Diocesan Pastoral Protocols

Bishop's Guidelines

Anglican Diocese of
Grafton

Purpose
These protocols offer guidance to clergy, lay ministers and others in the diocese of Grafton in relation to the administration of Pastoral Services and some other related matters.

Context
In part this document replaces an earlier one entitled *The Clergy Manual*, much of which has now been incorporated into a new online resource: *The Parish Guide* (see the Diocesan Website under Documents). Matters relating to pastoral and liturgical ministry have been included here rather than in the Parish Guide.

The Protocols should be read alongside the relevant General Synod Canons or Grafton Ordinances. Where relevant, these are named in each section of the Protocols and can be found on the website for the General Synod https://anglican.org.au/governance/canons-and-rules/ and for Grafton Diocese https://www.graftondiocese.org.au/documents/ordinances/ordinance-history/.

There are helpful resources that expand on most of the topics and give useful advice. In particular, the book entitled *A Pastoral Handbook for Anglicans: Guidelines and resources for pastoral ministry - Revised* (2018) by Bishop Bradly Billings, is an excellent resource – all clergy in the Diocese should possess a copy.

In addition, the book entitled *Australian Anglicans Worship: Performing APBA* (2020) by Charles Sherlock is an essential guide to the practical liturgical use of *A Prayer Book for Australia*. Clergy of the diocese should possess a copy.

Scope
These protocols apply in all Ministry Units including parishes, ministry districts, schools, Anglicare North Coast, and Hospital Chaplaincies.

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PRAYER BOOK

The two official texts of the Anglican Church of Australia in the Diocese of Grafton are the 1662 edition of the *Book of Common Prayer*, and *A Prayer Book for Australia* (1995). Other Anglican texts may be used on an occasional basis without the Bishop's specific permission. In circumstances where other Anglican material is being used regularly in place of the APBA the Bishop's permission should be sought. The Bishop of Grafton has given advice and guidance to the clergy about this separately. An Australian Prayer Book (1978) should no longer be used except with the Bishop's permission.

In the Introduction to his 2020 book, *Australian Anglicans Worship: Performing APBA,* Charles Sherlock describes APBA as "a flexible book … there is plenty of room for creative adaptation" (p2). Those leading worship in the diocese should note that APBA contains many rubrics that allow for variations to the set texts in certain places, such as "*the minister may continue with these or other suitable words...*" These offer considerable flexibility for the minister. In particular, *A Service of Praise, Prayer and Proclamation* and *Holy Communion Third Order* both give a sense of simplicity, flexibility and permission for diversity of expression (albeit with restrictions) without necessarily having the Bishop's approval.

The Preface to APBA (Preface vii-ix) offers useful advice about variations, as does *A Prayer Book for Australia: A Practical Commentary* (Varcoe et al,1997) and *Australian Anglicans Worship: Performing APBA* (Sherlock, 2020). Sherlock's book goes through every numbered rubric with notes and advice suggestions on each.

BAPTISM

Note the Canon Concerning Baptism (1992) and *A Pastoral Handbook for Anglicans*, Chapter 2 (B).

At no time should fees be charged for Baptism.

The Baptism of an Infant

We welcome inquiries about infant baptism with an open heart, recognizing the faith journey of those who seek this sacrament for their child. Baptism can be beautifully integrated into our regular Sunday services, fostering a sense of community and belonging.

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

Except in situations of emergency, the parents (and preferably the godparents as well) should undergo preparation.

The godparents must be adults and all must be baptised. In normal circumstances at least one parent should profess to be a Christian. Unbaptised adults may act as *witnesses* to the Baptism.

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

The Baptism of Adults (and 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 circumstances, will be followed immediately by the laying-on of hands in Confirmation.

CONFIRMATION
Note the Canon Concerning Confirmation (1992) and *A Pastoral Handbook for Anglicans* Chapter 2, Confirmation (C).

Preparation
Preparation for Confirmation is a journey of discovery and deepening faith. We encourage ministry units to offer resources and guidance to ensure a meaningful experience for all candidates.

Service arrangements
Confirmation services, presided over by the Bishop, are times of joy and community, often integrated into regular worship services to welcome the confirmed into the life of the congregation. 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 White and the Bishop will preside and preach. The Bishop should be consulted about the scripture readings to be used during the service.

