



HANDBOOK
for Boards of Trustees of New Zealand
Catholic Integrated Schools
2016

2016 Edition

(Updated in August 2017 to refer to the Education Act 1989 (amended in 2017), rather than to the superseded Private Schools Conditional Integration Act 1975)

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**Handbook for Boards of Trustees,
Principals and Staff
of New Zealand
Catholic State-integrated Schools**

**New Zealand Catholic Education Office
Te Tari Mātauranga Katorika o Aotearoa**

2016 Edition

(Updated with references to the Education Act 1989)

Amended to refer to Part 33 of Education Act 1989 (which incorporates the provisions of the Private Schools Conditional Integration Act 1975)

2020 Beacon plan goals for New Zealand Catholic schools

The following goals have been set for the New Zealand Catholic education system by the New Zealand Council of Proprietors of Catholic State-integrated Schools and the board of the New Zealand Catholic Education Office:

- Quality, effective leadership of schools.
- Equity, quality and excellence in educational outcomes for each student.
- A Catholic population that is knowledgeable about its faith and supportive of its schools.
- Well qualified teachers in Catholic schools, especially in the areas of Religious Education and the special character dimension of the school.
- Strong partnership between parishes and schools to support the revitalisation of the Church's mission in the world.
- Practical commitment to achieving positive bicultural relationships with Māori and developing a resilient multicultural society.
- Dynamic graduates from our schools who are committed to promoting the Good News in its various dimensions, with emphasis on evangelisation, service, community and social justice.
- A national system of schools that is proactive, and that positively interacts with Government, its agencies, and with wider national networks.
- Commitment to the long-term progress and development of the economically and socially disadvantaged.
- Commitment to our ecological vocation to care for the earth for the good of all.

NZCEO Adopted 1998, revised 2006

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Introduction

This handbook is intended to help Boards of Trustees focus on those aspects of a state-integrated school that differ from a standard (non-integrated) state school. There are excellent governance guides available from the Ministry of Education and the School Trustees Association that cover aspects common to both.

The nature of Catholic state-integrated schools

Catholic state-integrated schools are state schools – not private or independent schools. They have three main distinguishing features:

- Catholic state-integrated schools are embedded in the Church; their Catholic character determines student enrolment and staffing requirements (see Parts 3, 4 and 5) and their Catholic curriculum.
- The Proprietor, who is the Bishop of the diocese or a religious institute or Trust Board, has ownership of the school's integrated land and buildings (see Part 6). Responsibility for their maintenance and insurance (and the resulting health and safety obligations) is shared by the school's Board of Trustees and the Proprietor.
- Each school is governed by its Board of Trustees. The Proprietor has the right to appoint up to four members to the Board.

The state-integrated school is funded by the Government through the Ministry of Education for its day-to-day operation (including staff salaries and the maintenance of the school's integrated buildings and grounds) to the same standard as required for other state schools.

Part 33 of the Education Act 1989 sets out the general conditions of integration, and each school's Integration Agreement defines the particular conditions of that school's integration into the state system. Chief of these, of course, is the maintenance of the school's Catholic Character, which the whole Board of Trustees is required to uphold.

The Proprietor's appointees to the Board of Trustees are members of the Board in all respects. They have some additional reporting responsibilities to the Proprietor (see Part 2 of the Handbook).

The purpose of this handbook

While this handbook is meant primarily for Proprietors' appointees, it is also applicable to trustees of Catholic state-integrated schools as well as principals and senior

management teams. All share responsibility for the Catholic character of their respective schools through the contractual responsibilities set out in the Integration Agreement.

This handbook provides current guidelines and sets out current policies. It is not a legal document and should not be read as such. The handbook is also available on the NZCEO website, and may be printed out as a whole or in sections as needed.

The appendices

The appendices to this handbook contain a variety of documents and forms from a range of sources. The numbering of these appendices reflects the part of the handbook they relate to.

Further information

Further information is available from:

New Zealand Catholic Education Office

PO Box 12307, Wellington 6144

Email: nzceooffice@nzceo.org.nz

Website: www.nzceo.org.nz

Part 1: Integration

The Catholic school

- 1.1 New Zealand Catholic schools were founded with the primary purpose of giving a Catholic education to Catholic children. Various Church documents focusing on the Catholic school elaborate on the mission of the school.
- 1.2 Catholic schools were founded by dioceses, parishes or religious institutes under the authority of the Bishop who, as chief pastor of the Church in his diocese, continues to exercise his canonical authority over the Catholic nature of the school. Integration protects the authority and the rights of the Proprietor and of the Bishop over the school.
- 1.3 Because the Bishop or religious institute or Trust Board, as Proprietor, holds the school in trust for the Catholic community that originally established the school, the Proprietor continues to be the legal owner of the property that constitutes the integrated school.

Canon law

- 1.4 Those who administer Catholic schools need to keep in mind those Canons that focus on Catholic education. Some of the Canons that are relevant to the establishment of schools and the enrolment of students are paraphrased below:
 - Canon 217: All those baptised into the Catholic Church have the right to a Catholic education.
 - Canons 773 and 776: Parish priests must see to the formation of adults, young people and children.
 - Canon 774 §2: The primary obligation for catechetical formation lies with parents. The same obligation binds godparents and those who take the place of parents.
 - Canon 780: Diocesan Bishops may issue directives for catechetical formation. Catechists are to be duly trained and given opportunity for continuing formation.
 - Canon 792 §2: Teachers are to collaborate closely with parents and listen to them. Parent associations are to be set up.
 - Canon 797: Parents must have freedom to exercise choice in determining which school their children will attend.
 - Canon 798: Parents are to send their children to those schools that will provide for their Catholic education. If they cannot do this, they are bound to ensure the proper education of their children outside the school.

- Canon 800 §2: Catholic schools are to be promoted and everything possible done must be done to help establish and maintain them.
- Canon 802 §1: Where there is no Catholic school, one must be established.
- Canon 805: The diocesan Bishop has the right to appoint or approve teachers of religion and to remove them or demand that they be removed, if religious or moral considerations require.
- Canon 806 §1: The diocesan Bishop has the right to watch over and inspect the Catholic schools in his diocese and to issue directives concerning the general regulation of Catholic schools.
- Canon 806 §2: Catholic schools are to ensure that the academic standards of the formation given in them is at least as good as that in other schools.
- Canons 773 & 776: Parish priests must see to the formation of adults, young people and children.

The founding principles of integration

1.5 When the Proprietors of Catholic schools integrated their schools with the state system of education, they entered into a partnership with the Crown. The partnership is based on six fundamental principles:

1. The right to teach, develop and implement the Catholic programme in Christian faith and living, and to follow those religious customs that are normal in the Catholic school.
2. The right to administer staff appointments and arrange that staff composition recognises the Catholic Character of the school.
3. The right to enrol firstly, the children of Catholic parents and secondly, the children of other parents who seek a Christian environment for the education of their children.
4. The right to extend existing schools and build new ones to meet the demands of legitimate expansion and proven need, including schools with special purposes (e.g., to cater for special educational, physical or emotional needs).
5. The right to own the land, school buildings, ancillary educational buildings and facilities that make up the Catholic school system.

6. The right of the Catholic community to make a tangible financial contribution through fees towards the cost of maintaining its schools.

Integration is set out in the Education Act

1.6 The Board of Trustees of an integrated school functions according to Part 33 of the Education Act 1989.

1.7 Part 33 of the Act:

- takes precedence over other named statutes that govern the school, if there is a conflict between it and other legislation.
- guarantees the school its right to continue through its teaching and conduct to reflect education with a Special Character (Section 416(1))
- states that integration must not jeopardise the Special Character of the school (Section 416(2) – see Part 3 of this handbook)
- gives the Proprietor explicit rights regarding the Special Character (Section 416(3) and (4)) to:
 - supervise the maintenance of the Special Character
 - determine what is necessary to preserve and safeguard it
 - take action if, in the Proprietor’s opinion, the Special Character is likely to be jeopardised, or is not being maintained or preserved.

Each school has an Integration Agreement

1.8 A school becomes integrated into the state educational system when the Proprietor and the Minister of Education approve the school’s Integration Agreement. This agreement establishes a partnership between the Proprietor and the Crown. Each school has its own Integration Agreement.

1.9 The Integration Agreement imposes obligations on the Board of Trustees (referred to as the Board in this guide). All Board members need to be familiar with it.

1.10 The Integration Agreement:

- defines the school’s Special Character
- sets out the rights of the Proprietor in relation to the operation of the school

- prescribes the religious instruction and observances that are to be part of the school programme
- specifies the lands and buildings that are to be managed and maintained by the Board
- sets out special requirements and appointment procedures for certain key positions
- determines the maximum roll and the maximum percentage of non-preference students who may be enrolled
- provides for the charging of attendance dues up to a maximum amount approved by the Minister of Education
- requires the Proprietor to insure the buildings and any chattels that are owned or held in trust by the Proprietor
- provides for the appointment of a chaplain
- sets out the rights of the Proprietor to have access to the school
- sets out other matters agreed to between the Proprietor and the Minister.

Cancellation of an integration agreement and school closure

1.11 Cancellation conditions and requirements are found in Section 427 of the Education Act. In August 2003 NZCEO and the Ministry of Education agreed on the details of the procedures to be followed in such cases.

Part 2: Governance of Catholic state-integrated schools

Key responsibilities of Boards

Boards govern

- 2.1 The Board governs the school; the Principal runs it on a day-to-day basis, in accordance with Board policies.
- 2.2 The Board has three main sets of responsibilities. These are to:
 - ensure an overall operating framework for the school that:
 - sets out the school's aims and values (including how it manifests the school's Catholic Character)
 - incorporates these in policies
 - allocates resources
 - monitors the outcomes;
 - employ the Principal (the school's chief executive), agree on the Principal's goals and priorities, and hold the Principal accountable for the management of the school.
 - engage with the parents and the school's Proprietor.

Key Board responsibilities in relation to integration

Catholic Character

- 2.3 The Board ensures that:
 - the school's charter, policies and plans reflect the philosophy of Catholic schooling, and the special Catholic character that its Proprietor requires it to uphold
 - the school supports staff and Board members' professional development in Religious Education, Catholic Character and spirituality
 - the Board shows its support of Catholic Character through its leadership of the school and its engagement with the local Catholic community
 - the school carries out an annual self-review of its Catholic Character
 - the Board communicates promptly on significant issues and reports annually to the Proprietor in relation to its legal obligations.

Student enrolment

2.4 The Board ensures that:

- preference and non-preference enrolment requirements are observed
- the maximum roll is managed (the Board can request the Proprietor to consider increasing the maximum roll)
- the payment of attendance dues is monitored and managed in consultation with the Proprietor; however, no student who is entitled to a Catholic education is turned away
- the preference/non-preference ratio is maintained, including for international students.

Staff appointments

2.5 The Board ensures that:

- the school uses its entitlement to tagged Section 464 and Section 467 positions correctly (for an explanation of tagged and non-tagged positions , see Part 4)
- the process for appointing staff to tagged positions is observed
- the requirements of ‘acceptability’ for tagged positions are observed
- the legally correct processes are used for job advertisements and letters of appointment.

School property

2.6 The Board works closely with the Proprietor on:

- the condition of the school’s buildings and grounds
- joint priorities for the annual and 10-yearly maintenance plans (for an explanation of maintenance plans, see Part 6)
- the health and safety of all persons on the school premises during Proprietor-commissioned works.

Chairperson

2.7 The Chairperson of the Board has a key role in a Catholic school. The Catholic school is an evangelising faith community; therefore the Board Chairperson is expected to focus the Board on sustaining and developing the Catholic Character of the school.

Responsibilities of the Chairperson

2.8 In particular, the Chairperson is expected to:

- promote the Catholicity and the particular charism of the school
- develop a personal understanding of:
 - the significance of Catholicity within Catholic schooling
 - the nature of the school’s Religious Education and evangelising functions
- attend and promote professional development for Board members in Catholic Character
- ensure that the Principal’s performance agreement includes Catholic Character goals
- ensure that teacher certification in Catholic Character and Religious Education) is promoted and enabled
- ensure the operation of an effective Catholic Character Committee, whose role is to oversee, develop and promote the special character of the school

(This committee usually includes several Board members, the Director of Religious Studies, some other staff members, and possibly student representatives.)

- ensure that the Catholic Character is a standing agenda item at Board meetings
- work with the Proprietor’s appointees to review and develop the Catholic Character of the school
- work with the Proprietor’s appointees to ensure good communications with the Proprietor
- ensure that the school’s strategic plan covers Catholic Character, and that the school conducts an annual self-review of its Catholic Character
- when speaking on behalf of the Board, reflect the Catholic dimension of the school.

2.9 The Chairperson may choose to call on the strengths of particular Board members for these tasks.

Proprietor’s appointees to the Board

2.10 The Proprietor can appoint up to four members of the Board. These appointees are full members of the Board, with all the rights and obligations of other members, including the right to be elected as Chairperson of the Board.

- 2.11 If a Board considers that a change in the number of Proprietor's Appointees would provide a better balance, it must request the Proprietor's formal agreement to a change. The Board does not have the right to change the number of Proprietor's appointees.
- 2.12 The Proprietor may ask the appointee to sign a statement of responsibilities on accepting the appointment (Appendix 2.1 shows an example of this). If a Proprietor's appointee on the Board resigns, he or she must inform the Proprietor of this and then inform the Board Chairperson. The Proprietor will appoint a new Board member.

Special responsibilities of Proprietor's appointees

- 2.13 In general, Proprietor's appointees are asked to:

- ensure that the school's Catholic Character is strengthened and enhanced, and that the school fulfils the primary objective for which it was founded
(This has implications for the appointment of teachers, the enrolment of students, the Religious Education programme, and other matters relating to the school's Special Character.)
- act as a channel of communication between the school, the Bishop and/or the Proprietor
- ensure that the property of the school is kept in good order and repair
- report in writing to the Proprietor on the progress of the school, at least annually (more often if requested or if the need arises).

(These matters are discussed in more detail in Appendix 2.1 and Appendix 2.2.)

Consultation with the Proprietor

- 2.14 If any one of the Proprietor's appointees is concerned that some action by the Board might have a detrimental effect on the Catholic Character of the school, the matter needs to be referred to the Proprietor so that the Proprietor's comments, advice or determination can be conveyed to the Board. In the case of diocesan schools, the Proprietor is normally contacted through the Vicar for Education or the Diocesan Education Office, as appropriate.
- 2.15 Similarly, any unusual matter concerning the Catholic Character of the school – for example, if it is not being maintained and preserved, or if the Proprietor's appointees consider that there are issues that could harm the school (e.g., questionable staff appointments, poor management, enrolment issues, disharmony within the school or its

community) – needs to be referred to the Proprietor for information and guidance. It is important to seek such advice early, before the situation escalates to crisis level.

- 2.16 In certain situations where the educational or financial wellbeing of the school or the wellbeing of its students may be at risk, the Ministry of Education has the legal right to intervene. In such a situation the Proprietor should be alerted immediately.

Board prayer

- 2.17 It is expected that Board meetings will begin with prayer, which may include a reflection. Meetings will also end with prayer. In 2016 the Catholic Institute provided Boards with a prayer resource that covers the year.

Part 3: The special character

What is special character?

- 3.1 The special character of a school is fundamental to integration. This is defined by the following wording in each school's Integration Agreement:

The school is a Roman Catholic school in which the whole school community, through the general school programme and in its religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the diocese.

- 3.2 The following phrases in the above statement are significant:

Roman Catholic: In stating that the school is Roman Catholic, the definition asserts that the fundamental motive that drives the school is religious and Catholic.

School community: The school community includes the students, their parents (who are the foremost educators of their children), the teaching and non-teaching staff and the Board. The Proprietor is pre-eminently a member of the school community. Because the school is an integral part of the pastoral ministry of the Church, its community comprises the local church led by the Bishop of the diocese. The parish school actualises the local church in the parish.

General school programme: By referring to "the general school programme" as well as the "religious Instruction and observances", the definition stresses that the religious goals of the school must not be separated from its other educational goals. Each is embedded in the other; each "exercises the right to live and teach the values of Jesus Christ".

Values: The "values of Jesus Christ" are expressed in scripture and in living Catholic tradition. They are normally identified in the school's charter and are unabashedly Christian. The precept "to love God above all things and one's neighbour as oneself" sums up the values of Jesus Christ. Values and virtues education in a Catholic school is fundamental to the life of the school. All staff in a Catholic school are expected to model these values and virtues in their behaviour and to teach and proclaim them to their students.

Bishop's determination: Finally, the statement says that it is the Bishop of the diocese who has the ultimate responsibility for determining whether the practices, worship and teachings in the school are indeed Catholic. The Bishop of the diocese

(in union with the Pope and all other Catholic Bishops) exercises the Church's teaching authority.

The nature of Catholic Character

- 3.3 In a Catholic school the special character is also known as the Catholic Character. This is not something that is simply added on to what would otherwise be a secular state school. Nor does it merely refer to religious education, ceremonies and observances. The Catholic Character is the framework within which the whole school curriculum is delivered; it is, in fact, integral to everything that takes place in the school, or on behalf of the school and its community. Properly observed and practised, it also provides a climate of hope, inspiration and service for all members of the school community. The following examples illustrate how the scope and influence of Catholic Character permeate every aspect of school life.

Evangelisation

- 3.4 As part of its role in the teaching mission of the Church, the Catholic school also has an evangelising function. This means that it proclaims the Gospel as a means of bringing people to Christ.
- 3.5 It is important not to confuse evangelisation with proselytisation. The first teaches people about Jesus Christ in the hope that they will accept him, follow his teachings and grow in relationship with him. Whether they do or not is left to their free will and conscience, guided by the working of the Holy Spirit. The second, which attempts to convert someone from one faith or Church to another, has no place in a Catholic school.
- 3.6 Schools are expected to have a planned approach to evangelisation that allows for people to be invited into the Church, and a sacramental programme for students that involves parents and families. Evangelisation can occur quite informally, through the example set by people living Christian lives; during formal school lessons; or through organised courses made available through or by the school, outside of normal school hours, to anyone who is interested.

Spiritual guidance

- 3.7 The Catholic school recognises that every person has a spiritual dimension. Just as our physical, intellectual and other dimensions need guidance and nurturing, so does our spiritual aspect. Catholic schools provide this through such group activities as liturgies (Mass, etc.), communal prayer (which is an important part of the daily life of a Catholic school), retreats, or through individual support in the form of counselling, youth or peer ministry, the Sacrament of Reconciliation, and so on. This guidance, nurturing and support may be provided by appropriate staff members, school chaplains or peers.

Pastoral care

- 3.8 This term applies to the spiritual aspects of the curriculum. As in other state schools, however, it also means catering for the material, physical or emotional wellbeing of people, both within and outside the school community. Pastoral care encompasses guidance counselling as well as service to others through activities such as peer ministry, fundraising for overseas aid programmes and mission fields, and helping and 'reaching out' to groups within the local community (such as the elderly).
- 3.9 These service activities develop practical skills in the givers and have practical benefits for the receivers. Also, and most importantly, they are a valuable means of character training for students – a major function of Catholic education.

Social justice

- 3.10 In keeping with the teachings and the example of Jesus Christ, the Catholic Church places great emphasis on meeting human needs caused by poverty, oppression, exploitation, injustice and other denials of human rights. Social justice teaching is an essential part of religious education. It is also applied in practice through the school's and students' involvement in such organisations as Caritas (the Church's agency for justice, peace and development). As well as human rights, environmental and sustainability issues have a strong social justice component.

Particular Catholic Character or charism

- 3.11 The Catholic Character of every school includes the particular religious values or charism that were identified when the school was established. These may link the school to a particular religious institute or saint. The charism may be defined in the Integration Agreement. Whether it is so defined or not, in every case the school works to maintain and develop its particular charism, which is the lens through which Catholic Character may be viewed in the school.

Church festivals and feast days

- 3.12 Catholic schools recognise and celebrate certain feasts and seasons of the liturgical year (such as Christmas and Easter) and the periods leading up to them (such as the four weeks of Advent and the six weeks of Lent). Other important days in the Church calendar are also celebrated, including the feast day of the saint or person after whom the school is named.

Supporting documents

- 3.13 Catholic Character is supported by the Code of Ethics for Catholic Schools, which has been made available to all schools (it is given in this book as Appendix 3.1). The Code is also available on the NZCEO website.
- 3.14 The *Catholic Special Character Review and Development* handbook describes the expected outcomes from the above activities.

The review handbook is available at:

http://nzceo.catholic.org.nz/media/resources/2013_Special_Character_Review_update.pdf

Philosophy of Catholic schools

- 3.15 Catholic schools are established to carry out the Church's mission. They provide a Catholic Faith environment that enables young people to develop the attitudes, knowledge and skills to become active and committed members of the Faith Community and to contribute positively to the world community.
- 3.16 The philosophy of Catholic schools in New Zealand is based on a Catholic understanding of Christianity. Catholic state-integrated schools live and teach the values of Jesus Christ, as expressed in the scriptures and in the practices, worship and doctrine of the Roman Catholic Church.
- 3.17 The New Zealand Catholic Bishops act in unison in determining the essentials of Catholic philosophy and its underpinning values.
- 3.18 The following values are fundamental for Catholic schools:

This statement of values is available at:

<http://nzceo.catholic.org.nz/media/resources/publications/NZ-Catholic-Schools-values-philosophies.pdf>

- The development of the spiritual, intellectual, moral, emotional, physical and social dimensions of students, since authentic human life and openness to God are inseparable.
- The search for excellence as an integral part of the Christian message.
- Evangelisation – that is, the encouragement to grow towards the vision of human life and wellbeing that God revealed in Christ, as expressed by the Church.

- A culture of love, based on God’s love for us, that enables each person to develop the inner autonomy of self-love, self-discipline and self-direction so that they can love God and others and respect the rights, freedoms and intrinsic worth of all other people.
- Moral principles based on the teaching of Christ and the dictates of right reason, and put into practice in every aspect of life.
- Religious Education programmes that challenge each student and deepen their understanding of Catholic teaching.-
- Education that is inclusive and that focuses on:
 - the development of each individual’s unique talents
 - students and families with particular needs
 - the principles of the Treaty of Waitangi
 - multicultural issues.
- Service – the will and vision to contribute a Catholic dimension to the development of the values and wellbeing of the wider community.
- Co-operation and solidarity, as principles of right relations with all members of the school and wider community.
- Parish interaction, which builds up the community of the Church and supports parents, teachers and students.
- Social justice in the face of discrimination, and commitment to an option for the poor at the local, national and international levels.
- Leadership that enhances the life of the Church and the wellbeing of the national and international community.

3.19 In 2014 the NZ Catholic Bishops Conference addressed *The Catholic Education of School-Age Children* to parents, trustees, school principals and staff, priests and chaplains, and diocesan education staff.

This publication is available at:

http://www.catholic.org.nz/_uploads/_cknw/files/Catholic%20education%20of%20school-age%20children%20-%20electronic%20version%20ISBN%20978-0-473-27170-1.pdf

This is the Bishops’ most recent guide on the work of Catholic education in New Zealand. It includes the following quotes:

Catholic education is above all a question of communicating Christ, of helping to form Christ in the lives of others.

Pope John Paul II, from his 1979 address
to Catholic educators in the US

First and foremost, every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth.

Pope Benedict XVI in 2008

Religious Education

- 3.20 The NZ Catholic Bishops Conference has determined that Catholic schools will follow a national curriculum for Religious Education at both primary and secondary level. The National Centre for Religious Studies (NCRS) has developed this curriculum in consultation with schools.
- 3.21 The amount of time schools should devote to Religious Education at various year levels has also been set down by the Bishops Conference (see Appendix 3.3). Boards are responsible for ensuring that professional development, school budgets, staffing allocation and timetabling allow these requirements to be met.

Drug and sexuality education

- 3.22 These topics are covered in all schools, usually through the health and physical education programme. However, in Catholic schools sexuality is normally part of the Religious Education programme, because of the important moral dimensions of this topic. Health educators and Religious Education teachers need to collaborate closely in these curriculum areas. It is important that Boards ensure funding for teachers to take part in *Understanding Sexuality*, a professional development course for teachers in Catholic schools.

Counselling and health services

- 3.23 On behalf of all Proprietors, NZCEO has published model policies for Boards on school counselling services and school-based health services (see Appendix 3.2). NCRS can provide supporting materials for the Health curriculum.

External health educators

- 3.24 External health educators invited to work in the school need to be carefully scrutinised, well briefed about Catholic Character and authorised by the principal and the Board. The parameters for externally provided health education need to be defined and monitored,

as some organisations may wish to teach material that is not acceptable in a Catholic school.

Professional development for Catholic Character

- 3.25 All teachers in Catholic primary and secondary schools are expected to engage in professional development in Catholic Character and/or Religious Education. The NZ Catholic Bishops Conference requires teachers in primary schools to undertake 12 hours of professional development in Religious Education and spiritual formation each year (see Appendix 3.4). The Board must ensure that the school's professional development budget meets these requirements.
- 3.26 Each Diocesan Catholic Schools' Office and Religious Education Centre can provide support and professional development in relation to Catholic Character for beginning teachers, teachers new to Catholic schools, principals, Boards and Proprietor's appointees.
- 3.27 They also offer professional development in the Religious Education curriculum, mainly to teaching staff. This may be in the form of residential, day or evening courses.
- 3.28 Most dioceses offer a catechetical programme that provides professional development in Religious Education, scripture and theology at a university College of Education.
- 3.29 The Catholic Institute provides courses and qualifications that support teachers' knowledge and understanding of Catholic Character. These courses are available throughout the country (see www.tci.ac.nz.)
- 3.30 The NZ Catholic Bishops Conference desires all teachers in Catholic schools to gain qualifications in Catholic Character and Religious Education.

Certification

- 3.31 The NZ Catholic Bishops Conference has set up a national certification system for teachers in Catholic Character and Religious Education. The handbook for certification is available from NCRS or the diocesan office.
- 3.32 Each diocese runs its own professional development programme, but the certificate is awarded by NCRS. A full record of each teacher's certification is kept at the diocesan offices. Each school and diocesan office also holds a copy of the Certification Schedule.

Certification in Religious Education

Classroom Level

- 3.33 This is the minimum level for those teaching Religious Education in a primary school.

Leadership Level in Religious Education

- 3.34 This is the minimum level required of those holding or aspiring to the positions of Principal or Director of Religious Studies, and those in other significant leadership positions in Catholic schools.

Graduate Level in Religious Education

- 3.35 This level is for teachers, principals and DRS who have completed appropriate graduate studies.

Certification in Catholic Special Character

Foundation Level

- 3.36 This is the basic level required of all teaching staff in a Catholic school. It is achieved by attending courses for teachers new to Catholic schools that have been organised by the diocese.

Classroom Level

- 3.37 This is the level required of all teachers holding tagged positions who do not teach Religious Education. Teachers holding non-tagged positions who do not teach Religious Education may also apply for this level.

Safeguards to maintain Catholic Character

- 3.38 The Education Act (Section 416) protects the school's special character by ensuring that:
- the school shall continue to have the right to reflect the special character of its education through its teaching and the conduct of its staff
 - integration shall not jeopardise the special character of an integrated school
 - the Proprietor shall continue to have:
 - the responsibility to supervise the education with a special character
 - the right to determine what is necessary to preserve and safeguard the special character
 - if in the Proprietor's opinion the school's special character is threatened, the Proprietor may invoke its powers under Part 33 of the Education Act.

Reviewing the Catholic Character

- 3.39 The vital importance of the Catholic character is clearly demonstrated by the fact that it is regularly reviewed and audited. Reviews are both internal and external.

Annual internal self-reviews

- 3.40 Schools generally undertake internal self-reviews of Catholic Character in a 3-year cycle that is part of their normal review process. The National Special Catholic Character Review and Development document (see the NZCEO website) guides Boards in conducting this process. Help and guidance is also available from the Diocesan Catholic Education Offices.
- 3.41 Internal review also results from the obligation of the Proprietor’s appointees on the Board to present the Proprietor with an annual report on special character matters (see Appendix 2.2). Ideally, this involves the other members of the Board to some extent, since the Board has a collective responsibility to maintain the school’s special character.
- 3.42 The Board must also provide the Proprietor with an Annual Compliance Attestation that shows how it complies with its statutory obligations in the area of special character. The attestation form is available from the Proprietor, or can be found in the National Catholic Special Character Review and Development document.

This document is available on the NZCEO website at:

http://nzceo.catholic.org.nz/pages/resources/resources_teachers_bot.html

External reviews

- 3.43 External reviews of the Catholic Character are conducted by mandated diocesan reviewers every 3–4 years. These reviews are based on the Catholic Character Review and Development document and use its format.
- 3.44 The Education Review Office (ERO) is legally required to monitor the special character of all state-integrated schools as part of its regular review process. Liaison between ERO and Proprietors at both national and local levels facilitates these reviews.
- 3.45 Schools are expected to respond to the recommendations in the review reports and prepare an action plan for their implementation. The Diocesan Education Office provides support for this.

Links with wider Church networks

3.46 As well as the networks that every state school has across the education sector and the wider community of New Zealand, Catholic schools have a network of agencies and organisations within the Church.

Parishes

Parish links

3.47 Every Catholic school is, by definition, part of the Church, the People of God. When the Board consults or reports to its community, it must recognise that this community includes the diocese, the deanery or pastoral area, diocesan pastoral councils and parish organisations such as parish councils.

3.48 The school's most obvious link is to the parish or parishes from which it draws its students. It is important that schools and their local parishes collaborate with and support one another. Joint school and parish celebrations of Mass and the sacraments, and school visits by the priests or pastoral leaders of the parish help forge these links, which can include a range of activities such as:

- support for and cooperation with parish programmes that prepare students to receive the sacraments of Reconciliation, Confirmation and the Eucharist
- as schools are a vital part of their parish communities, school representation on the parish pastoral council and parish representation on the Board
- parish information in school newsletters (and vice versa)
- joint fundraising ventures.

