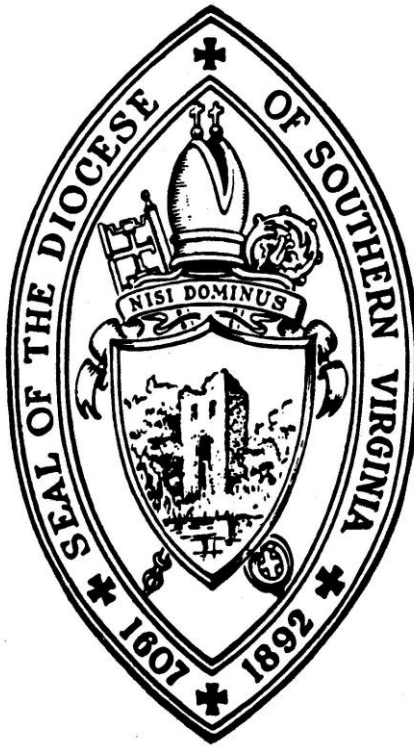


The Clergy Manual



Episcopal Diocese of Southern Virginia

Revised February 2019

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Welcome!

Congratulations on your recent call and, if you have moved from another diocese, welcome to the Diocese of Southern Virginia! I look forward to having you join us and sharing in the warmth and spirit that are very much a part of our diocesan clergy family. I know that times of transition can be stressful; therefore, I hope the following will be helpful in making your transition positive and satisfying:

- If you have not scheduled a Celebration of New Ministry, please contact Leah Sicignano in my office, 757-213-3381 or lsicignano@diosova.org, as soon as possible to schedule a date.
- If you are not already registered to officiate at weddings in Virginia, it is important that you go to the courthouse to register. Bring proof of ordination with you.
- If you have not done so already, please forward a copy of your signed Letter of Agreement for us to keep on file here at the office. If you need a sample or wish diocesan help in its completion, we are happy to be of service. Copies may be sent to lsicignano@diosova.org.
- Please insure that your parish treasurer is taking care of your Pension Fund transfer. Also, contact the Rev. Canon Ed Tracy, Canon for Administration, at 757-213-3385 or etracy@diosova.org for information on health insurance. You may also find this information on our website.
- A calendar of events is available on our website, <http://www.diosova.org/>.
- The annual Fall Clergy Conference and spring Clergy Day are held at our camp and conference center, Chanco on the James. You can find information on our website.
- The Diocese requires you to participate in Safe Church training within six months of your arrival. If you have attended training, we ask that you submit copies of your certification to us.
- Please be sure that your Oxford Document Background check has been completed by the end of the second month in your new position.

I encourage each new clergy person to seek a nearby priest or deacon to serve as mentor/advisor to help in the first year of transition. We ask that you touch base with your mentor/advisor on a monthly basis for the first twelve months. Please let me know whom you choose. Email me at bishop@diosova.org.

I look forward to supporting you and your ministry in whatever way I can. Be assured, also, of my prayers for you in the days ahead.

Faithfully in Christ,

The Rt. Rev. James B. Magness, Bishop Diocesan Pro Tempore

How We Live and Work Together in the Episcopal Diocese of Southern Virginia

As Episcopalians in the Diocese of Southern Virginia, we believe our life together must be shaped by and reflect the values revealed in our baptismal promises:

- to proclaim the Good News of God in Christ;
- to seek and serve Christ in all persons, loving our neighbors as ourselves; and
- to strive for justice and peace among all people, respecting the dignity of every human being.

Our baptismal values provide the foundation for norms that govern the ways we will strive to live and work together as Christians. Our goal is to live out these principles in our work together in the Diocese, making them a pattern of living in prayer, word, and action, with individuals being consistently invited and challenged to live into the larger vision of our Diocese rooted in the Baptismal Covenant.

We will:

Listen attentively

Honor the ideas and concerns of others by listening with care.

Practice courtesy

Observe relaxed courtesy in every gathering.

Respect all opinions

Respectfully include all opinions, even when there is disagreement.

Speak for self only

Listen and speak from an "I" position (but do not speak for anyone else).

Model transparency

Act with honesty, openness, directness

Honor confidentiality

Respect private or personal confidences when appropriate.

Share decision-making

Share the power by including all persons affected by the process of decision-making.

Refrain from judgments

Resist speculation or censure about the motives or spiritual maturity of others.

Communicate consistently

Make careful, consistent communication a priority.

Challenge in love

Challenge the times when we are not living up to our norms, speaking the truth in love.

Admit responsibility

Be publicly accountable for errors, seeking to learn from mistakes.

Forgive generously

Forbear and forgive each other's failings, with God's help.

Be open to the new

Be receptive to exploring new ideas and possibilities.

IN GATHERINGS

Our interactions occur in various settings: with another individual, in committee meetings, in vestry meetings, in commissions and convocations, and in Diocesan-level Councils.

Individual Relationships

In individual relationships you can contribute to responsible and assertive problem solving by:

- Discussing what is bothering you only with those who can do something about it.
- Permitting someone to complain to you only when you can do something about it.
- Not permitting complaints when we can do nothing to change the situation.
- Asking others "how might we help you think of ways to do something about your concern?"
- and/or "What do you propose to do about this matter?"

Group Meetings

Effective outcomes and uses of our time in determining appropriate courses of action are promoted when we:

- Develop and distribute an agenda/time table in advance.
- Start and end on time
- Come prepared
- Attend regularly
- Notify the chair when unable to attend
- Participate actively without monopolizing discussion time
- Work together to agree on actions
- Identify person(s) responsible, goal(s), and completion dates for every proposed action
- Distribute minutes and to-do lists in a timely fashion.

Created by the Transition Team, adopted by the Standing Committee and Executive Board, Diocese of Southern Virginia, June, 2006

Frequently Asked Questions

Churches in full communion with The Episcopal Church

See The Episcopal Church Annual.

Clergy Compensation Manual

The current Clergy Compensation Manual is located on the diocesan website and can be downloaded as a pdf document. The manual is updated annually by the Executive Board at their September meeting.

Clergy Participation in Diocesan Events

The Bishop expects that clergy will make a special effort to support one another by their presence at Ordinations in this diocese and Celebrations of New Ministry in their own Convocation. The Bishop expects all clergy to attend the Annual Clergy Conference. The Bishop requires all clergy to participate in the activities of their Convocation Clericus.

Copyrights

Copyrights are needed for hymns, not BCP, see Church Hymnal Corporation Catalog. Absence of a copyright listing means that the selection is in the public domain (copyright has expired and permission is not required).

Deacons

Deacons may preside at the Eucharist with a reserved Sacrament only with the bishop's permission. They cannot give absolution or any blessings using the name of the Trinity.

Flags

The positioning of in churches: flags are non-liturgical items and not appropriate for use in liturgical processions as an accompaniment to the cross. According to general and non-liturgical flag etiquette, the American flag is always to be to the right of the speaker. Therefore, if the altar of the church is freestanding, then the flag is to be to the right of the direction which the celebrant-preacher faces both in the pulpit and at the altar (i.e., on the left side as the congregation faces the pulpit). This is more problematic in churches where the altar is against the wall because the speaker (celebrant) faces one direction in the pulpit and another at the altar and our liturgical commission had no definitive answer to this conundrum.

Intinction

The decision of how a church does intinction up to each local priest. Education of the chalice and congregation is essential. Some various intinction methods are:

- Communicant intincts wafer into chalice.
- Communicant intincts wafer into separate chalice used only for intinction, usually a smaller chalice.
- Person distributing wafer can intinct wafer and place on communicant's tongue.
- Consider making anti-bacterial hand cleaners available at the entrance of the church or even possibly available in the pews.
- The communicant abstains, by crossing their arms over their chest when the chalice is offered. Some communicants choose not to receive from a common cup.

Laypersons presiding at the Eucharist

Laypersons are not authorized to preside at Eucharist in this diocese.

Licensing lay persons to preach

The priest of the parish should write to the bishop outlining that the layperson they wish to be licensed has met the canonical requirements.

Licensing clergy

No non-canonically resident priest should officiate without a license. To become licensed in the Diocese of Southern Virginia, the priest must have a background check, criminal history record check, training for the prevention of sexual misconduct and harassment, anti-racism training, have their bishop write a letter to the Bishop, and meet with the bishop. A form is sent to clergy interested in becoming licensed in the diocese.

Receptions

Persons may be received into the Episcopal Church if they were baptized in the name of the Holy Trinity; made a mature affirmation of faith in their previous denomination; or were confirmed as an adult or adolescent.

Visiting Clergy

Rectors do not need bishop's approval for a visiting Episcopal priest to preach, but do if another denomination, a bishop, or a layperson.

Transfer & Acceptance of Letters Dimissory

In accordance with Title III, Canon 9.4 a member of the clergy desiring to become canonically resident within a diocese will notify the Bishop where they are currently canonically resident requesting a transfer of letters dimissory. Upon acceptance in the other diocese they are considered canonically resident there. Clergy can only vote at diocesan council or convention where they are canonically resident.

When we have received evidence of you having completed both Creating Safe Churches for Congregations courses and an Oxford Document Background Check, notify your Bishop to have your letters dimissory transferred to and accepted by the Bishop of Southern Virginia. Please check with the Bishop's Office about the status of these requirement prior to asking for a transfer from your Bishop.

