

CHARTER FOR THE FILIPINO CATHOLIC CHAPLAINCY DIOCESE OF BROKEN BAY



CATHOLIC
DIOCESE OF
BROKEN BAY

BACKGROUND OF THE FILIPINO CATHOLIC CHAPLAINCY

1. Filipino peoples are one of the fastest growing communities which have migrated to Australia where they have spread throughout the land and formed communities within Catholic Parishes, including in the Diocese of Broken Bay.
2. The Filipino Communities of the Diocese of Broken Bay have been served by numerous priests. Fr Renato Paras served the Communities in the territory of the Diocese from 1981-1992, prior to and immediately following the establishment of the Diocese in 1986. From 1993-2002, Fr Ben Macajes from the Diocese of Parramatta fulfilled the spiritual needs of the Communities. Fr Macajes was resident at Society of the Divine Word (SVD) Epping. He was succeeded by Fr Resty Ogsimer, 2002-2003. The Filipino Chaplaincy for the Diocese of Broken Bay, itself, began with the appointment of a chaplain, Fr Paul Perez, on 2 April 2003. Fr Perez was a priest of the Military Ordinariate of the Philippines, present in Australia as an Associate Priest of the Scalabrinian Congregation. He was followed in June 2004 to April 2006 by Fr Gabby Ballawig. Fr Christmar Daguno served from May 2006 to August 2007, followed by Fr Hamilton (Casey) Ureta from September 2007 to December 2011. Fr Roger Manalo cs was appointed in January 2012, followed in April 2013 by Fr Norberto Ochoa, a priest of the Diocese of Daet, Philippines, Associate of the Scalabrinian Congregation. This appointment was ratified on 5 June 2014, retrospective from 5 April 2013, and concluded in February 2019.
3. With the appointment of chaplains associated with the Scalabrinian Congregation from 2003-2018, the Chaplaincy operated largely under the auspices of the Scalabrinians and from the Parish of Warringah entrusted into their care. The Scalabrinian Fathers assumed the pastoral care of the Parish of Dee Why of the Archdiocese of Sydney in 1965, continuing with this entrustment after the establishment of the Diocese of Broken Bay in 1986.
4. From February 2019, at the request of the Scalabrinian Congregation, the Diocese of Broken Bay assumed sole responsibility for the Filipino Catholic Chaplaincy.
5. The Filipino Catholic Community in the Diocese of Broken Bay is hosted in six parishes:
 - 4.1 Parish of Warringah, supported by FILCOS North Shore, a community group of Filipinos, not a church based group, formed in 1981.
 - 4.1.1 Mass is celebrated on the First Sunday at 4pm and the Third Sunday at 12pm
 - 4.2 Parish of Chatswood, animated by the Filipino Chaplaincy Chatswood Parish, formed in 2007.
 - 4.2.1 Mass is celebrated is on the First Sunday at 12pm
 - 4.3 Cathedral Parish of Hornsby
 - 4.3.1 Mass is celebrated on the 2nd Sunday at 3.30pm
 - 4.4 Parish of Gosford
 - 4.4.1 Mass is celebrated on the 2nd Sunday at 12 pm
 - 4.5 Parish of Wyong
 - 4.5.1 Mass is celebrated in Tagalog on 3rd Sunday at 12pm by the SOLT priests to whom the Parish is entrusted.
 - 4.6 A community of Filipino people also associate with the Parish of Wyoming.
6. This Charter provides a framework for the Filipino Catholic Chaplaincy in the Diocese but respects the distinction of each parish Filipino Community.

NORMS FOR THE FILIPINO CATHOLIC CHAPLAINCY, DIOCESE OF BROKEN BAY

1. DEFINITION

- 1.1 A Pastoral Coordinator, or Chaplain (in accord with Canon 564), is appointed by the Bishop of Broken Bay for the pastoral care of the Catholic Faithful of Filipino ethnicity who reside in the Diocese of Broken Bay.
 - 1.1.1 The appointment is detailed in the Letter of Appointment.

