



Episcopal Diocese of Oregon

Clergy Manual

Welcome to the Diocese Of Oregon

Website

This manual and much other useful information can be found on the Diocese of Oregon website at www.diocese-oregon.org

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Expectations of Ordained Leaders in the Diocese

We seek persons to serve the diocese who:

Center their Life in Christ

We seek ordained leaders who are spiritually grounded, attending to spiritual direction and prayer, the study of Holy Scripture, and whose love of Jesus Christ is evident in their lives. We desire leaders who can share their faith and who have discovered new life in community, who can connect their story to God's story and who are generally desirous of building on this life in the future.

Are Christian Stewards

We are looking for leaders who can connect the life of faith with finances, friendships, and the resources needed to make community come alive. We desire individuals who practice tithing and are willing to witness to the power of tithing in their lives.

Are Mature

We understand ourselves to live in a unique place in society as ordained leaders. We understand that our words and actions have an impact on others and we seek to play a leadership role in their lives in helpful ways.

Know How to Develop Communities of Faith

We are looking for persons who can invite others into the life of God. Jesus spoke of the kingdom coming near and for living in the kingdom. We seek leaders who have experienced God's reign in their lives and understand how to build communities of faith where God's reign is near. This requires the ability to articulate one's own faith, verbally and in writing, so that others can find their way.

Understand authority

We look for clergy who have a clear ability to be in touch with their own authority and who respect the role of authority that is unique to our Anglican/Episcopal identity. We desire clergy with a clear sense of Episcopal polity.

Of All Clergy

Definition of “Clergy”

This manual applies to all Episcopal clergy who function in the Episcopal Diocese of Oregon, whether deacon, priest, or bishop, active or retired, licensed or canonically resident, parochial or non-parochial, full-time, part-time, or bi-vocational, residing within the diocese or elsewhere.

Membership in the clerical order

By virtue of ordination, clergy are not members of congregations but of the diocese under the authority of the bishop, and are not eligible for participation as lay people in local congregations.

Clergy Orientation and Support

Fresh Start

- All active clergy new to the diocese are expected to participate in Fresh Start. This program is also required for all first time rectors/vicars/priests-in-charge. Fresh Start provides training in a wide range of personal, practical and pastoral skills for parish ministry in this diocese. Fresh Start gatherings also offer a major opportunity for peer-learning and collegiality.

Clergy Mentors

- Each ordained person coming into the Diocese of Oregon taking a position in a congregation will be provided a mentor to be associated with from the very beginning of their ministry here. It is expected that the mentoring relationship will last at least one year, and will include a regular monthly meetings as well as communication in other forms.
- Mentors serve as companions in Christ, friends, guides. The program is one of welcome, hospitality, and of orientation to the diocese. The mentor coordinator, designated by the bishop, works with the bishop’s office in assigning a mentor to accompany the new clergy person. The mentor relationship is for mutual support and trust, and all conversation is held in confidentiality. Mentors may make referrals when personal or congregational situations appear to require professional consultation or other skills.

- The coordinator of the mentor program will create a team of mentors who meet for support and review of this ministry. Mentors agree to serve at least one 12 month cycle. Clergy mentors include active and retired clergy. In consultation with the bishop, the coordinator will identify clergy to serve in this mentor role.

Sexual Abuse Prevention

All clergy are required to be trained in the Safe Church Trainings: Safeguarding God’s Children, and Preventing Sexual Harassment of Church Workers and Preventing Sexual Exploitation in Communities of Faith. No other training programs are acceptable, and the training is mandatory. All clergy licensed or canonically resident in the Diocese of Oregon are required to have this certification in their file in the bishop’s office. This training must be renewed every 5 years.

Clergy are responsible for assuring that every area of the church’s life is free from harassment and sexual imbalance. All clergy must be conversant with diocesan policies on sexual misconduct. All clergy are responsible for articulating, supporting, and educating about diocesan abuse prevention policies in the local setting and must be familiar with the Diocesan Sexual Abuse Policy as stated in Section 5.4 of the Policies and Procedures Manual.

The only clergy who may be exempted from these requirements are retired clergy who certify to the bishop that they are completely retired and do not exercise their ordained ministry in any context.

Sexual abuse concerns the abuse of power, disregard of another’s dignity, and betrayal of the trust and integrity of the pastoral and professional relationship. An imbalance of power always exists between clergy and a parishioner in a pastoral relationship. It is imperative that clergy establish and maintain clear boundaries.

