clear communication of the services, resources and personnel available to parishes across the Archdiocese inventory.

Increase technology-based communication and simultaneously undertake a more personalised approach to connecting with people – 1:1 invitations, shoulder tapping etc.

Develop an interactive “app” that can be used to explain the Mass procedures and symbols.

Utilise IT and social media to provide access to the scriptures, ideas for liturgical activities, formation and education, online “in-touch” services for interfaith dialogue and activities.

Use video for direct communication from Cardinal and to share the Pope's messages.

Use blogs for education topics such as Euthanasia and to equip people to respond, or for educating people on theology explained in an easily understood way.

Modernise Archdiocesan website, simplify the language to make the message clear and make it easier to find what you need.

Create a tool to assess strengths and weaknesses of a parish.

In parish newsletters advertise one small activity or action people can do that week eg supporting an event an outside organisation is running, school working bee.



Implementing the Synod Outcomes



DEVELOPING A PASTORAL PLAN

The next step in our Synod journey is the development of pastoral plans which will put the outcomes of the Synod into effect.

The 96 directions and priorities which were the outcomes of the Synod cannot all be implemented at once. Some are for the Archdiocese to address, some are for parishes, some involve both the Archdiocese together with parishes or schools, and others do not specify who must act on them.

Each entity in the Archdiocese – parish, school, organization, or the Archdiocese itself – operates in different circumstances. Some Synod directions and priorities will be more important for one parish than for another. That is why pastoral planning is important, especially for parishes.

Pastoral planning is about relationships and about mission. It brings together in a parish the Parish Leadership Team, the Pastoral Council and the people to discern together how they will take forward the mission of the Church in their community.

Prayerful discernment is at the heart of developing the pastoral plan for a parish or any other Church organization. Discernment was explained in the Synod Member’s Booklet:

“Discernment is a process of listening to God and arriving at answers in a prayerful way.

How do we know that we are listening to God and following the movement of the Spirit within ourselves or in a group? A good discernment process brings clarity and inner peace. If there is unease or anxiety, personal issues may be getting in the way.

The freedom to follow the Spirit of God moving in the group means having an open mind and heart. Group discernment requires a commitment to listen attentively and to trust the intentions of others, together with a willingness to share our own experience and insights, and let go of our assumptions or biases.”

The question at the heart of a pastoral planning process is not “What will we do?” but “What is the Holy Spirit leading us to do?”





A pastoral plan is a “living document”. It is not developed once and then followed rigidly (or forgotten) for five years. The reality for a parish can change, often quite fast, as it has for parishes working through the changes resulting from amalgamation or those with many new migrants. The pastoral plan needs to be revisited often, and modified if needed so that it is a dynamic document anchored in the parish’s reality.

The Pastoral Council (PPC) takes the lead in the pastoral planning process, working closely with the Parish Priest and Parish Leadership Team. All parishioners should have the opportunity to engage in the process, and the PPC itself should be prepared to do the more detailed work which comes out of the open engagement.

The process which follows is one possible way a parish may go about developing its pastoral plan. Every parish is different so the process can be adapted or even replaced if needed. An adapted or replacement process should still include these key elements:

- Discernment as the basis for decisions.
- Some form of parish meeting in which everyone can participate.
- The opportunity for feedback on a draft plan.

Steps in pastoral planning

At each step in the planning process there is a question to be answered. At the end of each step the Parish Pastoral Council needs to be sure that the question for the step has been answered as fully and clearly as possible. Documenting the answer may help with clarity and continuity.

1. What forms of communication and involvement work best for the different groups in our parish?

The PPC has an obligation to ensure that its process draws in and is “user-friendly” for everyone in the parish.





Suggested process: Before beginning planning the PPC members consider how best to involve all the groups in the parish, particularly Māori, ethnic groups, and young people. This may require consulting with them before other steps are taken.

