

# APWM - Partnership in Mission - 2016

Partnership in Mission 4 is a compilation of the current policies and procedures of the Australian Presbyterian World Mission. This document will not be published as a hard copy document but will be updated as necessary.

The current version of this document can be downloaded at <http://www.apwm.org.au/logos/forms/>



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## **Versions and Amendments**

*Published 8<sup>th</sup> September 2016 – Version 5.1*

*Amended 8<sup>th</sup> March 2017 – Version 5.2*

- Corrected typographical errors

*Amended 26<sup>th</sup> May 2017 – Version 5.3*

- Inserted Versions and Amendments page
- Inserted Privacy Statement into existing Appendix 4
- Amended Sections 3.3, 4.3, 5.3 – Impact of Marital Status
- Inserted APWM Conflict of Interest Policy as new Appendix 11
- Inserted new Section 5.4 – Associate Missionaries Terms of Appointment
- Renumbered old Sections 5.4, 5.5, 5.6 to 5.5, 5.6, 5.7 respectively
- Updated index page

*Amended 14<sup>th</sup> September 2017 – Version 5.4*

- Corrected typographical errors on index page

# 1. The Australian Presbyterian World Mission National Committee

The Australian Presbyterian World Mission (APWM) National Committee is the world mission committee of the General Assembly (GAA) of the Presbyterian Church of Australia. APWM exists to glorify God by facilitating the spread of the gospel to people overseas, and to Aborigines within Australia.

As a committee of the General Assembly of Australia, APWM determines the overseas cross cultural mission policy for the Presbyterian Church of Australia. Each state General Assembly also appoints its own APWM State Committee. Each State Committee carries out its ministry within the policies and procedures determined the APWM National Committee. Together, the National and State Committees seek to encourage the members of the Presbyterian Church of Australia to play their part in fulfilling our collective responsibility to make disciples of all nations.

Throughout this document the term 'APWM State Committee' will be taken to mean the APWM State Committee of the State in which an applicant lives when they apply to become a missionary.

APWM has three subcommittees which meet regularly to manage APWM matters with particular focus:

- 1 Aboriginal Ministry
- 2 Administration
- 3 Timor Leste

APWM has the following priorities:

- 1 Connecting people to mission and caring for them as missionaries both on the field and on home assignment.
- 2 Educating congregations about the importance of missions, including:
  - a. the identification of potential missionaries,
  - b. the care of missionaries, and
  - c. the necessity of prayer and financial support for missionaries and missions.
- 3 Liaising with Partner Churches
  - a. Regularly assessing our current involvement with current Partner Churches and the use of our resources.
  - b. Carefully assess our current Partner Church relationships before entering any new relationships;
  - c. Encouraging Partner Churches, including the supply of financial and human resources, training of church leaders in Partner Churches.
- 4 Ministering to indigenous people within Australia.

## 2. Definitions

### **Partner Church**

A Partner Church is an overseas Presbyterian or Reformed Church with which the General Assembly of the Presbyterian Church of Australia has entered into a formal Partner Church relationship. Such a relationship is negotiated by the APWM National Committee in consultation with the Relations With Other Churches Committee (of the General Assembly of Australia). Ordinarily the relationship is formalised with a written agreement.

### **Partner Church Missionary**

A Partner Church missionary is an APWM-approved missionary of the Presbyterian Church of Australia who is commissioned to undertake missionary service and who is deployed directly by APWM to serve with a recognised overseas Partner Church or to serve in indigenous ministry within Australia. Missionaries who serve with a Partner Church serve under the direction of that Partner Church. In such a case APWM provides the missionary with:

- primary pastoral care
- financial infrastructure
- partnership development and support
- pre-field training
- counselling prior to service, during service and after service

### **Partner Agency**

A Partner Agency is an APWM-approved mission agency with whom APWM has a formally recognised Partner relationship. Such Agencies must be evangelical in character, of good repute, and allow APWM missionaries serving under them to hold to historic Presbyterian teaching.

### **Partner Agency Missionary**

A Partner Agency missionary is a missionary of the Presbyterian Church of Australia who is approved as a member of, and who serves with, one of our approved Partner Agencies. Partner Agency missionaries are approved by both APWM and their particular Agency, and are thus deemed to be in Dual Membership with APWM and that Partner Agency. In the first instance, Partner Agency Missionaries are under the authority of their Partner Agency.

### **Dual Membership**

APWM-approved missionaries who serve with both APWM and a Partner Agency are considered to be in Dual Membership with APWM and the Partner Agency with which they serve. In such a case the Partner Agency provides the missionary with:

- primary pastoral care;
- financial infrastructure;
- partnership development and support;
- pre-field training;
- counselling prior to service, during service and after service.

### **Associate Missionary**

An Associate Missionary is an APWM-approved missionary who serves in a ministry context or country where no Partner Church or Partner Agency is necessarily involved. This may be because either (a) APWM has no Partner Church relationship in the country of service; or (b) APWM has no Partner Agency relationship with a Partner Agency serving in that context or country; or (c) APWM deems it necessary that the missionary not be attached to a Partner Agency. While not directly deployed by APWM, they are APWM missionaries and are therefore commended to the people of the Presbyterian Church of Australia for prayer, encouragement and, where necessary, voluntary financial support.

### **Medical Officer**

The Medical Officer is a qualified Medical Doctor who acts in an honorary capacity for either the APWM National Committee or one of the APWM State Committees. The Medical Officer is not the Doctor who examines the missionary but the one who evaluates the information regarding the missionary's medical report and supplies to the APWM National or State Committee an evaluation of any information relevant to the performance of the missionary's duties on the field.

(Note: It is important that confidentiality is maintained regarding the missionary's medical records and history. Medical documents will be kept strictly confidential and will be sent directly to the Medical Officer by the APWM National Office or relevant State Committee without the National Office staff or a member of the National or State Committee reading the contents of the documents. Without the express permission of the missionary candidate or missionary the information supplied by the medical officer shall be of a general nature and shall be confined to matters that will or are likely to affect the performance of the candidate or missionary on the field.)

### **3. Partner Church Missionaries**

#### **3.1. Partner Church Missionary Application Process**

All formal applications for missionary service should proceed in the following manner:

- 3.1.1.** Recognising that the local Church leadership has primary responsibility to send out people on mission, applicants should approach their local minister and elders seeking confirmation of God's leading to serve in overseas or Aboriginal ministry. The local Session should interview the applicant and if it considers the applicant to be suitable for service as an overseas cross-cultural missionary, the Session should send a letter of recommendation to the APWM National Office.
- 3.1.2.** Applicants should download, read and complete the application documents which are available on the National APWM website (<http://www.apwm.org.au/serving/how-do-i-apply/>). Form A and Form B should be sent to the APWM National Office. The National Office will forward the application papers to the relevant APWM State Committee, together with references (Form C & Form D) sought from the referees nominated by the applicant. The following documents are available on the website:
  - APWM Application Form A (Membership)
  - APWM Application Form B (Doctrine)
  - APWM Safe Ministry Policy and Procedure August 2014
  - Westminster Confession of Faith
  - The Declaratory Statement of the Presbyterian Church of Australia
- 3.1.3.** After receiving the applications papers from the APWM National Office, the relevant APWM State Committee will interview the applicant, and if it approves the application will forward it to the APWM National Committee for interview and final approval.
- 3.1.4.** The APWM National Committee will:
  - 3.1.4.1.** arrange for the applicant to be psychologically and medically assessed. (Note that no missionary shall serve in Australia or overseas unless they and all family members serving with them have received all appropriate vaccinations for their field of service and transit countries);
  - 3.1.4.2.** interview the applicant and make a determination regarding the application.
- 3.1.5.** The medical examination process will work as follows:
  - 3.1.5.1.** The missionary is examined by a qualified Doctor and the Doctor fills out the APWM Medical Forms.
  - 3.1.5.2.** The APWM Medical Forms are then sent to the appropriate APWM Medical Officer who examines the information in the Forms and supplies the APWM National Committee or, as the case may be, the APWM State Committee with any

information that the Medical Officer deems to be relevant to the missionary's service.

## **3.2. Partner Church Missionary Training Requirements**

### **3.2.1. APWM Partner Church Missionaries who will be serving in non-Bible teaching ministries for up to two years:**

- 3.2.1.1. will not be required to undertake formal Bible College training
- 3.2.1.2. will be encouraged to attend the SIL Summer School or equivalent.
- 3.2.1.3. will be required to spend two days at the Sydney office in orientation with the National Director, associated staff and any appropriate APWM National Committee members.

### **3.2.2. APWM Partner Church Missionaries who will be serving in non-Bible teaching ministries for more than two years will be required to:**

- 3.2.2.1. undertake at least one year of Bible College training.
- 3.2.2.2. attend the SIL Summer School or equivalent
- 3.2.2.3. spend two days at the Sydney office in orientation with the National Director, associated staff and any appropriate APWM National Committee members.
- 3.2.2.4. spend the first term on the field in non-English speaking countries in full time language learning.

### **3.2.3. APWM Partner Church Missionaries who will be serving in Bible teaching ministries (for any length of time) will be required to:**

- 3.2.3.1. undertake formal Bible College training consisting of at least three years' full time study
- 3.2.3.2. attend the SIL Summer School or equivalent
- 3.2.3.3. spend two days at the Sydney office in orientation with the National Director, associated staff and any appropriate APWM National Committee members.
- 3.2.3.4. spend the first term on the field in non-English speaking countries in full time language learning.



### **3.3. The Impact of Marital Status**

#### **3.3.1. Married Applicants**

APWM regards a missionary couple as a single unit with complementary roles in the missionary task, and in normal circumstances both parties are considered to be fully recognised as missionaries.

When a married couple applies for missionary service, both must be recommended by their minister and session and both must fill out separate application forms.

When a married couple apply to become Partner Church Missionaries, both husband and wife must be interviewed by the relevant APWM State Committee, and by the National Committee. When one marriage partner is not a member of the Presbyterian Church of Australia that partner is entitled to be granted the same status as their spouse upon request, and to be listed as such in the APWM Directory. If the non-Presbyterian spouse does not wish to be regarded as such, APWM will respect that choice and that spouse will be listed in brackets in the Mission Directory.

APWM expects that married couples will share the task of proclaiming the good news of Jesus. This may happen in the context of specific Word ministry, or in other work that supports it, either inside or outside the home. APWM recognises that changes in marital status and family responsibilities may impact the way in which a missionary conducts their service on the field. It is therefore recommended that both husband and wife receive Bible and theological training. APWM expects that both husband and wife will undergo cross-cultural training that will prepare them for service on the field.

As far as it is practicable, both partners should be involved in deputation before leaving for their sphere of service and during Home Assignment ministry.

#### **3.3.2. Marriage after acceptance as a missionary**

It is expected that an APWM missionary will keep APWM fully informed regarding any plans for marriage.

When an APWM missionary marries a fellow missionary, and the partner joins his/her spouse in missionary service, APWM is open to welcoming this couple together as members. APWM will communicate with them, and will welcome the new spouse after they have applied to join APWM.

### **3.4. Partnership with a Partner Church**

APWM will establish mission relations with Presbyterian and Reformed Churches in other countries and mission agencies and fellowships worldwide, with a view to cooperative activity in a variety of ministries.

#### **3.4.1. Partner Church Missionaries: General Considerations**

- 3.4.1.1. For Partner Church Missionaries, the APWM National Committee and the APWM State Committee of the Australian Presbyterian World Mission are the primary sponsoring bodies for financial and prayer support for the missionary. In this role full use should be made of the resources of the National Office and the National Director. Partner Church Missionaries are required to have 100% of their support promised before being eligible to be sent out.
- 3.4.1.2. Partner Church Missionaries are responsible and accountable to the APWM National Committee through the APWM National Director for carrying out the missionary role they are commissioned to do. The missionaries will work under the authority and direction of the Partner Church.
- 3.4.1.3. The Partner Church may exercise discipline over missionaries who serve under their authority. In all such cases it should fully inform the APWM National Committee through the APWM National Director, of the details of the matter, with the understanding that APWM will make a careful assessment of such decisions made by the Partner Church. APWM may enter into a process of consultation with the Partner Church with a view to a reassessment of the missionary's current status and role. Discipline within Australia can only be exercised through the process outlined in the General Assembly of Australia's "Constitution, Procedure and Practice."
- 3.4.1.4. The Terms of Appointment for a Partner Church missionary will make provision for:
  - a. Annual Leave
  - b. Workers' Compensation
  - c. superannuation
  - d. 2 months (8.67 weeks) paid long service leave when they have completed a continuous period of 10 years service, and after 10 years accumulated at 0.8667 weeks per year of service.
  - e. medical and travel insurance
  - f. ministry-related expenses
  - g. a contribution toward re-settlement costs at the rate of \$700 per year with a maximum of \$7000 for a single missionary, and \$1,000 per year with a maximum of \$10,000 for a couple or family serving together.

### **3.4.2. Partner Church Missionaries: Conditions and Agreements**

- 3.4.2.1. The relationship may be terminated by any one of the parties but only after consultation with all others and with at least one month's notice in writing.
- 3.4.2.2. The missionary is appointed subject to the approval of both APWM and the Partner Church, according to the standards and needs of each. The roles in which the missionary will serve will be determined by the Partner Church.
- 3.4.2.3. The missionary shall participate in such programmes of training and orientation as may be required by APWM.
- 3.4.2.4. While on the field of service the missionary shall be under the jurisdiction and authority of the Partner Church and subject to its standards. In all cases where discipline is exercised, the Partner Church should advise APWM of its action. In serious cases, APWM should be consulted by the Partner Church if possible before definitive action is taken.

### **3.5. Responsibilities of Partner Church Missionaries on Field Assignment**

Some of the responsibilities of the missionary include:

- 3.5.1. working diligently in the ministry they have received from the Lord (Col. 4:17), consistent with the aims of the Presbyterian Church of Australia and under the direction and control of the appropriate body with whom they are working;
- 3.5.2. maintaining good communication with the APWM National and APWM State Committees so that so the Committees are familiar with the ministry in which the missionary is engaged;
- 3.5.3. sending prayer letters at least three times per year to supporters and the relevant Presbytery, APWM National and APWM State Committees;
- 3.5.4. writing to those who support them financially and in prayer, to thank them for their partnership and gifts;
- 3.5.5. sending a report to the APWM National and APWM State Committees at least once per year before 31 December so that these may be presented to the APWM National Committee meeting in January/February;
- 3.5.6. Should Missionaries desire to undertake further study which would enhance their ministry they may apply to the National Committee through their APWM State Committee for Study Leave which may be taken for up to three years. Missionaries on such Study Leave still retain the status of an APWM missionary.

### **3.6. Responsibilities of Partner Church Missionaries on Home Assignment**

- 3.6.1.** The frequency and length of a Partner Church missionary's Home Assignment will be specified in the Terms of Appointment. The APWM State Committee connected with the missionary should be informed of the Home Assignment dates by the National Office.
- 3.6.2.** On Home Assignment a Partner Church missionary will be under the jurisdiction of the APWM National Director and the APWM National Committee which will:
- 3.6.2.1. ensure that adequate time is given for deputation, medical examinations and refreshment. The timetable for Home Assignment must be approved by the National Director;
  - 3.6.2.2. ensure that adequate provision has been made for accommodation while in Australia;
  - 3.6.2.3. soon after the missionary's return from the field, and in consultation with the missionary, arrange for medical examinations to be conducted, together with a psychological evaluation by a qualified (and preferably Christian) psychologist (with the costs to come from the missionary's support account);
  - 3.6.2.4. arrange for the missionary to meet with the National Director for de-briefing and the Treasurer for the compilation of an updated budget;
  - 3.6.2.5. arrange, where possible, for the missionary to meet with both the APWM State Committee and the APWM National Committee.

All information relating to the missionary's Home Assignment shall be forwarded by the National Office to the APWM State Committee.

### **3.6.3. Re-entry for Partner Church Missionaries**

- 3.6.3.1. APWM requires that at the beginning of Home Assignment for overseas and Aboriginal missionaries, the missionary will take adequate time for rest and readjustment to the culture of origin. This time, along with other rest periods during home assignment, will normally be around 1/3 (one third) of the total home assignment period.
- 3.6.3.2. APWM may request that the missionary attend conferences such as "Re-entry", and conventions like those held at Belgrave Heights, Mt. Tamborine, Katoomba and the CMS Summer Schools for encouragement and refreshment. The missionary's support fund will cover the costs of attendance at conferences.
- 3.6.3.3. At both the beginning of Home Assignment, and at the termination of service, Partner Church missionaries will undertake a debriefing process with a qualified debriefer, arranged by the APWM National Committee, and it is expected that the

Partner Agency Missionaries will participate with their Partner Agency in a similar process.

3.6.3.4. At the commencement of Home Assignment Partner Church Missionaries should undergo a comprehensive medical examination with the cost will be borne by their support fund.

3.6.3.5. APWM requires that all Partner Church missionaries undertake a Missionary Transition and Re-Entry retreat following retirement from their field of service, or in transition from one location to another.

#### **3.6.4. Rest and Recreation**

3.6.4.1. It is the responsibility of the APWM National Committee to ensure that a Partner Church Missionary on Home Assignment is able to set apart sufficient time for rest and recreation. The appropriate allocation of home assignment time will normally be in the order of 1/3 (one third) of the time in rest and 2/3 (two thirds) in deputation.

#### **3.6.5. Deputation for Partner Church missionaries**

3.6.5.1. During Home Assignment, Partner Church missionaries will undertake a programme of deputation among the Presbyterian Church of Australia constituency as a first priority, as well as deputation among any supporting non-Presbyterian Churches, in order to foster among the churches support in prayer and finances in the ministry in which they are engaged. This programme is to be determined by the missionary in consultation with the National Office. It is the mutual responsibility of the missionary and the National Office to begin arrange such a programme several months prior to the commencement of Home Assignment. The time spent in deputation will normally be around 2/3 (two thirds) of the total Home Assignment. The costs of deputation will be paid for from the missionaries support account.

3.6.5.2. Sometimes, on deputation, missionaries are directly handed money. Gifts that donors have specified as “personal” may be kept by the missionary; other gifts should be put towards their support, and processed by the National Office. Gifts specified as “personal” are considered in the same category as a Christmas or birthday gift and are considered non taxable.

### **3.7. Financial Considerations**

All parties in the missionary task must look to the Lord as the ultimate Provider.

#### **3.7.1. General Financial Considerations**

- 3.7.1.1. When a missionary is accepted by APWM, the local congregation of which they are a member when they apply to serve with APWM will be informed of this outcome, and will be encouraged to develop a support team to assist the missionary in the various stages of preparation for service.
- 3.7.1.2. The APWM National Office will assist the missionary in building up a team of churches and members who will support them and their work, not only in finance but also in prayer and encouragement. In this task, it will cooperate closely with the missionary, and where applicable with the Partner Church or Agency.
- 3.7.1.3. While the whole church is properly regarded as the financial support base for the missionary team, the local congregation and Presbytery will be viewed as the primary base for financial support. APWM will undertake to make known throughout the Church the financial requirements of its missionaries.
- 3.7.1.4. The APWM State Committees will monitor the level of each of their missionaries' individual support, and inform the church membership through the appropriate local presbyteries, in order to ensure that where there is a short-fall in financial support, the situation may be redressed.
- 3.7.1.5. The APWM State Committees of the Australian Presbyterian World Mission will assist in building a support base by encouraging the missionary's sending church to participate strongly in prayer, care and financial support; by assisting that local church to introduce the missionary to other churches within its presbytery and encouraging other churches to support the missionary, especially where such churches have no missionary of their own.
- 3.7.1.6. Missionaries should not make personal appeals in the Presbyterian Church of Australia for project funding without the authority of the Partner Church or of the Agency with which they are working, and the approval of APWM.

#### **3.7.2. Financial Considerations for Partner Church Missionaries**

The following principles will be observed.

