

Anglican
Church
Diocese of Perth



ANGLICAN DIOCESE OF PERTH

CLERGY HANDBOOK

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The Archbishop's Expectations

Spiritual Life

The Archbishop expects all clergy to honour their ordination vows and to pattern their life and ministry on Jesus Christ. They are to keep a spiritual rule of life – rooted in prayer and the daily office, engaged in the study and contemplation of scripture, nourished by the sacraments, and attuned to the Church's feasts and fasts.

Synod

- a) All active and licensed clergy must attend Synod in fulfilment of their duty to play their part 'in the life and councils of the Church' (The Ordinal). Clergy must seek the Archbishop's permission for leave of absence in exceptional circumstances only.
- b) Upcoming dates, general information and Synod papers can be found on the [Synod](#) page of the Diocesan website.
- c) Clergy are invited to robe and process in an alb and red stole at the Synod Eucharist. Clerical attire is worn at all Synod sessions.

Ministry Wellbeing and Development

- a) Professional Supervision, Spiritual Direction and Professional Development are essential for clergy good practice and wellbeing and are compulsory for all clergy who hold the Archbishop's Licence (refer [Ministry Wellbeing and Development](#)).
- b) The cost of individual professional supervision is to be split three-ways between the clergy person, their parish and the Diocese. Anglican schools and agencies are encouraged to subsidise the cost of their chaplain's professional supervision.
- c) A list of the Archbishop's recommended supervisors and spiritual directors, and all related forms can be found on the [Professional Supervision and Spiritual Direction](#) page of the Diocesan website.
- d) Spiritual direction is an intentional meeting with a spiritual director or confessor to explore and reflect on one's spiritual wellbeing and progress. A spiritual director may legitimately request an offering or suggested donation for this service if it does not involve sacramental confession.
- e) Enquiries related to Ministry Wellbeing and Development should be directed to mwd@perth.anglican.org.

Clergy Retreat and Professional Development Days

- a) It is the Archbishop's expectation that all active and licensed clergy attend an annual retreat. The directed clergy retreats are arranged by the Episcopal Office. Clergy may avail themselves of alternative retreat opportunities, including self-directed retreats for up to three days.
- b) Professional Development days for clergy are offered throughout the year. Registration for these events can be found on the [Events](#) page of the Diocesan website.

Deanery

- a) All active and licensed clergy are to participate in Deanery meetings. Details of archdeaconries and deaneries can be found [here](#).
- b) [Area Deans](#) are appointed by the Archbishop and licensed for three years. They are to gather and support their colleagues; facilitate communication between the Deanery and the Diocesan departments of Church House; and organise the commissioning service of parish clergy within their Deanery.
- c) Deanery clergy are expected to share the load of on-call pastoral ministry to neighbouring hospitals and aged-care facilities.

Clergy School

- a) [Clergy School](#) is a biennial professional development conference for all active clergy. It offers the opportunity to worship, study and fellowship together over several days as live-in guests at the same location.
- b) Attendance at Clergy School is an expectation of the Archbishop and a ministry cost to be covered by the parish, school or agency. Those who are unable to attend must seek leave from the Archbishop.

Ordinations

- a) Ordinations are significant occasions in the life of the Diocese and the missional activity of the Church. It is the Archbishop's expectation that all active clergy attend the Ordination of Deacons (February) and the Ordination of Priests (November) in St George's Cathedral.
- b) Clergy are invited to robe and process in an alb and red stole.

Chrism Eucharist

- a) All active clergy attend the annual Chrism Eucharist at which ordination vows are renewed, and oils are blessed and distributed. The Chrism Eucharist takes place in Holy Week in St George's Cathedral.
- b) Clergy are invited to robe and process in an alb and white stole, and to share in refreshments after the service. Lay Pastoral Ministers (LPMs) and other lay leaders are also encouraged to attend.

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Liturgy and Worship

Vesture

- a) Clergy are to be vested when conducting public worship. It is the practice of this Diocese for clergy to wear at least an alb and stole for sacramental liturgies, or choir dress (cassock, surplice and scarf) for non-sacramental services.
- b) In particular pastoral circumstances, such as informal gatherings, emergencies, or extreme heat, the wearing of vestments may not be suitable. In such cases, it is fitting for clergy to wear at least a stole, signifying the exercise of the Church's ministry.
- c) Clerical attire is generally worn at church functions, at Synod, and when meeting formally with the Archbishop or Assistant Bishop.