Prior to the day, please submit the *Confirmation Form* to the Bishop's Office. This provides the list of candidates to be Confirmed or Received (see the *Confirmation Form* on the website under Administration Forms). This assists the Bishop in their preparation but also serves as a record of Episcopal Acts that form part of the Synod Report each year and listed in the Diocesan Year Book.

Service Choreography
Section C6 of the *Pastoral Handbook for Anglicans* is very useful here. It is helpful to have a rehearsal with the candidates and sponsors before the day of the service.

If possible, a server, LLM or Churchwarden should be available to hold the Bishop's pastoral staff, service booklet and Holy Oils.

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.

RECEPTION INTO THE ANGLICAN CHURCH OF AUSTRALIA
Note the Reception Canon (1981). It is also helpful to read Section R1 of the *Pastoral Handbook for Anglicans*.

Someone who has been baptised and is or was a communicant member of another Christian tradition which holds the apostolic faith, desires communicant membership of the Anglican Church can be Received.

Appropriate preparation should be made by the Ministry Unit, 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.

Re-affirmation of faith
Section B10 "Spiritual Renewal" in the *Pastoral Handbook for Anglicans* is very helpful here as it deals with reaffirmation, rebaptism and confession and renewal.

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. 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. However, Baptism is an unrepeatable act. Where water is used as part of a Re-affirmation of faith, 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.

ADMISSION OF CHILDREN TO COMMUNION PRIOR TO CONFIRMATION

Note the Canon for Admission of Children to Holy Communion (1981) as well as Section C10.2 in the *Pastoral Handbook for Anglicans*.

Ministry Units should offer the children some group preparation which can be followed up by activities/discussions at home. Preparation sessions conducted by the church might involve whole families learning together.

The congregation should also be educated about this rite and how it is distinct from Confirmation.

No specific minimum age is named in the Canon. The minister must be satisfied that the child seeks admission, has been adequately instructed, and gives evidence of appropriate understanding of the nature and meaning of the Holy Communion.

One sign that a child is ready to participate is his or her willingness to share in the cup, as well as the bread. Another sign is if the parents believe that the child has a suitable age-related understanding about the Eucharist as a thanksgiving meal.

Children should be taught how to receive communion in both kinds.

The admission should take place at the Sunday Eucharist and be done by the Parish Priest (not the Bishop).

ADMINISTRATION OF HOLY COMMUNION

Note the Holy Communion Canon 2001 and the notes on page 164-165 of APBA. Also see Chapter 14 of *Australian Anglicans Worship: Performing APBA* (Sherlock, 2020).

Holy Communion is to be offered in both kinds, Bread and Common Cup (Holy Communion Canon Section 4), with the wine being distributed in one or more of the following ways:

- By sipping from a shared chalice, served by properly trained Eucharistic ministers using the best practices of turning and wiping the chalice after each person.
- By intinction by the priest or a properly trained Eucharistic minister who can safely assist communicants to receive the bread by dipping it into the wine for the communicant, without their fingers having contact with the wine. This is sometimes done from a special chalice set aside for the purpose of intinction. Under no circumstances should communicants intinct their own wafer.
- Important note. The church has always taught that the fullness of the sacrament is received in just one element. Those who do not wish to receive from the chalice for whatever reason may individually refrain from receiving the wine at any time – this is not ‘exclusion’ but full participation in the sacrament.

The elements to be consecrated are those set out in the Prayer Book: “*It is sufficient that the bread be that normally eaten and that the wine be the fermented juice of the grape*” (APBA p.164 Note 13). The Holy Communion Canon 2001 (Section 5) states that “*the bread offered must be wholesome and the wine must be of good quality*”.

Gluten free bread is acceptable (Sherlock, 2020, p.251) because while the BCP prescribes “*that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten”* the APBA simply states that “*it is sufficient that the bread be that normally eaten*”.

Grape juice should not be used because it is not *the fermented juice of the grape* as required by the Prayer Book and the Canon.

What is outlined above is the standard means of administration of Holy Communion in the Diocese of Grafton.

Any variation to this means of administration at public worship must be approved by the Bishop.

HOLY MATRIMONY

Note the Marriage Act (1961), the Commonwealth Government's *Handbook for Marriage Celebrants*, the Solemnisation of Matrimony Canon (1981), the Remarriage of Divorced Persons Canon (1981) and the *Pastoral Handbook for Anglicans* Chapter 3 (M).