- 3.7.2.1. The required support level for a specific field of service will vary according to the economic circumstances of that field and the missionary unit, and will be determined by the APWM National Committee, in consultation with the missionary unit and the Partner Church and having in mind its ultimate responsibility to see that such provision is adequate. In calculating the missionary's total support level, an

administration fee of 10% will be added to the required support level for that missionary's sphere of service. This fee will contribute towards the cost of the services provided to the missionary unit by the APWM office.

- 3.7.2.2. 100% of the support level of each Partner Church missionary must be pledged before that missionary may leave for the field of service for the first time, or return to the field after Home Assignment.
- 3.7.2.3. A missionary's support level ought to be at least equal to their forecast expenditure. In the event that a missionary's support level drops to 80% then the APWM National Committee may either recall the missionary to Australia in order to increase their support or take any other action that it deems necessary. The National Office will inform Partner Church missionaries of their support levels and donations on a monthly basis.
- 3.7.2.4. APWM will pass on to the missionary any gifts that are designated as being a personal gift, without applying any administration levy.
- 3.7.2.5. Sometimes, on deputation, missionaries are directly handed money. Gifts that donors have specified as "personal" may be kept by the missionary; other gifts should be put towards their support, and processed by the National Office. Gifts specified as "personal" are considered in the same category as a Christmas or birthday gift and are considered non taxable.
- 3.7.2.6. When a Partner Church Missionary ceases service, any surplus support accumulated by that missionary and held by APWM will be allocated according to the following formula: one third to a project suggested by the missionary; one third to APWM Administration costs; one third to the missionary.
- 3.7.2.7. When seeking approval for extended study, the Partner Church Missionary will apply to the APWM National Committee. The National APWM Committee shall be responsible for all support arrangements and may require the missionary to fund all, or some, of the agreed support figure. Ordinarily, APWM will not contribute financially, nor underwrite the support of a missionary undertaking extended study.
- 3.7.2.8. The missionary's support fund will cover medical and dental expenses and also emergency evacuation expenses incurred for medical or other reasons while Partner Church Missionaries are on the field, and it will take out insurance cover to assist it in meeting these obligations.
- 3.7.2.9. APWM has a Resettlement Fund so that each Partner Church missionary unit will receive on final return from an overseas assignment a sum to assist in meeting the expense of relocating to Australia. At present it provides \$700 for each completed year of service to a maximum of \$7000 for a single missionary, or \$1000 for each year of completed service to a maximum of \$10000 per couple or family. The missionary's support fund will contribute to this fund, at the rate of \$700 per year in the case of a single missionary, or \$1000 per year in the case of a couple or family.

- 3.7.2.10. More detailed information on the financial considerations of Partner Church Missionaries can be found in *Finances for APWM Partner Church Missionaries* (which can be found in Appendix 7).

**3.7.3. Superannuation**

APWM undertakes to make the superannuation payments for Partner Church Missionaries.

**3.7.4. Death While Serving with APWM**

- 3.7.4.1. Subject to any insurance provisions, Presbyterian Missionaries who go to be with the Lord while in service, will be buried in the country in which they die.

- 3.7.4.2. If the missionary's family, or any other party, is willing to pay for the repatriation of the mortal remains then APWM will assist in organising the return of the remains to Australia.



## **4. Partner Agency Missionaries**

### **4.1. Partner Agency Missionary Application Process**

All formal applications for missionary service should proceed in the following manner:

- 4.1.1.** Recognising that the local Church leadership has primary responsibility to send out people on mission, applicants should approach their local minister and elders seeking confirmation of God's leading to serve in overseas or Aboriginal ministry. The local Session should interview the applicant and if it considers the applicant to be suitable for service as an overseas cross-cultural missionary, the Session should send a letter of recommendation to the APWM National Office.
- 4.1.2.** Applicants should download, read and complete the application documents which are available on the National APWM website (<http://www.apwm.org.au/serving/how-do-i-apply/>). Form A and Form B should be sent to the APWM National Office. The National Office will forward the application papers to the relevant APWM State Committee, together with references (Form C & Form D) sought from the referees nominated by the applicant. The following documents are available on the website:
  - APWM Application Form A (Membership)
  - APWM Application Form B (Doctrine)
  - APWM Safe Ministry Policy and Procedure August 2014
  - Westminster Confession of Faith
  - The Declaratory Statement of the Presbyterian Church of Australia
- 4.1.3.** After receiving the applications papers from the APWM National Office, the relevant APWM State Committee will interview the applicant, and if it approves the application will:
  - 4.1.3.1.** inform the applicant that they have been approved as an APWM Partner Agency Missionary;
  - 4.1.3.2.** inform the APWM National Committee of the outcome.
- 4.1.4.** No Partner Agency Missionary will be accepted as a missionary of the Presbyterian Church of Australia until they have been approved by their nominated Partner Agency.
- 4.1.5.** While APWM will cooperate with the Partner Agency in building a support base of prayer and finance, working with the applicant's local church and presbytery, a Partner Agency Missionary will be bound by the financial policies of the Partner Agency.

## **4.2. Partner Agency Missionary Training Requirements**

APWM expects that Partner Agency Missionaries will complete any training required by the Partner Agency with which they serve. Occasionally the State or National Committee may consider it necessary to recommend to the Partner Agency that an applicant undertake some specific study or training in addition to that which has been mandated by the Agency. The State Committee may make such study or training a condition of final approval for dual membership with APWM. It is APWM's expectation that in the vast majority of cases, those serving with APWM would have at least one year's training at a theological college or the equivalent.

## **4.3. The Impact of Marital Status**

### **4.3.1. Married Applicants**

APWM regards a missionary couple as a single unit with complementary roles in the missionary task, and in normal circumstances both parties are considered to be fully recognised as missionaries.

When a married couple applies for missionary service, both must be recommended by their minister and session and both must fill out separate application forms.

When a married couple apply to become Partner Agency Missionaries, both husband and wife must be interviewed by the relevant APWM State Committee. When one marriage partner is not a member of the Presbyterian Church of Australia that partner is entitled to be granted the same status as their spouse upon request, and to be listed as such in the APWM Directory. If the non-Presbyterian spouse does not wish to be regarded as such, APWM will respect that choice and that spouse will be listed in brackets in the Mission Directory.

APWM expects that married couples will share the task of proclaiming the good news of Jesus. This may happen in the context of specific Word ministry, or in other work that supports it, either inside or outside the home. APWM recognises that changes in marital status and family responsibilities may impact the way in which a missionary conducts their service on the field. It is therefore recommended that both husband and wife receive Bible and theological training. APWM expects that both husband and wife will undergo cross-cultural training that will prepare them for service on the field.

As far as it is practicable, both partners should be involved in deputation before leaving for their sphere of service and during Home Assignment ministry.

### **4.3.2. Marriage after acceptance as a missionary**

It is expected that an APWM missionary will keep APWM fully informed regarding any plans for marriage.

When an APWM missionary marries a fellow missionary, and the partner joins his/her spouse in missionary service, APWM is open to welcoming this couple together as members. APWM will communicate with them, and will welcome the new spouse after they have applied to join APWM.

#### **4.4. Partnership with a Partner Agency: Dual Membership**

APWM missionaries serving with an APWM-approved Partner Agency are considered to be members of both APWM and the Partner Agency with whom they serve. This means that they are considered to hold Dual Membership.

It is important that all Partner Agency missionaries understand that they hold Dual Membership with both APWM and the Partner Agency with which they serve.

Because of this partnership in mission, it is desirable that missionaries state in their information brochures and other communications within Presbyterian churches and other Presbyterian contexts that they are missionaries of both the Presbyterian Church of Australia and the Partner Agency. APWM requests the use of its logo (available at [www.apwm.org.au/logos/](http://www.apwm.org.au/logos/)) alongside the Partner Agency's logo on all brochures and communications within Presbyterian churches and other Presbyterian contexts, except where this is inappropriate due to security issues.

#### **4.5. Responsibilities of Partner Agency Missionaries on Field Assignment**

Some of the responsibilities of the missionary include:

- 4.5.1.** working diligently in the ministry they have received from the Lord (Col. 4:17), consistent with the aims of the Presbyterian Church of Australia and under the direction and control of the appropriate body with whom they are working;
- 4.5.2.** maintaining good communication with the APWM National and APWM State Committees so that so the Committees are familiar with the ministry in which the missionary is engaged;
- 4.5.3.** sending prayer letters at least three times per year to supporters and the relevant Presbytery, APWM National and APWM State Committees;
- 4.5.4.** writing to those who support them financially and in prayer, to thank them for their partnership and gifts;
- 4.5.5.** Should Missionaries desire to undertake further study which would enhance their ministry they may apply to the National Committee through their APWM State Committee for Study Leave which may be taken for up to three years. Missionaries on such Study Leave still retain the status of an APWM missionary.

## **4.6. Responsibilities of Partner Agency Missionaries on Home Assignment**

The frequency and length of home assignment for Partner Agency missionaries will be determined by the Agency. It is expected that the APWM State Committees will be aware of a Partner Agency missionary's home assignment plans, and that they will advise the National Office accordingly.

### **4.6.1. Re-entry for Partner Agency Missionaries**

It is expected that the Partner Agency will act in this regard according to its own regulations.

### **4.6.2. Rest and Recreation**

It is expected that the Partner Agency will act in this regard according to its own regulations.

### **4.6.3. Deputation for Partner Agency missionaries**

4.6.3.1. During Home Assignment Partner Agency missionaries will have responsibilities to their Partner Agency, however it is expected that the missionary will

4.6.3.2. inform the APWM National Office of their arrival and departure dates so that if possible they might meet at a mutually convenient location with a member of the National Office staff for prayer and encouragement, and so that they might be approached regarding the possibility of speaking to some Presbyterian congregations and other organisations looking for a missionary speaker;

4.6.3.3. make arrangements to meet with the APWM State Committee.

## **4.7. Financial Considerations**

All parties in the missionary task must look to the Lord as the ultimate Provider.

### **4.7.1. General Financial Considerations**

4.7.1.1. When a missionary is accepted by APWM, the local congregation of which they are a member when they apply to serve with APWM will be informed of this outcome, and will be encouraged to develop a support team to assist the missionary in the various stages of preparation for service;

4.7.1.2. The APWM National Office will assist the missionary in building up a team of churches and members who will support them and their work, not only in finance but also in prayer and encouragement. In this task, it will cooperate closely with the missionary, and where applicable with their Agency;

- 4.7.1.3. While the whole church is properly regarded as the financial support base for the missionary team, the local congregation and Presbytery will be viewed as the primary base for financial support. APWM will undertake to make known throughout the Church the financial requirements of its missionaries;
- 4.7.1.4. The APWM State Committees will monitor the level of each of their missionaries' individual support, and inform the church membership through the appropriate local presbyteries, in order to ensure that where there is a short-fall in financial support, the situation may be redressed;
- 4.7.1.5. The APWM State Committees of the Australian Presbyterian World Mission will assist in building a support base by encouraging the missionary's sending church to participate strongly in prayer, care and financial support; by assisting that local church to introduce the missionary to other churches within its presbytery and encouraging other churches to support the missionary, especially where such churches have no missionary of their own;
- 4.7.1.6. Missionaries should not make personal appeals in the Presbyterian Church of Australia for project funding without the authority of the Agency with which they are working, and the approval of APWM.

#### **4.7.2. Financial Considerations for Partner Agency Missionaries**

The following principles apply.

- 4.7.2.1. The level of financial support will be determined by the Partner Agency's regulations.
- 4.7.2.2. When a Partner Agency Missionary engages in extended study, they should inform the APWM National Committee.
- 4.7.2.3. Missionaries should not make personal appeals in the Presbyterian Church of Australia for project funding without the authority of the Agency with which they are serving, and the approval of APWM.

#### **4.7.3. Superannuation**

Partner Agency missionaries are encouraged to make their own superannuation arrangements, if not provided for by their Partner Agency.

#### **4.7.4. Death While Serving with APWM**

- 4.7.4.1. Subject to any insurance provisions, and subject to any Partner Agency policy, Presbyterian Missionaries who go to be with the Lord while in service, will be buried in the country in which they die.
  
- 4.7.4.2. If the missionary's family, or any other party, is willing to pay for the repatriation of the mortal remains then APWM will assist in organising the return of the remains to Australia.

## **5. Associate Missionaries**

### **5.1. Associate Missionary Application Process**

All formal applications for missionary service should proceed in the following manner:

- 5.1.1.** Recognising that the local Church leadership has primary responsibility to send out people on mission, applicants should approach their local minister and elders seeking confirmation of God's leading to serve in overseas or Aboriginal ministry. The local Session should interview the applicant and if it considers the applicant to be suitable for service as an overseas cross-cultural missionary, the Session should send a letter of recommendation to the APWM National Office.
- 5.1.2.** Applicants should download, read and complete the application documents which are available on the National APWM website (<http://www.apwm.org.au/serving/how-do-i-apply/>). Form A and Form B should be sent to the APWM National Office. The National Office will forward the application papers to the relevant APWM State Committee, together with references (Form C & Form D) sought from the referees nominated by the applicant. The following documents are available on the website:
  - APWM Application Form A (Membership)
  - APWM Application Form B (Doctrine)
  - APWM Safe Ministry Policy and Procedure August 2014
  - Westminster Confession of Faith
  - The Declaratory Statement of the Presbyterian Church of Australia
- 5.1.3.** The relevant APWM State Committee will interview the applicant, and if approves the application will refer it to the APWM National Committee for final approval.
- 5.1.4.** The APWM National Committee will:
  - 5.1.4.1.** arrange for the applicant to be psychologically and medically assessed. (Note that no missionary shall serve ~~the~~ in Australia or overseas unless they and all family members serving with them have received all appropriate vaccinations for their field of service and transit countries);
  - 5.1.4.2.** interview the applicant and make a determination regarding the application.
- 5.1.5.** The medical examination process will work as follows:
  - 5.1.5.1.** The missionary is examined by a qualified Doctor and the Doctor fills out the APWM Medical Forms.
  - 5.1.5.2.** The APWM Medical Forms are then sent to the appropriate APWM Medical Officer who examines the information in the Forms and supplies the APWM National Committee or as the case may be, the APWM State Committee, with any information that the Medical Officer deems to be relevant to the missionary's service.

- 5.1.6.** The APWM National Committee may discuss issues of financial support with applicants for Associate status and in some cases, with the organisations with which applicant intend to serve. While not taking responsibility for the underwriting of salaries the APWM National Committee will publicise any financial needs, and support applicants in building their prayer and financial support base.
- 5.1.7.** With the approval of the APWM National Committee, the APWM National Office when asked to do so by the missionary, will receive and send funds to the missionary.

## **5.2. Associate Missionary Training Requirements**

- 5.2.1.** APWM expects that Associate Missionaries will be appropriately trained for their sphere of service including Bible College training in accordance with the requirements of the agency or church with which the Associate applicant intends to work. The APWM State and APWM National Committees will advise in the following areas:
- 5.2.1.1. further courses of training;
- 5.2.1.2. cultural adaptation and missionary life including attending the SIL Summer School or equivalent and focusing on language learning in the first year of service;
- 5.2.1.3. the particular culture and history of the receiving country.
- 5.2.2.** It is APWM's expectation that in the vast majority of cases, those serving with APWM would have at least one year's training at a theological college or the equivalent.

## **5.3. The Impact of Marital Status**

### **5.3.1. Married Applicants**

APWM regards a missionary couple as a single unit with complementary roles in the missionary task, and in normal circumstances both parties are considered to be fully recognised as missionaries.

When a married couple applies for missionary service, both must be recommended by their minister and session and both must fill out separate application forms.

When a married couple apply to become Associate Missionaries, both husband and wife must be interviewed by the relevant APWM State Committee, and by the National Committee. When one marriage partner is not a member of the Presbyterian Church of Australia that partner is entitled to be granted the same status as their spouse upon request, and to be listed as such in the APWM Directory. If the non-Presbyterian spouse does not wish to be regarded as such, APWM will respect that choice and that spouse will be listed in brackets in the Mission Directory.



APWM expects that married couples will share the task of proclaiming the good news of Jesus. This may happen in the context of specific Word ministry, or in other work that supports it, either inside or outside the home. APWM recognises that changes in marital status and family responsibilities may impact the way in which a missionary conducts their service on the field. It is therefore recommended that both husband and wife receive Bible and theological training. APWM expects that both husband and wife will undergo cross-cultural training that will prepare them for service on the field.

As far as it is practicable, both partners should be involved in deputation before leaving for their sphere of service and during Home Assignment ministry.

### **5.3.2. Marriage after acceptance as a missionary**

It is expected that an APWM missionary will keep APWM fully informed regarding any plans for marriage.

When an APWM missionary marries a fellow missionary, and the partner joins his/her spouse in missionary service, APWM is open to welcoming this couple together as members. APWM will communicate with them, and will welcome the new spouse after they have applied to join APWM.

## **5.4. Associate Missionaries: Terms of Appointment**

### **5.4.1. Negotiation regarding ministry context**

Associate Missionaries are responsible and accountable to the APWM National Committee through the APWM National Director for carrying out the missionary role to which they are commissioned.

On the field, the missionary will work under the direction of the organization with which they serve, or alone as by agreement with APWM. APWM may enter into a process of consultation with the field organization, if applicable, with the aim of reviewing the missionary's current status and role.

### **5.4.2. Terms of appointment**

The Terms of Appointment for Associate Missionaries will make provision for

- a) The nature and location of the Associate's service
- b) The period of service (maximum 3 years, at which time the appointment may be reviewed and renewed).
- c) The details of training that will be undertaken before/during service.
- d) The details of any agreement made for study leave.
- e) The details of any agreement made by APWM to handle donations for the missionary.
- f) The frequency at which the missionary will provide to the National Director a written report of their work on the field (usually once each year, and separate to the requirement to send prayer letters to sending churches, Presbytery and APWM Committees).

- g) Any other matters that the missionary and/or APWM wish to record as part of the agreed Terms of Appointment.

The relationship between APWM and the Associate missionary may be terminated by either of the parties with at least one month's notice in writing.

## **5.5. Responsibilities of Associate Missionaries on Field Assignment**

Some of the responsibilities of the missionary include:

- 5.5.1. working diligently in the ministry they have received from the Lord (Col. 4:17), consistent with the aims of the Presbyterian Church of Australia and under the direction and control of the appropriate body with whom they are working;
- 5.5.2. maintaining good communication with the APWM National and APWM State Committees so that so the Committees are familiar with the ministry in which the missionary is engaged;
- 5.5.3. in the case of Associates, sending prayer letters at least three times per year to supporters and the relevant Presbytery, APWM National and APWM State Committees;
- 5.5.4. writing to those who support them financially and in prayer, to thank them for their partnership and gifts;
- 5.5.5. sending a report to the APWM National and APWM State Committees at least once per year before 31 December so that these may be presented to the APWM National Committee meeting in January/February;
- 5.5.6. Should Missionaries desire to undertake further study which would enhance their ministry they may apply to the National Committee through their APWM State Committee for Study Leave which may be taken for up to three years. Missionaries on such Study Leave still retain the status of an APWM missionary.

## **5.6. Responsibilities of Associate Missionaries on Home Assignment**

Some important issues for consideration by the missionary on Home Assignment include:

### **5.6.1. Re-entry for Associate Missionaries**

- 5.6.1.1. Associate Missionaries should consult the National Director regarding re-entry.
- 5.6.1.2. Associate missionaries are urged to arrange a comprehensive medical examination.

### **5.6.2. Rest and Recreation for Associate Missionaries**

It is the responsibility of the APWM National Committee to ensure that an Associate

Missionary on Home Assignment is able to set apart sufficient time for rest and recreation. The appropriate allocation of home assignment time will normally be in the order of 1/3 (one third) of the time in rest and 2/3 (two thirds) in deputation.

### **5.6.3. Deputation for Associate Missionaries**

Associate Missionaries will inform both the APWM National Office and their State APWM Committee of their arrival and departure dates. During Home Ministry Assignment Associate Missionaries will undertake a programme of deputation in order to foster among the churches prayerful interest in, and encouragement for, the work God has given them to do. The missionary is expected to take the initiative in making these arrangements with the State Committee.

## **5.7. Financial Considerations**

All parties in the missionary task must look to the Lord as the ultimate Provider.