2. What is the reality of our parish?

There needs to be an accurate and well-understood picture of the parish's current reality. The key features will differ in parishes eg age structure, ethnicities, people living alone, families, rest homes, hospitals, prisons, poverty/wealth in the parish and wider community, progress with amalgamation, financial situation, increasing/decreasing Mass count etc.

Suggested process: A small group assembles information about the parish, for presentation to an open meeting of parishioners in the form of a series of statements about the parish (backed up with data where appropriate). The experience and knowledge of the Parish Ministry Team will be very useful in this stage. A shared understanding of the parish's current reality is essential as the basis for the next steps, so at the meeting parishioners discuss and fine-tune the information until there is a consensus that the reality of the parish has been captured.

3. Which of the Synod priorities and directions are most important for us at this time?

There are 96 recommendations and some will be more important than others in each parish. A prayerful discernment process is essential. The focus is on now and the next 2–3 years.

Four topics are the starting point:

- Go, you are sent...to the peripheries of society,
- Go, you are sent...to develop a spirituality of service,
- Go, you are sent...to find leaders,
- Go, you are sent...to build community.

Suggested process: Ask parishioners to study and reflect upon the directions and priorities for the above four topics prior to an open meeting of the parish.

At the meeting of parishioners, create groups of 10 people each with a facilitator. The group follows the discernment process used at the Synod:

- 1) *Prayer*: Use a prayer such as the Adsumus which was used in the Synod groups.
- 2) *Clarify what the group will do in the session*: The group is going to use a process of prayerful discernment to determine what Synod priorities and directions in the four topics matter most for the parish.
- 3) *Address the question*: Each person in turn gives their thoughts about the priorities and directions. The facilitator then asks: “What has someone said that is significant for you?” There is a time of silence before people answer to allow them to discern what their response will be.
- 4) *Facilitator’s summary*: The facilitator summarizes the thinking of all, aiming to bring together four or five priorities for the group. Participants are asked how they feel about the summary. If they are at peace with the summary then the group has finished this phase. If there does not seem to be a satisfying result then the facilitator may adjust the summary in accord with the group’s input, or record that there was disagreement.
- 5) *Whole group discernment*: The small groups report back to the larger group, with the key points of each group’s input being captured on a whiteboard. Once that is done there should be a time of silence to allow people to reflect upon the question “What is the Holy Spirit saying to us?”. The person facilitating the meeting then asks for responses. He/she helps the participants to determine 4–5 major priorities for the parish, which is the end-point for the meeting.

4. What do we need to do to put our priorities and directions into action?

The outcome of the parish meeting is passed to the Pastoral Council to work on.

Suggested process: Before starting work the Pastoral Council needs to look at its membership and determine whether it adequately represents the parish, and whether it needs to find particular gifts or skills. Once it is confident in its membership, the Pastoral Council can organize itself in any way which suits to develop the plan. The plan should be simple in its format and language (avoid technical strategic planning terms and jargon), and ideally no more than three pages long. It should include actions, with care taken to ensure the parish has the capacity to carry them out. This is the point at which the PPC needs to engage with the parish Finance Committee to discuss the financial implications of the draft plan.



Once the plan is formed, the Pastoral Council provides it to parishioners as a draft for feedback. If needed an open parish meeting could be held for feedback, as well as receiving written responses.

5. Who will do this work?

The plan will remain on paper without people to make it happen. Answering this question is an exercise in gift discernment, and may involve asking people to lead or work together on various parts of the plan. The PPC should make very sure that it has the right people available from the ethnic communities in the parish to provide input on the gifts among their people.

If the only names on the pastoral plan at the end of this stage are those of members of the Parish Leadership Team or the Pastoral Council then it needs to be revisited, perhaps after asking for wider input from the parish.

6. What support do we need?

The Synod directions and priorities commit the Archdiocese to providing various forms of support for parishes. The Pastoral Council should identify any particular types of support it needs among those in the Synod outcomes and also any additional types of support, and let the Archdiocese know as soon as possible.

