

Diocese of Maitland-Newcastle

Pastoral Plan 2010 - 2014

August 2010



Moving Forward Together

A PROCESS OF RENEWAL IN THE DIOCESE OF MAITLAND-NEWCASTLE

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Foreword

The Diocese of Maitland was established in 1847. For at least one hundred and twenty of those years people were confident they understood what it meant to be a Catholic and felt their salvation rested in doing what the church told them.

Today we are attempting to understand a new way of being church. The Bishop, his fellow clergy and lay leaders are charged with working together with the People of God to become the face of God as revealed by Jesus Christ in today's world. Together we strive to show our community what it means to be the Body of Christ and individually to make real the presence of God in our everyday encounters in whatever ministry we find ourselves.

In 1988, the Diocese of Maitland-Newcastle embarked upon a journey to formally embrace the Spirit and Teachings of Vatican II and to launch a Diocesan Pastoral Planning process that would irrevocably link pastoral planning in the diocese to the theological principles of Vatican II. This was to take place against the background of the Diocesan Synod of 1992-93.

Pastoral Planning is a tool used by the Bishop and the Diocesan Pastoral Council to involve the diocese in a process of evaluation, imagining and planning to help the community stay in touch with the changing circumstances of life and faith. In this way the mission of Christ entrusted to the people is constantly reviewed and re-visioned and its life and faith remain refreshing, enlivening and prophetic. Pastoral Planning is essential for the ongoing life and vitality of the church.

In 2001 Pope John Paul II wrote about the processes of Pastoral Planning:

“Let us have no illusion, unless we follow the spiritual path of a spirituality of communion, external structures of communion will serve very little purpose. They would become mechanisms without a soul “masks” of communion rather than its means of expression and growth. The spirituality of Communion supplies institutional reality with a soul.”

(Novo Millennio Ineunte (43) 2001)

Moving Forward Together is the latest interpretation of our Diocesan Pastoral Plan. The 1992/93 Diocesan Synod and subsequent Diocesan Assemblies have set the mission and structures for pastoral planning across the diocese. This version of the Diocesan Pastoral Plan incorporates a planning framework to assist parishes, the chancery and agencies to plan for both the short and long-term. It is hoped that this tool will support those involved in planning at their local level.



+ Michael Malone

Bishop Michael and the Diocesan Stewardship Committee



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Introduction

Moving Forward Together: Pastoral Plan 2010-2014 is the culmination of four years consultation with various groups within the diocese. It brings together all the elements of pastoral planning and renewal processes into the one place resulting in a set of guidelines which provide directions for parishes and agencies in their short and long term planning.

In 1988, the Diocese of Maitland-Newcastle embarked upon a journey to formally embrace the spirit and teachings of Vatican II and to launch a Diocesan Pastoral Planning process that would irrevocably link pastoral planning in the diocese to the theological principles of Vatican II.

The Diocesan Synod of 1992-1993 continued the journey, laying the foundation stones for our understanding of who we are as the People of God in the Diocese of Maitland-Newcastle. These foundation stones underpin our processes, systems and structures as we make real the vision of the Second Vatican Council in our local Church.

The teachings of Vatican II open the possibility for the Church to be characterised by:

- partnership and collaboration in community
- shared responsibility and shared leadership
- equality
- unity in diversity
- full participation
- creativity
- openness to enquiry and discussion
- openness to ecumenism and interfaith dialogue
- openness to change
- a deep commitment to mission and outreach
- an understanding of the church's function to build the Kingdom of God.

New Wine into Fresh Wineskins (Pentecost 2000) described the diocesan pastoral planning process as an effort to create a "new way" of being church, a concept that needs to be continually addressed and understood. However, 40 years on from Vatican II and almost 20 years on from our Diocesan Synod we are still struggling to foster a style of church that embraces the qualities of the Second Vatican Council.

Moving Forward Together is the latest interpretation of our Diocesan Pastoral Plan spanning the Years 2010 to 2014. The 1992/93 Diocesan Synod and subsequent Diocesan Assemblies set the mission and structures for pastoral planning across the diocese. This version of the Diocesan Pastoral Plan incorporates a planning framework to assist parishes, the chancery and agencies to plan for both the short and long-term. It is hoped that this tool will support those involved in planning at their local level.

Each section of the document has a different purpose serving to provide an overview of this Diocese; a brief history of planning processes and key documents that have guided our planning to this point; our Mission and who we are as Church; the development of our Pastoral Plan, our goals and the principles of pastoral planning. Part A, taken from the Diocesan Pastoral Plan with its origins in the 1992/93 Synod, sets out our mission as Church, our Pastoral Goals, Theological Principles and Pastoral Planning Principles. Part B provides the Diocesan Stewardship Planning Framework. It gives us a Stewardship Policy, a Stewardship Plan 2010-2014, Support Documents and an Annual Plan Template for use by Parishes, Chancery and Agencies. Part C, taken largely from the 1992/93 Synod, offers Diocesan Structures for Pastoral Councils, Assemblies and Teams.

This latest plan is designed specifically to focus the work of the Diocese on an authentic living out of the Good News. It provides a structure for:

- The alignment of parish, chancery and agency plans
- A collaborative diocesan approach to planning
- The development of a shared understanding of, and a common language for, planning
- Integrated delivery of services and resources across the diocese.

Acts 2:42-47 provides the scriptural basis for the five foundations of planning in this document.

PROCESSES LEADING TO CHANGE & RENEWAL

- 2010** Diocesan Assembly - "Moving Forward Together"
- 2008-2010** Consultative Process on Stewardship Planning
- 2008** Establishment of Diocesan Stewardship Committee
- 2007-2008** Stewardship Forums
- 2008** Focus Group Meetings
- 2007** Diocesan Assembly - "It's Time to Celebrate"
- 2006-2007** Working Parties
 - Workers for the Harvest
 - Evangelisation
 - Faith Formation
 - Sacrament of Reconciliation
 - Assembly Representation

2010

- 42 Parishes
- 80 Churches
- 55 Diocesan Priests
- 10 Religious Priests
- 8 Deacons
- 7 Brothers
- 228 Sisters
- 11 High Schools
- 45 Primary Schools
- 17,248 school students
- 153,812 Catholics

- 2004-2005** Diocesan Assembly - "Towards the Dawn"
- 2003-2004** Regional Assemblies in 10 Pastoral Regions of the Diocese

1990

- 53 Parishes
- 92 Churches
- 88 Diocesan Priests
- 19 Religious Priests
- 15 Brothers
- 313 Sisters
- 11 High Schools
- 51 Primary Schools
- 15,794 school students
- 115,327 Catholics

- 2000** Diocesan Assembly to consider the "New Wine into Fresh Wineskins" Pastoral Planning Report
- 1998-1999** Inter-Parish Strategic Planning
- 1997** Diocesan Assembly - Review of the Diocesan Pastoral Plan, and the Permanent Diaconate, and "Preparing Parishes for Change" Consultations
- 1996** Discussion Paper - "Principles and Models for Re-structuring Parishes"
- 1995** Diocesan Assembly to discuss the Diocesan Policy on the Sacraments of Initiation
- 1995** Bishop Michael Malone becomes Bishop of Maitland-Newcastle
- 1995** Retirement of Bishop Leo Clarke
- 1995** Renaming of Diocese to Diocese of Maitland-Newcastle, and transfer seat of

1970

- 57 Parishes
- 170 Churches
- 115 Diocesan Priests
- 19 Religious Priests
- 52 Brothers
- 561 Sisters
- 12 High Schools
- 62 Primary Schools
- 15,728 school students
- 87,662 Catholics

- Diocese to Sacred Heart Cathedral, Hamilton
- 1992** Diocesan Pastoral Plan - First Diocesan Synod to involve lay and religious adopted first Diocesan Pastoral Plan
- 1988** Plan for alternative models of parish staffing
- 1985** Council of Priests initiated diocesan pastoral planning
- 1976** Consecration of Bishop Leo Clarke
- 1975** Death of Bishop John Toohey

The Diocesan Pastoral Plan

The Diocesan Synod of 1992-1993 laid the foundations for our understanding of who we are as the People of God in the Diocese of Maitland-Newcastle. These foundations underpin the processes, systems and structures of this latest Diocesan Pastoral Plan.

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To hear God's people and empower them to participate fully in Christ's mission

THE DIOCESAN PASTORAL PLAN

The Diocesan Synod of 1992-1993 laid the foundations stones for our understanding of who we are as the People of God in the Diocese of Maitland-Newcastle. These foundation stones underpin our processes, systems and structures as we make real the vision of the Second Vatican Council in our local Church.

1 OUR MISSION AS CHURCH

The Synod, acting on behalf of the diocesan community, resolved to embrace and promote the Vatican II understanding of the Church's mission contained in the following:

The Church, because it is the People of God and the Body of Christ enlivened by his Spirit, is called to be a sign and instrument of communion with God and of unity among all people (LG). The Church exists to promote the Kingdom of God on earth (LG5). This it does by proclaiming Christ - the Good News of God's love for all people - and by working in the world for justice, peace and reconciliation. This mission finds its source and summit in the Eucharist which, when lived in everyday life and celebrated in the liturgy, is both the living symbol of Christ's life, death and resurrection and celebrates the deepest identity of the Church as a communion of life, love and truth (LG9,11). All those who, through Baptism, have been initiated into the community of the Church have the right and duty to participate in its life and mission as a response to the Spirit in their lives (LG).

We are called to live out the commandment of Jesus:

'Love one another as I have loved you.' (JN 15:12)

2 PASTORAL GOALS

The Synod, acting on behalf of the diocesan community, accepted the following as our diocesan pastoral goals:

- That we, the Church of the Maitland-Newcastle diocese, will be recognised as a visible and credible sign and instrument of communion with God and of unity among all people (LG1)
- That in every parish of the diocese all the baptised will have the opportunity and formation to make their contribution to the life and mission of the Church.
- That all members of the diocesan community - young and old, poor and rich, weak and strong, clergy, religious and laity, individuals, families and institutions – will be recognised as working together to meet the spiritual and pastoral needs of God's people.

3 THEOLOGICAL PRINCIPLES

The Synod, acting on behalf of the diocesan community, resolved that the following principles be used as the basis of our life together and of our parish and diocesan pastoral planning activities:

3.1 Seek first the Kingdom of God (Mt 6:33)

Our mission is to evangelise - to proclaim Christ, the Good News of God's love for all. All our pastoral activities must, therefore, both flow from our personal response to Christ and be carried out in the spirit of the Gospel.

The Kingdom of God is like a treasure hidden in a field (MT13) ... is like a net that gathers fish of every kind (MT 20:1) ... The blind see, the deaf hear, the sick are healed, the hungry are fed, the lowly are exalted, the mourners are comforted, prisoners are set free ... The Kingdom of God is within you (LK 17:21)

LG: LUMEN GENTIUM, DOGMATIC CONSTITUTION ON THE CHURCH, SECOND VATICAN COUNCIL

3.2 The Equality of All Believers

All members of the church through baptism have the same right and duty to participate in the life and mission of the Church and should be actively encouraged to participate in that mission.

All baptised in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus. (GAL 3:27,28)

3.3 Faith Development is a Life-Long Process

To grow to Christian maturity and participate fully in Christ's mission, all of us - clergy and religious as well as lay men and women, youth and children - must continually deepen our understanding of the faith through formation that is faithful to the Scriptures and Sacred Tradition.

Formation is not the privilege of a few but the right and duty of all ... Possibilities of formation should be proposed to all, especially the poor who can be a source of formation for all. (CHRISTIFIDELES LAICI, 1988)

3.4 The Dignity of the Human Person

The Church is called to heal, liberate, and promote the growth of persons into maturity in Christ. Structures and programmes exist in order to serve persons, not persons to serve structures or programmes. All our pastoral activity should be marked by a concern for persons affected by it.

I came that they may have life and have it abundantly. (JN 10:10)

3.5 Diversity of Gifts

Each community must seek out, recognise, and utilise the diversity of gifts, experience, knowledge, and competence amongst its members. It is better that many people be involved, using their particular talents and abilities, than that a few try to do everything.

Allotting his gifts to everyone according as he wills (1 COR 12:11). God distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake the various tasks or offices advantageous to the upbuilding of the Church ... These gifts are to be received with thanksgiving. (LG12)

3.6 Diversity of Ministries/Unity of Purpose

We must respect and support the diversity of roles and functions in the community, those of the laity as well as those of the ordained ministers. The unity of purpose of all ministers is expressed in their union with the Bishop who as principal minister of the Eucharist - the Sacrament of unity - is the Chief Pastor of the Diocese.

For as in one body we have many members, and all the members do not have the same function so we, though many, are one body in Christ, and individually members one of another. Having gifts that differ according to the grace given to us, let us use them ... (ROM 12:4-6)

3.7 Servant Leadership

Leadership at all levels within the Church is a ministry of service to God's People.

