

THE CLERGY MANUAL



NOVEMBER 2025

TABLE OF CONTENTS

WELCOME NEW CLERGY!	1
DIOCESAN NORMS	3
MAP OF THE DIOCESE	5
FREQUENTLY ASKED QUESTIONS	6
TRANSITION POINTS	8
TRANSFER & ACCEPTANCE OF LETTERS DIMISSORY	8
GUIDELINES FOR ORDINATION & CELEBRATIONS OF NEW MINISTRY	8
I. For all services	8
II. For diaconal ordinations	10
III. For ordinations of priests	10
IV. For celebrations of new ministry of a Rector	11
LEAVE TAKING & RETIREMENT	11
I. Church Pension Group	11
II. How to Say Goodbye Well	12
III. A Final “Send-Off”	12
IV. Liturgy for Leave Taking/Retirement	12
V. Administrative Reminders	12
DIOCESAN LIFE	13
GUIDELINES FOR THE BISHOP’S VISITATION	13
I. Visitation Scheduling Procedures	13
II. Activities during a visitation	14
III. Liturgical guidelines	14
IV. Miscellaneous	17
ALCOHOL POLICY	18
CONFERENCES AND EVENTS	19
CAMPS & CONFERENCE CENTERS	19
DELEGATES TO ANNUAL COUNCIL	20
CLERGY COMPENSATION	20
HEALTH INSURANCE	20
SCHOLARSHIPS & GRANTS	22

MARRIAGE GUIDELINES.....	24
Streamlined Consent for Remarriage after Divorce – Limited Circumstances	24
Standard Remarriage Permission Process of Divorced Persons	25
Obligations of Ministers as to Performing Marriages in Virginia.....	26
REMARRIAGE OF DIVORCED PERSONS – APPLICATION.....	27
SECTION A	28
SECTION B	29
CERTIFICATION OF RE-MARRIAGE AFTER DIVORCE	30
SAME SEX MARRIAGE.....	31
PARISH LIFE	32
GUIDELINES FOR OFFERING OF HOLY COMMUNION	32
LAY MINISTRY LICENSING	34
I. Eucharistic Ministers and Eucharistic Visitors: Guidelines.....	34
II. Concerning the Rite	35
LAY PREACHING INITIATIVE	35
DISTRIBUTION OF HOLY COMMUNION BY EUCHARISTIC VISITORS.....	36
<i>Order of Service</i>	36
LAY MINISTRY LICENSE	37
Part A: GUIDELINES	37
Part B: REQUEST AND CERTIFICATION	37
Part C: LICENSING AND APPOINTMENT.....	38
CREATING SAFE CHURCHES FOR CONGREGATIONS	39
AUDITS	40
ROLE OF CHURCH TRUSTEES	40
STAFF POSITION DESCRIPTIONS	41
LAY STAFF EVALUATIONS	41
SABBATICAL PLANNING	41
I. Possible Outcomes for Continued Education Through Sabbaticals.....	42
II. Obstacles to Taking Sabbaticals.....	43
III. Typical Sabbatical Concerns for Vestries.....	43
IV. Follow-up Issues and Concerns	44

MUTUAL MINISTRY REVIEW	44
SUPPLY CLERGY & RATES	45

WELCOME NEW CLERGY!

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 resources will be helpful in making your transition positive and satisfying.

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. Susan B. Haynes

“Tidings”

- [Click Here](#) to subscribe to our weekly Diocesan e-newsletter. “Tidings” is our primary way of communicating Diocesan news, programs, and events.
- Clergy email addresses are automatically included in an additional listserv to receive Diocesan special announcements and clergy related information.

Resources

- Bishop Haynes conducts monthly Open Office Hours for Clergy. Check your email for the zoom link to join and dates for upcoming office hours.
- During the first year of transition, as per your Letter of Agreement, we will assign you a mentor and strongly encourage you to connect on a monthly basis with that mentor.
- [Click Here](#) for more information about Diocesan upcoming events and registration.
- [Click Here](#) to download a PDF file of the latest Diocesan Directory/Clergy Directory. This directory is for clergy and church use only.
- [Click Here](#) to download our Diocesan Safe Church Policy: *Policy for the Protection of Children, Youth and Vulnerable Adults* (January 2019).
- [Click Here](#) for additional clergy resources.
- [Click Here](#) to visit our Diocesan Administration Resource Hub, which includes a list of important dates for parish administration.

Helpful Reminders & Important Dates

- If you have been called as Rector and have not scheduled a Celebration of New Ministry, please contact Leah Sicignano, Bishop Haynes’ Secretary, 757-213-3381 or lsicignano@diosova.org, as soon as possible to schedule a date.
- Please ensure that your parish treasurer is taking care of your Pension Fund transfer. Contact Susan Allen, Benefits and Program Administrator, at 757-213-3391 or sallen@diosova.org for assistance.