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.

Church requirements

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 baptised. Cases of unusual pastoral difficulty should be referred to the Bishop.

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

Deacons may officiate at a wedding if they are an authorised celebrant and if the Incumbent consents to them undertaking this ministry.

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 that is celebrated by a Religious Celebrant nominated by the Anglican Church of Australia to be legally valid, the priest or deacon is required to use the official wedding service of the Anglican Church of Australia (BCP or APBA).

Therefore, in the Diocese of Grafton, the wedding service to be used is one of those in *A Prayer Book for Australia* 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.

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 desires this, and the nature of the congregation makes it appropriate.

Where can the marriage service take place?
Either in a church or in another suitable place. See the guidelines in the Appendix.

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. Fees should be set by the Parish Council or Wardens and specify a breakdown in the following categories: Church use, Celebrant's fee, Organist/Musician's fee, Flowers, IT/livestream costs, Verger, Bellringers, Printing. This breakdown should be shared with the couple.

Legal requirements
All licensed clergy of the Diocese are registered as 'authorised celebrants' for the purpose of conducting marriages in the State of New South Wales. Clergy should keep their registration details in a safe place.

Requirements before solemnising a marriage in Australia (as set out in the *Handbook for Marriage Celebrants* as well as in the NSW Government's *Information Pack for Religious Marriage Celebrants*) include:

1. Notice of Intended Marriage
2. The government leaflet setting out the obligations and consequences of marriage, and encouraging marriage preparation
3. The sighting of a Birth Certificate including evidence of place of birth for each partner by the authorised celebrant, together with other identity documents required under the Act
4. Declaration as to there being no legal impediment to the marriage
5. If relevant, evidence that any previous marriage(s) have been legally terminated
6. 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.

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 having 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 theAnglican Church or another Christian denomination.

Marriage after Divorce
The Diocese of Grafton is one of the many dioceses in the Anglican Church of Australia that, in accordance with the 1985 Canon 7 of General Synod, allows 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.

Following discussions with the clergy in 2016 the Bishop delegated to the clergy the authority to make these decisions in relation to a couple where one or both of the parties has been divorced.

Blessing of Civil Marriage; Renewal of Marriage Vows
The Liturgical Commission of the Anglican Church of Australia provides authorised liturgical material for these services. See the General Synod website.

FUNERAL MINISTRY
Helpful material and advice can be found in the Pastoral Handbook for Anglicans Chapter 4 (F).

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 an address (APBA # 12 and Note 5)
- that after the service the family continues to be offered help and support through the grieving process: visits and/or makes contact after the death, and inclusion in 'Year's Mind' remembrance, may be helpful.

Good relationships between clergy or lay ministers 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 and lay ministers. As an aspect of best practice, those licensed to conduct funerals are encouraged to visit the local Funeral Directors in order to establish good working relationships.

Funerals outside the parish context
From time to time clergy are called to take funerals as part of a private arrangement with a small number of particular funeral directors. As a consequence, the parish priest is often neither informed nor involved. This is poor pastoral practice. 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, licensed 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 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.

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

Clergy or lay people licensed by the Bishop to conduct funerals may do so in the church, in a Chapel or at a graveside or in any other suitable location agreed with the family and the Funeral Director. For example, in the Church Hall, School Hall, a Community Hall or Showgrounds.

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

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

Fees should be appropriate to the amount of time spent by the priest and others in preparation for the funeral. For musicians, the fee should be the relevant award amount. Fees should be set by the Parish Council or Wardens and specify a breakdown in the following categories: Church use, Officiant’s fee, Organist/Musician’s fee, Flowers, IT/livestream costs, Verger, Bellringers, Printing. This breakdown should be shared with the family and Funeral Director.

There will be circumstances where funeral fees will be waived where the financial situation of the bereaved is a special consideration.

GARDENS OF REMEMBRANCE AND COLUMBARIA

Please seek the Bishop's approval before commencing either of these in your parish. A Faculty will be required. If there is a Garden of Remembrance or Columbarium a Register must be kept. Where Ashes are interred in the ground they must be poured directly into the soil, not buried in a container. Note the advice in the *Pastoral Handbook for Anglicans* at F8-11.