Anti-Racism

In 2000, the General Convention of the Episcopal Church approved Resolution B049, which stipulated that “the lay and ordained leadership of the Episcopal Church, including ordained persons, professional staff, and those elected or appointed to positions of leadership on committees, commissions, agencies, and boards be required to take anti-racism training and receive certification of such training.” Further, B049 stipulated that “...each diocese maintain a register of those who have been trained.”

In 2010, the Commission to End Racism in the Diocese of Oregon proposed substantial changes to the approach and materials used in our diocesan training, with the intention of

developing materials that were more sensitive to the specific needs and context of the Pacific Northwest.

At the present time, the Anti-Racism training requirements for clergy in the Diocese of Oregon are as follows:

1. All clergy are expected to have completed some form of anti-racism training within the past ten years, and to have forwarded documentation of such training to the bishop's office.
2. Clergy in active ministry are strongly encouraged to take the training currently offered by the diocese, *Diverse Church Training: Foundations for Faithful Ministry in a Diverse World*. This is a 1-day training, largely based on materials developed by the Kaleidoscope Institute, intended to provide core concepts and practical tools that can be directly applied to ministry settings across the diocese. More sophisticated concepts and tools will be presented in courses still under development.

Oxford Background Check

All clergy are required to have a current Oxford Background check report on file in the diocesan office. The only clergy who may be exempted from this requirement are retired clergy who certify to the bishop that they are completely retired and do not exercise their ordained ministry in any context.

Continuing Education

It is the bishop's expectation that all active clergy will participate in at least three days of continuing education yearly. Such education will further the work of the clergy person in a particular ministry setting, and be of sufficient length and depth to invite real engagement in a subject matter. Some scholarship money is available for this from the bishop's office. (see Policies & Procedures Manual 5.2.8 and 8.3.9)

Discretionary Funds and Expense Accounts

It is important for clergy to separate their Expense Accounts from the Discretionary Fund. In the case of an audit, the taxing authorities will want to be shown that these funds are independent of one another.

The Discretionary Fund is to be used as noted below, and not for clergy personal expenses.

Any money used for personal use must be reported as taxable ordinary income.

Expense accounts repay the clergy for authorized expenses they incur in the conduct of parish business.

Discretionary Funds

Any expenditures from this fund need to be in accordance with the Episcopal Church Title III Canon 9 Section 6 (b).

Suggested procedure for the flow of funds:

All monies designated as a part of the discretionary fund should be given to the church, not the clergyperson. (This may include designated plate offerings, funds from capital gifts, designated contributions for weddings, funerals, etc.) The treasurer deposits these funds in the Discretionary Fund Account, and this becomes part of the church's financial record.

Two possible ways for the clergyperson to disperse funds are:

- The clergyperson makes a check request to the Treasurer who issues a check from the Discretionary Fund Account for the person in need, or
- The clergyperson writes a check for the person in need from the Discretionary Fund Checking Account. The checkbook and backup documents must be open for audit.

An outside auditor or a parish audit team audits the Discretionary Fund at year end, and reports to the vestry and the diocese.

Here are some of the items for which a Discretionary Fund should be utilized. All of these items are for the needy, poor or afflicted.

1. Food
2. Lodging
3. Transportation
4. Medical Bills
5. "Pious and Charitable Uses"

Expense Accounts

Suggested Procedure:

- An expense budget or budgets is/are established for the clergyperson by the Budget Committee, approved by the vestry/BAC and made a part of the annual congregational budget.
- The clergyperson makes expenditures in accordance with the general outlines of the suggested expense items below.
- The clergyperson provides the treasurer with bills and/or invoices for payment/reimbursement. The treasurer issues a reimbursement check for such expenditures to the clergyperson.

Taxes and tax reporting is not significant as regards reimbursements.

However, if a clergyperson reports expenditures at year-end which exceed reimbursements by a significant amount,

it is appropriate that a donation receipt be issued to the clergyperson in the amount of the overage.

The outside auditor or the parish audit team audits this (these) account(s) at year end, and reports to the vestry and the diocese.

Expense account items are noted below. These expenditures should be related to church activities. If an expenditure is large, unclear in purpose, or causes the budget to be exceeded there should be a prior discussion between the clergyperson and the vestry/BAC before it is made (and documentation in the minutes of the meeting.)

Expense items may include:

A. Continuing Education

Conferences (tuition, meals and transportation)

B. Auto Expense (includes an accounting for mileage)

C. Business Expense

1. Organizational membership costs
2. Books and Journals
3. Consultants
4. Business meals/Business entertainment
5. Other professional expenses

Note: Clergy may choose to place honoraria from weddings, funeral, baptisms, etc. (gifts not specifically designated “discretionary fund”) into a “Rector’s/Vicar’s Program Fund” which the clergyperson administers to the benefit of the church.