More ideas are given in Appendix 3.7.

Parish priests and lay pastoral leaders

3.49 Parish priests and lay pastoral leaders have a pastoral responsibility towards all their parishioners, including the students in the school. The school needs to give them every opportunity to fulfil that pastoral ministry. When appropriate, teachers and guidance personnel in the school may liaise with the parish priests of students in their care.

3.50 In 2009 the New Zealand Catholic Bishops Conference published *A Collaborative School-Parish Approach to Evangelisation* (see Appendix 3.5).

Chaplain

- 3.51 The Education Act (Section 470(2)) allows for a chaplain, who is appointed by the Proprietor, not by the Board. The Bishop must endorse the appointment. The Proprietor must inform the Board of the name of the chaplain. Remuneration for the chaplain's services cannot come from the school's salary or operational grant, or any funding allocated by Parliament, but can be provided from the school's other sources of income.
- 3.52 The parish priest will normally act as chaplain in a parish primary school or a regional school for which he or one of his associates has pastoral responsibility. The chaplaincy of a secondary school may be undertaken by another priest or be shared among the priests of the deanery.

Chaplain's role

- 3.53 The chaplain's role is to minister to the pastoral and sacramental needs of the students and school staff and to help develop the school as a community of faith and worship within the local Church. Ideally, the chaplain, the DRS and the principal will work together to link the Religious Education programme into the activities of the local parish and the diocese.

Chaplain's rights

- 3.54 As an agent of the Proprietor, the chaplain has access to the school at all reasonable times. It is expected that the chaplain and the principal will have a good working relationship; the chaplain should not interrupt normal school activities or interfere in the professional work of the teachers, and the principal should not frustrate the chaplain's work. Chaplaincy teams also work closely with principals and specifically designated chaplains.

The chaplain as teacher

- 3.55 A chaplain who is appropriately qualified may be appointed by the Board as a part-time teacher. In that capacity the chaplain is, like any other teacher, responsible to the principal.

Campus ministry and chaplaincy teams

- 3.56 More and more secondary schools are developing different models of chaplaincy when working with students. The concept of campus ministry and chaplaincy teams that work in association with the Religious Education Department are becoming commonplace.

Links between area, primary and secondary schools

- 3.57 Catholic schools in a particular geographical area such as a deanery or pastoral area cooperate with one another. A seamless relationship between primary and secondary schools is vital for ongoing Catholic faith education for students. Leadership is required to set up and carry through practices that support this.

Diocese

- 3.58 Catholic schools were founded by dioceses, parishes or religious institutes under the authority of the Bishop, who has the unique role of chief pastor of the Church in his diocese.
- 3.59 Schools that have the Bishop as their Proprietor (i.e., all primary schools and some secondary schools) are connected to their Bishop as the owner of the school.
- 3.60 All Catholic schools, including those that do not have the Bishop as their Proprietor, receive support from a number of diocesan agencies. The local Diocesan Catholic Education and/or Religious Education Office is the first source of advice on Catholic Character matters. These offices support and monitor the Catholic Character and provide Religious Education advisers who help and guide the principal, DRS and other staff in areas of Religious Education and run professional development courses and seminars for staff and Board members on Catholic Character.

New Zealand Catholic Education Office (NZCEO)

- 3.61 NZCEO is the national administrative arm of all Catholic school Proprietors and works closely with the NZ Catholic Bishops Conference. There is frequent communication between Catholic schools and NZCEO. NZCEO produces a national newsletter six or seven times a year, as well as other publications, papers, resources and information. The NZCEO website (www.nzceo.org.nz) has a wide range of information and resources.

Other links

- 3.62 Catholic schools also work with other Church agencies such as the National Centre for Religious Studies, the Catholic Institute of Aotearoa, Caritas and Catholic Social Services. Schools can seek specialist support and guidance from these agencies.

Part 4: Appointment of staff

- 4.1 This section deals with the requirements for staff positions specific to state-integrated schools. These requirements apply to appointments as well as the requirements that state schools are obliged to observe (such as the State Sector Act, Education Act, School Trustees Act, Employment Relations Act, Human Rights Act, etc.).

Board responsibilities for appointments

- 4.2 The special-character staffing provisions of the Integration Agreement and Part 33 of the Education Act are fundamental to, and essential for, maintaining the Catholic Character of the school. The key responsibilities of the Board in relation to staff appointments are highlighted below:

- The Board’s appointments policy must ensure that the advertising of tagged positions (both S464 and S467), the selection criteria for tagged positions, and the resulting letters offering employment conform strictly to the requirements of the Integration Agreement, of Part 33 of the Education Act, and the requirements of the Proprietor.
- The Board must ensure that the correct number and type of teaching positions are tagged, as given in the school’s Integration Agreement, and that appointments to tagged positions are recorded in a formal register.
- The Board must ensure that the job descriptions of the principal and the DRS include leadership in the Catholic Character of the school and engagement with the wider Catholic faith community.
- The Board will maintain confidence in its appointments by ensuring that its delegations for the appointment of staff are appropriate to the circumstances of the particular school.
- The Board’s appointments policy must include the following requirements:
 - the appointment committee must include at least one Proprietor’s appointee
 - the appointment process for all tagged positions must determine ‘acceptability’ (see Appendix 4.3) first, before considering the applicant’s overall ‘suitability’ for the position (in primary schools, acceptability is determined by the Proprietor)
 - all staff are required to uphold the school’s Catholic Character.

- 4.3 It is recommended that as part of their regular governance review cycle Boards review how they carry out these key responsibilities.
- 4.4 Some appointment requirements are complex and the consequences of non-compliance can be severe. Boards are advised to consult the Diocesan Office or NZCEO for further clarification, or for general guidance and assistance.

Board appointment policy

- 4.5 Board policy should cover the appointments process in the same way as any state school – the procedure for making appointments, delegations for specific powers, the selection criteria, and so on. However, there are additional requirements for appointments to state-integrated Catholic Schools; in particular, those relating to the criteria that uphold the school’s Catholic Character. These requirements are mandated by Part 33 of the Education Act, and by the school’s own Integration Agreement between its Proprietor and the Crown, which may include requirements that are specific to the particular school.

Expectations for staff of a Catholic school

- 4.6 Not all employees of a Catholic school have to be Catholic. However, every teacher (and every member of staff) is obliged to uphold and support the Catholic Character in all they do and must do nothing to damage or undermine it. This requirement applies to both staff members’ professional activities and their lives outside the school.
- 4.7 The Board needs to develop a policy to ensure that each teacher or staff member has a clear understanding of what they undertake when they accept a position at a Catholic school. Candidates can be asked if they are prepared to actively support the specific values that a Catholic School stands for, both in their teaching and in the behaviour they model. Appendix 4.2 describes the expectations for staff of a Catholic school.
- 4.8 It is strongly recommended that this document in Appendix 4.2 is included in the application pack, and that the Board require candidates to sign this document to show that they have read it and understand what is expected of them. This may be done when the offer of employment is accepted, and the signed document may then be filed with the appointee’s records.
- 4.9 The Board’s policy document needs to specify what a tagged position requires in relation to Catholic Character (see Section 464 and Section 467 positions, below).

Appointment of teachers

4.10 When determining which applicant is best suited to a particular teaching position, the Board must balance the following requirements:

- the Board's obligation to appoint teachers so that the school will reflect the Catholic Character in its teaching and conduct
- the need to have competent teachers to fulfil the educational objectives of the school and provide for the special needs of the students
- the need to be just and equitable to all who wish to apply for the position
- the gender and ethnic balance of the staff as well as the proportion of Catholic teachers to teachers of other faiths and beliefs already in the school.

4.11 The Board needs to ensure that it appoints teachers who can contribute actively to the school's special character, or at least are sympathetic to the school's objectives, as set out in the school charter or elsewhere.

Delegation to appoint staff

4.12 The Board is responsible for appointing all staff, both teaching and non-teaching. Each Board must decide to what extent it handles appointments directly and how much of this responsibility it delegates to an appointments committee and/or the principal. Every such committee in a secondary school must include at least one of the Proprietor's appointees (Education Act, Section 463(2)). The same applies to primary school appointment committees, as this provision reflects the intentions of PART 33 of the Education Act. The principal should also be a member of the committee, except when a new principal is being appointed.

4.13 Much can be delegated if the appointment policy sets out clearly how appointments are to be managed, what the requirements are, and the precise nature of the delegations for decision making.

Good practice guidelines are available from the New Zealand School Trustees Association at: <http://www.nzsta.org.nz/media/192050/recruitingandmanagingschoolstaff-1.pdf>

Delegation to appoint to senior teaching positions

4.14 The Board's policy determines which positions are senior. The appointments committee shortlists, interviews and appoints directly, or recommends an appointment to the Board for approval. Normally the Board will accept the recommendation. It may,

however, refuse the recommendation and either refer the appointment back to the committee for another recommendation, resolve to re-advertise the position, or itself appoint some other applicant it considers more suitable.

Delegation to appoint to other teaching positions

- 4.15 For other permanent and long-term relieving teaching positions, it is usual for the appointments committee or the principal (together with a Proprietor's appointee to the Board, in the case of tagged positions) to conduct inquiries and interviews, make the appointment and report it to the Board.

Delegation to appoint short-term relieving and day-relief teachers

- 4.16 The principal is empowered to appoint short-term relieving staff and reports the appointment to the Board.

Delegation to appoint non-teaching staff

- 4.17 The principal is empowered to appoint non-teaching staff and reports the appointments to the Board.

Ongoing responsibility of the Board

- 4.18 The Board's responsibilities in relation to its employees continue after their appointment. The Board must stand by the terms of the employment contracts or agreements covering its employees. It should encourage employees to improve their skills and professional status, and provide opportunities for them to do so. In fact, Catholic teaching demands that the Board of a Catholic school be a good employer and a sound model of industrial relations.

Appraisal of staff performance

- 4.19 The Board should ensure that the job description for all staff in non-tagged positions, including non-teaching staff, includes some responsibility to actively support the Catholic Character culture of the school. The annual appraisal process should include a performance indicator that focuses on some dimension of the Catholic Character of the school.

Requirements of Section 464 and 467 positions

Nature of Section 464 and 467 positions

- 4.20 The Education Act (Sections 464 to 469 inclusive) and the individual school's Integration Agreement together define that certain teaching positions within a school carry a

responsibility for religious instruction and/or for upholding the school's special character. These positions must be advertised as such, and are commonly referred to as 'tagged' positions.

- 4.21 A teacher in a tagged position represents the Catholic community and is expected to be actively involved in building the Catholic Character of the school. In a primary school (but not always in a secondary school) this will probably include teaching Religious Education and will include supporting Catholic Character activities, helping in the preparation of liturgies or similar activities, assisting with staff development in the area of Catholic Character and will often include being part of the school's Catholic Character Committee. (See further examples of the requirements for tagged positions in Appendix 4.4.)

Advertising for tagged positions

- 4.22 The State Sector Act 1988 requires that all permanent and long-term relieving vacancies must be advertised in such a way that all suitably qualified people can apply. Because of this requirement, teaching vacancies are advertised nationally in the *Education Gazette*. This does not exclude additional advertising.

Advertising tagged positions in the *Education Gazette*

- 4.23 The advertisement must satisfy all statutory requirements. Detailed information about the position is provided in the job description.

Statutory requirements

- 4.24 The advertisement must state that the school is a Catholic school. It must also state the organisation of the school – for example, a girls' school for new entrants to Year 6. The school's name is to be preceded by (I) for Integrated.
- 4.25 The minimum that can satisfy the "willingness and ability" tag in Section 464 of the Act is:

Willingness and ability to participate in religious instruction appropriate to the special character of the school is a condition of appointment.

This exact wording of the Act must be used.

- 4.26 For a secondary school deputy principal, the minimum that is usually required by the Integration Agreement is:

Capabilities to assist in planning and organising the courses and programmes at the school to ensure they reflect the special character of the school shall be a condition of appointment.

4.27 For a primary school deputy principal, the minimum usually is:

Capabilities to maintain programmes and activities that reflect the special character of the school shall be a condition of appointment.

(Note that the particular Integration Agreement may require a Section 464 rather than a Section 467 tag.)

4.28 When the appointment is for a primary school assistant principal with responsibility for supervising senior classes, the Integration Agreement may require a Section 467 tag.

4.29 As well as the need for the Section 464 tag, appointments to DRS and principal positions have extra requirements:

- Integration Agreements usually require the DRS to “give guidance and provide effective leadership in religious education and observances throughout the school”. The Integration Agreement does not state that these words must be in the advertisement; they must, however, be contained in the job description.
- The requirement for the principal’s position is similar – the wording “The principal shall accept and recognise a responsibility to maintain and preserve the special character of the school” does not have to be stated in the advertisement, but must be contained in the job description.

Failure to observe advertising requirements for tagged positions

4.30 If the advertisement of any Section 464 or Section 467 position is not worded correctly, any appointment that is made could result in a legal challenge. If these guidelines are not followed, the Proprietor of the school could also seek a declaratory judgement in the High Court. On a few occasions in recent years an appointment has been declared null and void because Boards have not followed the legal process in appointing staff to tagged positions.

4.31 The Proprietors’ office (the Diocesan Catholic Education Office) can help word advertisements and prepare job descriptions and other documents relating to appointments. Its staff are also willing to assist a Board or its appointments committee as advisers while senior appointments are being made.

The acceptability prerequisite for tagged positions

4.32 In primary schools (but not in secondary schools) the Board is required by Section 469 of the Education Act to consult the Proprietor before shortlisting applicants for appointment to positions tagged as Section 464 or 467 and may consider only those applicants who have been declared acceptable by the Proprietor. The Board then

decides which of the acceptable applicants is the most suitable for the position, giving strong consideration to religious qualifications and experience. (For more details on acceptability, see Appendix 4.4, *Tagged Section 464 positions.*)

- 4.33 The Proprietor does not have a right to determine the suitability of the applicants – that is the responsibility of the Board. However, any of the Proprietor’s appointees on the Board (including at a secondary school) may seek the Proprietor’s opinion of the suitability of any of the applicants. The Board may take this opinion into account when deciding the appointment.

Process for establishing acceptability

- 4.34 Application packs for tagged positions should include an S464 Form (an S467 Form for a deputy principal and for a primary school assistant principal, if applicable). These forms, prepared by the diocesan offices, require applicants to specify their qualifications for a tagged position and to provide special character referees. (See Appendix 4.3 for sample forms.)

The Section 464 and Section 467 forms are available from the Diocesan Education Office and can be downloaded from the NZCEO website at:
http://www.nzceo.catholic.org.nz/pages/resources/resources_teachers_bot.html

In primary schools

- 4.35 When applications close, the principal sends the completed S464 or S467 forms together with any other information provided by applicants that is relevant to the special character requirements of the advertisement to the Diocesan Education Office, which has guidelines on what constitutes acceptability under the special character provisions that outline the legal responsibility for the special character of the school.
- 4.36 The Diocesan Education Office consults the referees nominated by the applicants and asks for a confidential report (preferably be writing for the positions of DRS, deputy principal and principal). The director of the Diocesan Office, acting as the Proprietor’s agent, then reports back to the Board giving the names of the applicants who the Proprietor considers are acceptable for appointment.

In secondary schools

- 4.37 In secondary schools, establishing acceptability is the responsibility of the Board or those delegated by the Board to make appointments. This must include at least one Proprietor’s appointee. Boards are encouraged to seek assistance from the Proprietor or

the Diocesan Office when establishing acceptability. (For details of what constitutes acceptability, see Appendix 4.4.)

Failure to observe prerequisites

- 4.38 If the Board or its appointments committee disregards the prerequisites for acceptability for a tagged position, it is in breach of the school's Integration Agreement. It would then be possible for the Proprietor, any disaffected Board member, another applicant for the position, or the Minister of Education (as party to the Integration Agreement) to apply to the courts for a review of the appointment.

Process for establishing suitability for appointment

- 4.39 The Board shortlists the acceptable applicants, conducts interviews, consults educational referees and appoints the most suitable applicant. The appointment must conform to the Board's appointment policy, to section 77J(4) of the State Sector Act, and to the relevant employment contract. If no applicant comes up to the standards required by the Board, the position should be re-advertised.

Offers of appointment

- 4.40 Letters of appointment need special care to ensure that all the requirements are correctly stated.

Templates of appointment letters and associated documents are available on the NZCEO website at:
http://www.nzceo.catholic.org.nz/pages/resources/resources_teachers_bot.html

These templates are kept up to date. They should be used to ensure that appointments are legal.

Appointing to tagged positions internally

- 4.41 Schools sometimes appoint a person to an untagged position and later decide that person could hold a tagged position. In this situation the position must be re-advertised with the appropriate tag. It can be advertised as a regraded or redesignated position, with no actual vacancy. Such a position can be advertised nationally in the *Education Gazette*, or simply advertised within the school. All teaching staff need to be alerted to the availability of the tagged position, and the normal processes of assessing acceptability (based on information in the S Form) must be followed.

Section 464 positions

Conditions of appointment to Section 464 positions

- 4.42 It is the policy of the New Zealand Catholic Bishops Conference (October 2011) that the person holding a Section 464 position “must be a baptised Catholic, active in a Catholic parish or Catholic Eucharistic community, and who is an authentic witness and role model for Catholic students”.
- 4.43 Only a committed Catholic can fulfil the requirement to be willing and able to take part in religious instruction appropriate to the special character of the school. Any exception to this requirement can be made only with the prior approval of the Bishop. (Note that Section 467 appointees do not have to be Catholic and are not obliged to take part in religious instruction.)
- 4.44 Teachers in Section 464 positions are not appointed simply to teach Religious Education, although this is the specialist task of some teachers holding these positions. They are appointed to contribute to the religious instruction of the students. The term ‘religious instruction’ in the Education Act was chosen with care. It continues to be useful because it implies far more than Religious Education – it includes the school’s Catholic Character, all of which is designed to contribute to the religious instruction of the students. (See Appendix 4.4.)
- 4.45 Section 464 positions provide the legal safeguard, ensuring that the school can employ a sufficient number of Catholic teachers who understand and live by the special character so that the school is truly a Catholic community. Teachers create this community by everything they say and do. The principal and DRS need the support of other Catholic teachers in order to sustain the Catholic community of the school.
- 4.46 For the more senior Section 464 tagged positions, especially that of principal, appointees are expected to be involved in their parish and have carried out some role within the Church community. (For the qualities sought, refer to “What is acceptability” in Appendix 4.3, *Section 464 Form*.)

Requirement to teach Religious Education

- 4.47 Section 466 of the Education Act states that no teacher can be required to teach Religious Education unless the advertisement under which the teacher was appointed states that “a willingness and ability to take part in religious instruction appropriate to the special character of the school is a condition of appointment”.
- 4.48 The Proprietors’ policy is that if a principal wishes to assign to a Religious Education class a teacher who does not hold a tagged position, the principal is required to contact the

Diocesan Education Office for written approval to do so, supplying adequate details about the teacher’s abilities and suitability to teach Religious Education classes. However, a teacher who does not hold a Section 464 position cannot be required to teach Religious Education unless they choose to do so.

The importance of certification

- 4.49 Certification is important for Religious Education teachers as it recognises appropriate study and experience of teaching the nationally mandated programme of the NZ Catholic Bishops Conference. When making appointments particularly to tagged positions, Boards should take into account the level of certification (if any) of the various applicants.

See the *Handbook for Certification*, published by the NZ Catholic Bishops Conference and available from diocesan Religious Education offices or from NCRS.

The number of tagged Section 464 positions

- 4.50 The Integration Agreement requires that the positions of the principal and the DRS, plus a certain number of other positions must be advertised with the Section 464 wording, “a willingness and ability to take part in religious instruction appropriate to the special character of the school shall be a condition of appointment.” The Board has a legal obligation to appoint to the correct number of tagged Section 464 positions, and must ensure that a list is kept of all teachers holding tagged positions. This is one of the items to be attested annually to the Proprietor.

In primary schools

- 4.51 In Catholic primary schools the number of Section 464 positions (other than the principal and the DRS) is set by the Fourth Schedule of the school’s Supplementary Integration Agreement of November 2000 (clause 2a and 2b). The wording is the same for all primary schools – it gives the Proprietor some flexibility in determining the exact number, which should normally be 60% of the total staffing entitlement – 2, rounded to the nearest whole number. (The minus 2 is to deduct the principal and the DRS from the total staffing entitlement.) It is the Proprietor’s right to determine or to vary the number of ‘other’ Section 464 positions from this general formula.
- 4.52 The Board can also ask the Proprietor to vary the number of ‘other’ Section 464 positions, based on the roll based total staffing of the school, should this be lower than the total staffing entitlement.

In secondary schools

Secondary school example

Staffing entitlement at integration (excluding principal and DRS) = 28.5

The number of other tagged S464 positions at integration = 12

Ratio at integration = tagged positions ÷ staff entitlement (excluding principal and DRS)
= $12 \div 28.5$, or 42%

Formula for calculating current entitlement for other S464 tagged positions:

Number of other tagged positions = ratio at integration × current core staffing (excluding principal and DRS)

Current core staffing (excluding principal and DRS) = 32.36

So the other S464 positions = $42\% \times 32.36 = 13.7$

There should be 14 other tagged S464 positions in the school.

(Note: The deputy principal position is part of the remaining 18.36 staff)

- 4.53 In secondary school agreements, the number of these other tagged Section 464 positions was originally set at about 40% of what was then the staffing entitlement of the school, excluding the principal and DRS positions. Most Integration Agreements also determined a ratio to be used with the current core staffing entitlement to calculate the number of tagged positions if the staffing level changed.
- 4.54 To find how many of these other positions must be tagged, take the ratio from the Integration Agreement and multiply by the staffing entitlement (excluding the principal and the DRS). The result, rounded to the nearest whole number, is the number of these other tagged positions.

Principal (Section 464 position)

- 4.55 The appointment of a principal is arguably the most important decision a Board has to make. The whole Board or alternatively the appointments committee (excluding the incumbent principal) shortlists the applicants, conducts interviews and inquiries, and recommends an appointment to the Board. It is helpful to have a person from the Diocesan Catholic Education Office and a current principal (a Catholic principal, if available) as advisers and to seek advice from NZSTA. It is important that anyone involved declares any potential conflict of interest.
- 4.56 The Integration Agreement requires that the appointee:
- be willing to take part in religious instruction
 - be able to do so

- accept these requirements as a condition of appointment.
- 4.57 The Integration Agreement also requires the appointee to “accept and recognise a responsibility to maintain and preserve the special character of the school”. This implies that the Board must also be satisfied that the person selected accepts the responsibility to uphold the special character and recognises what that responsibility entails.
- 4.58 The Education Act (Section 469) requires the principal of a primary school (being a Section 464 position) to be “acceptable” to the Proprietor in terms of the special character of the school. In secondary schools, acceptability is ultimately the Board’s responsibility. It is the initial test that all candidates must meet (see *Process for establishing acceptability*, above). The Board’s decision may be subject to judicial review if acceptability is not properly established.
- 4.59 If in the Board’s view an applicant fails to meet any of these requirements and/or is unwilling to fulfil them, then the Board cannot appoint that applicant. The Board must consult the referees to test that all the requirements are met and must record the evidence obtained.
- 4.60 The principal takes up an important religious and pastoral responsibility in the Catholic community. The person appointed must therefore be a fully committed Catholic, committed to Catholic religious practices and to leadership of Catholic education.
- 4.61 In this context, the phrase “take part in religious instruction” means taking part at the level of principal. This implies being willing and having the necessary professional and personal qualities to:
- assume leadership of the religious aspects of the school
 - provide leadership in specific dimensions of Catholic Character development
 - be ultimately responsible to the Board for the religious programme of the school and for its religious observances
 - take Religious Education classes whenever the organisation of the school requires
 - be a suitable role model and Gospel witness for staff, students and parents
 - assume an appropriate leadership role in school and parish liturgies or prayer services.
- 4.62 The “religious instruction” referred to is that which is “appropriate to the special character of the school”. The Integration Agreement notes that the religious instruction and observances are laid down by the Bishop of the diocese.

- 4.63 It is recommended that the principal possesses leadership-level certification in Religious Education (see *Certification in Religious Education* in Part 3). If an appointee does not have this level of certification, the Board can request (or make it a condition of appointment) that the appointee studies to gain the qualification within an agreed timeframe and may offer to assist.

Director of Religious Studies (Section 464 position)

The DRS position in primary schools

- 4.64 In each primary school that has five or more teachers, there must be a position designated as Director of Religious Studies. In primary schools with fewer than five teachers, the Board may designate a position as DRS.
- 4.65 The staffing schedules of Integration Agreements for primary schools (usually the fourth schedule) include the following provisions:
- If the staffing entitlement of the school is fewer than five teachers, the Board may appoint a DRS and may allocate one or more management units to the position.
 - If the staffing entitlement is five or more teachers but fewer than eight, the Board must appoint a DRS and may allocate one or more management units to the position.
 - If the staffing entitlement is eight or more teachers, the Board must appoint a DRS and must allocate one or more management units to the position.

The DRS position in secondary schools

- 4.66 The Integration Agreement of every Catholic secondary school requires the school to have a DRS position as a position of responsibility. The DRS is the leader of a key department or faculty in the school and has school-wide responsibilities. The Bishops expect this position to be suitably recognised with management units and be included in senior management if possible.
- 4.67 Some schools have a HOD Religious Studies, as well as a DRS; in this case both would be Section 464 positions.

Requirements of the DRS position

- 4.68 The school's integration agreement requires that the appointee:
- be willing to take part in religious instruction appropriate to the special character of the school

- be able to do so
 - accept these requirements as conditions of appointment
 - give guidance and provide effective leadership in religious instruction and observances throughout the school
 - undertake such teaching duties as may be required by the principal.
- 4.69 The Board cannot appoint any applicant who in the Board’s view fails to meet any of these requirements or is unwilling to fulfil them. The Board should have evidence of the applicant’s formation and level of certification.
- 4.70 The DRS is responsible to the principal for the Religious Education curriculum. The DRS is obliged to abide by the policies set out by the Board in accordance with the goals of the religious curriculum and the objectives of the school plan.
- 4.71 Only a committed and active Catholic in good standing who has a sound knowledge of the curriculum prescribed by the Bishop of the diocese, and who has demonstrated teaching skills in Religious Education and the ability to lead a teaching team, should be appointed to this position.
- 4.72 The advertisement for the position must include (in addition to the Section 464 wording) that the appointee has to “give guidance and provide effective leadership in Religious Education and observances throughout the school”, as stated in the school’s Integration Agreement.

Guidance counsellor (may or may not be S464 position)

- 4.73 The position of guidance counsellor is a sensitive one, particularly with regard to aspects of the school’s Catholic character because the counsellor will, among other responsibilities, deal with students who have special needs and personal problems. Some of these personal problems and special needs will have a religious and/or moral dimension.
- 4.74 If the position is not tagged as Section 464, the Board must ensure not only that the person appointed is a competent counsellor but also that he or she is suitable for a Catholic school. The guidance counsellor must give advice and guidance in accordance with the principles of Catholic morality and follow the guidelines published by the Bishops of New Zealand.
- 4.75 The guidance counsellor is required to have a clear understanding and appreciation of:
- the Catholic Character of the school

- the moral teaching of the Catholic Church
- the support that the Church can give to those coping with such problems as guilt, pregnancy, bereavement, etc.
- the support available from various Church agencies
- the possible sensitivity of parents with strict religious ideals.

4.76 A Proprietor's appointee should be on the appointment committee for this position.

4.77 The guidance counsellor cannot leave any student client with the impression that actions contrary to the Church's moral teaching are approved by the school. The counsellor must work to the Board's guidelines for the health services that a counsellor may deliver. If the Board does not have such guidelines, it can contact the Diocesan Catholic Education Office for assistance in establishing them.

Section 467 positions

Requirements of Section 467 positions

4.78 A Section 467 position (normally that of deputy principal) requires "particular capabilities on the part of the teacher holding it", as prescribed by the school's Integration Agreement. Therefore the requirements of the Integration Agreement of each school must be read alongside the requirements of Section 467 of the Education Act. Note that the Section 467 tag is worded differently in primary and in secondary school Integration Agreements.

Deputy Principal (Section 467 position)

Requirements of the position in primary schools

- 4.79 A primary school Integration Agreement normally specifies for the deputy principal that "capabilities to maintain programmes and activities that reflect the special character of the school shall be a condition of appointment". This implies that the successful applicant needs to have a good understanding of the special character of the school, but does not necessarily have to be a Catholic. The Board cannot appoint an applicant who in the Board's view fails to meet this requirement or is unwilling to fulfil it. The appointee must meet this requirement, not merely have the potential to do so.
- 4.80 If a primary school Integration Agreement specifies that the deputy principal or assistant principal have responsibility for supervising junior classes, the appointment will be tagged as a Section 464 position, requiring "willingness and ability to take part in religious instruction" (Education Act, Section 464(d)).

Requirements of the position in secondary schools

- 4.81 A secondary school Integration Agreement normally specifies for the deputy principal that “capabilities to assist in planning and organising the courses and programmes at the school to ensure they reflect the special character of the school shall be a condition of appointment”.
- 4.82 The Integration Agreement normally requires that the person appointed be able to assist in planning and organising the school’s courses and programmes so that they reflect the special character. This implies that the successful applicant needs to have a good understanding of the special character of the school. The Board cannot appoint any applicant who in the Board’s view fails to meet these requirements or is unwilling to fulfil them.
- 4.83 This position must be advertised with the appropriate Section 467 tag. The deputy principal position cannot legally be tagged as both Section 464 and Section 467. If the school has two or more deputy principals, the Integration Agreement requires one deputy principal position to carry the Section 467 tag.