Prayer Books and Liturgical Resources

- a) *A Prayer Book for Australia* (APBA) is the standard prayer book of this Diocese. *The Book of Common Prayer* (BCP) and *An Australian Prayer Book* (AAPB) are also authorised for use. Additional authorised materials are available on the [Liturgical Resources](#) page on the Diocesan website. No other forms are to be used in public worship other than those permitted under the [Canon Concerning Services](#).
- b) APBA may be reprinted or projected for the purpose of public worship only. Any material reproduced must be acknowledged as follows: From *A Prayer Book for Australia* © Broughton Publishing 1995.
- c) [Epray®](#) is an online version of APBA and a worship planning software that can be accessed by subscription. The ePray *Daily Prayer* app can be [downloaded](#) and used for free.

Lectionary and Bible Translations

- a) *An Australian Lectionary* (*A Prayer Book for Australia*) by Broughton Publishing is the standard lectionary of this Diocese.
- b) The *New Revised Standard Version* (NRSV) of the Holy Bible with the Apocrypha is the preferred translation of the Scriptures in this Diocese, particularly for liturgical use. An Updated Edition (NRSVue) is also available.

Music and Copyright

- a) Clergy are to collaborate closely with the music director, organist, choir, or worship team. No song or instrument may be used in public worship without the approval of the parish priest or senior chaplain.
- b) Care should be taken to select songs that are doctrinally sound, conducive to worship, and reflective of the liturgical season or setting.
- c) The following hymnals are approved for liturgical use in this Diocese: *Together in Song*, *The Australian Hymn Book*, *Common Praise*, *The Revised English Hymnal*, *The New English Hymnal*, *Hymns Ancient & Modern*, and *Mission Praise*.
- d) Copyright compliance is both a legal obligation and a Christian ethical duty. While churches do not require a licence to play or perform copyrighted music during public worship, reprinting or projecting the lyrics of copyrighted hymns and songs must be properly credited and logged with a licensing company (such as [CCLI](#) or [One License](#)) on each occasion.
- e) The *Australasian Performing Right Association* (APRA) has produced a detailed reference guide called [Music Copyright: Guide for Churches](#).

Church Fittings, Ornaments and Monuments

- a) A [Parish Property - Faculty Application](#) must be submitted and approved before any fittings, ornaments or monuments are introduced, removed or altered in a church building.
- b) Unwanted and damaged religious items should be disposed of with reverence. Consecrated items are to be buried on church grounds. Bibles and prayer books may be recycled, while vestments may be donated to a textile recycling centre or, if still in good condition, given to the [Diocesan Vestment Library](#).

Episcopal Visit

- a) Requests for episcopal visits are invited annually in July/August; though clergy may contact the Episcopal Office throughout the year with a visit request. The Episcopal Office will liaise clergy in parishes and allied ministries to finalise dates and other arrangements.
- b) The visiting Bishop ordinarily presides and preaches at the celebration of the Eucharist. After the service and refreshments, the Bishop may meet with the parish council and wardens.

Commissioning Services

- a) The commissioning of a new rector/priest-in-charge is scheduled by the Episcopal Office and organised by the Area Dean in consultation with the Archbishop or Assistant Bishop.
- b) The commissioning of chaplains, principals and other licensed persons is organised by the Episcopal Office in consultation with the school or agency.

Visiting Officiants and Preachers

- a) Written permission from the Archbishop must be requested and granted before visiting clergy are invited to officiate or preach. This also applies to lay preachers.
- b) The Archbishop's Office will arrange for the diocesan Safe Ministry Services Manager to establish that the visiting clergy or lay preacher is safe to receive before permission is granted.

Church Supplies

Bibles, prayer books, lectionaries, hymnals, general Christian/Anglican books can be purchased from:

- [Broughton Publishing](#)
- [Garratt Publishing](#)
- [St Peter's Bookroom](#)
- [Koorong Books](#)
- [Church House Bookshop](#)

Clergy shirts, vestments, altarware, communion supplies, candles, incense, service registers and certificates, devotional items and religious gifts can be purchased from:

- [Gatto Christian Shop](#)
- [Church Stores](#)
- [Australian Christian Resources](#)
- [CM Almy](#)
- [Watts & Co.](#)
- [Gammarelli](#)
- [PSG Vestments](#)

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Sacramental and Pastoral Services

The sacraments of Holy Baptism and Holy Communion are 'effectual signs of grace ... ordained of Christ our Lord in the Gospel' (Article XXV) and are 'generally necessary to salvation' (BCP Catechism). The other 'five commonly called sacraments' of Confirmation, Penance, Orders, Matrimony and Unction also have their place within the sacramental life and pastoral ministry of the Church.