The rulers of the Gentiles lord it over them ... It must not be so among you for whoever would be great among you must be your servant and whoever would be first among you must be your slave even as the Son of man came not to be served but to serve and to give his life as a ransom for many. (MT 20:25-28)

3.8 Decision-making by Discernment

In keeping with what it means to be and to build Church, we seek to arrive at decisions which all can accept gracefully and support wholeheartedly (even if some wish the decision had been different) because they know the group honestly searched together for the Spirit of God in and for the life of the community.

Discernment of the Spirit ... listens to others so as to learn, is sensitive to all approaches, encourages collaboration rather than competition and aims not at majority vote but consensus. It recognises that each participant has a part of the truth and a share of the wisdom by reason of each one's unique experience of God in life, union with Christ and gifts of the Spirit. The process also recognises the right of each person to contribute his or her part without which the whole picture will not be presented and the whole wisdom of the spirit will not be available

(ARCHBISHOP F CARROLL, CANBERRA-GOULBURN SYNOD, 1989)

3.9 Read the Signs of the Times

To fulfill our mission in today's world and become a credible sign of God's love for all people, we must discover the signs of God's presence and purpose in our culture and in our world. Reading the signs of God for our time means being open to hear what the Spirit is saying to the Church through the hearts and minds of his people.

The joys and hopes, the griefs and anxieties of people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, griefs and anxieties of the followers of Christ.

(GAUDIUM ET SPES, PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD, SECOND VATICAN COUNCIL)

3.10 Concern for Ecumenism

In keeping with the Lord's own prayer that all his followers be one, we acknowledge the need to deepen our bonds with all our brothers and sisters in Christ. The concern for restoring unity involves the whole Church, faithful and clergy alike.

4 PASTORAL PLANNING PRINCIPLES

4.1 Pastoral Planning

Pastoral Planning is a process by which a faith community, with a deep appreciation of its past and an understanding of its present strengths and weaknesses, seeks to respond to the spiritual and pastoral needs of people within and beyond the community.

In order to resolve particular pastoral issues effective structures and processes are needed to facilitate communication and coordination, create opportunities for people to use their gifts and encourage all the baptised to participate in the life and mission of the local Church.

4.2 A Pastoral Plan

A Pastoral Plan is a set of goals and objectives, freely embraced by a community through a process of shared decision-making, which directs that community in its pastoral activities and decisions. It is the guiding light for all bodies and teams in a parish or diocese.

4.3 Shared Decision Making

Shared Decision-making involves several distinct stages, each requiring different skills:

- *Preparation:* gathering factual data, identifying options, developing proposals, consultation. All those whose cooperation is needed for successful implementation of a decision should be consulted.
- *Decision-taking* which involves both agreement on which course of action is most advisable, and ratification by the person(s) held to be accountable for the decision, e.g. the Bishop or Parish Priest.
- *Implementation* of the decisions taken.
- *Evaluation:* monitoring of implementation and overall evaluation of a Plan in the light of its goals.

4.4 A Pastoral Council

A Pastoral Council is a group that is representative of an entire parish, region or diocese. Its function according to the Code of Canon Law is "to investigate and weigh matters which bear on pastoral activity and formulate practical conclusions regarding them". (Canon 511) Its responsibilities, therefore, include the *preparation* and *evaluation* stages of decision-making.

4.5 A Pastoral Assembly

A Pastoral Assembly is a gathering of the people of a parish, region or diocese, which accepts, rejects or modifies the plan presented to it by the Pastoral Council. Pastoral Assemblies are held regularly, e.g. in a parish each year, in a region each 2-3 years and in the diocese each 2-4 years.

4.6 A Pastoral Team

A Pastoral Team is a small group, ideally 6-8 people, who are responsible for coordinating the *implementation* of the Pastoral Plan determined by the Pastoral Assembly. This group attends to detailed programming, allocation and coordination of tasks, and any necessary adaptation to changing circumstances.

4.7 Accountability

The Pastoral Team is accountable to the Pastoral Council, which is the guardian of the Pastoral Plan and is in its turn accountable to the whole community through the Pastoral Assembly.

It is possible, at least in a small parish that the preparation and implementation stages of pastoral planning may be carried out by the same group of people, Council, or Team. However, the distinction between these stages must be made. Otherwise the result is "government by committee" which causes resentment and frustration, especially if the same group also assumes the role of decision-takers.

4.8 Regional Pastoral Council

A Regional Pastoral Council shall include representatives of each Parish Pastoral Council, and in turn each Regional Pastoral Council shall have representatives on the Diocesan Pastoral Council. This network is seen as important for making effective the upward and downward process of consultation and communication.



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Stewardship Policy



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POLICY FOREWORD

In 2007 the process of developing the Stewardship Plan began. Since then consultation has been taking place with clergy, the Diocesan Pastoral Council, the Diocesan Finance Council and agency leaders.

It is planned to circulate the document for wider consultation before finalisation and endorsement.

In formulating this document, the Diocesan Stewardship Committee prayed for the gift of discernment and was inspired by the words of Archbishop Oscar Romero, We might call it our “planning prayer”.

This document has been produced in that context and spirit.

It helps now and then, to step back and take the long view.

The kingdom is not only beyond our efforts it is even beyond our vision.

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.

Nothing we do is complete, which is another way of saying that the Kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No program accomplishes the Church's mission.

No set of goals and objectives includes everything

This is what we are about.

We plant the seed that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will further development.

We provide yeast that produces effects far beyond our capabilities.

We cannot do everything; and there is a sense of liberation in realising that.

This enables us to do something and to do it very well.

It may be incomplete, but it is a beginning, a step along the way.

An opportunity for God's grace to enter and do the rest

We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders, ministers, not messiahs.

We are prophets of a future not our own.

Archbishop Oscar Romero

RATIONALE

This **Stewardship Policy** outlines the strategic planning framework for the diocese- parishes, chancery and agencies - from both short and long term perspectives. It aims to develop the **guidelines** for a Stewardship plan that looks out and forward to a time horizon of **about three to five years** listing intentions to be addressed in the next twelve months. The Policy is intended **to support** all planning processes within the diocese.

GUIDING VISION & CONTEXT OF DIOCESAN PLANNING

Diocesan Vision

“To hear God’s people and empower them to participate fully in Christ’s mission.”

DEVELOPED AT DIOCESAN SYNOD 1992-93

Pastoral Goals

1. That we, the Church of the Maitland-Newcastle diocese, will be recognised as a visible and credible sign and instrument of communion with God and of unity among all people (LG1)
2. That in every parish of the diocese all the baptised will have the opportunity and formation to make their contribution to the life and mission of the Church.
3. That all members of the diocesan community - young and old, poor and rich, weak and strong, clergy, religious and laity, individuals, families and institutions – will be recognised as working together to meet the spiritual and pastoral needs of God's people.

Principles

1 Foundation Documents/Influences

Underpinning plans are several key foundation documents and guidelines that inform the content of these plans. They include:

- Scripture
- Canon Law
- Vatican documents
- Diocesan Pastoral Plan
- Tradition
- Teaching
- Stewardship Principles
- Lived Experience

2 Core Influences



3 Five Foundations for Church Life

From the Diocesan Pastoral Plan we have nominated the following five foundations:



4 Subsidiarity

This tenet holds that nothing should be done by a larger and more complex organization which can be done as well by a smaller and simpler organization. In other words, any activity which can be performed by a more decentralized entity should be.

Diocesan Stewardship Planning Framework

What shapes our planning framework?



The Five Foundations (Acts 2: 42-47)

- Identity and Community**

 - fosters Christian community, hospitality, welcome and respect... - an identity grounded in “*communio*”
- Worship and Prayer**

 - gathers people for prayer, sacrament and liturgical celebration... is Eucharistic in life and worship
- Formation and Education**

 - facilitates spiritual growth and promotes empowerment through education and formation
- Mission and Outreach**

 - engages people in the transformation of society-outreach through mercy and justice-to build the kingdom of God
- Leadership and Structure**

 - fosters effective Christian leadership, communication, organisational and maintenance structures

Stewardship Planning in Parishes, Deaneries, Chancery and Agencies

The Diocesan Stewardship Plan has its origin in Diocesan Assemblies which reflect the voice of parishes and agencies. As a whole the Diocesan Stewardship Plan gives parishes, chancery and agencies **guidance** in making the Diocesan Pastoral Plan relevant and accessible to them and their communities.

The Diocesan Stewardship Plan is future focused, medium term (about 3-5 years) and identifies direction for the whole diocese. The Annual plan itemises priorities from the medium term plan for any given year. The Bishop is responsible for the dissemination of the Diocesan Stewardship Plan.

Parishes will be encouraged to develop their own Stewardship Plans taking into account the importance of the five foundations and in consideration of their own local context and priorities. It is also expected that Agencies will develop their own plans with reference to the five foundations in the Diocesan Stewardship Plan.

To enable collaboration and dissemination of ideas and strategies parishes and agencies are encouraged to share their medium term and annual plans.

Diocesan Stewardship Committee *(Refer to Support Document E)*

The Bishop has appointed a Diocesan Stewardship Committee to provide a framework for planning in the diocese. This group will encourage consultation and provide processes to assist Parishes, Chancery and Agencies to incorporate the guiding diocesan principles into their plans.

AIMS

This Policy aims to:

- Outline a framework for the process by which parishes, chancery and agencies will undertake its planning and change management activities.
- Provide direction and guidance to parishes, chancery and agencies in planning processes and the development of their plans.

IMPLEMENTATION

1 Plans REFLECT:

- The Guiding Vision and Context of Diocesan Planning *(as outlined on page13)*
- Local values, priorities and context

2 Plans CONTAIN:

- Vision (Parish, Agencies, Chancery)
- Key Foundation Areas-5 foundations
- Strategic Intentions for each foundation
- Signs of Progress (What we want to achieve) or some other outcome value such as a Key Performance Indicator
- Recommended actions to achieve these signs of progress (Suggested strategies for achieving this)
- Timeframe (generally only specified in Annual Plans)
- Person responsible and financial and human resources required (generally only specified in Annual Plans)

3 Plans ARE:

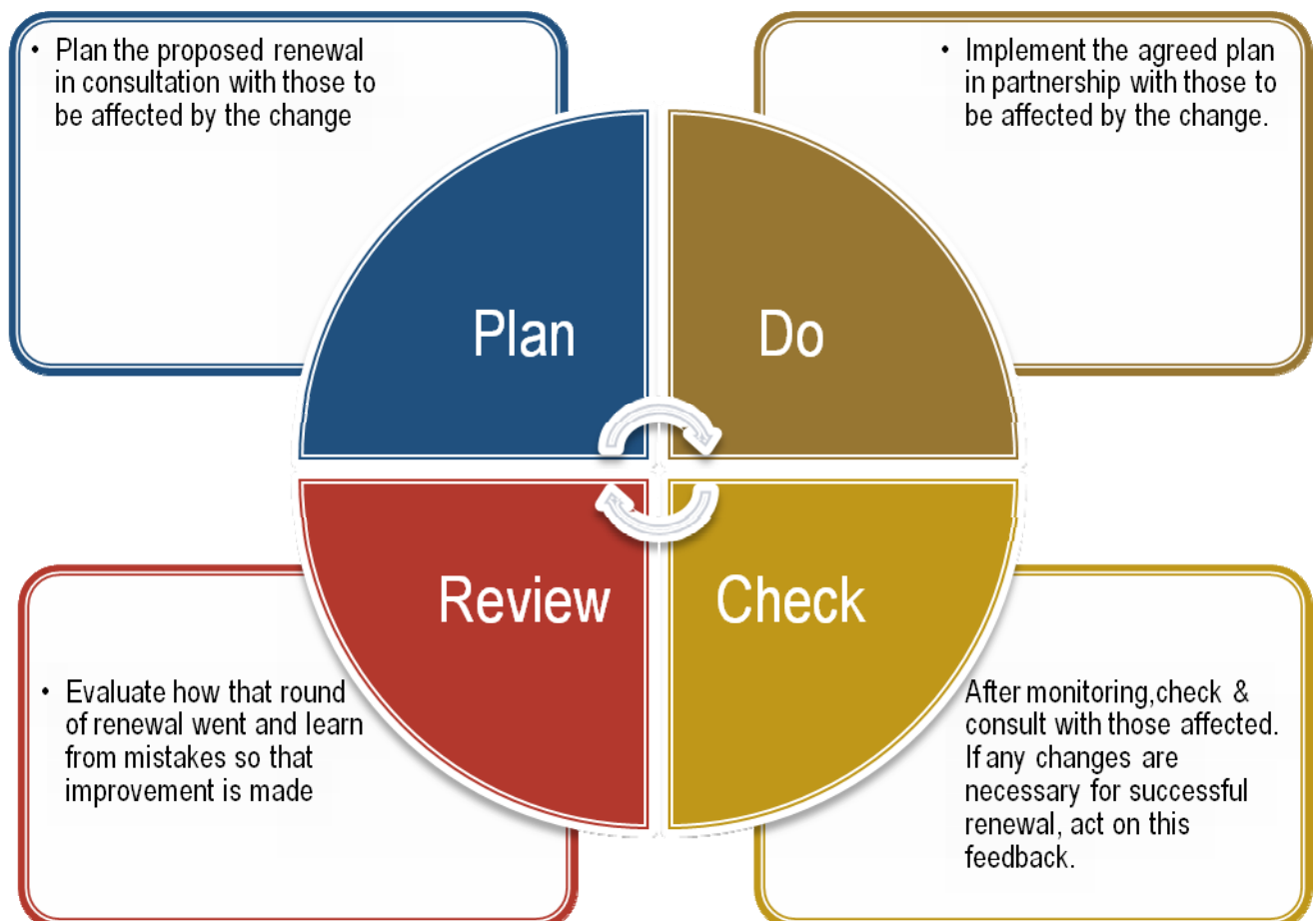
- Consistent with the mission and culture of the Church
- Relevant to the Signs of the Times
- Consistent with Civil Law and Best Practice principles
- Consultative and representative of leadership
- Collaborative in process
- Reflective of subsidiarity
- Outcomes-focused
- Timely
- Cognisant of the need to manage change appropriately
- Responsive to the changing dynamics within the community
- Realistic, achievable and flexible
- Measurable.
- Shared with others

Planning templates are available as part of the support documentation.