Assistant principal (primary)

- 4.84 In some cases this may be a Section 467 position.
- 4.85 A primary school Integration Agreement may require the position of assistant principal of a primary school to be tagged so that it requires “Capabilities to maintain programmes and activities that reflect the special character of the school shall be a condition of appointment” if the position has responsibility for supervising senior classes at that school (Education Act, Section 467(2)). It must in that case be advertised as a Section 467 position.

Part 5: Enrolment

Requirements of integration

5.1 There are six key areas where PART 33 OF THE EDUCATION Act and/or the school's Integration Agreement prescribe additional requirements for integrated schools:

- preference of enrolment
- maximum rolls
- enrolment schemes
- attendance dues
- international students
- the enrolment process in Catholic schools.

5.2 Enrolment is the responsibility of the Board (normally carried out by the principal in accordance with Board policy). The granting of preference is the prerogative of the Proprietor.

Preference of enrolment

5.3 The Integration Agreement for Catholic schools states:

Preference of enrolment at the school under Section 29(1) of the Private Schools Conditional Integration Act 1975 (now Section 442 of the Education Act 1989) shall be given only to those children whose parents have established a particular or general religious connection with the special character of the school and the controlling authority shall not give preference of enrolment to the parents of any child unless the Proprietor has stated that those parents have established such a particular or general religious connection with the special character of the school. (In this section 'parent' includes 'guardian' and 'caregiver'.)

5.4 The above statement represents a binding agreement between the Proprietors and the Crown; it must be observed in letter and in spirit. This and the other clauses of the Integration Agreement must be interpreted in terms of:

- the nature of the Church, which is essentially missionary and has special care for those who are deprived of God's word or of material resources
- the importance of Religious Education

- the responsibility of parents to educate their children into the community of the Faith
- the nature and purpose of a Catholic school.

Preference decisions

- 5.5 It is important to distinguish preference given before enrolment from actual enrolment. The Proprietor, not the principal nor the Board, decides who is to be given preference – i.e., those who are entitled to be enrolled before any non-preference students are enrolled. The criteria for granting preference are set out in Appendix 5.1.
- 5.6 Subject to this decision, the Board (acting usually through the principal) enrolls students in the following order:
1. the students who have been given preference by the Proprietor
 2. the number of non-preference students (if any), up to the maximum number of non-preference students allowed by the Integration Agreement – provided the maximum roll is not exceeded.
- 5.7 It is the prerogative of the Board to determine the selection policy to be adopted when the number of non-preference students applying to enrol is greater than allowed by the Integration Agreement.

Determining preference

- 5.8 Proprietors of both Diocesan and Trust Board schools have agreed that preference is established if the parents or guardians have obtained a signed statement to that effect from a person (usually the parish priest) who has been delegated authority by the Bishop. The Bishop may give the same authority as parish priests to chaplains appointed to various ethnic groups (such as Māori, Korean, Samoan etc.) or in some dioceses to special parish-based committees.
- 5.9 The criterion used to determine preference is that the “parents have established a particular or general religious connection with the special character of the school”, as required by the school’s Integration Agreement. (See Appendix 5.1 for a detailed explanation of the preference of enrolment criteria, and the preference certificate.)
- 5.10 The signed statement is called a preference certificate. It is authorised by the Bishops Conference. Its text cannot be amended by individual schools. Supplies of this certificate are held by parishes and are obtainable from Diocesan Education Offices and the NZCEO website. The certificate may also be included in the school’s application form for

enrolment, but it is the parish priest or other person designated by the Bishop who must sign the form.

Enrolment process

Parents contact the school

- 5.11 Parents who wish to enrol their children will usually first approach the school principal. The principal will ensure that the parents understand the nature of a Catholic school, explaining that the curriculum has a religious dimension and that the school will need the support of the family if the child is to fully benefit by the Catholic education provided.
- 5.12 The principal will explain the policy on preference of enrolment and how parents who wish to claim preference can obtain a preference certificate (see Appendix 5.1). The principal will also explain the legal obligation to pay attendance dues and, in appropriate cases, the diocesan policy for applying for a reduction in because of circumstances of hardship. These explanations will assist the parents when they come to sign the commitments on the enrolment form (see Appendix 5.2).

Claiming preference

- 5.13 When parents apply to enrol a child the principal must inform them that if they wish to claim preference and have not yet done so, they need to obtain a preference certificate. To do this they visit their parish priest, or other person designated by the Bishop (diocesan offices will let schools know who is eligible to sign this certificate). If appropriate, arrangements for paying the attendance dues may be made at the same time. In secondary schools, arrangements about attendance dues are often made by the principal on behalf of the Proprietor.
- 5.14 If a preference certificate has been refused and the parents wish to appeal the matter, either directly or through the principal, the application (see Appendix 5.1) can be referred to the Proprietors' Office (or the Diocesan Education Office). The director of the office, or whoever is the appointed appeal authority in the diocese, makes whatever investigation is necessary (including consulting the parish priest, if appropriate) and makes a ruling or seeks a ruling from the Bishop. The parish priest or delegated person who originally refused the certificate is normally informed whenever a preference certificate is issued on appeal.
- 5.15 No student can be enrolled as a preference student unless the principal has received a preference certificate signed by a parish priest or other approved signatory.

Non-preference students

- 5.16 At the time of enrolment it is prudent for the principal to explain to parents of non-preference students the school's programme of Religious Education and religious observance. Parents need to understand that their child will be expected to attend the ordinary Religious Education classes, but that they have the right as parents to withdraw their child from religious observances and education concerned with particular observances. (See Section 445(2) of the Education Act).
- 5.17 The wording of the non-preference consent form ("I/We accept that she/he will participate in the general school programme that gives the school its Special Catholic Character") is to fulfil the requirement to be responsive to the sensitivities of students and parents of different philosophical affiliations. The wording of the consent form enables the parish priest to discuss with the parent and non-preference child seeking enrolment what it means in practice to live and work within the context of a Catholic school community. By signing this consent form the parent is acknowledging on behalf of the child that they are making an informed decision and on the basis of such an informed decision wish to apply to enrol the child as a non-preference student.

Administrative requirements

- 5.18 The principal needs to ensure that the master roll of the school states whether each student has preference or not. It is important to retain the preference certificate or a photocopy of it as evidence in the school's records. Parents are required to get a new preference certificate when they wish to enrol another child at the school or when the child moves to another Catholic school.
- 5.19 ERO officials and Catholic Character reviewers may check the accuracy of preference of enrolment data, either of their own accord or at the request of the Proprietor.

Obligations of parents

- 5.20 In view of Sections 443 and 447 of the Education Act, it is important that the enrolment form for every Catholic school contain, besides the information the school wants, a statement that:
- the parents accept as a condition of enrolment that the student will participate in the general school programme that gives the school its special character
 - the parents contract, as a condition of enrolment, to pay attendance dues as determined by the Proprietor from time to time and approved by the Minister of Education, and acknowledge the right of the school to discontinue the attendance of their children if they default on payment without making proper arrangements.

(Note: This occurred at a school in Auckland; the parents went to the Ministry of Education, which upheld the school's rights to terminate the enrolment.)

- 5.21 Parents are required to attest by signature that they are aware of and consent to these conditions. A specimen section of the enrolment form for parental attestation is shown in Appendix 5.2; this also contains a statement on the application of the Privacy Act.

School–parish links

- 5.22 At the time of enrolment the principal normally urges all parents, whether Catholic or not, to call on the parish priest of the parish where they reside. This applies whether or not they need to obtain preference of enrolment. A visit to the parish priest is a helpful way of reinforcing the connection with the Church community implied by enrolment at a Catholic school.
- 5.23 In the interests of good communication, shortly after the start of each school year the principal normally sends each parish priest a list of students residing in his parish who are enrolled at the school.

Maximum roll

- 5.24 The Integration Agreement for each school specifies the maximum roll of the school and the maximum number of non-preference students who may be enrolled. Preference students are always enrolled ahead of non-preference students, however many non-preference students are allowed in the school's Integration Agreement.

Managing the school's maximum roll

- 5.25 The Board is legally responsible for managing the roll within the numbers set down in the Integration Agreement.
- 5.26 If the roll is expected to exceed the maximum, the Board should take the following three steps:
1. The Board must refuse further non-preference enrolments, even if the non-preference number is below the maximum allowed. If this does not solve the problem, the Board should immediately inform the Diocesan Education Office or, if the school is non-diocesan, the Proprietor's governing body.
 2. The Board could discuss the setting up of a non-binding enrolment policy with a neighbouring Catholic school that has less pressure on its roll and which is convenient for applicants to attend.

3. If the Proprietor and the Board agree not to seek an increase in the maximum roll, the Board may work with the Proprietor and the Ministry of Education to set up an enrolment scheme. If preference students seeking to enrol can reasonably attend some other Catholic school that has preference places available, the Proprietor may advise the Board to apply to the Ministry for an enrolment scheme as per Section 11PB of the Education Act 1989 (as amended by the Education Amendment Act 2000).
- 5.27 If it still appears that the roll will exceed the maximum, the Board needs to inform the Proprietor's office immediately, recommending that the Proprietor approach the Ministry of Education to negotiate an increase in the maximum roll by means of a Supplementary Integration Agreement.
- 5.28 When special circumstances lead a Board to consider enrolling a non-preference student in addition to the number or percentage allowed by the Agreement, it must first seek the approval of the school's Proprietor by approaching the Diocesan Education Office or, in the case of non-diocesan schools, the Proprietor. The Proprietor will normally consult the district office of the Ministry of Education before making a decision, and then seek approval from the Ministry.

Increase in maximum roll

- 5.29 The maximum roll can be altered only if both the Proprietor and the Minister of Education agree and sign a Supplementary Integration Agreement.
- 5.30 There are some general principles that govern maximum roll increases. The Minister may agree to an increase in the maximum roll if Catholic children would otherwise be deprived of education in a Catholic school. However:
 - maximum rolls will not normally be increased to cater for non-preference students who wish to enrol
 - if there are other nearby Catholic schools with empty spaces, and if the additional students could conveniently attend one or other of those schools, the Ministry will need to be convinced that the roll pressure cannot be solved by establishing an enrolment scheme.
- 5.31 The Proprietor must agree to supply any new accommodation made necessary by the increase, but only when the actual roll requires it.
- 5.32 Appointments to any additional teacher positions generated by the new actual roll cannot legally be made, or the teachers paid, until the new Supplementary Integration Agreement is signed and is published in the *New Zealand Gazette*.

Process for gaining an increase in the maximum roll

- 5.33 The application for a maximum roll increase is made by the Proprietor to the Ministry through NZCEO. The steps outlined here have been agreed by Proprietors and the Ministry; adhering to them will help prevent undue delay in processing any changes.
1. If the Board considers that a maximum roll increase is needed, it first consults the Proprietor, then completes sections 1-3 of the Request for Maximum Roll Increase form (see Appendix 5.3) and forwards it to the Proprietor.
 2. The Board should consult neighbouring state schools early on to discuss the reasons for the proposed increase and procedures for dealing with the increasing roll in the integrated school.

It is also essential that the Board consults neighbouring Catholic schools or Catholic schools in its catchment area (see section 7 of the form in Appendix 5.3). Such preparation will help avoid undue delay in processing the application when the Ministry consults the neighbouring state schools.
 3. The new maximum roll sought by the Proprietor will be the maximum number of students that can be accommodated without overcrowding. When fixing this number, the Proprietor should take into account the views of the Board, the views of the Ministry of Education's regional office and the relevant school building code.
 4. If the Proprietor agrees that the increase is necessary, the remainder of the form is completed and sent to the Ministry of Education through NZCEO. There are two annual deadlines for these applications: 31 March and 1 September.
- 5.34 It takes time to prepare, consult on and negotiate an increase in the maximum roll. Boards need to plan two or three terms ahead if they anticipate an increase. Much more time will be needed for the application if it is also for Policy 2 funding.

Enrolment schemes

- 5.35 Schools that are nearing their maximum approved rolls may be approached by the Ministry of Education to set up an enrolment scheme. The Proprietor needs to be consulted about a proposed enrolment scheme. NZCEO can provide advice on how to set up an enrolment scheme and the implications of a scheme on the waiting list for preference students. (Appendix 5.4 provides an example of an enrolment scheme.)

- 5.36 Boards may prefer to request the Proprietor to apply for an increase in their maximum roll. Depending on local circumstances, an application for an increase in roll may result in the Ministry of Education requiring an enrolment scheme.

Attendance dues

- 5.37 The collection of attendance dues is essential to repay debt and contribute to the development of the Catholic school system. It is a legal obligation for parents, and those who can pay are required to do so. However, no Catholic child will be refused a Catholic education because the parents are unable to pay attendance dues. Each Proprietor has their own approach to this issue.
- 5.38 It is prudent for Principals, parish priests and Board members to remind parents from time to time of their obligation to pay attendance dues. Schools usually include the amount of the attendance dues charged by the Proprietor in their prospectus and website, along with (but clearly distinguished from) any other charges or donations that it may seek each year. If parents' financial circumstances change drastically after enrolment, they should be encouraged to apply to the parish priest or the principal for dues to be reduced or payment deferred. An early application will save the embarrassment of receiving accounts that may become too burdensome.
- 5.39 The Board must consult the Proprietor if it is considering cancelling an enrolment because dues have not been paid.

International students

- 5.40 This section concerns the particular requirements affecting state-integrated schools and Catholic schools in relation to international students. In other respects the Board should follow general government requirements on enrolling international students.

Reasons for enrolling international students in Catholic schools

- 5.41 When schools think of enrolling international students, they should consider the following reasons for doing so:
- **Pastoral:** In his address to the International Congress of Catholic Schools in Europe (28 April 2001) Pope John Paul II stressed the need for Catholic schools to welcome students from other cultures:

This concrete means of overcoming the fear of others without doubt constitutes a decisive step towards peace within our society.

- **Equity:** Foreign students develop New Zealand students' awareness of the global family of nations and of international, social, economic and justice issues.
- **Educational:** Through contact with students from other cultures, New Zealand students develop their understanding of world geography and cultural differences. They therefore begin to develop an international viewpoint and create friendships that promote international understanding.
- **International relationships:** By offering educational opportunities for overseas students, New Zealand will enhance its positive international standing in the long term.
- **School viability:** Schools with falling rolls, or with rolls that are under their maximum, will particularly benefit from earnings from fees paid by foreign students.

Enrolment of international fee-paying students

- 5.42 The Board should consult the Proprietor when setting the number of international students to be enrolled in the school.
- 5.43 There are three key constraints on enrolling international students in state-integrated schools:
- ensuring that New Zealand students are not excluded by international enrolments
 - providing adequate physical accommodation if the school intends to enrol international students beyond its maximum roll
 - respecting the preference/non-preference ratio among the international students.

Managing the school roll

- 5.44 The Board is not entitled to enrol international students if the enrolment would exclude a New Zealand student who is entitled to be enrolled (Education Act, Section 4(3)).
- 5.45 Schools that may become eligible for enrolment schemes need to manage their roll prudently and allow for the number of places required for the next several years' enrolments of New Zealand students before deciding to enrol international students.
- 5.46 Apart from the situations outlined above, international students are normally included in the maximum roll and can be allotted a place within either the school's preference or non-preference quota. They are not eligible for Ministry of Education funding.

Availability of space for international fee-paying students

- 5.47 International fee-paying students can be enrolled above the school's maximum roll, if the school has sufficient capacity (physical space) to take them (Education Act, Section 4(6)). If the Board wishes to provide more capacity for the school to take such students, it will need to negotiate with the Proprietor first. However, the Proprietor is not responsible for providing capital assets for international students in excess of the maximum roll.

Maintaining the preference/non-preference ratio

- 5.48 Given the school's special character, the Board needs to ensure that the preference/non-preference numbers of international students are broadly in keeping with the ratio stated in the school's Integration Agreement, and that the special character of the school is not jeopardised.

Care of international students

- 5.49 Students living in a foreign country often have problems adjusting to their new environment and do not always feel able to explain their problems to a school authority. Parents of international students may expect the school to act in loco parentis at all times. The information sent to prospective parents needs to specify the type and extent of the responsibilities a school is prepared to accept.
- 5.50 Schools need to have excellent supervisory systems for international students, monitor homestay arrangements or other accommodation effectively, and keep accurate and up-to-date records relating to students' welfare and accommodation.
- 5.51 Schools need also to keep accurate and up-to-date records of students' educational progress.
- 5.52 Schools need to check that parents have arranged health insurance for international students before they arrive.
- 5.53 The Ministry of Education's Code of Practice for the Pastoral Care of International Students fully covers the care of international students. It is mandatory for the school to formally sign up to this Code with the Ministry of Education before it enrolls any international fee paying students.

For information on the legislative requirements on the support of international students, see the Ministry of Education's website at:
<http://www.education.govt.nz/ministry-of-education/legislation/regulations-to-support-international-students/>

Part 6: Property

- 6.1 Property is a key area of the Board’s role and responsibilities, and it must be sure that it understands them. This section deals with the ways in which the requirements of integrated schools differ from those of state schools. These are:
- legislative and regulatory requirements for ownership and property standards as laid down in Part 33 of the Education Act and the school’s Integration Agreement
 - the maintenance of buildings and grounds – funding minor and major maintenance
 - new buildings – the funding of expansion and new schools
 - furniture and equipment – funding and maintenance
 - insurance – responsibility for this is shared by the Proprietor and the Board
 - other use of the school premises.

Integration Agreement

- 6.2 The property obligations of the Proprietor and the Crown are set out in Sections 456 to 459 of the Education Act, and in each school’s Integration Agreement. In essence, the Proprietor provides the land and the buildings for the integrated school, and the Government provides the funding for the school’s ongoing maintenance.
- 6.3 The Integration Agreement requires the Minister of Education to maintain the integrated area of the school as for an equivalent state school. It also requires the Minister of Education to maintain the contents (furniture and equipment) of the integrated property as for an equivalent state school.
- 6.4 Responsibility for the upkeep of the property and for insurance is split between the Board and the Proprietor. This is different from the situation in state schools, where the Board is responsible for all property matters. Consequently, there is an expectation that the Board and the Proprietor will work in close consultation to ensure that school property is not neglected as a result of misunderstandings and omissions by either party. This is now even more important given the requirements of the Health and Safety at Work Act 2015.

Ownership

Ownership of land and buildings

- 6.5 The Proprietor is the owner of all the land, buildings and other improvements described in the school’s Integration Agreement. The school site plan (which is attached to the

school's Integration Agreement) shows the school's premises, clearly distinguishing the land and buildings that are integrated from those that are not. The Proprietor meets liens, mortgages and other charges (such as insurance) associated with the lands and buildings that comprise the school premises.

- 6.6 The Proprietor gives the Board (the school's controlling authority) exclusive right to the possession and use of the school premises, including buildings and chattels.
- 6.7 Unless other arrangements are made with the Board, the Proprietor is responsible for any costs associated with the non-integrated areas (such as a chapel or hostel). The Proprietor may allow the school to use such facilities, but may require the Board to pay for their use by way of an agreed rental or other contribution.
- 6.8 Any building on the Proprietor's land belongs legally to the Proprietor unless, by consent of the Proprietor, it is vested in the Board. An amendment to the Integration Agreement between the Minister of Education and the Proprietor will be required before the Board of Trustees has exclusive use of a new building that is part of the school's integrated portfolio.
- 6.9 The Board may construct a building or other facility on the school premises using its own (Crown) funds, and own this in its own right, but only with the prior agreement of the Proprietor and the Ministry of Education. A Memorandum of Understanding is required between the Proprietor and the Board to ensure that ownership and maintenance of any building that has been constructed with any input of Board (Crown) funds, or funds from other sources (such as the school's Parent, Teacher and Friends Association), are clearly delineated.
- 6.10 Finally, it is possible under the Integration Agreement to put up a building that is jointly funded and jointly owned by the Board and the Proprietor. However, most Proprietors are likely to refuse such a proposal.

School premises

- 6.11 A Board cannot add to the school premises, dispose of any part of the school premises, or otherwise alter its boundaries or dimensions. If a Board considers any of these desirable, it is required to approach the Proprietor with a proposal to that effect. To be implemented, such changes require a Supplementary Agreement between the Proprietor and the Minister of Education.

Minimum property standards for state-integrated schools

- 6.12 Under section 456(2) of the Education Act, property covered by an Integration Agreement must meet minimum standards to ensure that it is safe, in a fit state of repair, and meets all statutory, regulatory and Ministry of Education design standards.
- 6.13 When a school becomes state integrated, the Ministry may identify work required to bring the land and buildings up to minimum state standards. This work will be listed in the Third Schedule of the school's Integration Agreement.
- 6.14 After integration the Ministry may also ask the Proprietor to do other work to maintain minimum standards.
- 6.15 At a minimum, the Proprietor and the Board must be sure that:

- buildings with specified systems have a current Building Warrant of Fitness (BWOFF)
- the school has a process for managing health and safety issues

The Board is responsible for identifying, eliminating, isolating and/or minimising risks to health and safety on the premises. The Proprietor is responsible for capital work to remedy identified risks.

- an appropriate professional consultant, such as an engineer or architect, designs and certifies all structural additions and alterations

The Ministry requires certification for this work;

- the Board has a long-term maintenance plan and implements it effectively in collaboration with the Proprietor.

(For more information, go to

<http://www.education.govt.nz/school/property/integrated-schools/property-planning/>)

- all aspects of the school's property portfolio are compliant with the Health and Safety at Work Act 2015.

Maintenance of buildings and grounds

Ministry of Education's responsibility for funding

- 6.16 The Proprietor owns the integrated school's property; the Ministry of Education provides the funding for its maintenance through two categories: minor maintenance and major (or capital) maintenance. It also provides funding for furniture and equipment, and for insuring these.

Funding of minor maintenance

- 6.17 The Ministry funds the Board to maintain integrated school property, including buildings, furniture and equipment, on the same basis as for a state school. This funding covers all day-to-day maintenance costing under \$5,000 (excluding GST) – for example, painting, fixing broken equipment, and making minor repairs to buildings and infrastructure (such as repairing a broken water pipe).
- 6.18 Please note: This figure of \$5,000 value is not an absolute guideline for maintenance – Boards, for example, are required to make provision for the painting of all school buildings on a regular cycle. Painting is the largest maintenance cost a Board faces and can range from \$10,000 to \$70,000, depending on the size of the school. Painting associated with remodelling or modernisation capital works within the footprint of existing buildings is also the Board’s responsibility.
- 6.19 The Ministry of Education funds the Board directly for minor maintenance through the school’s operational grant. Each year the Ministry sends Boards an indicative and a confirmed Grant Advice Notice giving details of the school’s maintenance funding for the year. This funding is paid directly into the school’s bank account in quarterly instalments.

Funding of major (or capital) maintenance and modernisation

The Ministry’s website provides further information for Boards about items eligible for maintenance funding at:

<http://www.education.govt.nz/school/property/integrated-schools/maintenance-funding/>

- 6.20 The purpose of this funding is to keep existing integrated (and only integrated) school property in a state of repair comparable with that of state schools. This funding covers works costing over \$5,000 (excluding GST).
- 6.21 The Ministry funds the Proprietor (not the Board) quarterly through Policy One funding to cover:
- major or capital maintenance
 - significant emergency work (other than that covered by insurance)
 - modernisation projects.
- 6.22 This Policy One funding must be prioritised for urgent health and safety work and for essential infrastructure work. (Appendix 6.3 contains the 2010 Policy One Guidelines

document as agreed between the Association of Proprietors of Integrated Schools and the Ministry of Education.)

Board's responsibility for minor maintenance

- 6.23 The Board is responsible for all minor repairs to integrated buildings, including keeping the school premises (grounds and environment) in good order. This maintenance is funded by the Ministry of Education directly to the school through the school's annual operating grant.
- 6.24 The Board's legal responsibilities for maintenance are confined to the integrated areas.

The Board's 10-year property maintenance plan

- 6.25 The Board is responsible for all expected maintenance of buildings and fixtures within a 10-year period. The Board is obliged to have a 10-year property maintenance plan and to set aside an adequate budget to cover maintenance when it becomes due.
- 6.26 The repair (such as painting, fixing broken equipment, and minor repairs to buildings and infrastructure) of damage to buildings caused by reasonable wear and tear, high-spirited student behaviour or carelessness is also a cost to the Board and is covered by the school's maintenance funding. It cannot be claimed through the Proprietor's insurance.

Structural changes to buildings or grounds

- 6.27 The Board has no authority to make structural changes to the buildings or grounds (such as putting up or removing a dividing wall or constructing a changing shed or relocatable classroom) without first consulting the Proprietor's Property Office and obtaining the Proprietor's written authorisation.

Proprietor's responsibility for major (capital) maintenance and modernisation

- 6.28 The Proprietor is required to keep the school's integrated school property up to the standard of equivalent state schools. The Proprietor receives Policy One funding for this from the Ministry of Education. This funding covers works over \$5,000 (excluding GST) that improve or replace an existing asset. Works valued at less than \$5,000 come into the category of minor maintenance and are paid for by the Board from operational funding.
- 6.29 'Major maintenance' covers any unforeseen capital work, including any property modifications needed for students or staff with special needs. The Ministry requires that Policy One funding must be prioritised for urgent health and safety work and essential infrastructure work.

- 6.30 The Proprietor (or their professionally accredited agent) undertakes, year by year, a plan of work that covers the works the Proprietor is obliged to implement. These include:
- major items of maintenance (replacing roofs, boilers, etc.)
 - modernising existing facilities
 - significant emergency work other than that covered by insurance
 - major maintenance works (including fire doors and disabled access) needed to comply with the Building Act, the Health and Safety in Employment Act, etc
 - altering the shape or area of any building by adding, moving or removing any structures (e.g., interior or exterior wall, partition, ceiling, floor, staircase, lift-well, etc.)
 - removing any building from the site
 - moving any building already on the site
 - placing any building on the site
 - altering the topography or shape of the grounds
 - changing the surface of any part of the grounds (e.g., by asphaltting over grassed areas)
 - erecting or removing fences, hedges, trees or outhouses, etc.
 - altering any area of the grounds so as to change its use or function (e.g., removing a line of trees to make a vegetable garden)
 - building or removing a swimming pool or tennis court.
- 6.31 The Ministry of Education states that when deciding if a task is capital works or routine maintenance, it is useful to assess the volume or extent of the change required. For example, if a few sheets of iron on the roof need replacing, this is routine maintenance. However, if most of the iron needs to be replaced (so that, in effect, the building needs a whole new roof), this is capital replacement.
- 6.32 Apart from the major works outlined above, Proprietors have the funding to pay for relatively small capital works items in their schools, such as replacement of hand basins or shelving – items that improve the capital value of the property. This type of item does not need to be paid for from the school’s operational funding for minor maintenance.

- 6.33 In small schools that receive relatively little funding for minor maintenance it may be necessary for the Proprietor to pay for works that cost less than \$5,000, particularly if these works improve the capital value of the property.
- 6.34 The Proprietor has discretion in how far to support Boards that are faced with major maintenance expenses, as happens from time to time. This applies to very small schools in particular.

Board's responsibility to inform proprietor

- 6.35 The Board is required to bring to the Proprietor's attention any maintenance items that are in the major category. The Board and the Proprietor are obliged to coordinate their respective 10-year maintenance plans to ensure that the best use is made of the two streams of maintenance funding.

Proprietor's 10-year property plan

- 6.36 The Proprietor's Property Office in each diocese (or individual Proprietors, in the case of schools owned by religious institutes outside of diocesan cooperatives) prepares a rolling 10-year property plan in which it prioritises and plans those works as funds allow. It is important that the Proprietor's Property Office (or the Proprietor's agent) consults with the Board on these matters, and that the two parties coordinate their respective (major and minor) 10-year maintenance plans.

Proprietor's access

Comprehensive information related to the management of property in integrated schools is found at: <http://www.education.govt.nz/school/property/integrated-schools/>

- 6.37 Because the Proprietor owns the land and buildings, the Proprietor's agent has the right to visit the school, after giving reasonable notice, to ensure that the asset has not deteriorated through lack of maintenance. If the Proprietor's appointees on the Board have cause for concern, the matter should be raised with the Proprietor's Property Office, the Proprietor's agent in the diocese, or the Proprietor's Trust Board, as appropriate. In any case, the Proprietor's appointees on the Board are required to report on the state of repair of the integrated and non-integrated buildings and grounds when they make their annual report to the Proprietor.
- 6.38 Areas of shared access between the Board of Trustees and the Proprietor need to be regularised by means of a written agreement between the parties. This normally is in the form of a Memorandum of Understanding.

New buildings

Proprietor's responsibility for new buildings

- 6.39 A school may require new buildings or other additional accommodation because of changes in the state school minimum accommodation code, or approved roll increases. Such additions are the responsibility of the Proprietor. The Crown may sometimes assist through Policy Two capital funding.

Consequential effects for maintenance funding

- 6.40 As soon as any capital works are completed, the Proprietor or the Proprietor's agent completes a Property Maintenance Information Schedule (CPMIS) and lodges it with NZCEO. Within one month of lodgement the details supplied on the form are placed on the Ministry of Education's Helios system, which is a computerised record of all the assets (including buildings and land) held by every state and state-integrated school. This updated information will ensure that the school's operational funding for maintenance is adjusted to allow for the upkeep of the new accommodation.
- 6.41 Boards can access their details on the Ministry's website and check whether they are receiving the correct amount of property maintenance funding for their integrated school property portfolio.