Holy Baptism

- a) Holy Baptism is the sacrament in which we are 'joined to Christ and made members of his body, the Church universal' (APBA) through cleansing from sin and rebirth in the Spirit.
- b) All enquiries about Baptism should be warmly welcomed and viewed as a disciple-making opportunity. The Archbishop must be notified if a request for Baptism is to be refused.
- c) When an infant or person unable to answer for themselves is presented for Baptism, at least one of their parents/guardians must be a baptised Christian. Every child to be baptised will ordinarily have three sponsors (previously called 'godparents') of whom at least two shall be of the same gender as the child; when this is not possible, one sponsor will suffice. Sponsors must be baptised Christians, committed to the candidate's growth in faith and discipleship.
- d) Those to be baptised (or their parents and sponsors, if they are infants or unable to answer for themselves) are to be instructed on the significance, promises and duties of Baptism as outlined in the baptismal service (APBA pp55-60).
- e) When adults are baptised, their Confirmation and first communion must be administered by a bishop in the same service. If the baptism is to take place in a setting such as the sea or a pool, the parish priest must first consult with the bishop before proceeding.
- f) Baptism should be administered within the principal service of the worshipping community to which the candidate belongs. The ordinary minister of Baptism is a bishop or priest. A deacon may baptise in the absence of a priest with the Archbishop's permission.
- g) The oil of catechumens, which signifies deliverance from the influence of sin and evil, may be used to anoint those to be baptised at the words, *'Almighty God deliver you from the powers of darkness, and lead you in the light of Christ to his everlasting kingdom'* (APBA p56).
- h) Baptism must be administered with a generous amount of water and with the formula: *'N. I baptise you in the name of the Father, and of the Son, and of the Holy Spirit'*. Any alternative words will render the baptism invalid.
- i) The oil of chrism, which signifies the Spirit's empowering, may be used to anoint the newly baptised at the words, *'I sign you with the sign of the cross to show that you are marked as Christ's own for ever'* (APBA p60). It also may be used at Confirmation and priestly Ordination.
- j) A baptismal candle kindled from the paschal candle may be presented to the newly baptised at the words, *'God has brought you out of darkness into his marvellous light'* (APBA p60).

- k) Guidelines pertaining to emergency baptisms are outlined in APBA p71.
- l) Parishes are responsible for recording all baptisms in the parish register and issuing baptismal certificates.

Holy Communion

- a) Holy Communion – also called the Lord’s Supper, the Eucharist, or the Mass – is the sacrament in which we offer ‘the continual remembrance of the sacrifice of the death of Christ’ and are ‘strengthened and inwardly refreshed by the body and blood of Christ’ (BCP Catechism).
- b) The Eucharist is the principal act of Christian worship, especially on Sundays and Holy Days. The rites of Baptism, Confirmation, Reception, Ordination, and Commissioning of new clergy ordinarily take place within a service of Holy Communion, as do weddings and funerals if pastorally appropriate.
- c) The following sections of the Eucharist (APBA pp119-144) are presidential in nature and reserved for the presiding bishop or priest alone:
 - The Greeting #3
 - The Absolution #7
 - The Collect of the Day #11
 - The Greeting of Peace #24
 - The Great Thanksgiving and Lord’s Prayer #26-27
 - The Breaking of the Bread #28-29
 - The Prayer after Communion #30
 - The Blessing #33
- d) It is the practice of this Diocese that the Gospel #16 is proclaimed by the deacon or the priest. In the absence of a deacon, a lay pastoral minister may proclaim the Gospel.
- e) Only clergy or lay pastoral ministers licensed by the Archbishop to preach may deliver the Sermon #17.
- f) Only baptised and communicant members of Christians churches may be invited to receive communion.
- g) Children may partake of communion if they are able to ask for it and understand its significance. The rite of [Welcome to Holy Communion](#) may be used when pastorally appropriate.
- h) The sacrament may not be withheld from a communicant member of the church without grave reason and prior direction from the Archbishop.
- i) Communion vessels should be made of non-porous material such as silver, gold, or stainless steel. Individual communion cups are not to be used.
- j) Vessels are to be thoroughly cleaned with hot soapy water and dried after each use. Communion linens are ordinarily first rinsed in water, which is then poured onto the earth, before being washed in the usual manner.

- k) Communion bread or wafers must be made from wheat, and communion wine must be fortified and derived from grapes. Low-gluten wafers (containing less than 3 ppm of gluten) are suitable for those with gluten intolerance, as they meet the Australian food standard for products labelled 'gluten-free'. Unless approved by the Archbishop in exceptional pastoral circumstances, non-alcoholic wine must not be used.
- l) Un-consecrated bread or wine must not be administered to communicants. Intinction is discouraged unless approved by the Archbishop in specific pastoral circumstances. Where permitted, care must be taken to ensure the consecrated wine does not drip or remain on the hands of communicants. In the event of an infectious outbreak, communion is administered in one kind only.
- m) Care should be taken to consecrate an appropriate amount of bread and wine. Any remaining consecrated elements, not reserved for communion by extension, must be reverently consumed.

