

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.