Board-funded buildings

- 6.42 The Board of a state-integrated school is a Crown entity. As legal entities, Boards have the status of body corporates as established and constituted under the Education Act 1989. This means that they can own land, enter contracts, and so on. As Crown entities (defined under Section 7 of the Crown Entities Act 2004) they are subject to rules about what they can and cannot do without resorting to the Minister of Education for approval, such as lend or borrow and enter certain investments.
- 6.43 While Boards can legally own land and buildings, Crown funds (including funds raised by the Board) cannot be used to fund buildings that will legally belong to the Proprietor. Any building on the Proprietor's land belongs legally to the Proprietor unless, by consent of the Proprietor, it is vested in the Board. An amendment to the Integration Agreement between the Minister of Education and the Proprietor will be required before the Board has exclusive use of the new building.
- 6.44 Boards need to be aware that a building funded by Crown monies will not be integrated and therefore Board funding will be needed for maintenance and insurance. The Proprietor may not wish to have an unintegrated building on Proprietor-owned land, and may therefore withhold permission for it to be built.

- 6.45 The Ministry accepts that it is possible to put up a building that is funded jointly by the Board and the Proprietor. However, most Proprietors are likely to refuse permission for such a proposal.
- 6.46 A Memorandum of Understanding is required between the Proprietor and the Board to define ownership and maintenance responsibilities for any building that has been constructed with any input of Board (Crown) funds.

Board-funded capital works

- 6.47 Boards may wish to undertake major capital improvements to the school buildings or grounds, using Crown funds.
- 6.48 Major capital work funded by the Board may be undertaken only to provide facilities in excess of the code entitlement, as major capital work on facilities to bring the school premises up to code requirements is the responsibility of the Proprietor (see Part 8).
- 6.49 It is essential for the Board to consult the Proprietor at an early stage about any proposal for capital works. The Board may not undertake such works without the written permission of both the Proprietor and the Ministry of Education. A local authority building consent and, if necessary, a resource management consent are also required.

Planning and approval for Board-funded improvements

- 6.50 It would be most unwise to begin planning or financing major projects without the written permission of both the Proprietor and the Ministry of Education. All the relevant issues need to be clarified first – for example, estimated costs; who will be responsible for what aspect of the work; who will be responsible for insurance and maintenance; whether the Ministry of Education will supply furniture and equipment; whether the project will affect any covenant or mortgage on the land; whether it meets the Ministry of Education’s health and safety requirements; whether the addition or alteration is permanent or temporary and, if so, how long it will be in place.
- 6.51 The Ministry of Education’s document *Capital Works Expenditure by Boards of Trustees of State-integrated Schools* (given in Appendix 6.2) details the process for obtaining approval from the Ministry and recording a Board’s investment in a Proprietor’s property.
- 6.52 If a capital work is executed without fulfilling all the Ministry of Education’s requirements, particularly those related to health and safety, the Ministry may prevent the school from using the new facility until the requirements have been completed at the Board’s expense.

6.53 If a capital work is executed without the Proprietor's authority, the Proprietor may require a reversal of the work at the Board's expense.

Maintenance of Board-owned property

6.54 Boards are required to use their own funding (which can include money from fundraising or the use of surplus operational funding) to pay for the maintenance of property that has been paid for with:

- the Board's funding, or
- funding provided by the community.

Furniture and equipment

Ministry of Education funding of furniture and equipment

6.55 The Ministry provides Boards of state-integrated schools with an annual grant to replace and modernise existing furniture and equipment. This funding is paid to Boards on 1 July each year. The annual furniture and equipment grant is calculated as a fixed percentage of up to 5% of the Proprietor's Policy One funding. The percentage amount depends on the type of school.

6.56 The Ministry also provides Boards with funding for furniture and equipment for new teaching spaces at stat-integrated schools, as appropriate for the room's intended use. The funding for new teaching spaces is based on net square metres (this does not include corridors, circulation space, toilets, etc.) up to its School Property Guide (SPG) entitlement. The Proprietor makes the claim and the Ministry pays the funding to the Board.

Board's responsibility for furniture and equipment

6.57 The Board purchases and becomes the owner of the furniture and equipment, and is responsible for insuring it. The purchase must be recorded in the school's accounting system and its property register. The Board is also responsible for the routine maintenance of furniture and equipment.

Insurance

- 6.58 Responsibility for insurance is split between the Proprietor and the Board, and possibly others who use the school. It is wise for the Board to consult with the Proprietor to make sure that the cover is adequate and, if it appears advantageous, to have one cover for all risks. In most dioceses the Proprietors' Property Office can arrange a comprehensive cover that shares the costs.
- 6.59 Because insurance can be complex, Boards should seek information and advice on particular matters from the insurance brokers retained by Proprietors' offices (Diocesan Education Offices, Diocesan Property Offices or the Proprietor's agent) or from individual Proprietors.

Proprietor's responsibility for insurance

- 6.60 The Proprietor is obliged to insure the buildings against fire, earthquake, storm, flood, burglary, arson, vandalism and malicious acts. In this context 'buildings' includes any item fixed to the buildings or grounds (e.g., toilet pans, doors and fixed shelving). It does not include tractors, computers, library books and so on, which are classified as contents.
- 6.61 Damage to buildings caused by reasonable wear and tear, high-spirited student behaviour and carelessness cannot be claimed on the Proprietor's insurance. It is covered by minor maintenance, which is a cost to the Board.
- 6.62 There may be items that are, in effect, contents but are lent to the school by the Proprietor (including items listed as such in a schedule to some Integration Agreements) or are stored in the school but not owned by it (such as equipment belonging to an associated sports club). In these cases it is the responsibility of the Proprietor or other owner of these items to make sure that they are insured.

Board's responsibility for insurance

- 6.63 The Board is responsible for insuring school contents – any items that meet the definition of furniture and equipment and which are on the Board's register of assets. Contents insurance is met from operational funding.
- 6.64 The Board is responsible for other insurance (such as public or third-party liability, loss of cash and fidelity guarantee) and for insuring any Board-owned buildings, if any.

Use of school premises

Other users of school premises

- 6.65 The Proprietor grants the use of the school premises to the Board, subject to conditions set out in the Integration Agreement. These conditions include the following.
- 6.66 If the Proprietor asks the Board to make all or part of the school premises or equipment available to the Proprietor or other persons, the Board may not withhold consent without a good reason to do so. Examples may include using classrooms for parish meetings, using the school hall for church functions and parking in the school grounds during Sunday Mass. The user should pay the Board enough to recover any costs (such as heating and lighting) and make good any damage caused.
- 6.67 The Board may also lend or hire its facilities to other users but must have the consent of the Proprietor, who may not withhold that consent without good reason – for example, if there was danger of damage to the asset or if the proposed use was unsuitable for diocesan-owned schools.

Access by the Proprietor

- 6.68 The Integration Agreement gives the Proprietor or the Proprietor’s agents (including the parish priest, the Director of Schools and Religious Education advisers) access to the school at any reasonable time to ensure that the special character is being maintained or that the property is being looked after. Normally the Proprietor’s agents would first contact the principal to make sure that by exercising this right they do not disrupt the school. The relationship between agents of the Board and agents of the Proprietor should one of cooperation and good faith.

Part 7: Health and safety

- 7.1 Health and safety are concerns common to all schools. This handbook gives only a very brief overview of the two new Acts – the Health and Safety at Work Act 2015 and the Vulnerable Children Act 2014. The Ministry of Education and the School Trustees Association have both issued comprehensive guides to these Acts.
- 7.2 This section focuses on the features and requirements that specifically affect state-integrated schools.

The Health and Safety at Work Act 2015

- 7.3 This new health and safety legislation comes into force on 4 April 2016.

Requirements for Proprietors

- 7.4 For state-integrated schools the major difference is in the shared responsibility for health and safety resulting from the Proprietor's ownership of the land and buildings. Proprietors have to ensure that their buildings, plant and grounds are constructed and maintained to a standard that is safe for all who work at or visit the school premises.

Requirements for Boards

- 7.5 Under the Health and Safety at Work Act 2015 the Board has the prime duty of care to ensure that:
- the school is safe for all who work there or visit
 - actual and potential risks are identified
 - all practical steps taken to eliminate, isolate or minimise them.
- 7.6 The Board should have a comprehensive health and safety policy, ensure that it is implemented in the school, and monitor its effectiveness. The Act emphasises the collective nature of responsibility for health and safety. Real engagement with health and safety is most likely to come when the whole school community has a heightened awareness and appreciation of its importance.
- 7.7 Under the new Act, the Board's responsibility is broadened to keep safe all people who are at or visit the school. The Act puts greater emphasis on:
- staff and student participation and engagement with health and safety

- active consultation and collaboration with other organisations such as construction companies to ensure a cooperative approach to health and safety at the school, or at school events beyond the school.

7.8 The Ministry of Education advises that many aspects of the 2015 Act are similar to the former Health and Safety in Employment Act of 1992. Boards that already have effective health and safety policies and practices in place will find that the required changes are easy to accommodate. Other schools may need to carry out a full review of their current health and safety policies, practices and procedures – a process they recommend all schools undertake.

The Ministry's new comprehensive practical guide to the new Act is available at:
<http://www.education.govt.nz/assets/Documents/Ministry/Initiatives/Health-and-safety/Tools/Health-and-Safety-at-Work-Act-2015-practical-guide.pdf>.

Shared responsibilities at state-integrated schools

7.9 As in a state school, the Board of a state-integrated school has the prime duty of care for health and safety at the school. Since the Proprietors own the integrated buildings and grounds, however, they are responsible for health and safety on the school premises in relation to:

- capital works projects undertaken by the Proprietor that involve construction and maintenance
- the safe condition of the Proprietor's buildings, grounds and associated plant.

Board's responsibilities

7.10 The Board is required to monitor health and safety at the school premises. The principal and staff are in the best position to identify risks to health and safety, both day to day and through periodic inspections. When these risks result from unsafe buildings, plant and other fixtures, the principal should act immediately to remedy this by commissioning repairs under the school's minor maintenance policy or alerting the Proprietor to the need for remedial capital works, as appropriate. However, the principal must take all reasonable steps to ensure the safety of all on the school premises while the school awaits action by the Proprietor. The Board should ensure that its health and safety policy provides appropriate guidance and delegation to the principal for such situations.

7.11 When the Proprietor commissions capital works on integrated premises, the Board or the principal must at an early stage coordinate health and safety measures with the

Proprietor and with the contractors carrying out the works. The principal should ensure good overall safety standards on the school premises during the works.

- 7.12 There should be close collaboration between the respective 10-year maintenance plans of the Board and the Proprietor, with an emphasis on health and safety. The Ministry of Education's Policy One funding of the Proprietor's capital works must be prioritised for health and safety matters.
- 7.13 Board members are encouraged to walk around the school every few months to ensure that they understand the level of safety and risk management that the school is carrying out in the Board's name.

Proprietor's responsibilities

- 7.14 The Proprietor is responsible for maintaining the integrated buildings and the associated plant to the required code. It is also the Proprietor's responsibility to ensure that any Proprietor-commissioned works on school premises are carried out safely.
- 7.15 This means that when commissioning and carrying out capital works the Proprietor must coordinate health and safety measures with the Board or the principal. Likewise, it is the Proprietor's responsibility to require the contractors that carry out the works to coordinate their actions with the school and to monitor the safety practices of their contractors.

The Vulnerable Children Act 2014

- 7.16 The Board is responsible for ensuring that all employees and contractors are safe and competent to work with children. From 1 July 2015 the Act places increased responsibilities on Boards to protect students.
- 7.17 The new Act affects all schools equally; there are no special responsibilities that relate to integrated schools. Proprietors, however, are expected to take particular interest in how well Catholic schools meet these responsibilities, in the values they promote and in their practices.

The Ministry of Education and the School Trustees Association have published comprehensive guides to the Vulnerable Children Act 2014. For a range of advice on how to meet these requirements, see:
<http://www.education.govt.nz/school/running-a-school/safety-checking-workers-and-child-protection-policy-for-schools-and-kura/>

Requirements of the new Act for all schools

7.18 The key requirement of the Act is the safety checking of all staff before they are appointed and Police vetting every 3 years thereafter. It is recommended that volunteers (e.g., sports coach or chaplain) are also safety checked, particularly if they are in contact with children without a school staff member being present.

Key dates	Requirements
1 July 2015	All new core workers must be safety checked before being employed or engaged as a children's worker.
1 July 2016	Schools must have their child protection policies in place. The workforce restriction ¹ applies for all existing core workers, unless an exemption has been granted. All new non-core workers must be safety checked before being employed or engaged as a children's worker from this date.
1 July 2018	All existing core children's workers must be safety checked by this date.
1 July 2019	All existing non-core children's workers must be safety checked by this date.

¹ Anyone convicted of a specified offence cannot be employed or engaged as a core children's worker, unless they have an exemption.

7.19 The Act requires increased safety checking of prospective staff, consisting of:

- confirmation of the employee's identity by the school
- Police vetting of all staff (not only teachers) and of any other person likely to have unsupervised access to children during normal school hours (e.g., contractors and the staff of other agencies)
- risk assessment by the school, based on interviews and referee checks.

7.20 Boards are also required to adopt a child protection policy with provisions for identifying and reporting child abuse and neglect in accordance with the Children and Young Persons and their Families Act 1989.

Part 8: Fundraising

- 8.1 The Education Act allows both Proprietors and Boards to carry out fundraising activities on an optional basis and in accordance with the separate responsibilities of each party. Two key principles guide fundraising:
- Proprietors may raise funds for the private interests they represent in relation to school property
 - Boards may raise funds to supplement the Crown funds they receive for the benefit of their students.
- 8.2 The purpose and beneficiary of any fundraising must be specified from the outset. This will determine which party should be responsible for the collection and holding of any locally raised funds.
- 8.3 For a full treatment of this topic, see the Ministry of Education’s advice in Appendix 8.1.

Voluntary contributions by parents

- 8.4 The Board needs to ensure that information provided to parents and information on the school’s website complies with Ministry of Education requirements. The requirement applies to both state and state-integrated schools. NZCEO can provide guidance.

8.1 The Ministry of Education’s Circular 2013/06 Payments by Parents of Students provides comprehensive advice on the rights of Boards, Proprietors, parents and students in respect of requests for donations and other forms of payment in schools. The advice includes information about:

- the right to free enrolment and free education
- attendance dues and donations paid to Proprietors of state-integrated schools
- provision of information for parents.

This circular is available on the Ministry of Education’s website at:
<http://www.education.govt.nz/ministry-of-education/publications/education-circulars/2013-circulars/circular-2013-06-payments-by-parents-of-students/>

- 8.5 This circular replaces and updates Circular 1998/25 Payments by Parents of Students at State Schools, giving more contemporary examples. The substance of the advice has not changed, because the relevant law has not changed.

Funds raised by Boards

- 8.6 Funds raised by Boards are Crown funds, and therefore cannot be used to fund buildings that belong legally to the Proprietor. Any funds derived from Board fundraising activities must be deposited as soon as practicable into an account in the name of the school, which can be opened and used only by the Board.
- 8.7 Any funds raised by the Board cannot be used to pay for any of the responsibilities of the Proprietor.

Grants from community organisations

- 8.8 Schools sometimes seek funding grants from community organisations for items such as the provision of an asphalt netball/basketball court. The resulting structure or infrastructure is owned by the Proprietor, not the Crown. NZCEO has a template for a formal letter explaining this situation. Boards can use this template to draft a letter to accompany their grant application.

Lending money to the Proprietor

- 8.9 It is illegal for Boards to lend Board money (which is Crown money) to the Proprietor to help provide a school building.

Funds raised by Proprietors

- 8.10 School communities may wish to participate in fundraising carried out by (or on behalf of) the Proprietor. Section 452 of the Education Act states that the Board, staff or students of a state-integrated school **may not** take part in any fundraising for the benefit of the Proprietor during normal school hours. However, the Board, staff or students of state-integrated schools may choose to participate in fundraising carried out by (or on behalf of) the Proprietor outside of school hours.
- 8.11 In any fundraising activity it is crucial that schools make clear to all concerned on whose behalf the money is being raised. They must follow the statutory requirements for fundraising (detailed in Appendix 8.1).
- 8.12 Money raised on behalf of the Proprietor may be used for buildings that are owned by the Proprietor, not by the Board or the community. Further advice on using money gained through fundraising activities is available from the property offices of Proprietors.

Appendix 1.1: New Zealand Catholic schools – vision, collaboration, and governance

A vision of education

It requires considerable generosity of time, effort and money, not to mention hope, to retain the best traditions of society and to ensure that its young are adequately prepared for a happy and worthwhile life. This life-giving generosity and hope show a deep concern for those who will come after us.

Every society has people who are glad to help children understand life and appreciate the values their elders live by. They do this so that the young will grow into free and responsible people, able “to weigh moral values with an upright conscience and embrace them by personal choice”.¹

In particular, young Christians are called by their elders to maturity in Christ through Baptism. They want young members of the Church to receive a Catholic education, that is, an education which aims to develop the whole child to be enlightened by God’s word; to be led to radiate God’s love; to be motivated by God’s love for them to serve others and society. For this reason Catholic people in New Zealand maintain a school system.

Education is more than schooling. It embraces all works of service to the young and ultimately to those not yet born. “Parents are acknowledged as the first and foremost educators of their children.”² However, the school plays a crucial role in supplementing education in the home and community. Its role is to expand the social horizons of the child. It provides invaluable knowledge and skills in a systematic way and in a setting which particularly favours the development of the child’s character.

Partnership

Parents, teachers, Boards of Trustees and administrators are partners in the task of educating young people. Each partner has an indispensable role; each has rights and duties which, if properly understood, integrate with the rights and duties of the other partners.

Within this partnership the school community develops strong relationships with the parish community or in the case of secondary schools, parish communities. The school is an integral part of the mission of the Church and, as such, works in relationships of partnership which are essential to success.

Speaking of economic enterprises, the Second Vatican Council said: “It is persons who work together, free and independent human beings created to the image of God.

Therefore the active participation of everyone in the running of an enterprise should be promoted.”³ If participation is essential for running a business it is even more so in the role of education of children. Only if each partner recognises the role and rights of the other is there a sound basis for wholehearted co-operation.

Teachers

Teaching is a ministry and a profession. Teachers exercise a deep and sustaining influence on our children. “This calling requires extraordinary qualities of mind and heart, extremely careful preparation and a constant readiness to begin anew and adapt.”⁴

The professionalism of teachers has to be given special regard by all who operate within the education system. Teachers enjoy the “right of association”⁵ to form their own professional association or union, to advance teachers’ interests and to promote the professional ideals and ethics of teaching.

The Board of Trustees

The Board is responsible for determining the culture and ethos of the school. It exercises general leadership of and supervision over the operation of the school at a governance level; sees to the employment of teachers and staff; provides for the school’s material needs from the funds allocated by Government and from funds received from other sources; operates according to statutory and regulatory requirements; and, in the case of a Catholic school, does all this in such a way that the school reflects its Catholic Character.

As employers, Trustees have a pastoral oversight and responsibility for all their staff. This involves providing support for those who have difficulties as well as care and help for those who cannot, at a particular time, do what is required. Even if disciplinary action is called for, Christian charity and justice is never abandoned in a Catholic school.

The Board’s paramount concern is for the interests of the young people who are pupils or students of the school, and this, of necessity, involves due consultation with and respect for the school’s staff as well as forging primary links between the school, its parents and caregivers and other stakeholders. Trustees have a right and expectation that teachers deal frankly and co-operatively with them and help them carry out their role effectively. They also have a right to expect the co-operation of their stakeholders and the wider community.

Catholic schools are helped by the Gospels and the Church's social teaching. As long as everyone approaches their tasks within the Christian principles of charity and justice, conflicts need not arise, or if they do, they can be quickly resolved.

Seeing parents, teachers and Trustees working together is a practical lesson from which children learn that people survive and prosper through high levels of collaboration and co-operation. Catholic children learn also that the Church is the Body of Christ, and that its members work together harmoniously, supporting one another for the benefit of the whole Body. Children's observations of the way adults act tell them what is appropriate and what to expect in the world.

Conclusion

Our Catholic schools will flourish and continue to prepare children for life in the Church and in society if all those involved with the administration of our schools have a clear and coherent vision of where our schools are going. This vision is set out in the goals of the 2020 Beacon Plan for New Zealand's Catholic Schools (see page 5 of this handbook).

References

1. Declaration on Christian Education, §1, in *Documents of Vatican II* (ed. W. M. Abbott).
2. Declaration on Christian Education, §3.
3. *Gaudium et Spes*, §68 (Abbott).
4. Declaration on Christian Education, §5.
5. *On Human Work*, Pope John Paul II, St. Paul Publications.

Appendix 1.2: The Treaty of Waitangi as it applies in schools

This paper is written to assist Boards of Trustees of Catholic schools in preparing policies and practices that reflect New Zealand’s cultural diversity, as required by the National Education Guidelines.

These policies and practices and the unique position of Māori culture are requirements on all schools, even those where there are no Māori pupils or students.

The adjective “bicultural” implies that there are two distinct sets of cultures which are officially recognised and respected in New Zealand. One set contains Māori culture, the other set contains all the settler cultures. Māori culture therefore has a special place of its own.

Bicultural relationships

Bicultural relationships derive from two key concepts. One is found in the phrase “tangata whenua” (literally “people of the land”), the other is the constitutional relationship established by the Treaty of Waitangi between tangata whenua, the original inhabitants, and the later settlers.

The phrase “tangata whenua” denotes a people bound to the earth in a unique relationship. From the earth of their ancestral home, the original inhabitants of Aotearoa brought a culture to this land. For around 1000 years tangata whenua refined and developed that culture to become what is now Māori culture. It is still unfolding, drawing its vitality from the earth of Aotearoa. Māori culture is unique in that it is indigenous. It can flourish nowhere else but here.

Much later, European settlers and later immigrants brought cultures which have their roots in other lands.

The second key concept from which bicultural relationships derive is the constitutional relationship between the two groups of people who were partners in and co-signatories to the Treaty of Waitangi. The first partner is the indigenous people, tangata whenua, who as sovereign and

independent people, agreed to the right of settlement under certain defined terms by the second partner represented at the signing by the British Crown.

Thus, te Tiriti o Waitangi/the Treaty of Waitangi was then, and remains now, the constitutional keystone of a bicultural society the spirit of which is required to be reflected in all our institutions, including those related to education.

Both these key concepts can be summarised in the two phrases “tangata whenua” and “tangata Tiriti”. Te iwi Māori have rights in New Zealand by virtue of the fact that they are the original inhabitants of the land. Others who arrived later have rights because they were given them by the Treaty. Among these rights which each possess is the right to their own cultures.

Multicultural relationships

The word “multicultural” is not used in opposition to “bicultural”. Each word refers to a different set of societal relationships. Multi-cultural relationships are those by which the diverse immigrant cultures establish a modus vivendi for relating to each other and with the indigenous culture. It expresses the fact that each of these different cultures has an inalienable right to maintain, preserve and pass on its cultural heritage and to develop it in a New Zealand context.

This idea is not incompatible with Māori culture being the indigenous culture of the country. Nor is it incompatible with the bicultural relationship between Māori and the cultures of the settler groups, which was determined at the birth of the nation by our founding document, the Treaty of Waitangi.

Vatican II in *Gaudium et Spes* defines culture as “all those factors by which people refine and unfold their manifold spiritual and bodily qualities”.

It follows that culture must not be thought of as something belonging only to ethnic groups and minorities. Everyone exists in one culture or another. Fundamental to attaining the National Education Goal of

reflecting New Zealand’s cultural diversity and the unique position of Māori culture is an acceptance and valuing by majority groups of their own culture.

Nor is culture to be considered as something static, esoteric or set in a bygone age. Cultures develop as people adapt to new situations. In the words of *Gaudium et Spes*, people constantly “refine and unfold” their own cultures.

Culture is a total experience covering all dimensions of a group’s life. It encapsulates all aspects of the spiritual, social, emotional and physical being of the group and its members. It is a way of viewing oneself in one’s complexity of relationships whether with God, one’s ancestors, one’s family, tribe and nation, as well as with the animate and inanimate world. It incorporates all one’s established ideals, values, life goals, priorities, sense of morality, codes of behaviour, conventions, rites and protocols, even good manners.

It determines how one responds to situations, interprets history and current social events. Culture is concerned not only with what we do and how we do it, but also why we do it.

Because culture gives identity and status to each member in a group there arises a warm, emotional attachment to it from which some feelings of national and group pride emerge. To protect itself each culture sets up complex systems of formal and informal institutions which dominate relationships within the group and ensure that each member of the group will act in a predictable way and be subject to accepted controls.

Since one's culture is a way of expressing one's deepest spiritual insights and feelings, often too deep to explain adequately even to oneself, culture is often expressed through ritual, art, poetry and myth.

Tikanga Māori has its own value system, protocols, modes of social control, codes of conduct and behaviour. There is a specifically Māori way of viewing personhood in all its complexity of relationships. From this flows a Māori spirituality, a way of praying, of viewing one's relationship with God, of showing respect to ancestors and to persons and places of spiritual significance.

To express their deep spiritual insights which determine their modes of thought and action and all the other aspects of life implied by the word "culture", te iwi Māori use specific rituals, art, poetry and myth, including poi, haka and carving.

Language is one of the instruments by which a people articulate their cultural values and attitudes, and because the language and culture have grown up together, cultural values and attitudes and other aspects which make up a culture can only be translated inadequately into some other language which grew up in some different cultural setting.

It is a requirement that every School Charter contain the objective of taking reasonable steps to ensure that education in Tikanga Māori and Te Reo Māori is provided for full-time students whose parents request it.

Bicultural relationships in New Zealand are not, however, to be thought of as if the two cultural sets were to exist and develop in isolation from one another. The diverse values, spirituality, attitudes and all the other complex factors that make up both sets of cultures are part of the heritage which all New Zealanders can, and are encouraged to, share in.

By using the expression "diverse ethnic and cultural heritage", the National Education Guidelines are saying that Māori cultural values are not for Māori alone, that te iwi Māori should not reserve tikanga Māori to themselves. Tikanga Māori is, as such, the heritage of all New Zealanders, as are the other cultures in this country. All New

Zealanders have as much right to be enriched by valuable elements in Tikanga Māori as Māori have to be enriched by the other cultures existing here, but each of them has the obligation to ensure that none absorbs the others so as to destroy their uniqueness.

Bishop Pompallier, accompanied by Father Servant, represented the Catholic Church at Waitangi in 1840. While he was always careful not to influence the Catholic Māori either for or against signing, the bishop did intervene in an important matter.

Bishop Pompallier obtained from Hobson an assurance that:

England's policy is to support equally the diverse faiths, be they Anglican, Catholic, Wesleyan or Māori custom (ritenga Māori).

This statement, agreed to by Hobson, Pompallier and Colenso, was formally announced to the assembled chiefs before the Treaty was signed.

The early Catholic missionaries in New Zealand learned the language, translated prayers into Māori, adapted the rites of funerals and other ceremonies to Māori custom, and established schools. Priests, religious and lay people who work today among the Māori people continue to advance these traditions.

The Church therefore has a fund of experience which should be used to develop genuine bicultural relationships in the spirit of te Tiriti/the Treaty.

Church documents, both universal and national, have always stressed the rights of people to their own culture (cf *Gaudium et Spes*, Part II, Chapter II). These rights have not been consistently observed in New Zealand.

A Statement of the New Zealand Catholic Bishops Conference (Advent, 1989), entitled *A Commemorative Year for Aotearoa-New Zealand*, says:

The review of our history clearly indicates that the promises and guarantees made in 1840 have not been consistently upheld and that the Māori partner has suffered grave injustices.

The Church teaches that faith exists within a culture and not in such a way as to impose an alien culture. The document from the Pontifical Commission "Justitia et Pax", entitled "The Church and Racism: Towards a More Fraternal Society", in S5 shows that this has been the constant teaching of the Church at least from the discovery of the New World.

The first New Zealand Catechetical Directory, *We Live and Teach Christ Jesus*, published by the New Zealand Catholic Bishops Conference, said (page 84):

By reason of our common human heritage and our redemption in Christ, we have a right:

1. To our ancestral and cultural heritage.
2. To have our traditions, religious values, language, customs, myths and art forms used in education in faith.
3. To express Christ's teaching in terms of our own culture.

These statements refer to all cultures in New Zealand, the culture of tangata whenua as well as other cultures which co-exist with it in virtue of te Tiriti o Waitangi/the Treaty of Waitangi, whether of European, Polynesian, Asian or of any other ethnic origin. All these people have a right to their own cultures and to express their common faith within their own cultural heritage.

However, these other cultures are encouraged to recognise the special place to be given to Tikanga Māori as the indigenous culture of New Zealand.

In conclusion, the aim is a recognition that people of different cultures have diverse ways of viewing themselves and their relationships with the animate and inanimate world and with God. It is necessary to understand and actively engage with students' cultural inheritance if they are to succeed in learning

Appendix 2.1: Role of Proprietor’s appointee on the Board of Trustees

Those who wish to become a Proprietor’s appointee on a Board of Trustees are asked to read the following information about the role and to sign this document, indicating that they understand and accept the responsibilities of the role.

Proprietor’s appointees on the Board are full members of the Board, with all the rights and obligations of other Board members. All Board members have responsibility for the Catholic special character of the school inscribed in the school’s Integration Agreement and charter.

The Proprietor’s appointees also have some special responsibilities that derive from the fundamental characteristics of Catholic schools as described in Canon Law and safeguarded by the Education Act 1989. These responsibilities are to:

1. Assist the Board to carry out its obligations to ensure that the school remains a Catholic school¹ and that it fulfils the primary objective for which it was founded. The primary objective of providing a Catholic education has implications for the appointment of teachers, the enrolment of students, the Religious Education programme and for other matters relating to the school’s special character.
2. Be an important channel of communication between the school and the Bishop and/or Proprietor.
3. Assist the Board in ensuring that the Proprietor’s property is kept in good order, repair and condition, and ensure that the proportion of the Operations Grant that is intended to cover the repair and maintenance of buildings is used for this purpose.
4. Report to the Proprietor on the progress of the school, in writing, at least annually (or more often if requested or if the need arises).