Guidelines for Ordinations & Celebrations of New Ministry

1. For all services
 - A. Rubrics. The Rubrics of the *Book of Common Prayer* will be followed for the service. This means that absent specific authorization from the Ecclesiastical Authority, the language, postures, lections, vestments, church music, psalmody, hymnody, and all other aspects of the liturgy will be *word for word* as contained in the *Book of Common Prayer*, 1979.
 - B. Colors and vestments. Vestments for bishops and clergy for both ordinations and celebrations of new ministries are usually red or white (according to the propers of the liturgy), but may be the color of day.
 - C. Invitations. Invitations are usually sent to: the Bishop(s) of the Diocese, the Diocesan Transition Ministry Officer, members of the Commission on Ministry (for ordinations only), the Standing Committee members, the Episcopal clergy of the individual's convocation, and clergy of other faiths in neighboring congregations.
 - D. Deacons. It is expected that deacons will perform all functions appropriate to deacons. Specifically this includes reading the Gospel, preparing and clearing the altar, and dismissing the people. For these purposes, deacon means either a "perpetual" deacon or a "transitional" deacon who has not yet been ordained a presbyter. Only if the services of a deacon cannot be obtained after due diligence should diaconal functions be performed by a presbyter.
 - E. Bishop's chair and communion stations. A chair of suitable dignity should be provided for each Bishop present. An adequate number of strategically located communion stations is helpful.
 - F. Ministers of ceremonies and church musicians. It is helpful for someone knowledgeable about the liturgy to be the minister of ceremonies. These are complex liturgies with much movement. Careful planning is essential. Similarly, select church musicians who are familiar with Episcopal liturgy and music.
 - G. Preachers
 1. Ordination of deaconsthe ordinand or ordinands invite(s) preacher.
 2. Ordination of prieststhe ordinand or ordinands invite(s) preacher.
 3. Celebrations of new ministries.....the new rector or vicar invites the preacher.NOTE: Please let the Diocesan Bishop know who will preach.
 - H. The peace. After the peace, the Bishop will offer greetings. (Please print the phrase "Greeting from the Bishop" in the bulletin following "The Peace.") After that, the rector or vicar of the host congregation may make announcements as necessary.
 - I. Service planning and bulletins. The Liturgical Commission plans the liturgy and prepares bulletins for group diaconal ordinations. If an individual ordination (priest or deacon), or celebration of a new ministry, the ordinand or new minister plans the liturgy, and the host congregation furnishes the bulletins.

1. In helping you to plan the service, the Liturgical Commission recommends the following two books:
 - a. *A Guide to the Practice of Church Music* by Marion J. Hatchett, published by The Church Hymnal Corporation provides guidance in church music and excellent outlines of these services to make sure that important elements are not overlooked.
 - b. *The Ceremonies of the Eucharist* by Howard E. Galley, published by Cowley Publications provides excellent guidance on liturgical questions regarding the services.
2. To make bulletin preparation easier, the text of the *Book of Common Prayer* is available inexpensively on computer diskettes from several sources. One source is: Software Sharing Ministries, PO BOX 312, Sterling CO 80751. Tel. 970-522-3184. If you are singing the "Litany for Ordinations," it is found in the Service Music volume of the Accompaniment Edition of *The Hymnal 1982* at S-390. Please see the **copyright permission** information in the Church Hymnal Corporation's current catalog. It will make the job of obtaining copyright permissions much easier.
3. Lay Eucharistic Ministers. Title III, Canon 3, Section 5, of the Canons of the Episcopal Church only authorizes the use of Lay Eucharistic Ministers in administering the elements in the absence of a sufficient number of priests or deacons assisting the celebrant. In liturgies where there are sufficient clergy present, the use of Lay Eucharistic ministers is not authorized.

II For diaconal ordinations

- A. Lessons and hymns. Lessons, psalms, and hymns for diaconal ordinations are selected by the Liturgical Commission in consultation with the Bishop and the church musician. If the ordination takes place on a Sunday or major feast, the preacher may select readings from the Proper of the Day. Otherwise, the lessons must be selected from those on the list on page 540 of the *Book of Common Prayer*.
- B. Presenters. The ordinand chooses at least one priest and one lay person as presenters. Usually the ordinand may have as many presenters as desired; however, in the event that numerous deacons are being ordained simultaneously, the Liturgical Commission may be forced to limit the number of presenters because of the space limitations of the building (six is a good number).
- C. Bible. The Bishop will present a Bible to each ordinand.
- D. An Ordination Certificate will be furnished by the Bishop's Office.

III For ordinations of priests

- A. Lessons. The ordinand, in consultation with the preacher, chooses the lessons from the list on page 528 of the *Book of Common Prayer*. If the ordination takes place on a Sunday or on a major feast (see the list in BCP, pp 16-17), then the preacher may select readings from the proper of the day.

- B. Presenters. The ordinand chooses at least one priest and one lay person as presenters. The ordinand may have as many presenters as desired; however, please be sensitive to the space limitations of the building (six is a good number).
- C. Hymnody and church music. The hymns, service music, anthems, motets, and other music are chosen by the ordinand in consultation with the church musician. *Hymnal Studies Five* (The Church Hymnal Corporation, pp 292-294) has an excellent list of appropriate hymnody from *The Hymnal 1982*. Please keep music within reasonable limits. The rubrics in BCP, pp 13-14, will be followed:

“Hymns referred to in the rubrics of this Book are to be understood as those authorized by this Church. The words of anthems are to be from Holy Scriptures, or from this Book, or from texts congruent with them. On occasion, and as appropriate, instrumental music may be substituted for a hymn or anthem. Where rubrics indicate that a part of a service is to be ‘said,’ it must be understood to include ‘or sung’ and vice versa.”

- D. Bible. The Bishop will present the Bible the ordinand received at his or her diaconal ordination.
- E. An Ordination Certificate will be furnished by the Bishop’s Office.

IV For celebrations of new ministry of a Rector

- A. Lessons. The new minister, in consultation with the preacher, chooses the lessons from the list on page 560 of the *Book of Common Prayer*. The rubric on page 565 also allows the use of lessons from: the proper of the day, the Ordination of a Deacon, the Lectionary for Various Occasions, or other passages of scripture suitable to the circumstances.
- B. Hymnody and church music. The hymns, service music, anthems, motets, and other music are chosen by the new minister in consultation with the church musician. *Hymnal Studies Five* (The Church Hymnal Corporation, pp 292-294) has an excellent list of appropriate hymnody from *The Hymnal 1982*. Please keep music within reasonable limits.
- C. The Letter of Institution will be furnished by the Bishop’s Office.
- D. There are occasions where the Bishop will be unavailable to preside at the Celebration of New Ministry. The Bishop will appoint someone to act as a diocesan representative for him-usually a diocesan canon or convocational dean.

Guidelines for the Bishop's Visitation

A. Visitation Scheduling Procedures

The visitation policy of the Diocese of Southern Virginia seeks to be flexible and to address the pastoral needs of congregations.

Ideally, the Bishop's visitation should suit the programming schedule of the local congregation. If the date requested is available the Bishop will make every effort to grant the request. However, certain factors will be taken into consideration when scheduling requests. Some of these include...

- The date of the most recent visitation - those parishes that have waited longest between visitations will be given first priority.
- Visitations that coincide with special celebrations, such as anniversaries, installation of new leadership, etc. will be given priority when possible.

It is the Bishop's policy to expect Rectors and Priests-in-charge of congregations to call the Diocesan Office and request a date for an Episcopal visitation.

While parishes are welcome to request specific dates on the Bishop's schedule, dates are not to be considered final until the Bishop's Secretary notifies the parish to that effect. Notifications for the visitation cycles will typically be made in July and November.

The canons require that the Bishop visit each congregation at least every three years. Should for some reason a parish neglect to request a visitation, a date may be automatically scheduled by the Bishop and the parish notified of that date by the Bishop's secretary.

Confirmation

The Diocese of Southern Virginia is geographically and numerically one of the larger dioceses in the Episcopal Church. Since at this writing there is only one Bishop available for regular visitations, priority will be given to visiting every congregation within the canonically expected three year period. If the Bishop is unable to visit your congregation within a time frame that suits the parish's program life there are options available to you:

- Confirmands are welcome to attend a confirmation service at a neighboring parish. The Rector or Priest-in-Charge of that neighboring parish should be notified in advance for his or her permission.
- Rectors are permitted to invite a visiting Bishop in good standing in the Episcopal Church from another diocese as long as prior approval is received from the Bishop of Southern Virginia before the invitation is issued. If requested by the parish, the cost of a visiting bishop's visitation will be the responsibility of the parish.
- From time to time, regional confirmations will be scheduled by the Bishop's Office.

Please note: A Bishop's visitation does not have to include the service of Confirmation, but it is expected that all visitations will include the celebration of the Eucharist.

B. Activities during a visitation.

1. Fellowship and educational functions.

- a. The clergy in charge or the senior wardens of vacant congregations are responsible for arranging hospitality and scheduling the bishop's time.
- b. Opportunities for building and deepening personal relationships are encouraged. As time permits, the bishop is available to:
 1. Meet with the vestry or other congregational leadership.
 2. Meet with the candidates and sponsors for baptism, confirmation, reception, or reaffirmation.
 3. Meet with an adult class, or a combination class of adults and teens.
- c. **All fellowship and educational functions must be scheduled and coordinated with the visiting bishop well in advance of the visitation.**

C. Liturgical guidelines. When in doubt, do what makes sense. These guidelines are adapted from *The Ceremonies of the Eucharist* by Howard Galley (Cowley Publications: Cambridge MA 1989).

1. **Generally.** The bishop's visitation is an important event in the life of a parish family. It recalls us to the reality that the basic unit of the church is the Diocese, and that all presbyters (priests) serve as the liturgical representatives of the bishop. The bishop's visitation always includes Eucharist. It normally includes confirmation, and is an especially appropriate day for baptism.
2. **The form of the liturgy.** The bishop will celebrate the Holy Eucharist during the visitation. If there are to be baptisms, confirmations, receptions or re-affirmations, they will be done within the context of the Holy Eucharist.

