



Anglican Diocese of  
**BENDIGO**

# Clergy Manual

**5<sup>th</sup> Edition**  
**2016**





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Suggestions for change or additions are welcome, and should be sent to the Bishop's Office.

# Introduction

## Welcome to this fifth edition of the Clergy Manual

The Diocese of Bendigo is a Diocese committed to God's Mission.

We are God's people called to be about God's mission in the many communities that make up this diocese.

Through all this, the Diocese of Bendigo seeks to:

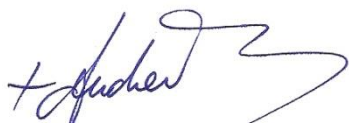
*express the life of Christ through the local church*

It is with this goal in mind that this Clergy Resource Manual has been developed. It provides:

- an introduction to the Diocese: its mission, governance, organisation, officers, committees and agencies and administration;
- diocesan expectations of clergy, together with their employment terms and conditions; and
- diocesan pastoral and policy information

The Clergy Resource Manual is reviewed on a regular basis. Comments and suggestions are welcome: please send these to my office.

I trust that you find this to be a useful resource for your ministry.



Bishop Andrew W. Curnow AM  
Bishop of Bendigo

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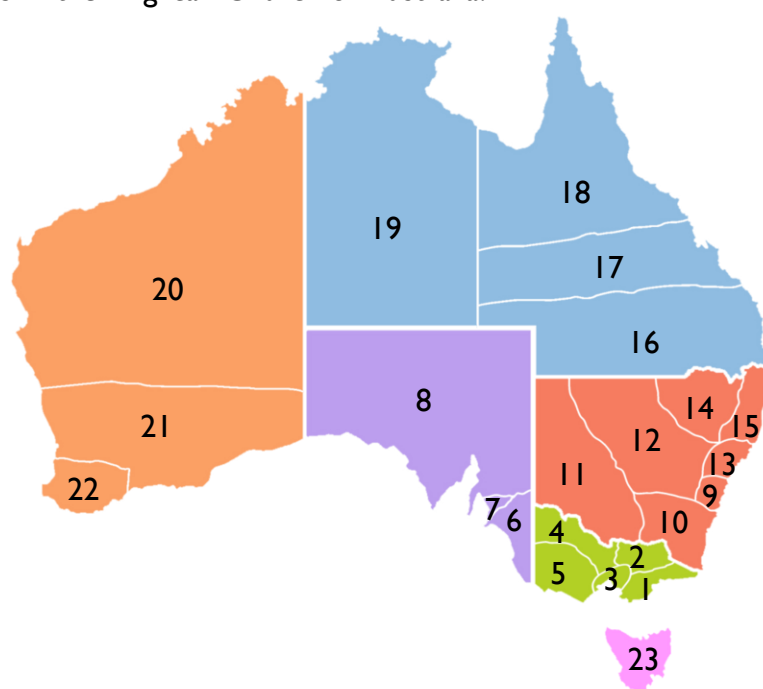


# The Diocese in Profile

## 1.1 The Diocese of Bendigo in its Anglican context

The Anglican Diocese of Bendigo is part of the Anglican Church of Australia, a Province of the Anglican Communion.

The national Church is organised territorially into dioceses, the traditional basic unit of ministry and administration. There are five dioceses in Victoria ('The Province' in Australian terminology) and 23 in the Anglican Church of Australia:



**Province of Victoria**

- 1 Gippsland
- 2 Wangaratta
- 3 Melbourne
- 4 Bendigo
- 5 Ballarat

**Province of South Australia**

- 6 The Murray
- 7 Adelaide
- 8 Willochra

**Province of New South Wales**

- 9 Sydney
- 10 Canberra & Goulburn
- 11 Riverina
- 12 Bathurst
- 13 Newcastle
- 14 Armidale
- 15 Grafton

**Province of Queensland**

- 16 Brisbane
- 17 Rockhampton
- 18 North Queensland
- 19 The Northern Territory

**Province of Western Australia**

- 20 North West Australia
- 21 Perth
- 22 Bunbury

**Extra Provincial Diocese**

- 23 Tasmania

The Diocese of Bendigo was formed in 1902 by a subdivision of territory from the Diocese of Melbourne. The Dioceses of Gippsland and Wangaratta were formed at the same time, the Diocese of Ballarat having been created earlier in 1875. The Diocese of St Arnaud, created in 1926 by the Ballarat Diocese and comprising its northern part, was amalgamated with Bendigo Diocese in 1977.

## Geographical boundaries

The Diocese of Bendigo now comprises broadly that part of Victoria north of the Great Dividing Range and west of the Goulburn River, except that in the west the boundary skirts the Wimmera on a line roughly parallel to the Murray River. The Diocese covers approximately 65,000 square kilometres, and in 2012 the total population was over 300,000 of whom about 20% are Anglicans.



Figure 2: Map showing the approximate boundaries of the Diocese of Bendigo

## Legal entity

The Diocese has 2 legal entities. The *Bendigo Diocesan Trusts Corporation* and *Bendigo Anglican Diocesan Corporation*.

### *The Bendigo Diocesan Trusts Corporation*

Is a legally incorporated body by virtue of Act of the Victorian Parliament – 48<sup>th</sup> Victoria No 797 dated 25 November 1884. It is also the subject of an Act of the Diocesan Synod No 1, 1988. In that Act the name of the corporation was changed from The Church of England Trusts Corporation for the Diocese of Bendigo to its present title 'The Bendigo Diocesan Trusts Corporation'. The change of name has been registered by the Victorian Registrar

General and gazette on Page 1653 of the Government Gazette dated 5 July 1989. It is not incorporated under Company Law.

All church property is held in the name of the Trusts Corporation. There are five trustees, three being *ex-officio* – the Bishop, Chancellor and Registrar. The other two Trustees currently are Mrs Wendy Alexander and Mrs Jenny Dawson.

Formal contracts in writing by or on behalf of the diocese or any of its parishes or organisations are entered into by the Trusts Corporation as trustee for the church in the Diocese. This includes applications and agreements in relation to government grants, building contracts and property leases.

#### *Bendigo Anglican Diocesan Corporation*

The Bendigo Anglican Diocesan Corporation was registered under the Corporations Act 2001 on 16 September 2014. The Corporation is responsible for the employment and day-to-day operational matters of the Diocese.

### The Diocese today

Today the Diocese of Bendigo consists of 35 parishes plus two non-geographic congregations. Two ministry initiatives have commenced in new areas of Bendigo – Strathfieldsaye and Common Ground, Maiden Gully – and the Diocese is in conversation with a new Christian community, SEEDS Bendigo, based at St Matthew's in Long Gully.

The Diocese is currently organised into three Archdeaconries – St Arnaud, in the north, Bendigo in the centre and Goldfields in the south – and six Rural Deaneries – Bendigo West, Bendigo East, Campaspe, Mt Alexander, Loddon and Mallee.

The Diocese is administered from the Registry, situated at 4 Myers Street, Bendigo. The Registry has adopted this as its mission statement:

*Delivering with our partners, in a creative, intelligent and resourceful manner, the highest possible standard of service which contributes to our shared mission in the Diocese of Bendigo.*

## I.2 A Diocese in Mission

### The Five Marks of Mission<sup>1</sup>

The Anglican Diocese of Bendigo is committed to the Mission of the Anglican Communion:

1. To proclaim the Good News of the Kingdom of God
2. To teach, baptize and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and to sustain and renew the life of the earth.

### The Diocesan Strategic Plan 2013-2017

The Diocesan Strategic Plan is focused on six 'pillars' in which strategic planning is necessary:

1. Roles and Structure
2. Finances
3. Parishes and Ministries
4. Personnel
5. Property and Buildings
6. Communications

Under each pillar the strategic plan is divided into two sections:

- Goals
- Strategies

The strategic plan is focused on how we organise ourselves as a Diocese to be about the mission and ministry to which we are called.

To be an effective unit of mission we need to have our 'house in order' and the six pillars are foundations on which the mission and ministry of the Diocese is built. They are all interconnected like the foundations of a building and are vital to the health and well-being of our Diocese. It is a plan that seeks in the name of Christ to build a stronger and healthier church!

A new Strategic Plan is currently being developed to be put in place during 2017.

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<sup>1</sup> Affirmed by the *Anglican Consultative Council* meeting (ACC-15) in Auckland, November 2012.

## 1.3 The Parishes

The Diocese is divided into Parishes, most of which comprise several congregations. It is at congregational level that the Mission of God is lived out locally, through the ministry of the Word, the sacraments, common prayer and the life of a Christian community.

Each Parish is led by an incumbent (Rector or Priest-in-Charge), who shares with the Bishop the 'cure of souls' and responsibility for enacting the Mission, Vision and Values of the Diocese. In order to achieve these goals, each Parish prepares an annual Mission Action Plan (MAP).

The Rector oversees the life of the Parish, working with the Churchwardens and Parish Council, as set out in the *Parish Administration Act of Synod*.

### a) The Parish in the Diocese

For the best working of the Diocese, Parishes are subject to all relevant ordinances of Synod. These major items are included in this legislative framework:

- Real estate and other parish assets are held in trust by the Bendigo Diocesan Trusts Corporation. They are not owned by the Parish, but held in trust by the Diocese for local use in accordance with the Diocesan Mission. Understanding this balance of responsibilities is important when matters of property are under consideration
- Each Parish is responsible for operating and managing its temporal (ie practical) affairs whilst it remains financially viable. Where this cannot be affirmed, the Registrar becomes involved in appraising and managing the situation.
- All clergy are paid centrally from the Registry; therefore each Parish must contribute an agreed portion of its income to the Ministry Fund of the Registry to meet the stipend of its clergy. This is done monthly, along with the 'Parish Share', this contribution towards Diocesan administration costs and similar expenses.
- Each Parish must provide appropriate housing and transport costs for its clergy, in accordance with Diocesan policy.
- All bequests to Parishes and moneys collected by them for capital works, are to be deposited with the Diocesan Trust Fund. The investment and use of these funds are covered in Diocesan policy.

### b) St Paul's Cathedral Chapter

St Paul's Bendigo operates both as the Parish of central Bendigo city, and as the Cathedral of the Diocese – its mother church, of flagship. St Paul's contains the diocesan *cathedra*, the official seat which symbolises the Bishop's duty to teach the Christian faith, preside over the Diocese, and ordain others to share in this ministry.

As a Parish, the mission and ministry of St Paul's is led by the Rector, and is overseen by its Parish Council. As a Cathedral, it is governed by the Chapter and led by the Dean (who is also the Rector). The Chapter has the responsibility to work with the Dean in exercising

responsibility for the operation of the Cathedral and the maintenance of its fabric. The restoration of the Cathedral following its closure in 2009 is being managed by the Diocesan Property Manager, Bishop and Registrar, who report regularly to the Cathedral's Parish Council and the Cathedral Chapter.

The functions of the Chapter are:

- to be a board of advice to the Bishop on all matters concerning the spiritual welfare of the Diocese;
- to develop and foster the ministry of the Cathedral to the Diocese;
- to consult with the Parish Council of the Cathedral Parish in respect of any alterations to the Cathedral and in respect of the use thereof;
- in conjunction with the Parish Council of the Cathedral Parish to advise the Council of the Diocese of the state of the fabric of the Cathedral and of the expenditure of funds (if any) provided by the Diocese for the maintenance, renovation, restoration or alteration of the Cathedral.

The membership is currently:

- The Dean (who chairs the Chapter) and the Bishop
- The Archdeacons, Chancellor and Advocate of the Diocese
- The Registrar (secretary of the Chapter)
- Five Clerical Canons, two elected by Synod, three by the Bishop
- Five Lay Canons, two elected by Synod, three by the Bishop
- Three persons of the Cathedral Parish elected by and from the Parish
- Council at its first meeting in each year.

The word 'canon' means 'fixed': in time past Chapter members lived on site, and worked as a team. Canons serve until they retire (the retirement age is 70).

Each Canon of St Paul's Bendigo occupies a seat named in honour of a person whose life has glorified God and built up Christ's church:

Clerical Canonries: Goe, Langley, MacCullagh, Moorhouse, Perry

Lay Canonries: Doble, Goldsbury, Guest, Jenner, Potter

## I.4 Diocesan Governance

### a) The Synod

As presently constituted the Synod has about 120 members:

*ex officio:* the Bishop (its President ), Vicar General, Archdeacon(s)  
the Chancellor, Advocate, Dean and Registrar.

Clergy: Every priest in charge of a parish or recognised congregation

Laity: Two lay persons elected by each parish or recognised congregation.

The Council of the Diocese may appoint to Synod up to four members who will have full member status. In addition, the Bishop may summon to Synod any clergy resident in the Diocese, who may participate in discussion and debate but will have no voting rights. The Bishop may also invite guests to Synod.

The *Churches Constitution Act* (1854) of the Parliament of Victoria empowers Synods in Victoria to make ordinances for the order and good government of the Church within the Diocese concerned, but an ordinance may only come into force with the Bishop's consent. A bishop is subject to all ordinances of Synod, including those consented to by the Bishop's predecessors.

Each diocesan Synod typically includes these elements:

- the Synod service of Holy Communion, presided over by the Bishop
- the Bishop's Charge, a major statement on issues facing Church and society
- petitions and questions, directed to the Bishop
- the enactment of legislation for the good government of the Diocese
- reports – financial, Council of the Diocese, and diocesan agencies
- resolutions, ranging from practical matters such as budgets for the ensuing year, to issues of faith and ministry and statements on ethical and social issues.

The term of each Synod is three years. Generally, the Synod meets annually, usually for two days in May for regular business but may meet as required to attend to special business, eg to elect a new Bishop.

Since the Synod is the one regular time each year when clergy and laity from across the Diocese meet together, from time to time a Synod meeting is held in conjunction with a Diocesan Convention.

## b) The Council of the Diocese

Broadly, the Council of the Diocese has the following responsibilities:

- With the Bishop, to act in initiating, developing and maintaining the life and mission of the Church both within and beyond the Diocese;
- To deliberate and confer upon all matters affecting the interests of the Church and/or referred to it by Synod. For such purposes it can receive submissions from parishes, persons and organisations involved in the life and mission of the Diocese.

The Council meets on at least four occasions each year. From time to time it may appoint subcommittees to undertake work on its behalf.

The Council of the Diocese currently comprises:

- The Bishop (in the chair)
- The Vicar General, Dean and Archdeacon(s) of the Diocese;
- The Chancellor, Advocate and Registrar (secretary of the Council);
- Two Clerical and two Lay persons of the Diocese nominated by the Bishop
- Six Clerical members elected by and from the members of Synod
- Six Lay members elected by and from the members of Synod

From Synod in 2017 a new Council of the Diocese structure will be introduced. Members will be elected comprising:

- four clerical members elected by the members of Synod;
- four lay members elected by the members of Synod;
- two clerical and two lay persons of the Diocese nominated by the Bishop;
- one member, nominated by the Bishop, being either the Dean of Bendigo or one of the Archdeacons of the Diocese;
- the Vicar-General;
- the Chancellor;
- the Advocate.

The Registrar shall be the Secretary of the Council, and may speak at meetings but shall not have a vote.