Job description for a Proprietor’s appointee to the Board of Trustees

A Proprietor’s appointee to the Board of Trustees must:

- participate fully in Board activities, contributing to discussion and making decisions in the best interests of the school

¹ These obligations are specified in detail in the Catholic Special Character Review and Development document, which provides detailed standards for New Zealand’s Catholic schools. The document is available on the NZCEO website (www.nzceo.org.nz).

- work closely with the Principal and other Board members to ensure that the school remains a Catholic school
- ensure that the school fulfils its primary purpose of giving a Catholic education to Catholic children and young people
- help preserve the Catholic Character by being aware of relevant policies of the Proprietor, and by acquiring knowledge and expertise in the areas that influence Catholic Character – in particular, staff appointments, staff relationships, school programmes and student enrolments
- seek to ensure that the school strives for excellence in all of its endeavours
- be sensitive to matters of equity and justice, and have respect for different cultural, ethnic and family backgrounds and circumstances
- support the Religious Education programme and the Director of Religious Studies
- ensure that the Catholic community's property is kept in good order
- be a channel of communication between the school and the Proprietor (note that for diocesan schools, communication is normally through the Diocesan Education Office)
- communicate with the Proprietor on a regular basis about property issues
- report annually to the Proprietor in writing (see Appendix 2.2 for details of what this report should cover)

This report is normally a joint report by the Proprietor's appointees. It covers both strengths and weaknesses and contains the views of the appointees, even if these opinions are not shared by the remainder of the Board. As a matter of courtesy, a copy of the report is shown to the Principal and presented to the Board.

- include in the annual report to the Proprietor a statement about the amount of the Operations Grant that is allotted to repair and maintenance, and the amount spent on repair and maintenance
- report promptly to the Proprietor about issues that are the concern of the Proprietor; these include issues relating to the Proprietor's legal responsibility for Catholic Character and for property
- liaise with the Proprietor, particularly if anything of a serious nature emerges or happens in the school that could put the school's effectiveness or reputation in jeopardy

- be conscious of the close relationship that needs to exist between the school and the parish Church community, and assist in fostering that relationship
- ensure that there is at least one Proprietor’s appointee on any committee dealing with staff appointments, including direct involvement in the appointment process when the right to make particular appointments is delegated to the Principal
- if resigning from the position of Proprietor’s appointee, inform the Proprietor and then inform the Chair of the Board.

I understand and accept these responsibilities:

Signature: Date:.....

This material is drawn from the *Handbook for Boards of Trustees, Principals and Staff of New Zealand Catholic State-integrated Schools* (Part 2 and Appendix 2.2). The Handbook contains the information, including legal requirements, needed by Boards of Trustees of New Zealand Catholic schools to ensure that they fulfil the contractual requirements of their Integration Agreement. A copy of this handbook is available for all Board members. The full document is on the website of the New Zealand Catholic Education Office (www.nzceo.org.nz).

Appendix 2.2: Reporting by Proprietor’s appointees to the Proprietor

The Proprietor’s appointees, individually or as a group, are advised to report frequently to the Proprietor and are urged to report significant matters promptly. Many issues can be resolved quickly if the Proprietor is informed early on. It is good practice for the Board to send the Proprietor (or the Proprietor’s agent) a copy of the minutes of each Board Meeting. Diocesan schools normally communicate with the Proprietor through the Diocesan Education Office.

It is a condition of appointment as a Proprietor’s appointee that the appointee submit a report to the Proprietor at the date of the Annual Meeting (i.e., between 31 March and the third Tuesday in May) or at a time specified by the Proprietor. The report should cover both the strengths of the school and any weakness observed. It is usual to attach copies of other documents that will help the Proprietor get a good picture of the school, such as a recent ERO report, the Board’s annual report, self-review findings, etc.

This report is a different document from the Board’s annual report. Normally the two would be in agreement and be written in collaboration. Nevertheless, the report of the Proprietor’s Appointees is their own report and contain their own views, even if these are not shared by the rest of the Board.

Before sending the report to the Proprietor, appointees should as a matter of courtesy provide a copy to the Principal and the Board, so that all members know what is being reported and can make any comments.

The checklist on the next pages is designed to assist Proprietor’s appointees to plan their annual report. It is intended as a guide only and does not need be followed in detail if a different format is preferred. Note that several items on the checklist must be attested to by the Board in their annual attestation to the Proprietor on Special Character compliance with legislation.

Checklist for annual report	
Rolls	<p>What is the maximum roll of the school?</p> <p>What is the maximum number of non-preference students who could be enrolled if places were available?</p> <p>What is the actual roll and how many non-preference students are actually enrolled?</p> <p>What procedures are used in the school to ensure that these maxima are not exceeded?</p> <p>Are there any factors that may affect the school roll in the medium or long term (e.g., Board enrolment policy; student loss or retention; population growth)? What are the best estimates of the effects of these factors on the roll and on future building requirements?</p> <p>If the school's roll is falling, what are the reasons for this? What is being done to counter the loss and stabilise the roll?</p>
Staff	<p>How many positions tagged with a responsibility for religious instruction is the school required to have (excluding Principal, Deputy Principal and DRS)?</p> <p>How many positions currently held were advertised with the religious instruction (S464) tag?</p> <p>What procedures are used in your school to ensure that the required number of tagged positions is adhered to?</p> <p>Has the Board encountered problems in recruiting suitable staff?</p> <p>How has school chaplaincy been arranged and how successfully is it operating?</p> <p>Are there teachers of other faiths teaching Religious Education?</p>
Communication	<p>What have the school's relationships been like with the Proprietor and with diocesan and national agencies that are concerned with:</p> <ul style="list-style-type: none"> • Religious Education? • Catholic Character? • Property maintenance? <p>Are there any matters previously communicated to the Proprietor or his/her agents that have not been resolved?</p> <p>How successful has communication and cooperation been between the school and its parish or parishes?</p>
Maintenance	<p>What is the Board's policy on the maintenance of buildings?</p> <p>How much and what proportion of the Board's funds is allocated annually for maintenance of buildings?</p> <p>Has any maintenance been deferred because of shortage of funds?</p> <p>Are there any items of major maintenance that should be brought to the attention of the Ministry of Education and/or the Proprietor?</p> <p>What is your general impression of the maintenance of the school?</p>
General	<p>What are your general impressions about the Catholic Character of the school?</p>

Appendix 3.1: Code of ethics for Catholic schools

As members of staff and as a Board of a Catholic school we are committed to students, parents and caregivers, the community and education itself. In order to serve effectively we are also committed to our own growth and wellbeing.

We commit ourselves to professional standards of conduct in all we do.

Principle 1: Commitment to our students

We put the wellbeing of our students first, respecting their rights and dignity as unique individuals, nurturing their individual sense of self-worth, and serving their spiritual, academic and human needs.

We enable students to develop personal responsibility, including commitment to their own wellbeing, that of their community and the world.

We help students to see the relevance of the Good News of Salvation, challenging them to live by gospel values in their daily lives, and developing their potential for Christian leadership in society.

We focus on delivering the best possible educational programmes to suit each student, challenging them to achieve the highest possible standards that reflect their abilities.

We work to deliver the best possible Religious Education programmes for our students, and to relate these programmes to their daily lives.

We work to provide a safe physical and emotional learning environment for our students.

We endeavour to use restorative justice to resolve discipline issues.

Principle 2: Commitment to parents and caregivers

We support parents and caregivers in their responsibility for their children's education; therefore we treat them with respect at all times, collaborating with them and respecting their right to know, understand and share in decisions that affect the education and welfare of their children.

We report their children's progress regularly, and as needed, with professional clarity.

We offer supportive ways to assist parents' involvement in their children's education and spiritual development.

In our Religious Education and other programmes we work to enhance family life and the home-school relationship.

We respect privacy and the confidentiality of information.

Principle 3: Commitment to our community

We are committed to serving all members of our school, cooperating in building our Catholic educational community and refraining from doing anything that would bring the school into disrepute.

We protect the reputation of students, parents, staff and Board members.

We support the authority, decisions and leadership of our Catholic Bishops, our Proprietors and those who work to sustain and develop Catholic education.

We support the integral relationship of the Catholic school and the Catholic parish.

We promote the peace of Christ in the world by modelling co-operative behaviour and peaceful solutions to conflict.

We support and work with other Catholic schools, for the good of the Catholic school system.

We commit ourselves to honouring the Treaty of Waitangi.

We actively value the ethnic diversity of New Zealand society.

Principle 4: Commitment to education

We understand and commit ourselves to the principles, ethos and delivery of authentic Catholic education.

We are committed to deepening our professional understanding, qualifications and knowledge of Catholic Character and Religious Education.

We work in partnership with the Ministry of Education.

We respect and support the work of all those associated with the national education system.

We contribute to wider educational debate and development in our society.

We model and support professional behaviour within our school by conscientiously fulfilling our defined roles.

We participate in ongoing professional development for the continual enhancement of teaching and learning.

Principle 5: Commitment to ourselves

We recognise that we can fulfil our responsibilities to others only if we fulfil our responsibilities to ourselves:

We nurture our spiritual growth and deepen our understanding of the teachings of Christ and his Church.

We strive to live by values of truth, honesty, justice, goodness, love, compassion, reconciliation and respect for others.

We sustain our personal wellbeing, striving for balance in our work, recreation, rest and emotional lives.

NZCEO, May 2013

Appendix 3.2: Model policy for counselling and health services

Rationale

St. Gerard's College is a Catholic school that operates in a Catholic environment and is committed to each student's intellectual, spiritual, emotional, physical and social development. The college will provide access to school-based counselling services for students.

Purpose

To support parents in caring for their children.

To promote students' personal health, spiritual wellbeing and responsibility in the context of Catholic moral teaching.

To assist students to understand and take responsibility for their mental and physical health, emotional development and general wellbeing.

To provide students with professional counselling services that are easily accessed.

To support the delivery of the general school curriculum consistent with the special character and policies of the college.

Guidelines

The college reserves the right to ensure that any on-site counsellor offers services that are consistent with the special character of the college and Catholic moral teaching. The Board of Trustees must approve the selection and appointment of any counsellor.

The college will respect the right of parents/caregivers to exclude their children from counselling services.

Student confidentiality will be respected in accordance with the Privacy Act and the Health and Disability Services Consumers' Code of Rights.

Counsellors will abide by the ethical framework that operates at St. Gerard's College, which in turn will reflect Catholic moral teaching.

Counsellors recognise the role of parents/caregivers in the services they provide and will seek and encourage their involvement and that of the family doctor where appropriate, unless privacy and/or safety requirements prevent this.

Counselling and information will be provided in accordance with Catholic moral teaching. When students are assessed as at risk, information will be provided to them to ensure their safety. This may include information about other agencies known to respect the beliefs of Catholic clients.

In matters of sexuality, counselling and information will be provided in accordance with Catholic moral teaching. The provision of, organisation of, or referral for termination of pregnancy, and the provision of contraceptives will not be offered by the college's counsellor.

School counselling services will be financed by the St. Gerard's College Board of Trustees.

The Board, through the Principal, will monitor the provision of counselling services by way of an annual report, to ensure that they are meeting their stated aims and objectives and the requirements of this policy.

Procedures

The Principal, staff members and counsellors will cooperate to advance the wellbeing of all students.

The college will provide a suitable and appropriate space for the counsellor to operate from.

The college Guidance Counsellor and the Principal will work closely together, acknowledging the Principal's CEO role in the managing of the school. (In schools where there is a chaplain, there will be close collaboration between the counsellor, the chaplain and the Principal.)

The counsellor's employment contract will state that the employee operates within the general parameters of the school's charter and policies.

NZCEO February, 2010

Appendix 3.3: Time allocation for Religious Education

This time allocation was approved by the New Zealand Catholic Bishops Conference on 11 May 2011.

Primary schools

The following is the **minimum** requirement for the teaching of Religious Education in a Catholic primary school in New Zealand per five teaching days per week:

Total time	Spread of lessons
Years 1 and 2: 100 minutes	5 x 20
Years 3 and 4: 100 minutes	5 x 20 or 4 x 25
Years 5 and 6: 120 minutes	4 x 30
Years 7 and 8: 150 minutes	5 x 30

The Bishops specified that minimum teaching time refers to the number of minutes per five school days per week. It excludes prayer, retreats, liturgies etc. They also requested that Religious Education be allotted prime time, the first period of the day, for instance.

If Religious Education is integrated across the curriculum schools must be careful to ensure that enough time is devoted to Religious Education and that the specific RE curriculum is covered.

Secondary schools

The table below gives the **minimum** requirement for the teaching of Religious Education in a Catholic secondary school in New Zealand per five teaching days per week, as approved by the NZCBC in May 2011. **Minimum teaching time** refers to the number of minutes per five school days per week. It excludes prayer, retreats, liturgies, etc.

Minimum requirements for the teaching of Religious Education in a Catholic secondary school	
	Minimum teaching time as from 1 January 2012
Years 7–8	150 minutes
Years 9–10	150 minutes
Years 11–13	180 minutes

Minimum teaching time does not include time given to prayer, retreats, liturgies.

Appendix 3.4: Professional development and spiritual formation for teachers

MEMORANDUM

TO: Boards of Trustees of Catholic Primary Schools
FROM: New Zealand Catholic Bishops Conference
DATE: 29 April 2005
RE: Professional Development and Spiritual Formation for Teachers

The Bishops are aware that one of the biggest challenges facing Catholic schools today is the Professional Development and Spiritual Formation of their teachers.

The Catholic Character of all schools is strongly influenced by the level of faith formation and commitment as well as the professional competence of staff, particularly the Principal. The responsibility of providing opportunities for Professional Development and Spiritual Formation for staff rests with the school Principal and the Board of Trustees. It is vital, therefore, that those holding leadership positions ensure that all staff are encouraged to take part in Professional Development and Spiritual Formation appropriate to their position in a Catholic school. The importance of this was spoken about by Pope John Paul II in September 2004 during the Ad Limina visit of the New Zealand Bishops. The Pope emphasised the need for teachers to have “a solid theological and spiritual preparation”.

We have drawn up the following Guidelines to assist Principals and Boards of Trustees to ensure that all staff participate in both Professional Development and Spiritual Formation to enable them to teach Religious Education effectively and to enhance the Catholic Character of their schools.

The school’s Strategic Plan includes a goal, stating that all staff who teach Religious Education will be required to have Level 1 Certification or be **actively** working towards this.

The Professional Development Policy of the school places emphasis on regular and ongoing Professional Development and Spiritual Formation of all staff in areas related to the Catholic Character.

A Catholic Character Professional Development and Spiritual Formation Plan is developed and reviewed annually to address the needs of the staff. This plan includes:

Information about reporting to parents and Boards of Trustees.

A plan for each teacher's Professional Development and Spiritual Formation related to the Catholic Character which is part of the annual appraisal cycle.

Job descriptions for all staff include Professional Standards, and have clearly identified responsibilities for Professional Development and Spiritual Formation related to the Catholic Character.

Attendance at Professional Development and Spiritual Formation is reviewed as part of the appraisal system of all teachers.

A minimum of 12 hours Professional Development and Spiritual Formation related to the Catholic Character is expected for all teachers every year.

We ask Principals and Boards of Trustees to adopt these Guidelines and to amend their policies and practices if necessary, to enable them to be met.

As Bishops we are conscious of the good work being done by teachers and all those involved in Catholic education. Be assured of our support as you strive to carry out your ministry in our schools and proclaim the Gospel to the children you teach.

✠Colin D. Campbell Bishop of Dunedin and Conference Deputy for the
National Centre for Religious Studies

On behalf of:

✠John A. Dew Archbishop of Wellington

✠Denis G. Browne Bishop of Hamilton

✠Peter J. Cullinane Bishop of Palmerston North

✠John J. Cunneen Bishop of Christchurch

✠Owen J. Dolan Emeritus Coadjutor Bishop of Palmerston North

✠Patrick J. Dunn Bishop of Auckland

✠Robert W. Leamy Emeritus Bishop of Rarotonga

✠Max T. Mariu Auxiliary Bishop of Hamilton

Appendix 3.5: A collaborative school–parish approach to evangelisation

A resource for parishes and schools from the NZ Catholic Bishops Conference

In June 2003 the New Zealand Catholic Bishops Conference approved a revised set of criteria for determining the preference of enrolment in New Zealand Catholic Schools.

Previously, in determining preference, the Bishop’s agent had to decide whether the “parent(s) had a particular or general philosophical or religious connection with the special character of the school”. The introduction of the revised definition of preference established 5 specific criteria which outlined a state or set of circumstances for which a student could be eligible for preference of enrolment. All of these criteria are based on the following premises:

Premise 1: Baptism, or a well founded hope of Baptism, should be regarded as the norm in the granting of preference. Baptism may be a future event as a result of attending a Catholic School.

Premise 2: Catholic Schools are an integral part of the evangelising mission of the Church.

Premise 3: The “family” will actively support the child in his/her faith formation and the practices of the Catholic Church.

It is important to note that the eligibility for preference of enrolment is based on factual conditions relating to the status of the person’s connection to the Catholic Church, not on the state of their faith practices.

The Bishop’s agent, through the granting of preference, activates the opportunities for evangelisation and re-evangelisation to occur. What follows from this, in terms of nurturing and supporting the faith formation of the child and family, is integral to the continuing life of the Church. The reality for many families today is that their connection to and experience of the Church is through the school faith community.

By definition:

the Catholic School ... is essentially the parish community assisting its parents/caregivers to provide for the faith formation of their children ... in a collaborative relationship.

NZCEO Catholic Special Character
Review and Development Document

The parish is not principally a structure, a territory, or a building, but rather, “the family of God, a fellowship afire with a unifying spirit, “a familial and welcoming home”, the “community of the faithful”. Plainly and simply, the parish is founded on a theological reality, because it is a *Eucharistic community* (*Christifidelis Laici*, No. 26).

In many ways the Catholic school and the Catholic parish are separate entities but they have a **collaborative task in evangelisation**, respecting differences and responsibilities but working with the same children for the Kingdom. Schools educate and evangelise the parishioners of the future (and present) as well as bringing newcomers and “returning” Catholics into the parish family.

Certain implications and responsibilities naturally arise for both school and parish personnel.

Fundamentally at the core of the issue are questions such as:

- What are we trying to achieve? What is our vision?
- What to do? What is our mission?
- Who is to do it?
- How do we do it?
- How will we know that what we are doing is working?

All of this presupposes a full willingness, understanding and commitment to a common vision and philosophy of active evangelisation by all school and parish personnel involved. In realising this vision a collaborative approach is required which relies heavily on the personalities of the people involved, their skills, talents and availability.

Successful co-operation depends on leadership, mutual respect, recognition of respective rights and responsibilities, clear, constructive communication, and focussing on common goals. These are well outlined in *Parish Priests and New Zealand Catholic Schools* – a document from the New Zealand Catholic Bishops Conference for the guidance of priests, Boards of Trustees, principals, and DRSs in Catholic schools (see Appendix 3.6).

It is important to acknowledge and affirm the great and inspiring initiatives already occurring around the country, examples of which are used in this resource. This reflects great personal commitment and passion which sustains and builds wonderful faith communities and is deeply appreciated.

This resource offers a framework and strategies to further support communities in the evangelisation of children and adults.

Vision and mission

The school, at the heart of the parish community, is the active agent for evangelisation (and re-evangelisation) whereby every facet of school life assists the parents/caregivers to provide for the faith formation of their children ... in a collaborative partnership.

What then does this evangelisation look like?

In the simplest of terms, evangelisation is “the act of bringing people closer to God” through Gospel promulgation of the Good News.

The Apostolic Exhortation *Evangelii Nuntiandi* of 8 Dec. 1975,⁽¹⁾ on evangelisation in the modern world, rightly stressed that evangelisation – which has the aim of bringing the Good News to the whole of humanity, so that all may live by it - is a rich, complex and dynamic reality, made up of elements, or one could say moments, that are essential and different from each other and that must all be kept in view simultaneously.

Catechesi Tradendae, John Paul II

Catechesis is one of those moments ...in the whole process of evangelisation.

The specific character of catechesis as distinct from the initial conversion, bringing proclamation of the Gospel, has the two fold objective of maturing the initial faith and of educating the true disciple of Christ by means of a deeper and more systematic knowledge of the person and the message of our Lord Jesus Christ.

Catechesi Tradendae. John Paul II ⁽²⁾

Evangelisation thus exercises its full capacity when it achieves the most intimate relationship, or better still, a permanent and unbroken intercommunication between the WORD and the Sacraments.

Evangelii Nuntiandi, Paul VI⁽¹⁾

The **Mission** might then read:

Our school-parish communities are Eucharistic communities, places of learning, hospitality, and common prayer, where the Gospel is proclaimed by witness and people are educated in such a way as to lead each to fully and truly live the sacraments and be people of the Good News.

Establishing foundations

The New Zealand Catholic Bishops Conference has full confidence that the above mission can become a reality. It fully supports and endorses:

- The nature and importance of this mission.
- That the parish-school partnership is a significant agent for evangelisation and re-evangelisation for school families.

There are many possible ways to establish this at the parish-school level and the following are guidelines only. (The examples given are supplemented by many more in Appendix 3.7.)

1. Give the responsibility for co-ordination to specific people, “the drivers”

For example:

- A Ministry for Evangelisation could be set up in each school-parish situation. One person in the school and/or one person in the parish to be nominated as **co-ordinator of this mission**. This creates an explicit focus on evangelisation as opposed to just implicitly understood as part of the role of a Catholic School-Parish Community. Nothing enduring will occur without such a person.
- Another initiative is that the parish appoints a Pastoral Visitor for the school’s parents/families and the person in this position would be an ideal co-ordinator.

2. Recognise everyone’s role in Evangelisation

We are all part of the Evangelisation mission, each contributing in many informal ways. Recognise and affirm the collective mission of school-parish leaders in all capacities.

Effective evangelisation occurs when we are in touch with people’s lives and walk with them. Evangelisation needs to take into consideration the actual people to whom it is addressed, use their language, their signs and symbols, answer the questions they ask, and have impact on their concrete life.

Evangelii Nuntiandi (63)

For example, this could be done through:

- A yearly public commissioning of your combined mission, witnessed by the school’s families within your own school-parish community environment
- A “People to People” blessing and commissioning in a way that reflects your community and individual needs, gifts and talents.

3. Make establishing connections within your community a priority

Most secondary schools and some primary schools have students from a number of parishes. Establishing and nurturing strong relationships with all of these parishes can be a complex exercise with mixed results. The same will apply to parishes which have young parishioners at a number of schools.

- Start with a session to involve key, creative people, to enhance the existing relationship, and explore possibilities for further co-operation. Focus the areas of practical co-operation on enhancing the life of the Church, and on general evangelisation for both children and adults.
- Schools could host a social gathering of all Parish Pastors and Leaders whose parishes contribute children to their school. A morning tea which involves all staff would be a good starting point and other opportunities could be developed from here.
- Encourage students to see the parish(es) as part of their school community rather than some extraneous body from outside of the school. Set expectations for the students, the Board of Trustees and teachers, and the parish, which will make this possible.
- Encourage your schools/parish to implement the “Our Family” programme (available through the diocesan offices).
- The school and parish organise, offer and promote a course for parents/caregivers new to Catholic schools covering the basic teachings of the Catholic Church and how the school-parish community can assist them in their role.
- At the time of enrolment families are welcomed into the school-parish community by way of a social introduction to PTFA and parish personnel.

4. Plan the network

Relationships can best be fostered through co-operative strategic planning which establishes networks, sets up communication programmes and arranges for reciprocal visits and other constructive interaction aimed at establishing strong, lasting links between all those involved. This needs to be proactively planned and implemented for it to be successful and can be achieved in many ways.

For example:

- Do some joint strategic planning, with Parish pastors and Leaders, school Board(s) of Trustees, senior management personnel and the PTFA. Include in the areas for discussion: communication networks and support structures, evangelisation programmes (especially for unchurched parents/caregivers), practical and social support structures that breathe life into evangelisation.
- Provide a visible partnership and seamlessness by co-ordinating school and parish activities and encourage co-operative participation.

5. Know your children and families

Knowledge of the children's/families' faith backgrounds is very important in determining and meeting the needs of your community.

Awareness of your people and their stories allows for personal invitation to occur, especially with respect to initiation in the Sacraments. This involves a warm, pastoral relationship and knowledge of family circumstances.

Some examples that could support this are:

- Develop a sacramental/faith background card to be filled out initially at the time of enrolment and added to during the time at school.
- Identifying under which of the criteria the child was eligible for preference is a good start. For example, if it is criteria 5.4 then the parish-school-family register needs to include the name of the "significant other" so as to involve them in the school's faith experiences as well.
- The Parish Priest or Parish Leader visits all the families or at the time of granting preference, and provides them with a leaflet on praying together as a family.
- Harness the "car park" phenomenon as parents/caregivers gather daily to drop off and collect children. This is an ideal opportunity to get to know people, make connections and build relationships. It could also be used for a more formal purpose such as a prayer reflection time or an opportunity for parents to find out more about the nature of a Catholic school.

6. Focus on the Eucharist

School and Parish communities are Eucharistic communities. Every opportunity to deepen the family/student's appreciation of and hunger for the Eucharist is to be grasped. A deep love of Eucharist will draw people further into faith communities and thus sustain and build them. Children actively involved in the Sunday Mass will

in all probability draw parents into the Sunday Parish Mass. Equally parishioners can be involved in a school Mass.

Some examples of this are:

- Link each class with a parishioner(s) who will join them for Masses and assemblies, share prayer intentions, visit at special times of the year and pray for them at sacramental time.
- Encourage school/parish to implement the Seekers Programme.
- Another connecting initiative is to buddy a primary school pupil with a newly baptised baby/child with family to family mentoring and Faith support.
- “Faith the Practice”. Schools certainly need to provide opportunities to “practise our faith”⁽³⁾ but equally schools can be creative to “faith our practice”.⁽³⁾ It is about making faith connections to practices already occurring. One example is Pet Day and St Francis of Assisi, celebrating the wonder of Creation.
- Enable students to play a number of (well prepared) roles in school-parish Sunday Masses with an explicit focus on parents as well.
- Build up and foster “Blessing Rituals”, people to people, using existing school and classroom opportunities.
- Establish combined parish/school service networks to assist families in emergencies and other difficult situations.
- Celebrate Saints Days/church festivals with food, music, games, gatherings, etc. Hospitality is a key gospel value and gatherings such as these provide great encouragement for people to participate.

7. Share good practice

Utilise the experience, talents and wisdom of others

- Seek out examples of good practice and ideas from your fellow colleagues, through Deaneries, Principals’ groups, Pastoral Councils, NZCEO, Diocesan Offices particularly the Education Centres and Pastoral Services and associated personnel.
- Appendix 3.7 offers further, practical steps and ideas that are being used in various parts of the country to foster productive relationships. These are collated from good practice already happening around the country and are in

no particular order. They are possibilities which need to be considered in the light of your personnel and school-parish community needs. These are courtesy of the New Zealand Catholic Education Office Handbook for Boards of Trustees of New Zealand Catholic Schools 2007.

8. A message from the Bishops

The Mission, which we are all committed to and which unites us in collaboration, is exciting, challenging and inspiring. Active evangelisation is the essence of what we are called to do, as an “out-reaching church”. It is a sacred responsibility explicit in the purpose of our Catholic Schools.

It is a task that is both richly rewarding and demanding. It is about “planting seeds”, recognising opportunities, nurturing possibilities, transforming lives, rekindling fervour and the privilege of “walking with” as we each journey in our human quest for wholeness.

I have come so that you may have life and have it to the full.

John 10:10

It will always be a “work in progress” which requires commitment, courage, perseverance and great support. In the words attributed to Archbishop Oscar Romero de El Salvador:

We lay foundations that will need further development. We provide yeast that produces 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 well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest.

Please, at all stages and opportunities, connect with one other, link into our wider network, our schools and particularly our diocesan services. Diocesan services are here to assist you, to share the vision and the journey. It is about “we are the church”, about collaboration, goodwill and combined partnership.

Share and encourage one another, become strong in your united mission and together “we can do it”. “The task ahead of you is never greater than the force behind you.”

✠ Denis Browne Bishop of Hamilton and President, NZCBC

✠ John Dew Archbishop of Wellington and Secretary, NZCBC

✠Colin Campbell	Bishop of Dunedin
✠Peter Cullinane	Bishop of Palmerston North
✠Barry Jones	Bishop of Christchurch
✠Patrick Dunn	Bishop of Auckland

April 2009

References

¹Evangelli Nuntiandi, Paul VI (47)

²Catechesi Tradendae, John Paul II

³Lescher, B. (2001). Theological trends: Catholicism and postmodernity: Faithing our practice. *The Way: Review of Contemporary Christian Spirituality*, 41(3), 246–256.

⁴Christifidelis Laici, No. 26

Appendix 3.6: The parish priest and New Zealand Catholic schools

A document from the New Zealand Catholic Bishops Conference for the guidance of priests, Boards of Trustees, principals, and DRSs in Catholic schools.

Following the huge contribution to Catholic life and formation made by priests, religious sisters and brothers down the years, Catholic education has been greatly blessed in recent years by the gifts, skills and dedicated service given by so many lay women and men. We assure them that in carrying out their work, they are the Church and their work is the Church's work, as well as the context of their own sanctification. We want them to experience not only the satisfaction that comes from doing a job well, but also the joy of knowing that through them Christ is giving life to the world. As Pope John Paul II said in his letter to the Church in Oceania:

For the lay people involved, teaching is more than a profession: it is a vocation to form students, a widespread and indispensable lay service in the Church ... and a way of Christian sanctification for both teacher and students.