Other episcopal acts (e.g. Celebration of a New Ministry, Dedication of a Church Building, Blessing of Memorials, etc.) may be scheduled through the bishop's office. Such services will be as specified in the *Book of Common Prayer* and/or the *Book of Occasional Services*.

3. **Baptism and Confirmation of adults.** If the bishop agrees to baptize and seal a person prepared to make a mature public affirmation of faith, that person is both baptized and confirmed in the one event. It is not necessary for that person to be confirmed as well, for the bishop has already laid hands upon and sealed that person (note the second rubric on page 412, *Book of Common Prayer*). However, for pastoral reasons, an adult who receives baptism may also join his/her Confirmation class for the laying on of hands by the bishop. Please note that a special certificate for "Holy Baptism and Confirmation" is available.

4. **Baptism.** While the bishop is the celebrant of the service and may say the thanksgiving over the water, the priest, as the candidate's pastor, baptizes the candidate(s), unless it is the baptism and confirmation of an adult (see Number 3 above).
5. **Pastoral Offices.** If it is desired that the bishop visit people who are unable to attend the liturgy (sick or shut-in) and perform pastoral offices, this needs to be scheduled well in advance and will be done whenever possible.
6. **Liturgical color.** If there is to be baptism and confirmation, the liturgical color is white or red. If there is to be no confirmation or baptism, the liturgical color of the day is to be used.
7. **Propers** for the day (Revised Common Lectionary) are to be used for the bishop's visitation.
8. **Duration of liturgy.** Please be sensitive to the length of the liturgy, especially if an extension is not specifically required by the *Book of Common Prayer*. For example, please do not sing a hymn after the post-communion prayer if there is to be a hymn at the closing procession; also, in the confirmation service (without baptism) the Prayers for the Candidates (pp. 305-306) may be omitted. Please do not include the Prayers of the People.
 - a. **Dismissal.** After the bishop has blessed the congregation or after the final hymn a deacon or priest should dismiss the congregation. "Alleluias" should only be used as part of the dismissal from the Easter Vigil through the Day of Pentecost (BCP pg. 366). Note: while every Sunday is an Easter celebration, not every Sunday falls within the season of Easter.
9. **Local clergy and laity.**
 - a. **Participation.** The local clergy and laity (as appropriate) are expected to assist in the service by:
 1. Reading the scriptures,
 2. Leading the intercessions, including appointed prayers from the current Anglican Cycle of Prayer and our Diocesan Prayer Calendar.
 3. Presenting the alms and elements,
 4. Setting the table at the offertory,
 5. Standing at the Altar with the Bishop,
 6. Assisting in the distribution of communion,
 7. Performing the ablutions,
 8. Dismissing the congregation, and,
 9. Such other tasks as authorized by the *Book of Common Prayer*.
 - b. **Deacons.** If there is a deacon present, he/she is to perform the diaconal functions as specified in the *Book of Common Prayer*. The bishop welcomes the opportunity to have all four orders of ministry serve at the altar (laity, bishop, priest, and deacon).
 - c. **Lay Eucharistic Ministers.** If there are a sufficient number of ordained persons vested and participating, it is inappropriate (and a violation of church canon) to use Lay Eucharistic Ministers to distribute communion. Otherwise, feel free to use Lay Eucharistic Ministers as

you normally do on Sunday.

- d. **Bishop's Chaplain.** A Bishop's Chaplain should be appointed by the rector. The Chaplain may be either clergy or lay. The Chaplain's primary role is to carry the Bishop's crozier in the procession and to assist him at Confirmation.

10. **Logistics.**

- a. **Generally.** Do what works with your building.

- b. **Confirmands kneeling before the bishop:**

1. At the time of confirmation, the candidates kneel singly or in pairs before the bishop. Their sponsors may accompany them and stand to the side. At the time of the laying on of hands, the sponsor may lay a hand on the candidate's shoulder.
2. The bishop prefers to confirm seated in the bishop's chair, if that is practical.

- c. **Confirmands kneeling along the altar rail.** Alternatively, the bishop is willing to confirm with the class kneeling along the altar rail.

11. **Presenting the candidates.** The presentation of the candidates should be in the presence of the bishop. If the congregation is without the benefit of clergy, the senior warden or other officer of the vestry shall present candidates for confirmation. If there are several candidates, they may be presented from their seats in the front pews of the church. The candidates should be prepared to read the responses clearly and with strength when asked by the Bishop.

12. **Nametags.** Each candidate should use nametags or name cards. The cards should have both the name by which the candidate is called and a notation of what is to be done (e.g. John, Confirmation; or Mary, Reception). Please make sure that the printing is legible and large. If there are candidates with unusual names, please go over the names with the bishop before the liturgy begins. **In addition to the cards,** the candidate or sponsor may call out the candidate's name.

13. **Lavabo bowl.** Because the bishop will be laying hands on numerous heads, and perhaps using oil of chrism at baptism, please provide a lavabo bowl and towel for use at the offertory.

14. **Vestments.** Unless requested otherwise, the bishop will wear rochet and chimere. He will be happy to wear chasuble and miter or chasuble if requested.

15. **Announcements.** It is appropriate for the clergy in charge to give the announcements and welcome the bishop. If family or others accompany the bishop, the welcome should include them as well. Please include the following announcement either in the bulletin or orally at the time of the offertory: *"The loose offering at this service is designated for the Bishop's Discretionary Fund, which is used for a variety of needs not otherwise provided for in the diocesan budget. These needs generally are charitable, educational, or medical and distributed for specific individual needs involving both clergy and laity."*

D. **Miscellaneous.**

1. **Certificates.** Certificates for Confirmation, Reception, and joint Baptism & Confirmation, to be signed by the bishop at the service, are available from the bishop's office, and should be requested **two weeks in advance** to be mailed. If you are unsure about the number, order a few extra and return any extra certificates with your confirmation reporting form.
2. **Prayer books.** If those being confirmed are given prayer books and it is desired that the bishop sign them, please collect them so that they can be signed before the service.
3. **Expenses.** The expenses of the bishop for normal annual visitation are paid by the Diocese, except when a visiting bishop is brought in at the invitation of the parish and with the consent of the diocesan bishop. The loose offering goes to the diocesan Bishop's Discretionary Fund.
4. **List of names.** Within ten days after a visitation, a list of the full names of those confirmed and/or received should be sent to the bishop's office. Please use the confirmation reporting form sent with confirmation and reception cards.
5. **Loose offering.** Within ten days after a visitation, a check representing the loose offering should be sent to the bishop's office. The check should be made out: **Diocese of Southern Virginia.** The memo line should read: Bishop's Discretionary Fund. If you have a visiting bishop, the agenda line should read: Bishop's Discretionary Fund.
6. **Parking.** If parking is limited, and since the bishop is carrying vestments, books, and crozier, it would be helpful if you would **reserve a parking place** for the bishop near the church and have someone available to help the bishop. Please indicate that on the green return form included with these guidelines.

Alcohol Policy

The following Alcohol Policy was adopted following the 78th General Convention of the Episcopal Church (2015). That General Convention passed a policy on alcohol and other substance misuse and encouraged dioceses, congregations, schools, young adult ministries, and affiliated institutions to update their policies on the use of alcohol and other substances with the potential for misuse.

1. The Church must provide a safe and welcoming environment for all people, including people in recovery.
2. All applicable federal, state and local laws should be obeyed, including those governing the serving of alcoholic beverages to minors.
3. Some congregations may decide not to serve alcohol at events or gatherings. Others may decide to permit a limited use of alcoholic beverages at church-sponsored events. Both can be appropriate if approached mindfully.
4. When alcohol is served, it must be monitored and those showing signs of intoxication must not be served. Whenever alcohol is served, the rector, vicar, or priest-in-charge must appoint an adult to oversee its serving. That adult must not drink alcoholic beverages during the time of his or her execution of his or her responsibilities. If hard liquor is served, a certified server is required.
5. Serving alcoholic beverages at congregational events where minors are present is strongly discouraged. If minors are present, alcohol must be served at a separate station that is monitored at all times to prevent underage drinking.
6. Alcoholic and non-alcoholic beverages must be clearly labeled as such. Food prepared with alcohol does not need to be labeled provided the alcohol is completely evaporated by the cooking process; however, it is recommended that even in this case the use of alcohol in cooking be noted on a label.
7. Whenever alcohol is served, appealing non-alcoholic alternatives must always be offered with equal prominence and accessibility.
8. The serving of alcoholic beverages at church events should not be publicized as an attraction of the event, e.g. "wine and cheese reception," "cocktail party," and "beer and wine tasting."
9. Ministries inside or outside of congregations will make certain that alcohol consumption is not the focus of the ministry and that drinking alcohol is not an exclusively normative activity.
10. Food must be served when alcohol is present.
11. The groups or organizations sponsoring the activity or event at which alcoholic beverages are served must have permission from the clergy or the vestry. Such groups or organizations must also assume responsibility for those persons who might become intoxicated and must provide alternative transportation for anyone whose capacity to drive may be impaired. Consulting with liability insurance carriers is advised.
12. Recognizing the effects of alcohol as a mood-altering drug, alcoholic beverages shall not be served when the business of the Church is being conducted.
13. Clergy shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster or model misuse.
14. We encourage clergy to acknowledge the efficacy of receiving the sacrament in one kind and consider providing non-alcoholic wine.

Conferences and Events

Diocesan Annual Council is a business meeting of the clergy and elected lay delegates of the diocese to approve the budget and discuss resolutions, goals and concerns for the year to come.

Bishops Days with Senior Wardens and Vestry Training Days are offered annually. Two sessions (one in the east and one in the west) take place each year to provide lay leadership with training opportunities, networking between parishes and fellowship with our bishop.

Spring Clergy Day is a single day event usually held at Chanco on the James Conference Center in May. The gathering is an occasion for the bishop to conduct diocesan business with the clergy. A specific program may be offered, or in some cases a program may be guided by a specific keynote speaker.