The members of the Council of the Diocese also serve as the Directors of the Bendigo Anglican Diocesan Corporation.

## c) Diocesan Executive Committee

The Diocesan Executive Committee exercises all powers conferred on the Council under the *Council of the Diocese Act* and any other Act of Synod.

The Executive Committee manages all major property, legal and financial matters.



Meeting on at least ten occasions each calendar year, the Executive Committee reports its decisions in writing to the next meeting of the Council.

The Executive Committee comprises:

- the Bishop, Vicar-General and Chancellor
- two members of the Council, one clerical and one lay, elected at the first meeting of the Council following the first session of each Synod
- two other members appointed by the Committee at its first meeting following the first session of each Synod, for a period of three years
- the Registrar as a non-voting Secretary.

#### d) The Appointments (and related) Boards

The Appointments Board meets with representatives from a Parish to consider the appointment of an incumbent to that Parish. The Board makes a recommendation to the Bishop, in whose hands the ultimate decision to offer an appointment lies.

The members of the Board are:

- The Bishop and Vicar-General
- The Archdeacon and Rural Dean of the area in which the Parish lies
- Two clergy and two lay members elected by the Synod

All the considerations of the Appointments Board are strictly confidential.

The **Diocesan Tribunal** considers complaints made against clergy or diocesan employees. Its members are two clergy and two lay representatives elected by Synod.

The **Board of Assessors** members are three clergy elected by the Synod.

The **Board of Nominators** meets when the Bishopric is vacant, to nominate between three and six names of potential bishops to the Synod for election. This Board consists of six clergy and six laity elected by the Synod from among its members.

#### e) Diocesan links to the wider Church

The Diocese of Bendigo has the Bishop, together with two clergy and two lay representatives elected by Synod, as members of the (national) General Synod, and the same representation on the (state) Provincial Council.

The Diocese appoints representatives to the following bodies:

- The Provincial Ecumenical Committee (three members)
- The Provincial Legal Committee (usually the Chancellor and Advocate)
- The Anglican/Uniting Church Joint Standing Committee (two members)

- ACCESS Ministries (one member)
- *The National Aboriginal & Torres Strait Islander Anglican Council (NATSIAC – one member)*
- Trinity College Council (one member)
- The Victorian Council of Churches (four members)

## 1.5 Diocesan Office Bearers

### a) The Bishop of Bendigo

A Bishop's central ministerial functions are defined in The Ordination of Bishops found in the Ordinal attached to the *Book of Common Prayer (1662)*, and included in *A Prayer Book for Australia (1995)*.

As chief minister and pastor, the Bishop

- guards the Church's faith, unity and discipline
- promotes its mission
- ensures that God's word is faithfully proclaimed and Christ's sacraments are duly administered
- exercises discipline
- leads and guides the clergy
- chooses, ordains and deploys clergy
- watches over, protects and serves the people of God.

English theologian Trevor Beeson, writing in his book *The Bishop*, argues that bishops need to know they are missionaries and be skilled in the art of strategic thinking. This will require of a Bishop:

*Generous amounts of time for prayer, study, analysis and reflection, as well as the opportunity to consult senior colleagues, theological advisors and specialists in secular disciplines. The determining of priorities and the deployment of resources must, as in all strategic thinking, be the aim. (page 233)*

Under various church laws the Bishop has a wide range of functions in relation to clergy, parishes and church property. In Australia, Anglican Dioceses have customarily been governed through a balance of powers shared between the Bishop and the Synod.

Each Bishop of Bendigo is elected by the Synod and, if not already a Bishop, their canonical fitness is confirmed by the Bishops of the Province of Victoria.

Since its inception the Diocese has had nine bishops.

1902-1906	The Right Reverend Henry Archdall Langley
1907-1919	The Right Reverend John Douse Langley
1920-1938	The Right Reverend Donald Baker
1938-1957	The Right Reverend Charles Lawrence Riley
1957-1974	The Right Reverend Ronald Edwin Richards
1975-1991	The Right Reverend Oliver Spencer Heyward
1992-1993	The Right Reverend Benjamin Wright
1995-2002	The Right Reverend Raymond David Bowden
2003-	The Right Reverend Andrew William Curnow AM.

#### b) The Chancellor

This is the traditional title of the legal adviser to the Bishop. The Chancellor is *ex officio* a member of Synod, the Council of the Diocese and the Diocesan Executive but is appointed by and is responsible to the Bishop.

Clergy should not contact the Chancellor directly for legal advice.

#### c) The Advocate

The Advocate is the legal adviser to the Diocese, providing legal advice and services principally to Diocesan Registry officers. The Advocate is *ex officio* a member of Synod and of the Council of the Diocese but is appointed by and is responsible to the Council of the Diocese.

#### d) The General Manager/Registrar

This traditional title refers to the officer who registers the acts of the Bishop, including clergy licenses, and attends to related matters. The Registrar is *ex officio* a member of Synod and of the Council of the Diocese but is appointed by and is responsible to the Bishop.

In this Diocese, the Registrar - working closely with the Bishop and the Vicar General - is responsible for managing the administrative and financial business of the Diocese. The range of responsibilities is broad and includes Financial Management, Property, Investments, Insurance and Legal Matters.

The current officer in the role is known as General Manager/Registrar.

#### e) The Vicar General

The Vicar General has a particular role when the Bishop is absent from the Diocese and, when the Bishop is *in situ*, acts as the Bishop's senior associate. As well as having a legislated

role, the Vicar General in this Diocese is a position which has, over time, evolved into being the most senior clerical appointment in the Diocese after the Bishop.

The Vicar General provides an effective channel of liaison between the Senior Staff (see below) and the Registry, and is *ex officio* a member of the Senior Leadership Team, Senior Staff, the Diocesan Council and Executive Committee.

#### f) The Dean

In the Anglican tradition, the Dean is regarded as the Senior Priest of the Diocese. The Dean is responsible for the operation of the Cathedral, and contributes to the Diocese in a variety of ways.

Currently the Dean is also the Vicar General.

#### g) The Senior Leadership Team (SLT)

In 2013, the Bishop established a Senior Leadership Team to assist him in the running of the diocese. It consists of:

- The Dean/Vicar General
- The Archdeacon of Bendigo
- The General Manager / Registrar
- The Bishop

#### h) The Archdeacons

The Archdeacons currently are also parish priests. Their role as Archdeacon is:

1. As a senior member of the Diocesan Staff to represent the views of the Diocese to clergy and parishes, particularly in relation to:
  - The Clergy Resource Manual
  - The Clergy Code of Practice
  - The Power and Trust Protocol
  - The Diocesan Strategic Plan
  - Matters of Diocesan Policy
2. To foster a spirit of goodwill, confidence and ownership of the:
  - Diocese's Mission, Vision and Values Statement
  - The Mission Action Plan (MAP) Strategy
3. To be a member of the Diocesan Senior Staff Team and to participate in:
  - The strategic development and direction of the diocese
  - The encouragement of healthy and growing ministries and parishes

- The promotion of good management of the diocese and the effective use of its resources
  - The pastoral care and development of the clergy
  - The development of lay ministry
4. To assist the Bishop in a variety of delegated diocesan duties, which may include:
- Representing the Bishop from time to time at significant events in both the Church and wider community.
  - Helping parishes understand the operation of the *Parish Administration Act*
  - Parish Reviews and Clergy Appraisals
  - To undertake in vacant parishes an inspection of the Rectory
  - To organise inductions and commissionings, in consultation with parishes and the Rural Dean
  - Working with parishes experiencing difficulty in paying the Ministry Fund and Parish Share
  - Assisting clergy where there may be tension between them and the Parish Council
  - Being familiar with the operation of other Diocesan entities: *St Luke's Anglicare (a division of Anglicare Victoria), Bencourt Care, New Horizons Welfare Services.*
5. To care for the Diocese and the Bishop.

#### i) The Rural Deans

The Rural Deans are elected by the clergy of each Deanery and appointed by the Bishop every three years, holding office for the duration of one Synod.

While being ultimately accountable to the Bishop, the life of each deanery is in its own hands. Each rural deanery has its own ethos, which changes as situations and members change. The following description of the role of rural deans should be interpreted in this light:

1. To be the “eyes and ears” and voice of the deanery in the relation to pastoral matters, and issues the Deanery wishes to raise with the Bishop or Senior Staff;
2. To convene regular meetings of the deanery for the purpose of mutual support and encouragement, and to consider matters of relevance to the deanery, including professional development;
3. To maintain an appropriate contact with members of the deanery at a pastoral and practical level;
4. To arrange for and/or conduct Parish Consultations during a vacancy;
5. To be a member of the Senior Staff team and to make appropriate contributions in relation to:

- The strategic development and direction of the diocese and the encouragement of healthy and growing ministries and parishes
  - The promotion of good management of the diocese and the effective use of its resources
  - The pastoral care and professional development of the clergy
6. To foster a spirit of goodwill, confidence and ownership of the diocese's mission, particularly in relation to the diocesan Mission, Vision and Values statements and Parish Mission Action Plan strategy;
  7. To represent the views and concerns of the clergy to the Bishop and diocesan leadership.

#### j) The Senior Staff meeting

The Senior Staff, which includes the clergy office-bearers listed above, meets several times each year to consider matters of pastoral policy and relationships.

#### k) Ministry Development Officer

Under the auspice of the Board of Ministry the Ministry Development Officer acts in these main areas:

- To manage the selection process for ordained ministry within the Diocese. This includes checking references, arranging psychological assessments, coordinating selection conferences and assisting the Board of Ministry to review the information and make a recommendation to the Bishop
- Provide the three year formation program for Ordained Local Ministry, which includes teaching the Trinity Certificate plus a third home grown formation year
- Provide post ordination formation for the first five years of ordained ministry. Training in Ministry provides opportunity for discussion and input into the practicalities of parish ministry
- Facilitate the Safe Church Awareness Workshops which take place throughout the Diocese
- To work with the Board of Ministry and Bishop on matters related to ordination and the professional development of clergy

## I.6 Diocesan Committees

### a) The Board of Ministry

#### *Responsibilities*

The Board of Ministry is responsible for the co-ordination and support of equipping clergy and laity in the Diocese of Bendigo for ministry and mission (notably evangelism and community outreach).

The Board of Ministry has oversight of the Ordination Selection Process including the appointment of Selection Panels.

This includes:

- providing advice to the Bishop of the suitability or otherwise of candidates offering for ordination as deacons or as priests;
- making recommendations to the Bishop concerning such candidates in relation to matters of their education and training;
- supporting the candidates during their training;
- receiving reports from appropriate persons and institutions concerning the education and training of candidates;
- advising the Bishop whether the candidates satisfy the requirements of the Church for ordination as a deacon or as a priest, as the case may be;
- encouraging and promoting vocations to ordained ministry throughout the Diocese
- The development of ordained and lay ministry models in the Diocese including stipendiary ordained, ordained local ministry, ordained pioneer ministry and authorised lay ministers
- The delivery of theological education and training for clergy and laity through the Ministry Formation Programme (MFP)
- The implementation of professional development and continuing education for clergy and laity, particularly
- The Training in Ministry (TIM) programme for newly ordained and appointed clergy
- Supervision of the following programmes in the Diocese:
  - The Power and Trust Protocol
  - Safe Ministry Programme
  - The Faithfulness in Service Code of Conduct for Clergy and Church workers
- With the Bishop's direction, the ongoing development of appropriate policy in respect to the development of training and support for clergy and laity in the Diocese
- Such other matters that the Bishop shall request of the Board

### *Membership*

The Board comprises up to seven members, both lay and ordained.

Chair: Appointed by the Bishop

Members: Three appointed by the Bishop

Two co-opted for expertise

The Ministry Development Officer (MDO)

### *The Panel of Selectors*

The Panel of Selectors is convened by the MDO, with the membership selected by Bishop.

The functions of the Panel of Selectors are:

- To undertake selection of ordination candidates
- To grade candidates according to
  - The selection criteria
  - The Board of Ministry scoring system
  - To make recommendations to the Board of Ministry

For enquiries about the Board of Ministry, contact the Ministry Development Officer (mdo@bendigoagnlican.org.au).

### **b) Diocesan Finance and Investment Committee**

As the name implies, this Committee oversees the diocesan finances and investments (including the various Trusts).

### **c) Ministry Trust**

The Ministry Trust was established by an Act of Synod to raise funds for the ongoing growth and development of ministry in the Diocese. It is what is often known as a Diocesan Endowment.

The Trust was formed by combining the Bishopric Fund with other smaller Trusts. The earnings from this Trust will be used for ministry in the Diocese. As this fund grows, it will also seek to pay the Bishop's stipend, and over time generate funds for ministry across the Diocese.

### **d) Provincial Audit Committee**

A Provincial Audit committee, established in 2012, ensures that an adequate level of recording, reporting and review takes place in each Victorian diocese.



## 1.7 Agencies related to the Diocese

The Diocese of Bendigo has close affiliations with these agencies: *St Luke's Anglicare*, *Benetas*, *Bencourt Care Inc* and *New Horizons Welfare Services*.

### a) Anglicare Victoria (formerly St Luke's)

St Luke's Anglicare was merged with Anglicare Victoria in August 2014. The St Luke's region of Anglicare Victoria provides a wide range of services which are available to people regardless of their beliefs and backgrounds, and include

- Youth Services
- Housing Services and Support
- Children and Family Services
- Mental Health Rehabilitation and Support
- Disability Support
- Financial Counselling
- Consumer and Tenancy Advice
- Professional Training
- Community Building and Research

The Bishop currently serves on the board of Anglicare Victoria.

### b) Bencourt Care Inc

*Bencourt Care Incorporated* is a tax-deductible public benevolent institution associated with the Diocese of Bendigo which has evolved from St Laurence Court and which performs charitable work, in particular within the Diocese.

The purpose of *Bencourt Care Inc* is to contribute to the mission of the Anglican Church, in particular within Bendigo Diocese, by providing in accordance with Christian values for the relief of need, suffering, sickness, helplessness or poverty of people in the community including, but not limited to:

- Identifying and developing a range of community care services in an efficient and effective manner to meet identified needs;
- Managing care services in locations of identified need;
- Seeking out and serving children, young people and adults who are financially, emotionally or socially disadvantaged or marginalised;
- Undertaking, carrying on or carrying out any other charitable work or charitable purpose; and

- As an incidental activity, participating at a national state and local level in issues of social justice associated with the provision of care services.

This policy applies to the Committee, casual, permanent and contract staff and volunteers of *Bencourt Care Inc.*

### c) New Horizons Welfare Services

*New Horizons Welfare Services* originated in Kyneton and was transferred to the Diocese in 2005. It supports a range of work across the Diocese.

#### *Statement of Purposes:*

1. With the assistance of paid professional staff and trained volunteers to support, assist, establish and conduct programs and provide services for the relief of hardship, and the welfare and advancement of the following: either spiritually, emotionally or materially.
  - a) Disadvantaged persons and their families, including homeless persons, single parents needing support and advice, drug addicts, those using drugs, mentally and/or physically disabled persons, the lonely, unwanted and unloved in our society, the suicidal and those in need of a friend with whom to talk
  - b) Any persons who are or have been in lawful custody for whatever reasons
  - c) Any persons not in legal custody, but subject to an alleged offence, or any Order, disposition or arrangement relating to that persons behaviour, condition or status
  - d) Our involvement with any or all of the above is subject to the constraints of availability, access and resources
2. To conduct, promote or take part in public education or debate upon such issues relating directly or indirectly to the criminal justice system or to client groups referred to in sub-clause 1c.
3. To do all such things as may be incidental or conducive to the attainment of the objectives and exercise the power of the Association.