(n.33)

Specific roles within the schools are governed by legislation and regulation. Within the Catholic School system, some of these roles are governed by Part 33 of the Education Act 1989 and by Integration Agreements. All this legislative backing has given a high profile to the roles of Boards of Trustees, Principals, DRSs ... Meanwhile, the profile of the priest in the Catholic School system has not been featured in the same ways. This is in recognition of religious freedom; the Church is free to develop the relationship between home, school and parish as it sees fit, and the role of the parish priest is a key factor in this relationship.

But the State does recognise several of the ways that the pastoral role of priests extends into the Catholic schools.

As **pastors** priests are agents of the Proprietors, and the Integration Act gives Proprietors and their agents the right to "have at all times reasonable access to the school to ensure that the special character of the school is being maintained" (Education Act, Section 456(2)(i)). (It should be noted that the bishops have established the Catholic Special Character Review and Development programme as the official method of monitoring the Catholicity of schools.)

The Integration Act also provides for a school to have a **chaplain** (though of course any costs associated with this role must not come out of government funds.) Here, too, the

Act does not define the role of a chaplain, and the Church is free to describe the chaplain's role according to the Church's own understanding of it. Essentially, a chaplain is charged by the bishop with the exercise of pastoral care.

In most parishes, it is also the priest who carries out the role of **declaring preference status**. Again, the Church is free to determine how the preference system is to be applied. The bishops of New Zealand have determined that a principal may not enrol a child *before* receiving a preference certificate from the parish priest (or from any other persons designated by the Proprietor for this role.)

Equally, a priest who applies the preference criteria in a narrow or overly restrictive manner would not be acting according to the guidelines set by the bishops.

Of course, far more important than legal boundaries and definitions of rights and responsibilities is the question of **relationships**. The whole system needs to be undergirded by a positive and collaborative attitude which leads homes, schools and parishes to encourage and support one another, and where the common purpose, rights and expertise of each party are acknowledged.

The following are some suggestions for specific ways that priests, principals and DRSs can view their own and one another's roles.

Roles of the priest in relation to the school	
Spiritual Father and friend – supporter of the people of the school	Priests can call in on the school regularly, at times that suit the school, to chat with staff, students and parents – in order to become a known friend and source of support. The biggest role here may be as a listener.
Chaplain	<p>Priests provide human, spiritual and religious support and guidance as appropriate, enabling staff and students to develop their relationship with God and with one another.</p> <p>The school is grateful to have access to Mass and the Sacraments. (The DRS usually has considerable skills in the area of children’s liturgy, and can assist the priest to make Mass, the Sacraments and other liturgical celebrations speak to the children or young people.</p>
Parish priest and pastor, developer of evangelisation and catechesis within the parish for those associated with the school	The children and families of the school are (or can become) members of the parish. They need to be shown the parish as a living, supportive community, which they can belong to. Along with this goes the offer of continuing evangelisation and catechesis for both children and adults.
Leader of the parish	<p>It is helpful to ensure that the school feels it has parish support, that children are welcome at Mass, that school Masses and other liturgies are easy to set up, and that the various organisations within the parish encourage and welcome appropriate school interest and support, and are themselves supportive of the school.</p> <p>It is important that parishes give some lead roles to children at Sunday Masses.</p> <p>The sacraments of initiation provide a special opportunity for co-operation between school and parish. Preparation for the Sacraments of Initiation (Baptism, Confirmation and Eucharist) is the responsibility of the parish. Care must be taken to include any children who do not attend the parish school. At the same time the school is usually best placed and best equipped to assist the parish in carrying out these responsibilities.</p>
	When the school carries out appropriately adapted forms of the RCICCA, it does so as an arm of the parish . At the same time, it should be remembered that the sacraments of initiation are initiation into the life of the whole Church community. This is why they are ideally celebrated in the midst of the assembly, preferably at a Sunday Mass. Celebrations at times or places which privatise the occasion, or involve only the young person’s peers, are diminishment of occasions that should be proudly featured in the parishes.
Creator of specific links between the parish, the family and the school	<p>There are many ways these links can be developed, with some actions instigated by the parish and others instigated by the school. It might be helpful to set up an action plan with the DRS and the principal, and to specify who will be responsible for what actions. The plan would need to be revised regularly.</p> <p>Examples of specific actions that could be considered are available from NZCEO.</p>

Roles of the priest in relation to the school <i>continued</i>	
Agent of the Bishop	<p>The parish priest affirms the Catholicity of parents applying for preference status for their child, according to the criteria laid down by the New Zealand Catholic Bishops Conference.</p> <p>This initial interview with the parents provides an opening for evangelisation, and pastoral care.</p> <p>The parish priest is able to monitor the special character of the school on behalf of the Bishop, in dialogue with the Board of Trustees, the principal and the DRS. If a particular discussion does not achieve the desired end, the diocesan Catholic education office is likely to be able to clarify matters, and provide assistance.</p>

Some parish priests have more than one school under their care. Some schools (particularly secondary schools) draw students from a number of parishes. The complexities and time involved in keeping connections with more than one school are well rewarded by the relationships that can be developed with the parish. Similarly, the secondary school gains much from fostering its relationships with the parishes its students come from.

Role of the principal	
Leader of the learning community and custodian of the Catholic character	<p>The principal relies on the expertise of his or her teachers in establishing learning programmes, including Religious Education. The principal can encourage teachers to welcome the parish priest, acknowledge his role and his expertise, and invite him into classrooms (according to his own availability and wishes, and the convenience of teachers) in Religious Education lessons.</p> <p>It is helpful to share the vision of the Catholic school with the parish priest and discuss the roles of the principal, DRS, priest and other parish staff.</p>
Leader of the school as an arm of the parish	<p>The parish priest needs to be made welcome in the school. If there are preferable ways and times for the priest to interact with staff, students and parent community, the principal can make suggestions, and establish a sense of collaboration.</p> <p>The school serves the life of the parish, and despite the heavy demands placed on a principal it is crucial that s/he devotes time and energy to considering ways that the school can contribute to that life.</p> <p>The principal can work with the DRS and the parish priest to set up an action plan to foster school-parish linkages, and to identify practical actions, including actions that serve the wider community.</p>
Support for the parish priest	<p>Many priests would welcome a sense of support from the principal for the many tasks they undertake in their responsibility for the parish.</p>

Role of the Director of Religious Studies (DRS)	
Leader of Catholic Character, along with the Principal	DRSs are usually well trained for their role. It is important that they share their responsibilities as widely as possible, so that the whole community is involved in developing and sustaining Catholic character. Involving the parish priest is essential, and acknowledging his responsibility for the Catholicity of all those under his care as parish priest.
Leader of the Religious Education programme	As leader of the teaching of Religious Education, the DRS may be able to draw on aspects of the expertise and knowledge of the parish priest, to add to his or her own knowledge. Ideally, the DRS will work with the principal and the parish priest to link the Religious Education programme into the activities of the parish.
Leader of liturgies	At times the DRS will take total responsibility for setting up liturgies and other forms of prayer for the school community. The priest is always ultimately responsible for the Mass, but the DRS will have much to offer in making it suitable for children. Where the parish priest is to lead or be involved in a particular liturgy, the DRS will seek to establish a considerate and co-operative relationship, so that strengths are used and roles negotiated, for the mutual benefit of all concerned.

- ✘ Denis Browne Bishop of Hamilton and President, NZCBC
- ✘ John Dew Archbishop of Wellington and Secretary, NZCBC
- ✘ Colin Campbell Bishop of Dunedin
- ✘ Peter Cullinane Bishop of Palmerston North
- ✘ John Cunneen Bishop of Christchurch
- ✘ Patrick Dunn Bishop of Auckland
- ✘ Barry Jones Coadjutor Bishop of Christchurch
- ✘ Robin Leamy Bishop Assistant in Auckland

1 February 2007

Appendix 3.7: Some easy, practical ideas to foster parish–school relationships

School – parish relationships

Establish an annual get together of Boards of Trustees and parish councils.

Establish regular meetings of parish pastors and other parish representatives with principal(s) and Board chairperson(s) - other than at Board meetings.

Ask parish priests/pastors to positively promote the school(s) and its activities in the parish.

Planning for common school – parish activities

Do some joint strategic planning, with parish pastors and leaders, school Board(s) of Trustees, senior management personnel and the PTFA. Include in the areas for discussion: communication networks and support structures, evangelisation programmes (especially for ‘unchurched’ parents), practical and social support structures that breathe life into evangelisation.

Co-ordinate school and parish activities to avoid clashes.

Identify the human and other resources which parish and school leaders/organisers can make available to each other. Consider if it is possible to enable the school library to become a parish library and information resource centre.

Establish a local or regional day for pastors and principals, where ideas to create stronger co-operation can be generated, and where tasks that proclaim the Good News to the wider community can also be talked about and subsequently actioned.

Encourage students to accept the parish(es) as part of their school community rather than some extraneous body outside the school community. Set expectations for the students, the Board of Trustees and teachers, and the parish, which will make this possible.

Common school – parish activities

Cooperate on a joint school-parish Sacramental preparation programme.

Enable the regular Liturgy of the Word for the children to be attractive, with both parents and school staff having some input.

Promote the idea that the parish is much more than the parish priests/pastors and parish council: it includes many/most of the families at the school, at least some of the

school staff and a number of groups, societies etc. which can often be of help to the school - and vice versa.

Enable teacher parishioners to have a role providing a practical link between the school and the parish.

Establish combined parish/school service networks to assist families in emergencies and other difficult situations.

Work on using peer ministry models for students, involving both school and parish personnel.

At Christmas time the parish and school have a Jesse Tree project to provide gifts for children who might otherwise not have them.

School involvement with the parish

Invite the school principal to speak to parish groups.

The Director of Religious Studies and staff assist with the sacramental programme and provide art work to decorate the church for particular liturgical seasons.

Enable students to play a number of (well prepared) roles in school/parish Sunday Masses; e.g. students' band or choir to play occasionally at Sunday Mass. Involve parents in these Masses also.

Children's art to be included in parish newsletter (could involve an art competition).

Students help fold the weekly parish newsletter, they contribute to the food bank and support community appeals.

Parish presence in the school

The parish priest is a visible presence in the school. He relates very well to the children and knows them by name.

Parish priest could be present at school Open Days to explain preference criteria and procedures and inform prospective parents what else the parish has to offer families.

Parish priests are invited to participate in the college prize givings. They are informed about parishioners enrolled at the college and receive a copy of the college year book.

The parish priest and assistant priests often join the staff for morning tea and visit classes for special lessons. From time to time they join a class for their morning prayer.

Parishioners and parish groups are invited to visit and become practically involved in the school.

Each class is linked with a parishioner who will join them for Masses and assemblies, share prayer intentions and visit at special times of the year.

A parishioner takes the 'Seasons for Growth' programme for students who have had a major change or loss in their lives.

The Year 8 students have one session a week with the Parish Youth Worker, who encourages them to continue their relationship with the parish by joining the Parish Youth Group.

Parishioners to visit children who are sick or in hospital and let them know someone is praying for them.

Article/feature on altar servers in parish newsletter and in school newsletter.

Parish newsletter – extra copies to school (to ensure those not currently on parish roll receive a copy). Also extra copies at church. List the names of the families new to the school in the newsletter (with their permission).

Families of students

Special Mass at start of each term to welcome any new parents since the last time. Offer to place names of families onto the parish roll on enrolment at the school. Home visit to all new families in a pastoral, welcoming way.

Initiate or strengthen the Our Family programme, which is designed to put faith resources into the homes of families with pre-school children. This has been developed by the Pastoral Services Team in the Wellington Archdiocese, and is available nationally.

Family Ministry to become involved with implementing parent-to-parent programme in the school.

At the time of First Communion the parish priest visits all the families and provides them with a useful leaflet on praying as a family. He also gives this out when parents come for preference cards.

Encourage parents of those in the school(s) to participate in the Passionist Parish Family Group movement or similar groups.

Establish a support group of parishioners who are prepared to befriend and walk with parents who may have had little contact with the Church.

Suggest a possible evangelisation programme new parents could be interested in (e.g., Catholics returning home, Alpha).

Administration ideas

Have a combined website.

Email newsletters.

Once a month have a special insert from school and parish to go in one another's newsletters.

Altar servers' training programme conducted through the school with input from the priest.

Advertise and promote parish activities in school newsletters.

Advertise and promote school activities in parish newsletters.

Place school brochures and information on a bulletin board in the church foyer.

Send altar servers roster to school and remind people each week.

Fridge magnet and information sheet in school enrolment pack. Include Mass times in pack.

Give out parish pack/information with school enrolment pack.

Copies of the college newsletter are sent to each parish within the area for distribution

NZCEO

Appendix 4.1: Job descriptions and person specifications

A job description describes what the job is. A person specification describes the qualities needed or desired in the person to be selected for the position. This appendix provides information on both. These are likely to differ from school to school.

Both the job description and person specification are to be given to those who respond to the advertisement so that their formal application can be matched to the job description and the person specification.

The NZCEO website contains sample letters offering employment, this information supplements what is in that material.

Job description

A sound job description is clear, but also flexible enough to cope with circumstances that might change post-appointment. It enables applicants to be assessed against each other.

Sample job description – Director of Religious Studies (Secondary)

EMPLOYER: St. Angela’s College Board of Trustees

Aotea Drive, Hamilton South.

TITLE: Director of Religious Studies

STATUS: MU3, 2 permanent MMAs

SALARY RANGE: \$

THE SCHOOL

St. Angela’s College is a Catholic Integrated School for girls with a roll of approximately 720 students. It has a well equipped Religious Education resource room. There is a chapel on the site with accommodation for approximately 100 students. The chapel is owned by a community of the Sisters of Mary Help of Christians who reside in a convent on the school site. The sisters make the chapel available to the college.

PURPOSE OF POSITION

The Director of Religious Studies is one of the college’s key positions in relation to the Catholic Character of the school. The person appointed will, by working with the college Principal and the college staff team, ensure that the Religious Education programme of the school is effective in enhancing its Catholic Character.

REQUIREMENT

The school's integration agreement requires that:

- The Director of Religious Studies shall give guidance and provide effective leadership in religious instruction and observances throughout the school.
- Religious observances and religious instruction, in accordance with the determination made from time to time by the Roman Catholic Bishop of the Diocese of Hamilton, shall continue to form part of the school programme.
- A person appointed to the position of Director of Religious Studies shall undertake such teaching duties as may be required by the Principal of the school.

WORKING RELATIONSHIPS

Within the school the appointee will:

- be accountable to the Principal
- work with, guide and supervise the work of other staff members involved in the Religious Education programme
- as team leader, work with all members of the staff, to enable them to achieve the goals of the school
- actively promote the special character as the primary focus of all that happens in the school and on behalf of the school.

Outside the school the appointee will:

- consult and work with the Diocesan Religious Education Office
- liaise with the clergy of the Hamilton South deanery, the Diocesan Pastoral Council and other appropriate diocesan bodies
- liaise with the Religious Education teachers in the contributing Catholic schools and with those conducting various programmes in parishes served by the school.

EXTENT OF AUTHORITY

Financial: Administer such funds as the Board allocates to the Religious Education department for the benefit of students and in accordance with conditions laid down by the Board.

Staff/students: Supervise and lead those teachers who teach Religious Education classes, and provide relevant and stimulating programmes for the students.

Property: Be responsible for the care, repair and replacement of the equipment, books and other resources assigned to Religious Education.

RESULTS

The appointee will be responsible for ensuring the implementation of school policies, written in accordance with the requirements of the Religious Education curriculum goals and objectives.

KEY TASKS

- Provide effective leadership in religious instruction and observances throughout the school.
- Prepare and regularly update, in conjunction with the Religious Education teachers and the Principal, the Religious Education programme in the school.
- Arrange school liturgies of various kinds.
- Ensure that students have adequate opportunity for the reception of the sacraments.
- Arrange a programme of school prayer.
- Arrange and supervise an annual school retreat for each class of students where appropriate.
- Guide and assist teachers of Religious Education who have not previously taught Religious Education classes.
- Keep all teachers of Religious Education up-to-date with current developments in the subject area.
- Give advice and guidance to provisionally registered teachers when required by the Principal to do so and in accordance with the procedures that the Principal determines.
- Contribute practically to the development of the school's special character.
- Encourage the process of Certification for all Religious Education teachers.
- Ensure that all teachers of Religious Education receive appropriate professional development.

Other possible points to include in the job description

- Establish effective liaison and responsibilities with teachers in Tagged (S464) positions.
- Be part of the ongoing provision, review and evaluation of pastoral care and general welfare of students in the school.
- Be a resource person for the guidance of students in their spiritual lives.
- Have overall responsibility for the liturgical life of the school with delegated powers, including end of year Masses, Leavers' Mass, School Masses, Lenten programme, Assemblies, Reconciliation, Retreats, Staff prayer, Classroom prayer.
- Arrange for the proper care of the chapel and its contents.

Sample Principal's job description

REQUIREMENTS

- The Principal assumes the major leadership role in the school and because of this undertakes important religious, pastoral and professional responsibilities in the Catholic community. The person appointed must therefore be a fully committed and practising Catholic, committed to Catholic religious practices and to the furtherance of Catholic education.
- A willingness and ability to take part in religious instruction appropriate to a Catholic school is a condition of appointment.

The Principal shall:

- abide by all relevant requirements of the school's Integration Agreement and the School Charter and Plan
- accept and recognise the primary day to day responsibility of developing, maintaining and preserving the special character of the school. (Include here any other relevant requirements in the Integration Agreement, e.g. concerning hostels)
- be responsible to the Board of Trustees for ensuring that the school provides a structured and systematic course in Religious Education in accordance with the programmes published by the National Centre for Religious Studies and approved by the New Zealand Catholic Bishops Conference and by the Bishop of the diocese
- be responsible to the Board of Trustees for developing in the school a community of faith through daily prayer, the sacraments and especially the celebration of the

Mass. The Principal is expected to take an active leadership role in liturgies and prayer involving the whole school

- plan, in consultation with the Board of Trustees, to enhance the school’s special character, and construct appropriate initiatives to achieve the desired outcomes
- ensure that the school staff, teaching and non-teaching, recognise that the school is a Catholic school and that each staff member exhibits in their behaviours whatever is necessary to enhance the ethos of the school.

Person specification

The person specification usually contains:

- any legal requirements the person must possess
- any qualities in the selected employee which are necessary for the job such as:
 - knowledge and understanding
 - skills
 - experience
 - personal qualities
 - any desirable qualities in the selected employee.

Sample person specification – Director of Religious Studies (Secondary)

EMPLOYER: St. Angela’s College Board of Trustees
Aotea Drive, Hamilton South.

REQUIREMENT

The school’s Integration Agreement states “a willingness and ability to take part in religious instruction appropriate to the special character of the school shall be a condition of appointment. Any person so appointed to the position of Director of Religious Studies shall accept these requirements as a condition of appointment.”

KNOWLEDGE AND UNDERSTANDING

The appointee will have:

- proven knowledge of Catholic beliefs, morality and practices

- a sound understanding of the terms: Education in Faith, Religious Education, Catechetics, Evangelisation and the role that each of these has in the Catholic school.

SKILLS

The appointee will have:

- proven teaching ability in the area of Religious Education in a secondary school
- leadership and organisational skills necessary for the position
- the ability to relate effectively with other teachers, with parents/caregivers and with adolescent girls.

EXPERIENCE

The appointee will have demonstrated experience in Religious Education in a secondary school.

PERSONAL QUALITIES

The appointee will be a practising Catholic who has:

- a strong commitment to the Catholic Church
- sound judgement, discretion and sensitivity.

Appendix 4.2: Expectations for staff employed in a Catholic school

This statement is to be read in association with the School Charter, a copy of which is available from the school.

The Catholic Church has developed an international network of schools because it believes the Church has a pivotal single intention:

that God's kingdom may come, and that the salvation of the whole human race may come to pass

Gaudium et Spes, 45a: Second Vatican Council

The special character of a Catholic school is defined in the school's Integration Agreement as follows:

The school is a Roman Catholic School in which the whole school community, through the general school programme and in its religious instructions and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese.

Most schools also have a defined charism which may be specified in the school's Integration Agreement.

A person applying for a position in a Catholic school needs to understand the commitment this involves.

- All staff, whether Catholic or not, are part of the whole school community. Each staff member is therefore expected to use his or her specific strengths and skills to support the mission of the school.
- A Catholic school shares the mission of the Church by developing students with knowledge, faith and values, all of which are in harmony.
- The curriculum and specific subjects are taught for their own value and with their own objectives. Seeking truth, wherever it is found, is fundamental to a Catholic school.
- The Religious Education programme is an integral part of the curriculum. The principles, truths and ethics of this programme permeate the whole life of the school. The students are taught that:

- God is creator
- Jesus Christ is God-made-man
- Humankind's ultimate goal is heaven
- Authority to teach and interpret God's revelation was entrusted to the Church by Christ, and is exercised by the Pope and the Bishops.

The school as a whole subscribes to the Apostles' Creed, which is the oldest of the formulas used by the Christians to express their faith. It accepts the two-fold commandment of Christ, love of God and neighbour and the other values expressed by Christ as norms for living. The focal point of the whole school is Christ.

No staff member will be required to act against their own conscience or personal philosophy of life. Such a requirement would not be in keeping with Catholicism and is contrary to the aims of the school.

However, in accepting a position in a Catholic school it is assumed that staff members realise that:

- Staff work as a team. Therefore all staff are expected to contribute, according to their individual strengths and within their personal convictions, to the total purpose of the school. No school can operate successfully if any staff member undermines the positive efforts of others.
- Staff are expected to support, uphold and be actively involved in the total life of the school and its special character irrespective of their personal beliefs.
- Staff are role models for students, colleagues, parents/caregivers in living the mission and values of the school.
- Staff who do not profess Catholicism are expected to promote the Catholic Character of the school, and to refrain from doing or saying anything that would be antithetical to the school's Catholic Character.
- Staff are expected to abide by the Code of Ethics for Staff and Boards of New Zealand Catholic Schools.
- In schools with a defined charism staff are also expected to uphold that charism.

New staff will find others who are willing to assist them in gaining a fuller understanding of the school and its Catholic Character, and in solving any difficulties that may arise in the course of their work. In addition, the following resources will be helpful:

- The Catholic Education of School-Age Children (NZ Catholic Bishops Conference, 2014)
- Sharing the Gospel Today: NZ Catechetical Directory (NZ Catholic Bishops Conference, 2012)
- Catechism of the Catholic Church (June 1994)
- Religious Education Curriculum Statement for Catholic Primary Schools in Aotearoa New Zealand (NCRS, 1996)
- Understanding Faith: Religious Education Curriculum for Catholic Secondary Schools Year 9–13 Aotearoa New Zealand (NCRS, revised 2010)
- *The Declaration* (New Zealand Council of Proprietors of Catholic State-Integrated Schools, 1997, revised 2007)
- *The Catholic School* (Congregation for Catholic Education, 1977)
- *Lay Catholics in Schools: Witnesses to Faith* (Congregation for Catholic Education, 1982)
- *The Church's Confession of Faith: A Catholic Catechism for Adults* (German Bishops' Conference, St Ignatius Press, 1987, San Francisco)
- The Religious Dimension of Education in a Catholic School (Congregation for Catholic Education, 1988).
- The Catholic School on the Threshold of the Third Millennium (Congregation for Catholic Education, July 1998)

I agree to uphold the expectations outlined in this document.

Staff member:

.....

Principal:

.....

Date:

Appendix 4.3: Positions related to special character (S forms)

The following pages contain a sample of the S forms referred to in Part 4. Copies of the S forms are usually available from any Catholic school and are also available on the NZCEO website.

These forms have been approved by Proprietors for use when a tagged position is being filled. It is essential that teachers fill in the form when applying for tagged positions in Catholic primary schools. The Diocesan Catholic Education Office needs this information to determine the teacher's acceptability. Secondary school Boards also use the S form so that they can decide which applicants fulfil the requirements of the tag. (See Part 4 for detailed explanations of tagged positions.)

These forms are referred to as S464 and S467 forms (the numbers refer to sections in the Education Act).

Section 464 positions include the principal, the DRS and all those other tagged positions that require the successful applicant to have the willingness and ability to take part in religious instruction appropriate to the special character of the school.

Section 467 makes provision for special positions whose tag wording differs from the tag wording for section 464 positions. In Catholic schools section 467 is applied to the position of deputy principal only. The tag wording, which is standardised in all Catholic school Integration Agreements, differs for primary schools and secondary schools.

S464 FORM

Education Act 1989, Section 464

APPLICATION FOR A POSITION RELATED TO SPECIAL CHARACTER IN A CATHOLIC SCHOOL

What is an S464 (tagged) position?

An S464 (tagged) position is one for which “a willingness and ability to take part in religious instruction appropriate to [the] school shall be a condition of appointment” (Education Act, Section 464).

The Proprietor of the school has a responsibility to ensure that the school’s Special Catholic Character is maintained, and S464 positions are an integral element in this.

The Catholic Church describes these positions as a ministry within the Church. A ministry is an office in the Church to which a person is called by the Church community to serve that community – in this case ,the ministry of religious instruction. Therefore such a person needs to be baptised and be part of the Catholic faith community.

“Religious instruction” is rather more than Religious Education teaching. It implies the ability to support the Catholic religious life of the school by many specific actions, and by providing a personal example of what it means to be a Catholic. It does not necessarily mean teaching Religious Education, although in a primary school it would normally do so.

By law, the Board of Trustees of a primary school is legally bound to appoint only from a list of applicants who are acceptable to the Proprietor of the school. For secondary school positions, acceptability is established by the appointments committee of the school. Once acceptability has been established, the Board of Trustees considers the information on this form, together with the application, in order to assess an applicant’s suitability for the position.

What is acceptability for the position being applied for?

Assessing acceptability

When assessing the acceptability of a teacher who is being considered for an S464 appointment with responsibility for religious instruction in a Catholic school, the following qualities are sought.

Response to a call

Teachers with a responsibility for religious instruction respond to a call to share in the work of the Church. They should be willing to give their time and talent, not only to students, but to their own continued growth and understanding in their faith.

Witness to the Gospel

Such teachers need to be committed to Jesus Christ and to have an aptitude and ability to communicate the Gospel message. They are people of prayer and reflection, who witness to a life of faith.

Commitment to the Church

They represent the Church and so they need to be in communion with the Church and the Bishop of their diocese. They test and validate their faith understanding and insights in the light of the gospel message as presented by the teaching authority of the Church.

Involvement in the community

They are called to foster the concept of Christian community that people can experience in practice. A Christian community is nurtured especially through sharing in the Eucharist. Teachers holding tagged positions normally experience unity with the Catholic Church through frequent participation in the celebration of the Eucharist within the Catholic community. They also seek to cooperate with other parish leaders in making the parish itself a focal point of community in the Church.

Servant of the community

They are committed to serving the Christian community, particularly in their parish and in the community at large. Such service means not only responding to people's needs when asked to do so, but also taking the initiative in seeking to identify the needs of individuals and groups in the community, and then encouraging students to do the same.

Knowledge, skills and abilities

They seek to acquire the knowledge, skills and abilities to communicate the gospel message effectively. They are required to have a solid grasp of Catholic doctrine and worship, familiarity with Scripture, to have good teaching skills and a general appreciation of the curriculum requirements appropriate to the position. They also demonstrate an appreciation of the most suitable ways of communicating the teaching of Jesus Christ to others at their level of understanding and according to their life situations and their social and religious backgrounds.

Suitability for the particular position

They show a level of commitment and knowledge appropriate to the particular position.

Important information about the form you will fill in

It is important to fill in this form as clearly and thoroughly as possible, even if that means repeating material included elsewhere in your application, because this form and the information it contains is used to determine *acceptability*. In the case of a primary school appointment, this form is the only information the Proprietor has by which to determine acceptability.

Section D: Qualifications in Religious Education

Please include your certification details if relevant, and any degrees or diplomas in Religious Education, or related subjects; the institution that granted these, and the year of graduation. Include qualifications in Catechetical Studies, Theology, Christian Family Life Education, any relevant pre-service and in-service courses you are currently undertaking or have completed. Even if the position does not include teaching Religious Education you may have details to record.

Section F: Other qualifications and experience

You may include any in-service courses relating to Religious Education and/or courses for personal development, such as scripture studies, which were not covered in Section D. You may also include your involvement in parish or Church groups or other organisations. Please add any other qualifications, training or experience you consider relevant to Catholic Character.

Referees

S464 referees may be asked to attest to the qualities and/or qualifications recorded in this form. At least one such referee must be your parish priest (or parish pastoral leader) or a priest recently known to you who can judge whether you fit the criteria for a teacher in a tagged position. It is prudent to obtain agreement from your referees before nominating them.

NZCEO

May 2016

S 464 – APPLICATION FOR A POSITION RELATED TO SPECIAL CHARACTER IN A CATHOLIC SCHOOL

A Position being applied for

Position:
School:
Address:

B Personal details

First names:
Surname:
Address:
Religion:
Telephone number: (Day) (Night)
Mobile phone:
Email address:

C Parish

Are you a member of a Catholic parish community? If yes, give the name and address of parish:	Yes <input type="checkbox"/> <input type="checkbox"/> Tick which applies
Are you involved in parish ministry? (For example, Youth Ministry, Ministry of Word, Eucharist, Hospitality, Service, Liturgy) If yes, name the ministry or service:	Yes <input type="checkbox"/> <input type="checkbox"/> Tick which applies

D Qualifications or courses in religious education and/or theology

Copy and attach relevant CV material or certificates etc. as appropriate

Qualification or course attended (Include your Certification for Teachers in Catholic Schools, if applicable)	Institution and year	
If you are a beginning teacher, were you associated with a Catholic school as part of your practice teaching professional training? If yes, give the name and address of the school(s):	Yes <input type="checkbox"/> No <input type="checkbox"/> Tick which applies	

E Previous teaching experience related to the special character of a Catholic school

Position	School	Year level	From	To

F Other qualifications and experience relevant to the special character of a Catholic school (see notes above)

G Catholic Character referees

Please provide three referees. At least one referee must be a priest, ethnic chaplain or lay pastoral leader who is familiar with your religious practice. (See note on referees.)