Fall Clergy Conference is a one and half to two day conference that takes place annually each November at Chanco on the James Conference Center in Surry. This is a vital opportunity for clergy to spend time with their bishop. A keynoter leads discussion and development of a specific topic. All clergy are expected to attend. An optional quiet day precedes the conference.

Youth Ministry Events The Episcopal Youth Community has several events every year for Diocesan youth from middle school upwards. For a full schedule and forms, access the Youth Ministry Toolkit from our website, www.diosova.org/youth.

Camps & Conference Centers

Chanco on the James Camp & Conference Center



Chanco on the James is nestled on the James River in Surry County is located on over 125 wooded acres overlooking a pristine beach front and the beautiful James River. Chanco on the James has combined a Conference Center and an Accredited Summer Camp under one name. Open year-round, Chanco on the James can offer adults and youth alike something to enjoy.

Chanco on the James Conference Center was established in 1989. It accommodates 100 overnight guests with conferencing areas for small and large groups. Our

residential Summer Camp of over 140 youths use this natural setting to build a community of fun and faith. Although the woods and river are much as John Smith discovered them when he founded Jamestown, comfort is today's hallmark at Chanco on the James. More information is available at the Chanco website, www.chanco.org.

Delegates to Annual Council

The Diocesan Constitution of the Journal sets the procedure for electing Delegates and Alternates from a parish. Please refer to Article IV, Section 3, of the Diocesan Constitution page CC2-3 as well as National Canon I.17.2-4.

The Delegates and Alternates elected by the parish vestry to serve for an entire year beginning July 1 and ending June 30 of the following year. This term will include Pre-Council Convocation meetings and Annual Council, along with any other special meetings which may occur during that period.

The process begins each year when a parish receives a Certificate of Lay Delegates and Alternates in mid-April. The Certificate is completed and signed by the Rector and Register and returned to the Diocesan office no later than July 1. If a change needs to be made during the year or you need additional information, call the Diocesan office (1-757-423-8287 or 1-800-582-8292).

Clergy Compensation

The Clergy Compensation Manual is available on the Clergy Resources page of our website, www.diosova.org. It is updated annually by the Executive Board at their September meeting.

Health Insurance

Premiums for health insurance for clergy and members of his or her family are paid by the parish. Life insurance, IRP and LTD are also available to clergy to be paid by either the parish or the employee depending upon the agreement with the parish. Eligibility provisions for participating in any of the health insurance plans offered by the diocese include full time employees of the diocese, parish or other organization affiliated with the Diocese of Southern Virginia who must enroll during the first 30 days of employment. If enrollment occurs after 30 days, a health statement must be obtained and approval of enrollment must be granted by the plan. Only clergy canonically resident in the Diocese of Southern Virginia serving in parishes are eligible for coverage. A clergy person canonically resident in the Diocese of Southern Virginia who is no longer engaged in parochial ministry, may be covered by the plan for an additional 12 months by applying for the Employees Extended Benefit Provision as long as such person remains canonically resident. For additional information and forms, please contact the Diocesan Office (1-423- 8287 or 1-800-582-8292).

Health Insurance

Health Benefits are offered through plans maintained by Church Pension Group Services Corporation (dba Episcopal Church Medical Trust). Premiums for health insurance for clergy and members of his or her family are billed to the parish. You must enroll during the first 30 days of employment. If enrollment occurs after 30 days, a health statement must be obtained and approval of enrollment must be granted by the plan.

Life Insurance

Group Life Insurance through Church Life Insurance Corporation is provided as a benefit of the Clergy Pension Plan when you are ordained, in active ministry, and meet eligibility requirements. The benefit is equal to four times your current total compensation, with a maximum value of \$100,000. Your employer may also provide a Group Life Insurance benefit in addition to the Life insurance provided under the Clergy Pension Plan. Additional Life Insurance can be purchased by the employee.

IRP – Income Replacement Plan (Short-Term Disability)

The Church Pension Fund provides short-term disability benefits to protect all active clergy members whose pension assessments are fully paid and up-to-date. This benefit helps your employer continue paying your full salary and benefits for up to one year if you become unable to work due to sickness, injury, or pregnancy. The short-term disability benefit covers major events such as: Maternity leave (12 week benefit after childbirth); Injuries; Extended illness; Recovery from surgery; Hospitalization.

Long Term Disability (LTD)

The Church Pension Fund makes available Long-Term Disability Insurance. If you become unable to work for more than one year, this insurance will continue to pay you a portion of your salary until you are either able to work again or you reach retirement age. Long-Term Disability Insurance may be provided by your employer or you may choose to purchase it through your employer.

Grants

The Ridley Foundation

Located in rural Southampton County near Franklin, Virginia, the Ridley farm includes the home known as "Bloomfield," a family graveyard, and farmlands cultivated in cotton and timber (and formerly peanuts). Through the great generosity and charity of Mrs. Roberta Ridley, an endowed trust was established many years ago to provide financial support for continuing education for qualified members of the Episcopal Church in the Diocese of Southern Virginia and for residents of Southampton County and the City of Franklin. The Ridley Foundation is subject to the laws of the Commonwealth of Virginia and is managed by a Board of Trustees whose responsibilities include diligent oversight of the farm's operations through professional managers, careful investment and management of the funds contained in the Trust, and painstaking evaluation of applications for scholarship assistance and the subsequent awarding of funds for continuing education to qualified individuals. Current requirements include (but are not limited to) a minimum 2.0 grade point average for the previous semester and an income ceiling of \$125,000. The application is available at www.diosova.org.

The Bishop Vaché Scholarship

The Bishop Vaché Scholarships provide funds to assist low-income and minority college students in the Diocese of Southern Virginia. First year students as well as returning college students are welcome to apply. Application is available at www.diosova.org.

Episcopal Church Women Scholarships

The Episcopal Church Women's Elise Holladay & Beverley D. Tucker Scholarships are available for college students. Application information is available at www.diosova.org.

Small Church Emergency Maintenance Fund

A limited fund is available each year out of which grants and loans are available to small congregations to help cover up to half of the cost for emergency maintenance or repair. The application is available at www.diosova.org.

Seeds of Hope

These grants are offered through the Diocese of Southern Virginia and monitored by the Department of Outreach. They are available to congregations and diocesan groups (e.g., affiliated institutions, commissions, and task forces) within the diocese. This "seed" money is to serve as a catalyst for parishes to either: 1. Develop new outreach programs; or, 2. Add a new dimension to an existing outreach program. Awards may be up to \$1500.00. All grants are for one year. Grants must support the development of new programs or support the expansion of such ministries that are already in action within congregations of the diocese. Requests that do not meet these criteria will not be considered. Following is an application form. Applications will be evaluated on the following criteria:

1. Enables the parish (or diocesan group) to expand their outreach program
2. Use of the grant as "seed money" to mobilize other resources, people or supplemental
3. funding
4. Potential for the project to be continued beyond the grant period
5. Number of people who will be reached
6. Collaboration between parishes, diocesan affiliated groups, etc. (for example, convocation-based programs)

April Notice of program distributed July 31 Applications due to Outreach Ministries Sept 1. Awards announced. Grant monies distributed. Projects begin April of following year. Project accounting is due to the Outreach Ministries Committee. Application information is available at www.diosova.org.

Communication Grants

Communication Grants provide congregations within the diocese with funding for development of digital communications. Grant funds are intended to assist churches that do not currently make use of digital communications methods to create and implement a new digital communication program. Funds may also be used to assist churches with an existing digital communication program that have discovered needs within their congregation or community that can be addressed with a new digital communication initiative. Application information is available at www.diosova.org.

Marriage Guidelines

Streamlined Consent for Remarriage after Divorce – Limited Circumstances

This letter constitutes my consent for you to solemnize remarriages after divorce in limited circumstances. If the circumstances do not meet the requirements outlined in this letter, you must complete a formal application and obtain my written consent prior to solemnizing the marriage. Canonical references are included for your reference.

If you certify that each of the following things is true to the best of your knowledge, information and belief, I hereby consent for you to solemnize the applicable remarriage after divorce:

General Marriage Requirements:

Marriage is legal under Virginia law: Both parties have the right to contract marriage under the laws of Virginia, that you are authorized by the Commonwealth of Virginia to perform marriages and that all other requirements of state law regarding the solemnization are met. (I.18.2(a))

Understanding of Holy Matrimony: Both parties understand that Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong. (I.18.2(b))

Free Consent: That both parties freely and knowingly consent to such marriage, without fraud, coercion, mistake as to identity of a partner, or mental reservation. (I.18.2(c))

Baptism: That at least one of the parties has received Holy Baptism in the Christian tradition. (I.18.2(d))

Premarital Instruction: That both parties have received premarital instruction and preparation in accordance with Canon I.18.2(e) and to your satisfaction, including exploration of factors contributing to the failure of any previous marriage(s).

Thirty-day Notice: Unless you choose to waive this requirement for a member of your congregation for weighty cause, the parties signified their intention to you to be married at least thirty days prior to the wedding. If you wave this thirty-day notice, you must report your action to me immediately. (I.18.3(a))

Two Witnesses Present: At least two witnesses will be present at the ceremony. (I.18.3(b))

Recorded in Church Register: The ceremony will be recorded in your church register as provided by Canon (I.18.3(c))

Declaration of Intention: The Parties have signed the Declaration of Intention specified in Canon (I.18.3(d), (e), (f) and (g)).

Requirements Regarding Remarriage:

One Prior Marriage Per Party: That neither of the parties have been married more than once previously.