### **5.7.1. General Financial Considerations**

- 5.7.1.1. When a missionary is accepted by APWM, the local congregation of which they are a member when they apply to serve with APWM will be informed of this outcome, and will be encouraged to develop a support team to assist the missionary in the various stages of preparation for service.
- 5.7.1.2. The APWM National Office will assist the missionary in building up a team of churches and members who will support them and their work, not only in finance but also in prayer and encouragement. In this task, it will cooperate closely with the missionary.
- 5.7.1.3. While the whole church is properly regarded as the financial support base for the missionary team, the local congregation and Presbytery will be viewed as the primary base for financial support. APWM will undertake to make known throughout the Church the financial requirements of its missionaries.
- 5.7.1.4. The APWM State Committees will monitor the level of each of their missionaries' individual support, and inform the church membership through the appropriate local presbyteries, in order to ensure that where there is a short-fall in financial support, the situation may be redressed.
- 5.7.1.5. The APWM State Committees of the Australian Presbyterian World Mission will assist in building a support base by encouraging the missionary's sending church to participate strongly in prayer, care and financial support; by assisting that local church to introduce the missionary to other churches within its presbytery and encouraging other churches to support the missionary, especially where such churches have no missionary of their own.

- 5.7.1.6. Missionaries should not make personal appeals in the Presbyterian Church of Australia for project funding without the approval of APWM.

## **5.7.2. Financial Considerations for Associate Missionaries**

The following principles apply.

- 5.7.2.1. The Associate Missionary will be responsible for the development of their budget. The APWM National Committee and the APWM State Committee will cooperate with the missionary in regard to building a support base in a way similar to that of a Partner Agency missionary if such assistance is needed.
- 5.7.2.2. The Associate Missionary should not make personal appeals in the Presbyterian Church of Australia for project funding without the approval of APWM.
- 5.7.2.3. An Associate Missionary intending to undertake extended study should make arrangements with the organisation with which they serve, if applicable. APWM cannot undertake to assist with finances for such study.

## **5.7.3. Superannuation**

Associate missionaries are encouraged to make their own superannuation arrangements where no such provision is in place.

## **5.7.4. Death While Serving with APWM**

- 5.7.4.1. Subject to any insurance provisions, Presbyterian Missionaries who go to be with the Lord while in service, will be buried in the country in which they die.
- 5.7.4.2. If the missionary's family, or any other party, is willing to pay for the repatriation of the mortal remains then APWM will assist in organising the return of the remains to Australia.

## **6. Partner Churches and National and State Committees**

It is important that clear lines of communication exist between National and State Committees and our Partner Churches in the development of Partner Church relationships. It is essential that all parties in this three-way relationship understand and adhere to the basic principles and operating procedures below so that successful and God-honouring Partnerships are formed and maintained with Presbyterian and Reformed churches overseas.

### **National—State Partnership in Development of Partner Churches**

#### **6.1. Basic Principles Governing Relationships between State and National Committees and Partner Churches**

The National Committee is the body which is responsible to the GAA and thus the PCA for the adoption and operation of Partner Church relationships. The State Committees were set up as directed by the GAA to act under the National Committee. (References: APWM Articles of Agreement – Section V11, Constitution, Procedure and Practice of the Presbyterian Church of Australia). The older partnerships (Japan and Vanuatu) have been administered directly by the National Office as the agent of the National Committee. As the missionary program has expanded, various State Committees have been encouraged to assist and provide support in this role with new mission fields. This not only enhances the activities of State Committees, but also has the great advantages of expanding prayerful interest and financial support, not only of the Committees involved but also of the congregations within their States. Because the National Committee carries the ultimate responsibility to the GAA, the State Committees are responsible in the matter of Partner Church relations to the National Committee and not to the State Assemblies, and all policies and operational procedures in this area must be approved by the National Committee.

#### **6.2. Basic Operating Rules Governing Relationships between State and National Committees and Partner Churches**

All involved in the missionary enterprise of the PCA recognise that the National Committee is the body that is responsible to the GAA for all activities in relation to missionary partnerships with overseas churches.

In close cooperation with the National Committee, State Committees are to be encouraged to be actively involved in the support of our ministries with existing Partner Churches.

State Committees may take the initiative in exploring the possibilities of developing new relationships, always in close cooperation with the National Committee. There will not be any form of commitment regarding a formal relationship until approval is given by the National Committee, which shall give sympathetic consideration to the opinion of the State Committee, but the final decision must be made in consideration of the total mission commitment of the PCA. All relationships must be made by the National Committee in the name of the PCA.

Whenever a State Committee becomes actively involved in the support of the ministries of APWM with a Partner Church, a formal reporting arrangement must be implemented so that the National Committee will maintain involvement in all decisions regarding the partnership.

No missionary partnership will be entered into with any overseas church or with any other mission agency except by the National Committee. No State Committee is authorised to enter into any such partnership.

If a State Committee wishes to explore the development of a missionary partnership with an overseas church or another mission agency, it must first seek the approval of the National Committee. No formal exploration shall be conducted, and no undertaking shall be given to any other party, except with the prior and explicit approval of the National Committee.

Once a missionary partnership has been established with an overseas church or another mission agency, the National Committee may invite a State Committee to manage that relationship subject to the continuing oversight of the National Committee.

Before the management of a missionary partnership may be delegated to a State Committee, that State Committee must enter into a formal reporting arrangement with the National Committee that facilitates planning, assessment and monitoring of matters associated with that partnership. State Committees entrusted with the management of a missionary partnership must maintain an open and informative engagement with the National Committee so that – as far as possible – no matter will arise to the surprise of the National Committee.

Delegation of the management of a missionary partnership does not imply any surrendering by the National Committee of any part of its authority in relation to all such matters. Rather, the delegation of management responsibilities permits the engagement of additional personnel and recognises and gives effect to the obligation of the National Committee to supervise all missionary activities of the Presbyterian Church of Australia, its component State Assemblies and their committees. For that reason, no State Committee may argue that it has an exclusive jurisdiction in any area delegated to it. Nor will any delegated agency be permitted not to report to the National Committee as required by the National Committee. (Failure to submit reports as required may result in a request to the Trustees for the suspension of funding for the relevant missionary partnership, and/or reconsideration of the management delegation.)

Reports to the National Committee should

1. accurately describe the development of work through the missionary partnership against the planned outcomes and their timetable;
2. explain and justify any proposed new initiatives or extension of existing initiatives in the field under consideration;
3. report any proposed movements of key personnel;
4. disclose any developing tensions between persons involved in the missionary partnership (whether in Australia or overseas) and include an analysis of the significance of those tensions, their causes and possible outcomes.

It is recognised that situations may sometimes arise in field operations where an immediate response is required. Should such a response become necessary and unavoidable, the decisions made by a State Committee (or its sub-committee as later provided in these regulations) and the actions taken (with their consequences) must be reported to the National Committee immediately through the National Director by the State Committee.

When reporting to the National Committee, particular care must be taken by State Committees to disclose any proposed or actual changes to operational procedures that could have implications for APWM policies. Occasionally, the National Committee may have concerns with actions reported by a State Committee. In spite of any delegation that may be in place, the National Committee retains the power to: (a) call upon the State Committee for further information to justify its actions, or (b) initiate its own investigation by whatever means it may determine, or (c) in exceptional cases, countermand those actions. Should the National Committee seek further information as in (a) or (b), it may exclude one or more particular persons from participation in the inquiry and reporting process, whether or not that person may be a member of the National Committee or a State Committee or a member of the staff of such a committee. The National Committee also remains authorised to suspend from field activities the involvement of any person under its jurisdiction and/or to suspend financial or personnel support until either the proposed action is amended or the National Committee is satisfied that such involvement or support is appropriate and justified.

A State Committee to which the management of a missionary partnership has been delegated must ensure that all members of that committee are adequately informed of the operation of the partnership that the committee as a whole may fulfil its governmental responsibility for the partnership assigned to it. Notwithstanding that governmental responsibility shall rest with the State Committee as a whole, the State Committee may establish a sub-committee to facilitate efficient administration of the missionary partnership. Any such sub-committee will consist of not less than three members of the executive of the State Committee. Other persons, with relevant experience or qualifications, may also be appointed to the sub-committee provided that

1. the chairman must be a member of the executive of the State Committee;
2. no member may act alone;
3. the majority of the sub-committee must be members of the State Committee.

A sub-committee, if formed, must meet at least quarterly (and preferably more frequently) either in person or by phone or internet, and submit the minutes of each meeting, with or without an explanatory report, to the next succeeding meeting of the State Committee with a copy sent to the APWM National Committee through the National Director at the same time. The minutes of the sub-committee and any relevant report must be sent to the National Committee as an attachment to the State Committee's report and as a basis for any specific recommendations that might be made by the State Committee. Reports of State Committees may be used to ensure full awareness by members of those committees of matters under their jurisdiction and may also be used by the National Committee, through its National Office, to inform the wider church of mission matters as a basis for broader personal and prayerful involvement. Where the management of a missionary partnership is delegated to a State Committee, that State Committee will appoint a member of its executive to liaise with the National Committee (the Liaison Officer) on any matter of developing concern. Where a State Committee has appointed a sub-committee to manage a missionary partnership, the liaison officer will be appointed from that sub-committee. The National Committee may appoint a member of its own executive to be the primary point of contact for such a liaison officer thus providing an informal forum for cross-fertilisation of ideas and avoiding conflicts between the State and National committees.

Where it is proposed that one or more persons, in the name of the Presbyterian Church of Australia or its component state churches, might visit the field encompassed by a missionary partnership, the State Committee managing that missionary partnership must ensure that any such

proposed visitor is fully briefed before such a visit. This briefing must include direct personal conversation (which need not be face-to-face), and may also include the provision of additional material by print or electronic media.



## **7. Principles for Forming a Partnership with a Mission Agency**

When a member of the Presbyterian Church of Australia wishes to serve with a mission agency which is not in partnership with APWM then the APWM National Committee will use the following criteria when consideration is given to entering into a partnership:

1. that it is an evangelical Agency of recognised good repute;
2. that examination of the principles and practices of the Agency reveals no mandatory requirement for its members that is contrary to Biblical doctrine and practice as understood by the Presbyterian Church of Australia and expressed in its Basis of Union (1901);
3. that the Agency must allow Presbyterian missionary members to exercise the distinctives of Presbyterian/Reformed theology as understood in the doctrinal standards of the Presbyterian Church of Australia;
4. that the Agency has, and adheres to, policies which ensure adequate member care in terms of ministry, pastoral supervision, and financial provision on Field Assignment and Home Assignment, during service and on retirement.

If a prospective Partner Agency Missionary wishes to work with an Agency which has not yet entered into partnership, the appropriate APWM State Committee of the Australian Presbyterian World Mission will present (as early as possible) a report to the National Committee recommending that APWM offer or decline to offer to enter into partnership with that Agency. The report should indicate the State Committee's reasons for its recommendation in terms of points 1) to 4) above.

The APWM National Committee will ultimately be responsible for entering into partnership arrangements with the Agencies which meet the criteria outlined in 1) to 4) above. These agencies are to be known as Partner Agencies.

## **8. Liaison between APWM and Partner Agencies**

### **8.1. APWM and the Partner Agencies**

APWM affirms the Biblical principle that the church is the primary sending agency of any missionary. Therefore APWM requests:

- 8.1.1.** that a member of the Presbyterian Church of Australia who wishes to serve with a Partner Agency also inform the National Office of their intention to apply for service through the Partner Agency at the beginning of the application process;
- 8.1.2.** that the Partner Agency not proceed in assessing the applicant until a report has been received from the Session of the church of which the applicant is a member;
- 8.1.3.** that upon the receipt of an application for missionary service from a member of the Presbyterian Church of Australia, the Partner Agency be strongly encouraged to inform the APWM National Office of the application;
- 8.1.4.** that at an appropriate time in the process of evaluation and acceptance (where this is legally possible), the Partner Agency agrees to send to the National Office copies of the Agency's completed Application Papers, and the medical papers (only to the medical officer of the APWM State Committee). These documents will be treated confidentially in accordance with our Privacy Policy. The completed Application Papers will be sent to the APWM State Committee with the Form B (Doctrine) paper and references (Form C & Form D);
- 8.1.5.** that there be good cooperation between the local church, the APWM State Committee and the Partner Agency in building a support base for the candidate;
- 8.1.6.** that the candidate be accepted for service by both the Partner Agency and APWM before proceeding to commissioning;
- 8.1.7.** that the local congregation arrange for the commissioning of the missionary, with the cooperation and participation of the Partner Agency and APWM, either State or National.

### **8.2. APWM State Committees and Partner Agencies**

In the course of application procedures, the APWM State Committee will:

- 8.2.1.** bring recommendations for recognition of potential Partner Agencies to the APWM National Committee when appropriate;
- 8.2.2.** receive application papers from the National Office;

- 8.2.3.** interview the prospective missionary and where necessary, examine the applicant further with regard to God's leading to missionary service, medical condition, theological beliefs, ministry gifts, stability, and performance in service;
- 8.2.4.** determine the outcome of a person's application to become an APWM-approved Partner Agency missionary and inform the following parties of the outcome
1. the applicant
  2. the APWM National Committee
  3. the applicant's sending church
  4. the applicant's Presbytery
  5. the applicant's Partner Agency.
- 8.2.5.** Should an Applicant be unsuccessful, or should there be conditions to be met before the applicant is approved as a missionary, the APWM State Committee will inform the parties above.

### **8.3. APWM National Committee and Partner Agency Missionaries**

The APWM National Committee:

- 8.3.1.** recommends that all Partner Agency Candidates undertake the SIL Summer School course prior to departure for their field of service, unless their partner Agency provides its own equivalent training;
- 8.3.2.** recommends that all Partner Agency undertake a Missionary Transition and Re-Entry retreat following retirement from their field of service, or in transition from one location to another, unless their Partner Agency provides its own equivalent training.

## **9. Short Term Missionary Service**

APWM recognises as Short-Term Mission any service that lasts up to two years and is conducted either overseas or among the Australian Aborigines.

### **9.1. Short Term Mission Run by APWM**

Workpartners projects operate with two criteria:

1. priority is to be given to projects that are involved with theological education.
2. the project must be fully costed and be cost neutral.

Those wishing to serve on a Workpartners Mission must complete the necessary Application Form.

### **9.2. Other Short Term Mission**

APWM recognises and encourages involvement in five main types or categories of Short Term Mission, namely:

1. Evangelism and Outreach in conjunction with a church or mission agency working in another country or among the Australian Aborigines.
2. Compassion Ministry in conjunction with a church or mission agency working in another country or among the Australian Aborigines.
3. Teaching and Training undertaken by ministers or other theologically trained or accredited persons who desire to:
  4. conduct a teaching ministry;
  5. survey possible ministries and to assess the local situation; or
  6. undertake temporary ministry appointments.
7. Independent visits and organised study tours (e. g. students from theological and Bible colleges).
8. Task forces and working parties which visit a country to carry out some specific job (e.g.: medical, computer support, or trade-related such as Workpartners). These would be organised in cooperation with personnel serving in that country.

### **9.3. Preparing for Short-Term Mission**

It should be noted that individuals and churches from the PCA who intend to undertake short term mission in a country where a Partner Church relationship exists should coordinate this work with the APWM National Committee in order to avoid misunderstanding arising between the PCA and the Partner Church.

- 9.3.1.** It would be normal for participants in Short-Term Mission to be interviewed and recommended by the Session (and Mission Committee, where applicable) of the local congregation, and prayerfully supported in these ventures by the local congregation.

- 9.3.2.** All participants in Short-Term Mission should ask for a letter of notification to be sent on their behalf from their Church Session to the appropriate State Committee to keep the State Committee informed of their mission movement activities.
- 9.3.3.** All participants in Short-Term Mission should receive preparation training before departure, be mentored while on the trip, and receive adequate debriefing after returning.
- 9.3.4.** When the Short-Term Mission is commissioned by a State or National Committee, financial support may be offered by that Committee. All other forms of Short-Term Mission would generally be self-funded; but in either case, the local congregation and presbytery are encouraged to support the intended ministry prayerfully and financially.

#### **9.4. Applying for Short-Term Mission**

- 9.4.1.** People joining a Short-Term Mission organised by a Partner Agency, should apply directly to the Partner Agency involved. It is not necessary for them to formally apply to APWM in such a case. However, such participants are encouraged to inform their State Committee of their plans as early as possible, as there may be advice the State Committee can give them to help in preparation.
- 9.4.2.** It is not necessary for people joining a Short-Term Mission organised by a Local Church to formally apply to APWM. Such Churches are invited to inform their State Committee of their plans as early as possible, as there may be advice the State Committee can give them to help in preparation.

#### **9.5. Protocols for Short-Term Mission**

APWM subscribes to Missions Interlink Australia's Short-Term Best Practice protocols. See Appendix 6.

## **10. The Local Church Mission Committee**

APWM encourages local churches to form their own Mission Committee to raise the awareness and involvement of the local congregation in supporting missionary work inside and outside Australia, and suggests the following guidelines for such a committee:

### **10.1. Membership**

Members of the committee should demonstrate a heart for the salvation of the lost, and a commitment to their growth in knowledge of, and prayer for, the church's task in mission. Efforts should be made to ensure that the eldership, members of both genders and a wide range of ages be represented on this committee. The committee should cooperate with the Session in seeking out members of the church who show an interest in cross-cultural mission.

### **10.2. Working with the congregation**

The committee should disseminate information about the world in which Christ's mission takes place, world situations in which our Church is involved, and missionaries in whom the congregation is particularly interested. To this end the committee should educate the congregation about our Partner Churches and Partner Agencies whenever opportunities arise.

### **10.3. Working with the Session to develop potential missionaries**

- 10.3.1.** The committee should display enthusiasm for the missionary cause, and encourage applicants with respect to training, Christian growth and prayerfulness.
- 10.3.2.** It should support the candidate in preparation for departure and help build his/her support base.
- 10.3.3.** Selected committee members should accompany the candidate on his/her visits to the local presbytery meeting, as well as the congregations of the presbytery, for the purpose of introduction and addressing questions of prayer and financial support.
- 10.3.4.** A committee member should encourage the congregation which hosts the missionary to meet any travel and accommodation costs.
- 10.3.5.** The committee should encourage the candidate to contact the APWM National Director at the beginning of their investigation into missionary service.

### **10.4. Working with a missionary on Field Assignment**

- 10.4.1.** The committee and its individual members should keep in touch with their missionary, in a variety of ways, and encourage the congregation to do likewise.
- 10.4.2.** The committee and its individual members will encourage the missionary through prayer and practical support, and urge the congregation to do likewise.

**10.4.3.** The committee will seek from APWM and the relevant Mission Agency where appropriate, information on the level of the missionary's support, so that they may inform the relevant supporting bodies and individuals for their prayerful response.

**10.4.4.** If possible a member of the committee should visit the missionary on the field, mid-term.

#### **10.5. Working with a missionary on Home Assignment**

**10.5.1.** In preparation for the missionary's Home Assignment the committee should make itself aware of the missionary's plans and help where possible.

**10.5.2.** Some members of the committee and/or the congregation should meet the missionary on his/her arrival in Australia if that is possible.

**10.5.3.** If required, the committee should seek and provide advice and assistance regarding the children's education while a missionary family is on Home Assignment.

**10.5.4.** The committee should help where needed with finding housing and a vehicle, as well as opportunities for rest, spiritual refreshment and recreation.

#### **10.6. Costs of speaking to congregations and other organisations**

When missionaries speak in congregations and other organisations it is expected that the congregation or organisation will contribute toward the travelling and speaking costs of APWM speakers and will provide suitable accommodation.

## 11. The Support Team

When a missionary is accepted by APWM, the local congregation of which they are a member when they apply to serve with APWM will be informed of this outcome, and will be encouraged to develop a Support Team to assist the missionary in the various stages of preparation for service. The Support Team is distinct from the congregation's Mission Committee and may include in its membership people who do not come from the congregation. It is important that the members of the Support Team include some members of any congregational Mission Committee.