Communion by Extension

- a) The sacrament may be reserved and shared with those who are unable to attend the Eucharist due to illness or confinement. This practice of 'communion by extension' may be offered by clergy or lay pastoral ministers according to the [authorised rite of administration](#).
- b) The reserved sacrament is to be kept in a ciborium or pyx and stored in an aumbry/ tabernacle. If wine is reserved, it should be consecrated in a befitting and leakproof vessel and remain untouched until administered. The reserved sacrament should be replenished regularly to prevent spoilage.
- c) Ongoing permission from the Archbishop must be sought by the parish priest or chaplain where communion by extension is regularly administered within a service at an aged care facility, hospital, or prison.
- d) Communion by extension is not to be administered within a regular Sunday or weekday parish service, even when a priest is unavailable to celebrate the Eucharist. In such circumstances, the congregation should instead gather for Morning Prayer or *A Service of Praise, Prayer and Proclamation* (APBA p35).

Confirmation

- a) In Confirmation, the baptised affirm their Christian commitment and receive 'the strengthening of the Holy Spirit through prayer and the laying on of the bishop's hand' (APBA).
- b) Those who are able to ask for Confirmation and understand its meaning and obligations may be confirmed.
- c) Every candidate for Confirmation is to undergo a course of instruction in the Christian faith. Candidates in Anglican schools should ideally be prepared in collaboration with their parish priest.

- d) The parish priest/school chaplain should make arrangements for the confirming bishop to meet with the candidates and sponsors/parents prior to the service.
- e) The following details are to be arranged with the confirming bishop, no later than two weeks before the service:
 - Date and time for the bishop to meet with the candidate
 - Date, time and location of the Confirmation service
 - Order of service and scripture readings to be used
 - Logistics of presenting and confirming the candidate
- f) A Diocesan [form](#) must be completed and returned to the Episcopal Office whenever a Confirmation takes place.
- g) Parishes are responsible for the provision of confirmation cards/certificate.

Reception into Communicant Membership and Reaffirmation

- a) Individuals who have been baptised and fully initiated in another church, yet desire to become communicant members of the Anglican Church, are to be received according to the form provided in APBA pp96-97.
- b) What constitutes 'full initiation' will vary across Christian traditions. In churches that practise infant baptism, it typically refers to Baptism followed by Confirmation (also called 'Chrismation'); where the latter has not yet occurred, the individual is received into the Anglican Church through Confirmation. By contrast, churches that practise 'believer's baptism' regard those who have been baptised as fully initiated; such individuals are therefore received into the Anglican Church through the rite of Reception.
- c) Baptised and confirmed members of the Old Catholic Church, the Mar Thoma Church, the Iglesia Filipina Independiente, or the Lutheran churches of Denmark, Estonia, Finland, Lithuania, Norway and Sweden are already in full communion with the Anglican Church and do not need to be received.
- d) Former Mormons, Jehovah's Witnesses and Oneness Pentecostals are to receive valid Baptism and Confirmation. Those from non-denominational churches that baptise 'In the name of the Lord Jesus', instead of the Trinitarian formula, also need to be validly baptised and confirmed. Questions regarding specific cases should be directed to the Archbishop's Office.
- h) A Diocesan [form](#) must be completed and returned to the Episcopal Office whenever a Reception takes place. The Reception certificate will be provided by the Episcopal Office.
- e) Reaffirmation (APBA p62 #30) is appropriate for Anglicans who are already baptised and confirmed, yet seek to renew their Christian commitment within the context of public worship.

Marriage

- a) Christian marriage is 'a gift from God our creator', a symbol of 'the union between Christ and his Church' and a 'lifelong partnership uniting a woman and a man in heart, mind and body'. Through marriage, a new family is also formed 'where children may be born and grown in secure and loving care' (APBA).
- b) Only bishops and priests who hold the Archbishop's licence and are registered as marriage celebrants may solemnise marriages in this Diocese. [Registration](#) is organised through the Episcopal Office.
- c) At least one of the parties to be married must be a baptised Christian. Persons to be married are not to be within a [prohibited relationship](#).
- d) A [Declaration of No Legal Impediment to Marriage](#) and [Notice of Intended Marriage](#) must be received and signed by the officiating priest at least one calendar month and one day before the date of the wedding. The officiating priest will need to sight each applicant's birth certificate and passport, and a divorce or death certificate to prove the end of any previous marriage. If a birth certificate is not available, a passport (Australian or overseas) will suffice as evidence of the person's date and place of birth. All other forms can be accessed and processed online via the Government's [Marriage Celebrant's Online Portal](#).
- e) The officiating priest is to ensure that those to be married are adequately informed about the Christian understanding of marriage. A recognised course of marriage preparation such as [Prepare Enrich](#) should be recommended. Both the bride and groom must also be given a copy of [Happily Ever... Before and After](#) which offers essential and practical information from the Australian Government.
- f) The Marriage Act requires the priest to meet separately and in person with the bride and groom to ascertain that each freely enters the marriage without coercion.
- g) The 1961 Marriage Act states that 'ministers of religion are only authorised to solemnise marriages according to the rites recognised by the religious body or organisation of which they are ministers' – this means that Anglican clergy must use the marriage rites of APBA, AAPB and the BCP only. Altering the authorised pattern and words of these rites may leave the celebrant open to de-registration and may result in the marriage being declared legally null and void.
- h) Clergy from outside the parish who are licensed by the Archbishop and are properly registered may be invited to perform the ceremony if given permission by the parish priest. A minister from another Christian denomination may be invited to participate in the ceremony by reading a lesson or offering a prayer, but they are not permitted to officiate or preach.
- i) Weddings are to be celebrated in buildings licensed for Anglican worship. An [application](#) can be made to request the Archbishop's approval for a ceremony to take place outside a church building. In such a case, the marriage register of the parish in which the wedding takes place is to be used by the officiating priest.
- j) Since soundness of mind is a legal requirement for contracting a valid marriage, a wedding service is to be postponed if one or both of those to be married are intoxicated. This should be made clear to the couple at the rehearsal.