Divorce Decree(s) More Than A Year Old: That you have seen photocopies of all applicable divorce decrees filed at least one year prior to the solemnization certifying that the prior marriages of all parties were dissolved or annulled by a court of competent jurisdiction. (I.19.3(a))

Concern for Former Spouse & Children: That both of the parties have assured you of adequate continuing concern for the well-being of former spouses and children of prior marriages, including, but not limited to, compliance with all court-ordered obligations. (I.19.3(b)).

Wedding Within Diocese of Southern Virginia: That the solemnization will take place within the Diocese of Southern Virginia. If the solemnization is to take place outside of this diocese, you must comply with the requirements of the Ecclesiastical Authority in the diocese in which the ceremony takes place. (I.19.3(c) and (d)).

Certification of Remarriage: That you complete and mail the Certification of Remarriage After Divorce to my office within five days of the solemnization (included in this manual and available at www.diosova.org)

Remarriage of Divorced Persons Guidelines - Standard

The following application to the Bishop for Consent to Solemnize a Marriage after Divorce or Annulment will, we hope, help expedite this process. This application form is in addition to, and not a substitute for, the requirements of the Canons.

The consultation with the Bishop required under Title I, Canon 19, Sec. 3(c) shall be prior to the solemnization of any remarriage of persons whose former union is dissolved, normally no sooner than one year after divorce in the previous marriage. Application in a shorter period should state reasons for the shorter time.

The application for consent of the Bishop shall be made at least thirty days prior to the proposed wedding by the clergy person who will officiate. Otherwise a written request for a waiver of the requirement should be made, along with the reasons.

Each application for consent of the Bishop from the clergy person shall be made with the attached application form. All questions on the form are expected to be answered. In cases where additional explanations are required, a letter of explanation should be included with the application.

In a case where either party has had a second divorce, it is required that both parties to the proposed marriage seek and receive professional marriage counseling and that the counselor report his or her findings regarding the relationship's potential success as a healthy life-long union to the applicants' clergy person. When the officiating clergy person is not canonically resident, the application must be accompanied by the endorsement of a canonically resident clergy person who certifies that these guidelines have been met. When consent has been given by a Bishop in another jurisdiction for a marriage in the Diocese of Southern Virginia, the bishop will affirm the consent in response to receiving a copy of that consent and with a request for his affirmation of that consent.

What you are doing in the pastoral preparation for persons about to be joined in Holy Matrimony is one of the greatest privileges and responsibilities which we share as ordained persons. Thank you for your care of these people and know of my support and prayers.

Obligations of ministers as to performing marriages in Virginia

Provided by the Clerk of Court, Norfolk, Virginia

1. No minister can perform a marriage in Virginia until he appears before the Circuit Court of a City or County, and:

- a. Produces proof of ordination and of his being in regular communion with the religious society of which he is a reputed member.
- b. Gives bond in the penalty of \$500.00 with surety.
- c. Gets an order of court authorizing him to perform marriages in Virginia.
(Code Sec. 20-23)

2. No minister can perform a marriage without a license issued to the contracting parties by the Clerk of Court. Violation of this requirement carries a jail sentence not to exceed one year and a fine not exceeding \$500.00 (Code, Sec. 20-28).

3. Every minister performing a marriage must return the Clerk's license and certificate, which is issued in duplicate (both copies), together with his own certificate of the time and place at which the marriage was celebrated, to the Clerk of Court issuing same within five days after the marriage is celebrated. Violation of this requirement carries a fine of not less than \$10.00 and not more than \$20.00. (Code, Sec. 20-17). Also, forfeiture of his official bond. (Code, Sec. 20-24).

4. Every minister must correctly make out his own certificates, that is, complete all the blanks shown on the Marriage License.

A false entry therein carries a penalty of fine of not less than \$100.00 nor more than \$500.00 (Code, Sec. 18-28).

Remarriage of Divorced Persons – Application

DIOCESE OF SOUTHERN VIRGINIA

Application to the Bishop for Consent to Solemnize a Marriage after Divorce or Annulment

INSTRUCTIONS FOR THE USE OF THIS FORM:

Following the instructions of each section, complete all blanks except the "From the Bishop" section.

b. Mail to: The Bishop's Office, 11827 Canon Blvd., Suite 101, Newport News, VA 23606

c. This form will be returned to you with the Bishop's approval or refusal.

d. Allow at least thirty days for processing after this application has been received by the Bishop's Office; otherwise, a written request for waiver of the requirement should be made.

APPLICATION SUBMITTED BY (please print):

The Rev. _____ Date _____

Church _____ Daytime phone _____

Mailing Address _____

City _____ Zip _____

Dear Bishop, I apply for consent to solemnize the marriage of:

(Print bride's full name)

() single

() divorced by a civil court

___ number of previous marriages

Decree(s) date(s): _____

(Print groom's full name)

() single

() divorced by a civil court

___ number of previous marriages

Decree(s) date(s): _____

Proposed date of marriage _____ 20 ____; place _____

FROM THE BISHOP:

This records my permission for you to solemnize the marriage of the above-named couple. Please assure them of my prayers and warm best wishes.

Bishop of the Diocese of Southern Virginia

Date

Remarriage of Divorced Persons – Application

SECTION A

Circle "yes" or "no" to every question. For each "no" circled, attach a full explanation.

- Yes No 1. I have met in person with both parties, and they are engaged in a program of premarital counseling satisfactory to me, or they have met in person with a clergy person of this church satisfactory to me and I have consulted that clergy person and am assured that they are engaged in a program of pre-marital counseling.
- Yes No 2. Each party has signed the Declaration of Intention. (It is not necessary to mail these to the Bishop if you have seen them.)
- Yes No 3. At least one of the parties is baptized.
- Yes No 4. I have inquired of the parties whether they have consulted any other clergy person of this church regarding the proposed marriage, and if they have, I have personally consulted that clergy person prior to submitting this petition.
- Yes No 5. I have personally examined the final decrees) of divorce or annulment, and I certify that on the basis of my examination the prior marriage(s) is/are lawfully dissolved.
- Yes No 6. I believe these parties intend a true Christian marriage.
- Yes No 7. I have thoroughly discussed each party's personal readiness for marriage with them, or such discussion has occurred in a counseling program satisfactory to me.
- Yes No 8. I believe each has realistically faced and evaluated the cause(s) of the deaths of the previous marriage(s).
- Yes No 9. I am satisfied that each party has an adequate continuing concern for the previous spouse(s) and any children.
- Yes No 10. I believe the marriage of this couple is likely to be a demonstrable sign of the spiritual union between Christ and His church.
- Yes No 11. I am willing to solemnize the marriage if consent is granted.

Remarriage of Divorced Persons – Application

SECTION B

- Yes No 12. I am satisfied that the couple (or at least one party with the support of the other) intends to live out their marriage with the support of the Christian community as participants in some congregation of the church.
- Yes No 13. At least one calendar year has elapsed since the date(s) of final decree(s).
- Yes No 14. All matters of property and custody have been settled.
- Yes No 15. I have discussed with this couple, to the degree I believe to be appropriate, differences, if any, in age, income, religious discipline, patterns of conflict; and, especially for older couples with grown children, whether a written, pre-nuptial agreement on disposition of assets, property, or other estate planning would be appropriate for them to consider (or, such discussion of those issues has occurred in a counseling program satisfactory to me).

The following question is for situations where either or both parties has/have been divorced (or marriage annulled) more than once.

- Yes No N/A 16. I have received from a professional counselor a statement concerning this couple, and the statement is attached along with an explanatory letter from me.

NOTE: Where questions 1-15 are answered "yes" and question 16 is not applicable, no additional material is required to accompany the application.

Signature of clergy person submitting application

The Rt. Rev. James B. Magness
Bishop Diocesan Pro Tempore of Southern Virginia
11827 Canon Blvd., Suite 101
Newport News, VA 23606

CERTIFICATION OF RE-MARRIAGE AFTER DIVORCE

Dear Bishop Magness:

In accordance with your policy regarding remarriage after divorce in limited circumstances, I certify to you that I solemnized the marriage described below:

Bride's Full Name: _____

Groom's Full Name: _____

Date of Solemnization: _____

Place of Solemnization: _____

Address:

Name of Celebrant: _____

Address of Celebrant (if different): _____

Telephone Number of Celebrant: _____

Celebrant's Email Address: _____

I further certify to the best of my knowledge, information and belief, that the solemnization of this marriage complies with all of the General Marriage Requirements and Requirements Regarding Remarriage outlined in your policy dated _____.

Signature of Celebrant: _____

Same Sex Marriage

As of Advent I, 2018, all clergy in Southern Virginia may use the trial rites for marriage – including same-gender marriage - without permission from the office of the Bishop. The normal diocesan requirements for marriage after divorce will continue to apply as before.

It is recommended that all clergy continue be diligent in their efforts to hold thoughtful theological conversations about same-gender marriage with parish leadership – especially if the use of such rites has not yet been introduced to the parish.

As has always been the case, parish clergy with primary authority (rector, priest in charge, etc.) are free to decide for themselves whether or not to perform any marriage – same-gender or otherwise. In other words, no clergy person in the Episcopal Church is obliged to perform any particular marriage.

Lay Ministry Licensing

The criteria for licensing lay persons are that the individual be: (1) a confirmed communicant in good standing in a parish; and (2) regular in participating in the worship of the church and in receiving Holy Communion, and be active in the support of their mission or parish.

Pastoral Leader, Preacher, and Catechist are to be licensed, and the criteria for these functions are spelled out in the canons (Title III, Canon 4, Sec. 3, 5 & 8). Clergy, or senior wardens of vacant parishes, should request licensing for these three functions with a letter to the Bishop. The letter should clearly state that the canonical criteria have been met and the person is adequately trained.

The following terminology was adopted at the 2003 General Convention.

A Worship Leader is a person who regularly leads public worship under the direction of the clergy in charge of the congregation. She/he should be licensed (Title III, Canon 4, Sec. 4).