### 11.1. The Support Team Members

1. should personally know the missionary;
2. should be passionate for the salvation of the lost and building the Church of the Lord Jesus Christ;
3. should be specifically interested in the missionary's sphere of service.

**11.2. The appointment of the Support Team** should be made by the congregation's Session, on the basis of recommendations from the missionary, and the local church Mission Committee.

### 11.3. While the missionary is applying for service, the Support Team will:

1. build a strong relationship with the missionary;
2. be constantly prayerful, encouraging and supportive of the missionary during the days of interviews, medicals, etc;
3. take the initiative to help in practical ways;
4. in consultation with the missionary, keep information flowing through the local congregation for the purpose of building interest, prayer, and partnership commitment with the missionary;
5. inform the Session, the local congregation and the committee/board of management of the level of financial support required by the missionary, and encourage that committee/board to commit to contributing to the missionary's agreed support.

### 11.4. After the missionary has been formally accepted for service, the Support Team, in consultation with the congregation's Mission Committee, will:

1. seek permission from the missionary and the local session to inform the congregation of the missionary's financial and other needs;
2. seek permission from the missionary and the local session to send a member to visit the local presbytery to introduce the missionary and inform the presbytery of the missionary's financial and other needs;
3. contact each congregation within the presbytery with a view to visiting each congregation, so as to broaden the support base for the missionary.



- 11.5. While the missionary is on Field Assignment, the Support Team, in consultation with the Mission Committee, will** regularly inform individuals, congregations, and other interested supporters, of the missionary's movements, difficulties and prayer concerns (making appropriate use of the missionary's newsletters).
- 11.6. While the missionary is on Home Assignment, the Support Team will** seek to meet the missionary's needs and, as far as possible, and ensure that necessary preparations are made for the practical side of the Home Assignment.

## **12. Presbyterian Inland Mission (P.I.M.) and Indigenous Ministry**

- 12.1.** Presbyterian Inland Mission through its workers is empowered to engage in Indigenous ministries when engaging with Indigenous people while on patrol and as part of other pastoral ministries. This includes authorisation to use the APWM logo.
- 12.2.** Presbyterian Inland Mission will source and supply such workers and oversee these ministries, while APWM will work with PIM to promote and raise funds for such Indigenous ministry.

### **13. Job Description for APWM State Conveners**

Responsibilities of a State Convener:

1. Convene and chair the meetings of the State Committee.
2. Ensure that the minutes are properly kept.
3. Be directly responsible to the State Assembly and report to the State Assembly on behalf of the State Committee.
4. Ensure that the meetings are run in accordance with the Code of the State Assembly.
  - i. Oversee the co-ordination of the Committee and guide the Committee in its work including:
  - ii. Looking for opportunities to promote and advance the work of the Committee, including encouraging local churches to be involved in cross-cultural mission.
5. Identifying problems before they arise, and recommending corrective action.
6. Ensure that applicants for missionary service are interviewed and dealt with in a warm and friendly manner and that their enquiry or application is processed in a timely manner.
7. Inform The National Director immediately when a new missionary has been approved.
8. Attend the all-day APWM National Committee meetings four times a year either in person or by video connection (e. g. Skype) and provide a written report to the National Director a week before the meeting for inclusion in the agenda including information about:
  - i. the Committee's ministry;
  - ii. any Partner Church relationship for which the Committee has a particular responsibility;
  - iii. formal advice of any missionaries who have been approved since the last Executive meeting;
  - iv. information on the status of all missionaries from their state (e.g. "applying", "raising support", "on home assignment" etc);
9. Ensure that the APWM State Committee provides pastoral care for Missionaries in conjunction with the missionary's agency and local Church.

## **14. The National Director**

The National Director is an appointee of the General Assembly of the Presbyterian Church of Australia and is accountable to the Assembly through the its Australian Presbyterian World Mission Committee.

### **The Duties of the National Director include:**

#### **14.1. Pastoral care of missionaries who**

- 14.1.1.** are preparing to leave for the field for the first time
- 14.1.2.** are returning on Home Assignment
- 14.1.3.** are preparing to return to the field
- 14.1.4.** have just returned from the field following completion of service

These tasks are to be shared on a common-sense basis with the local church, the Convener of the National Committee, and the relevant State Committee.

#### **14.2. Liaison between the National Committee and the State Committees of the Australian Presbyterian World Mission;**

#### **14.3. Liaison with Partner Churches and Partner Agencies;**

#### **14.4. Mission education programmes in parishes and presbyteries in Australia;**

#### **14.5. The provision of training courses for missionaries through our own Church and/or in association with existing courses offered by**

- 14.5.1.** Partner Agencies
- 14.5.2.** Missions Interlink
- 14.5.3.** Other appropriate bodies

#### **14.6. Publicising the work of APWM within the Presbyterian Church of Australia;**

#### **14.7. Attention to meeting correspondence;**

#### **14.8. Meetings with other Presbyterian Church of Australia Committees as required;**

#### **14.9. Visitation of APWM missionaries in their sphere of service;**

#### **14.10. Research and planning for the development of APWM strategy.**

### **Travel Arrangements for the National Director's Spouse**

If the National Director is married, where applicable and practical, and particularly where pastoral ministry is involved, the National Director's spouse may travel with the Director; the annual maximum cost will be determined by APWM National's Executive from time to time, and included in the annual budget.

## **15. APWM National Policy for APWM-Approved Overseas Students to Study at a Presbyterian Church of Australia Theological College or Other Theological Institutions within Australia**

### **15.1. Principles**

- 15.1.1.** Australian Presbyterian Theological Colleges expect APWM to examine the suitability of overseas students (from Partner Churches) who apply to study.
- 15.1.2.** APWM should ask the Partner Churches to endorse the application of overseas students who will be studying in Australia.

### **15.2. Policy**

- 15.2.1.** There should be a formal application form and process for students from a Partner Church or other overseas churches who wish to study either (i) at a Presbyterian Church of Australia Theological College or (ii) as an APWM-approved student at another theological college within Australia.
- 15.2.2.** Normally there should be someone from either the APWM National Committee or an APWM State Committee who formally proposes and oversees the study of an overseas student studying theology within Australia. This person is to be known as the 'sponsor'.
- 15.2.3.** The sponsor should be able to satisfactorily answer the following questions:
  - 15.2.3.1. Where will the student live while in Australia?
  - 15.2.3.2. Has application previously been made for the student to study at an Australian Theological College, and what was the outcome?
  - 15.2.3.3. Has an application been initiated for the proposed course of study, and what is its status?
  - 15.2.3.4. Who will pay for the student's:
    - 15.2.3.4.1. Theological College tuition fees including examination fees?
    - 15.2.3.4.2. Day to day living expenses?
    - 15.2.3.4.3. Accommodation costs?
  - 15.2.3.5. Who is the person who will provide a written guarantee to the Commonwealth Department of Immigration that all of the student's expenses in Australia will be paid for?
  - 15.2.3.6. Has the student successfully passed the relevant IELTS (i.e. International English Language Testing System) test?
  - 15.2.3.7. Has the student completed any tertiary study in their home country or any other country?

- 15.2.4.** The student must provide evidence that they can meet the demands of study at the tertiary level.
- 15.2.5.** The student ought to sign a form stating that upon completion of their studies they will return to their home country.
- 15.2.6.** There ought to be a letter from their home denomination endorsing their application to study in Australia.
- 15.2.7.** An application must come from either APWM National or one of the APWM State Committees and must be accompanied by a formal minute explicitly naming the student and endorsing the application. Any application from an Australian individual nominating a student for study in Australia will not be received.
- 15.2.8.** The completed forms and documentation should be submitted to the APWM National Committee for approval.
- 15.2.9.** The overseas student agrees to be accountable to the APWM State Committee, or other body, which brings the student to Australia.

# Appendices

1. APWM Partnerships
2. Protocols for Forming Church Partnerships
3. Protocols for Working with Partner Agencies
4. Privacy Policy
5. APWM Safe Ministry Policy & Procedure
6. Short-term Mission Best Practice Code: Missions Interlink Australia 2009
7. Finances for APWM Partner Church Missionaries
8. Anti-terrorism Policy
9. Moderator General's Disaster Relief Appeals
10. Documents of the General Assembly of Australia
  - d) Articles of Agreement (2001)
  - e) General Assembly of Australia Committee Regulations Chapter 10 (APWM)
  - f) The Doctrinal Basis of the Australian Presbyterian World Mission Committee

# APPENDIX (1)

## APWM Partnerships

### *Partner Churches*

<b>INDIA</b>	Reformed Presbyterian Church of India
<b>JAPAN</b>	Presbyterian Church of Japan
<b>MALAWI</b>	Church of Central Africa Presbyterian (Blantyre Synod)
<b>MYANMAR</b>	Evangelical Reformed Church (ERC)
<b>SOUTH SUDAN</b>	Presbyterian Church of South Sudan
<b>TIMOR LESTE</b>	Evangelical Presbyterian Church of Timor Leste
<b>VANUATU</b>	Presbyterian Church of Vanuatu
<b>ZAMBIA</b>	Church of Central Africa Presbyterian (Zambia Synod)

### *Partner Agencies*

<b>AOI</b>	Asian Outreach International
<b>ACROSS</b>	Association of Christian Resource Organisations Serving Sudan
<b>AEF</b>	Aboriginal Evangelical Fellowship
<b>AIM</b>	Australian Indigenous Ministries
<b>AIM (Int)</b>	Int AIM International (formerly African Inland Mission )
<b>BARNABAS</b>	Barnabas Fund Australia
<b>CBI</b>	Crossroad Bible Institute
<b>CCM(A)</b>	Chinese Christian Mission (Australia)
<b>CLC</b>	Christian Literature Crusade
<b>CMS</b>	Church Missionary Society Australia Inc
<b>CSC</b>	Christian Synergy Centre
<b>CWI</b>	Christian Witness to Israel
<b>ECM</b>	European Christian Mission
<b>GAIN</b>	Global Aid Network (within CCC)
<b>GRNA</b>	Global Recordings Network Australia
<b>GS</b>	Global Scholars
<b>HCJB</b>	(Heralding Christ Jesus Blessings) The Voice of the Andes
<b>ICC</b>	International China Concern
<b>IRFA</b>	Indian Reformed Fellowship—Australia
<b>IT</b>	International Teams
<b>I'SERVE</b>	Interserve
<b>MAF</b>	Mission Aviation Fellowship



<b>MECO</b>	Middle East Christian Outreach
<b>MERF</b>	Middle East Reformed Fellowship
<b>NAV</b>	The Australian Navigators Ltd.
<b>OAC MINISTRIES</b>	(Previously Open Air Campaigners)
<b>OM</b>	Operation Mobilisation
<b>OMF</b>	OMF International
<b>ORBUS</b>	Christian NGO in Malawi
<b>PIONEERS</b>	Pioneers of Australia
<b>POWER TO CHANGE</b>	(formerly Campus Crusade for Christ)
<b>ReachAcross</b>	(formerly Red Sea Teams International)
<b>SEWAH</b>	Society for Education and Welfare Activities in the Himalayas
<b>SIM</b>	Serving in Mission
<b>SU</b>	Scripture Union
<b>Tahlee</b>	Tahlee Ministries Inc
<b>TLM</b>	The Leprosy Mission
<b>UAM</b>	United Aborigines Mission
<b>WEC</b>	WEC International (Australia)
<b>WBT &amp; SIL</b>	Wycliffe Bible Translators & Summer Institute of Linguistics
<b>WS</b>	World Share

# APPENDIX (2)

## Protocols for Forming Church Partnerships

This section outlines the characteristics of Partner Church Agreements, and is the format to be used in establishing and renewing them.

In investigating and the establishment of Partner Church Agreements the following steps will normally be taken by the National Committee through the Director. (State Committee personnel may be involved in Stage 1, if delegated to do so.)

### Stage 1: Approach and Enquiry

**Note:** This section (“Stage 1”) should be read in conjunction with Section 7. 2), Basic Operating Rules Governing Relationships between State and National Committees and Partner Churches.

A contact is made between APWM and an overseas church. Either APWM identifies a prospective Partner Church or a prospective Partner Church approaches APWM, seeking to establish a relationship.

In the course of communications, including face-to-face contact, APWM enquires into the appropriateness, value and significance of a formal relationship between our churches, assessing the church’s:

- Evangelical Commitment to God’s Word as its Rule of Faith and Life;
- Reformed Doctrinal Basis - in profession, and in practice (WCF or equivalent);
- Presbyterian Church Government, with relevant administrative statistics;
- Priorities of Need in the areas of leadership development; church planting; theological training; material aid and finances.
- Internal Resources [existing and potential] to meet those needs;
- Integrity of Leaders;
- Additionally, the impact of partnerships with other Churches, if any;
- Other specifics, peculiar to the situation.

In this process, APWM also invites and assists the prospective Partner Church to evaluate the appropriateness, value and significance of a formal relationship between our churches, assessing the Presbyterian Church of Australia under similar criteria to those above.

The review by APWM would also include an assessment of its own resources available to maintain a meaningful relationship to meet the expectations of the members of both our Church and the prospective Partner Church.

### Stage 2 Option A: Where There Appear To Be No Present Prospects of Establishing A Partnership Agreement

If the enquiry reveals to us that such a relationship may be either inappropriate or of dubious value, (although the churches may share a basic evangelical commitment), APWM will simply agree to “acknowledge [Name] Church as a true church in the gospel, and embrace the fellowship that this offers.”

This includes the possibility of APWM having some ongoing input into that Church's struggles to mature in understanding and Christ-likeness. This may mean that, at some future time, APWM may be able to renew the enquiry of Stage 1, with the possibility of a different outcome.

### **Stage 2 Option B: Fraternal Relationship Agreement**

When the enquiry reveals to both churches that a formal relationship is likely to be both appropriate and valuable, but that APWM is unlikely to have the resources available to maintain a meaningful relationship in terms of interchange of personnel or concrete forms of aid, APWM offers to enter into a formal agreement to recognise our relationship as sister churches within the world-wide family of Reformed and Presbyterian churches, and to develop the Fraternal Relationship that this allows.

This will take a form similar to the following:

"Recognising our shared membership in the Reformed and Presbyterian family of churches, we [Name] Church and APWM - the Australian Presbyterian World Mission (within the Presbyterian Church of Australia), agree to enter into Fraternal Relationship with each other, for the mutual encouragement of our churches in our respective lives and ministries.

Accordingly we undertake to -

- Exchange communications concerning the life and ministries of our respective churches;
- Distribute the information we receive appropriately;
- Urge our churches to pray for each other's welfare, witness and growth in grace. "

This document should be completed and signed by appropriate representatives of APWM and the Partner Church as partners to the agreement, and a copy retained by each partner.

### **Stage 2 Option C: A Specific Partner Church Agreement**

When the enquiry reveals to both churches that a formal Partnership Relationship is likely to be both appropriate and valuable, and there appear to be no hindrances to proceeding, APWM offers to enter into a formal Partnership Agreement. This will take the following form:

"Affirming that the Presbyterian Church of Australia and [Name] Church are equal members in the Reformed and Presbyterian family of churches, we declare: [Name] Church and the Presbyterian Church of Australia to be Partner Churches for the mutual up-building of each other in brotherly love (Ephesians 4:16), to the glory of God.

Accordingly, the Partnership of our churches is expressed in, and developed through, the following means :

(1) (Common to all Partner Church agreements)

(a) We will urge our churches to pray for each other's welfare, witness, and growth in grace.

(b) To that end we will exchange communications concerning the life of our churches, to be distributed as widely and appropriately as possible.

(c) We will encourage the development of mutual contacts for mutual edification of our churches; specifically we will seek to facilitate a growing network of relationships that may include

- Personal communication, and ministry visits; and/or
- Parish-to-Parish communication, and ministry visits; and/or
- Presbytery-to-Presbytery communication, and ministry visits; and/or
- Moderatorial communication, and ministry visits; and/or
- The sending of short-term, and/or long-term personnel for study and/or ministry purposes

2) (Specific to each Partner Church agreement)

We will respond to each others needs according to our abilities and our resources; specifically, at this time:

[Name] Church undertakes to: (Insert details of Partner Church specific contributions to the Partnership)

APWM on behalf of The Presbyterian Church of Australia undertakes to: (insert details of APWM specific contributions to the Partnership)

This document should be completed and signed by appropriate representatives of APWM and the Partner Church as partners to the agreement, and a copy retained by each partner

### **Stage 3: REVIEW and DEVELOPMENT**

All agreements will be reviewed three-yearly by both parties, preferably in the face-to-face context of a visit in country by a Moderator, or the Director or an APWM Executive member or a visit to Australia by a Partner Church Leader. A similar review should occur when development from a Fraternal Relationship to a Partner Church Relationship is under consideration.

# APPENDIX (3)

## Protocols for Working with Partner Agencies

The following principles should be kept in mind in considering, establishing and reviewing Partner Agency Agreements.

**(a) Concerning the Missionary.** The missionary is appointed subject to the approval of both APWM and the Partner Agency in accordance with the standards of each body. The missionary applicant will be assessed by APWM on the basis of the Partner Agency's application forms, advice of their medical referee forms B, C and D, and personal interview by the State Committee of the Australian Presbyterian World Mission. If the Agency cannot supply the application forms and medical referee advice, the applicant will complete APWM Application Form A (Membership). An applicant must complete Form B (Doctrine) and supply the names of referees for APWM Form C and Form D.

The missionary shall participate in the training and orientation programme as required by the Partner Agency in consultation with APWM.

While on the field and while in transit, the missionary shall be under the jurisdiction of the Partner Agency. On the field the missionary, as an integral member of the ministry staff, shares equally in the privileges and responsibilities of such and is subject to the policies and direction of the Partner Agency.

The missionary shall have liberty in the full and free presentation of the gospel as expressed in the Basis of Union (1901) of the Presbyterian Church of Australia, read in the light of the Declaratory Statement, provided that the manner of its presentation on the field is deemed to be consistent with the field policies of the Partner Agency.

**(b) Concerning Home Assignment.** On Home Assignment the missionary is under the jurisdiction of the Partner Agency who, in close consultation with the APWM State Committee, will give consideration to recuperation and rest, deputation, assignments, projects or additional study leave. Partner Agencies are requested to allow appropriate time for the missionary to be ministered to by the sending church.

It is expected that Partner Agency missionaries on home assignment will undertake deputation within the PCA, as well as amongst non-PCA where appropriate. Deputation planning is the responsibility of the missionary and their Partner Agency, but APWM may assist by providing introductions to PCA churches.

### **(c) Concerning Federal and State Committee Responsibilities Regarding Partner Agencies**

(i) The National and State Committees of the Australian Presbyterian World Mission share responsibility with the Partner Agency for prayer and financial support for the missionary. Adequate deputation will be arranged within congregations of the Presbyterian Church of Australia in preparation for field assignment, and during Home Assignment. Similarly, there will be cooperation with the Partner Agency in deputation to a wider constituency. The aim of the Presbyterian Church of Australia is to increase our financial responsibility towards Partner Agency missionaries.

(ii) The Partner Agency will supervise the obtaining of visas and making other arrangements that are necessary for the commencement of the new ministry.

(iii) The Partner Agency will be the directing body in relation to missionary activity in the field of service and will inform the relevant State Committee of the Australian Presbyterian World Mission regarding significant changes in the missionary's job allocation. The State Committee will keep the National Committee informed.

(iv) Discipline in all matters is the prerogative of the Partner Agency, but it shall be exercised only after consultation with the relevant State Committee and APWM National Director. Where necessary such cases will also be dealt with in accordance with the rules of discipline of the Presbyterian Church of Australia.

(v) The missionary's support quota will be established by the Partner Agency in accordance with their regulations. Funds received by APWM will be forwarded regularly to the Partner Agency which will inform the National or State Committee of the Australian Presbyterian World Mission of the missionary's current financial status when requested.

(vi) Normally the Partner Agency will make provision for superannuation benefits for its missionaries.

(vii) A Partner Agency Agreement may be terminated by either party after due consultation with the other party and with one month's notice in writing.