### d) Benetas

*Benetas* is an Anglican agency established to provide aged care services across the Province of Victoria. Through its partnership with *Benetas*, the Diocese provides access to a considerable number of care options for older people.

*Benetas* now operates the two facilities for aged persons originally developed by the diocese: St Laurence Court (in Upper Road, California Gully) and the Wesley Street, Kangaroos Flat complex. The Rectors of Eaglehawk and Kangaroo Flat parishes provide chaplaincy ministry to the facilities in their respective parishes.

Other community aged persons services are operated by *Benetas* in the Shires of Buloke and Campaspe.

## 1.8 Diocesan Facilities

### a) Eddington Cottage

#### *History*

The property at 153 Point Lonsdale Road, Point Lonsdale (known as the Eddington Cottage) was bequeathed by Caroline Eleanor Eddington to the then Diocese of St Arnaud on her death in November 1936. The property is to be used as a rest home for Church of England Clergy.

Over the years the Eddington Cottage has had extensive use, primarily by the clergy from the former Diocese of St Arnaud and more recently the Diocese of Bendigo.

#### *Site Redevelopment*

In 2012 the trustee developed a plan which proposed: the demolition of the existing property; the subdivision of the property into two separate lots; the sale of one of the lots; and, from the proceeds of the sale, the construction and furnishing of a new holiday residence. It was envisaged that there would remain a corpus of funds that could be invested to generate an income sufficient to fund ongoing major maintenance costs and the eventual replacement of the building in 50 years time.

In April 2013 the Supreme Court of Victoria approved a cy-pres altering the will which orders the plan as proposed to proceed. During 2014 the construction of the new "Eddington Cottage" was completed and from October 2014 the property has again been available to provide holiday, rest, recreation and restoration of health for the clergy of the Anglican Church in Australia and parishioners from the Diocese of Bendigo in an effective and sustainable manner.

Reservations are made at the Registry. Details of charges and conditions are available on request.

### b) The Keith Cole Library

The Keith Cole Library, named in honour of its creator, the Rev'd Dr Keith Cole is situated on the ground floor of the Registry. It aims to make ministry resources available across the Diocese, especially biblical commentaries, applied ministry materials (notably preaching, Christian education, parish organisation and pastoral practice) and relevant journals

The Library also has some DVDs for loan – eg the excellent *Christ Files* and *Men's Series* (from the *Centre for Public Christianity*, Sydney). *First Steps* is a 12-minute DVD for use with people exploring baptism for a child.

The main collection contains theological works, many being suitable for ministry and theological studies, and others for devotional use.

The Library holds the journals:

- *Australian Journal of Liturgy*
- *Alcuin Club* books and GROW series (the latest on liturgy, plus in-depth studies of classic texts)
- *Colloquium: the Australian and New Zealand Theological Review* (covers the theological spectrum, with a strongly ANZ focus)
- Grove series booklets on Worship, Ethics, Evangelism, Pastoral Care
- *Journal of Anglican Studies* (thoughtful material on Anglican issues, with contributions from across the globe, beyond just the west)
- *St Mark's Review* (Australian Anglican theological reflection)
- *Theology* (readable English journal, with good book reviews)
- *Zadok Institute of Australian Christianity – Perspectives* and papers: these aim to help Australian Christians be better equipped for daily life.

The Library also holds current copies of magazines from other Australian dioceses, *The Tablet* and *Church Times* from England, and the *Anglican Journal* from Canada. Anyone is welcome to request these when the next issue comes.

Books may be borrowed and returned on any weekday during office hours: borrowing is on an honour system.

Enquiries should be made to the Diocesan Librarian, the Revd Dr Charles Sherlock, c/- Diocesan Registry.

### c) The Diocesan Archives

The Archives contain records of General, Provincial and Diocesan Synods and their respective organisations and committees. A file is held for each church centre together with a collection of booklets/histories of many of these places.

The Archives also contain a complete set of the *Bendigo Church News*, *See / The Melbourne Anglican / TMA*, *The Spirit* and *The St Arnaud Churchman*, together with various minutes and records of the former Diocese of St Arnaud.

As with archives held in any place, access to some of the material is restricted. The printed booklets and journals may be perused on request in the Keith Cole Library, but are not to be removed from the Archives except in exceptional circumstances.

Any request for archival material should be made via email to the Archivist, Mrs Diana Smith, [archivist@bendigoanglican.org.au](mailto:archivist@bendigoanglican.org.au) or contact the Registry.

## 1.9 Diocesan Communication

In addition to regular visits, the Bishop communicates with the clergy and members of the Diocese through the following vehicles:

## The Spirit

*The Spirit* is the monthly magazine of the diocese, published in the first week of each month except January. It is distributed free in all churches of the diocese.

Contributions are welcome: the deadline for submissions is normally the last Wednesday of the month prior to publication: exact dates are given on page 2.

The publication of *The Spirit* is co-ordinated by an editorial committee. The current Chair and Editor is the Rev'd Andrew Eaton, Publishing Editor Sarah Crutch, with The Rev'd Dr Charles Sherlock, acting as Consultant.

*The Spirit* is affiliated with the *Australian Religious Press Association*.

## The Diocesan website

The diocesan website, [www.bendigoanglican.org.au](http://www.bendigoanglican.org.au), contains general information about the Diocese, its history, and its parishes.

The website is managed by the Registry: updated information should be forwarded to the Personal Assistant to the Bishop.

## Diocesan Update

This a regular newsletter sent by email to clergy and other diocesan personnel.

# The Clergy of the Diocese

The Anglican Church of Australia affirms the three-fold ministry of: Deacon, Priest and Bishop. This Manual considers the first two of these orders.

In the Diocese of Bendigo there are three expressions of being a deacon or priest: Stipendiary, Ordained Local Ministry (OLM) and Ordained Pioneer Ministry (OPM). (Further details on these expressions are given below.)

To be ordained in the Anglican Church of Australia, a person must be baptised and confirmed/received, and be at least 23 years of age for ordination as a deacon and 24 years or age for a priest. In this Diocese, candidates for stipendiary ministry should normally be less than 50 years of age and for OLMs and OPMs (see below), normally less than 57 years of age. The Board of Ministry may consider some variations to the upper age of ordination.

## 2.1 Deacons and priests

The ministry of a deacon is to be a servant and ambassador, both within the Church and in the wider community. A person who is accepted for ordination as a priest is first ordained as a deacon. Then, after a period of normally a year, he or she is ordained to the priesthood. This reminds us that humble service and reaching out to others are at the heart of priestly ministry. However, some are called to be life-long distinctive deacons. These are people who are called to ordained ministry but not as priests. Their ministry encapsulates the ambassadorial and servant nature of all Christian ministry.

Most ordained clergy are priests (also known as presbyters). Their work is to build up the Body of Christ in the Church and in the world through the celebration of the sacraments, teaching, preaching and pastoral care. It is a ministry of leadership and mission, enabling all Christian people to realize their potential as they witness to Christ in the world.

But being a priest concerns not only what a person is – it is also about their lifestyle. Through the lives they lead, priests point to the life of Christ crucified and risen, encouraging all God's people to show love, care and compassion and to strive for justice and peace. As they do this, priests share in people's sorrows and joys as they walk with them on their individual journeys. For some, this ministry is exercised full-time, for others it is exercised as they continue in their on-going occupations, as OLMs or OPMs (see below).

## 2.2 Expressions of Ordained Ministry

The involvement of clergy at all levels of diocesan life, in whatever expression each ministers, is important to the health and vitality of a regional and rural Diocese.

### a) Stipendiary Ordained Ministry

This expression is the most common in the Diocese and includes most parish-based stipendiary (paid) clergy. It assumes that clergy in this category:

- Have undertaken a tertiary qualification in theology
- Believe they are called to ministerial leadership within the established parochial system of the Church
- Recognize that their gifts for ministry will combine evangelism with pastoral care, preaching, teaching and leading worship.

This expression of ordained ministry will aim to develop the life of the People of God in a parish context, for the service of God in the Church and wider community. Sometimes in this Diocese this expression can also have chaplaincy responsibilities added to it in a hospital, prison or with the Police, Fire Brigade/CFA etc.

### b) Ordained Local Ministry (OLM)

OLM Ministry in the Diocese of Bendigo is seen primarily as an assisting ministry to Stipendiary clergy. However, those ordained as priest or deacon in this category are fully priest and fully deacon wherever they are licensed to minister.

OLMs can operate in all parishes across the Diocese as assistant clergy.

Core values and assumptions behind this expression of ordained ministry are:

#### *Vocation:*

The call is primarily seen as coming from the Church rather than the candidate. The experience so far in this Diocese has been of the Bishop ‘tapping possible candidates on the shoulder’, or from a process of discernment where in local congregations candidates are nominated by the congregation. The call here is a recognition of the ministerial leadership and qualities that the candidate has already demonstrated.

#### *Contextual:*

A rediscovery of the local or contextual dimensions of ministry. OLM ministry is arising in this diocese out of a situation that can best be described as ‘local church – locally grown’. While it might seem best suited in rural settings, experience in the UK shows it is adaptable to all parish situations. As stipendiary ministry has a greater element of oversight in it, OLM offers an ordained ministry that is deeply embedded in the local community.

### *Collaborative Learning:*

One of the strengths of OLM is its emphasis on learning in a team situation. In many ways it emulates the apprenticeship model of learning: the learner is placed with an experienced practitioner who from day one imparts their experience, wisdom and learning to the OLM priest or deacon. The Diocese of Bendigo offers an OLM training programme, outlined in the Appendix of this booklet.

### *Flexibility:*

Those in OLM are not fully stipendiary, but most will be paid some stipend and allowances in recognition of the ministry they are undertaking. The Bishop sees the development of OLM ministry across the diocese as making a significant contribution to under-girding stipendiary ministry and at the same time allowing for a new and exciting expression of ministry in its own right.

Most people who become OLMs will stay in a particular area, but the Bishop holds the view that OLM describes a style of ministry rather than a geographically defined unit. In other words, the term 'local' is seen as referring to the locally originating call, not the locus of deployment. Thus in this Diocese, OLMs may minister across deaneries or clusters.

## c) Ordained Pioneer Ministry (OPM)

The term Pioneer Ministry has evolved out of the Church of England, and adopted to recognize the ministry of people who:

- Are starting or sustaining a 'fresh expression' of church, a form of church for our changing culture established primarily for the benefit of people not yet members of any church.
- Are already ministering in a context outside of church structures. This may include street ministry, youth work, and social justice, ministry in a secular work place or place of recreation. It can be anywhere people gather.

The Diocese of Bendigo recognizes the call of persons to Pioneer Ministry and is seeking through the Board of Ministry to establish this expression of ordained ministry. It particularly embodies the deacon's call to be an ambassador of Christ in the wider world.

The Board of Ministry has established the following list of qualities for those considering Ordained Pioneer Ministry:

- Authentic and integrated understanding of this ministry
- Capacity to innovate and initiate
- Mature and developed devotional life
- Well developed abilities to initiate change and enable others to face it in a flexible and balanced way
- Demonstrate maturity and robustness in the face of the demands of pioneering ministry



- Self motivation
- A good understanding of Gospel and Culture
- A clear vision of how pioneer ministry fits with the Church's wider mission
- An ability and desire to work collaboratively
- A commitment to the Diocese and its mission, vision and values.

The training and ongoing supervision of Pioneer Ministers will be determined by the Board of Ministry. Some will engage in this ministry full time, while others will combine it with existing occupations. In the Diocese of Bendigo it will be non-stipendiary.

#### d) Chaplains

Bendigo Diocese has several clergy and lay people involved in specific chaplaincy ministry areas in hospitals, community liaison, with the police, and in the education and criminal justice systems within the Diocese. The chaplains currently serving are listed in the Diocesan Directory.

#### e) Ordination service flowchart

When an ordination service is planned:

*Items to be checked with the Bishop:*

- 1 That the candidates have been recommended by the Board of Ministry (BOM)
- 2 The place, date and time of the ordination.
- 3 Arrangements for the Retreat for the Ordinand(s)
- 4 A draft of the ordination service (for a Deacon or Priest) is to be ready for the Bishop to check at least two weeks before the date of the service.

*The ordination candidate(s)*

A month prior to the service, each ordination candidate is to provide to the Bishop:

- 1 The names of up to three people who will assist in presenting them.
- 2 One or two hymns for possible use in the ordination service.
- 3 A brief biography, focused on their Christian life and ministry (500 words)
- 4 For a deacon being ordained priest, the preferred version of the Bible to be presented. The request for this information is to be made by the Chair of the Board of Ministry.

*The Bishop's chaplain*

The Bishop's chaplain is to check that:

- 1 a week prior to the ordination retreat, the documents *Si Quis* and *Letters Testimonial* have been prepared, and been read in the relevant congregation(s)
- 2 prior to the ordination retreat, each candidate has made the Declaration of Oaths and Assents

- 3 prior to the ordination service,
- a Certificate of Ordination and a Licence is prepared for each candidate
  - a copy of the New Testament is ready for presentation to each Deacon candidate,  
*or*  
a copy of the Bible is ready for presentation to each Priest candidate (who is usually consulted about the version to be presented).

The liturgical colour for an ordination service is red.

## 2.3 Diocesan Expectations of Clergy

### a) Professional Standards

The highest standard of professional service is expected of clergy authorised to minister in the Diocese of Bendigo.

#### *Police Checks*

Clergy are required to provide an original and current Police Check. Police Checks are required to be renewed every three years.

#### *Working with Children Check*

All clergy are required to be the holder of a current Working with Children Check card. This check is valid for five years.

#### *Safe Ministry Check*

All clergy are required to have completed a Safe Ministry Check. The Anglican Church of Australia has established standards of conduct for clergy and church workers to maintain a safe and healthy ministry environment. Our commitment to these standards requires that we conduct background referencing for all persons who intend to engage in ordained and lay ministry in Australia. This request for information is being made to comply with Anglican Church of Australia policies, and not because we have any reason to believe that any applicant has in fact engaged in inappropriate conduct. The Safe Ministry Check is not processed by the Registry, but by an independent professional standards assessor.

#### *Safe Church Awareness Workshops (SCAW)*

Safe Church Awareness Workshops are a new way of assisting clergy and lay people to provide safe communities for children and vulnerable adults. SCAW are ecumenical and in Victoria, the Baptist, Anglican, SDA and Uniting Churches work together to provide up to date information on legislative changes as well as workshop training that is accredited nationally through the National Council of Churches.

SCAW are for all church workers; clergy, including clergy with a PTO, those who work with children or vulnerable adults, churchwardens and members of parish councils, pastoral visitors and those who assist in leading worship. Clergy and lay leaders are required to attend once in three years.