Referee 1	
Name	

Address		
Email		
Phone	(day)	(night)
Mobile		
Referee 2		
Name		
Address		
Email		
Phone	(day)	(night)
Mobile		
Referee 3		
Name		
Address		
Email		
Phone	(day)	(night)
Mobile		

H Applicant’s attestation

I acknowledge and accept that the information I have supplied will be used by the Proprietor (Board of Trustees in secondary schools) in terms of the Education Act 1989 (Section 469) to assess my **acceptability** for the position as defined in the Act, and also by the Board of Trustees to determine my **suitability** for the position as defined in the Act. I have read the information in this document that explains acceptability.

Signed: Date:

S467 FORM

Private Schools Conditional Integration Act 1975, Section 467

APPLICATION FOR A POSITION RELATED TO SPECIAL CHARACTER IN A CATHOLIC SCHOOL

Deputy Principal

Important: This position requires particular capabilities related to the special character of the school. Please read carefully the notes at the end of this form before completing it.

A Position being applied for

Position:
School:
Address:

B Personal details

First names:
Surname:
Address:
Religion or religious affiliation/tradition:
Telephone number: (Day) (Night)
Fax number:
Mobile phone:
Email address:

C Qualifications relevant to the position

Please include any qualifications or training relevant to the particular capabilities for the position, as described in the notes. (For example, Certification in Catholic special character or Religious Education, courses in Religious Education, Theology, Bible Studies, Leadership, etc.)

D Experience relevant to the school’s special character

Please include any previous experience you have had teaching in a Catholic school, or involvement in parish and school groups or other religious organisations, etc.

E Referees

Three referees are required. At least one of them needs to be able to comment on your understanding and appreciation of the special character of a Catholic school.

Referee 1	
Name	
Address	
Email	
Phone	(day) (night)
Mobile	
Referee 2	
Name	
Address	
Email	
Phone	(day) (night)
Mobile	
Referee 3	
Name	
Address	
Email	
Phone	(day) (night)
Mobile	

F Applicant's attestation

I acknowledge and accept that the information I have supplied will be used by the Proprietor in terms of the Education Act 1989 Section 467, to assess my **acceptability** for this position and by the Board of Trustees to determine my **suitability**.

Signed:

Date:

NOTES

Particular capabilities for the position

Section 467 (Primary) Deputy Principal – applicants for this position must be able to maintain programmes and activities that reflect the special character of the school.

Section 467 (Secondary) Deputy Principal – applicants for this position must be able to assist in planning and organising courses and programmes to ensure that they reflect the special character of the School.

Completing this form

The information contained in this form may be the only written information available to the Proprietor of the school for its statutory role of determining the **acceptability** of the applicant. Therefore it is important that you complete all sections of this form, even if it means repeating information you have supplied in your CV or elsewhere.

Acceptability

The Board of Trustees of a primary school is legally bound to appoint a candidate only from the list of applicants acceptable to the Proprietor. When appointing a candidate, the Board of Trustees will also consider the information on this form. In a secondary school, acceptability is determined by the Board of Trustees, or its appointments committee.

NZCEO May 2002

Appendix 4.4: Tagged (S464) positions – clarifications for Catholic schools

Vicars of Education, diocesan education office leaders and representatives of Catholic Principals met in 30 September 2004 to consider tagged positions. This paper is presented as a result of discussions at that meeting, and provides clarification on current issues to do with tagged positions.

The current situation

There is currently a shortage of applicants for tagged (S464) positions, and this is particularly apparent in North Island dioceses and at secondary school level. Moreover, the purpose of tagged positions is not always clearly understood by school staff and Boards.

Tagged (S464) positions are often held by very long-serving staff members. This means that over the next few years it will be crucial to ensure that younger staff and teachers in training appreciate the nature and purpose of tagged positions and the meaning of the phrase religious instruction, so that they are willing and competent to apply for such positions. This is necessary to preserve the special character of the school and also to fulfil the law, as expressed in the Education Act and in each school's individual Integration Agreement.

The purpose of tagged (S464) positions

Tagged (S464) positions carry a special responsibility for religious instruction. The legal definition is analysed in the section *An explanation of the S464 requirement in the Education Act*, below.

Every teacher in a Catholic school has an obligation to support the special character of the school. All teachers need to have spelled out to them both in the job application pack and at the interview, what this means, and they need to agree to do this. At the same time, tagged positions provide the legal safeguard, ensuring that the school can employ a sufficient number of Catholic teachers who understand and live by the special character, so that the school is truly a Catholic community. Teachers create this community by everything they say and do, and the Principal and Director of Religious Studies need the support of a sufficient number of other Catholic teachers to sustain the Catholic community of the school.

Therefore teachers in tagged positions are not appointed simply to teach Religious Education, although this is the specialist task of some teachers with tagged positions.

They are appointed to contribute to the religious instruction of the school. This phrase was chosen with care at the time of the Private Schools Conditional Integration Act 1975, and it continues to be useful because it implies far more than Religious Education – it includes the whole Catholic special character of the school, all of which is designed to contribute to the religious instruction of the students.

Determining acceptability for an S464 (tagged) position

An S464 position is one in which the person is representing the Catholic community in a ministry role. It is the policy of the New Zealand Catholic Bishops, therefore, that the person appointed must be a baptised Catholic who is active in a Catholic parish or Catholic Eucharistic community, and who is an authentic witness and role model for Catholic students. This should be endorsed by the applicant's parish priest, ethnic chaplain or lay pastoral co-ordinator. Note that a catechumen who has reached committal stage may also be considered.

An explanation of the S464 requirement in the Education Act

The requirement is as follows: "Willingness and ability to take part in religious instruction appropriate to that school shall be a condition of appointment." (Education Act, Section 464)

Willingness means the free offer and acceptance of involvement. Not coerced.

Ability means possessing acceptable experience, qualifications and qualities, and providing evidence of these to the satisfaction of the Proprietor and the employer. (See further comments in the section *General Comments on acceptability*, below.)

Take part in means to participate in a way or ways appropriate to the position held.

Religious instruction means through word or action, teaching, explaining or modelling the doctrines, values and practices of the Catholic faith.

Appropriate to that school means:

"The school is a Roman Catholic School in which the whole School community through the general school programme and in its religious instruction and observances, exercises the right to live and teach the values of Jesus Christ. These values are as expressed in the Scriptures and in the practices, worship and doctrine of the Roman Catholic Church, as determined from time to time by the Roman Catholic Bishop of the Diocese of ..." (Integration Agreement)

Shall be a condition of appointment means that the requirement is mandatory, no exception; an integral part of the job.

Schools' Integration Agreements state that, as well as the Section 464 tags for the Principal and the Director of Religious Studies, the school is required to have a proportion of other teaching positions that are tagged (about 40% for secondary schools and 60% for primary schools).

General comments on acceptability

The applicant must be judged "acceptable" for the level of responsibility inherent in the position. There is a consensus among those delegated by New Zealand's Bishops to determine who is acceptable or not, that a broad spectrum of acceptability is appropriate, depending on specific cases. The applicant's likely development in religious understanding and commitment is also to be taken into account. This may be particularly relevant in the case of a young teacher, or in the case of an applicant moving into the Catholic school system. Different levels of ability to "take part in religious instruction" are to be expected from teachers and those in positions of leadership, in particular Directors of Religious Studies and Principals. Diocesan offices are able to give guidance on this.

It is possible to deem an applicant acceptable subject to certain conditions (which are then to be included in the person's job description and performance appraisal). Such a condition is normally a contractual requirement to meet the appropriate Certification level for the position. In such a case the Board would endeavour to ensure it is possible for the applicant to achieve the qualification, and may agree to provide assistance with the costs of the course.

Further comments on the definition of 'religious instruction' and 'tagged positions'

Religious Instruction is evangelisation – it is the passing on of faith, through the ongoing establishment and support of a Christian community which lives out its faith, witnessing to the Gospel in daily action and attitudes. It includes teaching or explaining the doctrines and practices of the faith, not only through Religious Education classes but also through the indirect teaching which occurs through role modelling and witness to Catholic values, behaviour, and general Catholic life.

All teachers in tagged positions carry out religious instruction outside the Religious Education curriculum, and are effective in so far as they contribute to the whole evangelising function of the school, assisting in promoting the faith education of those in the school community. They teach:

what it means to be human ... A teacher who has a clear vision of the Christian milieu and lives in accord with it will be able to help young people develop a similar vision, and will give them the inspiration they need to put it into practice.

The Religious Dimension of Education in a Catholic School,
pp. 76–77, Congregation for Catholic Education, 1988

Teachers in tagged positions respond to a call: to witness to the Gospel, to continue and deepen their commitment to the Church, to foster Christian community, to seek out ways to serve the Christian community and to continue acquiring the knowledge, skills and abilities needed to communicate the Gospel message effectively.

Boards and Principals need to develop and provide teachers with a detailed statement of the actions and behaviours expected of those holding tagged positions. These might include:

- membership of the Catholic Character committee
- specific roles in the preparation of school liturgies and assemblies
- assistance with the arrangement of prayer resources for classrooms and the staffroom
- interaction with the local parish(es) on behalf of the school
- promotion of opportunities for staff professional development in special character
- responsibility for aspects of the induction of new staff into the special character of the school
- continuing support of one or more non-Catholic teachers (to assist them to understand particular Catholic practices within the school)
- responsibilities in the development of values and virtues programmes
- a wide range of other tasks.

The principal needs to ensure that teachers in tagged positions receive regular professional development time on their role, including discussion of how this role can be carried out or deepened within the school. They should also ensure that their fulfilment of this role is appraised and recorded. Teachers should be encouraged to obtain certification in Catholic Special Character.

However, it is crucial that the development of a deeper understanding of the role of teachers with tagged positions does not undermine the responsibility of all teachers to contribute to the special character of the school, especially if there are other Catholics

on the staff who do not hold tagged positions. Strengthening the understanding of the work of those in tagged positions should strengthen the work of all.

Filling tagged positions

Tagged positions may be filled internally, provided that the availability of the tag is advertised to the whole staff, so that anyone qualified may apply to take it up. Applicants fill out an S464 form. The diocesan office (or the appointments committee, in the case of a secondary school) then determines acceptability in the usual way and after that the principal (or the Board committee in the case of a senior appointment) decides who is the most suitable applicant for the position. The appointment is announced to the staff in due course.

It is recommended, however, that the position be advertised in the *Education Gazette* (as a regraded position for which there is no actual vacancy), as this ensures there is a satisfactory paper trail. Even when there is only one potential applicant the process of filling in the S464 form and determining acceptability still needs to be gone through.

Whichever method is used, it is important to do the paperwork and file it appropriately. In some instances schools have found that they do not know which staff members actually hold tagged positions, because proper records were not kept in the past.

Reasons for taking up tagged positions

Teachers considering taking on a tagged position should say why they wish to do so, particularly if they are secondary school teachers who do not teach Religious Education. The most important reason is the value of contributing to the special character of the school. A second reason could be that it is of significant value for those hoping to continue their career in Catholic education.

Other issues for Boards

When making appointments to tagged positions, Boards need to be aware of their responsibility to ensure that the person appointed will be able to model, support and lead the Catholic special character of the school to an appropriate degree for the level of the position.

Secondary school appointment committees (or full Boards if appropriate) need to ensure that all the referees named on the S form are contacted, preferably by phone not just in writing, and that any points of uncertainty have been further clarified with the applicant. It is wise to ask for help from the diocesan office or the Proprietor when

framing questions to ask referees and applicants in relation to their ability to carry out the requirements of a tagged position.

Members of boards of primary schools need to be aware that it is inappropriate and unwise to discuss with applicants any reasons why they may not have been considered acceptable for a position. Acceptability is determined by the diocesan office on behalf of the Proprietor, and diocesan staff will discuss issues of acceptability with the applicant if necessary.

Boards of both primary and secondary schools are reminded to ensure that there is a Proprietor's appointee on the appointments committee. This is a requirement in law. Further information is to be found in Part 4 of the *Handbook for Boards of Trustees of New Zealand Catholic State-integrated Schools*.

Approved by the New Zealand Catholic Bishops in April 2005 and updated in 2010.

Appendix 5.1: Revised criteria and certificate for preference of enrolment

Guidelines for the granting of preference of enrolment in New Zealand Catholic schools

Approved by the New Zealand Catholic Bishops Conference, April 2009

Introduction

In June 2003 the New Zealand Catholic Bishops Conference approved a revised set of criteria for determining the preference of enrolment at New Zealand Catholic schools.

Since the revised criteria have been promulgated, some concerns have been expressed and some inconsistencies have arisen with regard to the granting of preference.

This paper is to assist agents of the Bishops who have responsibility for the granting of preference, to more clearly interpret the preference criteria and to understand our vision of the significant role you can play in the re-evangelisation of non-practising Catholics. As you are aware, we have a number of non-practising Catholics wishing to enrol their children at our Catholic schools. This is a positive opportunity for parishes and schools to work cooperatively on the evangelisation and faith formation of students and parents.

The Bishops of New Zealand wish to endorse and affirm the value of Catholic primary and secondary schools in the mission of the Church and as a fulfilment of Canon 217 – that all those baptised into the Catholic Church have a right to Catholic education.

The legal obligations of the Proprietor

Section 442 of the Education Act states:

Preference of enrolment –

(1) Parents who have a particular or general philosophical or religious connection with an integrated school shall have preference for their children at the school.

(2) Subject to the provision of subsection (1) of this section, no prospective pupil shall be refused enrolment on the grounds of religion, race, socio-economic background, or lack of willingness of the parent to make financial contributions to the school.

The standard clause in the Integration Agreement of Catholic Schools states:

Preference of enrolment at the school under Section 29 (1) of the Private Schools Conditional Integration Act 1975 (now Section 442 of the Education Act 1989) shall

be given to only to those children whose parents have established a particular or general religious connection with the special character of the School and the Controlling Authority shall not give preference of enrolments to parents of any child unless the Proprietor has stated that those parents have established such a particular or general religious connection with the special character of the school.

Basic premises for interpreting criteria for granting preference

The following three premises are the basis for the interpretation of the five criteria to be used for granting preference:

Premise 1: Baptism or a well founded hope of baptism should be regarded as the norm in the granting of preference. Baptism may be a future event as a result of attending a Catholic school.

Premise 2: Catholic schools are an integral part of the evangelising mission of the Church.

Premise 3: The “family” will actively support the child in his/her faith formation and the practices of the Catholic Church.

It is important to note that the eligibility for preference of enrolment is based on factual conditions relating to the status of the person’s connection to the Catholic Church, not on the state of their faith practices.

There is a need for:

- Bishops’ agents who sign preference cards, to have a pastoral approach, recognising the significant role they play especially in the re-evangelisation of non-practising Catholics
- Catholic schools to be proactive in the evangelisation process
- the school and parish to have a close collaborative relationship, unified in their goal for active evangelisation and faith formation of the children and parents.

Clarification of the five preference criteria

The criteria to be used by Proprietors, and their authorised agents, when determining whether or not the parents of a child have established such a particular or general religious connection with the Catholic special character are:

1. The child has been baptised or is being prepared for baptism in the Catholic Church.
2. The child’s parents/guardians have already allowed one or more of its siblings to be baptised in the Catholic faith.

3. At least one parent/guardian is a Catholic, and although their child has not yet been baptised, the child's participation in the life of the school could lead to the parents having the child baptised.
4. With the agreement of the child's parent/guardian, a grandparent or other significant adult in the child's life, such as an aunt, uncle or godparent, undertakes to support the child's formation in the faith and practices of the Catholic Church.
5. One or both of the child's non-Catholic parents/guardians is preparing to become a Catholic.

Preference criteria 1, 2 and 5

These three criteria are clear cut and need to be applied as they stand.

It is important to recognise that no additional conditions, such as regular attendance at Sunday Eucharist, can be attached to the granting of preference.

It should also be recognised that in our current secularised society, the time when people are seeking preference of enrolment, is potentially a time of initiating re-evangelisation of Catholics who are no longer actively involved in the Church.

Preference criterion 3

Currently there is wide interpretation of Criterion 3 and this is a cause of major concern for many people.

The second part of Criterion 3, *the child's participation in the life of the school could lead to the parents having the child baptised*, should be given prominence and accepted by all, as crucial when a decision is being made in granting preference of enrolment. The word here is "could" which implies that it is possible as distinct from probable. This is the element of "well founded hope".

We recognise that there are likely to be differences of interpretation of this criterion and offer the following examples of situations to demonstrate how we believe the criterion should be interpreted:

Situation 1: The parent has formally left the Church. Preference should not be granted.

Situation 2: The Catholic parent is now *actively involved* in another Christian denomination or other religion and has no intention of supporting their child in the practices of the Catholic Church. We do not believe preference should be granted, as it is unlikely that the child will be baptised in the Catholic Church as a result of

attending a Catholic school, even if the parent has not *formally* left the Catholic Church.

Situation 3: The Catholic parent is now *actively involved* in another Christian denomination or other religion and the child has been baptised in the Church of the new religion. We do not believe preference should be granted in this situation, even if the parent has not *formally* left the Catholic Church.

Situation 4: The Catholic parent no longer has any or at best infrequent contact with the child. In this situation we believe that preference should not be granted unless the non-Catholic parent, who is also the caregiver, is able to demonstrate a sincere commitment to the responsibility undertaken at the time of marriage to bring up the children as Catholics.

Situation 5: The Catholic parent has died but it was their wish that their child had a Catholic education and the non-Catholic parent is committed to support the child in the faith formation and practices of the Catholic Church. We believe preference should be granted.

Situation 6: The step-parent who is active in the family life of the child is Catholic. We believe preference should be granted.

Situation 7: The Catholic parent is a 'lapsed Catholic'. In this situation we believe preference should be granted because of the existing connection and the open possibility of re-evangelisation.

Situation 8: If a parent seeks a new preference certificate for their child to attend a secondary school (or a change of primary school) and the child has not been baptised during the previous schooling at a Catholic Primary School, there may still be "a well founded hope of baptism" especially at the secondary level where teenagers/young adults assume more personal responsibility. We believe preference should be granted. What may need strengthening, is the active evangelisation strategies by both the school and parish.

Preference criterion 4

The interpretation for granting preference under Criterion 4 needs clarification. Some parents who seeking to enrol their children at a Catholic school, but who have no real connection with the Catholic church can put a lot of pressure on people granting preference of enrolment to sign a preference card using Criterion 4. Tenuous relationships such as "my aunt was Catholic" or "my grandparents (now deceased) were Catholic" are often used.

The following requirements are essential when people are seeking preference of enrolment under Criterion 4:

- The significant adult in the child's life, who is undertaking to support the child's formation in the faith and practices of the Catholic Church, would need to accompany the parents/caregivers when they are seeking preference of enrolment.
- If the significant adult is not personally known to the person granting preference of enrolment, they need to have some evidence to show they are an active member of the Catholic Church.
- The significant adult must live in a physical position that enables sufficient contact and influence to be able to actively support the child's formation in the faith and practices of the Catholic Church.
- The parents/caregivers should give written agreement that they will support the child's formation in the faith and practices of the Catholic Church. This is included in the attached revised version of the Preference Card.

Appeals

An appeals process will be formalised in each diocese, with a person or a committee appointed by the Bishop being delegated this responsibility.

The Preference of Enrolment Certificate will inform families of their ability to appeal a decision not to grant preference.

A national appeals form is attached. We have agreed that this national appeals form will be used by all dioceses throughout New Zealand but will include diocesan specific information.

Revised Preference of Enrolment Certificates

The Preference of Enrolment Certificate has been revised to:

- include a written commitment by parents/caregivers that they will support their child's faith formation and practices within the Catholic Church
- become Diocesan specific and include the name and contact details of the person to whom an appeal can be made.
- include written agreement by the significant adult where preference is being granted under Criterion 4.

A copy of the revised Preference of Enrolment Certificate is attached. Once again we have agreed that this certificate will be used by all dioceses and request this revised Preference of Enrolment Certificate be used from now on and copies of older forms be destroyed.

Issues associated with granting preference

Schools facing pressure on the roll

It must be clearly understood that there is an obligation on schools to accept preference students ahead of any non-preference students.

If all preference applications are unable to be accepted, the school should have a clear transparent enrolment policy, or an enrolment scheme officially approved by the Ministry of Education, specifying priorities for acceptance

While there can be no ranking of the preference criteria, Diocesan Vicars and/or Managers of Education, can offer schools assistance on developing enrolment policies, acceptable to the Ministry of Education, which can include priorities such as:

First priority of acceptance is preference students:

- from within the local parish or contributing parish or parishes
- who have a sibling attending the school
- with some connection with the local parish or contributing parish or parishes

Evangelisation

Schools are to formally acknowledge and promote their role in the evangelising mission of the Catholic Church.

Continued strengthening of the school-parish partnership for ongoing evangelisation and personal invitation for faith formation and sacraments is crucial. A united school-parish faith community, with a sense of collaboration and team work, is a hallmark of such a relationship. (Reference: Appendices 3.5, 3.6, 3.7)

Approved by the New Zealand Catholic Bishops Conference, April 2009

✘ Denis Browne	Bishop of Hamilton and President, NZCBC
✘ John Dew	Archbishop of Wellington and Secretary, NZCBC
✘ Colin Campbell	Bishop of Dunedin
✘ Peter Cullinane	Bishop of Palmerston North
✘ Barry Jones	Bishop of Christchurch
✘ Patrick Dunn	Bishop of Auckland

REVISED PREFERENCE OF ENROLMENT CERTIFICATE

New Zealand Catholic Bishops Conference

Preference of Enrolment Certificate for the Catholic diocese of:

This is to certify that

In accordance with the Education Act, Section 442(1), and Catholic School Integration Agreements, through a general or particular religious connection as stated in the Preference Criteria numbers 1, 2, 3, 4 and 5.

(Please refer to criteria details on back of form)

Mr/Mrs/Ms

Address

Is/are eligible to have preference of enrolment for their child at:

..... school/college in town/city

Name of child:

I/we undertake to support our child in the formation of their faith and the practices of the Catholic Church.

Parent(s)/caregivers' signature Date:

Under which criterion (see reverse) is the child eligible for preference?

If Criterion 1 applies, please complete below.

Baptised in: at: on:

If Criterion 4 applies, please complete the section on the back of this form.

Certified by (name):

as authorised agent of the Roman Catholic Bishop of the diocese of:

..... Position:

(See on next page: Administration of the criteria, 6.1.1–6.1.6, Agents who may sign)

Address:

Signature: Date:

This form must be completed by the parent(s)/caregiver(s), and the parish priest or other designated authorities **prior to** the enrolment of a student in a Catholic integrated school.

If Criterion 4 (above) applies, the parents/caregivers and significant adult complete the following:

Significant adult:

I agree to support (child's name)
in their formation in the faith and practices of the Catholic Church.

Mr/Mrs/Ms:

Address:

Relationship to child:

Signature: Date:

Parish:

Parent(s)/caregiver(s):

I agree that my child will be supported by
(name) in the formation of the faith and practices of the Catholic Church.

Signature: Date:

PREFERENCE APPEAL FORM

For the Diocese of: _____

Parents/caregivers, or principals making an appeal on behalf of parents/caregivers, for preference status which has been declined by the Bishop's agent for the granting of preference, are asked to complete this application form and mail it together with the following documents:

- a copy of the baptismal certificate for the child, or of one or both parents, or a letter confirming that the child (or parent) is enrolled in a baptismal preparation programme or other relevant documentation
- a letter from parents/caregivers outlining reasons why preference status is being sought.

Preference status appeal

Application from: _____

On behalf of: _____

Address: _____

Phone: _____ Mobile: _____

School: _____

Suburb/town: _____

Bishop's agent for granting of preference: _____

Parish: _____

Has preference status been granted in another parish/diocese? Yes / No

If Yes, please state which parish/diocese:

On what grounds was the original application denied?

Signature: _____ Date: _____

Appendix 5.2: Specimen enrolment form

Parental attestation to legal obligations

When parents/caregivers apply to enrol a child at an integrated school, the Principal will ask them to fill in an Application for Enrolment form prepared by the school itself. Besides this form a further document is needed. This further document may be a panel on the school's enrolment form or on separate paper obtainable from the diocesan office. When completed it should be filed and, if requested, a copy sent to the diocesan office.

The purpose of this separate document is to ensure that parents or caregivers attest by signature that they are aware of and accept certain legal conditions of enrolment and of continued attendance of their child.

These obligations are:

- that the child participate in the general school programme that gives the school its special character (see Education Act, Section 443), and
- that they will pay Attendance Dues (see Education Act, Section 447(1)).

Unless these obligations are agreed to the child cannot be enrolled.

In addition the Principal must record whether the prospective student, if enrolled, will be a preference or non-preference student.

The Privacy Act 1993 does not prevent student information such as name, address, date of birth, parish, names of parents, preference status etc. being disclosed to the parish priest, the Catholic Education Office or the Ministry because these disclosures are among the purposes in connection with which the information is collated [see Privacy Principle 11(a)]. Nevertheless, it would be useful if the enrolment form made this clear.

A specimen form to supplement the main enrolment form, suitable to cover the points above, is on the next page.

SPECIMEN ENROLMENT CONDITIONS RELATING TO SPECIAL CHARACTER AND ATTENDANCE DUES

Name of school:..... Date of application:

Name(s) of parent(s):.....

Address of parent(s):.....

Name of student:..

Previous school(s) attended:

PARTICIPATION IN SCHOOL PROGRAMME

The undersigned undertakes, as a condition of enrolment and attendance, that the above-named student will participate in the general school programme that gives the school its special character.

ATTENDANCE DUES

The undersigned undertakes, as a condition of enrolment and attendance, to pay Attendance Dues at a rate determined by the Proprietor and approved by the Minister of Education, or at such other rate as may be agreed from time to time between the undersigned and the person delegated by the Proprietors to act on their behalf, and furthermore accepts that the school can discontinue attendance of the above named student in default of this undertaking.

DISCLOSURE

The undersigned acknowledges that information about the student that is related to the functions of the school Proprietor may be disclosed to the Proprietor or the Proprietor’s agents.

Signed: Date:.....

(Parent)

FOR OFFICE USE: PREFERENCE OF ENROLMENT

Either

I have sighted evidence that the Proprietor has stated that the above named student shall be entitled to preference of enrolment.

Parish of parent(s):.....

or

The applicant's name is on the list of non-preference students and therefore may be enrolled only if places are available after all preference pupils are enrolled.

The application is accepted/declined.

The enrolment is preference/non-preference.

Signed: Date:.....

Appendix 5.3: Request for maximum roll increase and/or Policy Two funding



For existing state integrated schools only

This form is designed to enable the Ministry to gather sufficient information for analysis and recommendation. To be fully completed by the Proprietor, in consultation with the Board of Trustees. All sections are mandatory.

In submitting this form, it is assumed that the Proprietors have read and understood the 'State Integrated School – Policy 2 Assistance' document. Contact your local Ministry office for a copy.

Please complete all sections.

When completed, please send to:	Operations Manager Association of Proprietors of Integrated Schools PO Box 12 307 Wellington 6144
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Is this an application for Policy 2 assistance?	Yes <input type="checkbox"/> No <input type="checkbox"/>
Would the Proprietor like the Ministry to discuss the recommendation to give an opportunity to reconsider the application before it is sent to National Office for processing?	Yes <input type="checkbox"/> No <input type="checkbox"/>
If the school does not qualify for Policy 2 assistance, does the Proprietor want to continue with the maximum roll increase application?	Yes <input type="checkbox"/> No <input type="checkbox"/> To be decided <input type="checkbox"/>
Does the Proprietor agree to fund any necessary additional classrooms as a result of an approved application? Any new classrooms will need to be provided by the Proprietor if ineligible or not awarded Policy 2 funding.	Yes <input type="checkbox"/> No <input type="checkbox"/> N/A <input type="checkbox"/> currently have sufficient capacity

Date of application:

1. Administrative Information

School Name:		Profile Number:	
Address			
Proprietor's Name:			
Proprietor's Agent:			
Address:			
Phone:		Email:	

2. School Information

a) Does the school have a statutory intervention in place?	Yes <input type="checkbox"/> No <input type="checkbox"/>
b) Does the school have an enrolment scheme (or in the process of implementing one)?	Yes <input type="checkbox"/> No <input type="checkbox"/>
c) If Yes, when was it implemented?	
d) Please describe the school's zone/catchment, if known (or attach a map).	

3. Current Roll Information

Current maximum roll:	
Current maximum non-preference roll (and in percentage):	
Current actual preference roll:	
Current actual non-preference roll?	

Current actual roll (including any foreign fee paying students):	
If the school has an Enrolment Zone, please fill in the number of students in each status.	In Zone: Out of Zone:
Does the school have foreign fee paying students? If yes, how many?	Yes <input type="checkbox"/> No <input type="checkbox"/> Number:

4. Proposed Roll Information

Proposed maximum roll:	
Proposed number of non-preference students (and in percentage):	
<p>Please attach waiting list details of students excluded by the current maximum roll. Information should include their:</p> <ul style="list-style-type: none"> • physical addresses • year level • proposed starting date • ethnicity (if collected). This information is very useful for the Ministry's long-term data analysis • school currently attending – if not new entrants, <p>And whether they are:</p> <ul style="list-style-type: none"> • a sibling of a former student • a sibling of a current student • preference or non-preference. 	