4 Plans USE:

THE PLANNING AND RENEWAL PROCESS

(Refer to Support Document G)



EVALUATION

Diocesan Stewardship & Annual Plans

The *Diocesan Stewardship Plan* will be monitored by the Diocesan Stewardship Committee to ensure it is a living document and remains up to date and relevant. The committee will report regularly to the Bishop or his delegate.

The *Annual Diocesan Stewardship Plan* and its priorities will be reviewed and updated annually by the Stewardship Committee together with relevant key stakeholders.

Parish Stewardship Plans

Parish Stewardship Plans would continue to be reviewed on a regular basis by the Parish Priest and Parish Pastoral Council.

Deanery Plans

Deanery Plans would be developed and revised by deanery leadership in consultation with parishes and regions.

Agency and Chancery Plans

Chancery and Agency Plans would be reviewed annually by relevant key stakeholders and circulated to the Diocesan Stewardship Committee.

Stewardship Plan 2010-2014



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STEWARDSHIP PLAN FRAMEWORK

The Diocesan approach to Planning and Renewal

This Diocesan Stewardship Plan (DSP) is designed specifically to focus the work of the Diocese on an authentic living out of the Good News. It provides a structure for:

- the alignment of parish, agency and chancery plans
- a collaborative diocesan approach to planning and continual renewal
- the development of shared understanding of, and a common language for, planning and renewal
- seamless delivery of diocesan services and resources targeted to each agency's or parish's renewal agenda within the Vision, Mission and Values which underpin all activity
- clear lines of accountability within the Diocese for the effectiveness of implementation of the Stewardship Plan

Key Foundation Areas (5 Foundations)

The five areas of the Diocesan plan reflect the priorities to be addressed over the next 3-5 years.

These foundations form our strategic areas:

- Identity and Community
- Worship and Prayer
- Formation and Education
- Mission and Outreach
- Leadership and Structure

Through these five areas the Plan embraces:

- The Mission of the Diocese of Maitland-Newcastle
- Priority areas for Action
- Effectiveness and accountability – both are important to the Diocese and critical to its mission.

Strategic Intent

The Strategic Intent Statements define the focus for action within each Key Area are:

- Those matters which have the greatest potential to deliver Mission.
- Clear statements of 'big picture' intentions for planning and improvement
- Important in focusing the work of the chancery, agencies and parishes.
- Reviewed annually to reflect changes in the operating environment

Signs of Progress

Signs of Progress are outcomes that state what we want to achieve by:

- Clearly reflecting on the vision, mission and values expressed in key Diocesan and Church documents
- Providing strategies for on-going success and sustainability
- Relating specifically to each Strategic Intent statement
- Clearly directing the development of projects, strategies and tasks
- Being achievable and measurable and having targets associated with them
- Being reviewed and revised annually to manage changes in the operating environment

FIVE YEAR STEWARDSHIP PLAN SUMMARY

FOUNDATION AREA	STRATEGIC INTENT STATEMENT
Identity and Community	<ul style="list-style-type: none">• 1.1 Build dynamic faith communities• 1.2: Build strong relationships
Worship and Prayer	<ul style="list-style-type: none">• 2.1 Enhance the quality of worship and prayer in parishes
Formation and Education	<ul style="list-style-type: none">• 3.1 Provide opportunities for education and formation• 3.2 Facilitate learning about the Church of the Future
Mission and Outreach	<ul style="list-style-type: none">• 4.1 Being an innovative and relevant church in our region
Leadership and Structure	<ul style="list-style-type: none">• 5.1 Develop collaborative processes for diocesan structures• 5.2 Explore new collaborative models of parish and parish leadership• 5.3 Share leadership of Diocese in new collaborative ways• 5.4 Have an agreed effective change management process within the Diocese• 5.5 Implement standardised systems where appropriate• 5.6 Manage resources effectively & achieve financial sustainability

FIVE YEAR STEWARDSHIP PLAN IN DETAIL

1. Identity and Community (IC)

1.1: Build dynamic faith communities	
<i>What do we want to achieve</i>	<i>Suggested Strategies for achieving this</i>
IC1 A clear Catholic identity & distinctiveness for the Diocese, its parishes and agencies that all can articulate and communicate	<ul style="list-style-type: none"> ▪ Clarify what it means to be a Catholic faith community ▪ Celebrate the community based work of CatholicCare, Catholic Schools Office and other diocesan ministries ▪ Respond proactively and creatively to the “media” image of the church
IC2 Strong relationships with the youth of the Diocese	<ul style="list-style-type: none"> ▪ Engage and involve youth in organisational structures and leadership within schools and CatholicCare ▪ Involve youth in Eucharistic communities across the diocese ▪ Explore more expansive use of digital communication ▪ Revive the Spirit of the Diocese by providing opportunities to connect with young people
IC3 Respond to issues relating to geographical remoteness	<ul style="list-style-type: none"> ▪ Maintain the character of small local faith communities ▪ Explore more expansive use of digital communication
IC4 Improved outcomes in the next National Church Life Survey (NCLS)	<ul style="list-style-type: none"> ▪ Identify areas for suggested improvement in the NCLS (2006) ▪ Develop an understanding in parishes of the meaning of these outcomes ▪ Create strategies to address these outcomes ▪ Celebrate the strengths and reflect on the challenges ▪ Look at the Church Life survey for ways of re-energizing parishes
1.2: Build strong relationships	
IC5 Enhance relationships between Chancery, Parishes, Agencies and Religious Congregations	<ul style="list-style-type: none"> ▪ Support clergy in their role as providers of pastoral ministry ▪ Support parish priests in new ways of leadership in their parishes ▪ Establish more effective communication structures with parishes ▪ Improve strategies for better collaboration between parishes and agencies ▪ Explore ways to maintain the Catholicity of our agencies
IC6 Establish effective dynamic communication structures	<ul style="list-style-type: none"> ▪ Review and further develop a communications team that has a strong relationship with agencies and parishes of the Diocese ▪ Use contemporary communication tools to proclaim and celebrate the Diocese as a single entity ▪ Use contemporary communication tools to issue proactive statements and hope-filled messages ▪ Enhance communication with the faithful and those we serve ▪ Communicate to parishes the range of services available ▪ Develop a comprehensive resource database ▪ Encourage communication through website and intranet

2. Worship and Prayer (WP)

Enhance the quality of worship and prayer in parishes

What do we want to achieve	Suggested Strategies for achieving this
WP1 A deeper understanding of what it means to be a Eucharistic Community	<ul style="list-style-type: none"> ▪ Explore what it means to be a Eucharistic Community and educate people in this vision ▪ Refocus on Jesus and the Kingdom as spoken in the Gospels
WP2 A rich spirituality and prayer life in the community of faith that is our diocese	<ul style="list-style-type: none"> ▪ Further enhance the celebration of the Eucharist in our parishes and diocese ▪ Continue the dialogue of the importance of the Eucharist in our schools and agencies ▪ More involvement of Liturgy Council in preparation of liturgies at a diocesan level ▪ Engage the Liturgy Council to provide resources for parishes and seasonal liturgies ▪ Renewal of the sense of the sacred
WP3 A range of opportunities for the development of prayer, spirituality and devotion	<ul style="list-style-type: none"> ▪ Explore ways of enabling prayer and devotion to be relevant to all people ▪ Use contemporary approaches to prayer ▪ Support and resource the growth of smaller local faith communities ▪ Explore use of online forms of prayer ▪ Use the expertise of people responsible for communications to promote diverse range of opportunities ▪ Provide a process of formation for the introduction of the New Roman Missal
WP4 New ways to educate clergy and lay people about liturgy to enhance the quality of worship and prayer	<ul style="list-style-type: none"> ▪ Educate priests and lay people in the possibilities of dynamic liturgy ▪ Train lay people to lead parish based liturgies ▪ Provide catechesis as a way of forming and engaging with people ▪ Learn from observing and participating in school liturgies ▪ Explore the use of information technology and its application to worship and prayer
WP5 Engage young people in the prayer life of the church	<ul style="list-style-type: none"> ▪ Explore ways of including and engaging young people in the prayer life of the church ▪ Encourage young people to undertake formation in prayer and worship ▪ Integrate school liturgies with parish life ▪ Use contemporary music in liturgies where appropriate

3. Formation and Education (FE)

3.1 Provide opportunities for education and formation

<i>What do we want to achieve</i>	<i>Suggested Strategies for achieving this</i>
FE1 Provision of education and formation for pastoral ministry	<ul style="list-style-type: none"> ▪ Provide for education and formation for paid and volunteer lay personnel engaged in ministry, especially in the following areas: <ul style="list-style-type: none"> ○ Pastoral ministry ○ Contemporary theology ○ Liturgy planning ○ The Sacraments ○ Mission and outreach response ○ Adult education principles ○ Explore the potential of a Pastoral Leadership conference for lay personnel ▪ Develop and offer spiritual renewal programs ▪ Develop a family ministry program ▪ Involve the schools' staff in faith and ministry formation
FE2 Provision of formation for youth to lead and work with other youth	<ul style="list-style-type: none"> ▪ Encourage Catholic schools in the education and formation of students K-12 ▪ Promote a commitment to ministry of young people ▪ Develop formation programs for youth – personal development, school leadership, spiritual formation ▪ Renewal of YCW/YCS in the Diocese
FE3 Provision of professional development to achieve best practice in a range of business areas	<ul style="list-style-type: none"> ▪ Explore professional development for parish and smaller agency personnel in the following areas: <ul style="list-style-type: none"> ○ Communications ○ IT ○ Payroll management ○ Business accounting ○ Human resource management
FE4 Development of inter-agency professional development programs	<ul style="list-style-type: none"> ▪ Develop diocesan professional development calendar ▪ Target education and formation for specific key groups including SRE teachers, Parish Council members, pastoral and administrative associates ▪ Explore the most effective use of existing diocesan professional development structures and resources e.g. Tenison Woods Education Centre [TWEC], Learning and Practice Development Unit ▪ Target people with skills to participate in ministry and provide them with development opportunities

3.2 Facilitate learning about the Church of the Future

FE5 New ways to educate leaders in the area of pastoral leadership	<ul style="list-style-type: none"> ▪ Continue to break open the 2007 Assembly "Face to Face" document ▪ Investigate National Council of Priests document on Pastoral leadership ▪ Obtain a better understanding of the work of key Catholic educators and theologians (eg Ronald Rolheiser) ▪ Engage with the religious orders who provide ministry in the diocese
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4. Mission and Outreach (MO)

4.1 Being an innovative and relevant church in our region

<i>What do we want to achieve</i>	<i>Suggested Strategies for achieving this</i>
MO1 To be more evangelising	<ul style="list-style-type: none"> ▪ Identify ways we can be stronger at evangelisation across the diocese as envisaged by Diocesan Assembly 2007 ▪ Initiate development of Small Faith Communities ▪ Support Right of Christian Initiation of Adults (RCIA) across the diocese
MO2 To develop people's sense of being missionary	<ul style="list-style-type: none"> ▪ Review our Catholic culture with the view to being more responsive to the signs of the times ▪ Develop an understanding that mission is the responsibility of all people. ▪ Use digital technology to promote mission and outreach ▪ Use expertise of the people responsible for communications to promote mission and outreach
MO3 To reach out to the poor and marginalized	<ul style="list-style-type: none"> ▪ Promote and link with CatholicCare, St Vincent de Paul and others in reaching out to the poor and marginalized ▪ Improve ways in which we can 'Always be welcoming' ▪ Develop an inter-agency response to perceived social justice needs - Caritas, Catholic Missions and St Vincent de Paul ▪ Build profile of the Diocese by responding to current social issues
MO4 Enhanced engagement with youth	<ul style="list-style-type: none"> ▪ Ensure greater links between high schools and parishes ▪ Get 'in touch' with youth peer groups and understand their value systems ▪ Use digital technologies more (eg Facebook; MySpace) ▪ Use expertise of the people responsible for communications to promote youth engagement, including young people who have left school ▪ Promote the Young Christian Students (YCS) movement in schools and parishes ▪ Encourage Catholic schools to further their relationships with CatholicCare
MO5 A public position on key issues of our times	<ul style="list-style-type: none"> ▪ Develop public statements on key issues such as climate change and on key issues relevant to our Hunter region (eg homelessness) ▪ Enhance the role of the Maitland-Newcastle Disaster Management Planning Committee for disasters that impact on our diocese
MO6 A close look at our culture, especially our youth culture	<ul style="list-style-type: none"> ▪ Provide opportunities that challenge our young people to be countercultural