## **Sample Partner Agency Agreement**

### **Partnership Agreement between Australian Presbyterian World Mission and [Partner Agency]**

In entering into this partnership Australian Presbyterian World Mission and [Partner Agency] desire to set out the responsibilities of each organisation. It is recognised that [Partner Agency] is the primary agency in relation to finance, direction and pastoral care. Australian Presbyterian World Mission will direct the missionary to submit to [Partner Agency]'s policies and any advice given by [Partner Agency]. While on the field and on home assignment in Australia, the missionary will be under the primary direction and care of [Partner Agency].

Both organisations agree to recognise that the missionary has Dual Membership i.e with Australian Presbyterian World Mission and with [Partner Agency].

In order for the partnership between Australian Presbyterian World Mission and [Partner Agency] to be effective, clear guidelines regarding the responsibilities of each organisation together with the expectations and the lines of accountability are specified as follows below. Both organisations enter into this Partnership Agreement with each committed to fulfilling the Great Commission of our Lord, Jesus Christ.

#### **1. Responsibilities of [Partner Agency]**

[Partner Agency] will ensure that Australian Presbyterian World Mission missionaries who serve with [Partner Agency]:

- a) Meet the [Partner Agency] requirements for overseas service.

- b) Are commissioned and sent out conjunction with [Partner Agency] and Australian Presbyterian World Mission.
- c) Have a partnership team committed to prayer, financial support and encouragement of the missionary.
- d) Are included in any [Partner Agency] prayer notes.

[Partner Agency] will ensure that:

- a) If an applicant is from the Presbyterian Church of Australia then [Partner Agency] will contact APWM as soon as possible to alert Australian Presbyterian World Mission to the application so that any potential requirements on the part of APWM are addressed as soon as possible.
- b) Australian Presbyterian World Mission receives appropriate [Partner Agency] policy documents and handbooks
- c) The missionary's application papers are forwarded to the Australian Presbyterian World Mission at the appropriate time.
- d) The missionary is adequately briefed and prepared prior to departure regarding [Partner Agency]'s structures, expectations and procedures.
- e) Gifts and donations towards the missionary's ministry are managed responsibly in accordance with Australian legislation.
- f) There are sufficient funds to cover all costs relating to the missionary's life and ministry on the field, including fares to and from the place of service, on field allowances, travel and ministry costs, medical insurance, local transport, rent and other field costs and other costs as determined by [Partner Agency].
- g) They will encourage good communication between the missionary and the missionary's home Presbyterian congregation.
- h) In consultation with the missionary, adequate home assignment arrangements are in place including the costs associated with home assignment.
- i) When issues arise on the field that require referral [Partner Agency] will contact Australian Presbyterian World Mission.
- j) A [Partner Agency] representative will visit the missionary on field as opportunity permits.
- k) Facilitate the entrance of the missionary into the country of appointment, including the provision of visas, work permits or other necessary documentation.
- l) Provide the missionary with field orientation, pastoral care (spiritual, physical and mental welfare), leadership and a clear accountability and communication structure.
- m) The missionary adheres to the [Partner Agency] Child Protection Policy and that the policy is consistent with the appropriate Australian government legislation.

## **2. Responsibilities of Australian Presbyterian World Mission**

Australian Presbyterian World Mission will:

- a) Provide [Partner Agency] and the missionary with a copy of Australian Presbyterian World Mission's policy manual 'Partnership in Mission'.
- b) Accept the missionary as a Dual Member missionary serving with [Partner Agency] and Australian Presbyterian World Mission.
- c) Send a designated representative to visit the missionary on the field as opportunity permits and report any issues of concern to [Partner Agency].
- d) Promote the ministry of the missionary throughout the Presbyterian Church of Australia and encourage Presbyterian Churches to support the missionary through prayer and finance.

e) Recognise that both on the field and in Australia, the missionary is primarily under the care and direction of [Partner Agency].

### **3 Responsibilities of the Missionary**

The missionary will:

- a) Recognise that they are a Dual Member missionary serving with [Partner Agency] and Australian Presbyterian World Mission.
- b) Recognise that both on the field and in Australia, they are primarily under the care and direction of [Partner Agency].
- c) Report regularly to their home Presbyterian congregation.
- d) Sign an indemnity form absolving Australian Presbyterian World Mission from any responsibility financially or legally in the event of their death on the field, from whatever cause.
- e) Agree that no ransom will ever be paid in the event of a kidnapping.

### **4. A joint consultation between Australian Presbyterian World Mission and [Partner Agency] will take place if:**

- a) There is a significant change in either organisation's doctrinal position.
- b) There is a significant change in the missionary's ministry position.
- c) If there is conflict or communication breakdown between the missionary and their fellow workers or the field leadership of [Partner Agency] that result in broken relationships or dysfunction in any team to which they belong, which cannot be resolved locally and within a reasonable period of time.
- d) In the event of an issue arising that requires discipline or termination of the missionary in their area of ministry.

Signed on behalf of [Partner Agency]:

Date:

Signed on behalf of Australian Presbyterian World Mission:

Date:



# APPENDIX (4)

## Privacy Policy

The APWM Privacy Policy is that adopted by the Presbyterian Church in NSW and can be accessed at <http://pcnsw.org.au/wp-content/uploads/2013/06/Privacy-Policy-Guidelines-PCNSW-May-2014.pdf>

## **Statement from Australian Presbyterian World Mission Regarding privacy and security of information about APWM missionaries.**

**April 2017**

This statement has been prepared in response to the following circumstances:

1. A perception that there are heightened personal security risks in some countries where APWM missionaries are serving;
2. The introduction of more stringent privacy legislation in Australia;
3. Specific inquiries from missionaries' friends and family here in Australia, who are concerned about the content and distribution of personal information and the potential for exposing missionaries (and their in-country contacts) to increased personal risk.

The handling of personal information about individuals is regulated in Australia by the Privacy Act 1988. Under this Act, "personal information" is defined as information about an individual who is either specifically identified, or may reasonably be identified, with that information. Each State Assembly of the PCA has written a Privacy Policy which explains the Church's commitment to protecting personally identifiable information, and how organisations within the PCA will act in compliance with the legislation. A key aspect of these policies is that they describe the ways in which such information will be collected and used, along with a commitment not to use the information in any way other than that which is stated.

In short, organisations and Committees within the PCA must tell people what use will be made of the personally identifiable information that is collected and managed, and they are not permitted to use the information for any other purposes.

In the context of cross-cultural mission work, an additional consideration must be made. For missionaries serving in some parts of the world, personally identifiable information must not only be protected by privacy legislation, but must also be managed in such a way that the missionary, and their in-country contacts, are not exposed to security and safety risks.

The APWM National Committee and the various APWM State Committees collect personally identifiable information about missionaries. This information falls into three categories:

1. documents associated with the application process;
2. personnel records of missionaries whose applications are approved;

3. and information provided by the missionaries for the purpose of prayer, pastoral care, and financial support.

Some of this information is shared with other parties, for example individuals and congregations and organisations like PWMUs. Such information is shared in line with the consent given by the missionary, and according to the APWM National and State Committees' Privacy Policies and Procedures.

To minimise personal risk to a missionary and their contacts, some information may be "de-identified" when it is shared with other parties such as those listed above. The APWM National Committee asks each missionary about the level of personal identification that is appropriate to their particular context, and will not release more information than that permitted by the missionary. The Committee might, at its discretion, choose to disclose less information than permitted by the missionary. This may be necessary, for example, if political events in a particular field of service develop in a direction that the APWM National Director considers could place a missionary at heightened personal risk.

Missionaries make an initial assessment of the appropriate level of personal identification when their membership application is approved. This is recorded on a Personnel Details Form (see attached). Missionaries are given the opportunity to update this information as part of the process of publishing each new APWM Directory, and are also able to make a direct request to the APWM National Office at any other point in time. **The missionary's entry in the APWM Directory is the standard to which all other Committees should conform when publishing their own documents.**

Other Committees and organisations within the Presbyterian Church of Australia, as well as individual congregations, who wish to publish information about missionaries (for example, in prayer newsletters or congregational news bulletins) are bound by the instructions given by the missionary to the APWM National Committee. Permission given to the APWM National Committee to publish personally identifiable information about a missionary should not be taken, by other Committees or organisations within the PCA, as automatic permission to publish additional information that is not described on the APWM Personnel Details form. Permission to publish other information, no matter how harmless it may appear, and no matter how it has been obtained, should be sought directly and specifically from the missionary.

Personally identifiable information that has been collected by Committees and other organisations, including local congregations, must be stored and managed in accordance with the Privacy Policies and Procedures of the relevant State Assemblies.

The APWM National Committee will advise missionaries to be cautious and consistent in the permission that they grant to the various Committees of the PCA. This is for the sake of the security and safety of the missionary, their families, and their in-country contacts. It is also to minimise confusion over the information published, and variation in the level of personal identification. Should any such discrepancy arise, the APWM National Committee expects that other Committees, organisations and congregations in the PCA will accept the advice and direction of APWM in correcting the problem.

Some examples follow to illustrate these principles.

1. A missionary might advise the National Committee that they can only be referred to by their initials. Other Committees or organisations may, at a later date, collect additional

information about the missionary and family members who serve with them in the field. In this example, the missionary's instructions to the APWM National Committee make it clear that they do not want to be identified on the field. This means that other organisations within the PCA should not publish information about the missionary which might identify them while on the field. This means that the missionary should not be identified by their full name, or even their first name on any documents published by those organisations. This includes prayer points, newsletters, and meeting minutes. The level of security requested by the missionary can be determined from their entry in the APWM Directory, or by contacting the APWM National Office.

2. In the example above, it is also clear that other combinations of information, which together might identify a missionary, should be avoided (such as geographic location, agency, travel plans, photographs of the missionary or their work, names of contacts on the field, names of the missionary's children, family birthdays and so on).
3. A missionary might give the APWM National Committee permission to publish their full name and information about their location and Partner Agency in the APWM Directory. This does not mean that other Committees and organisations of the PCA automatically have permission to publish other information collected at a later date. Permission to publish additional information must be sought directly from the missionary, and the information collected must be managed securely.

Information about missionaries is collected and republished by many organisations within the PCA. Organisations that publish information about missionaries should be cautious about who may gain access to the information. They should not publish such information via social media, church websites, or other online contexts that might be "searchable". They should also take steps to ensure that printed material is not accessible by people who have no reasonable interest in it (for example, it is unwise to print information about missionaries in congregational bulletins that might be displayed in church foyers).

# APPENDIX (5)

## APWM Safe Ministry Policy & Procedure

Procedures for dealing with and preventing abuse within APWM (2014 Edition)

### 1. Introduction

The operations of Australian Presbyterian World Mission [APWM] create an environment in which leaders and others experience close contact, often in environments where there are vulnerable people of all ages including children.

In creating this environment APWM undertakes a solemn responsibility to do everything in its power to protect those under its care.

#### 1.1 APWM as an Approved Organisation

The APWM Safe Ministry Policy & Procedure procedures replace all previous procedures.

This Policy & Procedure has been produced by APWM and has been approved by the Conduct Protocol Unit [CPU] in order that APWM become an approved organisation under **Breaking the Silence**.

APWM has:

- Provided evidence that the APWM Committee acknowledged and approved the establishment of the organisation as an approved organisation under **Breaking the Silence**.
- Established this policy and procedure for dealing with and preventing **abuse** within the organisation and provided it to the **CPU** for review and comment on an annual basis. The **CPU** will be provided with a current copy of the relevant documents should they be amended during the year.
- As a minimum requirement, this policy and its related procedures must:
  - comply with relevant legislation requirements,
  - address the need for a clear public policy,
  - provide for position descriptions for all positions, both paid and voluntary,
  - establish appropriate selection and screening procedures,
  - provide for a code of conduct or similar document for all employees and volunteers,
  - provide for appropriate training and supervision programs are conducted on a regular basis,
  - address confidentiality and privacy issues, and
  - provide for the appointment of a person responsible for the administration of the policy and procedure, including ensuring it is kept current.
- Agreed that when an **allegation** or incident is brought to the attention of APWM, the Manager, **CPU** must be advised immediately of the nature of the **allegation** or incident. The **CPU** will then confirm that the matter will be acted upon by the organisation within the terms of its policy and procedures, and the **CPU** will make an initial advice to the insurance underwriter outlining the **allegation** or incident in broad terms to allow for the insurer to be advised.
- Agreed that APWM will advise the **CPU** of the outcome of the investigation and the actions taken and proposed as a result. The **CPU** will provide the insurance underwriter with this information for comment.

- Agreed that APWM will contact the **CPU** immediately where, at any point in the procedure, it becomes likely that a claim will be made or legal action will be commenced.

As an approved organisation, APWM is aware that it is essential that the **CPU** is advised of **all notifiable circumstances** and/or **allegations**.

## 1.2 Definitions

Throughout the APWM Safe Ministry Policy & Procedure there are words in bold. This indicates that there is a definition for that term, which is provided below. Please note that these definitions are inclusive of the singular and plural of the term used and noted in bold throughout the text.

- **Abuse:** **Abuse** is a broad term. For the purposes of APWM Safe Ministry Policy & Procedure, **abuse** includes:
  - **child abuse**
  - **risk of significant harm,**
  - **reportable conduct,**
  - **sexual misconduct,** and/or
  - conduct that breaches the **APWM Safe Ministry Policy & Procedure** Code of Conduct.
- **Adult:** Any person over the age of 18.
- **Aggrieved person:** The person making the complaint, whether they present as a **victim** or **complainant**.
- **Allegation:** A complaint, incident or allegation includes any matter brought to APWM by an **aggrieved person** that may be rightly dealt with under **APWM Safe Ministry Policy & Procedure**.
- **Alleged offender:** The person who is alleged to have offended.
- **Bullying:** The repeated seeking out or targeting of an **adult, child or young person** to cause them distress and humiliation or to exploit them. It includes exclusion from a peer group, intimidation and extortion.
- **Carer:** The adult person responsible for a **child or young person**.
- **Child:** Any person under 16 years of age and in some instances any person under the age of 18 years of age.
- **Child abuse:** Includes neglect, emotional abuse, physical abuse, sexual abuse, domestic violence as defined in *Section 4: Child abuse*. **Child abuse** is a **notifiable circumstance**.
- **Child-related** employment: Employment where at least one of the essential duties of the position involves direct contact with children where the contact is not directly supervised, such as child protection services, pre-schools, kindergartens, child care centres, schools, refuges used by children, hospitals, clubs, Sunday schools, camps etc

- **Civil authorities:** The Police and officials of government departments responsible for child protection, for the administration of laws relating to complaints of sexual harassment, for the discipline of professions and for industrial relations.
- **Code of Discipline:** Contained in the Presbyterian Church of Australia Constitution, Procedure and Practice - Code of Discipline.
- **Coercion:** Physical or psychological actions intrinsic to initiating or hiding abusive behaviour, which involved the manipulative cultivation of relationships with vulnerable **adults, children** and/or **young people**, their **carers** and others in authority. This is also referred to as “grooming”. **Coercion** is a form of **sexual misconduct**.
- **Community Services:** The relevant State or Territory government department with responsibility for caring for children.
- **Complaint:** See **allegation**.
- **Complainant:** The person who has alleged abuse. In most cases, but not all, the **complainant** will also be the person against whom it is alleged that the abuse was directed. Unless it is necessary to specify **complainant** the term **aggrieved person** is used throughout this document.
- **Contact persons:** The **CPU** has appointed a number of **contact persons** so that if an **aggrieved person** wishes to make a complaint to a person who is independent of **the church** they may do so.
- **CPU:** Conduct Protocol Unit of the Presbyterian Church of Australia in the State of New South Wales, acting on behalf of **the church**.
- **CPU Advisors:** The Clerk and Deputy Clerk of the Assembly, the Law Officers, the Superintendent of the Ministry and Mission Committee and the National Director are advisors to the Manager, Conduct Protocol Unit.
- **Direct supervision:** Where the supervisor is present at all times and is observing the contact by the person under supervision with any **child** and is responsible for directing that person if required.
- **Disclosure:** A **disclosure** occurs when someone informs a **person in authority within the church** that they have been subject to **abuse** or know of **abuse**. A **disclosure** may or may not be an **allegation** or a **notifiable circumstance**.
- **Grooming behaviour:** Physical or psychological actions intrinsic to initiating or hiding abusive behaviour, which involve the manipulative cultivation of relationships with vulnerable **adults, children** and/or **young people**, their **carers** and others in authority. This is also referred to as “coercion”. Grooming behaviour is a form of **sexual misconduct**.
- **Notifiable circumstance:** The **CPU** must be advised of all **notifiable circumstances**, including:

- any fact, circumstance, **allegation**, notification, knowledge of, verbal advice of, direct or indirect connection to, or attempt of **abuse**, and
- all **allegations, complaints, reportable allegations** and **allegations – reportable conduct**.

A **notifiable circumstance** may identify someone who is currently or has been a member of the **church**, someone who is currently or has been a person in a **position of authority within APWM**, a current or ex-employee, a current or ex-student, a current or ex-volunteer and/or a current or ex-third party.

- **Offender:** The person who perpetrated proven abuse.
- **Pastoral care or pastoral support:** The provision of care, counsel and education to persons who seek the support of **the church**, including:
  - guiding to make decisions concerning spiritual matters by means of Biblical teaching,
  - prayer,
  - provision of practical support, such as medical care or counselling,
  - reconciling someone to God and/or other people,
  - spiritual guidance, and
  - sustaining through a period of hardship and/or crisis.
- **Position of authority within APWM:** Those in a position of authority within APWM include all ministers, home missionaries, deaconesses, licentiates, elders, paid employees, church workers whether paid or volunteers and all those working with **children** and **young people** on behalf of APWM.
- **Prohibited person:** Under New South Wales law, a **prohibited person** is someone who is a registrable person as defined in the [Child Protection \(Offenders Registration\) Act 2000](#) (with some exceptions) or has been convicted of certain offences as set out in the [Commission for Children and Young People Act 1998](#).

Where a declaration in relation to prohibited persons is required under New South Wales law, a similar declaration is required in other States and Territories under **APWM Safe Ministry Policy & Procedure**.

- **Risk of significant harm:** At **risk of significant harm** is a term used by **Community Services** for situations where a reasonable person has current concerns about the safety, welfare or wellbeing of a child or young person. Conduct putting a child or young person at **risk of significant harm** may also be **reportable conduct** and is a **notifiable circumstance**.
- **Sexual misconduct:** Any behaviour that could be reasonably considered to be **sexual assault, sexual exploitation, sexual harassment, coercion** or **grooming** of an **adult** or a **child** or a **young person** as defined in *Section 5: Sexual Misconduct*. **Sexual misconduct** is contact or invitation, via any means, of a sexual nature which is inconsistent with the integrity of a person **in a position of authority within APWM** or who is working with children or young people. It includes behaviour that may reasonably be perceived to be of a sexual nature according to the standards of the time by the person to whom it is directed. **Sexual misconduct** is a **notifiable circumstance**.

- **Sexual assault:** Any intentional or reckless act, use of force or threat to use force against an **adult, child** or **young person** without their consent as defined in *Section 5: Sexual Misconduct*.
- **Sexual exploitation:** Any form of **sexualised behaviour** with an **adult, child** or **young person**, whether or not there is consent and regardless of who initiated the behaviour, where that behaviour is contrary to the Word of God and as defined in *Section 5: Sexual Misconduct*.
- **Sexual harassment:** Any unwelcome **sexualised behaviour**, whether intended or not, in relation to an **adult, child** or **young person** where the person reasonably feels in all circumstances offended, belittled or threatened as defined in *Section 5: Sexual Misconduct*.
- **Sexualised behaviour** is any behaviour that may reasonably be perceived to be of a sexual nature according to the standards of the time by the person to whom it is directed. **Sexualised behaviour** is only permitted as set out in the Word of God.
- **Support persons:** Appropriate individuals sourced by the Manager, **CPU** from time to time, drawn from within and without **the church**, from diverse backgrounds, having skills in areas such as mediation and conflict resolution, child protection, the social sciences, civil and church law and industrial relations.
- **Survivor:** The person against whom proven abuse was directed. See **victim**.
- **The church:** The Presbyterian Church of Australia in the State of NSW.
- **Victim:** The person against whom proven abuse was directed, many of whom refer to themselves as survivors.
- **Young person** or **young people:** Any person/s above 16 years of age but under 18 years of age.