- Clergy are required to register through the Virginia Circuit Court to officiate weddings within the Commonwealth of Virginia. [Click Here](#) for a list of Circuit Court offices by county and their contact information.
- For Rectors and Priests-in-Charge, contact the office of the Canon to the Ordinary in your first 3 months of ministry to schedule an initial Mutual Ministry Review, which should take place after the first 6 months of ministry and annually thereafter.
- [Click Here](#) for annual Parochial Report submission deadlines and instructions.
- Our Diocesan Annual Convention takes place in February. [Click Here](#) for more information.
- Parish Journal Information Form and Salary Surveys are due in March. [Click Here](#) to download both forms.
- Spring Clergy Day takes place in May.
- Safe Church Audits are due June 30th.
- Diocesan Annual Convention Certificates of Lay Delegates and Alternates are to be submitted to the diocesan office by September 1st.
- Church Financial Audits are to be completed annually and are due September 1st. [Click Here](#) for more information.
- Fall Clergy Retreat is held in October.
- Annual Enrollment period for medical and dental insurance takes place in October – November (dates will vary year to year).
- Pledge Forms are due December 1st.

DIOCESAN NORMS

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?"

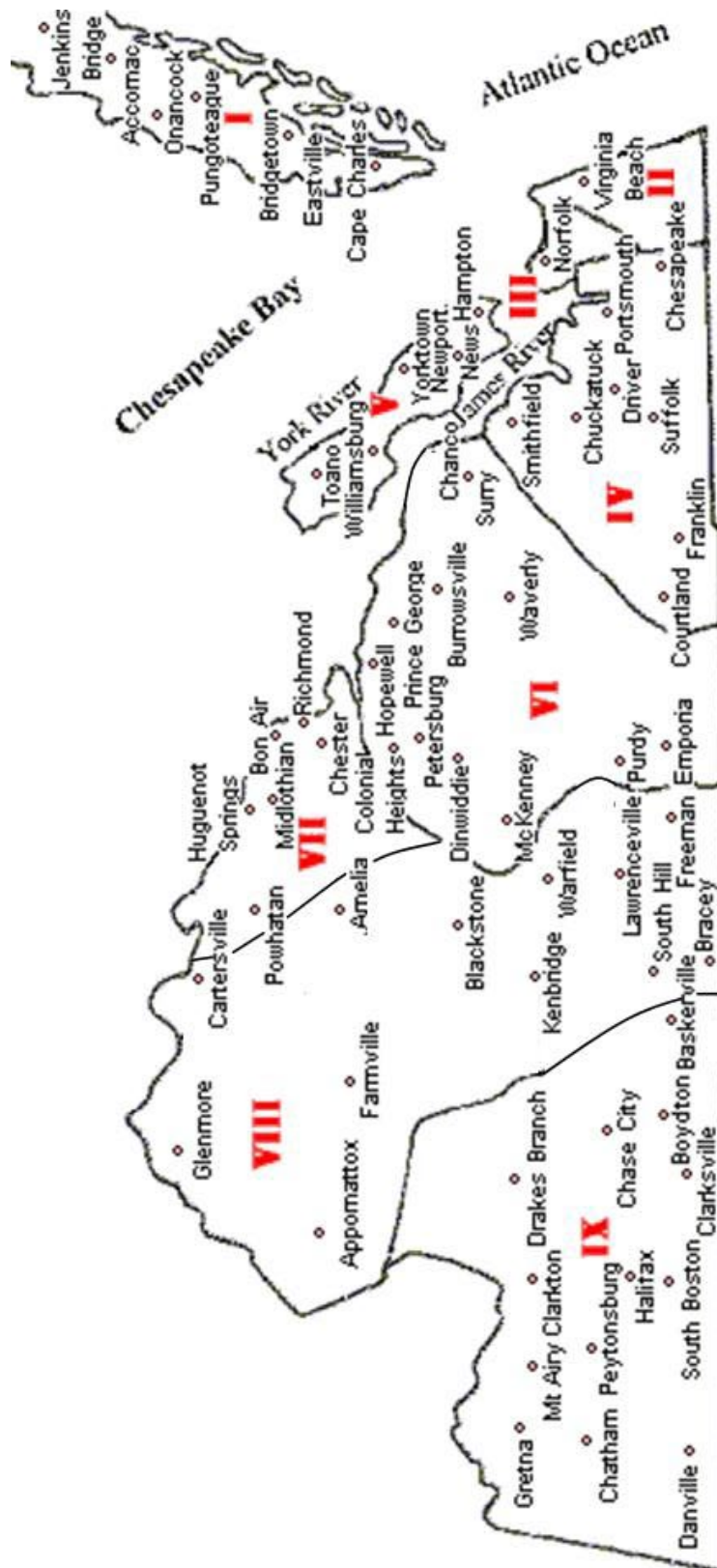
Group Meetings

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

- Develop and distribute an agenda/timetable 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.

