



PARISH PROPERTY - LEASING OF PROPERTY **(Other than those rectories occupied by Clergy)**

Approved by Diocesan Council

23 November 2016

- 1.1 All aspects of a market rental will be undertaken by the Diocesan Property Services Manager who has arrangements with external property managers to manage lease arrangements in a professional manner. This will:
 - a. Ensure rent is collected regularly and has processes in place for collection of arrears.
 - b. Keep property maintenance up to date and on the agenda and liaison with the parish or the Diocese Office.
 - c. Perform regular property maintenance inspections etc (which can be overlooked if handling ourselves) to ensure tenants are keeping the property in good order.
- 1.2 The rental of parish property (non-residential) should be categorised into two separate arrangements, Long Term or Casual:
 - a. Where the parish wishes to enter into a commercial style arrangement with an external party for the leasing of buildings within a worshipping community, such an arrangement must have the approval of the Diocesan Council.
 - b. In order to gain approval for such an arrangement a parish must firstly consult with the relevant Archdeacon, and subsequently the Diocesan Property Services Manager, who in consultation with the parish ensure that any agreement reflects industry standards in terms of the contract and lease price.
 - c. Any application for the leasing of parish property will need the approval of the Diocesan Council. This will be facilitated by the Diocesan Property Service Manager.
- 1.3 A parish may enter into casual (non-ongoing) rental arrangement (refer to the [Hall Hire Agreement Form](#)) whereby external parties may utilise parish property (other than the worshipping centre) for short term use, such as meeting for voluntary community groups.
- 1.4 A parish may enter into an arrangement for ecumenical use of a church building for worship. (refer to Appendix 1 and 2 and the [Ecumenical Use of Church Buildings For Worship Agreement Form](#))
- 1.5 All residential property can be leased via the Diocesan appointed external property manager after arrangement by the Diocesan Property Services Manager which is subject to the appropriate legislation.
- 1.6 All leases and rental agreements are to be in the name of The Perth Diocesan Trustees and signed by The Perth Diocesan Trustees under delegated authority. This can be arranged by the Diocesan Property Services Manager who can also give guidance on completion.
- 1.7 The payment of rent should be via direct deposit into the parish account. Property that is not being used for ecclesiastical purposes is not exempt from rates and land tax.
- 1.8 The Diocesan Property Services Manager will co-ordinate the external property managers, parish Wardens should note:
 - a. There are a number of fees payable if the parish property is currently leased to a Tenant via the Diocesan external property manager under the Residential Tenancy Act and thus manage the property on behalf of the parish.

DIOCESAN COUNCIL POLICY 6.4



- b. Parishes should be aware that managing agents generally charge a letting fee, re-letting fee, managing fee and marketing fee, all of which will be negotiated by the Diocesan Property Services Manager. It is common industry practice for managing agents to charge a letting or re-letting fee when new tenants are placed in a rental property with the normal fee one to two week's rent. Most managing agents charge a managing fee based on a percentage of the gross weekly rental, which will be negotiated by the Diocese.
- c. The Diocese has selected a single licensed real estate agent whom can provide a dedicated service to the Diocese Parish Property Portfolio, therefore providing a competitive fee structure.
- d. The managing agent will send the parish a monthly account showing the amount of rent paid to the parish less any costs and agency fees, including the Asset Management fee.
- e. The cost of urgent minor repairs will be deducted from the rent and listed in the monthly statement as a separate item.
- f. Quotes will be provided for all but minor urgent repairs.
- g. On request, managing agents will provide copies of receipts for repairs upon request.
- h. The Warden will liaise with the external property manager to ensure repairs and maintenance are done efficiently and as required.

APPENDIX:

- 1. Ecumenical Use of Church Buildings
- 2. Ecumenical Use Of Church Buildings For Worship - Chicago-Lambeth Quadrilateral

FORMS:

[Hall Hire Agreement Form](#)

[Ecumenical Use of Church Buildings For Worship Agreement Form](#)



ECUMENICAL USE OF CHURCH BUILDINGS FOR WORSHIP

OVERVIEW

Permission for other denominations to use a church building for worship must be sought from the Archbishop.

The general rule that the diocese applies when it comes to our relationship with other Christian Confessions is what is called the Chicago-Lambeth Quadrilateral which notes the following for mutual partnerships:

- a The Holy Scriptures of the Old and New Testaments, as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith.
- b The Apostles’ Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- c The two Sacraments ordained by Christ Himself - Baptism and the Supper of the Lord - ministered with unfailing use of Christ’s words of Institution, and of the elements ordained by Him.
- d The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

Requirements

Some denominations may not fulfil all these requirements.

Prior to seeking permission, it will be necessary to ascertain that the group seeking to use the relevant church buildings would be prepared in their preaching, teaching, statements, etc to honour this Quadrilateral and to give an undertaking that they would not act in any way that would bring the Anglican Church, its faith and doctrine into disrepute. They should desist from proselytizing Anglicans.

Procedure

The parish or worshipping community to consult with the archdeacon and Archbishop concerning the request that is under consideration.

The applicant to be referred to the Chicago Lambeth Quadrilateral. The text of the Resolutions of the Lambeth Conferences of 1886 and 1888 can be found as Addendum 2.

The applicant to write to the Archbishop, affirming the Chicago Lambeth Quadrilateral and the detail of the document, and seeking permission to use an Anglican Church for worship.

On receipt of the Archbishop’s approval the applicant to be referred to the Property Department for the completion of the required forms.

A memorandum of understanding to be signed by the diocese, the parish and the applicant.

The archdeaconry is to be informed of this application and its approval.



ECUMENICAL USE OF CHURCH BUILDINGS FOR WORSHIP - CHICAGO-LAMBETH QUADRILATERAL

Adopted by the House of Bishops Chicago, 1886.

We, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our Fellow-Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

- a Our earnest desire that the Saviour's prayer, "That we all may be one," may, in its deepest and truest sense, be speedily fulfilled;
- b That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.
- c That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own;
- d That this Church does not seek to absorb other Communion, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

But furthermore, we do hereby affirm that the Christian unity...can be restored only by the return of all Christian communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and his Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit:

- a The Holy Scriptures of the Old and New Testaments as the revealed Word of God.
- b The Nicene Creed as the sufficient statement of the Christian Faith.
- c The two Sacraments, --Baptism and the Supper of the Lord, --ministered with unflinching use of Christ's words of institution and of the elements ordained by Him.
- d The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Furthermore, deeply grieved by the sad divisions which affect the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Note: While the above form of the Quadrilateral was adopted by the House of Bishops, it was not enacted by the House of Deputies, but rather incorporated in a general plan referred for study and action to a newly created Joint Commission on Christian Reunion.



LAMBETH CONFERENCE OF 1888

Resolution 11

That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by God's blessing made towards Home Reunion:

- a The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
- b The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- c The two Sacraments ordained by Christ Himself--Baptism and the Supper of the Lord--ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.
- d The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.