In 2022 the NSW Government Agency known as Cemeteries & Crematoria NSW (CCNSW) introduced a licensing system for cemetery and crematorium operators - the *Cemeteries and Crematoria Regulation 2022*. The scheme licenses and sets clear standards for all cemetery and crematorium operators, including church operators. All columbaria, niche walls, memorial gardens and places where ashes are buried on church property now fall under the scheme's definition of "cemeteries", as do any historical graves. The licence holder is the Corporate Trustees of the Diocese of Grafton. As the licensee, the Trustees must certify that these facilities are being maintained to a certain standard by local parish officers, as well as reporting the number of interments on an annual basis.

RECONCILIATION OF A PENITENT

Refer to the Canon Concerning Confessions (Revision) Canon 2017 Adopting Ordinance 2018, the Canon Concerning Confessions (Vulnerable Persons) Canon 2017 Adopting Ordinance 2018 and *A Pastoral Handbook for Anglicans* Chapter 5 Section O3.

Provision is made in APBA for this private rite between priest and individual penitent. The advice of the Australian bishops to clergy hearing a confession in circumstances whereby true contrition will require reporting to an appropriate authority, is that an assurance of God's forgiveness should not be offered at the time of hearing the confession. Absolution should only be pronounced when it is certain the matter has been reported to the appropriate authorities. In other words, exceptions to the principle of confidentiality can be made under exceptional circumstances (grave offences of both a criminal and non-criminal nature), hence the two special Canons listed above, both of which have been adopted in Grafton Diocese.

In cases where it is known in advance that a confession may involve the disclosure of a grave offence, the Diocesan Confessor for Hearing Confessions Involving Child Sexual Abuse should be consulted. This priest is appointed by the Bishop of Grafton and their contact details are listed in the Diocesan Handbook.

EXORCISM

Any requests for the ministry of exorcism should be referred to the bishop for advice. The Bishop has appointed a priest with experience in this ministry to advise the Bishop and other clergy.

CLERICAL AND LITURGICAL DRESS

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

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

Liturgical dress: The minimum robing requirement in the Diocese of Grafton is an Alb and Stole. 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 Alb with stole, or cassock and surplice with stole are all appropriate vesture and expected to be worn for principal Sunday services and pastoral services except where the Bishop has given their approval.

On Sundays, at funerals, weddings and baptisms, and while visiting in hospitals etc., 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. The norm in our Diocese is clerical shirt and collar.

Diocesan Services: At Diocesan services an Alb and Stole are the norm. At the Synod Eucharist and at Ordinations the colour is Red; at Confirmations and Commissionings the colour is White.

On formal occasions of public worship, any departure from the norm shall be first approved by the Bishop.

WHEN THE BISHOP VISITS A PARISH OR SCHOOL

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. The Bishop's PA will send out an invitation in November or December each year inviting requests for Pastoral Visits for the following year. A form is provided for such requests.

Pre-Visit: Once a date for the visit is agreed, a Pre-Visit Form needs to be completed where all the arrangements for the day (date, time, location, scripture readings, liturgical colour, gatherings afterwards etc) are summarised. Please return the form to the Bishop's Office at least one month prior to the visit (preferably earlier).

Checking the arrangements: It is helpful to make contact with the Bishop's Office one month prior to the visit for the following purposes:

- to check a draft Order of Service
- to advise the Bishop on any special matters that need to be noted about the service or the visit that weren't noted on the form
- to provide a list of the candidates if there is a service of Confirmation / Re-affirmation / Reception (see the *Confirmation Form* on the website), and whether Baptism is part of the service

When the Bishop arrives

- it is courteous for a person, perhaps a Church Warden, to be assigned to meet the Bishop upon arrival. This person can assist with whatever the Bishop may be carrying - robes, staff, books or papers - and take the Bishop to the vestry

- it is courteous to have a person assigned to welcome the Bishop's spouse (if present), and escort them into the worship space and to a seat

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 may be 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. Please outline these arrangements in the Pre-Visit Form.

After the visit

A visit from the Bishop offers an excellent opportunity for some social media and 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, The North Coast Anglican, and Social Media platforms (noting the guidelines in the Social Media Policy of the Diocese).