5. Roll Projections for the Next Three Years

Projected peak roll (including non preference but not foreign fee-paying students:

Projected peak roll for _____ (with current maximum roll): _____

Projected peak roll for _____ (with current maximum roll): _____

Projected peak roll for _____ (with current maximum roll): _____

Projected peak roll for _____ (with increased maximum roll): _____

Projected peak roll for _____ (with increased maximum roll): _____

Projected peak roll for _____ (with increased maximum roll): _____

What information did you use to derive these projections?	
---	--

Does this roll increase cover: Immediate Needs

Needs over the next 2 years

Needs over the next 5 years

6. Accommodation

Existing maximum roll:

Existing number of integrated classrooms:	
Existing number of non-integrated classrooms:	
Estimated number of students the school can accommodate:	
Are there special accommodation arrangements for foreign fee paying students e.g. has separate accommodation been provided from the fees?	

With the proposed maximum roll:

Number of additional teaching spaces required:	Through P2:		By Proprietor:	
Estimated number of students the school could accommodate with proposed classrooms:				
Other accommodation required with the proposed roll increase:				
Can the school site accommodate the extra building/s?				

What is the current infrastructure capacity of the school (if known)	
If the proposed maximum roll exceeds the current infrastructure capacity, does the Proprietor have any plans to upgrade this capacity?	
Any other comments	

7. Flow-on Effects to Neighbouring Schools

In your opinion, what are the schools in the area may be affected by this Maximum Roll Increase? (please include both state and integrated schools)		
Has there been any initial discussion/consultation with these schools?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
If yes, note the response so far:	Respondent	Response

8. Special Character Network

Are you in discussions with the local Ministry office about an area strategy/local planning work surrounding this schooling network? If yes, which area strategy/planning work?

Does the Proprietor have a strategic plan for the school/area?
How does this application relate to the strategic plan?
Does the school have a strategic plan for its growth? If yes, please describe.

9. Previous Applications

List all previous maximum roll increase applications for the last 5 years.

Year	Max Roll applied for	Approved/ Declined	Reason/ Comment

10. Other information (if any)

You may choose to add additional information to support your application eg. Evidence of new industry, residential developments, increased demand for specific schooling, migration etc. (if any):

--

11. Final Comment (if any):

In signing this, you are declaring that all the information contained in this form is true and correct:

(Proprietor/Proprietor's Representative)

Name: _____

Title: _____

Signature: _____

Date: _____

(Proprietor/Proprietor's Representative)

Name: _____

Title: _____

Signature: _____

Date: _____

Check List – please enclose the following (if applicable):

- Map of zone/catchment
- Waiting list details – proposed roll information
- Other information to support this application.

Appendix 5.4: Example of primary school enrolment scheme

Our Lady Help of Christians Catholic School, Auckland

Enrolment scheme

Our Lady Help of Christians Catholic School regularly receives more applications for enrolment than there are places at the school. In order to ensure a fair and transparent system for selection of students, the school has adopted an enrolment scheme to be approved by the Ministry of Education.

The maximum roll is stated in the school's Integration Agreement. The number of non-preference places that can be offered is a set proportion of the school's maximum roll. (Non-preference places can only be offered if every preference application has been accepted and the maximum roll has not been reached.)

Enrolments will be considered separately for each year level, in the following order for each of the priorities (1–4):

1. Siblings of current students
2. Siblings of former students
3. Children of past students
4. Children of school staff, or of the school board
5. All other students

Priority of enrolment for preference students

Priority 1 – Preference applicants living inside the zone of Our Lady Help of Christians School

Priority 2 – Preference applicants living outside the zone of Our Lady Help of Christians School

Priority of enrolment for non-preference students

Priority 3 – Non-preference applicants living in the zone of Our Lady Help of Christians School

Priority 4 – Non-preference applicants living outside the zone of Our Lady Help of Christians School

General

If there are more applicants than places available in any priority group, acceptance will be determined by the date on which the full application (with all relevant supporting documentation) is received and acknowledged by the school.

The enrolment close-off date for the following year's intake is the last day of August.

Applicants will be advised of the outcome of their application during September of the year preceding enrolment.

The Board delegates to the Principal the responsibility to administer this enrolment scheme.

Applicants seeking priority status on the basis of:

- sibling relationship will be required to provide proof of the relationship
- living in the zone will be required to provide proof of residence in the specific area.

The number of places available for non-preference students will be governed by the maximum number allowable under the Integration Agreement.

Notes

If the total number of applicants is greater than the number of places available, unsuccessful applicants will have their names recorded on a waiting list.

The waiting list will remain valid for the current year following notification of an unsuccessful application. Applicants on the waiting list may be offered places during the year if places become available. If applicants wish to remain on the waiting list after the current year they will need to inform the school in writing.

Zone description

The school zone is enclosed by the boundaries, as described below:

Appendix 6.1: Capital works projects at state-integrated schools (protocol)



State-integrated schools property standards

The protocol between the Ministry of Education and the Proprietors of state state-integrated schools concerning responsibilities for capital works projects at state-integrated schools.

Minimum and maximum property standards

The purpose of this protocol is to ensure that the provision, improvement and replacement of property at state-integrated schools complies with Ministry of Education standards.

There are two types of standard: minimum and maximum. Minimum standards are compulsory, maximum standards are not.

Minimum property standards

Section 456(2) *c* and *d* of the Education Act 1989 on the New Zealand Legislation website (the Act) provides that state-integrated schools must meet minimum state standards so that property subject to an Integration Agreement is safe, in a fit state of repair, and compliant with all statutory, regulatory, and Ministry design standards.

The Third Schedule of an integrated school's Integration Agreement lists the work that needs to be done to bring land and buildings up to minimum standards at the time of integration.

Once integrated, the Minister of Education can require a Proprietor to undertake other work to ensure minimum standards are maintained.

To comply with minimum standards Proprietors and boards of trustees must ensure that:

- buildings with specified systems have a current Building Warrant of Fitness

- there is a hazard management process in place based on the Ministry's Health and Safety Code of Practice (boards are responsible for identifying, eliminating, isolating and/or minimising hazards and Proprietors are responsible for capital work to remedy a hazard)
- all structural additions and alterations are designed and certified by appropriate professional consultants (e.g., an engineer or architect) and that the certification is provided to the Ministry
- they have a cyclic 10 Year Property Plan and that it is being implemented effectively – the Ministry funds boards to undertake maintenance and the Proprietor for capital maintenance.

Maximum property standards

Maximum standards determine how much property is needed for a school as guided by the Ministry's accommodation formulas – i.e., the School Property Guide (SPG).

The following points explain how the quantity of integrated property is regulated.

- The Ministry will only integrate property up to the SPG. Proprietors can provide more or less property than the SPG as long as safety standards are not breached and the curriculum can be delivered.
- If boards of trustees build new property (with the approval of both the Ministry and Proprietor), this property is not eligible for integration. Neither will it be eligible for maintenance funding from the Ministry through schools' operating grants.
- When a private school integrates into the state system the Proprietor negotiates the amount of property to be integrated up to the SPG.
- If it is agreed at integration that the maximum roll will be staggered and grow over a number of years, then the property provision would be expected to grow proportionally.
- After integration any changes to the quantity of property through new capital works or demolition must also be guided by the SPG and agreed to by the Ministry as a Supplementary Integration Agreement. The Supplementary Agreement should be signed after the project has been completed when final dimensions are known, although, in the case of additions, it is advisable to obtain the Ministry's approval before starting work to ensure the new property will be integrated.

- Additions, alterations and demolitions that affect the quantity of property must be regularly advised to the Ministry through its Property Management Information System (PMIS) Update Forms. The PMIS information drives maintenance funding calculations.
- What is recorded in the Integration Agreement (and any supplementary agreements) must match the data recorded in the PMIS.

Proprietor is responsible for capital work

Proprietors are responsible for capital works under the Act and Integration Agreements. Proprietors cannot ask boards to pay for capital work at the school as this would mean the Crown, through funding provided to the board for maintenance and operational costs, would be paying for property owned by the Proprietor and absolving the Proprietors of their capital responsibilities.

Boards can fund capital works in special circumstances

Boards of a state integrated school can fund capital works using their surplus operational funding if they can demonstrate that they have enough to cover all their maintenance work and all the school's operational costs.

Boards would need permission which would be conditional on:

- the building being recorded as a board-owned asset, and not the Proprietor's asset
- meeting any borrowing and ownership requirements in sections 67 and 69 of the Education Act 1989 on the New Zealand Legislation: Acts website
- the work not discharging the Proprietor from completing the same project if required in the school's Integration Agreement
- the completed building not being eligible for integration as it is not a Proprietor owned asset.

Attendance dues

Section 447(1) of the Education Act 1989 on the New Zealand Legislation website allows Proprietors to change attendance dues. Attendance dues may be used for any work required to meet minimum standards, or for any of the purposes defined by Section 447(3).

Attendance dues cannot be used to fund work that will cause a school's property to exceed maximum standards (see Section 447(4)).

Appendix 6.2: Capital works expenditure (regularisation)



Capital works expenditure by boards of trustees of state-integrated schools

This page [of the Ministry of Education website] outlines the process for obtaining approval from the Ministry and recording a board's interest in new capital works on Proprietor's property after 1 January 2008.

The Private Schools Conditional Integration Act 1975 ("the Act") and supporting integration agreements with individual Proprietors require the Proprietor to own or lease their school property and to be responsible for capital works. Proprietors cannot contract out of this responsibility to boards of trustees who are agents of the Crown for property purposes. Even if board funds are used to create capital works assets, those assets belong to the Proprietor. These capital works assets will not be eligible for integration and the board will be responsible for ongoing maintenance.

This does not mean that boards cannot undertake capital works with the Proprietor's and Ministry of Education's consent. Such work has produced benefits for state-integrated schools in the past and is usually for projects the Proprietor would not normally fund. However, it is important that the correct process is followed when boards undertake and fund capital works on land owned by the Proprietor; and that the consequences are understood.

For more information see

<http://www.education.govt.nz/school/property/integrated-schools/>

Process for fundraising on behalf of Proprietors

Boards can fundraise on behalf of their Proprietor for capital works but must make the purpose of that fundraising clear to their community.¹ Ideally, money should be credited directly into the Proprietor's accounts. However it is permissible for funds to be banked by boards and then transferred to the Proprietor along with attendance dues. In this situation a board must keep detailed records of these transactions and ensure that attendance dues and fundraised amounts are clearly distinguishable.

Process for applying for approval to use board funds for capital works

Boards can fundraise on behalf of their Proprietor for capital works but must make the purpose of that fundraising clear to their community.²

If a board wants to use any of its own funds (including locally raised funds) for capital works, it is legally required³ to get the Ministry of Education's approval. The step-by-step process to be followed for the application is as follows:

1. Obtain the Proprietor's written approval as owner. The Proprietor may decline if, for example, capital works of this nature are not included in the integration agreement.
2. Seek the approval of the expenditure concerned from the Ministry of Education's local office by providing the following information:
 - confirmation that the board will not exceed the borrowing limits (annual repayments of capital and interest must be within 10 of annual operating grant) if it plans to borrow money for the capital works asset(s); and
 - the purchase and operating costs of the capital works asset(s) will be met by the board without disadvantaging the school's operation; and
 - the capital works asset(s) will not negatively impact on the school, for example they will not create significant upgrading costs; and
 - the project will bring educational advantages to the school; and
 - the board has sought legal and accounting advice, if required, to support the expenditure; and
 - the work is not the Proprietor's responsibility under the third schedule to the school's integration agreement;⁴ and
 - the completed capital work asset(s) are not eligible for integration.⁵
3. If the Ministry of Education gives approval, then those capital works assets must be included on the board's balance sheet. If an equitable lease is already in place from the regularisation process at 31 December 2008 (see below) then Schedule A of these regularisation documents may need to be updated.

If approved, your board will receive a confirmation from the Ministry. This confirmation should be shown to your board's auditor during the annual audit of the board's financial accounts.

Regularisation at 31 December 2007

The Ministry and the Association of Proprietors of state-integrated schools agreed to a one-off opportunity to resolve breaches in process that occurred prior to 31 December 2007. Information about that regularisation process can be found in the **Property Management section**.

Footnotes

¹Section 2 of Schedule 6 to the Education Act 1989 provides that (quote): Every board is hereby deemed to be an agent of the Crown in respect of its property and the exercise of its functions.

²Section 454 of the Education Act 1989 permits schools to take part in fundraising conducted by Proprietors.

³Section 67 of the Education Act 1989 imposes requirements on the level of board borrowings – boards can borrow without seeking the Ministry’s approval if the annual repayments of principal and interest do not exceed 10% of the school’s operating grant. Section 69 of the Education Act 1989 requires boards to obtain the Ministry of Education’s approval to obtain an interest in property.

⁴The Proprietor is legally committed by the integration agreement to complete a specified list of work required to upgrade the school to state standards in return for the Crown agreeing to integrate the school. Therefore, the board of trustees, as a Crown agent, cannot subsequently complete this work itself.

⁵This means that the board must subsequently maintain the asset itself from resources other than its maintenance grant as only integrated property attracts maintenance funding.

Appendix 6.3: Policy One guidelines



Association of Proprietors of Integrated Schools

POLICY ONE GUIDELINES

Introduction

These guidelines set out how Policy One funding should be spent by Proprietors of state-integrated schools and the processes for managing this expenditure.

Proprietors who own integrated school property are responsible for capital work while Boards of Trustees are responsible for routine repair and maintenance of the property.

It is the Proprietor's responsibility to ensure that Policy One funding is spent in accordance with these guidelines.

Background

The Proprietor and the Minister have signed an integration agreement for each of the Proprietor's Schools.

Under each school's Integration Agreement the Minister has an obligation to the Proprietor to maintain the school's integrated premises in a state of repair as for a comparable State school. The Minister and the Proprietor agreed in Supplementary Agreements for each school that this obligation is discharged annually in two ways:

1. by the Minister funding the Board of Trustees of the School to carry out a certain part of the maintenance of the School premises; and
2. by the Minister paying a sum of money to the Proprietor for the Proprietor to carry out that part of the maintenance of the school premises not required to be undertaken by the Board of Trustees of the School.

The funding paid by the Ministry of Education as per (ii) above is referred to as Policy One funding.

The Proprietor has agreed with the Minister in terms of the supplementary agreement for each of the Proprietor's schools as follows:

- 4.1 The Proprietor must on receipt of the Sum in each year undertake the maintenance of that part of the School premises not required to be undertaken by the Board of Trustees during the course of that year to the standard to which the Crown maintains comparable State schools.
- 4.2 The Sum shall be applied to meet the obligation in clause 4.1. After the obligation in clause 4.1 has been met in full and if there is a balance of the Sum remaining the Proprietor may apply the balance in the following ways:
 - 4.2.1 to capital works or other purposes directly related to the School;
 - 4.2.2 to maintenance, capital works or other purposes directly related to any other integrated school.

It is understood and accepted that where a Proprietor owns more than one school, or in the case of a Cooperative or Diocese, that Policy One funding may be pooled. Policy One capital development plans, which form part of the school's 10 Year Property Plan (10YPP), and accounting records need to reflect this.

Proprietors with more than one school acknowledge that schools have different needs, which will be reflected in the distribution of Policy One funding. Allocations to schools will vary from year to year.

Policy One

Policy One funding is often also referred to as either major maintenance or capital replacement funding.

Policy One funding can be used to upgrade and modernise existing land, buildings and associated facilities that have been integrated. Policy One funding cannot be used for routine repair and maintenance which Boards of Trustees are funded for through their operating grant. The Ministry of Education's capitalisation threshold (\$5,000 from 2010) distinguishes repair and maintenance from capital upgrade work.

It is essential that Proprietors and Boards of Trustees have long-term property plans that coordinate capital development and maintenance spending, thus optimising the use of both funding sources. The Board of Trustees must prepare and deliver to the Proprietor, on an annual basis, a rolling ten year maintenance plan to assure the Proprietor that the Board of Trustees is meeting its maintenance obligations. The Proprietor, in consultation with the Board of Trustees, will prepare a rolling ten-year policy one capital development plan to be updated and signed and/or published on an annual basis.

Similar to State non State-Integrated Schools, the priorities for Policy One expenditure are to address health and safety matters, maintain essential infrastructure and provide modern learning environments.

Examples:

Examples of Policy One expenditure that upgrade and modernise existing land, buildings and associated facilities are:

- Any unforeseen capital works that have to be completed urgently for health and/or safety reasons;
- Replacement of parts of buildings and services such as roofing, sewerage and heating systems;
- Modifications for special needs children enrolling at a school including those required as a result of a Confirmatory Report from the Ministry of Education Special Education Group (as opposed to general access for the disabled which is an integral cost of a new building project);
- Replacement, to Ministry of Education standards, of buildings and associated facilities that have reached the end of their useful life;
- Upgrading and replacement of site features such as hard courts, car parking and fencing;
- Information communication technology (ICT) and telecommunications infrastructure;¹Reinstatement of facilities arising from a catastrophic loss, such as fire, flood and earthquake, but excluding vandalism, but only where the cost of reinstatement is not covered by the Proprietor's insurance;² and
- Modernisation/refurbishment of existing buildings, including work incidental to such projects, like territorial local authority requirements to make a building compliant with the NZ Building Code.

This is not a definitive list, therefore any projects about which there is uncertainty should be discussed with APIS/NZCEO and the Ministry of Education.

If, after the obligations in clause 4.1 of the Supplementary Agreement have been met in full, there is Policy One funding unspent then the Proprietor may apply the balance as per clause 4.2 of the Supplementary Agreement.

Accounting treatment

Policy One funding is paid quarterly by the Ministry of Education to the Proprietor at a rate set annually. Clause 5 of each school's Supplementary Agreement to the Integration Agreement details this calculation.

It is the responsibility of the Proprietor/Diocese/Cooperative ('the Proprietor') to maintain accounting records detailing the Policy One funding received and expended in any one year. These records must be on a per school basis (in the case of Diocese or Cooperatives these may

be sub accounts with separate Policy One income and expenditure codes) — this may be via the Proprietor accounting package, or a separate spreadsheet.

Income

All Policy One funding received must be paid directly to a Proprietor nominated bank account and coded to a specific Policy One Income ledger account.

For those Proprietors with more than one school funding needs to be allocated on a per school basis across the individual school accounts. This allocation is to be supported by Ministry of Education documentation detailing the payment.

Goods and Services Tax (GST) should be accounted for on receipt of the funding.

Expenditure

When Policy One work is contracted out the contractor has to be advised that all invoices will require detail regarding the site being worked on and the nature of the work undertaken (unless it is a large project where practical completion certificates will be available to support charges). This will assist the auditors in determining if the work is being undertaken on an integrated building or associated facilities and if it falls within the definition of Policy One in terms of the Supplementary Agreement. If detail is not provided by the supplier/contractor it needs to be noted on the invoice by the office personnel overseeing the Policy One work. Invoices need to clearly identify the Policy One component of the total expenditure.

¹Where such work is an integral part (fixture) of a building. This definition includes cabling, trunking for the cabling, wall sockets and hubs. Servers, switches and anything connected to the hub such as terminals and printers are considered equipment. Any form of wireless technology is also considered equipment.

²The use of Policy One in this way does not absolve the Proprietors from the responsibility to insure the school's buildings. It is for where the asset being reinstated is not usually covered by insurance.

All payments for Policy One related work need to be supported by an invoice and coded to the relevant Policy One expense ledger account.

Unspent Policy One funding carried over to another financial period must be reflected in the financial statements of the Proprietor, consistent with their accounting policies.

All expenditure must be accounted for back to the individual school account to which it relates.

Audit requirements

As per clause 6 of the Supplementary Agreement to the school's Integration Agreement, the Ministry of Education has the authority to audit the income and expenditure of Policy One on request:

6.1 The Minister may by notice to the Proprietor, require the Proprietor to supply to the Minister any information including but not limited to accounting or banking records in the possession or control of the Proprietor ... relating to the performance of the Proprietor's obligations under the Supplementary Agreement.

On this basis the Proprietor needs to be able to provide the following information:

- Total Policy One funding received by the Proprietor by financial year
- Total Policy One expenditure by financial year
- Policy One funding allocated to individual schools by financial year
- Policy One expenditure by school by financial year
- Detailed invoices to support Policy One expenditure
- Reconciliation of school sub accounts back to total Policy One received and expended by financial year
- Documentation of the accounting process to support the receipt and payment of Policy One funding, including the approval process for invoices received
- Rolling ten-year Policy One capital development plans to support the programmed work currently being undertaken and that forecasted on a per school basis.

It is recommended that Proprietors consider requesting their auditors, as part of the annual audit process, to review, with regard to the above guidelines, the internal controls and processes associated with accounting for Policy One funding.

The Inland Revenue Department requires all accounting records to be kept for a minimum of seven full financial years.

These guidelines have been formulated by the Ministry of Education and the Association of Proprietors of State-Integrated Schools.



Paul Burke



Group Manager Property
Ministry of Education

Patrick J. Lynch
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Association of Propriet
Schools

31 March 2010

Date

Appendix 8.1: Fundraising advice – statutory requirements



Fundraising advice for Boards of Trustees of state-integrated schools

This page [of the Ministry's website] provides information clarifying the governance responsibilities of Proprietors and boards in relation to fundraising.

A report from the Office of the Controller and Auditor-General released in 2005 highlighted a number of inadvertent breaches of law among State-Integrated Schools, which had occurred in previous years. These findings have raised some concerns about the financial relationships that exist between some Proprietors and boards of trustees of State-Integrated Schools.

The guidelines highlight a need for greater clarity in relation to how the funds of Proprietors and boards must be kept separate when common interests, such as the purchase of new property, are involved.¹

The following advice has been prepared by the Ministry of Education in response to these developments, and to bring greater clarity to the governance responsibilities of Proprietors and boards as these apply specifically to fundraising. This advice discusses the legal framework within which fundraising can be carried out, identifying the statutory requirements for both Proprietors and boards, and the key differences between these requirements for each audience.

It provides general guidelines that should be applied, as appropriate, to any future fundraising decisions and used as the basis for determining where the responsibility for the holding of any locally-raised funds should lie.

Statutory roles and responsibilities

The provisions relating to the Proprietors and the boards of state-integrated schools are found in the Education Act 1989 and in the Crown Entities Act. This dual legislative framework differentiates the roles, responsibilities and status of Proprietors and boards.

The Education Act recognises Proprietors as the owners, lessees or guardians of the school premises, and as private entities with an interest in the governance and character

of the school. To this end, Proprietors are entitled to exercise all the responsibilities and powers specified in their individual integration agreements as well as those contained in the Education Act. These rights ensure that Proprietors hold the primary responsibility for the safeguarding of their school's special character and for the condition of the school premises. They also ensure that Proprietors have a statutory role in the governance of the school. Within the scope of the Act, this is expressed as a participatory role in the control and management of the school, with all the powers of access and representation that this necessitates.²

In all other respects, the control and management of the school is vested in the board, which is designated as both a body corporate under the Education Act 1989 and a specific category of Crown entity under the Crown Entities Act. As such, boards are subject to a separate accountability and governance regime from Proprietors. As Crown entities, boards hold explicit accountabilities to the Crown, including adherence to a rules-based financial framework that specifies how their funds must be held and maintained.

In general, the separation of the roles and responsibilities of Proprietors and boards is well understood and works to everyone's advantage. However, the Auditor-General did raise some specific concerns about the operational understanding of this separation among some State-Integrated Schools. One area in which the respective roles and responsibilities of Proprietors and boards converge is property, where Proprietors and boards have a shared interest but different legislative responsibilities – Proprietors as the owner, lessee or guardian of the property asset and boards as the occupants of the property and recipients of property maintenance and minor capital works funding. In these circumstances, the exact division of responsibilities needs to be carefully observed.

This same need for role clarity is also potentially present in the area of fundraising. Both Proprietors and boards are entitled to carry out fundraising, but must do so separately and within the appropriate legislative framework. The provisions of the Education Act that relate to fundraising are discussed in detail below, as are the associated provisions in the Crown Entities Act, which underpin the management of all board funds.

Fundraising

The Education Act allows for fundraising to be carried out by both Proprietors and boards on an optional basis and in accordance with the separate responsibilities of each party - Proprietors may raise funds for the private interests they represent in relation to school property, while boards may raise funds to supplement the Crown funds they receive for the benefit of their students.

For this reason, it is essential that the purpose and beneficiary of any fundraising is specified from the outset, as this will determine which party should be responsible for the collection and subsequent holding of any locally raised funds.

Proprietors

Section 451 of the Education Act allows Proprietors to raise funds in addition to compulsory attendance dues, which may be charged under Section 447. The general purpose of section 451 is to enable the Proprietor to fund further investment in school capital projects. This may include, for example, the servicing of a mortgage or other charge against the Proprietor's property.

Under Section 451, the Proprietor may:

- conduct fundraising activities within the school;
- inform parents of the financial obligations of the Proprietor through school publications, such as the prospectus;
- request that parents make regular financial contributions, which must be of a voluntary nature, for the purpose of servicing debt repayments in relation to school land and/or buildings or other buildings associated with the school.

Any funds raised in the above manner should be banked directly into the Proprietor's bank account. However it is permissible for funds to be temporarily banked in a board's accounts and transferred to Proprietors along with regular attendance dues. In this situation it is important that funds for attendance dues and voluntary contributions are clearly distinguishable.

Section 452 of the Education Act states that the board of trustees, staff or students of an integrated school cannot take part in any fundraising for the benefit of the Proprietor during normal school hours.³

However, the board, staff or students of state-integrated schools may choose to participate in fundraising carried out by (or on behalf of) the Proprietor outside of school hours.

Boards

A board may carry out fundraising on its own account for the benefit of the students of an integrated school. These funds, however, are Crown funds and should not be confused with funds owned by the Proprietor.

Best practice

Because fundraising in state-integrated schools can involve both Proprietors and boards, and therefore two different beneficiaries, the party that is responsible for the fundraising must ensure that the purpose and intended beneficiary of the fundraising is clearly identified and communicated to parents and the wider school community. Parents and other members of the school community should be given full

information about the intended purpose and beneficiary of any fundraising they are invited to contribute to, and have a reasonable expectation that their contribution will be used only for that purpose or beneficiary, or both.

This advice applies irrespective of the party that is conducting the fundraising.

Holding of funds

There are different accounting requirements for locally-raised funds or voluntary contributions depending on whether the fundraising has been carried out by the Proprietor or the board. The requirements for each party are outlined in detail below.

Proprietors

Section 453 of the Education Act states that where any fundraising is carried out by Proprietors, or where any voluntary contributions toward Proprietor costs are received, it is the Proprietor's responsibility to keep accounts of this money. This requirement also applies to any funds raised by board members, staff or students of state-integrated schools where they have chosen to take part in fundraising carried out by (or on behalf of) the Proprietor outside of normal school hours. In each of the above scenarios, the locally-raised funds are private and belong to the Proprietor.

All accounts of fundraising and voluntary contributions maintained by Proprietors must be audited by a chartered accountant at least once every 12 months. Proprietors must also ensure that these accounts (and the auditor's report on them) are made available to any parents or other contributors who request to see them.

Boards

Under section 158 of the Crown Entities Act, any funds derived from board fundraising activities must be deposited as soon as practicable into an account in the name of the school, which can be opened and

used only by the board. The Crown Entities Act restricts boards to depositing funds in registered banks or building societies that either meet a minimum credit test or are approved by the Minister of Finance.⁴

Although the Education Act 1989 does not distinguish between locally-raised funds and Crown funds, it is important to note that locally-raised funds take on the status of Crown funds from the point at which the board decides to seek collection. This means that any funds collected through fundraising undertaken by and for the board are considered Crown funds.

Boards have no authority to operate accounts in the name of third parties, such as Proprietors, or to manage any funds raised by (or on behalf of) Proprietors, which remain private and must be managed accordingly.

Section 161(3) of the Crown Entities Act allows a board to hold money on trust for any purpose or for another person, which means that funds belonging to a Proprietor derived through fundraising or through voluntary contributions, may be held on a temporary basis only in the school's bank account.

Best practice

Although the Crown Entities Act allows a board to hold Proprietor funds on trust,⁵ it is recommended that funds be deposited directly to the Proprietor's bank account.

Where the school does hold funds for the Proprietor, those funds should be recorded separately from income and transferred out as soon as practicable. Full documentation should be kept about any funds held on trust. This will help to prevent the blending of Proprietor and board funds and the associated risk of the board assuming the functions of the Proprietor in respect of the funds it holds on trust.

Further information

For further information about how to apply this advice to individual circumstances, please contact either the Association for Proprietors of state-integrated schools or one of the Ministry of Education's regional financial advisers. A list of all regional financial advisers is available on the school finances homepage.

Footnotes

¹A one-off historical regularisation exercise is being undertaken with integrated school property in their 2007 accounts – refer to regularisation for information and advice about the regularisation of capital works expenditure issued to all integrated boards in January 2008. Note that advice issued by the Ministry of Education about the process for regularising new Capital Works Expenditure by Boards of Trustees is available at Capital Works Expenditure. The Proprietor’s participatory role in the control and management of the school includes representation on the board of trustees, which is an area where conflicts of interest (between the respective roles of the Proprietor and the board) may occur in some circumstances.

The Crown Entities Act has broadened the definition of conflict of interest to include “any interest that may reasonably be regarded as likely to influence” a person’s ability to carry out his or her duties and responsibilities as a trustee. In response to this, the Ministry issued comprehensive advice to all schools, including State-Integrated Schools, about how to avoid conflicts of interest in the future.

²“Normal school hours” are defined as the hours that the school is open for instruction.

³Information about approved bank accounts is available at Approved Bank Accounts and information about the operation of school bank accounts is available in the Financial Information for Schools Handbook.

⁴The phrase “to hold on trust” means “to set aside” and should not be confused with the term “trust account.”