MAP OF THE DIOCESE



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 November 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 flags 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 is up to each local priest. Though, the Bishop in certain situations (e.g., Covid) may give additional directives. 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.
- The 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, attend a racial healing workshop, 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.

TRANSITION POINTS

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 Safe Church Training and a Praesidium 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 ORDINATION & CELEBRATIONS OF NEW MINISTRY

I. 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 the 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 deacons.....the ordinand or ordinands invite(s) preacher.
2. Ordination of priests.....the 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, if 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 her – usually a diocesan canon or convocational dean.

LEAVE TAKING & RETIREMENT

I. Church Pension Group

In general, you must contact the Church Pension Fund to request a retirement package at least three months prior to the date you want to retire. Retroactive retirements are not generally permitted. [Click here](#) for more information.

II. Making the Announcement

Contact the office of The Canon to the Ordinary to discuss your leave taking or retirement timeline. The best practice is to announce a leave or retirement four to six weeks before the departure date. First, share the news with your Senior Warden. The church staff and vestry are next to notify. They should not find out with the rest of the congregation. Once the news is shared with the church staff and vestry it may be hard to keep within those groups. Have an e-mail ready to be sent out the same week to the congregation. On that Sunday, prepare a verbal announcement. Depending on the church, it may be helpful to send a physical letter as well.

III. How to Say Goodbye Well

On the Emmaus Road by Mary Brennan Thorpe is our diocesan resource for transitions. It is helpful for clergy preparing for a leave or retirement to read *Emmaus* before making an announcement. See pages 17 through 18 to learn more about how to say goodbye well.

IV. A Final “Send-Off”

Whether a priest is leaving to go to a new call or is retiring a good good-bye is important for the whole congregation. The conversation and planning for how congregation and priest will say farewell usually begins with the Vestry. The Vestry may want to use the “Moving On” meditation from the resource, *Meditations for Vestry Members*, p.65 as a place to start in prayer.

V. Liturgy for Leave Taking/Retirement

See “A Service for the Ending of a Pastoral Relationship and Leave-taking from a Congregation” on page 337 of *The Book of Occasional Services* Edition 2022.

VI. Administrative Reminders

- Make sure the church’s CPG administrator enters your last day worked and terminates your employment in CPG’s admin portal.
- The priest leaving should write down any church accounts they manage and how to access those accounts so that when they leave someone can change the account information.
- Return the church credit card to whomever is responsible for closing the card.
- Return laptop/equipment that is owned by the church.
- Return keys to the designated person in charge of managing church keys.

DIOCESAN LIFE

GUIDELINES FOR THE BISHOP'S VISITATION

I. 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.

The canons require that the Bishop visit each congregation at least every three years. While consideration will be given to congregations requesting visitations, should for some reason a parish neglect to request a visitation, a date will be automatically scheduled by the Bishop and the parish notified of that date by the Bishop's secretary.

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 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. Renewal of the Baptismal

Covenant (BCP p. 304) in place of the Nicene Creed is appropriate on the day of the Bishop's visitation.

II. 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:
 - i. Meet with the vestry or other congregational leadership.
 - ii. Meet with the candidates and sponsors for baptism, confirmation, reception, or reaffirmation.
 - iii. 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.**

III. 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. **The Presence of Children in the Liturgy:** When children are present in the liturgy, it is the Bishop's desire to have a few minutes with them up front prior to the homily. Children may come to the front alone or accompanied by their caregivers.
10. **Local clergy and laity.**
 - a. **Participation.** The local clergy and laity (as appropriate) are expected to assist in the service by:
 - i. Reading the scriptures,
 - ii. Leading the intercessions, including appointed prayers from the current Anglican Cycle of Prayer and our Diocesan Prayer Calendar.
 - iii. Presenting the alms and elements,
 - iv. Setting the table at the offertory,
 - v. Standing at the Altar with the Bishop,
 - vi. Assisting in the distribution of communion,
 - vii. Performing the ablutions,
 - viii. Dismissing the congregation, and,
 - ix. Such other tasks as authorized by the Book of Common Prayer.
 - b. **Deacons.** If there is a deacon present, they are 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). Often the Bishop travels with a Deacon (the Rev. Dana VanVliet-Pullin) who can perform these diaconal liturgical duties when the parish has no deacon in residence. Additionally, the Deacon would address the congregation either during announcements or during another meeting such as a forum, with the goal of explaining the diaconate and inviting discernment as to whether anyone is called to the diaconate. A bulletin insert has been generated for Sundays that a deacon travels with the bishop and we would appreciate it's insertion into the bulletin. (last page of this document)

- 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.