### 1.3 To whom does this policy apply?

The APWM Safe Ministry Policy & Procedure applies in all areas of APWM's operations, including but not limited to:

- missionaries (and any location where missionaries may work);
- APWM office bearers;
- all APWM volunteers and employees.

## 2. Policy Statement

APWM upholds the Policy Statement set out in *Breaking the Silence* as amended from time to time.

### 3. Specific areas of concern

#### 3.1 Pastoral care and relationships

In safe and effective **pastoral care**, where appropriate boundaries are held in place by the person in a **position of authority within APWM**, people can expect:



- attentive listening and responses, where there is understanding and empathy and the focus remains on the individual's needs and the needs of the person in a **position of authority within APWM** are excluded,
- quality care, where if a conflict of interest arises or if there is an issue outside the expertise of the person in a **position of authority within APWM**, that person will seek outside assistance,
- confidentiality, where the person has control over the information they disclose and it is not communicated in any way to anyone without their consent, and
- no **sexual misconduct**, where if the person seeks or initiates sexual interest or contact the person in a **position of authority within APWM** explains with care and sensitivity why this is not possible.

Maintaining appropriate boundaries can be difficult when **pastoral care** develops into a personal relationship, and if this happens it is up to the person in a **position of authority within APWM** to strive to ensure that these boundaries are not crossed. It goes beyond difficult and becomes dangerous when **pastoral care** moves towards romance or intimacy. In this instance it is the responsibility of the person in a **position of authority within APWM** to take action to clarify the changing relationship immediately. This may mean finding someone else to provide **pastoral care** or changing the relationship to remove the inherent power imbalances.

It may be possible to address the power imbalances and role difference in order to establish a new basis for two people in a romantic or intimate relationship. However, it involves ending the **pastoral care** or leadership relationship with integrity and beginning again on an equal footing. It is always advisable to make sure this is as open as possible and that the person in a **position of authority within APWM** establishes some form of accountability with the **supervising body**. For example, a single minister who is establishing a relationship with a member of his congregation where there is no other suitable place of worship nearby could ask several trusted members of session to hold him accountable for his actions and ask session to provide appropriate **pastoral care** for the person concerned.

It is even more difficult where the **pastoral care** has involved counselling in relation to personal issues and those in the **position of authority within APWM** should proceed with caution and take significant time and measures to make sure that they are not abusing their position of power. This should involve a clear and public recognition that the relationship has changed.

A person in a **position of authority within APWM** must always be concerned about the integrity of his/her position, likely perceptions of **the church** and the wider community, and the need to acknowledge the real or perceived power given to them as a result of holding that position.

### 3.2 Consent or abuse?

Under some circumstances **sexualised behaviour** can appear to be consensual. If it takes place in the context of a pastoral relationship, with someone under the care of the person in **position of authority within APWM** or anyone who is under the age of consent it can *never* be consensual.

There may be times when the worker is the subject of a "crush" or other signs of affection from a person under their care, which intensifies the relationship between them and places the person in a **position of authority within APWM** in a difficult and vulnerable position. In

this instance, it is always the responsibility of the person in a **position of authority within APWM** to control the situation and seek immediate guidance.

Any person in a ministry role or in any other **position of authority within APWM** has a position which by its very nature is more powerful than those under their care. Power, trust and dependency limit the possibility of the other person involved freely giving consent to the behaviour. Any **sexualised behaviour** in these situations is unacceptable and will be considered to be a breach of the APWM Safe Ministry Policy & Procedure Code of Conduct.

Compliance is not consent. Even when the other person concerned is the one who seeks to sexualise the relationship, it is the responsibility of the person in the **position of authority within APWM** to guard the boundary against sexual contact.

#### 4. Code of Conduct

The following constitutes APWM's Code of Conduct for behaviour for a person in a **position of authority within APWM**:

1. As a person in a **position of authority within APWM** you must always be concerned about the integrity of your position, likely perceptions of **the church** and the wider community, and the need to acknowledge the real or perceived power given to you as a result of holding this position. You should avoid situations where you are vulnerable to temptation or where your conduct may be construed to be a breach of this Code of Conduct. You will make yourself familiar with the provisions of **APWM Safe Ministry Policy & Procedure**.

2. You must not fail take action to prevent to the best of your ability and report as required and of the following:

- **child abuse,**
- **a child or young person at risk of significant harm,**
- **sexual misconduct,** and/or
- conduct that breaches the **APWM Safe Ministry Policy & Procedure** Code of Conduct.

3. **Sexualised behaviour** is any behaviour that may reasonably be perceived to be of a sexual nature according to the standards of the time by the person to whom it is directed. **Sexualised behaviour** is only permitted as set out in the Word of God. Except with one's own marriage partner, all **sexualised behaviour** is forbidden.

4. You must not engage in or condone any behaviour that could be considered to be:

- **child abuse,**
- putting a **child or young person at risk of significant harm,** and/or
- conduct that breaches this **APWM Safe Ministry Policy & Procedure** Code of Conduct.

5. You must not engage in or condone any behaviour that could be considered to be **sexual misconduct**, understanding that **sexual misconduct** is contact or invitation, via any means, of a sexual nature which is inconsistent with the integrity of a person **in a position of authority within APWM**. **Sexual misconduct** includes any behaviour that could be reasonably considered to be **sexual assault, sexual exploitation, sexual harassment, coercion or grooming** of an **adult** or a **child or young person**.

6. **Sexual exploitation** refers to any form of **sexualised behaviour** with an **adult, child or young person**, whether or not there is consent and regardless of who initiated the behaviour,

where that behaviour is contrary to the Word of God. Therefore, you will not among other things engage in or condone any of the following:

- behaviour or a pattern of behaviour aimed at the involvement of others in sexual acts, including but not limited to **coercion** or **grooming behaviour**,
- **sexualised behaviour** with a person below the age of consent,
- **sexualised behaviour** with a person with whom there is a supervisory, **pastoral care**, or counselling relationship,
- the production, distribution, possession of or accessing of pornographic material of any kind,
- taking advantage of the conscious or unconscious use of sexually provocative behaviour that some victims of abuse display,
- engaging the services of a prostitute, or soliciting or providing such services,
- visiting, without legitimate reason and after consultation with a colleague, a brothel or any place maintained for the abuse-of-sex industry,
- viewing or reading, in print or otherwise, material of a sexually explicit nature, except for a legitimate purpose,
- participating in sexually explicit conversation via social media, chat rooms, gaming or any other means, and
- asking, without legitimate reason and after consultation with a colleague, any questions about the intimate details of a person's sexual life or providing details of your own sexual life.

**7. Sexual harassment** means unwelcome **sexualised behaviour**, whether intended or not, in relation to an **adult, child or young person** where that person reasonably feels in all circumstances offended, belittled or threatened. Such behaviour may consist of a single incident or several incidents over a period of time. Therefore, you will not, among other things engage in or condone:

- implicit or explicit demands or suggestions for sexual activities,
- making any gesture, action or comment of a sexual nature to a person or about a person in their presence,
- making jokes containing sexual references or innuendo using any form of communication,
- exposure to any form of sexually explicit or suggestive material, including but not limited to pornography of any kind,
- private physical contact or similar public physical contact where that is culturally inappropriate where that contact is inappropriate to the situation or uncomfortable or confusing for the receiver, including kissing, hugging, touching, pinching, patting or aggressive physical conduct,
- touching any sexual part of the body, including the "only kidding" or accidental occasions of sexual touch,
- generating or participating in inappropriate personal correspondence (including electronic communication) in respect of sexual or romantic feelings or in breach of the Code of Conduct,
- inappropriate giving of gifts, including those of a sexual, suggestive or romantic nature that is in breach of the Code of Conduct,
- inappropriate or unnecessary discussion of, or inquiry about, personal matters of a sexual nature,

- inappropriate intrusion of personal space or physical privacy, including being alone in a bedroom or bathroom or allowing inappropriate exposure during activities that require dressing or changing clothes,
- voyeurism, and
- persistent following or stalking.

**8. Coercion or grooming behaviour** refers to physical or psychological actions intrinsic to initiating or hiding abusive behaviour, which involves the manipulative cultivation of relationships with vulnerable adults, **children** or **young people** (i.e. Anyone who has not attained the legal age of adulthood in the country in question or the legal age of adulthood in Australia, whichever is the higher), their carers and others in authority. You will not exhibit any behaviour that could be considered to be **coercion** or **grooming behaviour**.

9. With regard to **children** and **young people**:

- You will not visit a **child** or **young person** in their own home unless a parent is present or you visit with another person in a **position of authority within APWM** with parental permission.
- APWM will not provide any form of accommodation for any reason where there is not strict segregation by sex, with the exception of married couples and families. Supervision of **children** and/or **young people** will be provided by a person of the same sex. You will uphold APWM's accommodation rules at all times.
- You will ensure that any activity involving **children** and/or **young people** is open to observation by parents and other adults with a legitimate interest

10. With regard to adults, **children** and **young people**:

- You will not condone or participate in bullying behaviour, where bullying is the repeated seeking out or targeting of an adult, **child** or **young person** to cause them distress and humiliation or to exploit them, including exclusion from a peer group, intimidation and extortion.
- You will not participate in or allow nude swimming or other such activities. Where such activities are part of the culture, the missionary is to use his or her discretion in the use of appropriate dress in consultation with a colleague.
- You will not participate in or allow initiations unless they are an acceptable part of the culture in which you are living and are not contrary to the word of God, in which case participation is permissible after consultation with a colleague.

11. With regard to **adults, children** and **young people**:

- You will not participate in or allow nude swimming or other such activities, unless nude swimming is a public part of the culture in which you are living. Where such activities are part of the culture, you will wear appropriate swimwear.
- You will not participate in or allow secret ceremonies.
- You will not participate in or allow initiations unless they are an acceptable part of the culture in which you are living and are not contrary to the word of God, in which case participation is permissible after consultation with a colleague.

12. With regard to **adults, children** and **young people**, you will not harass another person. Harassment means unwelcome conduct, whether intended or not, in relation to another person where the person feels with good reason in all the circumstances offended, belittled or

threatened. Such behaviour may consist of a single incident or several incidents over a period of time. It includes:

- physical contact;
- gestures or language (overt or implied) including continual and unwarranted shouting;
- unjustified or unnecessary comments about a person's capacities or attributes;
- openly displayed pictures, posters, graffiti or written materials;
- communications in any form (for example, phone calls, email, text messages) ; and
- following or stalking.

13. With regard to **adults, children and young people**, you will take **care to ensure an appropriate balance** of transparency and confidentiality so that the private concerns of others are not disclosed or revealed improperly. In ordinary circumstances, when you are providing **pastoral care** to, or working with members of the **opposite sex**, you will strive to do so in an environment that allows visual surveillance and, where reasonable, have other people within hearing distance.

14. You will not drive a **child or young person** unaccompanied.

Where specified provisions cannot be followed in an emergency, the circumstances of the emergency and the actions taken should be reported to and approved by the National Director, APWM. Where the actions taken are not approved they will be considered to be a breach of the Code of Conduct.

Any breaches of this Code of Conduct for any reason will be reported to the National Director, APWM as soon as possible. The National Director will then report the matter to the **CPU**.

## **5. Allegations and disclosures**

All **allegations** and **disclosures of abuse** will be treated seriously. All **aggrieved persons** will be treated with respect, and **disclosures** will be dealt with sensitively, promptly, confidentially and within the terms of **APWM Safe Ministry Policy & Procedure**.

It is important to note that not all **disclosures** will be **allegations**. Some **disclosures** will be made that cannot rightly be dealt with under **APWM Safe Ministry Policy & Procedure** because they do not involve APWM. However, all **disclosures** must be dealt with carefully and with consideration for the **pastoral care** of the person making the **disclosure**.

### **5.1 Contact persons**

The **CPU** will appoint **contact persons** from time to time so that if an **aggrieved person** wishes to make a **complaint** to a person who is independent of **the church** authorities and **supervising bodies** they may do so. APWM will contact the **CPU** if the services of a **contact person** are required.

### **5.2 What to do: On the mission field**

It is possible for any missionary to become aware of **abuse**, have an **aggrieved person** disclose **abuse**. They are doing a very important thing; it is a significant step toward dealing with the trauma they have experienced. In these situations it is extremely important that the missionary does not compromise the situation in any way.

APWM will provide leaders with the following information.

*You should follow the following steps:*

- 1. Listen, listen, listen... and do not add anything.*
- 2. Get the gist of the allegation. Obtain appropriate information so that you know what the allegation is and who is involved, while being aware it is not appropriate to probe too deeply.*
- 3. Ask what can be done to ensure that the aggrieved person feels safe. If it is about an immediate situation take action to ensure that they are not at current risk of harm.*
- 4. Explain - that both you and they need some help in what to do:*
  - Explain that you need, in confidence, to talk to someone is to get some guidance.*
  - Assure them that it will be kept in strict confidence but that it is important that you tell someone who has experience in knowing how to deal with these situations.*
  - Do not promise you will keep this a secret.*
  - Do not leave them alone while you do this. Take them with you or leave them with a trusted friend or another leader and tell them you will return immediately.*
- 5. Report it to the [DETAILS] after you have done steps 1-4 above. Do not break off the conversation mid stream and report it.*

*You must tell [name]\_\_\_\_\_ [phone]\_\_\_\_\_ if you become aware of:*

- any fact, circumstance, allegation, notification, knowledge of, verbal advice of, direct or indirect connection to, or attempt of abuse,*
- all allegations or complaints, that identify someone who is currently or has been a member of the church, someone who is currently or has been a person in a position of authority within the church, a current or ex-employee, a current or ex-volunteer and/or a current or ex-third party.*

### **5.3 What to do: In Australia**

APWM will provide the following information to all employees, volunteers, office bearers and missionaries within Australia.

*You should follow the following steps:*

- 1. Listen, listen, listen... and do not add anything.*
- 2. Get the gist of the allegation. Obtain appropriate information so that you know what the allegation is and who is involved, while being aware it is not appropriate to probe too deeply.*
- 3. Ask what can be done to ensure that the aggrieved person feels safe. If it is about an immediate situation take action to ensure that they are not at current risk of harm.*
- 4. Explain - that both you and they need some help in what to do:*
  - Explain that you need, in confidence, to talk to someone about this to get some guidance.*
  - Assure them that it will be kept in strict confidence but that it is important that you tell someone who has experience in knowing how to deal with these situations.*
  - Do not promise you will keep this a secret.*
  - Do not leave them alone while you do this. Take them with you or leave them with a trusted friend or another leader and tell them you will return immediately.*
- 5. Report it to the [DETAILS] after you have done steps 1-4 above. Do not break off the conversation mid stream and report it.*

You must tell [name]\_\_\_\_\_ [phone]\_\_\_\_\_ if you become aware of:

- any fact, circumstance, allegation, notification, knowledge of, verbal advice of, direct or indirect connection to, or attempt of abuse,
- all allegations or complaints, that identify someone who is currently or has been a member of the church, someone who is currently or has been a person in a position of authority within the church, a current or ex-employee, a current or ex-volunteer and/or a current or ex-third party.

#### 5.4 What to do: National Director

The National Director will:

- Report to APWM Committee where an allegation is made against someone within APWM;
- Recommend any changes to APWM's policies arising from such an allegation (regardless of whether the allegation is substantiated); and
- Report to APWM Committee on any instances of non-compliance with this Policy & Procedure.

### 6. Reporting requirements

All missionaries, office bearers, employees and volunteers and all other **persons in a position of authority** within APWM are required to make a report if they become aware of abuse or have someone disclose abuse to them.

Every day we come into contact with people, (**adults, children and young people**) who are vulnerable in one way or another. As a church we are privileged to be in a position where these people trust us.

We therefore need to be clear that when we become aware someone has been abused we have an obligation to report. The legal reporting requirements can differ depending upon what kind of **abuse** has taken place and who is involved.

All **abuse** will be reported to the appropriate **civil authorities** and the **CPU**.

#### 6.1 Who needs to report?

All APWM office bearers, missionaries, employees and volunteers must report. All **notifiable circumstances** must be reported to the **CPU** immediately.

Anyone may make a report to the Police or **Community Services** if they have reasonable grounds to believe a **child** is at **risk of significant harm**.

The **CPU** makes appropriate notification to insurers on behalf of **supervising bodies**.

#### 6.3 Risk of significant harm

**Risk of significant harm** is a term used by **Community Services** for situations where a reasonable person has current concerns about the safety, welfare or wellbeing of a child or young person.

In New South Wales, this includes current concerns for any of the following reasons:

- the basic physical or psychological needs of the child or young person are not being met (neglect),
- the parents or caregivers have not arranged necessary medical care (unwilling or unable to do so),
- risk of physical or sexual abuse or ill-treatment (physical or sexual abuse),
- parent or caregiver's behaviour towards the child causes or risks psychological harm (emotional abuse), and/or
- incidents of domestic violence and as a consequence a child is at risk of serious physical or psychological harm (domestic or family violence).

Conduct putting a **child** or **young person** at **risk of significant harm** may also be **reportable conduct** and is a **notifiable circumstance**.

#### 6.4 Notification of the Police

A matter must be reported to the Police if:

- someone is in danger,
- **Community Services** or the **CPU** requests that a report is made,
- there is knowledge which would assist authorities to apprehend or convict a person of a serious offence, or
- the incident involves either physical or **sexual assault** regardless of age.

#### 6.5 Notification of external agencies

The **CPU** will assist in identifying which **civil authorities** (including **Community Services**, the NSW Ombudsman, the Commission for Children and Young People etc) need to be notified in relation to each specific report.

#### 6.6 Protection of persons making reports

If, in relation to a **child** or **young person**, a person makes a report in good faith to **Community Services** or to a person who has the power or responsibility to protect the **child** or **young person**, such as the Police, legislation in most States and Territories provides significant protection. If you have any concerns about this aspect of reporting, please contact the **CPU**.

### 7. Provision of support

*"The Lord is close to the brokenhearted and saves those who are crushed in spirit"*  
*Psalm 34:18*

A complaint of **abuse** may raise medical, psychological, spiritual, legal and practical questions. An appropriate response may, therefore, need to be based on a team approach. This is coordinated through the **CPU**.

### 8. Our process

Formal processes external to the church (that is, under general law) may include both civil and criminal matters. These processes may involve various **civil authorities**.



Church disciplinary procedures generally fall under the Constitution Procedure and Practice of the Church (GAA) and the relevant State Code. Application of this formal process will depend upon:

- the nature of the allegation,
- the confidentiality required by the aggrieved person,
- whether the matter is an alleged private wrong and if it is possible / appropriate for it to be dealt with as such under the Code of Discipline 3.01, and
- any other relevant circumstances.

Church processes (disciplinary and otherwise) are distinct from and may run alongside processes under the general law (civil and criminal). Irrespective of any other action that may be taken by authorities outside **the church**, **the church** reserves the right to exercise its powers according to the **Code of Discipline** and **APWM Safe Ministry Policy & Procedure** wherever this action is deemed necessary.

Ordained ministers, deaconesses, home missionaries, licentiates, ministers without charge, those seconded to other duties within **the church**, those seconded to duties outside **the church**, candidates for the ministry, elders and members are all subject to discipline by **the church** under its **Code of Discipline**.

**Allegations of abuse** against paid workers or volunteers of **the church** may or may not fall into the realm of church discipline. In these instances, APWM has adopted the following principles:

- Informing the person (in writing) the subject of allegations of the substance of any allegations made against them and providing them with a reasonable opportunity to respond to allegation;
- Making reasonable inquiries or investigations before making a decision;
- Ensuring that no person decides a case in relation to which they have a conflict of interest;
- Acting fairly and without bias;
- Conducting the investigation without undue delay; and
- The need for confidentiality would be emphasised throughout the process.

APWM will seek guidance from the **CPU** in implementing any process.

