

Charis New Zealand National Service of Communion Statutes (edited 19.11.2020)

This document is intended as an addendum to the International Charis Statutes of CHARIS published by the Dicastery of for Laity, Family and Life and should be read in conjunction with that document as it is an expansion of point IV.4 'National Service of Communion' to give direction to CHARIS NZ on how to operate in New Zealand. Nothing in these local statutes is intended to, or should in any way, contradict the spirit of the International Statutes for CHARIS. It will be reviewed annually by the NSC as CHARIS evolves in our country and amended as necessary with majority agreement.

Introduction

To understand the new focus of CHARIS it is valuable to look at a summary of the address of Cardinal Farrell, Prefect of the Dicastery for laity, family and Life at the Inaugural meeting of CHARIS in Rome at Pentecost 2019 on the **"The Birth of CHARIS and its Importance for Catholic Charismatic Renewal"**

'What the Pope asks of Catholic Charismatic Renewal today and for the future requires that it understand itself as a pastoral instrument in the service of the Successor of Peter. This means that we must enter with profound docility into an understanding that Catholic Charismatic Renewal does not belong to its members, but, rather, to the Church... It is a fulfilment of Jesus desire: "I have come to set fire to the earth, and would that it were already kindled" (Lk. 12: 49).

Guiding principles from St Paul VI

- *Fidelity to the authentic doctrine of the faith – if something contradicts the faith it does not come from the Spirit;*
- *Giving priority to the higher gifts – the higher gifts are those gifts given in the service of the common good;*
- *The pursuit of charity – because love alone binds all gifts together and perfects them (Col. 3: 14).*

Mission

The Holy Father has told Catholic Charismatic Renewal that the whole Church needs its help in order to live the Gospel. When the Holy Father speaks to Catholic Charismatic Renewal, he addresses at the same time each and every person who shares in this current of grace, and also those who serve in leadership roles, because all are responsible, each according to his or her own situation and role, for how the Renewal serves the Church.

CHARIS is intended to be in the service of all these persons and group, in order to help them answer these expectations:

1) The Holy Father expects permanent personal conversion to the love of Jesus, witnessed in a life grounded in the Gospel and consistent with it.

For this personal conversion we should note that it flows from Baptism in the Holy Spirit and the personal encounter with Christ.

2) He expects us to share with all people in the Church the grace of Baptism in the Holy Spirit

3) He expects us to evangelize using the Word of God to proclaim that Jesus is Lord and that his love is for all people

4) He expects us to be a people of prayer and praise

5) He expects us to be close to the poor and the needy.

6) He expects us to give a witness of spiritual ecumenism,

Charismatic Renewal is providentially placed as an experience that unites Christians: it was born as something ecumenical... strive towards Christian unity. Clearly, with Pope Francis involving Catholic Charismatic Renewal in this institutional ecumenical effort, there is an onus on CHARIS to promote, discern and help shape how the Renewal participates in this. As Saint John Paul II said already in 1981: "Let us be

confident that if we surrender ourselves to the work of genuine renewal in the Spirit, this same Holy Spirit will bring to light the strategy for ecumenism which will bring to reality our hope" that all be truly one in Christ.

7) He expects us to seek and foster unity within Catholic Charismatic Renewal, because such unity is the sign of the Spirit

CHARIS will accompany the Renewal as it prays and strives to let the Holy Spirit come down again, as in a new Pentecost. CHARIS will serve Catholic Charismatic Renewal, in the service of all expressions of Renewal, giving support, providing training and formation, helping in discernment, encouraging mission, and assisting those who serve at all levels to avoid the recurrent temptations of seeking diversity without unity and of seeking unity without diversity.

As Ezekiel prophesied: "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. [...] You will be my people, and I will be your God" (Ez. 36: 26-28).

Advice to Leaders

Saint John Paul II, speaking to people like you in 1981,..within CHARIS, each of us is called to **be a servant**. Firstly, "The role of the leader is, in the first place, to give the **example of prayer**."

"Secondly, you must be concerned to provide solid food for spiritual nourishment through the breaking of the bread of true doctrine. The **love for the revealed word of God**, written under the guidance of the Holy Spirit, is a pledge of your desire to 'stand firm in the Gospel' preached by the Apostles" Take care, then, that as leaders you seek a sound theological formation designed to ensure for you, and for all who depend upon you for guidance, a mature and complete understanding of God's word. 'Let the word of Christ, rich as it is, dwell in you. In wisdom made perfect, instruct and admonish one another' (Col. 3: 16-17)".

"Thirdly, as leaders in the Renewal, you must take the initiative in building **bonds of trust and cooperation with the Bishops**, who have the pastoral responsibility in God's providence for shepherding the entire body of Christ, including Charismatic Renewal. Even when they do not share with you the forms of prayer which you have found so enriching, they will take to heart your desire for spiritual renewal for yourselves and for the Church".