5. Leadership and Structure (LS)

5.1 Develop collaborative processes for diocesan structures

What do we want to achieve	Suggested Strategies for achieving this
LS1 A flexible, collaborative and sustainable deanery model for the diocese.	<ul style="list-style-type: none"> ▪ A Working Party met with the Bishop in November 2009 to clarify the diocesan structural context of the Diocesan Stewardship Plan. With the principles of <i>communio and missio</i> in mind the Working Party recommended the following structure: <ul style="list-style-type: none"> ○ The four existing Deaneries be retained ○ The role of Dean contained in Canon Law be enhanced to the position of Episcopal Vicar. ○ Guided by the Diocesan Stewardship Plan each Deanery develop a comprehensive Pastoral Plan ○ Keeping in mind the principles of subsidiarity and collaboration and the importance of interagency cooperation each Deanery to develop human resources to strengthen ministry, personnel and stewardship ○ The four Deans (Episcopal Vicar) would form part of the Council of Priests (Trustees) and meet monthly with the Diocesan Executive ○ Phase out Pastoral Regions if required
LS2 Develop a discernment process for the selection of deans	<ul style="list-style-type: none"> ▪ Proposed process may include <ul style="list-style-type: none"> ○ The choice of a Dean who is a priest is vital and this priest may be young or old or a wisdom figure depending on the needs of the deanery ○ Each Dean will need the assistance of an Associate Pastor or be free from Parish responsibility ○ The older clergy may be given the option of accepting lesser responsibility
LS3 Enhance our deanery framework	<ul style="list-style-type: none"> ▪ Establish an inter-agency working party to consider further the implications of the proposed Diocesan deanery framework and its implementation. The Working party to take into account <ul style="list-style-type: none"> ○ the importance of an ecumenical awareness ○ ways of sharing resources including schools & parishes and in the light of the current Anglican-Catholic dialogue of this diocese. ○ the establishment of deanery support, administrative structures & possible parish reductions/mergers ○ ongoing relationships with the religious orders that minister in the diocese

5.2 Explore new collaborative models of parish and parish leadership

LS4 A new flexible, collaborative and sustainable model of Parish	<ul style="list-style-type: none"> ▪ Articulate a model of sustainable parish for the future. Among other economic and financial factors, the model should take into account population trends and demographics (e.g. aged care is growing in importance, Catholic population is increasing, parish Mass attendance has been declining and priest numbers are declining) <ul style="list-style-type: none"> ○ Seek the advice and engage Diocesan Councils including the Council of Priests, the Diocesan Pastoral Council, the Diocesan Finance Council and other key groups as part of this process ○ Consider establishing a team-based model of parish leadership under the governance of the Parish Priest that could include parish council, school principal, welfare and aged care managers ○ Explore the possibilities of developing multiple roles in administrating parishes
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LS5 Recruitment, support and nurturing of Parish leaders	<ul style="list-style-type: none"> ▪ Discern suitable personnel to engage in pastoral roles. There will be need for adequate formation. Liaise with TWEC or BBI ▪ Improve our strategies for attracting people to vocations and ministry ▪ Identify leaders within parishes including young people where possible ▪ Support of ministry leadership roles within parishes in a way that ensures leaders have the capacity to work collaboratively ▪ Support clergy to explore the possibility of a revised contemporary model of parish administration ▪ Provide professional development for parish leadership (see FE1) ▪ Explore new ways to support Parish leaders in their education and formation
LS6 Support to parishes to facilitate parish planning processes based on the Diocesan Pastoral Plan	<ul style="list-style-type: none"> ▪ Provide support and resources to facilitate planning processes at parish level that is consistent with the five foundations of identity and community, worship and prayer, formation and education, mission and outreach, leadership and structure

5.3 Share leadership of Diocese in new collaborative ways

LS7 Clearly articulated diocesan/deanery governance & leadership responsibilities of agency and diocesan leaders and clergy	<ul style="list-style-type: none"> ▪ Clarify governance (structures, good order, rights and responsibilities) arrangements within the diocese ▪ Develop appropriate protocols for personnel so that they are able to work effectively and with accountability ▪ Hold discussions that lead to a clear understanding of diocesan agency responsibilities in relation to the ongoing support of the diocese ▪ Engage agency leaders in the challenge of diocesan leadership in new ways through revised meeting structures and enhanced interagency collaboration & integration ▪ Involve clergy and parish leaders in sharing the responsibilities of leadership
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LS8 Sharing of skills of different sections of the diocese	<ul style="list-style-type: none"> ▪ Develop a database of individual skills and organisational and parish assets ▪ Develop a framework for sharing resources and wisdom that uses consistent protocols
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5.4 Have an agreed effective renewal and change management process within the Diocese

LS9 Manage change effectively	<ul style="list-style-type: none"> ▪ Research, consult and agree on a change management policy and process that all diocesan leaders and managers will use as a guide as they implement change/renewal and new systems and/or processes within the diocese ▪ Provide education and training to diocesan leaders and managers so they can implement the Diocesan Stewardship Policy
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5.5 Implement standardised systems where appropriate

LS10 Develop systems to enhance Parish operations	<ul style="list-style-type: none"> ▪ Develop tools to facilitate a consistent approach to pastoral and business planning ▪ Standardise budget preparation ▪ Standardise property management protocols ▪ Standardise HR protocols ▪ Develop Diocesan Property plan ▪ Develop Parish Property plans
LS11 Work collaboratively in Information and Communication Technology (ICT)	<ul style="list-style-type: none"> ▪ Establish an ongoing inter-agency and parish working party to explore ICT options including the viability of a single IT platform ▪ Identify appropriate contemporary technology required for the future ▪ Establish parish intranets for specific groups and members of the faith community

5.6 Manage resources effectively & achieve financial sustainability

LS12 Enhanced management of resources of the Chancery and diocesan agencies	<ul style="list-style-type: none"> ▪ Identify both physical and human resources and their location within the diocese ▪ Develop a policy for managing resource sharing options ▪ Develop a financial sustainability plan eg purchasing plans, new income streams ▪ Develop a property maintenance and development plan
LS13 Co-ordinated inter-agency formation and professional development opportunities	<ul style="list-style-type: none"> ▪ Audit of all available education opportunities for diocesan personnel ▪ Circulate details of generic professional development options broadly through diocesan agencies and parishes
LS14 Enhanced inter-agency communications	<ul style="list-style-type: none"> ▪ Explore viability of developing a fully functional and integrated intranet across Chancery and diocesan agencies ▪ Implement integrated phone system for Chancery and agencies
LS15 Promote sharing of human resources	<ul style="list-style-type: none"> ▪ Allow for staff transfer, secondment, succession planning and career progression
LS16 Parishes and regions to enhance management of their resources	<ul style="list-style-type: none"> ▪ Review existing management practice in parishes ▪ Adopt where appropriate the points raised LS10 – LS13

Support Documents

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A. EXPLANATION OF TERMS

When the following terms are used in planning documents they are understood to mean:

Stewardship

Acknowledging God as creator and custodian of all that we are and all that we have, our families, our talents, our faith, our wealth, our time, our very lives are all gifts from God. Stewards are caretakers of these gifts. Stewardship is receiving these gifts with gratitude. It is following faithfully, sharing our gifts lovingly and generously, living responsibly and possessing sensibly. Stewardship is responsible management of our gifts of time, talent and resources. It enhances our relationship with God and each other. Being a 'Good Steward' brings peace of mind and balance to our lifestyles. ADAPTED FROM: STEWARDSHIP A DISCIPLES RESPONSE, UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

Like good shepherds of the manifold grace of God, serve one another with whatever gift each of you has received.
(1 PETER 4:10)

Parish

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

Parishes are not ends in themselves but they are the structural means whereby the work of the Church is carried out. The parish is not a branch of the diocese; the diocese is not merely a collection of parishes.

Given that the task of church ministry is evangelisation, the parish then becomes the means wherein and whereby such evangelisation can take place. The way in which each parish will live out its mission will depend on local needs and circumstances. Its administrative arrangements will vary accordingly. CHURCH ADMINISTRATION HANDBOOK

Deanery

Each diocese is to be divided into distinct parts or parishes. CANON 374§1

To foster pastoral care by means of common action, several neighbouring parishes can be joined together in special groups, such as vicariates forane. CANON 374§2

The proposed structure for grouping parishes in the Diocese of Maitland-Newcastle is "vicariates forane," or deaneries. Presently there are four Deaneries in the Diocese.

Region

A region in this diocese refers to a group of parishes within a particular geographical area which collaborate with one another in furthering the mission of the Church. There are ten pastoral regions in the diocese. NEW WINE INTO FRESH WINESKINS

Dean/Episcopal Vicar

An Episcopal vicar is a priest appointed by the diocesan bishop who has the same ordinary power as the law gives to the vicar general but this power is limited to a determined part of the diocese, to a specific type of activity, to the faithful of a particular rite or to certain groups of people. CHURCH ADMINISTRATION HANDBOOK. The role of the Episcopal Vicar is to co-ordinate pastoral activity and exercise pastoral care of the clergy in the deanery.

Diocese

The diocese is the most common form of a particular church, a portion of the people of God which is entrusted to a Bishop to be nurtured by him, with the cooperation of the *presbyterium* (the clergy). CANON 369

Our Parishes, agencies of the church, the Catholic Schools Office and religious congregations assist the Bishop in nurturing the people of God who live within this local church. When referring to "the diocese" as a general term in planning documents it includes the:

- Parishes
- Chancery: Bishop's Office, Pastoral Ministries, Finance and Admin Services including CDF
- Agencies: Catholic Schools Office and CatholicCare
- Religious Congregations

Mass Centre

Some parishes, especially those which include several townships, have more than one church where Sunday Eucharist and other sacraments are celebrated. The term Mass Centre refers to the community that gathers at such a church.

Catholic Schools Office

The Catholic Schools Office (CSO), Newcastle is responsible for the leadership, efficient operation and management of systemic schools which educate approximately 17,000 students in 56 schools in the Diocese of Maitland and Newcastle. The CSO employs over 1000 teachers and around 330 non-teaching staff.

The CSO's main focus is providing support for schools and helping to ensure that every student receives a quality Catholic education. As a Catholic Schools Office we model ourselves on the person of Jesus Christ as revealed in the Gospels and through the teachings of the Catholic Church.

CatholicCare

CatholicCare employs more than 1000 staff and volunteers to assist individuals, children, families, those with a disability and those who are marginalised in our community, in realising their maximum potential.

In particular CatholicCare offers an inclusive, holistic and compassionate approach within the following areas:

COMMUNITY AGED CARE and Independent Living –aims to support older persons wishing to remain in their own home by providing assistance with daily living activities and helping them maintain their independence.

CatholicCare also offers a range of self-care independent living units across the region and offers day and overnight respite accommodation services for carers and those for whom they are caring within their own homes, at our cottages or at social centres.

RESIDENTIAL AGED CARE – Offers residents person centred care which focuses on knowing the stories and lives of each resident to ensure elemental components of their lives including their spiritual, clinical and social needs are met in a comfortable and home-like environment. CatholicCare offers low and high care support in eight hostels located across the Hunter-Manning region and one nursing home based at Sandgate.

SOCIAL SERVICES – Provides a range of programs that support the mission of the Diocese to assist those in need. Through engagement with and development of community enhancing projects, provision of counselling, disability support services, youth targeted programs and specialised care for children through our foster carers, CatholicCare aims to provide safe nurturing environments which maximise each person's health, happiness and wellbeing.

Finance and Administrative Services

The Diocese of Maitland-Newcastle's Finance & Administrative Services administer the finances and property of the diocese including the financial monitoring of diocesan and parish entities.

Diocesan Pastoral Support Unit

The Diocesan Pastoral Support Unit provides support for parishes in their pastoral planning, supports the work of the Diocesan Pastoral Council and other diocesan councils and supports the many pastoral ministries of the diocese.