- k) Weddings are discouraged during Lent and are prohibited on Ash Wednesday, Holy Week, Easter Sunday and Christmas Day without serious reason and written permission from the Archbishop.
- l) A civil marriage may be blessed using the [authorised rite](#). The couple must produce a certificate of their existing marriage. No additional certificates are to be issued and the details of the civil marriage are not to be entered into the parish's marriage register.
- m) While the doctrine of the Anglican Church of Australia defines marriage as a union between a man and a woman, the 2018 National Bishops' Meeting affirmed 'the responsibility of ministers to pray with and care for same-sex couples in informal settings' when requested.

Divorce and Remarriage

- a) The remarriage of divorced persons is permissible in this Diocese. The officiating priest must submit an [application](#) and receive permission from the Archbishop before a wedding can take place.
- b) While clergy are not compelled to solemnise the marriage of a divorced person, pastoral sensitivity should be exercised and the couple may be referred to another priest.

Reconciliation of a Penitent

- a) The Anglican tradition has always held that Christ 'hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins' (BCP). This can take place both corporately and individually.
- b) When confession takes place on an individual basis, the service of *Reconciliation of a Penitent* (APBA pp775-777) or *A Form of Confession Sins and Absolution* (AAPB pp576-577) is to be used. Confessions within these contexts are strictly confidential and must never be revealed, except when required by [mandatory reporting](#).
- c) Before hearing a confession, the confessor is encouraged to make a declaration using these or similar words: *'My brother/sister in Christ, though I am bound to keep secret anything you confess, the canons of this Church and the law of the land require me to report any incident of child sexual abuse even if disclosed in confession. With this in mind, do you wish to continue?'*
- d) If a penitent confesses the sexual abuse of a child, the confessor must withhold absolution until the crime is reported to the police. The penitent may need the confessor's pastoral support and accompaniment in this process.

Ministry with the Sick and the Dying

- a) The healing and saving work of Jesus continues in the Church's ministry with the sick and the dying. 'Pastoral care, as a ministry of the gospel of Christ, occurs whenever the love of God sustains and renews people experiencing particular needs and stresses' (APBA).

- b) All priests should be ready and willing to offer Ministry with the Sick according to the form set forth in APBA pp679-688 which includes anointing with oil, laying on of hands, and communion.
- c) All priests should be ready and willing to offer Ministry with the Dying (commonly called the 'last rites') according to the form set forth in APBA pp696-705 which includes confession and absolution, anointing with oil, and communion if requested.
- d) It is the practice of this Diocese that anointing is administered by a priest only. When direct anointing with the hand is not possible or advisable, a single-use cotton ball may be used to apply the oil.
- e) Appropriate pastoral care is to be extended to individuals who pursue Voluntary Assisted Dying. Questions about sacramental ministry or Christian burial are to be directed to the Archbishop's Office.
- f) Clergy are to comply with the health advice and regulations of the hospital, ward or aged-care facility they visit. Sick clergy should refrain from making pastoral visits.

Funerals

- a) 'A Christian funeral proclaims the Christian hope in the face of death' (APBA) – it is also an opportunity to honour the departed, to entrust them to God's mercy and to find comfort amid grief.
- b) Clergy are to always exercise pastoral sensitivity towards the bereaved and courtesy towards the funeral director. It is imperative that expectations are made clear and arrangements are agreed upon by all parties before the funeral.
- c) The funeral service should be held in a church or other suitable place of worship and officiated by clergy or a licensed lay minister. A minister from another Christian denomination may be invited to offer a prayer or reading.
- d) The essential prayers and rituals of the funeral liturgy are to be observed. Eulogies, readings, music, videos, tributes and displays are to be consistent with the Christian faith and the religious character of the service. Masonic rites and symbols have no place within the liturgy.
- e) It is best to keep the funeral service within an appropriate timeframe and to reserve longer speeches and tributes for the wake/reception.
- f) Ongoing pastoral care should be extended to the bereaved after the funeral. This ministry begun by the parish priest may be carried on by competent lay ministers or pastoral carers. All Souls Day and the Year's Mind are opportunities to connect with the bereaved and invite them to church.