Please note, a Lector is trained in reading of the Word and appointed by the clergy in charge of the congregation to read lessons or lead the Prayers of the People and does not need to be licensed by the Bishop.

A Eucharistic Minister is licensed for the following function as specified in the license (Title III, Canon 4, Sec 6). Administering the elements at any celebration of Holy Eucharist in the absence of a sufficient number of priests or deacons assisting the celebrant;

A Eucharistic Visitor is licensed for the following function as specified in the license (Title III, Canon 4, Sec 7). Directly following a celebration of Holy Eucharist on Sunday or other regularly scheduled celebrations, taking the Sacrament consecrated at the Celebration to members of the congregation who, by reason of illness or infirmity, were unable to be present at the celebration. (See Guidelines below for more detail.)

Eucharistic Ministers and Eucharistic Visitors: Guidelines

Eucharistic Ministers and Visitors must be adult confirmed communicants in good standing, be carefully chosen and trained, and be specially licensed. A candidate is to be recommended by the clergy in charge or other leader exercising oversight of the congregation to the Bishop or other ecclesiastical authority of the Diocese to be licensed. (Title III, Canon 4, Sec. 2)

Where a Deacon serves in a congregation, that Deacon should supervise the work of the Eucharistic Ministers and Visitors. It is recommended that the person to be ministered to be prayed for specifically in the Prayers of the People by the congregation on that day.

The administration of the Sacrament to the person(s) visited should take place immediately after the service in the church. Following the communion of the people, the Eucharistic Visitor comes forward and is commended for this ministry with the following or similar words: "In the name of the congregation, I send you forth bearing these holy gifts that those to whom you go may share with us in the communion of Christ's body and blood. We who are many are one body, because we all share one bread, one cup."

A suitable container in which to carry the two vessels for the bread and wine, corporals, and purificators are supplied. The container is to be returned immediately to the parish along with any unconsumed elements.

Consent to this special ministry having been given, the people to whom Holy Communion is to be administered are to be notified in advance and the time of the appointment clearly set.

Only the order of the rite entitled "Distribution of Holy Communion by Eucharistic Visitors" is to be used.

Concerning the Rite

The *Book of Common Prayer* affirms the place of the Holy Eucharist as "The principal act of Christian worship on the Lord's Day and other major Feasts," and thus the foundation of the corporate prayer of the Church. As an act of the whole community of faith, the Eucharist is a summons to the baptized to share in the table of the Lord. This form for the distribution of Holy Communion by licensed lay persons is intended to foster a corporate sense of the Eucharist among those who, by reason of illness or infirmity, are unable to be present in their church's assembly on Sunday or some other principal feast.

This service (a copy is included in this manual) is to be conducted by a duly licensed person immediately following such parish celebration of the Holy Eucharist, as outlined under Eucharistic Visitor on the previous page.

It is desirable that other parishioners, relatives, and friends also be present to commune with the person visited. Those so ministered to should also be visited and communed with regularly by the clergy of the congregation. In this way, those who are unable to participate regularly in the worship of the Eucharistic assembly may experience their relation to the community and also join their personal faith and witness to that of the community. It is appropriate that the person be invited to join in commenting on the Scripture and in offering suitable prayers during the rite.

Distribution of Holy Communion by Eucharistic Visitors
Order of Service

This form is to be used only immediately after the principal Eucharist on Sunday or other Principal Celebrations. The Eucharistic Visitor may be accompanied by other persons from the congregation.

Minister: The peace of the Lord be always with you.

Response: And also with you.

Collect of the Day

The Gospel of the Day or some other appropriate scripture is read.

(Comments may be made about the sermon of that day.)

Suitable prayers may be offered.

A Confession of Sin may be said by all:

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.

Minister: May Almighty God in mercy receive our confession of sorrow and of faith, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

The Lord's Prayer is said by all.

Administration of the Holy Communion

Minister: The body of Christ, the bread of heaven.

Response: Amen.

Minister: The blood of Christ, the cup of salvation.

Response: Amen.

Closing Prayer by the minister:

O gracious God, whose Christ stretched out arms of love upon the hard wood of the cross to embrace all the peoples of the earth: We give you thanks for feeding (Name) our (sister or brother) with the Sacrament of that precious Body and Blood, which is the sign and instrument of our common life, and also for enriching our parish family by her sharing with us the food of our pilgrimage, the foretaste of that heavenly banquet of which we shall partake with all your saints; through Jesus Christ, our Savior. Amen.

Minister: Let us bless the Lord.

Response: Thanks be to God.



Diocese of Southern Virginia

LAY MINISTRY LICENSE

Part A: GUIDELINES

These licenses shall be issued for a period of three years unless otherwise specified or revoked by the Bishop or the Member of the Clergy requesting the license.

In the discharge of the duties of the office(s) in the Church, Eucharistic Ministers and Visitors, Worship Leaders, and Clergy are required to observe the provisions of ECUSA Title III, Canon 4, and the Diocesan Guidelines contained in the Clergy Manual. Please note that **Lectors** are trained in the reading of the Word and appointed by the clergy to read lessons or lead the Prayers of the People and **do not** need to be licensed by the bishop.

Additionally, **Pastoral Leaders. Preachers. and Catechists are to be licensed.** The criteria for these functions are spelled out in the canons (Title III, Canon 4, Sec. 3, 5 & 8). Clergy, or senior wardens of vacant parishes, should request licensing for these three functions with a letter to the bishop. The letter should clearly state that the canonical criteria have been met and the person is adequately trained.

Part B: REQUEST AND CERTIFICATION

I _____, hereby request that the persons listed in Part C of
Rector/Senior Warden in Vacant Parish (Print)
this form be licensed and appointed by the Bishop, to officiate in the lay ministry indicated, under my supervision, at:

Church Name and Mailing Address

As required by the Canons of the Episcopal Church, USA, Title III.4.1 I hereby certify that the person(s) listed below are:

- (1) a confirmed adult communicant(s) in good standing ;
- (2) regular in participating in the worship of the church and receiving Holy Communion; and
- (3) are active in the support of their mission or parish.

Furthermore, I certify that they have received and will continue to receive appropriate training, continuing education, and oversight.

Clergy/Senior Warden of Vacant Parish (Signature)

Date

Audits

The Canons require that all congregations must provide the Diocese a copy of their annual audit report or a letter from an independent accountant summarizing the audit report. **This audit report or the accountant's letter is to be mailed to the Diocese not later than September 1 of each year.**

In addition to the annual audit requirement, a congregation is required to have their books audited whenever a rector leaves a parish. Recognizing that a number of our congregations are small and therefore, an independent audit would be too expensive, the diocesan Treasurer will accept a letter from the congregation's Finance Committee, stating that the vestry-appointed Finance Committee has conducted an audit of the books and records and are satisfied with the results. Alternatively, the Diocese may be able to recommend someone to conduct an audit for the congregation. If the congregation employs an accountant to conduct the audit, the vestry should employ the accountant. Specifically, the treasurer or comptroller should not select or employ the accountant.

The Manual of Business Methods in Church Affairs is published by the national church and is available on-line. It covers Financial Management, Internal Controls, Bookkeeping, Taxes, Clergy Discretionary Funds, Audit Guidelines for congregations, insurance, and other important topics. The annual audit of the parish should be conducted using the guidance and checklists provided in Chapter VI of The Manual of Business Methods in Church Affairs. An audit conducted in accordance with this chapter will fulfill all the requirements of the Diocese.

Staff Position Descriptions & Guidelines

A position description is a statement of the duties and responsibilities assigned to a single individual or a group of individuals performing essentially identical duties. When used as part of a pay system, it is the basis for determining pay grade or salary range. (An employee's length of service in a position, level or qualifications are also used to determine an actual salary.) The duties assigned a position also are the determinants of the qualifications required for a position and thus of the type of person sought for a position.

It is in both the employee's and the supervisor's interest to have accurate position descriptions. The employee's because it determines his or her pay. An inaccurate position may result in inadequate or unfair pay. The supervisor's because it describes what may be fairly expected of an employee, and because it provides the basis for setting performance objectives to be used in performance evaluation.

The first place you should go with questions is your immediate supervisor. It is essential that you and your supervisor agree on the duties and level of responsibility described.

Section A - Title

A word or two that identifies the position, e.g., Parish Administrator, Secretary to the Rector, Receptionist, Comptroller.

Section B - Basic Purpose of the Position

A sentence or two that explains the title, locates the position in the organization and tells why it exists but does not describe the duties.

Section C - Specific Duties

A concise paragraph describing each major duty. A major duty is an assignment that is regularly performed, occupies a significant amount of time (10%) and requires a skill or skills needed for successful performance of the duties of the position. Please include the approximate percentage of time each duty occupies. Duties that occupy less than 10% of the time should be grouped into a single major duty that does occupy 10% of the time. For instance, a position may involve the preparation of several quarterly or monthly reports, each taking a day or a major part thereof. While no one of them is more than 1 or 2%, if they were grouped in a single duty they may well aggregate more than 10%.

Staff Position Descriptions Guidelines

Duties that are not performed regularly (once a year is regularly if it takes 10% of the time and represents a skill needed) should not be included, nor should duties that are not representative of the skills needed for the job.

Section D - Nature and Scope of Decisions and Recommendations

A brief description of the different decisions and recommendations made by you in doing the job and the impact of those decisions and recommendations on the activities of the parish. Of particular importance is the finality of decisions and the respect given recommendations.

Section E - Nature and Importance of Personal Contacts

A brief description of the who and why of the personal contacts you experience in performing the major duties of the position, i.e. giving or getting information, solving problems, setting up meetings.

Section F - Supervision Received

To whom do you report? How are instructions and assignments given? How often? How is work reviewed? By whom? How often?