## 9. Our prevention strategy

### 9.1 Training

Training has proven to be an effective **abuse** prevention measure. APWM has agreed that the **CPU** will provide appropriate training for APWM. APWM will ensure that all **persons in a position of authority** within APWM have completed the required training before they commence in a position where they have contact with children and young people, and within three months of commencing work in a non-child related position.

### 9.2 Supervision

Supervision is one way of creating a safe environment and preventing **abuse**. APWM will strive to ensure that an appropriate level of supervision is provided for all leaders.

### **9.3 Compliance audit**

Compliance auditing is the usual way the **CPU** assesses the level of compliance with this Policy and Procedure. APWM will be compliance audited as set out in **Breaking the Silence** at least once every three years.

### **9.4 Child-related employment selection process**

One of ways **APWM** can significantly reduce the risk of **abuse** occurring is to implement a sound selection procedure for **child-related** positions. This includes both paid positions and volunteer positions. APWM will comply with the selection process set out in **Breaking the Silence** July 2011 Edition.

### **9.5 Screening**

APWM will ensure, to the best of their ability, before they employ a person in **child-related** position or allow a volunteer to commence in such a position, that any such person has not been prohibited under law from working with **children** or **young people**.

The **CPU** will establish, maintain and facilitate APWM screening requirements.

# APPENDIX (6)

## Short-term Mission Best Practice Code: Missions Interlink Australia (2009)

### Introduction

As followers of Christ we have a calling to share the good news of salvation with the world. The world is next door, across the country, and overseas. We want to do this faithfully in a way that honours God and places no impediments to the work of His Spirit in the lives of all people, even as He does His work through us. This code describes a best practice approach, recommended by Missions Interlink Australia that helps us to achieve these goals in the area of short-term ministry.

### Structure

The code identifies five goals that underpin a short-term mission. These are:

- to serve the purposes of sharing the good news of salvation
- to serve the purposes of the discipling of believers
- to serve with humility in the name of Christ
- to undertake the above activities across boundaries of culture
- to encourage participants to become more Christ-like and missional in their lives.

These five goals are inseparable.

The code rests on four key values which need to be adhered to for the short-term mission to meet these goals:

- mission takes place because of God's command in his word
- mission takes place according to the values of God's kingdom
- senders, goers, and receivers are all participants
- short-term mission is a process, not an event.

These four values lead to the required components of a short-term mission.

The remainder of the code describes each value and then lists the components that these values require in a short-term mission. Each component is described in brief followed by questions that can be used as a checklist to determine whether they are present in the short-term mission and whether they are being undertaken effectively. The components are separated into three areas: pre-field, on-field, and post-field. Finally, a list of 10 questions is given as a check that the overall aims of the short-term mission have not been lost in the detail. These are also useful as a quick entry point to the code for people organising a short-term mission or as a quick review of an existing program.

### Values

Mission takes place because of God's command. Mission does not take place because it accrues blessing or merit points or for fun and excitement. Remembering the reason for mission places all of the other values in their proper perspective. Mission takes place according to the values of God's kingdom. This means that we seek to faithfully live the values of the kingdom of God in both our lives and in all aspects of the short-term mission, including relationships between participants and with others. Senders, goers, and receivers are all participants. In some short-term missions the focus has been on the benefits for the goers in terms of exposure to another culture and faith development. However, a focus on the receiver is also needed so that the gospel is effectively proclaimed in the receiving country and that receiving believers (whether long-term workers or nationals) are served, discipled and encouraged rather than exhausted and drained. Finally, senders also need to be included in the discipleship process to increase their commitment to local and global evangelism and assist them in their own Christian walk. Short-term mission is a process, not an event. An event focus on short-term mission considers the program as separate from the rest of the participants' lives. It views the gospel proclamation as a sudden burst of light in

a dark room and sets up the goers as people who are processed and then sent off to their next appointment. By contrast a process focus recognises that God has already been at work in all of the participants' lives, both believers and unbelievers, and he will continue to be present and at work long after the program is finished. Therefore the program is a part of the larger picture of God's work in the participants' lives. Also, a process focus requires a commitment to participants beyond the time of the program alone, in particular to follow through after the program and remain connected.

## **Components**

### **Pre-field**

Pre-field involves planning the short-term mission, recruiting participants, and preparing participants for the Short-term mission. Many of the components can be met through careful design of promotional materials and the effective screening and training of participants. It is important to check that these components include:

#### **Clarity and agreement of doctrine and reasons for short-term mission.**

A description of the doctrinal beliefs of the organisation (church, school, or mission agency)

- do you have a short summary of the biblical tenets of faith affirmed by your organisation?
- do you have a short summary of your organisation's philosophy on short-term mission?
- how does your short-term mission philosophy incorporate the five goals of a short-term mission and the four key values?
- do all participants in the short-term mission know your biblical tenets and short-term mission philosophy and agree to work under them?

#### **Short-term mission purpose**

A purpose statement or paragraph specific to a particular short-term mission trip.

- what is the purpose for this short-term missions trip?
- how does the purpose support the five goals and four key values?
- how are participants involved in forming the purpose for the short-term missions trip, particularly receiving hosts?
- do all participants in the short-term mission know the purpose and agree to work towards its execution?

#### **Roles of participants**

Agreement on the expected roles of participants (senders, goers, receivers) and a realistic expectation that they can fulfil their roles. This is much easier if it is written down.

- what is the role of each participant in the short-term missions trip?
- how do the roles ensure that the key values are practiced?
- how have you confirmed that each participant understands their role?
- how have you confirmed that each participant is able to fulfil their role?
- how have you allowed participants to ask questions and clarify the expectations on them?

#### **Expectations of the short-term mission**

Agreement on the expectations of participants (senders, goers, receivers) of the short-term mission. This is much easier if it is written down.

- how have you gained understanding of where each participant is 'at' before the short-term mission?
- how have you confirmed the expectations of each participant?
- what are the expectations of the short-term mission of each participant?
- how have you confirmed that the expectations are realistic?
- how have you ensured that the expectations are consistent with the four core values and five goals?
- how have you dealt with the issue of expectations not being met (e.g. due to planned tasks not happening when on the field)?

## **Cultural appropriateness**

All activities in the short-term mission (including planning and evaluation) will consider all the cultures of all participants and how to achieve the short-term mission's purpose taking these into account.

- what are the cultures of the participants involved in your short-term mission?
- how are these cultures considered in the design of the short-term mission?
- how are participants prepared for the differences between cultures?

## **Training**

The effectiveness of a short-term mission is significantly increased through quality, effective, pre-field training and equipping. This is not merely meeting to work through logistical issues, but also to equip for ministry.

- how are you preparing the participants to be cross-culturally sensitive, cross-culturally aware, and cross-cultural learner-servants?
- what are you doing to help participants learn more about each other and learn to work effectively together?
- how are you preparing participants to become more Christ-like?
- what preparation do you need to provide participants for the tasks they will be asked to undertake during their short-term mission?
- how are you preparing participants to evaluate, process and apply their experience after the short-term mission?
- what resources do you need to secure to provide effective pre-field preparation to participants?

## **Administration**

Accountability and organisation of a short-term mission is important to ensure credibility and maintain the integrity of the short-term mission.

- how do you ensure accountability relating to the management of finances for the short-term mission?
- what documentation is required from participants before undertaking the short-term mission?
- how do you ensure all documentation is in place before a participant commences the on-field phase of the short-term mission?
- how do you ensure accuracy of documentation?
- how do you keep records of all the short-term mission documentation, including storage and future retrieval?
- what are the legal and regulatory requirements related to the short-term mission?
- how have the legal and regulatory requirements related to the short-term mission been met and/or taken into account?

## **On-field**

On-field is the execution of a particular short-term mission. Many of the components discussed here will require planning before the short-term mission to ensure they are in place and carried out.

1. Risk management. Travelling even domestically involves some risk. Many places where short-term mission takes place have further hazards over and above recreational overseas travel. Managing these risks is important for the safety and well-being of all participants, as well as ensuring the success of the short-term mission.

- what are the risks associated with the short-term mission: for example political risks, health risks, security risks, and other?
- how did you determine the risks related to the short-term mission?
- what is your contingency plan in the event of an emergency or crisis?
- do all goers have appropriate insurance (including emergency evacuation insurance)?
- are all goers location-aware to minimise risks, for example to only drink bottled water, carry copies of travel documents separate from the originals, etc?

- how are risks minimised for receivers relating to any location-specific risks?

2. On-field management. During the short-term mission participants will find themselves affected and changed. There will be events and experiences outside participants' control which affect them, such as exposure to poverty and injustice, culture shock and stress, difficult relationships, different weather conditions, unexpected schedule changes, or perhaps even some crisis situation. Also remember that participants include senders and receivers as well as goers.

- how are participants given the opportunity to process and debrief their experiences during the short-term mission?
- how will participants be monitored regarding how they are being affected during the short-term mission?
- what will you do if a participant is so severely affected that they are no longer able to fulfil their role (answer this question separately for senders, goers, and receivers)?

### **Post-field**

The fourth core value is that short-term mission is a process not an event. This makes post-field engagement with the participants essential for integrating the short-term mission into the rest of God's purposes for their lives. Some of these components are linked, for example a debrief event is a good opportunity to get feedback on the short-term mission.

**1. Debrief** Debrief is an opportunity for participants (senders, goers, and receivers) to process their experiences in a neutral context.

- what opportunities do participants have to debrief from their experiences?
- what resources are provided to participants to help them through the debriefing process?
- how do you ensure, insofar as it is possible, that each participant is debriefed?
- what opportunities can be provided to participants for ongoing debriefing and assimilation of their experiences?
- what will you do should a participant be adversely affected from their experience and in their debrief process?

**2. Feedback** It is important to learn from the things done well and the things not done well so that these lessons can be incorporated into future short-term missions. Much of this knowledge is carried with participants so it is essential for them to be involved in the feedback process. This component is linked in to the pre-field phase of all short-term missions – if the lessons from previous short-term missions aren't incorporated into new ones, then mistakes will be repeated and positive actions won't be repeated.

- how do you record your own experiences and observations of the short-term mission?
- how do you effectively find out and record the experiences and observations of each category of participants?
- how are lessons learnt recorded for future short-term missions?
- how are lessons learnt incorporated into future short-term missions?
- how are lessons learnt communicated to other participants?

**3. Follow-Through** The outcomes of short-term mission need to be incorporated into participants' lives. Follow-through is a process that facilitates participants towards positive change and action as a result of their experiences, as compared to debrief which is simply describing what a participant has felt and experienced.

- how do you maintain contact with short-term mission participants?
- how do you work with participants for whom the short-term mission experience has been negative and help them to process?
- how do you encourage participants to take action on their short-term mission involvement (for example, receivers may incorporate short-term mission teams as part of their wider ministry)?
- what avenues will participants have to share their stories with the broader Christian community?
- how do you encourage participants to assimilate lessons learned into their daily lives?

- what opportunities are there for participants to continue with cross-cultural ministry and engagement?
- what resources are available to assist participants with continued growth and ministry involvement?

### **Overall**

The previous components in the code have addressed specific stages of the short-term mission process. The questions that follow are a review to consider the short-term mission as a whole and whether it is consistent with the values and goals of this code.

- how does your short-term mission serve the purposes of sharing of the good news of salvation?
  - how does your short-term mission serve the purposes of the discipleship of believers?
  - how does your short-term mission demonstrate humble servanthood in the name of Jesus Christ?
  - how does your short-term mission cross cultural barriers in the way you answered questions 1 – 3? (merely undertaking activities in another cultural environment does not necessarily answer this question)
  - how does your short-term mission help the participants become more Christ-like and missional with their lives?
  - how do you know you are successfully contributing to the achievement of these goals (becoming more Christ-like and missional)?
  - how does your short-term mission embody that it is part of the response to God's command to go and make disciples?
  - in what aspects of your short-term mission do you need to work more closely to the values of God's kingdom?
  - how are senders, goers, and receivers each involved as participants in the short-term mission?
- how does your short-term mission contribute in an ongoing way to the work of God in participants' lives and in the broader world?

Missions Interlink is a network of Australian mission agencies, Bible colleges, churches, support services, and individuals serving Christ and engaging in cross-cultural and global mission ([www.missionsinterlink.org.au](http://www.missionsinterlink.org.au)) Missional means a life or activity being undertaken with the intention to go and make disciples Refer to participant definitions at <http://www.stmstandards.org/definitions>. Tenets of faith is a description of the collective belief of the people in your organisation, usually in dot point form A learner-servant is someone whose goal is to serve and build up the body of believers and the communities they work in but who recognises that they aren't fully equipped in this task and so commits also to learning from those whom they serve, and from others, in order to serve better Debrief is understanding what we have experienced/observed and can take place after any event, including training and on-field experiences.

Acknowledgement: The authors of the code would like to acknowledge the valuable work of Wayne Sneed, Roger Peterson, and Gordon Aeschliman (2003) and the US Standards of Short Term Excellence (2002) as inputs into the development of this document.

# APPENDIX (7)

## Finances for APWM Partner Church Missionaries

### 1) Setting a Budget

A budget will be set which will attempt to include all the costs associated with the missionary's<sup>1</sup> coming term (from departure for the field until the end of home assignment after the missionary has returned). If this is the first or last term of employment, the budget will include the one-off costs of moving (to or from the field) and any pre-departure costs. The main categories in the budget are

- a) **Living allowance.** This covers all personal expense items such as food, personal transport, clothing, utilities (electricity, gas, phone, etc.) for private use, holidays, and other discretionary expenditure. It also includes rent and schooling costs if needed. This allowance will be calculated "from the ground up": that is, estimates of the reasonable costs of each individual item will be made and added together to derive the allowance.
- b) **On-Costs.** This covers all the regular costs associated with establishing and maintaining the missionary on the field. Examples of these costs are medical insurance, resettlement fund, employer superannuation contributions, annual visa and residency permits, a tax agent to do the missionary's tax return and work costs (travel, office supplies, phone, etc). These items will be paid for out of support funds held in trust by APWM (though for practical reasons, the missionary may pay some of them and then be reimbursed by APWM).
- c) **Home Assignment Costs.** This covers the costs associated with the missionary's home assignment in Australia. It includes transport to and from the field, accommodation in Australia, transport for deputation purposes, a living allowance (usually the minimum stipend set by the NSW General Assembly for a minister or home missionary, whichever is relevant), the cost of deputation material, a medical assessment and a psychological debriefing and assessment.
- d) **Moving costs.** These are the costs involved when moving to the field for the first time (or from the field for the last time). They include reasonable freight of belongings, one-off costs associated with foreign government permission to live on the field, the purchase of any special equipment needed on the field, deputation expenses undertaken before leaving for the field the first time, any pre-departure living allowance needed, the cost of training, etc. The missionary must seek permission from the APWM Treasurer to spend such costs in writing.
- e) **Administration levy.** Ten per cent of the above costs will be added to the budget (up to a maximum of \$10,000). This is to help fund the support that the APWM office provides to the missionary.

All these costs will be added together to arrive at the required budget figure. The missionary will certainly have input into this process. The budget will be developed through negotiation between the National Director and the missionary, with input from appropriate sources on the chosen mission field.

The missionary will be able to leave for the field once 100% of the budget has been raised. During the initial deputation process, pledges of support will be received from people. The aim will be to

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<sup>1</sup> For ease of English, this paper refers to the missionary. It is intended to refer to the missionary "unit", whether than be a single person, a couple or a family.



raise enough pledges to cover the budgeted figure. However, money may also be donated as a “once-off” donation – that is, not connected with a regular pledge. This may be identified as to help with initial costs or simply because the donor is unable to make an ongoing commitment. This money will also be taken into account when considering whether the budget has been met. At any time before the missionary leaves for the field, the total amount of money already donated, and which is **not** connected to a pledge for regular donations, will be calculated and added to the total pledged money when assessing whether the budget has been met.<sup>2</sup>

If support is over 100% (or the support fund ends up with more money than required) the excess money will be utilised at the discretion of APWM. It can be used to cover necessary but unbudgeted expenditure, costs blowouts due to exchange rate and inflation problems, future drops in support as donors cease giving, etc. It may also be allocated to APWM administrative expenses or under-subscribed missionaries in accordance with *Partnership in Mission* 3.7.iii. Any excess in a support account after the missionary has finished the final term of employment will be dealt with as in *Partnership in Mission* 3.7.v, which reads “When a Partner Church Missionary ceases service, any surplus support accumulated by that missionary and held by APWM will be allocated according to the following formula: one third to a project suggested by the missionary; one third to APWM Administration costs; one third to the missionary.”

## 2) The Management of Income and Expenditure

The administration of the support fund will be by APWM.

- a) **Living allowance:** An amount equal to the living allowance will be paid (fortnightly) to the missionary as salary through the Presbyterian Church of NSW’s offices. Tax will be deducted from this amount unless the missionary is able to provide a tax agent’s advice that the missionary will not be liable to Australian tax. The missionary is encouraged to seek tax advice from a tax agent familiar with overseas workers, and specifically missionaries, as there are specific rules for such tax payers. This money will be paid into the missionary’s Australian bank account. The missionary will move money from this account to their account in their field country at a time of their choosing.<sup>3</sup> Any rent and school fee components of the money may be paid as separate (non-taxed) allowances. If the missionary is subject to Australian tax, a component of the allowance may be able to be paid as a non cash benefit (NCB) of up to 30% (of the allowance after rent and school components are deducted). Once received, the use of the living allowance (salary) is at the missionary’s sole discretion and can be spent on whatever they choose.<sup>4</sup> If the missionary is a couple then the salary may be split between them if so desired. The living allowance will be paid from the date of departure to the field, or earlier as decided in consultation with APWM.

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<sup>2</sup> For example, assume the missionary’s budget for their first term is \$100K/year and that pledges are received for \$90K a year. If the missionary’s term is 3 years then APWM will consider that 100% of the budget has been raised if there has been more than \$30K of donations already received (which are not part of any regular pledges). When doing this calculation it is important that only cash received that is not part of regular pledges enters the calculations. (We cannot count a pledge twice: one when made and the second time when received).

<sup>3</sup> There could be some financial institution fees involved and this will determine the size and method of these transactions. Alternatives to bank transfers, such as the use of a 28 Degrees credit card or foreign exchange providers (Goodies, xe.com, Western Union, etc) may be appropriate. The missionary should explore these options in time to set up the necessary facilities before they leave for the field. APWM can provide some guidance on these matters.

<sup>4</sup> If there is a NCB component then the missionary may need to give receipts to APWM who will then reimburse the missionary. This is to comply with the NCB legislation. There is no restriction on what this money can be spent on (other than superannuation.) However, the NCB component cannot be paid directly to the missionary. It will be put into an account operated by APWM. From this account the missionary will be refunded money (upon production of receipts). Alternatively the money can be sent to third parties: to pay off loans for example (like a credit card). APWM can provide more information on the operation and limitations of the NCB component.

- b) **On costs, furlough costs and set-up costs:** The existence of an item in the budget (and the budget's subsequent approval by APWM) does not carry an automatic authority for the missionary to incur costs in that category up to that figure. The budget is a calculation of the amount of money expected to be necessary to finance the missionary's term of service and is primarily calculated to determine the amount of support that needs to be raised – it is not an authorisation for the missionary to spend in each and every category up to that limit of the amount in the budget. APWM has a responsibility before God and its supporters to ensure that all donated money is spent in a prudent way. Therefore in principle, each expenditure (other than from the living allowance) needs to be approved by APWM. Practically this can be difficult depending on the expense, the missionary's location and other factors. Consequently, for some categories, this approval may be delegated in advance. For example, expenditure on, say, office supplies, up to a certain limit may be approved in advance. These elements will be worked out in consultation with the missionary.