Resources

[Purslowe & Chipper Funerals](#)
[Bowra & O'Dea Funeral Directors](#)
[Bereavement Assistance Program](#)
[Griefline](#)

Burials and Interment

- a) Burials should be officiated by clergy or a licensed lay minister according to the rite in APBA pp730-734. When this is not possible, the prayer of Committal (APBA p723) must be said at the funeral service.
- b) Ashes are to be removed from their container and directly interred into the soil of a memorial garden according to the rite in APBA pp735-737. Ashes are not to be scattered, repurposed or retained.
- c) [Memorial gardens](#) are to be well maintained and reverently used as consecrated places; and parish church must keep an accurate record of all interments.

Exorcism and Spiritual Deliverance

- a) Exorcism is a ministry of the Church through which a person is freed from demonic influence and restored to Christ. Requests for exorcism must be referred to the Archbishop, and no clergy may act in this matter without prior authorisation.
- b) Any priest may bless a place or pray with a person experiencing spiritual oppression using approved resources for [Spiritual Deliverance](#). Clergy who undertake this ministry should not do so alone and are encouraged to seek the prayerful support of a spiritual director.

Supporting Lay Ministry

Liturgical Assistants and Lay Pastoral Ministers

- a) Suitable lay persons may be nominated by their priest to serve as a Liturgical Assistant (LA) or Lay Pastoral Ministers (LPM). LAs and LPMs must be baptised, communicant Anglicans and are required to complete Safe Ministry screenings and undertake ongoing training.
- b) Liturgical Assistants are authorised to serve as acolytes and communion assistants. LAs are trained by their priest and are nominated annually through their inclusion in the parish's annual returns.
- c) Lay Pastoral Ministers are licensed to lead non-sacramental services, assist with the administration of communion, undertake pastoral visitation, and minister to children and youth. LPMs may preach when suitably qualified, invited by the priest, and with the Archbishop's approval. LPMs are licensed for three years and must attend one annual [LPM Training](#) session. Applicants and those renewing their license must complete [Form 9](#).
- d) Lay persons appointed to chaplaincy roles in Anglican schools, agencies, or sector ministries must hold an LPM licence. Enquiries should be directed to the [Diocesan Chaplaincy Coordinator](#).

Vocations

- a) Parish clergy and chaplains should maintain vocational awareness and be attentive to those who may be showing signs of a call to ordained ministry. Where such a sense arises, they should initiate a pastoral conversation and, where appropriate, encourage involvement in the liturgy or other voluntary ministries. They should also encourage participation in opportunities for Christian learning and faith formation, including courses, retreats and other relevant events, and may invite individuals to attend diocesan ordinations to deepen their understanding of ordained ministry.

Where it is judged appropriate to proceed further, individuals should be directed to contact the [Vocations Advocate](#). Such encouragement should ordinarily be offered only when the person is a baptised and communicant Anglican, is established within the worshipping community, demonstrates spiritual maturity and love for Christ and the Church, shows potential capacity for theological study and formation, and has expressed an interest in exploring a possible vocation to ordained ministry.

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Professional Practice and Support

Code of Conduct

- a) [Faithfulness in Service](#) is the national code for personal behaviour and the practice of pastoral ministry by clergy and church workers. It covers the areas of pastoral relationships, ministry with children, personal behaviour, and standards pertaining to sexual conduct and financial integrity.
- b) The [Clergy Discipline Statute](#) outlines the diocesan process for addressing misconduct or offence by a member of clergy.

Reporting

- a) Cases or suspected cases of child abuse, criminal activity, sexual misconduct and bullying must be reported to the Safe Ministry Services Manager:

Contact Details

(08) 9425 7203

safeministry@perth.anglican.org

- b) [Mandatory reporting](#) to the Department of Communities must be made if a licensed minister forms a belief on reasonable grounds in the course of their work that a child has been the subject of sexual abuse (that occurred on or after 1 November 2022) or is the subject of ongoing sexual abuse.
- c) The issue of mandatory reporting and sacramental confession is covered in this handbook's section on the *Reconciliation of a Penitent*.

Conflict Resolution

- a) The process for addressing conflict between a parish priest and a parishioner or member of parish council is outlined in sections 81.1-2 of the [Parish Governance Statute](#).
- b) Dispute between clergy is addressed in the [Respect at Work](#) policy.