2. ENACTMENT OF THE FILIPINO CATHOLIC CHAPLAINCY

- 2.1. The Filipino Catholic Chaplaincy of the Diocese of Broken Bay is effected by a Letter of Appointment of the Pastoral Coordinator to the Filipino Catholic Community **dated 1 May 2019**.
- 2.2 Deacon Roberto Corpuz, of the Diocese of Broken Bay, is appointed as the inaugural Pastoral Coordinator of the Chaplaincy
- 2.2 Should the Pastoral Coordinator, or subsequent Chaplain, not be present in the Diocese of Broken Bay for a period of more than one month, the Filipino Catholic Chaplaincy becomes the responsibility of the Bishop or his delegate, in liaison with the pastoral leadership team of the Chaplaincy, as detailed in Clause 6.

3. AUTHORITY

- 3.1 Throughout his appointment, the Pastoral Coordinator or Chaplain is subject to the jurisdiction of the Bishop of Broken Bay.
- 3.2 The Pastoral Coordinator or Chaplain will participate in a regular review of his ministry, as directed by the Bishop of Broken Bay or his delegate.

4. FACULTIES AND FUNCTIONS

- 4.1 In the Diocese of Broken Bay if the Pastoral Coordinator is a Deacon, with respect to those entrusted to his care, and with the faculties of the Diocese, he may:
 - 4.1.1 administer Baptism;
 - 4.1.2 preach the Word of God;
 - 4.1.3 administer Viaticum;
 - 4.1.4 assist at Marriages and impart the Nuptial Blessing;
 - 4.1.5 conduct Funerals;
 - 4.1.6 conduct processions in a place apart from a church, contingent on the proper civil and ecclesiastical permissions, and likewise give solemn blessings and consecrations.
 - 4.1.6.1 The permission of the Parish Priest of the place in which the procession is to take place must always be sought prior to the event.
- 4.2 Further, if a Chaplain is appointed, as a priest he:
 - 4.2.1 may preside at the more solemn celebration of the Eucharist on Sundays and Holy Days of Obligation;
 - 4.2.2 celebrate the Sacrament of Penance;
 - 4.2.3 administer Confirmation to those in danger of death, in accordance with Canon 883 §3
 - 4.2.4 administer Confirmation to adults being prepared for marriage;
 - 4.2.5 administer the Anointing of the Sick and impart the Apostolic Blessing
- 4.3 The Pastoral Coordinator or Chaplain is entitled to:
 - 4.3.1 One day per week away from ministerial duties.
 - 4.3.2 A period of one month annual leave in each calendar year
 - 4.3.3 Sick leave as required.

- 4.3.4 Long service leave as determined by the Bishop.
- 4.3.5 Other reasonable period for the purposes of the priest attending conferences, retreats or similar activities of formation and professional development which may be beneficial to the apostolic work of the Diocese.

5. RELATIONS WITH THE CLERGY OF THE DIOCESE OF BROKEN BAY

- 5.1 As a builder of bridges between the Filipino Catholic Communities and the wider Diocese of Broken Bay, the Pastoral Coordinator or Chaplain will keep in contact with local clergy especially in those Parishes where he most frequently carries out his ministry.
- 5.2 In this respect, the Pastoral Coordinator or Chaplain has an important role and responsibility to link with and educate the local Pastor in matters relating to the Catholic Faithful of Filipino ethnicity. At the same time, local Pastors need to be open to and welcoming of the Pastoral Coordinator or Chaplain and his ministry.
- 5.3 The Pastoral Coordinator or Chaplain is to keep in regular contact with the Parish Priests of those parishes that have agreed to allow the Filipino Catholic Community to use the church for the celebration of Mass, sacraments and other ceremonies.
- 5.4 Agreements on the use of parish resources between Parish Priests and the Pastoral Coordinator or Chaplain are to be formalized in writing and approved by the Bishop.
- 5.5 The Pastoral Coordinator or Chaplain is to participate in the Diocesan gatherings of Clergy, including, but not restricted to, the annual Clergy Conference, Deanery meetings, Clergy seminars and workshops, and the ordinary life of the Diocese as directed by the Bishop.