### *Faithfulness in Service, Harassment Protocols*

*Faithfulness in Service:* Clergy of this Diocese are required to exercise their ministry observing the requirements of this national code for personal behaviour and the practice of pastoral ministry. Copies of the full code may be obtained from the Registry: a summary is included in Section 6 of this Manual.

*Victorian Anglican Provincial Abuse and Harassment Protocol:* The Diocese of Bendigo is a full participant in this Power and Trust Protocol. The Victorian Protocol is an independent and objective procedure adopted by Bendigo Diocese. Copies are available from the Diocesan Registry. The Diocese is also supportive of a new Uniform Professional Standards Model expected to come into operation in 2017.

*Complaints phone line (1800 135 246):* All parishes are to have clearly displayed the contact number of the Director of Professional Standards who, in Victoria, manages the Protocol. A suitable 'poster' is included in Section 6 of this Manual.

## b) Participation in Diocesan events

All licensed clergy are expected to participate in the *Diocesan Synod*, normally held at the end of May.

*Clergy Conferences* are called by the Bishop at least once a year, and focus on professional growth and ministry development.

The annual *Clergy Retreat* (usually held in October) forms an important part of the personal development and spiritual renewal of each member of the diocesan clergy.

All parish-deployed and stipendiary clergy of the Diocese are expected to take part in these gatherings. The costs associated with clergy attendance are covered by parish contributions to the Parish Share, a contribution by clergy eligible to attend and those requesting single accommodation are charged for this additional cost.

Clergy are expected to participate regularly in *Rural Deanery* gatherings for mutual encouragement and support, and for ongoing training and development. Each Rural Deanery arranges its own schedule and programmes of meetings.

To foster the health and life of a rural and regional Diocese such as Bendigo, participation by clergy in *Ordinations, Inductions/Commissionings* and the *End of Year Dinner* is strongly encouraged.

## c) Professional Development

Each year clergy are entitled to up to ten days for *Professional Development*. Any days for professional development are to be approved in advance by the Bishop.

Members of the clergy may take *Study Leave* on occasions for such course of study as the Bishop and Churchwardens, with the approval of the Parish Council or managing body,

agree may be beneficial to the ministry or personal development of a member of the clergy. Study leave may be taken to coincide with other types of leave.

Permission for Professional Development and Study Leave is to be applied for using the leave form, with details of the professional development/study being provided. A record of all professional development and study leave granted will be kept by the Registry.

#### d) Clerical and Liturgical Dress – Guidelines

Members of the clergy have been ordained in the Church of God and given authority in the Anglican Church of Australia to be its leaders. It is therefore important that we conduct ourselves professionally and as ambassadors not only for Christ but for his Church.

Conformity to any one dress code is not a requirement for this Diocese. However we are a Diocese which seeks for excellence in ministry amongst its clergy. Our personal dress code is one sign to the wider community of our professional standards.

**Liturgical dress:** The robes we wear reflect our role as leaders and professionals as well as our personal ethos and style of ministry. These robes should be clean, tidy and uncrushed so as not to detract from worship. A white cassock/alb, cassock and surplice, with stole or scarf are all appropriate vesture, and expected to be worn for principal Sunday services.

**On Sundays, at funerals and weddings, while visiting in hospitals** etc, and when we are invited guests at public community occasions, it is important that we are clearly recognisable as clergy.

**Synod:** As this is a public gathering of the Church, readily recognisable clergy attire should be worn.

**Diocesan services:** At Diocesan services a cassock/alb, cassock and surplice with scarf or stole are worn. At ordinations and confirmations the colour is **red**. At the Synod Eucharist and at inductions or commissionings, the colour is **white**.

On formal occasions of public worship, any departure from the norm shall be first approved by the Bishop. Where worship is less formal, the dress worn may be also.

#### e) When the Bishop visits

A visit by the Bishop is not only an important missional and pastoral opportunity, but an expression of our communion in Christ across the diocese and the wider Church. As well as services of confirmation, re-affirmation and reception, the Bishop looks for opportunities to work with congregations in setting forward God's mission, and to meet with clergy for mutual encouragement in their ministry.

##### *Making a booking*

In order to make the occasion one in which the Bishop's ministry can be most effective, planning needs to be done well ahead of the visit. For Sunday services and parish requests,

clergy should contact the Bishop's Office as early as possible, preferably by December, for bookings in the following year.

The *Episcopal Booking Form* assists the Bishop in diary planning. It sets out these areas to be completed:

<i>Purpose of Requested Visit</i>	Pastoral visit Confirmation /Reaffirmation/Reception Special event in the life of the parish What Sunday services are involved Parish Council meetings Other
<i>Preferred Dates</i>	three options are to be listed, in order of preference
<i>Contact Person</i>	named, with full contact details (email, phone, address)

The form is returned to the Bishop's Office by the end of January.

#### *Checking the arrangements*

When the Bishop has advised the date for the visit, it is helpful to make contact with the Bishop's Office three weeks prior to the visit for the following purposes:

- to check whether the Bishop wants to have any input into the Order of Service (eg scripture readings, hymns)
- when the service is to include both the Baptism and Confirmation of a candidate, the Bishop is to be consulted beforehand as to how they are to be coordinated
- to advise the Bishop on any special matters that need to be noted about the service or the visit
- to provide a list of the candidates if there is a service of Confirmation/Re-affirmation/Reception, and whether Baptism is part of the service
- to check the arrival time of the Bishop
- to advise the Bishop of the parking arrangements made for him
- to check the time-scale of the visit: will the Bishop be going on to another service or other commitments? If significant return travel is involved, will accommodation be available?

#### *When the Bishop arrives*

- it is courteous for a person, perhaps a Churchwarden, to be assigned to meet the Bishop as he arrives. This person can assist with whatever the Bishop may be carrying - robes, staff, books or papers - and take him to the vestry
- it is courteous to have a person assigned to welcome the Bishop's spouse, and escort her into the worship space and to a seat

- if the Bishop and spouse have had an early start and travelled a long distance, it would be appropriate to offer a cup of tea or glass of water and offer them opportunity to freshen up before the service.

#### *The Bishop and the service*

As the chief minister of the diocese, the Bishop normally takes the role of 'president', and particularly in presiding at the eucharist during a parish visit.

Where there is a server/Authorised Lay Minister/Assistant Priest or Deacon available, it is helpful to have such a person act as the Bishop's chaplain before, during and after the service. The Bishop will advise the chaplain of what assistance would be helpful.

Following a service the Bishop will generally want to spend time with the congregation over refreshments. If there are no parish refreshments being offered it would be good for the parish priest to offer hospitality or arrange for a parishioner to do so.

When the Bishop has a considerable distance to travel after the visit, the offer of a meal would be thoughtful.

#### *After the visit*

A visit from the Bishop offers an excellent opportunity for some public relations ministry, especially when it includes a Confirmation or special event in the life of the parish. Parishes are strongly encouraged to prepare an account for a local paper, and also send this (perhaps with further details) for inclusion in *The Spirit*.

Photographs get the message across visually. Those showing the Bishop engaging with local people are the most effective in telling the story – four people in a photo is usually enough! Please include full names and details ( eg 'Confirmation candidate', 'Rector's Warden', 'Local Mayor') of all people in each photograph.

NB: Digital photographs need to be of at least 4.1 megapixels. Please send a copy of the original as photograph as taken from the camera to publications – let them do any editing.

In the month following the visit, the Parish Council should review the visit, and record any suggestions for making subsequent ones more effective. The parish priest is also encouraged to give confidential feedback to the Bishop.

### f) General expectations of clergy

The terms and conditions for all licensed ministries, whether ordained or lay, are determined by the Bishop and reflected in both the Licence issued and the letter of employment. Some of these matters are further explained in this document. Information on matters not covered in detail here can be obtained from the Registry.

The following sections indicate the expectations of clergy in the Diocese of Bendigo. To make information easier to find, headings are arranged in alphabetical order.

### *Absence from Parishes*

When clergy, for any reason, are to be absent from their parish for 48 hours or longer, including annual leave, they must advise their Churchwardens and their Rural Dean of the fact in case urgent contact needs to be made.

### *Appraisal*

Clergy are expected to undergo regular Appraisal (Ministry Review).

### *Clergy coming into the Diocese*

Clergy coming into the Diocese are required to supply to the Bishop:

- A written reference from their current Bishop (Bishop's Character Reference)
- A medical certificate
- A Police Clearance
- A Working with Children Card
- A Safe Ministry Check
- A check will be made by of the *General Synod National Clergy Register* by the Bishop of Bendigo or other person authorised to do so.

Removal costs are covered in Section 5.8.

### *Health*

Given the demands of rural ministry, the health and well-being of the clergy is particularly important. Clergy are encouraged to have a medical check-up annually.

Annual leave is to be taken yearly, unless there are special circumstances. Long Service Leave is to be taken during the working life of clergy.

Where physical, spiritual or mental health issues begin to effect ministry, clergy are urged to contact immediately their rural dean, archdeacon or the Bishop.

See further Section 3.1, 'Sickness'

### *Lay assistance within parishes*

Diocesan policy provides for the Authorisation for Lay Ministry which permits the lay person to assist in the area of liturgy and/or parish administration, as requested by his or her Rector. Such Authorisation needs to be renewed every three years upon nomination of the Rector, and when an Incumbent is commissioned to the Parish.

Lay members who hold positions of responsibility within the Parish are normally authorised by the Bishop, following an application by the Rector which is endorsed by the Churchwardens.

### *Ordination candidates*

If a person in a parish has any interest in offering for ordination, this fact should be communicated to the Bishop as soon as possible. An interview with the Chair and member(s) of the Board of Ministry will be arranged.

Clergy are warmly encouraged to share the responsibility of fostering vocations to the ordained ministries of the Church.

### *Training In Ministry (TiM)*

Training in Ministry is a programme for all newly-ordained clergy, clergy who are in their first parish, and clergy new to the Diocese. All relevant clergy are required to participate, unless excused by the Bishop.

Sessions are arranged by the Executive Officer of the Board of Ministry, taking into account the ministry needs of the clergy involved. Normally four or five day-long sessions are held each year, coordinated with Synod, clergy conferences and retreat, taking place at the various locations where participants are placed.

### *Visiting preachers*

In view of the Bishop's ultimate responsibility for the parishes, and as a matter of courtesy, the Bishop's permission must be sought when inviting visiting clergy who do not hold a Diocesan Permission to Officiate (PTO) to conduct a service or to preach.

Generally it can be assumed that deputationists from Anglican Missionary, Social Welfare and accredited organizations already have this approval.



# Material Support for the Clergy

## 3.1 Payment of Clergy

### Employment, office and vocation

For many years there has been discussion about the ways in which clergy hold tenure. Legal advice is that clergy (who are not assistant clergy) are office holders rather than employees of the Diocese, though a recent court case in South Australia has questioned this long-held view. This makes a difference in some legal matters, but in many ways the clergy have the benefits of being employees: PAYG tax contributions, 'employer' contributions to superannuation, Salary Sacrifice/Packaging, and Long Service Leave provisions are available to clergy of the Diocese.

Access to salary sacrificing/packaging for clergy enables parishes to provide them with a higher level of benefits than would otherwise apply. This is a privilege, however, not a right. Clergy are expected to treat all matters related to their material support – stipend, housing, allowances, hospitality, expenses etc – as part of their calling to be ministers of the Gospel. All that follows should be seen as particular applications of Faithfulness in Service, the Code of Conduct for Clergy and Church Workers.

#### a) General operation

In order to provide certainty and consistency in the payment of clergy Stipends and allowances, in the Bendigo Diocese, these are administered by the Diocesan Registry.

Payment of remuneration is made centrally by the Registry on a fortnightly basis.

Parish payments to the Ministry Fund cover all ministry costs including Stipend, Superannuation, Travel Benefit, Motor Vehicle Replacement Fund, Living/Housing, Long Service Leave contributions, chaplaincy, and Relief Service/Travel ministry.

The Workcover premium is recovered from the Parishes annually.

All enquiries about payment to clergy should be directed to the Registry.

#### *Personal Details*

Notification is required to be provided to the Parish and Registry of any change of personal details (address contact details, emergency contacts). This enables contact to be made in the case of an emergency and to prevent personal details being forwarded to an incorrect address.

### *Stipend*

The stipend paid to clergy is not a wage as such, but it is financial support to enable ministry without anxiety. However, for the purposes of taxation and salary sacrifice/package arrangements it is treated as a wage derived from employment.

The minimum remuneration for clergy is set each year by the Council of the Diocese, on the recommendation of the Diocesan Executive after consideration of the most current Melbourne stipend determination (based on 95% of this). This takes effect from 1 January each year.

Relevant document: Anglican Diocese of Bendigo - Stipend Determination – current year

### *Superannuation*

The goal is to have a combined contribution of 25% of stipend to superannuation in any one year. The breakdown of this contribution being;

- Diocesan contribution: 15% of stipend
- Clergy contribution: 10% of stipend to superannuation before tax (salary sacrifice, please note that taxation rules apply) or after tax. This may be arranged through payroll.

Clergy are encouraged to seek financial advice and explore superannuation fund insurance options, both of which are available/accessible through the Superannuation Fund nominated by the Diocese, Australian Super – <http://www.australiansuper.com>.

Information on Salary Sacrificing Superannuation may be found at;

<https://www.ato.gov.au/individuals/super/growing-your-super/adding-to-my-super/salary-sacrificing-super/>

### *Salary Sacrificing/Package*

A stipend or Salary Sacrifice/Package arrangement is one where a religious practitioner and the Diocese agree that the religious practitioner will forego the payment of a portion of their cash stipend. In return, the Diocese will make payments to third parties on behalf of the religious practitioner. In the Bendigo Diocese the sacrificing of stipend is made through a salary benefit card.

Currently the tax legislation does not limit the amount religious practitioners may salary sacrifice/package. However it is important that the church observes reasonable limits on the use of these arrangements.

Superannuation contributions have specific 'rules' please see above.

The provision of sacrifice arrangements will benefit the religious practitioner because it has the effect of lowering taxable income and increasing the 'take home pay'. Any provision of non-cash benefits to religious practitioners is considered exempt from any fringe benefits or other taxation legislation. It should be noted however that the treatment of income differs significantly between the ATO and Centrelink. Each system has a definition of reportable

income to determine eligibility for various taxation and social security benefits. The value of many exempt benefits are taken into account when assessing eligibility for various social security payments.

#### *Salary Benefit Card*

The Diocese of Bendigo provides for the handling of Salary Sacrificing/Packaging through a Community Sector Banking Debit MasterCard. Please see FAQ's:

[http://www.communitysectorbanking.com.au/application/assets/uploads/editor/file/b-packaged\\_salary\\_benefit\\_b-packaged\\_debit\\_mastercard\\_FAQ\\_0915\(1\).pdf](http://www.communitysectorbanking.com.au/application/assets/uploads/editor/file/b-packaged_salary_benefit_b-packaged_debit_mastercard_FAQ_0915(1).pdf)

There is no limitation placed on what funds may be spend on provided they are not immoral or illegal activities.

Both the Clergy and Diocese (Registry) receive a monthly statement from the Bendigo Bank. All receipts for items on which GST is charged must be kept with the receipts to be forwarded to the Registry to enable a GST claim for the Diocese to be made.