VISITING CLERGY

In view of the Bishop's ultimate responsibility for the ministry units in the diocese, for professional standards reasons and as a matter of courtesy, the Bishop's permission must be sought when inviting visiting clergy to officiate, preside or preach if they do not hold a Licence in the Diocese of Grafton. The Bishop will normally require a Letter of Good Standing from their Diocesan Bishop. Once a Mission Agency of the Anglican Church of Australia (BCA, ABM and CMS) has sought the Bishop's approval for their official representative(s) to visit the diocese, they do not require specific permission from the Bishop each time they visit.

REGISTERS

Please refer to REG-003 Retention of Records. Each Ministry Unit is required to maintain the following Registers:

1. Register of Services (for each church in the Parish)
2. Register of Marriages (as required by the Australian Government)
3. Registers of Baptisms, Admissions to Communion, Receptions, Confirmations
4. Register of Funerals (Burials)
5. Register of Interments (where there is a Columbarium or Memorial Garden)

THE LECTIONARY, CALENDAR AND THE CYCLE OF THE CHRISTIAN YEAR
See the book *Australian Anglicans Worship* by Charles Sherlock, Chapter 5: *Seasons and Saints in APBA*.
See also the book *A Prayer Book for Australia: A Practical Commentary*, Chapter 13 *The Calendar*.

The rhythm of the Church year helps us to enter into the mystery of Christ's life, death and resurrection and inspire us to believe that Christ's victory can be realised in ordinary human lives.

It is expected that ministry units in the Diocese of Grafton will follow the Pattern of Scripture Readings and the Table of Sundays and Holy Days as set out in *An Australian Lectionary* which is the APBA Lectionary. The New Revised Standard Version (NRSV) is the preferred version of the Bible to be read at Public Worship. In cases where a ministry unit wants to offer a Sermon Series, hence digressing from the Lectionary for a number of Sundays to explore a book of the Bible or a biblical theme, this will be for a period of no longer than a few weeks a year (for example at Lent, Easter or Advent).

APPENDIX

GUIDELINES
FOR
MARRIAGES NOT CELEBRATED IN AN ANGLICAN CHURCH OR CHAPEL

The following Guidelines, which came into force as of 15 July 2004, are made in the light of the General Synod Canon 'Solemnization of Matrimony 1981' which has been adopted by this Diocese:

1. The norm is that Christian marriage takes place in the presence of a Christian minister, in a church where the community of faith normally gathers for worship.

2. It should be noted that the Canon requires that 'at least one of the parties to be married has been baptised.' [Sect 3 (b)]

3. The General Synod Canon requires that when a marriage is conducted by Anglican clergy, it should be in an Anglican church or chapel.

4. The Canon permits exceptions [Sect 3 (c)] to be made, which these Guidelines seek to address. The Canon requires that permission of the Bishop is required in each individual case before a marriage can be solemnized outside of a church or chapel of the Anglican Church of Australia. This permission is automatically given provided the expectations in this guideline are met *(hence if you are complying with these conditions there is no need to request permission).*

   (a) It should first of all be noted that as a matter of conscience any priest may refuse to take any marriage service, including one proposed to be held outside church buildings.

   (b) The reasons for the choice of this venue should be outlined in a note which should be kept together with the duplication marriage paperwork in the parish records.

   (c) The clergy conducting the ceremony are charged with ensuring that the following notes are observed. This may require negotiation with the parties to the marriage, their families, and the owners or proprietors of the venue.

      1. The officiant should clearly be in control of the arrangements for the service.

      2. The venue chosen together with the practical arrangements must be conducive to the solemnity and intention of the occasion – music, audibility, space for the liturgy, seating, decoration and general ambience. So far as is practicable, 'a sacred space' should be created, and it should be clear that the people are gathering for a religious service. "Chapels" in hotels / resorts may be used where acceptable to all parties, and the priest is encouraged to develop good pastoral relationships with the managers of such venues.

3. There should be no elements to the service that might detract from the solemnity of the occasion. Preferably, alcohol should not be served prior to the ceremony.

4. Alternative arrangements should be in place if the use of the chosen venue could be marred by inclement weather.

5. If the venue is a public place, plans should be in hand to deal with possible interruptions.

6. The rite used must be an approved rite of the Anglican Church of Australia.

7. The officiant should be appropriately robed, in such vesture as would be appropriate in a church setting.

8. The Parish Priest of the parish within which the venue is located should be advised as a matter of courtesy.

9. The details should always be entered in a church register which is in the custody of an Anglican parish.