Please allow me one final point.

Taking stock of what we have received and looking to what must be done for the future requires of us that we **plan for a new generation of leaders**. One of the functions of good leadership is the capacity to plan for a time when others must come to the fore the renewal of our leadership teams. In the Apostolic Exhortation *Evangelii Gaudium*, Pope Francis refers to various temptations among those who serve in the Church. Among other points, he talks of the challenge of providing young people with a sense of belonging in our communities and structures, so the challenge for Catholic Charismatic Renewal is that of making our existing communities places where we allow young people to lead us forward in holiness and mission"

Note: it was while the Duquesne Retreat Participants were praying for the fulfilment of their Confirmation graces that they were Baptized/released in the power of the Holy Spirit and CCR was born. Our goals for CCR are actually summed up well in this quote from the Catechism.

CCC1309 Preparation for Confirmation should aim at leading the Christian toward a more intimate union with Christ and a more lively familiarity with the Holy Spirit - his actions, his gifts, and his biddings - in order to be more capable of assuming the apostolic responsibilities of Christian life. ...to awaken a sense of belonging to the Church of Jesus Christ, the universal Church as well as the parish community.

1.The Ecclesial Status of Charis International

Charis has been erected by the Holy See, Through the Dicastery for Laity, Family and Life, with Public Juridical Personality according to canons 116-123 of the code of Cannon Law.

2. International Structure

Please see the international Statutes for more detailed information on the structure and roles of CHARIS Internationally, including the Continental Service of Communion on which we have a representative for NZ and an Asia/Oceania representative for the coordinating team. (A flow chart to help explain this is attached)

3. Function of Charis NZ

The goal of the New Zealand National Service of Communion is to serve, build and strengthen the wide and diverse family of Catholic Charismatic Renewal so that it may in turn build up and serve the Body of Christ including Parish and Diocesan life (primarily but not exclusively through the promotion of the Baptism of the Holy Spirit and the gifts of the Holy Spirit in the Church). Charis NZ should be as inclusive as possible and open to new and emerging realities. The model focusses on building relationship and communion rather than governance or structure.

As an organism of service, Charis NZ exercises no jurisdiction over Catholic Charismatic Renewal, since all expressions of CCR are directly under the jurisdiction of their local Bishop and the National Conference of Bishops. Charis's role of service does not limit the Freedom of individuals or groups within CCR in their contacts with ecclesial authorities.

4. Vision

The NSC reflects the reality of CCR across NZ, and seeks to share and discern what the Spirit is saying to us. We will foster communion based on prayer together, listening, sharing experiences, concerns and testimony and supporting each other as leaders spiritually and practically as appropriate.

5. General Objectives of CHARIS NZ (see also International Statutes)

- To discover, invite and be in communion with all the diverse realities of CCR in NZ
- To serve one another and the local Church with collegial charity and prayers of intercession.
- To bring people into a personal and ongoing relationship with Jesus Christ.
- To share the Baptism of the Holy Spirit with everyone in the Church
- To promote the exercise of charisms in the whole Church.
- To serve the unity of the body of Christ universally and promote ecumenism
- to collaborate with all realities to provide sound formation for holiness and mission according to the needs discerned by the NSC
- To promote evangelization
- To serve the poor and needy.
- To organize events, seminars, conferences, programs etc. to foster CCR and to share with one another, and the wider Church, the various graces and experiences flowing from the Holy Spirit.
- To actively invite, communicate and collaborate with clerics and religious in our nation to build mutually trusting relationships and positive experience of CCR.
- To create a sense of belonging and inclusion for young people in this current of grace.
- To intentionally and continuously raise up the next generation of leadership for CCR
- To actively serve and foster Parish, and Diocesan renewal, to build up the body of Christ, through collaboration with priests the local Bishops.

6. Composition and meetings:

The CHARIS National Service of Communion New Zealand, consists of leadership representatives from realities and expressions of the Current of Grace, who identify themselves as part of Catholic Charismatic Renewal, or who have their founding roots in CCR. This may include prayer groups, communities, publishing houses/ bookshops, networks, schools of Evangelization, religious institutes, particular ministries, ecumenical initiatives, youth and young adult ministries.

In New Zealand the NSC will meet annually and will elect, every 3 years by silent majority vote, a chairperson, a vice chairperson, an administrator, a treasurer, a Chaplain, a youth coordinator, a digital communications coordinator, an intercession coordinator, a formation coordinator, mercy coordinator and other roles as deemed necessary.

The executive team will consist of the Chairperson, Vice Chairperson, Treasurer, Administrator and National Chaplain who are delegated the responsibility of actioning the decisions and plans of the NSC, including managing the day to day business of the NSC on behalf of the rest of the members. They will communicate regularly as a team and to the wider NSC, especially the Coordinators, and meet as required (at least once a year) between NSC meetings. Duration of service on the executive will be for an initial period of 3 years with voting for reappointment at the end of the initial term and every 3 years after that. The maximum duration of service in any one role on the executive will be 6 years unless by mutual agreement. This is to ensure fair representation, leadership skills development and avoid burnout.