The way this works in practice is<sup>5</sup>

- i) If the missionary has approval to spend up to a certain amount on category X and has not yet reached that limit, spend the money. If the missionary does not have the approval up to a certain limit, get approval for the intended specific purchase first, then spend the money.
- ii) Make a claim from APWM. This involves the missionary sending a scan of the receipts to the Finance Clerk (finance@apwm.org.au), requesting reimbursement. (The original of the receipts should be brought back when you are on furlough and given to the Finance Clerk – they are needed for auditing purposes). To avoid burdensome administration it would be good if these claims could be aggregated and sent periodically (every one or two months). Please enclose a spreadsheet listing each item claimed and the category of the expenditure<sup>6</sup> (and explanation of the item if there is no receipt). This should be in the currency used for the purchases.<sup>7</sup>
- iii) The Finance Clerk will deposit the money into the missionary's Australian bank account. Unless something else is appropriate, the \$A deposited will be calculated using the exchange rate at the time of reimbursement.<sup>8</sup>

It is the responsibility of the missionary to keep receipts and maintain the appropriate records so that these procedures can be implemented.

Missionaries ought to be made aware of the fact that the money at their disposal is not their own but is their supporter's money which is held in trust by APWM for the support of their particular ministry and associated costs and as trust money it requires proper accounting.

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<sup>5</sup> This is the general practice. Other options are available if they work better for the particular missionary's context. If the missionary does not have enough personal funds to finance the purchases between purchase and reimbursement, we can establish a petty cash account for the missionary (which is effectively a reimbursement in advance). These options should be discussed with APWM and a decision taken on the option to be implemented before the missionary leaves for their overseas post.

<sup>6</sup> This is so the Finance Clerk knows which particular account to charge them to within the missionary's support account - e.g. bank charges, utilities, general expenses, medical, printing & stationary, publicity, books, removal, rent, repairs & maintenance, telephone, travel costs, work costs. (Not every cost is relevant to every missionary). As far as possible, the expenditure categories and the budget categories should be the same.

<sup>7</sup> If the expenditure is not in the currency of the field or in A\$ (for example, because you bought something on the internet and paid US\$) then please indicate the appropriate exchange rate for us to use. This will be the exchange rate you actually encountered (not the exchange rate at the time of making the claim or the rate at the time the claim is paid).

<sup>8</sup> This assumes that if the missionary then moves the money to their field account (before the exchange rate changes) they will receive the correct amount of local currency. In practice there will be a delay of a couple of days before the money is transferred but the small losses or gains should balance out over several transactions.

At the end of each quarter the APWM Treasurer will notify you of the state of your support fund. This will include the income and expenditure for the year to date and the balance of the account. Care should be exercised when considering the balance of the support account. It may, for example, look healthy (with a surplus) but this could be because supporters gave in advance<sup>9</sup> and expenditure will be greater than income in future quarters. Where the support account is in deficit (that is, more money has been spent than has been donated by supporters) then the Treasurer will monitor this and draw it to your attention. Should the deficit in your account reach a level that is unsustainable then it may be necessary to recall the missionary in order to visit supporters with a view to increasing the necessary pledges. Note that in the accounts, the income figure cannot be readily split between pledge and non-pledge income. However these calculations can be made, if needed, from the monthly income reports that are sent to the missionary by the Finance Clerk. These monthly reports list each donor.

This paper is meant as a guide to the missionary. It is suggested that the missionary does not make any decisions or implement any financial structures until discussions have been had with APWM, at which time any necessary adjustments can be made to accommodate the particular circumstances of that missionary.

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<sup>9</sup> Some supporters give 6 monthly or a year in advance. In one case support for the whole term was given in advance.

# APPENDIX (8)

## Anti-terrorism Policy

### Introduction

APWM renounces all forms of terrorism and will never knowingly support, tolerate or encourage terrorism or the activities of those who embrace terrorism and will make every effort to ensure that its resources are not used to facilitate terrorist activity. This policy sets out APWM's response to the risk of dealing with individuals and organisations associated with terrorism, and to Australian Government legislation associated with this. Relevant legislation can be found in:

- Part 5.3 of the Criminal Code Act 1995 ('the Criminal Code') ; and
- Part 4 of the Charter of United Nations Act 1945 ('the UN Charter Act')

Note that failure to comply with Government requirements could significantly impact the reputation of APWM as well as expose the organisation to potential penalties.

### POLICY

1. APWM acknowledges that Australian Government legislation prohibits dealing with listed terrorist organisations and/or proscribed persons or entities. APWM will at all times adopt measures intended to facilitate compliance with this legislation.
2. APWM will confirm the identity, credentials and good standing of the people and organisations it supports, and will check that these people and organisations are not on the lists maintained by the Australian Government.
3. APWM will not knowingly remit any funds to known or suspected terrorist organisations or individuals.
4. APWM will report any known or suspected terrorist links to the relevant national authority.
5. APWM will use its best endeavours to ensure that overseas recipients of APWM's funds will adopt policies and procedures that enable them to comply with relevant Australian anti-terrorist legislation.

Authorisation: William Morrow

Date: 09-05-2014

# APPENDIX (9)

## Moderator General's Disaster Relief Appeals

The following MEMORANDUM OF UNDERSTANDING outlines the approach to be employed for National Relief Appeals to the Presbyterian Church of Australia.

### Rationale

Although the primary responsibility of the church is to proclaim the gospel of salvation in Christ, it also has the responsibility for compassion for those in need, and to help provide an encouraging environment for preaching the gospel. This MOU is established in recognition of the need to make swift decisions, to take action on urgently communicated needs and to ensure efficiencies, compliance and accountability for monies involved in official relief efforts.

### Parties To This MOU

Moderator General, Clerk of GAA, Secretary GAA Property Trust and Finance Committee, Director of the Australian Presbyterian World Mission and CEO Presbyterian Social Services.

### Structure

The parties to this MOU form an informal support group to the Moderator General and the Clerk of GAA for the purposes of administration of relief appeals.

### Roles

#### **Moderator General** [Executive Decision]

On advice from the Clerk of GAA, the Moderator General decides whether the Church will officially support an appeal and provide the Moderator General's imprimatur for any official appeal.

#### **Clerk of GAA** [Operational Decision]

Requests for appeals are directed to the Clerk of GAA for consultation with Moderator General. The Clerk advises the Moderator General accordingly; authorises specific distributions on receiving advice from the Director of APWM (overseas relief) or the CEO Presbyterian Social Services NSW (non-overseas relief) approves distribution of monies through General Office NSW on behalf of GAA Finance Committee sub account specifically established for each separate appeal. Funds are to be disbursed promptly via the Clerk of GAA, preferably at fortnightly intervals, as speed is of the essence in providing relief. The Clerk seeks final confirmation of application of relief funds from the governing body of the relief recipient, for accountability purposes.

#### **Secretary GAA Property Trust and Finance Committee (GM NSW)** [Promotion & Collection Administration]

Utilising the resources of the General Office, the General Manager NSW coordinates communication from the Moderator General to the wider Church via PRESENews, email distribution, letters to other state administrative officers, or by other appropriate means. The General Manager directs the General Office to receipt and acknowledge gifts and collect funds in the dedicated sub-account of the GAA Finance Committee. The General Manager directs the General Office to disburse funds at the direction of the Clerk of GAA. The General Manager is authorised to use up to \$5,000 from GAA Finance Committee funds as an initial emergency distribution if necessary, to be replenished from appeal funds received. The General Manager authorises the General Office to establish an individual Trust account for each appeal fund, to be closed upon completion and exhaustion of funds of each appeal.

#### **Director Australian Presbyterian World Mission** [Overseas relief liaison]

APWM is often the trigger organisation that receives the calls for overseas aid, and that in many cases has the contacts in the church in the place requiring aid, enabling it to be the conduit to the

relief recipients. The Director identifies “on the ground contacts” in the relief area and utilises communication resources to identify bona fide needs for the purpose of making recommendations through the Clerk of Assembly to the Moderator General. He advises the Clerk of Assembly regarding appropriate distribution amounts and recipients, based on relief area communications established.

**CEO Presbyterian Social Services NSW [National relief liaison]**

Presbyterian Social Services (PSS) is often the trigger organisation that receives the calls for non-overseas aid, and that in many cases has the contacts in the church to liaise with interstate colleagues where relief is required. PSS have an emergency fund already established for NSW events and can readily exercise their resources to assist nationally if needed. The CEO identifies “on the ground contacts” in the relief area and utilises communication resources to identify bona fide need for the purpose of making recommendation through the Clerk of Assembly to the Moderator General. He advises the Clerk of Assembly regarding appropriate distribution amounts and recipients, based on relief area communications established.

# APPENDIX (10)

## DOCUMENTS of the GENERAL ASSEMBLY of AUSTRALIA

### (a) Articles of Agreement (2001)

#### Article 5: Mission

The mission of the Church is to take the Gospel to people of all ethnic and cultural groupings. That mission is pursued in Australia and overseas according to the following schema:-

- (a) APWM shall give effect to the responsibility of the General Assembly to initiate and support world mission outside Australia and overseas and indigenous ministry within Australia.
- (b) It shall be the responsibility of the state home mission committees, in conjunction with presbyteries, to pursue the missionary challenge within the states.
- (c) It shall be the responsibility of the Presbyterian Inland Mission Committee to exercise ministry to isolated and remote communities.
- (d) The General Assembly may by way of a consultative committee otherwise seek to encourage cross-cultural ministry within Australia.

### (b) General Assembly of Australia Committee Regulations Chapter 10

#### 10.1 AUSTRALIAN PRESBYTERIAN WORLD MISSION COMMITTEE

1. There shall be a Committee of the General Assembly known as the Australian Presbyterian World Mission Committee.

2. The Committee shall consist of:-

- (a) A Convener elected by the General Assembly.
- (b) The National Director
- (c) The Convener of each of the APWM State Committees of Tasmania, South Australia and Western Australia.
- (d) Two representatives appointed by the APWM State Committees of Queensland, Victoria and New South Wales, one of whom in each case shall be the Convener of the State Committee.
- (e) Ten additional members elected by the General Assembly of Australia.
- (f) Such members appointed by the Executive as required to make up the ten for that body from the State in which the National Office is located, as specified under (a) of the Executive.
- (g) Ex-officio appointments from the General Assembly.
- (h) Three members resident in New South Wales.

3. The Executive shall consist of:

- (a) The Convener.
- (b) The National Director.
- (c) One representative appointed by each of the State Committees of Victoria, Queensland and New South Wales.
- (d) Ten additional members from the State in which the National Office is located, being the members from that State elected to the Committee by the General Assembly of Australia, with such other members appointed by the Executive if necessary to make up the ten required. Any such members, being appointed to the Executive, would also become members of the Federal Committee.

4. It shall be the responsibility of the Committee to:

(a) Publicise and carry through the General Assembly's policy in regard to the missionary service and outreach of the Church to peoples of other cultures and other countries.

(b) Enter on behalf of the General Assembly into formal relationships and agreements with other churches and mission bodies in respect of missionary activity with such churches and bodies.

(c) Establish and maintain partnership relationships with approved overseas churches and, where useful and possible, to work through them on behalf of the Assembly.

(d) Negotiate on behalf of the Assembly with approved mission bodies and members of the Presbyterian Church working with them to establish dual membership agreements and to encourage support for our members so involved.

(e) Support Presbyterian missionaries who are working directly under the authority of the Church either overseas or in Australia or with accredited mission societies approved in accordance with regulations approved by the General Assembly.

(f) Oversee the mission work of the Presbyterian Church of Australia and ensure that it is consistent with the Church's doctrine and practice.

(g) Formulate mission policy and develop initiatives to which the Lord is calling, especially to un-reached people groups.

(h) Encourage at all levels of the Church's life, especially at the level of the congregation, an enlightened and wholehearted personal commitment to the missionary task of the Church.

(i) Finally accept missionary candidates after interview and recommendation by their State Committee and otherwise to implement any other relevant decisions of the General Assembly.

## **(c) The Doctrinal Basis of The Australian Presbyterian World Mission Committee**

The Presbyterian Church of Australia has a clear doctrinal standard for its members, set out in the Basis of Union as follows:

### **Basis of Union**

(i) The Supreme Standard of the united Church shall be the Word of God contained in the Scriptures of the Old and New Testaments;

(ii) The Subordinate Standard of the united Church shall be the Westminster Confession of Faith read in the light of the following declaratory statement: -

1. That in regard to the doctrine of redemption as taught in the subordinate standard, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the grounds of Christ's all sufficient sacrifice, are regarded by this Church as vital to the Christian faith. And inasmuch as the Christian faith rests upon and the Christian consciousness takes hold of certain objective supernatural historic facts, especially the incarnation, the atoning life and death, and the resurrection and ascension of our Lord, and His bestowment of His Holy Spirit, this Church regards those whom it admits to the office of the Holy Ministry as pledged to give a chief place in their teaching to these cardinal facts and to the message of redemption and reconciliation implied and manifested in them.

2. That the doctrine of God's eternal decrees, including the doctrine of election to eternal life, is held as defined in the Confession of Faith, Chapter III, Section I., where it is expressly stated that according to this doctrine, "neither is God the author of sin nor is violence offered to the will of the creature nor is the liberty or contingency of second causes taken away, but rather established," and further, that the said doctrine is held in connection and harmony with the truth - that God is not willing that any should perish, but that all should come to repentance, that He has provided a



salvation sufficient for all and adapted to all and offered to all in the Gospel, and that every hearer of the gospel is responsible for his dealing with the free

3. That while none are saved except through the mediation of Christ and by the grace of the Holy Spirit, who worketh when and where and how it pleaseth Him, while the duty of sending the Gospel to the heathen who are sunk in ignorance, sin and misery is imperative, and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the Gospel, in accepting the Subordinate Standard it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight.

4. That in holding and teaching, according to the Confession of Faith, the corruption of man's nature as fallen, this Church also maintains that there remain tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty - that he is responsible for compliance with the moral law and the call of the Gospel, and that although unable without the aid of the Holy Spirit to return to God unto salvation, he is yet capable of affections and actions which of themselves are virtuous and praiseworthy.

5. That liberty of opinion is allowed on matters in the Subordinate Standard not essential to the doctrine therein taught, the Church guarding against the abuse of this liberty to the injury of its unity and peace.

6. That with regard to the doctrine of the Civil Magistrate and his authority and duty in the sphere of religion as taught in the Subordinate Standard the Church holds that the Lord Jesus Christ is the only King and Head of the Church, "and Head over all things of the Church, which is His body". It disclaims, accordingly, intolerant or persecuting principles and does not consider its office-bearers in subscribing the Confession, as committed to any principle inconsistent with the liberty of conscience and the right of private judgement, declaring in the words of the Confession that "God alone is the Lord of the conscience".

(iii) Any proposed revision or abridgment of the Subordinate Standard of the Church, or restatement of its doctrine, or change of the formula, shall, before being adopted be remitted to the local assemblies and through them to the presbyteries, and no change shall be made without the consent of a majority of the local assemblies, three-fifths of the presbyteries of the whole Church, and a majority of three-fifths of the members present when the final vote of the General Assembly is taken;

(iv) On any change being made in the Basis of Union in accordance with section (iii), if any congregation thereupon refuses to acquiesce in the change and determines to adhere to the original Basis of Union, the General Assembly is empowered - (1) to allow such congregation to retain all its congregational property; or (2) to deal in such other way with the said property as to the Assembly may seem just and equitable;

(v) Any proposed change in either of the two preceding sections (iii) and (iv) shall be made only under the provisions contained in section (iii) ;

(vi) Formula to be signed by ministers and elders at their ordination or induction and by probationers on receiving licence:

I own and accept the Subordinate Standard of this Church, with the explanations given in the articles contained in the declaratory statement, as an exhibition of the sense in which I understand and the Holy Scriptures, and as a confession of my faith. I further own the purity of worship practised in this Church, and the Presbyterian government thereof to be founded on the Word of God, and agreeable thereto; and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall in my station assert, maintain, and defend the doctrine, worship and government of this Church.

It is therefore important that in their ministry, Presbyterians are given freedom to live, evangelise, and teach in a way that is consistent with this doctrinal position. In any direct sending relationship with Presbyterian and Reformed Churches, this should naturally occur as the doctrine and polity of the related Churches are in agreement. When Presbyterians serve with Partner Mission Agencies, it is important that the agreement safeguards the missionaries' liberty in the full and free presentation and practice of the whole counsel of God as understood in our own doctrinal basis. Entering into partnership with Mission Societies needs to be on the basis of our recognition of their effective evangelical missionary enterprise and their agreement with this principle. In other matters Presbyterian missionaries are to be subject to the rules of the Partner Mission Society under which they serve. It is recognised that this will require an attitude of love and understanding towards others of differing opinions, but a firm agreement as proposed allows a clear theological direction for Presbyterians.

# APPENDIX (11)

## CONFLICT OF INTEREST POLICY

### Conflicts of Interest Declaration Disclosure

Upon election to the APWM Committee and each year thereafter, the APWM Committee member will provide disclosure of any interest, membership or other relationship that could possibly lead to a conflict of interest. It should be noted that any potential conflict of interest will not necessarily disqualify any person from assignment or election to the APWM Committee, but may disqualify a person from taking part in some discussions or decisions (see paragraph on abstention).

### Policy regarding Conflicts of Interest

#### Conflicts of Interest

An APWM Committee member should avoid any conflict arising between their personal interests (or the interests of any other related person or body) and their duties to the organisation.

Accordingly:

1.1. An APWM Committee member must not take advantage of their position to gain, directly or indirectly, a personal benefit, or a benefit for any associated person or organisation.

1.2. An APWM Committee member shall not make use of inside information for personal gain.

1.3. The personal interests of an APWM Committee member, and those of associated persons, must not be allowed to take precedence over those of the organisation generally.

1.4. An APWM Committee member should seek to avoid conflicts of interest wherever possible. Full and prior disclosure of any conflict, or potential conflict, or the appearance of potential conflict, must be made to the APWM Committee. Once the conflict has been declared to the APWM Committee, the APWM Committee must decide whether the APWM Committee member should

- a. refrain from voting on issues relating to the conflict (this is a minimum),
- b. refrain from participating in any related debate, or
- c. withdraw from the APWM Committee room during the debate and the voting.
- d. The further option, if such actions do not resolve the issue to the satisfaction of the APWM Committee, is that the APWM Committee member consider resigning from the APWM Committee.

1.5. Any APWM Committee member who has a conflict of interest with any point under discussion shall declare their interest and refrain from speaking and voting unless it is appropriate. The APWM Committee Convener may ask the opinion of the other APWM Committee members before ruling as to whether such a member may be involved in the matter under discussion.

1.6. There must be no conduct of private business or personal services between any APWM Committee member and the organisation, except as procedurally controlled (see below), to assure openness, competitive opportunity and equal access to inside information.

1.7. Transactions with related parties may be undertaken only if all of the following are observed:

- a. A material transaction is fully disclosed in the audited financial statements of the organisation.
- b. The related party is excluded from approval of such transaction.
- c. A competitive bid or comparable valuation exists where possible.

- d. The APWM Committee has acted upon and demonstrated that the transaction is in the best interest of the organisation.
- e. APWM Committee members will annually disclose their involvement with other organisations or any other associations that might produce a conflict.

**Updates**

APWM Committee members will be presented with this policy at the time of election. Interim updated disclosures will be made as necessary.

**Abstention**

Any person in a position to affect a decision in which he or she may have a conflict of interest or be a related party must abstain from voting on that decision. No APWM Committee members should vote on a question in which he or she has a direct personal or pecuniary interest not common to other APWM Committee members.

**Documentation**

Specifics of any conflict of interest, or perceived conflict of interest, must be reflected in the minutes of the APWM Committee. The minutes must reflect that the related party abstained from voting on the transaction.

**CONFLICT OF INTEREST STATEMENT**

I have read the foregoing APWM Conflict of Interest Policy and, in signing this certificate, I have considered not only the literal expression of the Policy, but also its intent. I hereby certify that, EXCEPT AS HEREINAFTER STATED, I do not, to the best of my knowledge, have any relations or interest whatever conflicting with the interests of this organisation.

THE EXCEPTIONS ARE:

If any situation should arise in the future which I think may involve me in a conflict of interest, I will promptly and fully disclose the circumstances to the APWM Committee Convener.

\_\_\_\_\_  
signature

\_\_\_\_\_  
name

\_\_\_\_\_  
date”