Chaplains

- a) Chaplains in schools, agencies and sector ministry are to abide by the guidelines of this Clergy Handbook wherever relevant to their ministry.
- b) All chaplains are to belong to a worshipping community and may be called upon to provide occasional Sunday supply.
- c) Chaplains are to inform the [Diocesan Chaplaincy Co-ordinator](#) of any change in employment and of significant developments in the structure or provision of chaplaincy services in their institution/sector.
- d) Chaplains on the diocesan payroll must complete and submit an [Allied Ministry Leave Notification](#) form before taking leave.

Clergy Stipend and Benefits

- a) The [Clergy and Lay Ministry Workers - Stipends and Allowances](#) policy provides information and guidelines on stipends, housing and motor vehicle allowances, superannuation and workers compensation insurance.
- b) Information on salary sacrifice is covered in the [Clergy and Lay Ministry Workers - Remuneration Packaging](#) policy.

Clergy Leave

- a) The [Clergy - Leave](#) policy outlines the guidelines on annual leave, sick and carer's leave, compassionate leave, study leave, parental leave, long service leave, professional development and retreats. Clergy must submit the relevant leave notification form before taking leave:
 - [Parish/Cathedral Clergy Leave Notification](#)
 - [Allied Ministry Leave Notification](#)
 - [Compassionate/Study/Parental/FDV - Approval](#)
 - [Long Service Leave Request - Approval](#)
- b) Completed forms are to be scanned and emailed to clergyleave@perth.anglican.org – photos or incomplete forms will not be accepted.
- c) Clergy can only take four (4) Sundays of annual leave per year. Annual leave is not to be taken on Good Friday, Easter Sunday or Christmas Day.

Resignation and Retirement

- a) Clergy must advise the Archbishop in writing of their intention to resign or retire from their licensed position at least three (3) months prior to the date of resignation/retirement. The handover process will be initiated and overseen by the Archdeacon.
- b) Retired clergy wishing to undertake locum or supply ministry need to seek a Permission to Officiate (PTO) via the Archbishop's Office. Otherwise, an Archbishop's Authority to Officiate (AAO) will be issued.

Vacancy, Locums and Appointments

- a) During a vacancy, locum ministry is arranged by the Archbishop's Office. When a locum is not available, every effort will be made to organise a supply priest for Sundays, and weekday services may need to be put on hold or lay-led.
- b) The locum tenens has the same prerogatives and responsibilities as a parish priest, but they are not authorised to implement any significant or permanent changes within the parish without the consent of parish council and the area bishop.
- c) The process and guidelines for the licensing and appointment of clergy to parishes and allied ministries are outlined in the [Clergy Appointment and Licensing Statute](#).

Clergy Relief Fund

The [Clergy Relief Fund](#) assists clergy who are experiencing financial hardship and difficulties. Application is made by completing and submitting the relevant form:

- [Application for Grant to Relieve Hardship or Temporary Financial Stress](#)
- [Application for Loan for Financial Planning](#)
- [Application for Loan to Relieve Hardship or Temporary Financial Stress](#)

Continuing Education

- a) At ordination, clergy make a commitment to 'undertake such other studies as will help [one's] ministry' (The Ordinal). Ongoing learning is essential for those who are called to preach, teach and equip others.
- b) Following ordination in the Diocese of Perth, clergy are required to attend Training in Ministry (TIM) program for three (3) years.
- c) Opportunities for continuing education and training for clergy and church workers are available through [Wollaston Theological College](#). The [Wollaston Library](#) is also open and available to support ongoing learning and research.

Artificial Intelligence

- a) Artificial Intelligence (AI) should be treated as a tool to support communication and creativity in ministry, not as a replacement for human effort or judgement. When using public generative AI tools, sensitive or identifying information about users, especially minors and vulnerable adults, must be protected.
- b) Clergy may appropriately use AI systems such as ChatGPT to assist in the preparation of sermons, provided that the homily remains substantially their own composition, is theologically sound and factually accurate, and speaks authentically and meaningfully to the context of the congregation.
- c) Careful discernment should always be exercised when using AI. The discipline of studying, meditating on, and wrestling with scripture is an indispensable aspect of ordained ministry. Overreliance on AI risks bypassing this process, potentially weakening biblical literacy and homiletical competence. In addition, AI-generated content may reflect the biases, assumptions, or limitations of the data on which it was trained and can subtly shape ideas in ways that narrow or distort the theological perspective and pastoral sensitivity of the preacher.

Administration and Operations

Parish Administration

- a) The [Parish Governance Statute](#) provides information and guidelines on parish structure, parish council and office bearers, parish rolls, vacancies, rights and responsibilities, financial requirements and assessments, building use and maintenance.
- b) Specific policies and forms for parish [clergy](#), [lay employees](#), [office bearers](#) and [volunteers](#) can be found on the diocesan website.