6. PASTORAL STRUCTURES OF THE FILIPINO CATHOLIC CHAPLAINCY

- 6.1 The Pastoral Coordinator or Chaplain is free to determine those pastoral structures that he considers to be of assistance to him in his ministry, including, but not exclusively, a pastoral leadership team drawn from the Filipino Catholic Communities.
- 6.2 A Pastoral Leadership Team will serve as an advisory body to the Pastoral Coordinator or Chaplain in line with the prevailing mission and vision of the Diocese.
 - 6.2.1 The Pastoral Leadership Team will be composed of two representatives (maximum) from each community in the Chaplaincy. The representatives must be active members of the coordinating team of their respective communities.
- 6.5 The individual Communities have their own monthly meeting and annual plan of activities within their own parish.

7. RECORDS

- 7.1 The Pastoral Coordinator or Chaplain must ensure that all Baptisms, Confirmations, Marriages and Funerals are recorded in English in the registers of the Parishes in which he conducts the Chaplaincy.
- 7.2 Ordinarily, the statistics of the Sacraments and funerals celebrated in the conduct of the Chaplaincy, will be incorporated into the Parish data. However, the Pastoral Coordinator or Chaplain should retain records of celebrations undertaken in the course of his ministry to the Communities so that the Chaplaincy might be able to provide the Bishop with an annual Report of the activities of the Chaplaincy.
- 7.3 References by the Pastoral Coordinator or Chaplain for school enrolment or for any position with the Diocese will, for those entrusted in his care, act in the place of those provided by a Parish Priest.

8. ADMINISTRATIVE MATTERS

8.1 Financial

- 8.1.1 There will be consistency, transparency and accountability for the financial management across all Communities within the Chaplaincy.
- 8.1.2 The Pastoral Coordinator or Chaplain will work with the Chancery Financial Services Office in the implementation and management of the financial arrangements for the Chaplaincy.
- 8.1.3 The First Collection of the Masses conducted for the Filipino Community:
 - 8.1.3.1 The First Collection, received at Masses for the Filipino Community is to be provided to the Parish in which Masses are celebrated for inclusion in the Pastoral Revenue Account, and belong to the Diocesan Clergy Remuneration, Retirement and Sick Fund (CRRSF).
 - 8.1.3.2 If the Priest celebrating the Mass is not the Chaplain, a stipend is paid the visiting priest from the First Collection. The stipend for Supply is in line with the schedule annually published by Catholic Religious Australia. In 2018-2019 this is detailed as:
 - 1 Parish Mass \$126
 - Reconciliation \$67 per hour
- 8.1.4 All Stole Fees received are to be provided the Parish in which the liturgies are celebrated for inclusion in the Pastoral Revenue Account of the Parish.
- 8.1.5 Donations for other religious services, and special prayer intentions specifically stated by the donor may be retained by the Pastoral Coordinator or Chaplain but should be declared as personal income.
 - 8.1.5.1 Mass offerings need to be directed to a priest and received in the manner prescribed for the clergy of the Diocese.
- 8.1.6 The Second Collection of all Masses conducted for the Filipino Catholic Community
 - 8.1.6.1 Of the Second Collection, 70% will remain with each Filipino Catholic Community; 30% will be provided to the Parish of each Community.
- 8.1.7 Collections taken at the Advent Novena Masses or other special celebrations of the Chaplaincy are to be considered as Second Collection.
- 8.1.8 The Second Collection in each Parish in which a Mass is conducted by the Filipino Catholic Community will be processed in the following way:
 - 8.1.8.1 The money will be counted following the Mass by a team of three persons chosen by the Pastoral Coordinator or Chaplain.
 - 8.1.8.2 The Pastoral Coordinator or Chaplain should arrange that there be two teams of counters.
 - 8.1.8.3 The counters will complete a Collection Statement, allocate the Collection between the Parish and the Filipino Community, sign the form and submit a copy to the Parish. Bank Deposits for both the Parish and Filipino Community portions will be prepared and placed in the Parish safe.
 - 8.1.8.4 The monies will be banked in the relevant Parish alongside the regular Parish collections, into the Parish and Filipino Community Account as per the completed deposit forms.
 - 8.1.8.5 Alternatively, the Second Collection may be counted, and banked, as a whole into the Parish bank account, with the 70% due to the Filipino Community then being transferred from the Parish bank account to the Community bank account.