A religious practitioner is not entitled to claim a personal tax deduction for an expenses that is paid from a stipend sacrifice account.

#### *Power, heating, telephone and internet*

Costs for these are paid by the Parish, the recommended cap being \$3,000.

Clergy are expected to be prudent in their use of utilities, and to pay for private STD telephone calls and contribute to internet usage.

#### *Insurance of Rectory furniture*

The Rector or occupant of the Rectory/Church house is responsible for the insurance of all furniture and personal items.

### **b) Locum's for vacancies, long service leave**

Locum's are appointed as determined by the Bishop in consultation with the Parish. Appointments are usually for a time-fraction of 2 or 3 days per week depending on the needs of the Parish.

Stipend	Pro-rata 33% (2 days per week) or 50% (3 days per week)
Superannuation	9.5%
Travel Benefit	Determined by the Bishop on travel required to attend Parish
Annual leave	If the appointment if for 3 or months continuous, annual leave will be available pro-rata
Salary Sacrifice/Packaging	May be available depending on the terms of the appointment

### c) Ministry Expenses and 'surplice fees'

As a matter of general principle, expenses related to the Parish should be paid by the Parish directly – for example, candles and communion wine. An agreement is to be reached with the Churchwardens regarding expenses paid by the clergy for which reimbursement is sought.

'Surplice fees' are monies paid for clergy to take weddings or funerals. Clergy are to reach agreement with the Churchwardens regarding how these funds are used. Best practice is for them (and other non-stipended income) *either* to be remitted to the Parish, *or* placed in a personal Ministry Fund used only for ministry-related expenses. For example, a Parish with significant numbers of weddings might use these fees to pay for professional assistance with marriage preparation.

Where surplice fees or other non-stipended income is retained by a member of the clergy, they must be included as income in their taxation return.

## 3.2 Clergy housing

### a) Principles

Current diocesan policy is to adopt a minimalist approach to Rectory standards, concerned to set down clear principles rather than detail. It accepts that in the future clergy housing requirements will vary and seeks to be flexible and responsible to clergy, parishes and the diocese.

Clergy housing in the current environment needs to be ~~eognizant~~ mindful of:

- The needs of clergy and their families
- The purpose of clergy housing
- Risk management and security issues
- The needs of the Parish and the local context

This means that in the future a clergy house may not always need to be four bedrooms with a separate study. A three-bedroom house and a study on the church property may be sufficient and appropriate.

Clergy housing may be on-site in relation to the Parish church or off-site and will depend on local and personal circumstances.

Where a Rectory is unsuitable or unavailable, the Parish and clergy member will negotiate a rental in consultation with the Bishop and Registrar keeping in mind the particular circumstances.

## b) Care of Clergy Housing

Clergy housing and its surrounding grounds and garden must be maintained in good condition by the clergy or the occupant.

All Clergy Housing is to be inspected annually by the Churchwardens and a copy of the report forwarded to the Registrar.

Large pets, fowl/ducks and geese must not be kept in clergy housing or within its grounds without the written permission of the Registrar. Where permission is granted the application will be subject to any existing local government by laws.

Any queries regarding the policy should be directed to the Diocesan Registrar.

## c) Changes to clergy housing

All requirements, new work, changes, renovations or planned alterations etc related to clergy housing in the Diocese must be made with the full knowledge of the Registrar, approval of the Parish Council and the approval of the Diocesan Executive Committee.

Maintenance work to clergy housing – whether exterior or interior – of less than \$5,000 must be approved by the Parish Council and managed by the Churchwardens. Expenditure above this amount should be referred to the Registrar.

### *Building works/property expenditure \$5,000 and over*

Any building works or property expenditure over \$5,000 requires approval of the Diocesan Executive Committee, which meets normally on the first Monday of each month.

The Diocesan Executive Committee is responsible to make sound and informed decisions and undertake due diligence in the exercise of their duties, while remaining focused on facilitating Parishes this means they first need to have a good understanding of the proposals put before them.

That information will need to be more substantial depending on the size, scale and amount of funds involved in a project. This will need to be accompanied by a Parish Council minute recommending the works proceed.

For example, a project towards the lower end, say \$5,000 could be justified by a short report describing the work to be done, where the work is to be done and accompanied by two to three quotes for the work (wherever possible). The Parish should indicate which of the quotes they would like to proceed with and why. (There may be good reason not to accept the lowest quote).

In the example of a major maintenance, alteration, new building or extension (say over \$20,000) a site plan, architectural drawings, three quotes and a written report should be provided.

#### Checklist:

- Report outlining works to be done and which of the quotes is preferred
- Parish Council minute approving the proposal and advising from which Trust, Grant or Gift that the proposed expenditure will be sourced
- A summary and total of costs
- Quotes (two to three for each item)
- Site plan
- Drawings of the proposal (Draftsmen's or architect's preferred)
- Planning permit (where applicable)

#### d) Clergy living in their own housing

If no clergy housing is available, a housing benefit of 17.5% of the base stipend is negotiable in consultation with the Bishop and Registrar. It must have the consent of the particular Parish Council and be endorsed by the Diocesan Executive Committee. Clergy are not to negotiate outside this or make arrangements with a parish outside diocesan guidelines. The housing allowance will be processed through the diocesan payroll system, if paid direct to the cleric it will be treated as taxable income.

This policy only applies to parish-based clergy. Clergy in other forms of ministry need to consult with the Bishop.

### 3.3 Car and travel financing

#### General provisions

To support the travel undertaken in their ministry, clergy are paid two components:

1. The **Travel Benefit** is a payment consisting of a fixed base and a fixed rate per kilometre, as set by the Diocesan Executive annually, on an agreed distance travelled. The agreed distance is set by the Parish Council in consultation with their clergy and notified to the Registrar annually. The Travel Benefit is salary sacrificed/packaged to the salary benefit card.
2. A fixed amount to cover car depreciation and replacement, often called the **Motor Vehicle Replacement Fund**. The amount is set by the Diocesan Executive. The amount is held in trust on behalf of the clergy for the purchase of a new car (see below) by the Registrar.

Motor Vehicle Replacement Fund money is only available towards the purchase of a replacement new vehicle. A request must be made to the Registrar for the funds to be used for the purchase of a replacement new vehicle. This money can only be paid to a third party such as a car dealer. The vehicle is always the property of the member of the clergy.

## Purchasing a new car

### *Request to use car replacement funds*

The Diocese holds the Motor Vehicle Replacement funds on behalf of the clergy. When funds are required for the purchase of a car a written request must be completed for review by the Registrar. Upon approval and presentation of an invoice in the clergy's name funds are paid direct to the supplier. In the event not enough funds are available for the requested vehicle and application for a loan may be made to the Diocese.

### *Car purchase loans:*

The Diocese operates a loan scheme for clergy to assist with car purchases to supplement funds available in their Motor Vehicle Replacement Fund account. An application for a loan is made to the Registrar for consideration. The agreed amount of loan repayment is made up of the motor vehicle replacement fund entitlement and in the event this does not cover the repayment a deduction is arranged through payroll after tax.

When leaving the Diocese, or retiring, clergy can use the funds remaining in their Motor Vehicle Replacement Fund account towards purchase of a new car or payment to a third party such as a mortgage or superannuation. If the funds are paid to the clergy directly this is done through payroll, is subject to tax and included as income on their Payment Summary.

## 3.4 Clergy Leave

Leave forms are available from the Registry or the website

### a) Designated Day Off

Full-time clergy are entitled to one day off each week, our 'sabbath'. This day should be agreed upon by the Churchwardens and parishioners and advised to the Registry on the Designated Day Off form.

This regular day off must not be accumulated. If you are unable to take your regular day, choose another appropriate time during that week – or the next – and ensure that this is communicated to your Churchwardens.

### *5th day off in the month*

An additional one day per month has been granted as a day off, known as the 5th day off in the month. The taking of this day is to be communicated to your Churchwardens.

Clergy are not expected to work on **Public Holidays**. Where Christmas Day or a public holiday falls on your usual day off, it is accepted that you take another day off, preferably in the same week. If you work on a public holiday, you are entitled to a day in lieu. Again it is preferable to take this day, where possible, in the same week.

## b) Annual Leave

Stipendiary Clergy are entitled to a maximum of four weeks' Annual Leave, such leave is to contain no more than four Sundays in each calendar year. Annual leave should not be accumulated.

Clergy are encouraged to take leave, preferably in blocks of at least two weeks, to gain maximum benefit from the leave. Clergy are also encouraged to take annual leave entitlements prior to moving from a parish.

A leave form must be completed before leave is taken: a minimum of six weeks' notice is required so that Service Relief can be arranged.

If Service Relief is required a Service Relief Request form is to be completed and submitted to the Registry. Service Relief will be arranged through the Registry and the Parish will be advised of the arrangements. NB: Service Relief is usually provided only for Sunday services.

Before departing on leave your Rural Dean and Registry should be informed of your contact address and telephone (where possible) while you are away.

### *Service Relief*

The Ministry Fund invoices parishes to collect enough funds to cover the provision of Service Relief for four Sundays per year associated with the Annual Leave of clergy, with a small margin from the total collected across the diocese that is sometimes required to cover personal leave or study leave. This provision in the Ministry Fund covers the payment of the relieving clergy for services taken and the reimbursement of their travelling costs.

Please note the following policy, determined by the Council of the Diocese on 13 November 2012:

### *Policy*

The Ministry Fund shall cover the cost of the provision of Service Relief for four Sundays of Annual Leave per year and up to a maximum of two extra Sundays of leave, approved by the Bishop, to cover personal leave, or a Sunday associated with approved Study Leave, or other leave approved at the discretion of the Bishop. The costs of Sunday Service Relief, beyond a maximum of six Sundays in any one year, shall be met by a charge against the particular parish requiring the extra Service Relief.

This policy came into effect from 1 January 2013.

## c) Long Service Leave

Long Service Leave for clergy is arranged according to the *Long Service Leave Canon (2010)* of General Synod. This Canon came into effect on 1 January 2015.



The Long Service Leave scheme is managed by the *Long Service Leave Fund Board* of the Anglican Church of Australia. Contributions for long service leave are made by Parishes to the Diocese and forwarded to the Board on a quarterly basis.

Whilst on Long Service Leave, the cleric continues to receive all remuneration entitlements with the exception of the travel benefit. The Parish continues to be invoiced for the monthly ministry expense and at the completion of the Long service leave a reconciliation is carried out taking into account all funds received (Long Service Leave Board and Parish) and all expenses (Ministry expenses including any relief or locum expenses). The appropriate adjustment is then made with the Parish.

Please see a summary below of LSL including significant changes with the introduction of the 2010 Canon and a small change being made by the Board as of 3 March 2016.

#### *Qualifying Service and Entitlements*

Qualifying Service is service rendered in a participating diocese or organisation, and who participates in the schemes of the former Canons and the current Canon.

- i) In accordance with the former Canon 1992-1997 members of the Long Service Leave Fund are entitled to 10 weeks LSL on completion of 10 years qualifying service in respect of each year of qualifying service prior to the Commencement Date of the LSLF 2010 Canon.
- ii) Commencing 1 January 2015, the 2010 Canon comes into effect. Members will receive a rate of 13 weeks for 10 years qualifying service, 1.3 weeks in respect of each year of qualifying service from and after this commencement date.
- iii) It is unlawful for members to take Long Service Leave and continue with paid employment during the period of leave taken.
- iv) Long Service Leave cannot be paid as cash in lieu of leave, except as provided for in the Canon.

#### *Entitlement*

An entitlement becomes available once a member achieves the required 10 year's service. **Once 10 year's service is achieved, the next entitlement of one week will be available one year from your entitlement date.**

#### *Part time*

As from the commencement date of the 2010 Canon, participants in part-time service are eligible to join the Fund. Entitlements are pro-rata.

#### *Periods of Leave*

Periods of leave must be comprised of complete weeks. Clergy are encouraged to take Long Service Leave when it becomes due. Long Service Leave may be taken in conjunction with Annual leave. The understanding of the Long Service Leave Fund is that all Long Service Leave is taken before retirement.

### *Notice of Leave*

3 month's notice must be provided to the LSL Fund. Applications must be provided for consideration to the Bishop prior to this to enable the notice period to be met.

### *Payment in lieu of resignation or retirement*

Upon resignation or retirement providing 5 years qualifying service has been completed, the participant is to be paid one week for each year of service completed before the Commencement Date (1 January 2015) and 1.3 weeks for each year of service completed after the Commencement Date, together with a proportionate payment for any incomplete year of qualifying service.

### *Sabbatical Allowance*

This is currently set at 75% (2016) of the Notional Stipend, as determined by the LSL Fund Board and is regularly reviewed. This payment is to assist clergy to leave the Rectory and to travel, should they wish to do so.

## d) Personal leave

Personal Leave is not provided for specifically for clergy in the Diocese of Bendigo. A leave form must be completed for any period of personal leave exceeding

Where short-term illness affects the exercise of ministry the Churchwardens and the Rural Dean, Archdeacon and/or Vicar-General are to be informed so that appropriate support may be given to the member of the clergy concerned, and Service Relief arrangements made.

It is recommended that clergy seek advice regarding income protection, to cover instances/circumstances which are not work related and they are unable to continue ministry

## e) Parental Leave

At this point the Diocese has no specific policy or guideline for parental leave. Please approach the Bishop and your Parish for discussions and joint decision making.

## f) Leave without Pay

Leave without pay is a privilege and will only be granted in special circumstances at the discretion of the Bishop. All leave without pay applications must be endorsed by the Parish and the Bishop will be the final approving authority.

## 3.5 Workplace Health and Safety

The Bendigo Anglican Diocese is committed to providing a safe, healthy and productive workplace.

Everyone at the workplace is responsible for ensuring healthy and safe work practices. Clergy have a duty of care to ensure that they work in a manner that is not harmful to their own health and safety and the health and safety of others.

If you have any concerns about health and safety you are encouraged to raise your concerns with your Rural Dean, the Bishop or Registrar.

Matters relating to buildings and surroundings should be discussed with the Parish Safety team and wardens in the first instance. The Registry team is available to provide support to Parishes in resolving and improving safety.

Resources such as *Protecting People*, *Protecting Property* Manual issued to Parishes some time ago, along with WorkSafe Victoria publications <http://www.worksafe.vic.gov.au/> also provide useful guidance on how to improve health and safety.

## 3.6 Workcover

From the 16 June 2016, full-time and part-time stipendiary clergy were deemed workers by WorkSafe for the purpose of workcover.

What this means is:

1. You should seek appropriate medical treatment for any work-related injury or illness
2. You (or someone on your behalf) should contact the Registrar on 5443 4711 to report your work related injury or illness. You should report any work related injury or illness within 30 days of you becoming aware of it. Failure to do so could mean you are not entitled to compensation
3. If you wish to claim WorkSafe entitlements, you must complete a WorkSafe approved Workers Injury claim form available from the Registrar or <http://www.worksafe.vic.gov.au/forms-and-publications/forms-and-publications/worker-s-injury-claim-form>. You will also need to provide a Certificate of Capacity from your medical practitioner.