Participation on the NSC does not signify ecclesial recognition of any participating reality. Recognition remains the responsibility of the competent ecclesial authority.

7. Administration of Finances

CHARIS NZ relies on the providence of God and is sustained by voluntary donations and financial contribution/tithes from the various realities and individuals involved in this Current of Grace. Other sources of Funding are revenue from events, conferences, training courses, books and multimedia material etc.

CHARIS in New Zealand has charitable status and a bank account. Tax receipts can be issued for donations. The Treasurer will keep appropriate financial records and do reporting in accordance with New Zealand Law to the NSC and Charities NZ. Payments will be made via internet banking with 2 signatories for each transaction. All major expenditure will be approved by the Chairperson in consultation with the Executive. No member will make financial commitments on behalf of CHARIS NZ without the permission of the chairperson in consultation with the executive.

8. Accountability:

All CCR / COG realities and CHARIS are accountable to, and should make an annual report to, their local Bishop.

9. Current of Grace Diocesan Service of Communion (COG) in NZ

Each Diocese of NZ should have a COG Diocesan Service of Communion consisting of representatives of all the local various realities and expressions of CCR and their general objectives and structure should be similar to the NSC.

COG Diocesan Service of Communion groups oversee Charis/ Current of Grace activities and should ask their Bishop's approval for all large public gatherings/ conferences etc especially when there are overseas speakers or visiting priests.

Emerging Realities

These are neither directly accountable to CHARIS or the responsibility of CHARIS. But if they have a charismatic spirituality it would be appropriate for them to be invited into communion with CHARIS. They can maintain voluntary communication and relationship with the local COG DSC or NSC and have a representative on the COG DSC or NSC as appropriate. They should also be building a relationship with their local bishop who is responsible for overseeing all ministry, including all healing and deliverance ministry, within his Diocese according to various instructions to Bishops and canon law. An *approved ministry or group* is one that has sought approval and submitted intentions/guidelines to the local Bishop and has ongoing accountability and has registered as an approved affiliated group with the COG DSC. If a ministry operates nationally, they should also report to the National Conference of Bishops and register with CHARIS NZ. As each Bishop only has authority over his own Diocese, a local ministry cannot automatically operate in any or all Dioceses, they must write to each local Bishop for his permission.

Ecclesial accountability promotes respect, support and protection for the various realities of CHARIS. It also gives us a certain blessing and freedom in our respective Diocese.

Chaplains Priest or Bishops

Each COG Diocesan Service of Communion should propose names to their local Bishop to appoint an appropriate Chaplain Priest supportive of the Current of Grace in their Diocese. (See guidelines for the job description)

The National Service of Communion should request from the Bishops Conference a priest or Bishop supportive of the current of Grace to be the National Chaplain to the Bishops Conference. (see guidelines for appointing a National Chaplain).

The role of Coordinators

Each Coordinator of an area of the NSC ministry e.g. intercession, formation, mercy, media etc should have the spiritual maturity, giftedness and experience to oversee and lead their own team and organise lines of Communication, accountability, activities, training and events appropriate to their role and be willing to give the time and prayer required to do this diligently for the Lord and His Church.

Summary

The main focus of CHARIS is communion of the realities of CCR and collaborative service to the Church in the power, love and grace of the Holy Spirit.

CHARIS STRUCTURE

Dicastery for Laity and Family Life



Charis International Office

Moderator, Secretary, and Ecclesial Assistant (appointed by the Dicastery)



International Service of Communion

18 members: 12 continental reps; 6 others including 1 CCR priest/religious, 1 under 30, 2 community reps, 1 diverse CCR ministries rep, 1 from associations of the faithful.

Meets every year led by the Moderator

Term of 3 years renewable once



General Assembly

Comprises: ISC, 1 National CCR rep from each country, 1 rep for communities from each country,

Meets every 3 years led by the Moderator

Term of office= national term of office or ICS term of office

appoints the ISC from Dicastery approved nominations



4 x Continental Service of Communion

Africa, America, Europe and Asia/Oceania

National rep from each country, 1 rep from each Community, 1 rep from each School of Evangelisation, 2 reps from specific ministries, 2 under 30.

Meets at least every 3 years.

Appoints Continental Coordinating teams



4x Continental Coordinating Teams

Team of 7

Meets at least once a year, Term of 3 years renewable once



National Service of Communion (NSC) CHARIS NZ

National reps of all realities and DSCs. Term 3 years renewable x2, meets annually minimum



COG Diocesan Service of Communion (accountable to local Bishop and Charis National Service of Communion)

Coordinates a local team of representatives from different Charismatic realities in the Diocese, meets regularly.