Catholic Development Fund

The CDF assists with the management of the finances for the diocese (parishes, schools etc) and also offers members a range of investment and savings products. The Fund's main aim is to assist the Church achieve its pastoral mission. Members' funds are used to enable diocesan and parish projects to be completed at low costs – in other words our parishes, schools and diocesan groups do not have to borrow money commercially. More importantly, however, all the CDF's surplus is used to help the diocese.

Associate Pastor

An associate pastor is an ordained priest appointed by the bishop "to serve in pastoral ministry as a co-worker with the parish priest in common counsel and endeavour with him and under his authority". (Canon 545) He may be a

recently ordained priest or a priest who through because of health, age or for some other reason is unavailable for appointment as a parish priest. He can be assigned to assist in the overall pastoral ministry of a parish, a definite part of the parish, or a certain group within the parish; he can also be assigned to assist in fulfilling a certain type of ministry in different parishes concurrently.

Pastoral Coordinator

A Parish Pastoral Coordinator is a person other than a priest who is entrusted with a share in the pastoral care of a parish community as specified by the diocesan bishop in accordance with Canon 517.2. This person exercises a leadership role of responsibility for the day to day functioning of a parish community in partnership with the parish priest or Episcopal Vicar (Dean) designated by the bishop. He/she will be responsible for the normal pastoral and administrative duties of the community with the exception of those duties and responsibilities reserved in general for an ordained priest or in particular the parish priest or Episcopal Vicar/Dean, as specified by Canon Law and the diocesan bishop.

Pastoral Associate

A Pastoral Associate is a religious or lay person who works with the parish priest or Episcopal Vicar/Dean in the pastoral care of a parish and whose position is stable, public and properly authorised. He/she, while not entrusted with ‘a share in the pastoral care of a parish’ as specified in Canon 517.2, collaborates with the Pastor, Parish Pastoral Council and Pastoral Team in a wide range of parish activities that contribute to the building up of the parish as a community of faith, worship, healing, outreach and pastoral care. He/she has an overview of parish life and shares in day-to-day decision—making, planning and implementation of diocesan and parish pastoral plans.

Pastoral Council

In accordance with the 1992-93 Diocesan Pastoral Plan, Pastoral Councils in this diocese are representative groups at parish, regional and diocesan levels, whose primary function is pastoral planning. In collaboration with their pastor, they evaluate the needs and resources of the relevant community and plan for its future development by listening to God’s people, helping them to discover what they need to live the gospel and enabling them, through the Spirit, to fulfil those needs (1992-93 Diocesan Pastoral Plan).

Pastoral Team

A Pastoral Team, likewise in accordance with the 1992-93 Diocesan Pastoral Plan, plays a significant role in parish life. It has responsibility for organising and coordinating groups and activities within the local community as well as ensuring that pastoral plans are implemented. The Pastoral Team works closely with and is accountable to the parish priest and in general relieves him of many day-to-day, week—to-week organisational tasks.

Finance Council

A Parish Finance Council is required by Canon Law, and its role is to assist the parish priest in the administration of parish financial resources. Members of the Finance Council examine and monitor the financial situation of the parish or region and the maintenance of the parish plant, and prepare and explain annual financial reports and budgets. The Finance Council does not set pastoral priorities, but provides wise financial advice to the parish priest and the parish community. In general the Finance Council looks to the Pastoral Council to set pastoral priorities. The Pastoral Council looks to the Finance Council for sound financial guidance.

Abbreviations used in the Plans:

PP	Parish Priest	DPC	Diocesan Pastoral Council
AP	Associate Pastor	DPP	Diocesan Pastoral Plan
PA	Pastoral Associate	PPC	Parish Pastoral Council
FAS	Financial and Administrative Services	PPT	Parish Pastoral Team
DPSU	Diocesan Pastoral Support Unit	PFC	Parish Finance Council
CSO	Catholic Schools Office	CC	Catholic Care

B. GUIDING PRINCIPLES FOR THE STEWARDSHIP PLAN

We live in complex times and we, the church, are attempting to make the church relevant in a world which at times appears to have lost its soul. People are being bombarded with information from many sources and the sacredness of life can be lost in the confusion of messages that are received. How can the church be an affective and effective instrument providing guidance and reassurance to the traveller? How do we make real the presence of God as revealed by Jesus Christ? What is our mission in a world that appears to be able to exist without God?

Similarly, the early Christian community attempted to make sense of the world in which they found themselves. Acts 2 gives us an account of how they understood the message of Jesus and directions for how they lived the Christian life.

*They devoted themselves to the apostles' teaching (**FORMATION**) and fellowship (**COMMUNITY**), to the breaking of bread and the prayers (**WORSHIP**). Awe came upon everyone, because many wonders and signs were being done by the apostles (**LEADERSHIP/MINISTRY**). All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need (**OUTREACH & MISSION**). Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved. (Acts 2:42-47)*

The early Christian community described by Luke in this passage gathers in communion with God and one-another and engages in all dimensions of church life. This is the key to a spirituality of “being church”.

The community draws life and love from God who is Creator/Redeemer, Son and Spirit.

In communion and in community, there is a conscious journey to fullness of life.

- There is an intentional commitment to community
- Prayer and worship is both personal and communal.
- There is a deep connection between life and faith
- There is social awareness and empowerment through formation and education
- There is action for mercy and justice to build up the Kingdom of God
- There are those who look to particular forms of leadership and ministry.

The principles outlined in Acts 2 form the basis of the Five Foundations of the Diocesan Pastoral Plan:

1. **Identity and Community:** intentionally fosters Christian community; fosters hospitality, welcome and respect and an identity grounded in “*communio*”
2. **Worship and Prayer:** gathers people for prayer, sacramental and liturgical celebration and fosters a spirituality that is Eucharistic in life and worship
3. **Formation and Education:** facilitates faith education and spiritual growth and promotes empowerment through education and formation
4. **Mission and Outreach:** engages people in the transformation of society, in outreach through mercy and justice, to build the kingdom of God
5. **Leadership and Structure:** fosters effective Christian leadership and develops clear and consistent communication, organisational and maintenance structures.

Inspired by these principles we seek to develop a Stewardship Plan that offers:

- a vision of church life and a spirituality that gives each of us a meaningful way of 'being church' in the world today;
- guidance in making the Diocesan Pastoral Plan relevant and accessible to parishes, chancery and agencies;
- collaborative and participative approaches that are based on relationships which value openness and trust.

In the words of Archbishop Oscar Romero,

"we will accomplish in our lifetime only a tiny fraction of the magnificent enterprise which is God's work... We may never see the end results, but that is the difference between the master builder and the worker. We are workers not master builders, ministers, not messiahs. We are prophets of a future not our own."

The theology of Communion and Mission gives our Stewardship Plan its heart and soul.

It is through our Foundations and with Stewardship as our response that we bring to life the Vision of the Diocese:

*To hear God's people and empower them
to participate fully in Christ's mission.*

C. UNDERSTANDING THE DIOCESAN STEWARDSHIP PLAN

Title of Diocesan 3-5 year plan document:

Diocesan Stewardship Plan

Time Horizon:

The Diocesan Stewardship Plan will look forward to a time horizon of **approximately** 3-5 years

Strategic Planning Framework Used by the Diocese

There are a number of Strategic Planning Frameworks that an organisation can use to ensure it is equipped to meet its future. The diocese believes that the use of the **Coffee Percolator approach** best describes the process of planning in the diocese.

This is a **percolate-up, drip-down approach**. In this approach the Diocesan Stewardship Plan and subsequent Annual Stewardship Plans are informed by, and inform, ideas percolating from the Diocese - Parishes, Chancery and Agencies. Ideas from the Stewardship Plans and those of Diocesan Groups come together and then drip down to effect the direction and plans of the whole diocese. In this way the key results wanted to be achieved by the diocese are reflected in all other relevant plans within the diocese.

In practice this means that each time the Parish, Chancery or Agency plans are developed or reviewed, a part of that development and/or review process needs to involve an analysis of the Diocesan Stewardship Plans to see what objectives of the Diocesan Stewardship Plans could also be incorporated into the Plan under development/review by them.

It is important to remember that no one part of the diocese, that is neither parishes, chancery or agencies are able to achieve all the Strategic Intentions of the Diocesan Stewardship Plan on their own. However, together, in collaboration and using the strengths of the various components of the diocese these intentions can be met. Therefore when developing their own plans, the parishes, chancery and agencies select those aspects of the Diocesan Stewardship Plan that are achievable for them.

Strategic Planning Approach Used by the Diocese.

The diocese used the traditional '3 Questions' **approach** to strategic planning. In developing its Medium Term Stewardship Plan the diocese undertook a consultative approach, asking the following three key questions:

- Phase 1: Where are we now (as a diocese)?
- Phase 2: Where do we want to be in 5 years time (as a diocese)?
- Phase 3: How are we going to get there (as a diocese)?

In Phase 1 the diocese collected and analysed information about its current circumstances and likely future circumstances. Information such as recent achievements, recent disappointments, current fears and concerns, current strengths, current weaknesses, future threats and future opportunities for the diocese were considered by the Leadership forums and focus groups in 2007 and 2008.

In Phase 2 the diocese, through a process of prayer, reflection, debate and discernment, synthesised the information obtained and shared in Phase 1 and determined its direction for the 2008-2009 short term plan. The Five Foundations of the Diocesan Pastoral Plan formed the basis of the 2010-2014 medium term plan.

In Phase 3, the five foundations of the diocese were broken down into a series of strategic intent and the signs of progress required to achieve each foundation. Each strategic intent – what we want to achieve – is accompanied by signs of progress and then suggested strategies for achieving the intent.

D. UNDERSTANDING THE DIOCESAN ANNUAL STEWARDSHIP PLAN

Title of Diocesan annual planning document:

Annual Stewardship Plan

Time Horizon:

Each year the Annual Diocesan Stewardship Plan will look forward twelve months.

Annual Planning Framework:

As stated earlier in this document, it is planned for the Diocesan Annual Stewardship Plan to:

- Itemise in more detail the priorities from the Diocesan Medium Term Stewardship Plan that the parishes, chancery and agencies will attempt to achieve in any given year.
- Accordingly, the Annual Diocesan Stewardship Plan will be closely aligned to that of the Diocesan Medium Term Stewardship Plan in both content and format.

Annual Planning Approach Used by the Diocese

In updating the Annual Stewardship Plan each year the diocese will ask itself at least the following questions:

- In terms of the Key Strategic Areas and Strategic Intent of the Diocesan Medium Term Stewardship Plan, what are the work priorities over the coming twelve months?
- Are there any other emerging priorities not outlined in the Diocesan Medium Term Stewardship Plan that are of such importance that they too require action by the diocese over the coming twelve months?
- Where are we now in terms of the current situation and an evaluation of the previous year?

E. DIOCESAN STEWARDSHIP COMMITTEE GUIDELINES

Stewardship Committee

The Bishop has appointed a Diocesan Stewardship Committee to provide a framework for planning in the diocese and encourage and facilitate the use of the five foundations in key plans across all Parishes, Agencies and the Chancery.

The particular roles of this Committee are:

- Facilitating a framework and process of planning within the diocese including the provision of advice and guidelines for change processes
- Coordinating the annual review of the Diocesan Stewardship plan
- Encouraging the incorporation of the five foundation principles in key Diocesan plans.
- Providing processes for the successful communication of key plans throughout the diocese.

Chair: As appointed by Bishop from time to time.

Committee Size: To ensure a committee small enough to actually do drafting work etc together whilst ensuring that all unit types within the diocese are represented (eg Agencies, Parishes etc) a committee nominally of 7 dedicated and enthusiastic leaders is proposed. This number may vary slightly from year to year depending on circumstances and workloads etc.

Membership: Key leaders from throughout the diocese as appointed by the Bishop. The Vice Chancellor/s will be *ex officio* members.

Meeting Frequency: Minimum of four times per year in order to plan the review of, and monitor the implementation of, the Diocesan Medium Term Stewardship Plan and the Diocesan Annual Stewardship Plan.

Budget: As allocated being cognizant of the importance of the ongoing work of the committee.

Modus Operandi: The Committee will operate in accordance with the policy document and the spirit embedded in the policy document.

Reporting to: The Committee reports to and is accountable to the Bishop.

F. CHANGE MANAGEMENT: UNDERSTANDING CHANGE MANAGEMENT IN AN ORGANISATION

PLEASE NOTE: Section F has been taken from Change Management Theory. It has not been written specifically for parishes, chancery or agencies. However, this section does contain material that will be helpful in managing change in the diocese.

It should not come as a surprise to learn that, just like in planning, there are different ways of managing change. Some organisations introduce change quickly and others slowly. Some organisations introduce change in a 'top down' way while others take a more consultative and democratic approach to introducing change. Under normal circumstances, the best way of introducing change is to do so in a way that is consistent with, and true to, the mission, culture and people of the organisation as well as ensuring the change process is relevant to the circumstances.