Full details of the claims process <http://www.worksafe.vic.gov.au/injury-and-claims/workers-the-claims-process/if-you-have-sustained-a-work-related-injury-or-illness>

The Diocesan Worksafe Agent, which is currently Employers Mutual (EML) is required to accept or reject the claim within 28 days. If you disagree with a decision relating to your claim, there are various mechanisms available including Accident Compensation Conciliation Service Ph:1800 635 960

4. Benefits and support: If your claim is accepted, you may be entitled to:
  - Reasonable costs for medical and like services
  - Weekly payments if you lose income or require time off work
  - A lump sum payment, if you have a permanent impairment

Getting back to work after an injury or illness is an important step in your recovery journey. Both the Diocese and an injured person have obligations to actively participate in the development of a Return to Work plan with your doctor. The Registrar will provide support in the development and implementation of your Return to Work program.

# Diocesan Pastoral Policy

This section deals with diocesan policy in relation to pastoral services. In some cases the information is summarised: further information may be available from Registry.

*A Pastoral Handbook for Anglicans* (Acorn, 2001) by the Revd Dr Charles Sherlock is an excellent resource – all clergy in the Diocese should have a copy.

## 4.1 Baptism and Confirmation

At no time should fees be charged for Baptism or Confirmation.

### a) The Baptism of an infant

The following guidelines have been adopted for the Diocese of Bendigo.

When a parish is approached about an infant being baptized, the initial response should be one of welcome. It should always be assumed that those who bring the child do so from a position of faith in God, and the desire that she or he grow up as a Christian.

Baptism is normally to be administered at one of the services in the parish on a Sunday.

It is the responsibility of each Parish through its duly appointed representatives, together with the incumbent, to prepare those bringing children to Baptism for the role they are taking upon themselves. The preparation will include an explanation of the privileges of Baptism and the duties of parents and godparents as set out in the rubrics of the service in *APBA*. The DVD *First Steps* is warmly commended for this purpose (available from Registry).

The godparents and at least one parent must be baptized and should be worshipping members of the Church. Unbaptized adults may act as witnesses to the Baptism.

Where parents belong to another Parish they must be asked to contact their own parish priest before any agreement or arrangement for Baptism is made.

### b) The Baptism of those able to answer for themselves

When a person able to make a personal commitment to Christ presents for Baptism, careful and appropriate preparation of that person should be made by the incumbent for the administration of the sacrament.

As with infants, adult candidates are to have baptised sponsors for their Baptism (and confirmation).

The Baptism of an adult should be administered by the Bishop and, in most normal circumstances, will be followed immediately by the laying-on of hands in Confirmation.

## c) Procedures for Confirmation

### *Preparation*

A suitable preparation course should be followed and should include some lessons on the customs and traditions of the Anglican Church as well as the traditional subjects.

A very good reference is Kevin Giles' book, *Count Me In* (available from St Peter's Book room). The *Credo* course is available from Trinity College, and *Christianity Explained* from South East Bendigo Parish.

### *Service arrangements*

The Bishop is happy to hold a Confirmation in a centre where the candidates belong, even if there are only a few.

The order of service used will be from *A Prayer Book For Australia*, pages 51 ff (or 83 ff, if held as a separate service).

It is preferable to have the Confirmation set in the normal Sunday Holy Communion service. This enables candidates to be accepted into the regular worshipping life of the congregation, sharing with them in Holy Communion.

The liturgical colour will usually be red and the Bishop will preside and preach. The Bishop is to be consulted about the scripture readings to be used during the service.

### *Service choreography*

If possible, a server, eucharistic assistant or Churchwarden should be available to hold the Bishop's pastoral staff.

Candidates and sponsors should sit with their families, anywhere in the church.

At the Presentation, the candidates should come out and stand in a group before the Bishop.

The priest should stand beside the Bishop during the Decision.

Candidates will be confirmed one at a time. The priest and sponsors should present each candidate individually, calling each one from the group by name so that the congregation knows who is being confirmed, and at the same time giving the Bishop the Christian name(s).

After the laying-on of hands, those who have been confirmed return to the group until the Greeting of Peace. They then go back to their seats with their families.

## d) Reception into the Anglican Church of Australia

Someone who has been baptised and is/was a communicant member of another Christian tradition which holds the apostolic faith, desires to be received into communicant membership of the Anglican Church.

Appropriate preparation should be made by the parish priest, taking into account the person's previous Christian experience.

The person should be presented to the Bishop and received into communicant membership using the service of Reception into Communicant Membership provided in *A Prayer Book for Australia*. It may be conducted during a Confirmation service, or at some other time arranged with the Bishop.

#### e) Re-affirmation of faith

From time to time, a person may come into a new experience of God's love and presence in their lives, and desire to make a public re-affirmation of faith in Christ. The provision of Re-affirmation in association with Confirmation in *APBA* seeks to meet this pastoral need. It is quite brief, however, and should be filled out as appropriate, in consultation with the person. Where they wish to give a testimony, this should be written out beforehand, as part of the preparation for their participation in the laying-on of hands by the Bishop.

Sometimes 're-baptism' is requested, especially if the person's baptism took place long before they became active as a Christian. Where water is used as part of the service, it must only be administered by sprinkling. Any words used must clearly indicate that the water is administered as a sign of the renewal of the person's Baptism, which still stands.

Re-affirmation may be conducted during a Confirmation service, or at some other time arranged with the Bishop.

#### f) Early Admission to Communion

The preparation of a baptised child for Admission to Holy Communion should be carried out by the parents, not by the clergy.

The motivation to have the child admitted must come from the family of the child. One sign that a child is ready to participate is his or her willingness to share in the cup, as well as the bread.

When the parents believe that the child understands the rudiments of the eucharist, clergy should meet with the child and examine if he or she has a suitable age-related understanding about the eucharist. NB: it is essential to recognise that children from the same family may have different expectations regarding receiving the holy communion.

Children should be taught how to receive communion in both kinds, and also have an understanding of the main elements of the service.

The policy of the Diocese of Bendigo is that children should normally be four years of age before being admitted to the Holy Communion.

## 4.2 Holy Matrimony

### a) The nature of marriage

In Jewish and Christian understandings, marriage is an agreement between a man and a woman, made before witnesses, to commit themselves wholly and exclusively to each other for life, with the expectation of a new family being formed.

Marriage has, therefore, the quality of a covenant solemnly formalizing a personal relationship. In Australian law, marriage has the quality of a legal contract, but in recent times the understanding of marriage as a relationship has gained in popular understanding.

It is useful to distinguish marriage from the wedding ceremony – the ‘Solemnization of Holy Matrimony’ as the *Book of Common Prayer* names the rite. In Christian perspective, it is the ongoing married life which symbolises the unity between Christ and the Church – the sacramentality of marriage. The wedding is the public occasion by which a marriage formally commences, within the ongoing relationship which the wedding names and celebrates.

The desire of many couples to have God’s blessing on their marriage, even those who are not frequent worshippers, suggests a continuing belief by many Australians that marriage is best entered into through a wedding set in the context of worship.

### b) Church requirements

#### *The couple*

In all marriages the priest must be satisfied that at least one party has a genuine desire for God’s blessing on the union. At least one party should be baptized. Cases of unusual pastoral difficulty should be referred to the Bishop.

#### *The officiant*

Marriage officiants must be legally registered as such on the nomination of the Bishop. Nomination / Application forms are available from and should be submitted through the Diocesan Registry.

The officiant should normally be the incumbent of the church where the wedding is performed.

A transitional Deacon may not normally officiate at a wedding; though, where authorisation by the State has been given, the Bishop may give permission in particular circumstances.

An Anglican priest may assist at a wedding in the church of another Christian tradition. Conversely, clergy of other Christian traditions may assist in an Anglican ceremony.

#### *The ceremony*

For a marriage to be legally valid, officiants are required to use the official wedding service of the body with which they are affiliated.



In the Diocese of Bendigo, the normal wedding service to be used is one of those in *A Prayer Book for Australia*, *An Australian Prayer Book* or *The Book of Common Prayer*. Couples should be encouraged to choose the permissible variations that make the ceremony mean most to them.

The prescribed elements in the service chosen – particularly the Consent and Vows/Promises – may not be changed without permission in writing from the Bishop.

There are many traditional customs associated with weddings. Although the couple may suggest which of these they want to observe, the priest must see that only those customs which are not inconsistent with the Christian nature of the ceremony are used.

The wedding may be celebrated in the context of Holy Communion, but only when the couple desire this, and the nature of the congregation makes it appropriate.

#### *The place of the wedding*

The wedding will be conducted in the church building, except where the written permission of the Bishop is obtained. Permission may be given, for example, for a wedding in a garden where the priest recommends this, and provides sufficient reason for such a departure from the norm.

The use of a church of another Christian tradition, where appropriate permissions have been obtained, may be possible: see Section 5, Use of Church Buildings.

#### *Wedding fees*

These should be appropriate to the amount of time spent by the priest and others in preparation for the marriage and the wedding, and the time taken for the latter.

For musicians, the fee should be the relevant award amount.

For officiants, a fee similar to what a photographer charges is suggested as a guide. Agreement is to be reached between the Incumbent and Churchwardens as to where these are paid (see 3.1 above).

In the case of regular members of the congregation, the fees may be waived.

### c) Legal requirements

All licensed clergy of the Diocese are registered as ‘authorised officiants’ for the purpose of conducting wedding in the state of Victoria. Clergy should keep their registration in a safe place.

Five documents are involved in order for a couple to be legally married in Australia:

#### *Notice of Intended Marriage*

A leaflet setting out the obligations and consequences of marriage, and encouraging marriage preparation (see below)

The sighting of the Birth Certificate of each partner by the authorised officiant

#### *Declaration as to Conjugal Status*

Three *Certificates of Marriage* – one on the back of the above *Declaration*, one for the couple, and one in the parish Register.

The authorised officiant must exercise care in completing the forms relating to marriage, and the meeting of the requirements set out on the forms and in the current edition of the *Handbook for Marriage Celebrants* issued by the Australian Government.

The official forms are obtained from the government Stationer: each Parish should maintain an adequate supply.

#### d) Marriage preparation

The importance of preparation for marriage – as well as the wedding – must be communicated to every couple presenting for marriage. This includes those who have been living together for some time, or where one or both have been married previously.

When the leaflet provided by the Australian Government encouraging marriage preparation is distributed, as legally required, the priest should refer to preparation services available through the Anglican Church, such as *LifeWorks*, based in Melbourne.

Many clergy have trained to administer PREPARE. In this, each partner separately completes a questionnaire about the various facets of married life, which is processed by the PREPARE office and the outcomes worked through by the couple with the person preparing them.

#### e) Marriage of persons with a former spouse still living

The Diocese of Bendigo is one of the many dioceses in the Anglican Church of Australia that, in accordance with the 1985 Canon 7 of General Synod, allow a wedding to take place in church following the divorce, or legal ending of a *de facto* relationship, of one or both of the couple, when a former marriage partner is alive.

Where one or both of the couple have been married previously, the permission of the Bishop *must* be obtained for the wedding to take place under Anglican auspices. Permission in most cases is given after the priest has satisfied him /herself that the further wedding should proceed, and makes that recommendation to the Bishop.

The request for such a Solemnization of Holy Matrimony must be in writing together with the completion of the appropriate Form (available from the Registry).

This policy is intended to allow the Anglican Church to exercise a meaningful ministry to those whose lives have been marred by broken marital relationships.

## 4.3 Funeral ministry

### a) Best Practice

Best practice in the ministry to bereaved persons involves the following essential elements:

- that the family is visited before the service by the person who will take it: the suggestions in *APBA*, Funeral Resources, Note #1 may be helpful
- that good co-ordination takes place with the funeral director in planning the details of service times and place
- the service may include a eulogy ( cf *APBA* # 9) which affirms the life of the deceased person, as well as sets out the Christian hope, as well as and address (*APBA* # 12 and Note 5)
- that after the service the family continues to be offered help and support through the grieving process: visits a month after the death, and inclusion in 'Year's Mind' remembrance, may be helpful.

Good relationships between clergy and other professionals in the funeral industry are a vital part of best practice. In regional and rural communities, Funeral Directors have an important ministry. Not only do they have a wide knowledge of local families and their relationships, they also receive frank feedback on the quality of the pastoral practice of clergy. As an aspect of best practice, clergy are encouraged to visit the local Funeral Director early in a new Parish ministry in order to establish good working relationships.

### b) Funerals outside the parish context

The 2011 survey of Funeral Directors and Parish Clergy in the Diocese revealed that funerals outside the context of parish ministry is a significant issue.

A number of respondents indicated that there are some clergy who agree to take funerals as part of a private arrangement with a small number of particular funeral directors. As a consequence the parish priest is neither informed nor involved. This is poor pastoral practice. There are people in the funeral industry who, being aware that it happens, are unhappy about it. This alone suggests that there needs to be change in this area.

Unilateral action by the Church's own clergy undermines its pastoral support, weakens its witness and mars the collegiality of its clergy. 'Best practice' is as much about the Church's own clergy working together in partnership, as it is about their relationship with others in the funeral industry.

There will always be a demand for funeral services to be taken by such people as hospital and aged care chaplains, licenced clergy from other parishes or ministries, and retired clergy, as well as requests that come through other personal contacts.

All deaths occur within one Parish or another, but no member of the clergy should ever presume to take a service in a parish for which another priest has responsibility and

authority, without keeping the that priest informed, or having the incumbent's permission (prior to the finalisation of arrangements with a family or funeral director). This particularly applies in the case where the family member or members are identified and connected with the Parish.

Wherever possible the incumbent should always be included in the service. This is only 'best practice', and would enable the Parish to offer itself as a longer term focus for the provision of ongoing pastoral care of relatives and friends.

The following Protocols have been adopted by the Bishop in Council as Diocesan policy:

#### *Expectations*

It is expected that every priest in Bendigo Diocese will respect the need for the appropriate incumbent to be informed so that he/she and the local church can fulfil their proper mission and ministry.

Funeral directors can help the Church by reassuring families when they are uncertain, and by encouraging them to use their local priest.

#### *Referral*

All funerals should be referred in the first instance to the incumbent.

#### *Respect*

It is important to respect the need of the incumbent to be informed.

### c) Funeral Fees

Some important principles need to be kept in mind:

- funeral ministry and ministry to the bereaved are important dimensions of the life and mission of a parish and its clergy, especially now that many funerals are taken by civil officiants
- such ministries provide special pastoral opportunities at a critical time in the life of individuals and/or families
- such ministries must never be seen as occasions for generating supplementary income for either clergy or parish
- the fees charged for funerals should be discussed with the Parish Council and/or Churchwardens.
- fees from funerals retained by clergy are to be declared as taxable income unless paid into a parish or charitable fund.

There will be circumstances where funeral fees will be waived, for example, in situations where the deceased person was a faithful member of the parish, or the bereaved relatives are active parishioners, or where the financial situation of the bereaved is a special consideration.

## d) Gardens of Remembrance

Gardens of remembrance have become a desirable alternative to columbaria as a place of repose of the ashes of their deceased, especially since cremation has become more available in Central Victoria as a means of dealing with the disposal of bodies.

### *Theological perspectives*

Christian theology affirms that human corpses are the mortal remains of a person made in the image of God, and for whom Christ died. As such, the disposal of their mortal remains is to be performed with respect, but without morbid sentimentality. Cremation and burial alike return the body to God's earth: cremation speeds up a process which otherwise can take hundreds of years.