THE CONTINUING ROLE OF THE PARISH PASTORAL COUNCIL

Once the pastoral plan has been finalised the PPC oversees its work and acts as its advocate, in conjunction with the Parish Priest and the Parish Leadership Team. The PPC also needs to work closely with the parish Finance Committee.

Progress on the plan should be an item on the agenda for the meetings of the PPC. Regular communication with the parish about work on the plan is essential.

It is advisable for the PPC to set some review points in each year of the pastoral plan, to determine and document what is happening and what the effects are. If needed, adjustments can be made to the plan at these points. In the first year the initial review point could be after 6–8 months, and then again at the end of the first year.





*Cardinal John Dew receives the recommendations of the Synod
from Dcn Danny Karatea-Goddard, President of the Synod*



Māori Hymns and Prayers used at the Archdiocesan Synod

E toru ngā mea

E toru ngā mea,
ngā mea nunui,
e kiiā nā te Paipera.
Whakapono,
ko te mea nui,
ko te aroha.

There are three things

There are three things,
great things
according to the Bible.
tumanako, Faith, hope,
but the greatest thing
is love.

He hōnore, he korōria

He hōnore, he korōria,
maungārongo ki te whenua.
Whakaaro pai ki nga tangata katoa,
āke āke x2, Āmene.
Te Atua te piringa, tōku oranga.

Honour and Glory

Honour, glory,
peace upon the land.
Goodwill to all people
forever and ever, Amen.
God the refuge, my salvation.

Te Aroha

Te aroha,
te whakapono
me te rangimārie,
tātou, tātou e.

The Love

(It is with) love,
(It is with) faith
and peace
we come together.

Me inoi tātou.

Me inoi tātou.

Let us pray.

Let us pray.

Te Tohu o te Rīpeka

Ki te ingoa o te Matua,
o te Tamaiti,
o te Wairua Tapu – Āmene.

The Sign of the Cross

In the name of the Father,
of the Son,
of the Holy Spirit – Amen.

Adsumus – the Vatican II Council Prayer



Every session of the Second Vatican Council began with the prayer Adsumus, the first word of the Latin original meaning “Here we are”. It has been used at Councils, Synods and other Church gatherings for hundreds of years, and is attributed to St Isidore of Seville (c. 560–4 April 636). It was used as the opening prayer for the group sessions during the Archdiocesan Synod.

Here we are, O Lord, Holy Spirit,
we stand before you conscious of our sinfulness,
but aware that we gather in your name.

Come to us, remain with us, and enlighten our hearts.
Give us light and strength to know your will,
to make it our own,
and to live it in our lives.

Guide us by your wisdom, support us by your power,
for you are God, sharing the glory of Father and Son.

You desire justice for all:
enable us to uphold the rights of others;
do not allow us to be misled by ignorance
or corrupted by fear or favour.

Unite us to yourself in the bond of love
and keep us faithful to all that is true.

As we gather in your name
may we temper justice with love,
so that all our decisions may be pleasing to you,
and earn the reward promised to good and faithful servants.

You live and reign with the Father and the Son,
one God, forever and ever. Amen

Go, you are sent

God, whose power is at its best in weakness:
You have entrusted us, in our frailty,
with the awesome privilege
of being your presence in our world.
You say to each of us: *Go, you are sent.*

In naming and sending,
you honour our ability to serve.
Yet we know our need of you,
even as we travel in the
echo of your voice: *Go, you are sent.*

Bless our Archdiocese of Wellington as we set out
and, as you have done for so many,
strengthen our weariness; steady our trembling.
May we never forget that you are with us
and joyfully answer your call: *Go, you are sent.*

We go, gifting your mercy, proclaiming your truth,
and celebrating your goodness;
our words and actions
revealing your face
to all we meet.

Blessed are you, God of the journey. Amen.