Section G - Supervision Exercised

What positions do you supervise? How are instructions and assignments given? What is the authority to accept or reject the work of supervised employees? What is the authority to approve leave, reward or punish for work performed (or not performed) or change assignments?

Section H - Duration of Unsupervised Performance

How long do you normally work on a project or on continuing operations without requiring a review session with your supervisor? This may vary from major duty to major duty. Be specific if this is so. The result may be expressed in hours, days or months.

Section I - Skills Required

List: manual skills needed (e.g., typing, word-processing); educational and professional requirements (e.g., writing reports and articles for publication, ability to meet and greet visitors); and, things unique to the position. Do not list skills that you have that are not being used and that the major duties do not require, e.g., don't list shorthand skills if dictation is not taken.

Staff Evaluations

A PROPOSAL FOR REVIEWING WORK AND JOB DESCRIPTION PARISH STAFF

STAFF PERSON'S NAME & DATE

POSITION/TITLE

SUPERVISOR/REVIEWER

NOTE: It is intended that this mutual review of ministry be a dialogue. It is based on the assumption that some form of accountability goes with responsibility and the assumption that mutually working out our functions and assignments increases our commitment and satisfaction. We hope it will serve to open up communications between a given staff person and his/her supervisor, be a means to improve both our work product and working conditions, and be a means for a more cohesive, happy and effective staff family.

I. Each with a copy of the latest job description in hand, the staff person responds to the following:

1. What's going well for you?
2. What parts of your job give you the most satisfaction?
3. What special accomplishment do you feel you have made over the past year?
4. Which of your expectations do you feel have been unrealistic?
5. What factors do you feel have been barriers to your effectiveness?
6. What parts/aspects of your work are disappointing? . . .confusing? . . . demeaning?
7. In what areas of your work would you like more help, supervision, support, etc.?
8. In your opinion, how could relationships with your supervisor be improved?
9. Please list 2-3 personal goals you have for next year to improve areas of your work or working conditions.
10. Other comments.

II. Supervisor offers comments in the following areas:

1. Areas where work/person is especially effective and/or appreciated.
2. Areas where some change/improvement is urged/encouraged.
3. Other comments, suggestions, concerns, etc.

III. Mutually agreed upon goals/action steps for upcoming year in writing.

IV. A written brief summary B agreed upon by both parties.

Trustees

It is a legal requirement of Section 57-8 of the Code of Virginia to have trustees hold title to the real estate. The trustees act under the direction of the vestry or executive board to convey, receive, or encumber property. Trustees are not required to be church members.

Churches and parishes elect their own trustees (Diocesan Canon XVIII, “of the Duties of Vestries,” Section 1). “. . . to provide for the appointment of trustees under the code of Virginia to hold the legal title to the church property . . .”

Church trustees are nominated by the vestry and the required paperwork is then given to the local circuit court to appoint the nominated person(s). This paperwork is usually prepared by a lawyer but does not have to be. The following paperwork is what required (samples attached) is.

- A cover letter to the clerk of court
- A petition
- An order
- A certified (signed by vestry register) excerpt or resolution from the vestry minutes reflecting this action should accompany this petition.

A trustee is removed and replaced by the same process.

CODE OF VIRGINIA

Section 57-8. Appointment of trustees to effect the purposes of conveyances, etc.; validation of certain appointments. – The circuit court of the county or the circuit or corporation court of the city, or the judge thereof in vacation, wherein there is any parcel of such land or the greater part thereof may, on the application of the proper authorities of such church, diocese, religious congregation, church, or religious society or branch or division thereof, from time to time appoint trustees, either where there were, or are, none or in place of former trustees, and on such application and without notice to the trustee or trustees change those so appointed whenever it may seem to the court or judge proper to effect and promote the purpose and object of the conveyance, devise, or dedication, and the legal title to such land shall for that purpose and object be vested in the trustees for the time being and their successors.

All such changes and appointments heretofore [before March 31, 1966] made are hereby validated, ratified, approved and confirmed. (Code 1919, Section 39; 1962, c. 516; 1966, c.216.)

Sample Petitions to Appoint Trustees

VIRGINIA: IN THE CIRCUIT COURT OF THE CITY OF _____

In the Matter of:

The Episcopal Church of PETITION

To the Honorable Judges of the Court Aforesaid:

YOUR PETITIONER respectfully represents as follows:

(Church name) on (date of meeting) nominated as Trustees (name 1), (name 2), and (name 3) as evidenced by a certified excerpt from the minutes of said meeting.

WHEREFORE, your Petitioner asks that (name 1), (name 2), and (name 3) be appointed Trustees of (church name).

VIRGINIA: IN THE CIRCUIT COURT OF THE CITY OF _____

In the Matter of:

The Episcopal Church of ORDER

day to be heard on the PETITION of the Vestry of (church name) for the appointment of trustees for said church; And it appearing to the Court from the Minutes of the Vestry that

_____, _____, and _____ have been nominated as trustees,

Therefore, it is ordered that _____, _____, and _____ are hereby appointed trustees of (church name).

Sample Letter to Clerk of Court

This letter may be written by an attorney or by a member of the parish.

Dear Clerk:

I am enclosing a Petition appointing trustees for (church name and city) in accordance with Section 57-8 of the Code of Virginia. Also enclosed is a proposed Order appointing the trustees. I would appreciate your asking one of the judges to enter the order and return a certified copy to (name and address of whomever you wish this document returned to).

Sincerely,

Creating Safe Churches for Congregations

There are two components to the Creating Safe Churches program:

For Children:

This program teaches how to maintain and create safe environments for children in our parishes. This training focuses on making leaders aware of warning signs and ensuring that everyone who works with children is screened properly and knows how to respond to a misconduct situation. This program is available in a two hour training session online. Visit www.diosova.org/safe_church for more information. We do schedule regional onsite trainings throughout the year. Due to the limited number of trainers and the wide range of our diocese, we ask that individuals requesting onsite training take advantage of regional trainings when offered.

For Adults

This program educates clergy and lay leadership about preventing sexual harassment of church workers and preventing sexual exploitation of all adults. This program is not offered online yet and will be offered seasonally across the convocations of our diocese. New Staff persons (employees and volunteers) and new EYC advisors are required to complete this training within six (6) months of beginning their new positions. A certificate of completion is emailed to all attendees and to either the DRE, Christian Formation head, or secretary of the home parish.

- Please Note that **“Employees”** refers to anyone paid any amount to do work for the church,
- including but not limited to: Treasures, Assistant Treasures, Secretaries, Administrative Assistants, Directors of Religions Education, Directors of Music/Organists, Sextons/Janitors/Maintenance, Day School Staff, Youth Director, Lay Assistants of any sort, etc.
- Training in prevention of child sexual abuse is required for all clergy, vestry members, volunteers who regularly supervise youth activities (e.g., nursery workers, day school supervisors, Christian education supervisors, youth ministry workers), and employees.
- Training in prevention of adult sexual misconduct is required for all clergy and employees.
- Diocese of Southern Virginia requires that all employees attend the adult training.
- Attendees must stay for the entire training sessions to receive certification.
- Please keep the registration form and directions on file at your church office and provide photocopies as needed.

If your parish is interested in hosting the sessions, we ask that you provide the following:

- Accommodations for up to 50 people per session (final count is provided 3 days before the event)
- Appoint a person from parish to be on-hand for matters that may arise (9am – 3:15pm)
- Registration assistant (8:10 – 8:35am and 12:10 – 12:35pm) – can be point person
- Provide beverages and light snacks for attendees at both sessions
- Trainers will arrive 30 minutes early; attendees are asked to arrive at least 15 minutes early
- Registration area with a table and chair
- Table and chairs set up “classroom” style
- TV with DVD and 60” screen
- Podium

Request to Host Safe Church Training

Hosting Requires:

- Accommodations for up to 50 people per session (final attendance count for each session is provided to host parish 3 days before the event)
- Appoint a person from parish to be on-hand for matters that may arise (9am – 3:15pm)
- Registration assistant (9:10 – 9:35am and 12:10 – 12:35pm) – can be point person
- Provide beverages and light snacks for attendees at both sessions
- Trainers will arrive 30 minutes early; attendees are asked to arrive at least 15 minutes early
- Setup and Equipment Details:
 - Registration area with a table and chair
 - Table and chairs set up “classroom” style
 - Area for coffee, tea, and snacks
 - TV with DVD
 - Podium
 - 60” screen

Church Name _____

Address _____ City _____

Contact Person _____

Phone _____ E-Mail _____

Please provide 3 preferred dates:

Saturday _____

Saturday _____

Saturday _____

Please fax or scan this form to 757-595-0783 (fax) or cblack@diosova.org

The Canon for Christian Formation’s office will contact you to confirm the date of the training once a trainer has been scheduled.

Sabbatical Planning

Meet with the vestry first to work out all issues and questions to ensure their support (generally with a diocesan consultant). (See “typical vestry questions” list.) The vestry needs to be informed with knowledgeable support and commitment. Rector needs to present a clear, specific plan and timetable with anticipated cost estimates as a request.

Appoint Sabbatical Planning Committee List all the broad categories of “nuts and bolts” stuff to be done. Include preparation plans for family, travel, school contact, etc. as well as congregational needs.

Parish Operation:

- Wardens and Vestry addition duties spelt out as clearly as possible
- Congregational participation
- Program and actives coordination, oversight and follow-up
- Ordained clergy needs
- Clear Decision Planning
- Services needed by a Priest? What can the laity do?
- How much can we afford? Assistant rector or “supply” clergy?

Financial: Three primary areas

- Continuing salary and benefits
- Cost for replacement clergy
- Parish portion of rector’s sabbatical costs Factual sharing of all actual costs for sabbatical (by clergy)
- Decision on what portion parish will support Budget item for year involved How or if to ask congregation to help?