11. Logistics.

- a. **Generally.** Do what works with your building.
- b. **Confirmands kneeling before the bishop:**
 - i. 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.
 - ii. The bishop prefers to begin the examination seated in the bishop's chair, if that is practical, but will stand for the actual prayer of Confirmation.
- c. **Confirmands kneeling along the altar rail.** Alternatively, the bishop is willing to confirm with the class kneeling along the altar rail.

12. **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.

13. **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.

14. **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.
15. **Vestments.** Unless requested otherwise, the bishop will wear chasuble and mitre. While the Bishop would prefer to wear the vestments of the house if available, she can also bring her own vestments. If requested, she can also wear rochet and chimere. Please let the secretary know of the preferred arrangements when scheduling.
16. **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.

IV. 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.

7. **Alcohol at Receptions/Meals.** While the Bishop appreciates the offering of alcohol (to gladden the heart, Psalm 104:14-15), she will also be pleased to partake of equally attractive non-alcoholic beverages.

Prepared by The Liturgical Commission, October 1993. Revised November 2022

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.

Vestry Training Days and Bishop's Days with Vestries are offered periodically either in person or via Zoom in the spring. These events are excellent opportunities to learn about relevant topics for vestries, gain valuable resources, meet other vestry leaders in the diocese, and hear from our bishop as well as featured speakers.

Spring Clergy Day is a single day event usually held at Chanco on the James Retreat 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 Retreat is a two and a half-day retreat that takes place annually each October at Chanco on the James Retreat Center in Surry. This is an opportunity for clergy to spend time with their bishop. A keynote speaker or facilitator leads discussion and development of a specific topic, with ample free time.

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, visit the Youth Ministry webpage at www.diosova.org/youth-ministry.

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 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 latest *Compensation of Clergy: Information & Guidelines* is available on the Clergy Resources page of our website, www.diosova.org.

HEALTH INSURANCE

Medical, dental, group life, and short-term and long-term disability insurance are available to clergy in the Diocese of Southern Virginia. Active clergy serving in churches in the Diocese of Southern Virginia who are scheduled to work 1,000 or more compensated hours per year are eligible for coverage.

In accordance with Diocesan Canon XXXI, medical insurance must be offered on an equal basis to clergy and lay employees who are scheduled to work a minimum of 1,500 hours annually, regardless of age or Diocesan organization. At a minimum, employers shall offer eligible employees a percentage of the least-expensive individual healthcare plan through the Denominational Health Plan, the percentage being equal to or greater than 50 percent.

A clergy person who is 65 or over, or a clergy person with a dependent who is 65 or over, actively working for an employer who has fewer than 20 employees in the current year and had fewer than 20 employees in the previous year, may be eligible to choose a medical plan with a reduced premium offered under the Medicare Secondary Payer – Small Employer Exception (MSP-SEE).

A clergy person who is no longer engaged in parochial ministry may be covered for an additional 36 months after leaving their position through an Extension of Benefits program. For additional information please contact the Diocesan Office (757-423-8287 or 800-582-8292).

1. **Health Insurance**

Medical and dental insurance is offered through the Denominational Health Plan administered by The Church Pension Fund, with benefits provided through The Episcopal Church Medical Trust. Premiums for health insurance are billed to the church. You must enroll during the first 30 days of employment. You may also enroll after an applicable Significant Life Event or during Annual Enrollment.

2. **Life Insurance**

Group Life Insurance through Church Life Insurance Corporation is offered as a benefit to eligible active clergy who participate in The Church Pension Fund Clergy Pension Plan. Should you die before you retire, your beneficiary will receive a benefit equal to six times your current Total Assessable Compensation, up to a maximum of \$150,000. The Diocese of Southern Virginia also provides a Group Life Insurance benefit of \$40,000 in addition to the life insurance provided under the Clergy Pension Plan. Additional Life Insurance can be purchased by the employee.

3. **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 to continue to pay your full salary and benefits for up to 26 weeks if you become unable to work due to illness, injury, or pregnancy. Your church may offer additional group Short-Term Disability Insurance with premiums that are either employer-paid or employee-paid.

4. **Long Term Disability**

The Church Pension Fund provides Long-Term Disability Benefits if you are disabled more than 26 weeks. This coverage will pay you a monthly long-term disability benefit until you are able to work again, or you reach retirement age. Your church may offer additional group Long-Term Disability Insurance with premiums that are either employer-paid or employee-paid.

SCHOLARSHIPS & GRANTS

Visit our website at <https://diosova.org/scholarships-grants/> for more information, deadlines, and links to applications and forms.

The Ridley Foundation

The Ridley Foundation Board of Trustees of the Diocese of Southern Virginia encourages the youth, their sponsors, and priests to apply so that the Diocese might assist deserving young people in earning their undergraduate degrees.