It also depends on the extent of change that is required as to how best to introduce change. For example, a fundamental review of the way we structure ourselves and operate (eg new models of parish) will still require a substantial degree of consultation even in a crisis situation just because of the complexity of the proposed change – it's no good introducing a large widespread change if people don't know how to operate in the new system. Meanwhile the same organisation, in the same environment, could introduce other smaller impact changes in a much faster way during a period of crisis.

Certainly, sticking one's collective heads in the sand' is no way for leaders to act just because they may find themselves in a very difficult environment – not when as leaders they are charged with the responsibility for ensuring the best possible future.

The personalities and temperaments of the people involved must also not be overlooked. People are different. We must realise this if we are to be responsible for implementing change. Some people love change – they thrive on it. To others, change can be very scary and threatening and their natural instinct will therefore be to oppose any proposed change. Some people like to know the intricate details about how the change process will be implemented. Others just want reassurance and dialogue. Still others may just want to know what the outcomes will be. This means that for people responsible for implementing change you must take these 'people factors' into account and communicate with them in different modalities:

- in person,
- in a summary document,
- in a detailed document etc
- as well as making sure you cover the 'what', 'why', 'where', 'when' & 'how' in each communication.

What else do we know about change in organisations?

- Frequently the principal contributor to success is strong, visible and effective senior level sponsorship. In our case this means clear overt support from the Bishop, relevant Council/Assembly, Vice Chancellor etc. Successful change requires unswerving support & commitment from the top (change will initially be resisted by some but if people see that it is going to happen most will 'come aboard' as people like to be on a winning team).
- Realise the importance of managing the people side of change, not just the business side. Realise change is unsettling for many people.
- Provide all concerned with an awareness of the need for change, a desire to support the change, knowledge about what the change will look like and confidence they can make the change.
- The top obstacle to successful change is often people resistance at all levels. The top reasons for people resistance are a lack of awareness about the change, comfort with the ways things are and fear of the unknown – so address these issues in the plan.
- Have a way to actively manage resistance to change.
- Seek out people who are interested in making substantial changes in working practice to champion change.

- Realise successful change requires an agreed change management process (all leaders need to sing from the same hymn book).
- Realise that when people participate in defining change the more they will be committed to getting results.
- Realise the importance of communicating, communicating & communicating the why, what, how, when & who (communicate with people about the change many more times than you think you have to).
- Realise that change takes time and resources and results should not be expected too soon
- Remember that during change, things often gets worse before improvement begins to appear, so reassure people that this is natural but that through their dedication improvement will be achieved.
- When asked what they would do differently next time, most change teams report they would begin their change management activities earlier in their next project, instead of viewing it as an add-on or afterthought – so take this on board in our planning.

The Change Management Process

Phase 1- Plan, Pray & Prepare:

During this phase it is important to gather key people who have the capacity to think and discern what changes need to be implemented for future development. Consultation is a key component of this phase because of the importance of engaging with the people who will be affected by the change. It is important to develop an understanding and a positive attitude towards the change. Sharing the plan and being prepared to refine the plan will assist in the implementation phase.

Phase 2 – Do, Communicate, Listen and Acknowledge:

Implement the agreed plan in partnership with those to be affected by the change. Regularly circulate progress reports and/or hold progress meetings Listen and address any ongoing concerns from as they arise.

Phase 3 – Check, Reinforce & Change if necessary:

After a sufficient time of monitoring has occurred, check and consult with those affected by the change as to how the change process is going. Reinforce the importance of the change and of what they are doing. If any changes are necessary to ensure that the planned change will be successful, act on this feedback.

Phase 4 – Review, Celebrate & Communicate:

Evaluate how the Plan went and learn from the mistakes so we can do better during the next project. Celebrate the successes. Circulate final report noting project successes, any 'next steps' and include words of appreciation and thanks to relevant people and stakeholders.

Annual Stewardship Plan

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ANNUAL STEWARDSHIP PLAN 2010

The key strategic areas or **Five Foundations** reflect the strategic priorities to be addressed over the next 5 years. The diocesan annual plan addresses the five priority areas for action as identified in the Diocesan Stewardship Plan 2010-2014 Moving Forward Together.

Strategic Intent Statements

Strategic Intent statements are aspirational. They define what outcomes the Diocese/Parish is striving to achieve in the five key areas

Signs of Progress

Signs of progress are statements of outcome.

These statements bring sharp focus to where the parish/diocese intends to be by the end of the year.

Key Question:

If you were successful in implementing this particular strategic intent, what would progress look like?

Signs of Progress or (Key Performance Indicators) are:

- Reflective of the Diocese's Mission
- High impact, whole Diocese /whole Parish (ie, are for whole Diocese/Parish improvement)
- Fundamental to the Diocese/ Parish's achievements
- Are written explicitly for Foundation Areas and Strategic Intent Statements
- Achievable and measurable
- Able to be validated with evidence
- May include targets
- Reviewed and revised annually
- Generally written in the past tense

Strategies

Key improvement strategies are actions that the Parish/ Diocese will use to achieve its strategic intent and signs of success.

Strategies are:

- As specific as they need to be to ensure there is no misunderstanding
- Fundamental to the Diocese/Parish's achievements as measured against its Key Performance Indicators
- Clearly linked to the Diocese/Parish's signs of progress and strategic intent
- Comprehensive (addresses all the issues) and appropriate (makes sense in terms of the Diocese/Parish's purpose, values and environmental context).
- Feasible (can be developed with the Diocese/Parish's resources) and sustainable
- Can be operationalised and measured (that is, broken down into smaller actions).
- Reviewed and revised annually or more often as required – may continue across two or more Annual Plans
- Easily understood and able to be articulated in simple terms to the Diocese/Parish community.
- Identified so that data, achievement milestones and other evidence of achievement can be collected and reported on regularly.
- Accepted by wider Diocese/Parish community as appropriate
- Often beginning with a verb

Timeline

Is there a particular timeframe for the implementation of strategies or action steps?

Person with oversight

Assign Responsibility for oversight of implementation.

Resources

What human and financial resources are required to implement these strategies? Is there any budget required? From where will the funding come?

Diocesan Vision ***“To hear God’s people and empower them to participate fully in Christ’s mission.”***

**Vision and
Mission
Statement**

REMOVE EXPLANATORY TEXT AND REPLACE WITH PARISH VISION AND MISSION)

Stewardship planning needs to be anchored in the parish’s fundamental reason for existence – its purpose or mission.

A statement of purpose or vision or mission answers the basic questions of ‘*What are we here for?*’ and ‘*What is the parish’s fundamental reason for being?*’
Statements of purpose or mission are:

- shared and owned by the parish community
- appropriate to the needs of the local community
- well articulated and easily understood by the parish.

The statement of purpose is used in planning discussions and acts as a reality check to ensure that the strategic intent, signs of progress and key improvement strategies clearly work towards the parish’s purpose.

Parish Profile

REMOVE EXPLANATORY TEXT AND REPLACE WITH LOCAL CONTEXT INFORMATION

Stewardship planning recognises that each parish operates within its own unique environment. Analysis of a parish's environmental context answers the question ‘*What are the influences that will impact on our parish into the future?*’ This section describes the physical and environmental context of the parish and the demographic and social characteristics that help define the parish community. An important part of stewardship planning is considering the impact of current and emerging environmental factors on the outcomes the parish wants to achieve and the strategies the parish intends to use to implement these outcomes. An environmental analysis can be used to:

- capitalise on the parish's internal strengths to take advantage of opportunities
 - capitalise on the parish's internal strengths to minimise external challenges or risks
 - align with local needs and diocesan priorities.
-

2010 Annual Diocese/Parish Plan: Identity and Community

FOUNDATION	STRATEGIC INTENT	SIGNS OF PROGRESS	STRATEGIES	TIMELINE	OVERSIGHT	RESOURCES
IDENTITY & COMMUNITY	1.1 Build dynamic faith communities	IC1 A clear Catholic identity & distinctiveness for the Diocese, its parishes and agencies that all can articulate and communicate				
		IC2 Strong relationships with the youth of the Diocese				
		IC3 Respond to issues relating to geographical remoteness				
		IC4 Improved outcomes in the next National Church Life Survey (NCLS)				
	1.2 Build Strong Relationships	IC5 Enhanced relationships between Chancery, Parishes, Religious Congregations and Agencies				
		IC6 Establish effective, dynamic communication structures				

2010 Annual Diocese Plan: Worship and Prayer

FOUNDATION	STRATEGIC INTENT	SIGNS OF PROGRESS	STRATEGIES	TIMELINE	OVERSIGHT	RESOURCES
WORSHIP & PRAYER	2.1 Enhance the quality of worship and prayer in parishes	WP1 A deeper understanding of what it means to be a Eucharistic Community				
		WP2 A rich spirituality and prayer life in the community of faith that is our diocese				
		WP3 A range of opportunities for the development of prayer, spirituality and devotion				
		WP4 New ways to educate clergy and lay people about liturgy to enhance the quality of worship and prayer				
		WP5 Engage young people in the prayer life of the church				

2010 Annual Diocese/Parish Plan: Formation and Education

FOUNDATION	STRATEGIC INTENT	SIGNS OF PROGRESS	STRATEGIES	TIMELINE	OVERSIGHT	RESOURCES
FORMATION & EDUCATION	3.1 Provide opportunities for education and formation	FE1 Provision of education and formation for pastoral ministry				
		FE2 Provision of formation for youth to lead and work with other youth				
		FE3 Provision of professional development to achieve best practice in a range of business areas				
		FE4 Development of inter-agency professional development programs				
	3.2 Facilitate learning about the Church of the Future	FE5 New ways to educate leaders in the area of pastoral leadership				

2010 Annual Diocese/Parish Plan: Mission and Outreach

FOUNDATION	STRATEGIC INTENT	SIGNS OF PROGRESS	STRATEGIES	TIMELINE	OVERSIGHT	RESOURCES
MISSION & OUTREACH	4.1 Being an innovative and relevant church in our region	MO1 To be more evangelising				
		MO2 To develop people's sense of being missionary				
		MO3 To reach out to the poor and marginalized				
		MO4 Enhanced engagement with youth				
		MO5 A public position on key issues of our times				
		MO6 A close look at our culture, especially our youth culture				

2010 Annual Diocese/Parish Plan: Leadership and Structure

FOUNDATION	STRATEGIC INTENT	SIGNS OF PROGRESS	STRATEGIES	TIMELINE	OVERSIGHT	RESOURCES
LEADERSHIP & STRUCTURE	5.1 Develop collaborative processes for diocesan structures	LS1 A flexible, collaborative and sustainable deanery model for the diocese.				
		LS2 Develop a discernment process for the selection of deans				
		LS3 Enhance our deanery framework				
	5.2 Explore new collaborative models of parish and parish leadership	LS4 A new flexible, collaborative and sustainable models of Parish				
		LS5 Recruitment, support and nurturing of parish leaders				
		LS6 Support to parishes and facilitate parish planning processes based on the Diocesan Pastoral Plan				
	5.3 Share leadership of Diocese in new collaborative ways	LS7 Clearly articulated diocesan governance & leadership responsibilities of agency and diocesan leaders and clergy				
		LS8 Sharing of skills of different sections of the diocese				

FOUNDATION	STRATEGIC INTENT	SIGNS OF PROGRESS	STRATEGIES	TIMELINE	OVERSIGHT	RESOURCES
	5.4: Have an agreed effective change management process within the Diocese	LS9 Change managed effectively				
	5.5: Implement standardised systems where appropriate	LS10 Systems developed to enhance parish operations				
		LS11 Work collaboratively in Information and Communication Technology (ICT)				
	5.6: Manage resources effectively & achieve financial sustainability	LS12 Enhanced management of resources of the Chancery and diocesan agencies				
		LS13 Co-ordinated inter-agency formation and professional development opportunities				
		LS14 Enhanced inter-agency communications				
		LS15 Promote sharing of human resources				
		LS16 Parishes and regions to enhance management of their resources				

Diocesan Structures for Pastoral Councils, Assemblies and Teams

These structures are adapted from the Diocesan Pastoral Synod 1992/93.

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1 PARISH PASTORAL COUNCILS

1.1 THE ROLE OF THE PARISH PASTORAL COUNCIL

The Parish Pastoral Council's primary focus is to promote the Kingdom of God by listening to the People of God, helping them to discover/discern what they need to live the gospel and to enable them, through the Spirit, to fulfil those needs. The Parish Pastoral Council's role is two-fold:

- i. to facilitate pastoral planning at parish level (Diocesan Pastoral Plan 4.5).
- ii. to collaborate with and involve their own parish in regional and diocesan pastoral planning .