The ashes of the departed must always be mixed with the soil and never be left in any non-disposable container provided by the crematorium. This practice not only safeguards the theological heritage of the *Book of Common Prayer* – “earth to earth, ashes to ashes, dust to dust”, but also affords protection against the accidental disturbing of the remains.

The Garden of Remembrance should be a pleasant place. Here not only the ashes of the departed are interred, but members of the families and others spend time in prayerful reflection, as God is thanked for the joy of sharing something of a life commended to its Creator.

### *Faculty*

Every Garden of Remembrance must have a Faculty issued by the Bishop's office (including for existing such Gardens). The Faculty must be obtained before work is commenced on construction.

A Faculty Application is available from the Registry: this needs to be signed by the Incumbent, Churchwardens, Registrar, Archdeacon and finally by the Bishop.

### *Place and Design*

Ideally the Garden of Remembrance should be adjacent to the church building. It should be a clearly defined area with a wall, attractive fence or hedge surrounding it.

Since the Garden is planned to be a place of interment of ashes, it needs to be placed in a position which can be undisturbed in perpetuity. So when planning a Garden of Remembrance, consider the needs of the Parish for the next century.

The actual landscaping is up to the taste of the Parish but should have free access, a seat (if space allows), and plants which will not take over the garden. A cross or crucifix may be placed on the Church wall.

A notice which states that the area is a 'Garden of Remembrance' should be clearly visible.

At no stage should individual plants be accepted to commemorate individuals. This could lead to recriminations should the plant die, and could also lead to overcrowding.

Memorial plaques should be discouraged. If this has become the practice they should not be attached to the walls of the Church building, but be placed on the garden wall or fence.

#### *Interment*

Interment of the ashes, not the box containing them, best takes place after a regular service in the Parish, so as to associate the interment with the ongoing worship of the Church. If for substantial practical reason this is not desirable, the ashes may be interred at a private ceremony. In either case the forms provided in *APBA* are to be used.

A Register of Interments must be kept together with other Registers of the Parish. A Memorial Book can fulfil this need, and be a way of remembering the deceased if the registrations are made in a “month to the page” form, the Register being kept in a glass case opened to a page each month for personal thanksgiving or corporate mention.

#### *Garden maintenance*

It is important that the Garden of Remembrance be well maintained, as no honour is done to God, the Church of Christ or the deceased if it is allowed to become overgrown and untidy. This is a ministry which could be undertaken by a suitable parishioner.

## **4.4 Ministry with Children and Youth**

Copies of the booklet containing Guidelines, the Code of Conduct, and Working with Children Application Forms are available from the Registry.

A ‘Working with Children Card’ must be obtained by all involved in children’s and youth ministry: they are valid for up to five years.

# Diocesan Policy for Parish Life

This section contains Diocesan policies relating to Parish life to which clergy may need to refer. **If the information sought is not covered, please contact the Registrar.**

## 5.1 Parish/Diocese communication

### a) Correspondence

When a Parish Council needs to write to a Diocesan Committee – for example, the Diocesan Executive, the Council of the Diocese – **the correspondence should be addressed to the Registrar**, who is the Secretary of all such committees, and signed by the Incumbent, and Churchwardens or two members of the Parish Council.

### b) Parish Applications

Applications from parishes are required for the following:

Action	Method of Submission	Approving Authority
Borrowing Funds	Written request by Parish Council	Diocesan Executive
Altering a building on church land	Written request by Parish Council with completed <i>Application for Capital Improvement Project</i> form	Diocesan Executive
Constructing a building on church land	Written request by Parish Council with completed <i>Application for Capital Improvement Project</i>	Diocesan Executive
Varying furnishings or ornaments in a church	Faculty Application Form signed by Rural Dean/Archdeacon	Bishop
Legal documents	All legal documents, contracts, transfer of land, building contracts, work agreements, rental/lease agreements	Registrar/Trustees
Sale /Closure of a Church property	Written request by Parish Council	Diocesan Executive
Capital expenditure over \$5,000	Written request by Parish Council with completed <i>Application for Capital Improvement Project</i>	Registrar/Diocesan Executive

This list is not exhaustive. Please contact the Registrar where any uncertainty exists.

## 5.2 Financial Matters

### a) Annual Financial Reporting

Please refer to the Annual Financial Reporting Guidelines for Parishes, available in Parishes and from the Registry

### b) Parish accounts

#### *Social Investment Deposit Accounts (SIDA accounts)*

Community Sector Banking is a joint venture 50% owned by Bendigo and Adelaide Bank and 50% by Community 21 (a consortium of not-for-profits). The Diocese of Bendigo has a long association with Community Sector Banking and we are one of the members of the consortium behind Community 21.

When the diocese was looking for a replacement product for the DDF it was natural for us to talk with Community Sector Banking and we were impressed by their Social Investment Deposit Account (SIDA) product.

#### **Features of SIDA:**

- The account is an at call interest bearing account which operates like any other bank account.
- You can access the account online or through any branch of the Bendigo Bank.
- You still earn a competitive market interest rate and your money is safe with a highly regarded banking institution.
- Community Sector Banking also set aside (via a grant process) 50% of the net profit they make on this account that the Diocese can then make a grant application for
- You can choose to donate 0%, 50% or 100% of the interest earned on your account to the Anglican Diocese of Bendigo which goes towards fulfilling your Church's mission in the Bendigo Diocese.

The diocese and a number of parishes are already using the SIDA product for funds that were previously held by them in the DDF.

The reason we are telling you this is that the SIDA product is available to anyone.

Parishioners and the general public who would like to support the diocese can open a SIDA account and share half (or all) of the interest earned on the account with the diocese. They can also choose to keep all the interest earned if they wish and the diocese will still benefit from a 50% share of the banks net profit from this product.

To open an account, a specific **Diocese SIDA form** is required has our specific reference number on it.



If you have any questions, would like more information or a copy of the account opening form, then please contact us at the Registry office on 03 5443 4711 or email [reception@bendigoanglican.org.au](mailto:reception@bendigoanglican.org.au).

## c) Collections

### *Collections for Missionary Agencies*

Funds collected for mission agencies should be forwarded directly to the Agencies. Records of giving to be kept in the Parishes for reporting in the Annual Return.

### *Collections at Ordination and Commissioning Services*

It is usual practice for the loose collections at these services to be set aside for the training of ordination candidates and clergy. Parish clergy are requested to announce this at these services and to ensure that the funds are forwarded to the Registry as soon as possible after the service.

## d) Grant applications

If your Parish is planning to submit an application for grant funding from any organisation the application will need to be in the name of the Parish and the sponsoring organisation will be the Bendigo Diocesan Trusts Corporation.

The Bishop or Registrar is to be consulted before any grant application is lodged, regardless of the amount of the grant. The Diocese needs to ensure that all requests for community funding are consistent across the Diocese and that any funds being supplied to one part of the body won't adversely affect other requests that may be being considered at the time.

Before any applications are lodged the following information is to be forwarded to the Registrar together with extract of the Parish Council resolution authorising the grant application.

Parish Name  
ABN  
Contact Person Name  
Address  
Telephone

Details of grant awarding body  
Name  
Type of entity (Federal Govt, State Govt, Local Govt, charitable trust, other)  
Address  
Closing date of application

The purpose of the grant  
Confirmation of approval by Wardens and Rector

## 5.3 Church Buildings

As noted in Section 1.3a), all land and buildings within the Diocese is held in trust by the Bendigo Diocesan Trust Corporation, and is administered by the Diocesan Executive Committee. For information regarding new church-owned buildings and alterations, please consult the *Parish Administration Handbook*. The following material outlines the policy and procedures relating to buildings that are most commonly encountered.

### a) Maintenance

It is recommended that Churchwardens establish an ongoing maintenance program for all buildings for which the Parish is responsible.

Particular care must be taken to minimize the risk of damage by fire, especially during the summer months, or in winter when heaters are being used.

Trees on church property should be inspected regularly and trimmed as appropriate to ensure that the possibility of injury to people or damage to property from falling branches is minimised.

The Registrar carries out periodical inspections of all buildings in the Diocese. A template for this inspection is included in the *Parish Administration Handbook*.

### b) Security

As far as possible, church buildings should be open and available for prayer and reflection during daylight hours. In recommending this, it is acknowledged that there are potential risks to security. Steps can be taken to tighten security without excluding people from the privilege of using the building for private prayer during the day. Security needs careful review from time to time.

The following document has been prepared by the *Crime Prevention Bureau* for consideration by church people. Please read it carefully and discuss it with the Parish Council, and the people in your centres.

Consider the overall security of the church, buildings, residence, halls, office etc. View your church as a potential target, as would a burglar. Ascertain how you could break in, when and from which location, and how long it would take once inside to steal property.

First, ensure the church and buildings can be properly locked. Prior to leaving, check for unauthorised persons remaining in buildings or the grounds, and also make sure all locks are correctly engaged.

If the church is open 24 hours a day, ensure that all office and administration areas which may contain valuable religious artefacts are kept locked when no one is in attendance. Consider retaining one area for parishioners to worship, and securing the remainder of the premises.

Far too many burglars enter via unlocked doors and windows. Doors should be fitted with good quality double-sided dead locks, which can be keyed alike. Doors should be of the quality to support an appropriate lock. They can be reinforced by steel or galvanized iron backing and hinge pins.

Window locks should be fitted where possible. Fixed stained glass windows can have decorative wrought iron or grilles fitted to reduce the chance of burglary or vandalism.

A safe or room made secure by additional locking and reinforcement can be used to store the more valuable items whilst not in use. Steel sheeting can be used to provide strength and security for such a room.

Control of keys issued and the location of keys should be considered. Occasionally keys left on the premises are used to great advantage by the burglar.

For particularly valuable items, including those kept in safes or secure rooms, alarm protection can also be considered.

It is desirable to consult with those with the necessary expertise if contemplating the installation of an alarm system.

For security purposes as well as with due pastoral concern it is required that no fewer than two [authorised] people be involved in the counting of money, either by way of collection or proceeds of street stalls, fetes etc.

The police will find it of assistance, should a theft occur, if you have:

- photographed in colour religious objects, stained glass and paintings;
- recorded any serial numbers, hallmarks or other identifying marks including any imperfections or individual characteristics of the item;
- recorded the names of artists and any reference material relative to works within the church.

If you have any enquiries or further advice, the full document is available at the Diocesan Registry. Or you can phone the *Crime Prevention Bureau* (03) 9865 2384 or your local Police Station.

### c) Faculties

The Anglican tradition historically lives within a number of 'contracts' between clergy and people, to protect the interests of all. The most evident is the agreement to order the worship life of a congregation according to authorised liturgical forms – the *Book of Common Prayer* and in recent times *AAPB* and now *APBA*. The *Canons of General Synod*, and the *Acts of Diocesan Synod*, form another sets of 'contracts' which shape the way Anglicans live together.

When it comes to church buildings and grounds, this contractual living together is expressed by the requirement that all furniture and fittings be properly authorised, after consultation

with all the stakeholders. This is what a Faculty is: a formal document authorising the inclusion (or removal) of a fixed item in a church building. Parishioners are thus spared the hobby-horses of the new Rector, while the clergy in turn have way to limit the unhelpful enthusiasms of the flock.

A request for a Faculty is made using the Faculty Application Form available from the Registry, signed by the Incumbent, Churchwardens, Registrar, Rural Dean or Archdeacon and finally by the Bishop. Application must be made before the purchase, manufacture or acquisition of the article or monument planned. The Application will be considered by the Diocesan Executive, so needs to contain detail sufficient to enable a considered recommendation to be made to the Bishop as to whether the request should be granted or refused.

No article or monument for which a faculty has been issued shall be removed from a church building or grounds unless a Faculty for its removal is obtained from the Bishop.

#### d) Requests to use church buildings

Requests may occasionally be received from ministers of other Christian traditions seeking the use of church buildings of the Diocese. As a general principle, they may be made available to ministers of other churches which are Member Churches of the *Victorian Council of Churches*. Requests for the use of church buildings of the Diocese from ministers of other Christian traditions should be discussed with the Bishop.

Requests for use of church buildings of the Diocese from Civil Celebrants should not in ordinary circumstances be agreed to. However, if the Incumbent believes exceptional circumstances exist, the matter should be referred to the Bishop for determination.

#### e) Closure of a church building

The closure or redundancy of any church property should first be raised in discussion with the Churchwardens. The Diocese should be consulted through the Registrar, and the **Flowchart on the Closure of Church Property** be distributed.

The proposed property for closure/sale should be listed on the agenda for Parish Council for discussion.

At the Parish Council meeting issues to be considered should include:

- How closure may impact on the mission of the parish.
- Pastoral implications, who will be affected?
- Demographic factors,
- Community interest
- Ongoing ministry to the area

The Parish council needs to pass a resolution supporting the closure and send this to the Registrar for consideration by the Diocesan Executive committee. The Executive will formally resolve the closure and sale of the property.

The Parish Council needs to be cognizant of the resolution of Synod that requires parishes to contribute 10% of any property sale to the **Diocesan Ministry Trust Fund** (Bishopric Endowment). This fund has been established to raise \$3M to enable the Bishopric to be funded independently of the Parish Share.

Where the property is a church property a final service will need to be organised at which the Bishop or his nominee will read the Certificate of Deconsecration which returns the building to secular use.

Where necessary a community meeting may need to be held to consult the wider community about the intended closure and sale. Consideration should be given as to whether a diocesan representative should be present such as the Registrar or the Bishop.

The clergy, churchwardens and Parish Council members should give consideration in regard to the pastoral care of church members affected directly by the closure. Members should be visited to ascertain their concerns and as to where they might attend church in future. If it is to be in another parish the clergy should take care to contact the Rector of that parish to which they wish to transfer.

Clergy are to take special care that all holy vessels associated with a church to be closed are accounted for.

#### *Flowchart on the Closure of Church Property*

When it is proposed that a particular church building be closed, the following procedures apply:

1. The incumbent is to consult with the Churchwardens and then speak with the Bishop before any action is taken. Ask the Registrar for information about the process.
2. Raise the matter and discuss it at Parish Council. Give members a copy of these procedures.
3. Organise a Congregational Meeting in relation to the building concerned and seek a resolution supporting closure which would go to the Parish Council. The meeting should be advertised as widely as possible and be open to members of the public. Especially in rural communities, the closure of a church building attracts wide community interest.
4. If there is contention about the closure, request the Bishop or Registrar to consider a Public Meeting which they would attend to address any concerns and/or questions.
5. Take the congregational resolution to the Parish Council for formal adoption. Where there is no congregation left, the Parish Council can make the resolution. The resolution is sent to the Registrar to be tabled at Diocesan Executive. The Executive makes the final decision.