The Bishop Vaché Scholarship

The Bishop Vaché Scholarships provide funds to assist both low-income and minority undergraduate college students in the Episcopal Diocese of Southern Virginia. First-year students as well as returning college students are welcome to apply. Scholarship awards range from \$500-\$2500 per academic year.

Episcopal Church Women Scholarships

The Episcopal Church Women offer two scholarships: the Elise Holladay Scholarship assists young men and women who want to further their education; and the Beverley D. Tucker Scholarship is available to men and women who seek education in an accredited school or Affiliate of the Episcopal Church.

Seeds of Hope Grants

These grants are offered through the Diocese of Southern Virginia and 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 programs with an emphasis on Social Justice Ministry; or, 2. Add a new dimension to an existing program (details of such expansion must be provided).

Lay Continuing Education Grants

Continuing education grants from the Diocese of Southern Virginia are available to assist lay people with funding for a broad range of continuing education opportunities. Funds are intended to assist lay leadership as they enhance their ministry education and develop skills needed to carry out the ministries to which they are called.

Clergy Continuing Education Grants

It is desirable that each member of the clergy take a study leave, at time intervals consistent with the policy of the Diocese, for the purpose of their continuing education. Clergy are also encouraged to pursue other educational opportunities which do not necessarily require study leave. The primary purpose of the grants are to support programs that are theological in emphasis. This does not, however, rule out programs designed for training in special ministries, or those which would in other ways enhance the effectiveness of an individual in their ministry. Our goal is to be as flexible as possible to best serve the various needs of the clergy in their efforts to continue their education.

Buildings and Grounds Grants

Buildings and Grounds Grants from the Diocese of Southern Virginia will be awarded to assist churches in improving the facility's safety and accessibility for worship and other church activities. Grants are made up to a 50% match with a maximum grant of \$5,000.

Patterson Grants (for church over 100 years old)

The Helen S. and Charles G Patterson, Jr. Charitable Trust Foundation was established, among other things, to "Provide financial support for the restoration, preservation, conservation and renovations of one or more Episcopal Churches in Virginia that are more than one-hundred years old." Grant applications are received between Jan. 1 and June 30 each year.

Safeguarding Grants

Grants are available for small churches to assist in meeting compliance standards (i.e., background checks, credit checks, etc.) for the Policy for the Protection of Children, Youth, and Vulnerable Adults. Small churches who have submitted their Congregational/Organizational Safe Church Annual Audit and have provided the Diocese with the preceding two calendar years' financial audit reports are eligible to apply to apply for a Safeguarding Grant.

Communication Grants

Communications Grants from the Diocese of Southern Virginia provide congregations within the diocese with funding for the 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 has discovered needs within their congregation or community that can be addressed with a new digital communication initiative.

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 (in the next two sections) is true to the best of your knowledge, information and belief, I hereby consent for you to solemnize the applicable remarriage after divorce. If the situation does not meet all the requirements in the next two sections, you will need to complete the standard remarriage permission process, which is outlined below.

Section 1: 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)).

Section 2: 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)

Standard Remarriage Permission Process of Divorced Persons

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 they appear before the Circuit Court of a City or County, and:
 - a. Produces proof of ordination and of being in regular communion with the religious society of which they are a reputed member.
 - b. Gives bond in the penalty of \$500.00 with surety.
 - c. Get an order of court authorizing 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 their 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 their official bond. (Code, Sec. 20-24).
4. Every minister must correctly make out their 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.

- Mail to: The Bishop's Office, 11827 Canon Blvd., Suite 101, Newport News, VA 23606
- This form will be returned to you with the Bishop's approval or refusal.
- 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) (Print groom's full name)

() single () single

() divorced by a civil court () divorced by a civil court

___ number of previous marriages ___ number of previous marriages

Decree(s) date(s): _____ 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

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 premarital 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. |

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. Susan B. Haynes
Bishop of Southern Virginia
11832 Rock Landing Dr, Ste 100
Newport News, VA 23606

CERTIFICATION OF RE-MARRIAGE AFTER DIVORCE

Dear Bishop Haynes:

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.

PARISH LIFE

GUIDELINES FOR OFFERING OF HOLY COMMUNION

Guidelines from Bishop Susan Haynes for the Offering of Holy Communion Post-Covid

Published August 2023

ONE BREAD, ONE BODY, ONE LORD OF ALL... ONE CUP OF BLESSING WHICH WE BLESS

We all can sing, probably by heart, these words of John Michael Talbot's well-loved Communion hymn. The symbols they speak of are powerful images of unity and community. We are one, bound together by common bread and common chalice. Covid, for a time, rearranged some of these powerful symbols by necessitating at first the absence of bread and wine altogether, then the absence of the cup, then by dividing the cups into hermetically sealed plastic containers, and finally by the presence of many cups rather than just one. Throughout the pandemic we struggled to hold onto images of unity. And now we live with the pandemic – we have incorporated safeguards for living with it into our lives. As we learn how to live within these new guidelines, it is time to return to our images of unity. It is time to return to one bread, one cup.