- 8.1.9 Operation of Bank Accounts:
 - 8.1.9.1 Each Filipino Community within the Chaplaincy will maintain a Filipino Community bank account with the Diocesan Catholic Development Fund (CDF).
 - 8.1.9.2 The Filipino Catholic Chaplaincy will be assisted by the Chancery Financial Services Team in establishing a client ID at the CDF so as to set up separate bank accounts for each Filipino community within the Chaplaincy.
 - 8.1.9.3 The Pastoral Coordinator or Chaplain is one of the signatories to each account. Other members of each Community may be nominated as additional signatories as required.
 - 8.1.9.4 The account is for the benefit of the pastoral life and promotion of the particular Filipino Community of the Parish and falls under the responsibility of the Pastoral Coordinator or Chaplain.
 - 8.1.9.5 If a Filipino Community is disbanded in a particular Parish any remaining funds in its bank account will be paid over to that Parish for the benefit of the Parish community.
- 8.1.10 Preparation of Annual Budget:
 - 8.1.10.1 Each Community in the Chaplaincy is responsible for its own budget. The budget for each Community should be submitted to the Chancery Financial Services Office by 30 June each year and copied to the relevant Parish Priest and, through him, the local Parish Financial Committee.
- 8.1.11 Annual Financial Return:
 - 8.1.11.1 An Annual Financial Return for each Filipino Community shall be forwarded by the Pastoral Coordinator or Chaplain to the Chancery Financial Services Office by 30 September of each year. The return will be reviewed periodically in accordance with the principles detailed in the Parish Stewardship Manual.
 - 8.1.11.2 At a minimum, the Financial Return for each Community should reconcile the opening and closing bank balances for the year by means of aggregating the income and expenses in the same categories as in the Annual Budget.
- 8.1.12 The Filipino Catholic Chaplaincy will be reviewed periodically by the Diocesan Risk and Compliance team.
- 8.1.13 The Pastoral Coordinator or Chaplain will not enter contracts, leases or any act of extraordinary administration, without the normal procedures detailed in the Parish Stewardship Manual.
- 8.1.14 Any contract, lease or act of extraordinary administration entered by the Filipino Catholic Chaplaincy shall not be under any name other than the Trustees of the Roman Catholic Church for the Diocese of Broken Bay, according to the principles detailed in the Parish Stewardship Manual.
- 8.1.15 The Diocesan Charitable Works Fund Appeal and other Diocesan Appeals
The Filipino Catholic Chaplaincy will participate in all the appeals in the parishes in which the Pastoral Coordinator or Chaplain conducts ministry for the Filipino Communities. Funds raised from such Appeals must be given to the Parish for banking and onward remittance.

9. SAFEGUARDING

- 9.1 The Pastoral Coordinator or Chaplain may be drawn from the clergy of the Diocese or from outside the Diocese.
- 9.2 If from outside the Diocese of Broken Bay:

- 9.2.1 The member of clergy proposed to the Bishop of Broken Bay for appointment as Pastoral Coordinator or Chaplain shall be of good standing which includes that:
 - 9.2.1.1 The member of clergy has no criminal record, no substantiated complaints of abuse against him nor has ever had criminal charges brought against him, been suspended or canonically disciplined such as to prevent the exercise of his ministry.
 - 9.2.1.2 His Bishop/Superior is not aware of any circumstances that could lead to a complaint of abuse against him.
 - 9.2.1.3 His Bishop/Superior holds the considered view that there would not be an unacceptable risk to children, young people or vulnerable adults if the priest ministered in the Diocese.
 - 9.2.1.4 His Bishop/Superior holds the considered view that the member of clergy has no untreated alcohol or substance abuse problem or an issue with pornography.
 - 9.2.1.5 His Bishop/Superior is not aware of anything in the member of clergy's background or actions that would render him unsuitable to work in ministry or would adversely affect the performance of his ministry.