6. An inventory of all fixtures, fittings and holy vessels should be made and a copy supplied to the Registry, normally through the Registrar. Diocesan and Parish records should be checked to see what items have Faculties. (A memorial plaque or inscription will often indicate if there is a faculty.) The Faculties will need to be rescinded by the Bishop. **Nothing should be disposed of without consultation and permission of the Bishop/Registrar.**
7. It should be noted that all items in a church building are legally owned by the diocese (even where donated) and can only be disposed of or relocated with diocesan permission. Ultimately the Diocesan Trustees are responsible under law.
8. Local members of the congregation and the Parish Council can submit suggestions in relation to items. Normally items will not be returned to individuals. Items may be placed in the public domain such as in Public Halls, Community Centres or with local Historical Societies.
9. The Diocese will appoint an estate agent to handle the sale and the agent will then consult with the Parish and Diocese about suitable dates, etc. The Diocese will also obtain an independent valuation. Under Trust law property cannot be sold for less than 10% of the valuation.
10. The cost of selling and legal costs will be drawn from the proceeds of the sale. The balance will be kept in Trust for the parish less 10% which will be contributed to the Diocesan Ministry Trust. Parishes may draw down up to 85% of the interest each year for parish funds. The capital can only be applied to capital projects.
11. All enquiries and questions about this process should be first of all addressed to the Registrar.
12. A final service will be organised by the Parish in consultation with the Bishop, at which the Notice of De-consecration will be read. This returns the building to secular use.
13. If there is a Memorial Garden involved in the closure, special advice should be sought from the Diocese.
14. All legal work will be undertaken through the Diocesan Solicitor.

#### *A Pastoral Flowchart for the Closure/Sale Of Church Property*

1. The closure or redundancy of any church property should first be raised in discussion with the Churchwardens. The Diocese should be consulted through the Property Manager, and the **Flowchart on the Closure of Church Property** be distributed.
2. The proposed property for closure/sale should be listed on the Agenda for Parish Council for discussion.
3. At the Parish Council meeting issues to be considered should include:
  - How closure may impact on the mission of the parish.
  - Pastoral implications, who will be affected?
  - Demographic factors,
  - Community interest

- Ongoing ministry to the area
4. The Parish council needs to pass a resolution supporting the closure and send this to the Registrar for consideration by the Diocesan Executive committee. The Executive will formally resolve the closure and sale of the property.

The Parish Council needs to be cognizant of the resolution of Synod that requires parishes to contribute 10% of any property sale to the **Diocesan Ministry Trust Fund** (Bishopric Endowment). This fund has been established to raise \$3M to enable the Bishopric to be funded independently of the Parish Share.

5. Where the property is a church property a final service will need to be organised at which the Bishop or his nominee will read the Certificate of Deconsecration which returns the building to secular use.
6. Where necessary a community meeting may need to be held to consult the wider community about the intended closure and sale. Consideration should be given as to whether a diocesan representative should be present such as the Registrar, the Property Manager, or the Bishop.
7. The clergy, churchwardens and Parish Council members should give consideration in regard to the pastoral care of church members affected directly by the closure. Members should be visited to ascertain their concerns and as to where they might attend church in future. If it is to be in another parish the clergy should take care to contact the Rector of that parish to which they wish to transfer.

Clergy are to take special care that all holy vessels associated with a church to be closed are accounted for.

## 5.4 Insurance

### a) Insurance Cover

Insurance is not an alternative to responsible management of assets, and the minimisation of injury risks. It is provided so that should an accident or incident occur despite best endeavours to avoid it, the loss can be recovered to the extent that is practical.

For details regarding diocesan insurances please refer to the *Protecting People, Protecting Property* manual. Each Parish has one copy of this: it is updated regularly and contains details about the various insurance covers that apply, answers to common questions, certificates of currency for diocesan property and public liability insurance policies, and a Property Insurance Claim Form which can be copied and used as required.

**To keep premiums down, currently the Diocesan insurance policy has an Excess amount of \$10,000: in the event of a claim \$9,500 is paid from diocesan self-insurance funds, while the Parish pays \$500.00.**

### b) Premium payments

The insurance year is 1 November to 31 October.

Insurance premiums fall due on 1 January each year, and each Parish is invoiced for its proportion of the premium: accounts are payable to the Diocese.

Invoices for insurance are due and payable to the Diocese by 31 March. Parishes who are unable to pay by 31 March will be charged a one-off finance charge on the amount unpaid at 31 March. The Parish and Registrar then work together to reach agreed terms by which the balance owing is paid by instalments by 31 October.

If in doubt about any insurance matters, please call the Registry.

### c) Claims

A loss or damage that is covered by diocesan insurance must be reported to the Registrar, preferably by phone, as soon as possible after it occurs. Legally, insurance companies have no liability if a claim is not made within six months of the loss.

Broken glass or other damage which involves a security risk may be attended to straight away. Other repairs are not to be authorised unless the Parish is advised to do so by the Registrar or the Dioceses' insurers.

### d) Insurance and letting church buildings

The Diocese has cover for Public Liability (General Public & Products Liability), but this only applies to church-related activities (and those of related groups) and the risks incurred by the Diocese through the properties it owns.

Where a Parish hall is used by other organisations not associated with the Diocese, irrespective of whether a hire fee is charged or not, it is vital for Parish officials to ascertain that the organisation has adequate Public Liability Insurance. A Certificate of Currency is the standard way of ensuring this, and is readily obtainable by prospective hirers from their insurers.

To enable this requirement to be insisted upon, and at the same time allow small-scale use of church properties for non-church purposes, the Diocese has established with its insurers a Hirer's Liability policy which provides hirers with affordable Public Liability Insurance. This is restricted, however, to situations where the hirer is an unincorporated group of people meeting for a non-commercial, non-political or non-crusade purpose and where the meeting is not open to the general public. As an example, it covers birthday parties etc.

The *Protecting People Protecting Property* Handbook includes a Hire Agreement *pro forma* which provides for this insurance arrangement at a cost to the hirer/user of \$25 (inc GST) per day. Once the parish has received the \$25, a receipt or letter of acknowledgement is to be sent to the hirer. This payment is to be forwarded to the Registry and is added to the insurance aggregate deductible. If even this amount is prohibitive for some very small eligible groups, please contact the Registrar.



#### e) Personal Contents Insurance

The contents of rectories or curates' houses are covered **for parish or diocesan contents only**.

All belongings of clergy or the occupant of the buildings should be separately insured.

#### f) WorkCover (Workers' Compensation)

WorkCover protection is required for all employees and clergy deemed as workers of the Diocese.

It is the duty of the Incumbent and /or Churchwardens to enquire whether contractors who undertake work for the Parish have their own WorkCover or appropriate insurance cover in place.

#### Recovery of annual Workcover premium from parishes

*In July:*

- WorkCover invoice issued to parish based on estimated remuneration (for the forthcoming year)
- At the end of the WorkCover period actual remuneration is submitted and the premium is adjusted which is passed onto parishes.

## 5.5 Copyright & Performance Right

#### a) Copyright

It is important that parishes are aware of and comply with copyright requirements.

**Bendigo Diocese has not negotiated any rights for parishes to photocopy the words of songs from published word books or the photocopying of music.**

Copyright information for the use of *A Prayer Book for Australia* and *An Australian Prayer Book* may be found at [www.broughtonpublishing.com.au](http://www.broughtonpublishing.com.au)

A parish can apply for licensing with *Christian Copyright Licensing International (CCLI)*. In addition, some parishes may choose to enter into arrangements with other copyright management organisations (two examples are CAL and *Word of Life International*) which extend the range of song words that they may copy.

Where the author has been deceased for at least 75 years and the copyright period has not been extended by commercial arrangement, the making of copies does not infringe copyright. Copyright is also not infringed where copying is done solely for convenience (i.e. sufficient original copies are owned to support one-for-one the number of copies made).

Where copyright applies, before making any copy the person who is responsible for oversight of copyright issues within the Parish must confirm that the particular song is covered by either CCLI or, if they have additional copyright arrangements, by that other organisation. In the case of CCLI this can be done by reference to their *Church Copyright Licence Reference Manual & Copyright Activity Report* or via their website at [www.ccli.com](http://www.ccli.com).

## b) Performance Right

The public performance of music in worship, weddings and funerals is permitted under an exemption provided by the *Australian Performance Rights Association* (APRA). The public performance of music in other church contexts – e.g. a concert held in a church, music performed at a church social or fete – requires that the Parish take out an APRA Church Licence. APRA may be contacted at 1300 852 338; Locked Bag 3665, St Leonards NSW 1590; [licence@apra.com.au](mailto:licence@apra.com.au) or: [www.apra.com.au](http://www.apra.com.au).

## 5.6 Grievances

Grievances occur from time to time in the life of the Church.

A grievance issue is any matter which promotes hurt or alienation but is *not* an issue which is primarily sexual in nature, *nor* is it an issue of theology or doctrine. These issues are dealt with through other processes provided for in the Diocese.

It is not always easy to deal with grievances in a voluntary association of people, but failure to do so can seriously affect on-going relationships and ministries within the Church and hinder its mission.

Promoting reconciliation is the ultimate goal of a desire to address the grievances that arise.

Some general considerations:

- parishioners with feelings of hurt or alienation should be encouraged to speak with the Parish Priest in the first instance and/or, if this is not appropriate, with the Churchwardens
- Parish Council might appoint two appropriate reference persons to whom people with grievances may turn for assistance
- the reference persons would be persons who
- are neutral
- are good listeners
- will assist the person with the grievance to move on
- will not let the grievance situation to escalate
- will be able to refer the grievance for appropriate action as necessary
- are persons of wisdom, discretion and discernment

- the reference persons would be responsible to the Parish Council and be appointed annually by the Parish Council.

See further *The Joys and Responsibilities of Being a Christian in this Parish (Code of Conduct for Parishes)*.

## 5.7 Parish Records and Archives

### a) Parish Records

Each Parish is required to maintain the following Registers:

- Register of Services (for each church in the Parish)
- Register of Marriages (as required by the Australian Government)
- Registers of Baptisms, Early Admissions to Communion, Confirmations

These are valuable sources of information when preparing Annual Reports and reviewing the Parish's MAP.

Each Parish is required to keep Minute Books for the Parish Council (including the Annual General Meeting Minutes), and for any congregational committees.

It is useful to retain two copies of special services and photographic records of special events in the life of the Parish.

### b) Archives

The Diocesan Archive is maintained by the Diocesan Archivist. Enquiries regarding material should be directed to [archivist@bendigoanglican.org.au](mailto:archivist@bendigoanglican.org.au).

Parishes are required to forward to the Registry for archiving any filled Registers and any other records worthy of preservation, including filled Parish Council Minute Books, and copies of special services (e.g. Confirmations, anniversaries, openings).

Printed copies of photographs having possible historic significance should be retained as well as in electronic form.

### c) Inquiries – Baptism, Family History, etc

In view of State legislation and other legal considerations, unless the entry is more than 80 years ago, response to inquiries should merely state that a person has received the ministrations of the Church (baptism, marriage or burial), the date on which it took place, and the name of the officiant.

If in doubt, contact the Registrar.

## 5.8 Parish Vacancy Procedures

### a) When a Vacancy occurs

When an Incumbent retires or resigns from a Parish

- he or she notifies the Bishop of the fact in writing.
- the Bishop will arrange to meet informally with the Parish members of the Appointments Board.
- the Rural Dean will arrange for a Consultation to be held in the parish.
- the Parish Appointments Board will be contacted and arrangements made for the first meeting of the Board.
- the Parish Council, in consultation with the Rural Dean, prepares the Parish Profile to be forwarded to clergy interested in the incumbency.
- the Registry, in consultation with the Archdeacon and/or Rural Dean as appropriate will arrange Service Relief during the inter-regnum.
- arrangements for new Ministry Fund payments will be made and the Parish notified.

The retiring Incumbent forwards to the Rector's Warden in writing:

- the whereabouts of the keys of all Parish buildings
- the whereabouts of Parish Registers and Records, with a current list
- the names and contact details of aged and infirm people who may need personal ministry
- clinical communions: times and customary form of service
- possible candidates for Baptism and/or Confirmation, with contact details
- occasions already arranged – Baptisms, weddings, social functions
- customary arrangements for sacramental confession and the form used
- customary festivities and celebrations, social events of the Parish
- booking of events and occasions to take place in Parish facilities
- a list of key people in Parish positions and organizations, with their contact details
- any other relevant information.

The Registrar will arrange with the Rural Dean to inspect the Rectory with the Churchwardens and/or representatives of the Parish to determine what renovations and/or repairs may need to be carried out during the inter-regnum.

### b) Removal costs

When clergy move to or from a Parish of the Diocese, the clergy member concerned must arrange for three removal quotations to be sent to the Registry for approval.

Contents of such removals are covered under the Diocesan Insurance Policy to a maximum of \$250,000.

#### *Clergy moves within the Diocese*

When clergy of the Diocese of Bendigo accept a new appointment within the Diocese, or when the Bishop request that a clergy member move to another Parish, the removal costs are shared 50/50 between the Parish and the Diocese.

#### *Clergy coming into the Diocese*

When clergy resident in Victoria but outside the Diocese of Bendigo accept a new appointment within the Diocese, the removal costs are shared 50/50 between the Parish and Diocese.

Where a member of the clergy from outside Victoria is invited by the Bishop to fill a Parish in the Diocese of Bendigo, removal costs are split 50/50 between the Parish and Diocese. In other circumstances, the cost of an interstate move may be split three ways – between the Parish, the Diocese and the clergy member.

In all cases of clergy moving into the Diocese, the additional cost of items deemed to be in excess of the 'ordinary' are at the expense of the clergy member – examples include packing, glass houses, excessive numbers of pot plants, etc.

#### *Clergy leaving the Diocese*

If a clergy member of the Diocese of Bendigo requests to leave his or her current Parish, the removal cost must be reimbursed by that member at these rates:

Under 12 months	100%
Under 24 months	66%
Under 36 months	33%

It is expected that clergy moving into other Dioceses will normally have removal costs met under the procedures of that Diocese.

No removal costs are paid upon retirement.

### **c) New appointments**

When all matters for a new appointment are settled and in writing, the Bishop will notify the Parish in writing, indicating the time and date of the arrival of the clergy (and family), and the date of the induction/commissioning service celebrating a new ministry stage in the life of the Parish.

The 'Celebration of a New Ministry' service, being a diocesan event, is organised by the Archdeacon, in consultation with the Rural Dean and the Parish. The incoming Incumbent may indicate preference for hymns and readings. The Order of Service is printed by the Registry after the Bishop has approved it.

The new Incumbent liaises with the Registrar concerning removal arrangements and commencement on payroll.

## 5.9 Parish Employees

Work is in progress presently to develop a process to assist with employment in Parishes. This process will be carried out in jointly between the Parish and Registry, with payment to be made through the central payroll.

Please contact the Registry.

# Useful Documents

Below is a list of useful documents clergy may need to refer from time to time:

## **Codes of Conduct**

- Faithfulness in Service and The Code of Good Practice (May 2016)
- *The Joys and Responsibilities of being a Christian in this Parish* (Code of Practice for Congregations)
- Being Together
- Professional Standards – Contact Poster

## **Parish Administration**

- Parish Administration Act
- Parish Administration Handbook
- Authorisation for Lay Ministry Policy
- Parish Appointments Act
- Annual Financial Reporting Guidelines for Parishes
- Protecting People, Protecting Property

## **Safe Church**

- Safe Church Policy
- Communication Policy
- Privacy Policy
- Electronic Communication Guidelines