All receipts and gifts must first be deposited with the parish treasurer and then disbursed accordingly so that there is a clear record and accountability.

Electronic communications

Electronic communications enhance the exchange of information, but also raise questions concerning responsibility and privacy. Email is fast and convenient and, when properly used, supports the business and pastoral activities of the church. These policies and procedures apply to all e-mail systems made available by the church including but not limited to desktop and laptop computers and all wireless mobile devices such as cell phones, Facebook, Twitter, and other forms of “social networking.” While most internet use serves legitimate business and professional purposes, the potential for abuse exist. Such abuse infringes on staff productivity and may also create legal risks and liabilities.

Do not send messages that you would not be willing for everyone to read.

Internet Protocol in a Parish Setting

E-mail is a service provided to parish staff to assist them in the performance of their duties.

Internet searches should be job-related and support business or professional activities. Staff shall not “browse the web” on church time, create personal web pages, or otherwise use church facilities to access the internet for any inappropriate or illegal activity, or for reasons unrelated to church business and staff job responsibilities, except as noted under Personal Use.

- Communications should be job-related, to the point, and professional in tone.
- Exercise sound judgment and common sense when distributing e-mail messages.
- Ensure that the correct email address is used for the intended recipient(s).

All communications and information transmitted, received, or stored in parish computer systems belong to the church and may be monitored. Staff should have no expectation of privacy.

Email Etiquette

- Check email daily.
- Keep messages short and to the point.
- Be professional and careful regarding what you say about others.
- If you receive an email that is angry or critical or reflects hurt feelings, do not respond with an email, however correct or conciliatory it may be. Respond with a telephone call, a hand-written note, or, in certain circumstances, with silence. When the right course of action is not clear, consult with a supervisor or colleague.
- Do not forward email messages without the authorization of the sender - with the following one exception: email may be forwarded to a more appropriate recipient (i.e staff, corporate officer or member of a governing body) with an explanation both to the new recipient and to the sender.
- Include signature footer at the bottom of the message with name, affiliation and email address. Include disclaimer* at bottom of email message.
- Remember, email is neither secure nor private. Do not treat email as confidential.

Personal Use

Personal use will be allowed on an occasional and limited basis subject to these criteria:

- Use is brief and occurs infrequently.

- Use does not interfere with the performance of official duties.
- Use does not interfere with or disrupt the work of others.
- Use does not compromise the security or integrity of the church computer systems.
- Use does not violate any provision of church email and internet policy.

***Disclaimer:**

This message is intended for the sole use of the individual and entity to which it is addressed and may contain information that is privileged, confidential and exempt from disclosure under applicable law. If you are not the intended addressee, nor authorized to receive for the intended addressee, you are hereby notified that you may not use, copy, disclose or distribute to anyone the message or any information contained in the message. If you have received this message in error, please immediately advise the sender by reply email and delete the message. Thank you very much.

Deployment

All clergy canonically resident or licensed and in good standing may submit their name and material to the canon to the ordinary together with a request to be included in the list of names given to any congregation receiving names.

The bishop, through the canon to the ordinary will submit to the congregations in transition a list of nominees to the position when the congregation has asked for a “bishop assisted” or a “priest-in-charge” search.

Clergy Wellness

The health and well being of the clergy of the diocese is an important part of the well being of the church. The diocese requires that clergy be party to a comprehensive package of benefits and programs. It requires a Letter of Agreement (also called a Covenant of Ministry) for rectors, vicars, associates, assistants, and priests-in-charge. In this letter of agreement congregations are required to provide medical and dental insurance, sick leave, pension, professional development time and funds, and sabbatical planning. These letters of agreement also provide for annual vacation and a variety of national holidays. Clergy are encouraged to participate in regional clericus groups and in peer support groups. The Church Pension Fund in connection with the diocese provides both short-term and long-term disability coverage.

There is available through the office of the bishop a Clergy Support Fund to meet unexpected financial emergencies. Also available are funds for theological education, often used to partially fund sabbaticals for clergy.

For your own sake, and for the sake of the mission of the diocese, we expect you to attend to your physical health, your emotional and spiritual wellness, and your personal relationships. (See Policies & Procedures Manual 5.3.1)

Diocesan Participation

Clergy are expected to participate in diocesan activities, to be available to serve on boards and committees, attend clergy conferences and diocesan convention. Clergy are also asked to identify lay leaders for diocesan positions.