- 9.2.2 The Bishop/Superior of the member of clergy proposed to the Bishop of Broken Bay for appointment as Pastoral Coordinator or Chaplain shall provide the Diocese with a Declaration of the above.
 - 9.2.2.1 The member of clergy proposed to the Bishop of Broken Bay for appointment as Pastoral Coordinator or Chaplain shall also provide the Diocese with a personal Declaration of the above.
 - 9.2.2.2 If from outside the Diocese, the Bishop/Superior of the Pastoral Coordinator or Chaplain will inform the Bishop of Broken Bay if he becomes aware of any concern about the member of clergy or his capacity to properly minister in the Diocese during the term of his appointment.
 - 9.2.2.3 If from overseas, should any matter arise related to an issue of professional standards, or in respect to an issue that might result in canonical penalty, the Pastoral Coordinator or Chaplain shall remain in Australia until such time as the matter is fully resolved according to Australian civil and ecclesiastical processes and to the satisfaction of the Bishop of Broken Bay, even if the matter necessitates the member of clergy being stood aside from his appointment as Pastoral Coordinator or Chaplain for the duration of the processes of inquiry and resolution.
 - 9.2.2.4 The Bishop of Broken Bay shall keep the Bishop/Superior of the Pastoral Coordinator or Chaplain briefed as to the progress of such processes.

- 9.2.3 The Chaplaincy is subject to all Diocesan protocols and procedures related to Safeguarding, including, but not only, Working with Children Check Clearances for all relevant persons.
 - 9.2.3.1 The Pastoral Coordinator or Chaplain will be subject to the requirements of the NSW *Child Protection (Working with Children) Act 2012*.
 - 9.2.3.2 It is the responsibility of the Pastoral Coordinator or Chaplain to ensure that all records in relation to the same, as determined by the Diocese, are validated in the Parish in which the Pastoral Coordinator or Chaplain conducts his ministry.
 - 9.2.3.3 It is the responsibility of the Pastoral Coordinator or Chaplain to ensure that all visiting clergy to the Filipino Catholic Community have obtained the required clearances from the Diocese.
 - 9.2.3.4 The Filipino Catholic Chaplaincy will be included in any Diocesan Audit of Safeguarding protocols and procedures.

10. COMPLETION OF TERM OF THE FILIPINO PASTORAL COORDINATOR OR CHAPLAIN

10.1 The appointment of the Pastoral Coordinator or Chaplain is completed by death, removal, transfer to another diocese, appointment to another office incompatible with that of the Filipino Chaplaincy, or at his own request, due to extraordinary circumstances.

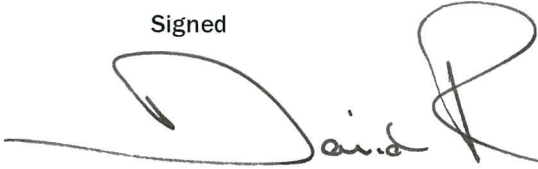
11. REVIEW

11.1 This Charter comes into effect by the date indicated in Clause 2.1. Upon the appointment of a Bishop to the Diocese, there will be a consultative review at which time variations may be proposed.

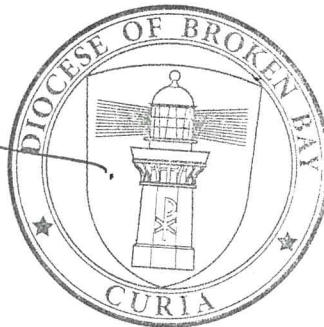
11.2 The review will be conducted by the Bishop of Broken Bay.