In practice it carries out its role in parish pastoral planning by

1. promoting within the parish the spirit and the principles of the Diocesan Pastoral Plan.
2. facilitating an ongoing, year to year process whereby the parish community (pastor and people), through prayer, consultation and discernment, look ahead to the coming years and decide what they want to be and what steps they will need to take to achieve their goals.
3. preparing a draft Parish Pastoral Plan, after gathering factual data, identifying options, developing proposals, consulting widely and discerning the needs and concerns of the parish. This draft Plan shall be put to a Parish Pastoral Assembly.
4. guarding the integrity of the Parish Pastoral Plan. Substantial change cannot be made to the Parish Pastoral Plan without those changes being approved by the Parish Assembly.
5. being responsible for the evaluation of the Parish Pastoral Plan and its implementation.
6. leading the Parish Pastoral Assembly.
7. continuing the pastoral planning process in the event of the Pastor's extended absence or the parish becoming vacant.

The Council carries out its role as a link in regional and diocesan wide communication, consultation and pastoral planning by:

1. acting as a channel of communication between all elements in the parish and between the parish and the rest of the diocesan community,
2. selecting representatives for the Regional Pastoral Council,
3. collaborating in the development of Diocesan and Regional Pastoral Plans.

1.2 THE COUNCIL'S MEMBERSHIP

The Council shall normally consist of between 6 and 15 members comprising:

1. the Parish Priest or his delegate, e.g. in the case of a canonically established parish whose parish priest is not resident in the parish, a person (priest, deacon, religious or lay person) appointed by the Bishop to share in the pastoral care of the parish, according to (The Code of Canon Law) Canon 517:2.
2. if appropriate any assistant priests and full-time pastoral assistants.
3. a number of other members (lay and/or religious) elected according to parish statutes, to ensure that the Parish Pastoral Council is a representative group covering the whole parish community.
4. a clear majority of Council members shall be elected by the parish community at large.
5. other members may be invited or co-opted by the Parish Pastoral Council if needed to assist in its planning.

1.3 THE COUNCIL'S TERM OF OFFICE

1. The Council's term of office shall be set by the parish statutes. Members elected or co-opted shall serve a maximum of four years consecutively.
2. There should be at least a twelve month break before they are again eligible for membership of the Council.
3. Council terms should be staggered to ensure some continuity.
4. Casual vacancies shall be filled according to parish statutes.

1.4 HOW THE COUNCIL SHALL FUNCTION

1. The Parish Priest as authorised leader of the parish community calls the people together and presides. He shall not normally be the chairperson of the meetings and scheduled meetings may proceed if circumstances prevent him from attending.
2. To foster the discernment process every meeting shall include prayer and reflection.
3. All meetings shall have a chairperson and secretary.
4. A quorum shall consist of 50% plus one of the Council's membership.
5. Members shall participate in ongoing formation.
6. Each parish shall draw up its own set of statutes, for approval by the Parish Pastoral Assembly, guided by the goals, principles and norms established in the 1992-93 Diocesan Synod.
7. Amendments shall have the approval of the Parish Pastoral Assembly before being implemented.
8. Parish Statutes should contain details of:
 - i. the size and membership of the Council
 - ii. the term of office for members of Council, office bearers and regional representatives.
 - iii. the frequency of Parish Pastoral Council meetings.
 - iv. procedures for:
 - a) selecting members
 - b) filling casual vacancies
 - c) selecting office bearers including regional representatives.
9. Because of the importance placed on pastoral planning by the 1992-93 Diocesan Synod, a new Parish Priest or Administrator shall reconvene the Parish Pastoral Council within a month of taking up his appointment.
10. Where a parish operates as part of a region or team ministry:
 - i. the parish should be sensitive to the needs and concerns of the region/team ministry and their region.
 - ii. the region/team ministry should be sensitive to the needs and concerns of the member parishes and the other parishes in their region.

1.5 HOW THE PARISH COUNCIL RELATES TO REGIONAL AND DIOCESAN BODIES

1. The Parish Pastoral Council shall participate in diocesan wide consultation and communication through representatives selected from amongst its ranks to sit on the Regional Pastoral Council.
2. These representatives shall communicate ideas and concerns from the parish to the Diocesan or Regional Pastoral Councils or Teams and vice versa.

2 PARISH PASTORAL ASSEMBLIES.

2.1 THE ROLE OF THE PARISH PASTORAL ASSEMBLY

The Parish Pastoral Assembly fulfils its role in pastoral planning by:

1. expressing and celebrating the unity of the Parish as a faith Community, and its commitment to decision making by discernment in a context of prayer and openness to the guidance of the Spirit.
2. in a spirit of prayer, reflection and discernment, accepting, modifying or rejecting a draft Parish Pastoral Plan or reviewing/updating the existing Parish Pastoral Plan.
3. hearing and responding to the evaluation made by the Parish Pastoral Council of the implementation of the Parish Pastoral Plan.
4. Accepting, rejecting or amending the Parish Statutes for the functioning of the Parish Pastoral Council, Team and Assembly.

2.2 THE ASSEMBLY MEMBERSHIP

The Parish Pastoral Assembly is a gathering to which *all* members of the community are invited.

2.3 WHEN SHOULD IT MEET

It is in the spirit of the Diocesan Pastoral Plan that a Parish Pastoral Assembly should be held each year. In the event of a regional assembly, parishes of the region may choose to forgo their parish assembly in that year. Formal Assemblies shall be held at least every two years but in years when there is no Parish Pastoral Plan to be put, a less formal parish gathering should be held.

2.4 HOW THE ASSEMBLY SHALL FUNCTION

1. The Parish Pastoral Assembly shall be held in the context of community prayer, in which all those who wish to be part of the Assembly will participate, and at which the process of discernment shall be clarified and applied.
2. The date, meeting time, venue and agenda (including the draft Parish Pastoral Plan) of the Parish Pastoral Assembly shall be publicised at least one month in advance and genuine efforts made to ensure all members of the parish community are invited.
3. Parish Pastoral Assemblies shall be run along lines determined by local statutes.
4. The Parish Priest shall have the responsibility of ratifying and promulgating any plan accepted by the Parish Pastoral Assembly.

3 PARISH PASTORAL TEAMS.

3.1 THE ROLE OF THE PARISH PASTORAL TEAM

The Parish Pastoral Team fulfils its role in pastoral planning by:

1. co-ordinating the implementation of the Parish Pastoral Plan accepted by the Parish Pastoral Assembly. The Team attends to the detailed programming, allocation and co-ordination of tasks and, in consultation with the Parish Pastoral Council and in the spirit of the Parish Pastoral Plan, makes decisions about adapting the Plan to changing circumstances when this is deemed necessary.
2. where necessary, and in consultation with the Parish Pastoral Council, establishing, assisting and co-ordinating parish committees, commissions or teams as needed for specific areas of parish ministry and makes provision for their ongoing formation.
3. acting as the agent of communication within the Parish. In particular it provides information and feedback to the Parish Pastoral Council and the parish in general on the implementation of the Parish Pastoral Plan.
4. co-operating, where the parish is part of a region/team ministry, in the communication, co-ordination and implementation of any region/team ministry plans.
5. co-operating with the Parish Pastoral Council in preparing for the Parish Pastoral Assembly.

3.2 THE TEAM'S MEMBERSHIP

The Team shall consist of:

1. the Parish Priest (by virtue of his position) or Parish Co-ordinator in parishes without a resident Parish Priest, and any assistant clergy.
2. a sufficient number of people, paid pastoral associate(s) or voluntary worker(s), deemed appropriate by the parish community to implement the Parish Pastoral Plan and co-ordinate the various parish ministry groups.

3.3 THE TEAM'S TERM OF OFFICE

1. Any paid pastoral associate shall be under contract.
2. For voluntary team members, their term should be at the discretion of the Parish Pastoral Assembly, or as stipulated in Parish Statutes. A maximum term of four consecutive years is recommended.
3. Casual vacancies shall be filled by the Parish Pastoral Council.

3.4 HOW THE TEAM SHALL FUNCTION

1. The Team shall function according to parish statutes.
2. Because a Parish Pastoral Plan is the fruit of the whole community's discernment and decision-making, its implementation by the Parish Pastoral Team shall continue when there is a change of pastor or when the pastor is absent for extended periods.

4 REGIONAL PASTORAL COUNCILS

4.1 ROLE OF THE REGIONAL PASTORAL COUNCIL

1. The Regional Pastoral Council exists in order to facilitate collaboration amongst all parishes of a region and to support them in their efforts to further the mission of Christ. It fulfils its role in pastoral planning and co-ordination by:
 - i. fostering co-operation, familiarity, and goodwill between the parishes through collaborative ministries, thus giving people a real sense of belonging to the wider, Universal Church.
 - ii. providing a forum for ideas that come up at parish level which deserve to go further either because they work well at parish level or because they cannot be handled at parish level.
 - iii. providing support, resources and expertise that cannot be provided at parish level.
 - iv. promoting the spirit of the Diocesan Pastoral Plan, engaging in appropriate consultation while also acting as a representative body, nourishing the spiritual life of the region, and providing formation for its members; for example through regional assemblies, seminars, retreats and liturgy.
 - v. preparing a draft Regional Pastoral Plan or reviewing/updating the existing regional plan, after gathering factual data, identifying options, developing proposals, consulting widely and discerning the needs and concerns of the region. The draft or updated plan shall then be put to the Regional Pastoral Assembly for approval.
 - vi. guarding the integrity of the Regional Pastoral Plan in accord with 8.4 (5iii).
 - vii. overseeing the implementation of the Regional Pastoral Plan.
 - viii. evaluating the plan and its implementation.
 - ix. providing a link between parishes and the diocesan planning bodies and vice versa. Where an issue requires discussion at a broader level the issue should be passed on promptly to the Diocesan Pastoral Council.
 - x. electing a member of the Regional Pastoral Council to the Diocesan Pastoral Council.
2. Any or all parishes within a region may agree to allow the Regional Pastoral Council to become their Parish Pastoral Council. In this event:
 - i. the Regional Pastoral Council will also fulfil the functions of the Parish Pastoral Council in relation to those Parishes for which it exercises the responsibility of Pastoral Council.
 - ii. Parish Pastoral Teams and other parish structures would continue to function in these parishes.

4.2 THE COUNCIL'S MEMBERSHIP

The Council shall consist of:

1. The Parish Priest, Associate Pastor and Parish Pastoral Co-ordinator from each of the constituent parishes.
2. Representatives (at least 1) from each parish appointed by the Parish Pastoral Council or, in the event of there being no Parish Pastoral Council, by the parish community according to Regional Statutes. These statutes should take into account the need for gender balance as well as local community representation.
3. other members determined by the Regional Statutes or by invitation of the Regional Pastoral Council.

4.3 THE COUNCIL'S TERM OF OFFICE

1. As much continuity as possible should be preserved in representation and by staggering appointments.
2. The term of office shall be a maximum of four years continuous membership for all non ex officio members.

3. Terms of office shall be determined by regional statutes.
4. Casual vacancies shall be filled by the relevant Parish Pastoral Council.

4.4 HOW THE COUNCIL SHALL FUNCTION

1. The Regional Convenor, appointed by the bishop, shall convoke and preside at the Regional Pastoral Council meetings. He shall not normally be the chairperson of the meeting and scheduled meetings may proceed if circumstances prevent his attendance.
2. The Regional Pastoral Council shall meet at least four times a year.
3. To foster discernment each meeting shall include prayer and reflection.
4. All meetings shall have a chairperson and secretary. It is recommended that every region appoint an executive secretary/co-ordinator to assist in organising regional affairs.
5. When developing and implementing Regional Pastoral Plans or other plans for action at regional level the principles of shared decision making outlined in the Diocesan Pastoral Plan should be followed.
 - i. Proper planning and consultation should be undertaken.
 - ii. A draft plan or strategy should be developed.
 - iii. Substantial changes to Regional Pastoral Plan cannot be made without changes being approved by the Regional Assembly, or the Regional Pastoral Council after appropriate consultation with all parish communities either through their Parish Pastoral Council, or where Parish Pastoral Councils do not exist, by the parish community according to regional statutes.
 - iv. Implementation should take place through appointment of personnel (as needed) to a subcommittee/team which will operate (independently but) according to guidelines established by the Regional Council.
 - v. Evaluation of the plan/strategy and its implementation by the team/subcommittee should be undertaken by the Regional Pastoral Council.
 - vi. The Regional Convenor shall have the responsibility of ratifying and promulgating any plan accepted by this process.
6. The guidelines for the establishment of any regional team/subcommittee shall include
 - i. A clear statement of its goals and objectives
 - ii. The size, membership, selection and structure of the group
 - iii. Its term of office
 - iv. How it shall function (budget, meeting frequency, its relationship to constituent parish councils and teams, etc)
 - v. Methods of evaluation
7. The Regional Pastoral Council shall draw up its own set of statutes, for approval by the Regional Assembly, guided by the goals, principles and norms established by the 1992-93 Diocesan Synod.
8. Regional Statutes should contain details of:
 - i. the size and membership of the Council
 - ii. the process for selecting office bearers
 - iii. the frequency of meetings
 - iv. the quorum
 - v. length of term of office
9. Amendments of the Regional Statutes require the approval of the Regional Assembly.