Immigration Matters

Clergy who are not citizens of the United States are required to have official permission to work before they may be deployed in Oregon. Non-citizen clergy must provide documentation of their immigration status to the bishop’s office, to cooperate in resolving any questions about their status, and to inform the bishop of any changes in their status. In addition they must meet all of the requirement of Canon III.10

Constitution and Canons

All clergy are expected to be familiar with the content of the Constitution and Canons of The Episcopal Church, the Diocese of Oregon, and the bylaws of their local congregation.

Letters of Agreement (Covenant of Ministry)

It is expected in all situations clergy employed by a congregation will create a letter of agreement with that congregation. The original will be sent to the bishop’s office for the bishop’s signature. The bishop’s office will work with clergy and congregation in creating letters of agreement and will provide templates for beginning this discussion. Further, non-substantive changes to the original document can be made without the bishop’s signature. Changes that are substantive must come before the bishop before going into effect.

Of Heads of Congregations

Definition of “Heads of Congregations”

All rectors, vicars, interims, priests-in-charge, or any other person in charge of a congregation.

Heads of congregations are in charge of the health of congregations. Congregations should be able to articulate their values and mission and to have goals consistent with their values and mission. These should provide a basis for evaluation.

Heads of congregations are to provide instruction in the Christian faith and Episcopal polity. They are to provide for the spiritual development of members.

Mentoring new clergy

Heads of congregations are to see that new clergy are in a mentor relationship established by the diocese.

Parish Administration

Heads of congregations are responsible for the maintaining of parish records, personnel matters, abuse prevention programs, licensing lay ministers by the bishop's office, and the completion of an annual parochial report. Annual audits are also the responsibility of heads of congregations.

Heads of congregations are charged with the supervision of all staff, clergy, and lay. They are to insure all lay employees have a personnel folder that contains an application, appropriate background and reference checks, IRS form W-4 and an I-9 form as required.

Heads of congregations provide regular review and evaluation of all staff and document that process in personnel files which are kept locked in the church offices.

If heads of congregations receive reports of sexual misconduct or abuse, they are to immediately inform the bishop or diocesan intake officer (Canon for Congregational Development and Staff), and receive instruction before taking action. The only exception is to report immediately any allegation of child sexual abuse to authority and to remove the person accused from any contact with children.

Heads of congregations are responsible for seeing that vestries and BACs have the appropriate insurance coverage, financial reports, internal controls and are in compliance with diocesan requirements concerning audits.

No facilities renovations or expansions may be undertaken without consultation with the Architecture Committee of the Board of Trustees. It is the responsibility of the congregation to see that the consultation takes place.

Of Assisting Clergy

Assisting clergy serve at the pleasure of congregational heads and they thus are called to a duty of loyalty to the congregational head they serve. They support the ministry of the rector/vicar. They must have a letter of agreement.

In the event of serious disagreements between assisting clergy and rectors, every effort should be made to reconcile and consultation should be sought if the parties cannot resolve the situation themselves. These are private matters between the parties and should not inappropriately involve other members of the congregation or ministry setting.

If assisting clergy come to believe that they cannot offer the appropriate support to the rector, they are to contact the canon to the ordinary for consultation.

Of Deacons

When able, deacons attend clergy conference.

Deacons have a special relationship with the bishop diocesan and their call assignments will be made by the bishop in consultation with the archdeacon.

Deacons may be assigned to congregations, diocesan institutions, or secular settings. All deacons will be connected with a congregation.

Deacons serve normally in a non-stipendiary role. Any exceptions will be approved by the bishop.

Deacons interpret the needs of the world to the church and are especially concerned with the poor and marginalized of society.

Deacons serve as servant icons of ministry in the liturgy. They proclaim the Gospel, bid the prayers and serve at the table, prepare and place on it the offerings of bread and wine, and assist in the ministrations of the servants. The deacon also dismisses the assembly at the close of the service. Deacons may also preach so that the world's needs may be proclaimed to the church.

Deacons normally wear clericals only to serve liturgically or when doing so will facilitate servant ministry in the world. (hospital and prison visits)

Deacons who feel called to priesthood are understood to begin an entirely new process. The archdeacon should be consulted in such matters.

It is not appropriate in the Diocese of Oregon for "Deacon Masses" to be performed, thus keeping clear the distinction between priest and deacon.

Deacons will have a letter of agreement. The archdeacon will assist with this process.

Of Non-Parochial Clergy

Chaplains, retired clergy, and other non-parochial clergy are encouraged to participate in all appropriate diocesan activity and to provide an annual report to the bishop. The form for this report is found on the diocesan website under "Clergy Resources" or from the bishop's office.