Dated this **11** day of **APRIL** in the year **2019**

Signed



Very Rev Dr David Ranson
Diocesan Administrator



Mrs. Jo Robertson
Chancellor and Notary

Canonical Notes for the Establishment of the Filipino Catholic Chaplaincy

[A] chaplain is a priest to whom is entrusted in a stable manner the pastoral care, at least, in part of some community of special group of Christ's faithful, to be exercised in accord with universal and particular law. (Canon 564)

As far as possible, chaplains are to be appointed for those who, because of their condition of life, are not able to avail themselves of the ordinary care of parish priests, as for example, migrants, exiles, refugees, nomads and sea-farers (Canon 568)

A chaplain must be given all the faculties which due pastoral care demands. Besides those which are given by particular law or by special delegation, a chaplain has by virtue of his office, the faculty to hear the confessions of the faithful entrusted to his care, to preach to them the word of God, to administer Viaticum and the anointing of the sick, and to confer the sacrament of confirmation when they are in danger of death (Canon 566.1)

Magisterial

"Every local Ordinary shall try to grant ... chaplains to migrants the authority to undertake the spiritual care of immigrant Catholics of their own language or nationality." (Pius XII, Exsul Familia Nazarethana, Apostolic Constitution (1952), n.34)

"A Migrant Chaplain, supplied with such authority in exercising the care of souls, is to be considered equal to a pastor. He therefore possesses, making due allowances, the same faculties for spiritual care as a pastor and is bound by the same obligations and held to the requirements of the common law." (Pius XII, Exsul Familia Nazarethana, Apostolic Constitution (1952), n.35a)

Local

The particular form of providing pastoral care for migrants that the Australian Bishops have found to be appropriate and fruitful has been through the appointment of Migrant Chaplains. The Bishop should take particular care that priests appointed for the first time as migrant chaplains, especially if they come from overseas, are introduced to their specialized ministry under appropriate direction and for an adequate period of time. There should also be opportune links with other priests of the diocese and with parish communities. (On the Pastoral Care of Migrants and Refugees, Statement of the Australian Catholic Bishops' Conference, 2000).

The Priests who are appointed by the Diocesan Bishop to minister as Migrant Chaplains, and other persons designated as Migrant Pastoral Workers, are entrusted to carry out a special diocesan ministry and they are always accountable to the Bishop for the way in which they exercise their ministry. (On the Pastoral Care of Migrants and Refugees, Statement of the Australian Catholic Bishops' Conference, 2000, n. 4.6 (i)).

As people to whom a specialized ministry is entrusted, Migrant Chaplains and Migrant Pastoral Workers should see themselves as builders of bridges between the migrants and the local community. Therefore, they should keep in contact with the local clergy, particularly those of other parishes, where they most frequently carry out their ministry to migrants. (On the Pastoral Care of Migrants and Refugees, Statement of the Australian Catholic Bishops' Conference, 2000, n. 4.6 (iii))

Migrant Chaplains should take part in the various meetings of the diocesan clergy, to demonstrate that their ministry is an integral part of the ministry of the local church. They should bring migrant issues to the attention of the other clergy (On the Pastoral Care of Migrants and Refugees, Statement of the Australian Catholic Bishops' Conference, 2000, n. 4.6 (v)).

Newly arrived Migrant Chaplains and Pastoral Workers need to become familiar with the history, traditions and pastoral approach of the Church in Australia and with the dispositions of the local Bishops. It is essential therefore that they dedicate an appropriate period of time to this purpose, and adequate time to learn English, if required. They must realize that without an adequate knowledge of the local language they will remain isolated from the local church and clergy and will not be able to carry out fully the task with which they are entrusted. (On the Pastoral Care of Migrants and Refugees, Statement of the Australian Catholic Bishops' Conference, 2000, n. 4.6 (ii)).