5 REGIONAL PASTORAL ASSEMBLIES

5.1 THE ROLE OF THE REGIONAL PASTORAL ASSEMBLY

The Regional Pastoral Assembly fulfils its role in pastoral planning by:

1. expressing and celebrating the unity of the Region as a faith community, focused on the mission of Christ and committed to decision making by discernment in a context of prayer and openness to the guidance of the Spirit.
2. providing a forum for dialogue for all members of the regional community.
3. in a spirit of prayer, reflection and discernment accepting, modifying or rejecting a draft Regional Pastoral Plan or reviewing/updating the existing Regional Pastoral Plan.
4. hearing and responding to the evaluation made by the Regional Pastoral Council of the implementation of the Regional Pastoral Plan.
5. accepting, rejecting or amending the Statutes of the Regional Pastoral Council, Assembly and any teams or sub-committees the Regional Pastoral Council may establish.

5.2 THE ASSEMBLY MEMBERSHIP

The Regional Pastoral Assembly is a gathering to which *all* members of the regional community are invited.

5.3 WHEN SHOULD IT MEET

In the spirit of the Diocesan Pastoral Plan, a Regional Pastoral Assembly is an opportunity to build up and celebrate the life and mission of the local Church. It is recommended that such a gathering be held every 2-3 years.

5.4 HOW THE ASSEMBLY SHALL FUNCTION

1. The Regional Pastoral Assembly shall be true to the spirit of the Diocesan Pastoral Plan. It will take place within the context of community prayer. All those who wish to be a part of the Assembly will be encouraged to participate, in accord with theological principle 3.8
2. The date, meeting time, venue and agenda (including the draft Regional Pastoral Plan) of the Regional Pastoral Assembly shall be publicised well in advance with a minimum of one month's notice and genuine efforts made to ensure that all members of the regional community are invited.
3. Regional Pastoral Assemblies shall be run according to local statutes.
4. The Regional Convenor, in consultation with the Diocesan Pastoral Council, shall have the responsibility of ratifying and promulgating any plan accepted by the Regional Pastoral Assembly.

6 DIOCESAN PASTORAL COUNCIL.

6.1 THE ROLE OF THE DIOCESAN PASTORAL COUNCIL

(CF. THE CODE OF CANON LAW, CANON 511)

The Diocesan Pastoral Council fulfils its role in pastoral planning by :

1. building up the diocesan community by promoting its spiritual life through prayer, liturgy, and gatherings. Promoting in the diocese and in diocesan bodies the spirit and principles of the Diocesan Pastoral Plan.
2. building up a sense of trust and unity among all people of the diocese, so that the diocese will be recognised as a visible and credible sign and instrument of communion with God and so fulfil its mission.
3. providing a link between the diocese and the rest of the Church in Australia and the Church Universal.
4. through its close links with Parish and Regional Pastoral Councils, initiating and facilitating dialogue between the people of the diocese, diocesan bodies and the pastoral leadership of the diocese.
5. studying, reflecting upon and discussing issues of concern to the whole diocese brought to it by the Bishop, parishes, deaneries, diocesan agencies and groups, and individuals where these issues are not best addressed elsewhere.
6. establishing committees, commissions or teams to investigate areas of pastoral concern and diocesan responses to important local, national or global issues.
7. developing broad pastoral objectives and major emphases that will give a general direction in which the diocese might move.
8. addressing areas of diocesan pastoral concern and developing long term plans for the diocesan community. Such plans to be put to a Diocesan Pastoral Assembly after the Diocesan Pastoral Council gathers factual data, develops options, and sets priorities, all in a spirit of prayer, consultation and discernment.
9. evaluating Diocesan Pastoral Plans and their implementation.
10. planning the Diocesan Pastoral Assembly.
11. guarding the integrity of the Diocesan Pastoral Plan adopted by Synod and any Diocesan Pastoral Plan accepted by a Diocesan Pastoral Assembly. Substantial change cannot be made to a Diocesan Pastoral Plan without the approval of the appropriate body, Synod or Assembly.
12. making recommendations to the Bishop about the appointment of members to the Diocesan Pastoral Team, subcommittees, and various task teams.

6.2 THE COUNCIL'S MEMBERSHIP

(CF. THE CODE OF CANON LAW, CANON 512)

The Council shall consist of:

1. Three ex officio members.
 - i. The Bishop (or his delegate)
 - ii. The Vicar General
 - iii. The co-ordinator of the Diocesan Team who shall act as Executive Secretary to the Council.
2. and a maximum of seventeen other members.
 - i. 1 priest of the diocese elected by the priests of the diocese
 - ii. 1 religious of the diocese elected by the religious of the diocese.

- iii. A representative of every Regional Pastoral Council.
- iv. 2 others chosen by the Bishop from diocesan bodies for their diocesan perspective.
- v. 3 others chosen from the diocese by the Diocesan Pastoral Council for their pastoral sensitivity and expertise in planning.

Care should be taken to ensure the entire people of God is truly reflected with due regard for gender, age and social position (cf. The Code of Canon Law, Canon 512.2).

6.3 THE COUNCIL'S TERM OF OFFICE

1. A maximum of four years continuous membership for all non ex-officio members.
2. Normally terms shall be two years with the possibility of one renewal. Regard should be given to the need for some continuity and for a staggering of appointments.
3. Casual vacancies shall be filled by the constituent body.

6.4 HOW THE COUNCIL SHALL FUNCTION

1. The Diocesan Pastoral Council shall function according to its own statutes in keeping with the Diocesan Pastoral Plan.
2. It shall meet at least four times a year.
3. The Bishop shall convoke and preside at Diocesan Pastoral Council meetings. Scheduled meetings may proceed if circumstances prevent the Bishop from attending.
4. The Diocesan Pastoral Council shall have a Chairperson and Secretary who shall be elected annually by the members.
5. To foster the discernment process every meeting shall include prayer and reflection. At least once a year the Diocesan Pastoral Council shall meet for an extended period of prayer, reflection, and formation.
6. Issues may be sent to the Diocesan Pastoral Council from Parish and Regional Pastoral Councils and by individuals and bodies in the Diocese.
 - i. The Diocesan Pastoral Council shall determine whether they need to be considered at diocesan level i.e. they are important pastoral issues that are relevant to the whole diocese. If so the Diocesan Pastoral Council should pursue that matter.
 - ii. Where an issue requires it, the Diocesan Pastoral Council shall negotiate with the relevant diocesan, national or curial bodies.
 - iii. When considering options and solutions the Diocesan Pastoral Council shall always build upon existing parish and regional resources and organisation.
 - iv. If the issue is not an appropriate diocesan concern it shall be referred to the most appropriate body (Principle of Subsidiarity).
7. The Diocesan Pastoral Council shall determine the role, functioning, composition and term of office of any sub-committee or task group that it establishes. Such task groups/sub-committees shall report directly to the Council.

8.5 HOW THE COUNCIL RELATES TO OTHER BODIES

1. The Diocesan Pastoral Council, like all bodies in the diocese, is bound by and guided by the Diocesan Pastoral Plan adopted by the Synod and the pastoral priorities set by subsequent Diocesan Pastoral Plans. Within this framework it maintains its autonomy while at the same time it recognises the mutual dependence of all diocesan bodies.

2. The Diocesan Pastoral Council, in keeping with its role as guardian of the Diocesan Pastoral Plan, has a particular task of linking diocesan bodies. It should therefore maintain effective communication with other diocesan bodies while in the process of pastoral planning for the diocese. Where necessary the Diocesan Pastoral Council and the relevant body will negotiate with each other.
3. The Diocesan Pastoral Council should be consulted on any major decision being taken by other diocesan bodies and vice versa.
4. The Diocesan Pastoral Council should be able to request information to help it in its deliberations from any diocesan or parish body, and receive prompt replies. If the matter is confidential the Diocesan Pastoral Council shall treat it with confidentiality.
5. At least once a year the Diocesan Pastoral Council shall invite other diocesan bodies to an ecclesial meeting where emerging pastoral priorities and other matters of mutual concern can be discussed.
6. Where the Diocesan Pastoral Council discusses the recommendation of a Regional and/or Parish Pastoral Council, or any matter affecting a Regional or Parish Pastoral Council, a summary of that discussion should be promptly forwarded to that council.
7. Parish Pastoral Councils should be involved in diocesan pastoral planning through collection of data and consultation about options and recommendations.

7 DIOCESAN PASTORAL ASSEMBLY

7.1 THE ROLE OF THE DIOCESAN PASTORAL ASSEMBLY

1. The Diocesan Pastoral Assembly fulfils its role in pastoral planning by:
2. acting as a gathering place for the faithful of the diocese to celebrate their unity under the Bishop.
3. providing a representative forum for the interchange of ideas and issues amongst all members of the diocese; lay, clergy, and religious, church leaders and parishioners, and apostolic and administrative groups in the diocese.
4. accepting, rejecting or modifying draft Diocesan Pastoral Plans presented to it by the Diocesan Pastoral Council after consultation with the diocesan community.
5. hearing and responding to evaluations of Diocesan Pastoral Plans.

7.2 THE ASSEMBLY MEMBERSHIP

The Diocesan Pastoral Assembly shall consist of:

1. The Bishop and Clergy of the diocese.
2. A representative group of religious, representative of the whole religious but also of all the orders in the diocese (maximum 30).
3. Each worshipping community must be given a transparent opportunity to send a delegate to the Diocesan Assembly. Each Region shall have a maximum of 20 representatives (age, gender and social condition) at the Diocesan Assembly
4. Representatives of diocesan bodies whom the Diocesan Pastoral Council considers should be represented (maximum of 20)
5. Others, at the invitation of the Bishop or the Diocesan Pastoral Assembly, may be admitted as observers.

7.3 WHEN SHOULD IT MEET

Formal Diocesan Pastoral Assemblies shall be held each 2-4 years. In years when there is no Diocesan Pastoral Plan to be put, a less formal diocesan gathering should be held during that time.

7.4 HOW THE ASSEMBLY SHALL FUNCTION

1. The Bishop shall convoke and preside at any Diocesan Pastoral Assembly. It is his responsibility to ratify and promulgate any decisions made at the Assembly.
2. Parishes and all diocesan bodies should be given at least three months notice of any Diocesan Pastoral Assembly. Full agenda and relevant papers should be available to all participants at least a month before the date.
3. Meeting procedure shall be according to the principles of discernment and the procedures for the 1992-93 Synod.
4. The Diocesan Pastoral Assembly shall function according to its own statutes.

8 DIOCESAN PASTORAL TEAM

8.1 THE ROLE OF THE DIOCESAN PASTORAL TEAM

The Diocesan Pastoral Team fulfils its role in pastoral planning by:

1. acting as the secretariat of the Diocesan Pastoral Council.
2. overseeing various committees, task teams, or commissions established by the Diocesan Pastoral Council; planning for and co-ordinating the implementation of the Diocesan Pastoral Plan.
3. consulting with the Diocesan Pastoral Council to make any necessary adaptations to the Diocesan Pastoral Plan, on a day to day basis, in response to changing circumstances.
4. assisting in providing a communication link between diocesan bodies, the Diocesan Pastoral Council, and parishes.
5. promoting the spirit and principles of the Diocesan Pastoral Plan.
6. assisting the Diocesan Pastoral Council in the preparation for the Diocesan Pastoral Assembly.
7. co-ordinating on a diocesan level the formation of all the faithful for their role in shared decision making and pastoral planning.
8. being the immediate point of contact for parishes seeking information on pastoral issues.

8.2 THE TEAM'S MEMBERSHIP

All positions shall be open to all members of Christ's Faithful (cf. The Code of Canon Law, Canons 204.1 & 2); clergy, religious and laity. The Team shall consist of:

1. a Diocesan Co-ordinator (full time) who shall also act as Executive Secretary to the Council.
2. at least two other full time persons.
3. secretarial assistance.

8.3 THE TEAM'S TERM OF OFFICE

All paid members should be on contract approved by the Diocesan Pastoral Council. Others (especially those appointed to task teams, sub-committees, commissions etc) may be appointed on a voluntary basis.

1. For members who are on contract, the contract should be for a fixed term. Contracts should not be renewed until an evaluation of the team is completed.
2. For members who are not on contract, a maximum term of four years
3. All positions (whether vacant by termination of contract or by casual vacancy) should be advertised widely throughout the diocese and beyond.

8.4 HOW THE TEAM SHALL FUNCTION

1. Formal meetings should be held at least once a week.
2. The Diocesan Pastoral Team should set aside times for prayer and formation (on a weekly basis and once a year on a more extended basis)
3. It should maintain extensive lines of communication with the parishes, apostolic groups, and other groups within the diocese and beyond.

9 INTERPRETATION COMMITTEE

9.1 THE ROLE AND FUNCTIONING OF THE INTERPRETATION COMMITTEE

1. The Bishop will appoint an Interpretation Committee which will be authorised to issue authentic interpretations in writing should disputes arise concerning these norms.
2. Membership and procedures will be determined by the Bishop in the light of (The Code of Canon Law) Canons 16 and 51.





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