Last year around Holy Week, I permitted the return of the common chalice for those who wished to partake. Priests were advised to continue their instruction that communion in one kind (the bread or host) would be a sufficient, perfect, and whole communion; but for those who wanted to receive in both kinds, the common cup was offered once again. Many churches, with the bishop's permission, could continue, for a time, to offer individually sealed containers of bread and wine; but the goal has always been to return to the common chalice. The time for that goal is now.

As we enter the time after Pentecost, the season of Ordinary Time, Holy Communion in all our Episcopal parishes and faith communities should be offered through the vessels of one bread, one chalice. Churches may use up their supplies of the individually sealed containers of bread and wine but should not order more. At the point that the supply of these individually sealed containers is diminished, Communion should be offered as it was before the pandemic (one bread, one cup) with the following guidelines:

Communion in One Kind

Instruction and education should be given frequently (both verbally and written in the bulletin) that the reception of Communion in one kind is a sufficient and perfect Communion. Communion may be offered as individual hosts or as a common loaf, provided the one distributing the host has completely sanitized hands. ***The bread, the Body of Christ, should be administered by the priest or deacon.***

The Common Chalice

The common chalice should be offered to all, but none should be compelled to consume. The common chalice should be administered by a duly trained and licensed Lay Eucharistic Minister (LEM). ***Reminder: according to church canon law, LEMs must be adult confirmed communicants. Children and unconfirmed adults should not administer the chalice.***

Intinction (the dipping of the host into the wine)

Intinction currently is not authorized by individual communicants. Intinction by individual communicants has consistently been shown to be the practice that is the least hygienic and most conducive of bacterial germs. If a communicant desires his/her host to be intincted, only a licensed Lay Eucharistic Minister who has been properly trained may do the intinction. Should the communicant desire this, the communicant should leave the host in his/her hand indicating to the chalice bearer that intinction is desired. The chalice bearer may then pick up the host and intinct it and place it back into the communicant's hand, being careful not to touch the hand. A separate intinction cup may be used for this practice.

Gathering around the table of our Lord is a gift we receive graciously and gratefully. It is a symbol of our united effort to connect with Christ and to be empowered and nourished to offer His way of love to the world. Through the grace and nurture of bread and wine, body and blood, we are empowered to offer acts of charity that speak to the presence of Christ in our world and of God's love for us. I am reminded of the words of the hymn, written by my friend, mentor, and colleague, The Rev. Canon Henry George Randolph, Jr. which he wrote in honor of my consecration, and which was sung during Communion at that consecration and in many churches the next day:

*Now gathered here, O God, we raise our hearts to thee with joy,
And offer our unending praise, our hymns to thee employ.
We give thee thanks for this new day in our community,
Renewing now our vows to serve with utmost charity.*

*For this most holy sacrament, this blessed Bread and Wine
Become for us our nourishment, and to our souls the sign,
O Lord of grace, we offer thanks and may we always be
Thy servants to all people then with utmost charity.*

*And as we go from here, O God, we ask thee to receive
Our humble prayers, our loving hearts, and may we never leave
Without thy presence and thy grace giv'n sacramentally
To acclaim thee and reflect thy Love with utmost charity.*

Music: Kingsfold, English folk melody; adapt Ralph Vaughn Williams (1872-1958)

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. They 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.)

I. 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.

II. 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.

LAY PREACHING INITIATIVE

The Lay Preaching Initiative (LPI) program is a 12-month program for lay people who are interested in gaining lay preaching licensure in the Diocese of Southern Virginia. Diocesan mentors work with participants to navigate course requirements which includes Google Classroom course work, independent Biblical study, in-person gatherings and preaching exploration and practice. For more information about the program, contact Lynn Farlin, Canon for Formation, at lfarlin@diosova.org or (757) 213-3377.

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 of 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.

Please note: Eucharistic Visitors must have a current certificate of completion of Specialized Safe Church Training prior to being licensed.

Rector/Senior Warden of Vacant Parish (Signature)

Date

Part C: LICENSING AND APPOINTMENT

(Please Type Or Print)

Please mark (XX) appropriate column(s) for each applicant

Applicant's Name	Worship Leader (WL)	Eucharistic Minister at Celebrations of Holy Eucharist (EM)	Eucharistic Visitor take consecrated Sacrament to shut-ins (EV)

I hereby LICENSE AND APPOINT the above-named person(s) to officiate for those duties as marked above for a period of three years from this date.