Make assignments, get volunteers to begin preparation; ascertain date to report back.

Discuss and determine how the parish can have a sabbatical too. Give consideration to using time for lay sermons; e.g., select a focus/theme and have a series of lay sermons on stewardship, personal witnessing; bring in special person to lead worships, etc. or “visiting” clergy with a special focus, etc., etc.

Make plans to inform the congregation and deal with their response-but not until you have a clear plan and date for sabbatical and the vestry is strongly in support. Strategy for informing the parish (a congregation-wide concern.)

- Share and listen
- Apprise of risks
- Be careful of promises
- Small group meetings? Congregational dinner? Letter in mail? Etc.

1. Identify areas where Rector is heavily involved and where absence will be most keenly felt. Decided whether lay or ordained persons can fill these gaps.
2. Plan where Rector can begin to “pull back” early and test lay leadership (or assistant rector)
3. Plan good communication system and organization chart and advertise it.
4. Have someone monitor effect on key persons, i.e. Senior Warden, Parish Administrator, Organist, DRE, etc.-
5. this time can be an extra heavy load for some
6. Be prepared for the unexpected and roll with it; especially in those special areas where the Rector’s presence is acutely missed and where individuals may withdraw, etc.
7. Return and re-entry: Yes!! This too needs planning!! Set date for at least the Rector, Vestry and Staff to meet
8. and follow “special meeting design” to begin to work together again. Find out from each other how it has been. What are the urgent questions, concerns? What does the Rector need to know-do first-attend to, etc.

Possible Outcomes for Continued Education Through Sabbaticals

Fill in the gaps, i.e. catch up since seminary.

Get better at what we are good at and like to do. Build on your strengths and gifts.

Rest and recreation; a rejuvenating change of scenery.

With intentional planning, All of those can be accomplished in one experience.

Benefits to parish

- The parish makes use of this sabbatical time too.
- Discovery and development of lay leadership which is not possible otherwise.
- Opportunity to observe/experience “division of labor” between clergy and laity, finding ways, hopefully, to share ministry

The four obstacles to taking sabbaticals are generally:

1. Time
2. Money
3. Motivation
4. Congregational support

This sharing and planning process can help work through all of those too.

Typical Sabbatical Concerns for Vestries

- Arrangements for supply clergy and how we would pay for his/her services as well as Rector's salary?
- What can we do from a community standpoint to deal with our feelings for the Rector being gone for X months?
- How can we welcome and accept the supply clergy?
- Availability of supply clergy during the week?
- How do we select supply clergy?
- Visiting clergy vs. supply clergy
- Goals and accountability of Rector concerning his sabbatical before and after.
- What additional administrative duties are expected of the Wardens and Vestry during sabbatical?
- How can the congregation as a whole work together to take up the slack?
- Do we really want the Rector to take the sabbatical and are we prepared to adjust to his/her return?
- What impact will this have on the budget?
- What is the purpose of the sabbatical, and what is the itinerary? Why is he/she going away?
- Concern for ongoing counseling.
- Rector's input on major decision making. What's coming up of special significance?
- How can this be viewed by the parish as a growth opportunity rather than a period of status quo?
- The impact on the election of Wardens and vestry.
- Fear the Rector won't return.
- Role of spouse and children.
- Is it appropriate to share feelings about Rector's leaving— especially angry feelings?
- Fear people will quit coming to church, etc.

Follow-up Issues and Concerns

1. Contact with congregation while the rector is gone: how much, or not at all?
 - a. Mutually agreed decision ahead of time
 - b. Letters? Returning to some activity? What and how often?
2. Plans for entry and return.
 - a. Some organized way to learn from each other: "How it's been going..."
 - b. Such as: reverse/repeat leaving process; small groups; congregation meeting; report; some way to tell the group what happened"
3. Vestry and laity prepare for the unexpected, especially with emotions of the members.
 - a. Members "identify" with Rector- their wish to take sabbatical.
 - b. Envy- what they would do if they had a sabbatical
 - c. Fantasy- what they expect you to do on yours.
4. Rector should prepare for some surprises.
 - a. He/she discovers how well they got along without them:
 - b. Sometimes difficult to get back on some areas that have become "our program"
 - c. Eager to turn all of some areas back to the rector.
 - d. The disappointment experienced by both sides, i.e. that it just didn't turn out like they expected or envisioned it, etc.

Mutual Ministry Review

- To assess how well the leadership team (clergy/wardens/vestry) are fulfilling their responsibilities to each other and to the ministry they share.
- Further define how the leadership team will provide leadership towards fulfilling the mission of the parish.
- To identify and isolate areas of stress (conflict and disappointment) which need attention so as not to adversely affect mutual ministry.
- Clarify the expectations of all parties to provide a healthy environment for the work of ministry.

Mutual ministry is a radical reframing of the idea that strong individuals are solely responsible for the well-being of the whole community. The individual approach has often resulted in clergy isolation and burnout, or blaming—either of the community by its clergy, or clergy by the community. The “strong individual leader” approach also misses the abundant talent available to the community when ministry is seen as a common effort. All members of the Christian community, not just the ordained clergy, are called to be ministers. Throughout Scripture and our tradition, we are all called to ministry. In baptism we are made members of the eternal priesthood, and we are all called to say the prayers, to come together in fellowship, and to continue the Apostles’ teaching. The apostle Paul wrote his letters to communities, not only to the leader of the community. Most importantly, Jesus reminds us in his summary of all the Law and the Prophets that we are to love God and love our neighbors as ourselves. This command suggests that we are to live in relationship, and that calls for mutual ministry. Thus mutual ministry, while a radical reframing of leadership, is also fundamental to Christianity.

The best time to begin the mutual ministry cycle and preparation for reviews in particular is at the beginning of ministry relationships. Ideally, the orientation to mutual ministry planning and review begins among congregation members during the call process and immediately extends to the newly called person. (It is also appropriate to conduct a mutual reflection with interim clergy before they leave.) To get the new relationship off to a good start, review (1) the parish vision and goals developed during the call process, (2) the new person’s gifts and goals, and expectations outlined in the letter of agreement, (3) the parish profile, and (4) additional sources of information to help establish mutual expectations.

Do not use MMR as a means to resolve the conflict. After attending to the deeply rooted issues that generate conflict, use MMR to keep expectations and feelings well aired. If conflict shows up in the midst of an MMR, the outside facilitator will know what to do.

Supply Clergy & Rates

A current listing of available Supply Clergy can be found on the Clergy Resources page at www.diosova.org.

It is the explicit desire of the Diocese that parishes, missions, and mission stations to be served by clergy called by the congregation or assigned by the Bishop. There may be exceptional occasions where such is not the case, and that other clergy may be asked by the congregation to supply specific (or in some cases general) liturgical or pastoral services. Supply clergy covering in transitional times or for a longer time-period are to be appropriately compensated and are not to be seen or understood as a replacement for called or assigned clergy.

Churches should remember their obligations to care for the sick and imprisoned, especially for those gravely ill, those preparing for surgery or suffering from sudden serious accidents, as well as those in special need of pastoral care or spiritual assistance; and to provide the Sacrament on a regular basis to those unable to attend worship services. Clergy might want to consider some supply at a church where they have official connections as voluntary (*gratis*), just as clergy expect church members to perform voluntary work for the church.

For some events such as funerals or weddings, the clergyperson may receive a gift or a donation to the discretionary fund from the family, which would appropriately be in addition to the church's compensation given the priest. If a church asks for additional services of the clergy, such as adult forum, hospital visitations, and so on, these fees are suggested for various pastoral and liturgical services:

- Pastoral Visit, \$50
- Extended Pastoral Visit, \$100 (over 3 hours, including travel time)
- Funeral, (including family visit and planning, officiating and preaching), \$175
- Wedding, (including planning, officiating and preaching), \$175. (If includes pre-marital counseling, \$300)

These are intended to be minimum guidelines, though clergypersons may agree to receive a lesser amount. Conversely, the church may wish to offer more than the minimum suggested amount if extensive requirements are involved such as travel time or more complex requirements in the performance of a liturgical service.

It is the responsibility of the church to compensate the clergyperson at the conclusion of the event or time period, or no later than one week after completion of the visit or service. For continuing, long-term supply situations monthly payments may be appropriate.

Besides the fees suggested above, supply clergy are to be reimbursed for all reasonable costs related to the services provided and may include: meals, lodging, telephone and travel at the current IRS-published business mileage rate.

Occasional Supply Clergy

As noted above, it is the responsibility of the parish to pay the cost of supply clergy for services when the Rector/Vicar/Priest-in-Charge is away from his or her duties due to vacation, continuing education, illness or injury. A schedule of recommended minimum fees for occasional supply clergy services is as follows:

Supply Clergy

Midweek Service	\$100.00
One Sunday Service with Sermon	\$150.00
Two Sunday Services with Sermon	\$200.00
Three Sunday Services with Sermon	\$250.00

Visiting Bishops

Midweek Service	\$175.00
One Sunday Services with Sermon	\$225.00
Two Sunday Services with Sermon	\$275.00
Three Sunday Services with Sermon	\$300.00

Class = Extra Service

Supply Clergy should be reimbursed for all related expenses:
Meals, Lodging, Telephone, Travel (IRS Mileage Rate)

In addition, the above hourly rate (see above) should be added for supply clergy performing additional services on the same day and general time of their primary engagement for the performance of other assigned duties or services such as leading a Christian formation class or forum (recognizing for compensation purposes directly related preparation time). It is the responsibility of the church to compensate the clergyperson at the conclusion of such engagement and in no instance later than one week hence.

Besides the fee(s) suggested immediately above, supply clergy should be reimbursed by the church for all reasonable costs related to services rendered and may include: meals, lodging, telephone and travel at the current IRS-published business mileage rate.