Screenings

- a) [Screenings](#) (Safe Ministry) are essential for all clergy, church workers, office bearers and volunteers. It is the responsibility of the parish priest to ensure that these screenings are completed and submitted to the Safe Ministry Services.
- b) An overview of Safe Ministry checks and required training for office bearers and volunteers is outlined in the appendix of [Policy 40.I - Safe Ministry Screening and Training](#).

Parish Buildings and Maintenance

- a) The [Parish Property](#) policies provides practical guidelines for parish councils and wardens on the use and maintenance of church buildings so that they are safe and fit for use, both now and in the future.
- b) Rapid after-hours response contact details are provided in Appendix 2 of [Policy 6.5](#).

Ecumenical Use of Church Buildings

- a) As outlined in [Policy 6.4 - Parish Property - Leasing of Property](#), permission for another Christian denomination to use an Anglican church building for worship must be sought from the Archbishop. The applicant is to write to the Archbishop affirming their commitment: to honour the [Fundamental Declarations](#) of the Anglican Church of Australia, refrain from proselytising Anglicans, and to not act in any way that would bring the Anglican Church into disrepute.
- b) An agreement will need to be completed and submitted to the Property Department when permission from the Archbishop has been granted.
- c) Refer to [Ecumenical Use of Church Buildings for Worship Agreement](#) and [Hall Hire Agreement](#) forms.

Work Health and Safety

- a) The [Work Health and Safety](#) (WHS) policy provides guidance on achieving a safe and incident-free workplace for all who attend our properties or use our services.
- b) The parish priest is responsible for ensuring that WHS policy is implemented in their parish and that Health and Safety is a standing agenda item at every parish council meeting.

Insurance

- a) The most significant premium paid by parishes is for property and contents. Insurance covers damaged caused by specific events (eg fire, flood, wind damage, hail damage, accidental damage, theft); but does not cover damaged caused by inadequate maintenance, damage arising from faulty construction/design nor termite damage. The best way to keep property and contents premiums low is to proactively reduce the risk of fire, flood, wind damage and theft.
- b) The Diocese has Public Liability coverage. Public liability claims will only be successful if it can be shown the parish or entity was negligent in some way.
- c) The Diocese maintains insurance for volunteers, although there are some restrictions that apply to those over 85 years. Clergy should ensure that volunteer rosters are accurately maintained.
- d) The diocesan website provides more information on [Insurance](#).

Records

- a) Parish churches and school chapels must keep an accurate record of all services that take place, especially baptisms, confirmations, receptions into communicant membership, weddings, funerals and commissionings.
- b) Certificates should be issued to the recipients of these sacramental and pastoral ministries, except for those being received into communicant membership which are provided by the Archbishop's Office.

Fees

- a) The Church does not charge for the provision of sacramental and pastoral ministries. A living stipend enables clergy to be fully engaged in God's work, free from the concern of securing their livelihood.
- b) Reimbursement of travel and accommodation expenses may be appropriate for clergy whose ministry involves significant distance.
- c) Clergy are to declare any personal gifts or donations received when lodging their annual tax return.

Communication and Social Media

- a) Clergy must have an active mobile number and email address for ministry purposes and diocesan communication.
- b) Church workers are to abide by the diocesan [Social Media](#) policy.

Clergy Directory

- a) The online directories of active and retired clergy can be accessed via the [Clergy Protected](#) page of the diocesan website.
- b) It is the responsibility of clergy to advise the Episcopal Office if details need updating.

Forms of Address and Style Guide

- a) The diocesan [Forms of Address](#) outline the correct way to address clergy in writing and conversation.
- b) Rules on signage and the use of the diocesan logo are outlined in the [Style Guide](#).

Anglican Community Fund

The Anglican Community Fund (ACF) was founded in 1966 to service the investment and loan needs of the Anglican community and provides a comprehensive and competitive range of products and financial services to [parishes](#), [clergy](#), Anglican agencies, Anglican schools and welcomes other individuals who wish to support and invest in the Church. To find out more, visit the [ACF website](#) or office at Level 5 Church House, 3 Pier Street, Perth; 08 93254182; info@anglicancf.com.au.

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Personal Life and Wellbeing

Marriage and Divorce

- a) Since marriage and divorce have consequences for a one's ministry and household, all clergy have a duty to inform the Archbishop if they intend to marry or separate.
- b) The *Clergy Marriage Breakdown Protocol* can be accessed via the [Clergy Protected](#) page.

Collegial Support

The Archbishop and Assistant Bishops have a special duty of pastoral care to all clergy and their families. Clergy are similarly called to extend collegial support to their co-workers in ministry. Asking for help, especially when the need or problem might not be obvious or known to one's bishop or colleagues, is always encouraged.

Mental Health

The Employee Assistance Program (EAP) offers free and confidential counselling to all church workers and their immediate family.

Contact Details

1300 687 327

www.convergeinternational.com.au