Bishop of Southern Virginia

Date

**Mail to: Bishop's Office (Licensing), Diocese of Southern Virginia,
11832 Rock Landing Dr., Suite 100, Newport News, VA 23606-4231**

CREATING SAFE CHURCHES FOR CONGREGATIONS

Maintaining safe church practices is essential for our faith communities and it is a ministry that we all share. The policies which address vulnerability issues for children, youth and adults are grounded in our call to seek and serve Christ in all persons and to respect the dignity of every human being.

Please visit the [Safe Church](#) webpage to review the policies, associated forms for use in your faith community as well as training dates and registration links.

Safe Church Contact:

Each church/organization is required to designate a *safe church contact* and provide the diocese with that individual's name, email and phone number. The safe church contact will be responsible for maintaining safe church training records and serves as the primary contact for the diocese regarding safe church issues/materials as well as training completion notifications.

Training:

Safe church training is offered to individuals 16 years and older in three formats: in-person training, Zoom based training, and online training via Praesidium Academy courses. There are two distinct levels of safe church training – Universal and Specialized. The level of training required is based upon the individual's specific position/ministry role. Visit the Safe Church Policies and Forms section of the [Safe Church](#) webpage to view training requirements by various ministry roles. Safe church training recertification is required every three years.

Universal – 1.5-hour session – for non-supervisory program participants and for those with key or code access to buildings who have limited direct interaction with those who might be vulnerable. The training is designed to cover a broad range of topics regarding vulnerability, boundaries, inclusion, power, and basic best practices to enable all to live out their Baptismal Covenant.

Specialized – full day (in-person) or two half day (Zoom based) session for those who work directly with those who might be vulnerable, and those who are in supervisory, staff, or key leadership roles. This training dives deep into specifics related to sexual misconduct, boundaries, inclusion, power, pastoral relationships, and sexual harassment, and addresses basic best practices for program supervision.

In-person training sessions are offered at locations throughout the diocese on a rotating basis. If your church would like to host a training, please contact Susan Allen, Program and Benefits Administrator at sallen@diosova.org or 757-213-3391 to be added to the list of churches who are willing to host a training session.

Screening Protocols:

In addition to safe church training requirements, there are required screening protocols (e.g. background check, credit check, reference check, application, interview) that are position/role specific. Please visit the Safe Church Policies and Forms section of the [Safe Church](#) webpage for a list of screening protocols by ministry function.

Congregational Safe Church Audit:

Each church/organization is required to submit a yearly Congregational Safe Church Audit to the diocese no later than June 30th. The audit serves as a snapshot of the church/organization's compliance efforts with respect to safe church policies and practices.

For specific questions about safe church policy, issues or concerns contact Lynn Farlin, Canon for Formation at lfarlin@diosova.org or 757-213-3377.

AUDITS

The Canons require that all congregations must provide the Diocese with a copy of their annual audit. This audit shall be mailed to the Diocese not later than 30 days following the date of such report, and not later than September 1 of each year. In addition to the annual audit requirement, a congregation is required to have an audit of all accounts of the congregation whenever a rector, vicar, or clergy-in-charge leaves a parish. This audit shall be made available to the Interim Priest and candidates interviewing for the vacant position. Churches with income of \$650,000 or over shall have an audit or review conducted by a certified public accountant (CPA). Churches with income under \$650,000 may have an audit or examination by a person other than a CPA and shall follow the audit guidelines and checklists found in Chapter VI of The Manual of Business Methods in Church Affairs.

ROLE OF CHURCH TRUSTEES

For more information and sample forms, visit our website at <https://diosova.org/role-of-church-trustees/>.

Trustees only have one task to do:

The trustees' role is to hold legal title for the church's real and personal property. The only documents they sign are deeds, easements, and similar documents affecting the title to the church's property.

Some wonder if the Trustees are expected to sign any contracts that the parish makes for repairs, or similar things. The trustees do not have the responsibility to sign contracts for the parish. That's the job of the vestry, and usually executed by the Senior Warden. See Diocese of Southern Virginia Canon XVIII, Section I: "Further, it shall be the duty of all vestries to make and execute all contracts for the erection, furnishing and preservation of the church edifice and other church property ..."

Trustees are often individuals who have long tenure in the parish and respected members of the congregation. We recommend that your parish have at least three Trustees, and if a Trustee is unable to continue to fill the position due to death or infirmity, that the Vestry finds another faithful soul to hold that position. Frankly, it's not the most challenging job in the parish, which may be a real blessing for someone who wants to serve but doesn't want something that requires vast amounts of time or attention.

STAFF POSITION DESCRIPTIONS

[Click here](#) for an article published by Grammarly about position descriptions and a guide to writing them. This article focuses on position descriptions for the hiring process. It is also important to have up-to-date position descriptions for all current employees and positions at your parish (this includes volunteer positions). We recommend this because it gives everyone a clear place of reference for their roles and responsibilities and how each position ties together. Additionally, job descriptions are a helpful tool in the staff evaluation process.

LAY STAFF EVALUATIONS

Indeed.com offers a guide on how to conduct staff evaluations. [Click here](#) to learn more.

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” tasks to be done.

Include preparation plans for family, travel, school contact, etc. as well as congregational needs.

Parish Operation:

- Wardens and Vestry addition duties spelled out as clearly as possible
- Congregational participation
- Program and actives coordination, oversight and follow-up
- Ordained clergy needs
- Clear Decision Planning
- What services needed from 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.

Important Note: The Lilly Endowment offers [grants to priests for the purposes of sabbatical](#). These grants support the renewal of pastors as well as providing financial support to the parish during the sabbatical. Note that the application process is quite detailed and there isn’t a guarantee

that the grant will be awarded, but it is a worthwhile exercise for the priest and the parish to consider this as an option and to do the work of imagining what the priest and the parish will do during this period of time. Also note that it is expected that upon their return, the priest will remain in the parish for a minimum of one year.

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. Decide 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. – this time can be an extra heavy load for some.
 5. 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.
 6. Return and re-entry: Yes!! This too needs planning!! Set a date for at least the Rector, Vestry and Staff to meet to debrief what has been happening. What are the urgent questions, concerns? What does the Rector need to know-do first-attend to, etc.

I. Possible Outcomes for Continued Education Through Sabbaticals

- A. Fill in the gaps, i.e. catch up since seminary.
- B. Get better at what we are good at and like to do. Build on your strengths and gifts.
- C. Rest and recreation; a rejuvenating change of scenery.
- D. With intentional planning, All of those can be accomplished in one experience.
- E. 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

II. Obstacles to Taking Sabbaticals

The four obstacles to taking sabbaticals are generally:

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

The sharing and planning process can help work through these obstacles. First of all, the priest's sabbatical is written into their Letter of Agreement. It is an important part of continuing to be a healthy leader. One can always come up with a reason why "this isn't the right time," but that creates a pattern of avoiding taking time off for personal renewal, and it also presupposes that only the priest can do it all. Start planning when the sabbatical will be PRIOR to the time period when it is to occur.

III. 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 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 are they 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.

IV. Follow-up Issues and Concerns

1. Contact the 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. They discover how well the parish got along without them
 - b. Sometimes difficult to get back on some areas that have become “our program”
 - c. Eager to turn all or 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

Please e-mail Liz Villanueva, lvillanueva@diosova.org, to schedule a mutual ministry review.

The Mutual Ministry Review (MMR) is a facilitated discussion in which the leaders of the congregation, including ordained clergy, lay leaders, and staff, assess the ministries of the parish and their effectiveness. The process is grounded in the Baptismal Covenant, which is foundational to everything pertaining to the life and ministry of the church. Faithfulness, mutuality, and accountability are at its core.

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.

Mutual Ministry Review is an opportunity to discern God’s will afresh, to identify mutually agreed upon responsibilities, and to call for all ministers (clergy and lay) to engage and be accountable for their respective ministries. 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 the community by

its clergy, or the 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.

It is important to note that the MMR process is not a job evaluation for the priest or lay employee(s), nor is it an evaluation of individual vestry members. Rather, the mutual review addresses how well the members of the congregation, together with lay and ordained leadership, are meeting the opportunities and challenges of God's call. **It invites the parish's leaders to explore: how well are we meeting our own expectations for what can be achieved through our mutual ministries and what are we called to do and to be in cooperation with one another?** In some instances, the review highlights the need for deeper understanding of the ministries of the parish and the interrelationship between them. MMR is also an opportunity to identify ways to enhance the various ministries of the parish and its members, including laypersons, vestry, staff, and clergy.

The best time to begin the mutual ministry cycle is at the beginning of ministry relationships. **For newly called Priests-in-Charge and Rectors, the Diocese of Southern Virginia requires an MMR to be conducted at the six-month point of ministry and annually thereafter.** It is also appropriate to conduct a mutual reflection with interim clergy before they leave.

SUPPLY CLERGY & RATES

Please e-mail Liz Villanueva, lvillanueva@diosova.org, for the current list of Supply Clergy.

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, please consider that with a \$99,818 median compensation (for full-time clergy of churches with less than 125 Average Sunday Attendance in the Diocese), an appropriate minimum hourly rate would be \$48.93. To further assist, to follow are suggested fees for various pastoral and liturgical services:

- Pastoral Visit, \$75
- Extended Pastoral Visit, \$150 (over 3 hours, including travel time)

- Funeral, (including family visit and planning, officiating and preaching), \$260
- Wedding, (including planning, officiating and preaching), \$260. (If includes pre-marital counseling, \$450)

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	\$120.00
One Sunday Service with Sermon	\$180.00
Two Sunday Services with Sermon	\$240.00
Three Sunday Services with Sermon	\$300.00

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.

In addition, the above hourly rate (see Subsection B 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.