Of Retired Clergy

Regardless of their ministry activities retired clergy are expected to continue to maintain an orderly relationship with the bishop. They should keep the bishop informed of any address change or any other major change in their circumstances. Retired clergy who are not responsible for a congregational parochial report are expected to provide an annual report to the bishop. The form for this report is found

on the diocesan website under “Clergy Resources” or from the bishop’s office.

Retired clergy who are canonically resident have seat, voice, and vote at the Diocesan Convention and are encouraged to participate if possible.

Retired clergy should be especially mindful of their responsibility to support the ministries of the active clergy in whose cures they reside or from whose cures they have retired.

Upon reaching the age of 72 years, all retired clergy in the Diocese of Oregon, licensed or canonically resident, must comply with Canon III.9.8 of the Constitutions and Canons of the Episcopal Church.

Of Licensed Clergy

Licensed clergy are welcome in the diocese and are encouraged to participate fully in its life. Licensed clergy are subject to the same expectations outlined for all clergy. If they wish to be deployed as supply clergy, they must be conversant and in compliance with the policies of the Diocese of Oregon.

Licensed clergy who are serving as heads of congregations or assisting clergy on the staff of diocesan congregations will automatically be relicensed. However, licensed clergy who are not serving as heads of congregations or as assisting clergy on the staff of diocesan congregations are required to make an annual report to the bishop and to request licensing for the next calendar year, if that is their desire. If no report and request for license is received, they will be removed from the list of licensed clergy and must reapply to be reinstated.

Licensed clergy serving as heads of congregations or as assisting clergy on the staff of diocesan congregations are expected to register for the Diocesan Convention. Although diocesan canons do not provide such licensed clergy a vote at the Diocesan Convention, it is customary to grant them seat and voice when the Diocesan Convention organizes for business. Only those clergy who are canonically and physically resident, or serving as a vicar or priest in charge in the Diocese of Oregon may vote. (See Article 4 of the Diocesan Constitution.)

Licensed clergy not serving as heads of congregations or as assisting clergy may register for the Diocesan Convention as visitors and are encouraged to do so.

ELCA clergy may be considered for license, if requested by a head of congregation. Such clergy must present, in addition to the standard licensing requirements, a letter from their bishop approving the license application. If they are not residing in their home synod, they must also have approval from the Lutheran bishop in whose synod they reside.

Of Clergy Not Ordained in the Episcopal Church

Policy Regarding Participation in Congregational or Pastoral Settings

Invitations to non-Episcopal clergy to serve on staffs, to participate in services, to preach or teach, or to lead any other activity must be considered carefully, and these policies must be followed. The bishop’s specific permission is required. Failure to observe these policies may result in ecclesiastical discipline.

Weddings and Funerals

At your discretion, you may invite other qualified clergy to participate in the pastoral services described herein. You are never required to issue such an invitation. Qualified non-Episcopal clergy participating in a single pastoral service may wear the vestments that are customary in their tradition and may preside at a wedding, but not at the Eucharist.

“Episcopal” or “Anglican” or “Continuing” Splinter Groups not part of TEC

These groups undermine the geographical authority of the bishop as defined in the Constitution and Canons of The Episcopal Church and as observed in historic Anglican practice. Therefore, no clergyperson from these groups may participate in any service of worship, and no joint services may be held. Episcopal clergy of the Diocese of Oregon may not participate in any service held in or by these congregations except with written permission from the office of the bishop.

Pastoral Care and Spiritual Direction

Clergy are not to claim directly or by implication any pastoral or professional qualifications that exceed their actual qualifications or abilities. Clergy are expected to make appropriate referrals for matters that go beyond moral, spiritual, or religious guidance or whenever the needs of parishioners exceed those that can be competently handled by the clergyperson.

Clergy are to seek appropriate professional assistance for their own personal problems and conflicts, especially those that might impair their pastoral ability and judgment.

Clergy should not work in isolation but must be mindful of the need to maintain collegial and professional associations. It is necessary for the clergy to develop and maintain such associations for the purposes of maintaining supervisory skills, theological and spiritual insights, educational acumen, and current knowledge of resources for ministry. Forming a clergy support group is encouraged.

Reconciliation of a Penitent is a sacrament of the church. When hearing a sacramental confession (the rite of Reconciliation of a Penitent), it must be remembered that “the secrecy of a confession is morally absolute for the confessor, and must under no circumstances be broken.” However, if the penitent confesses to child sexual abuse, the confessor can and should withhold absolution until the penitent notifies the authorities.

Clergy should treat all pastoral conversations as confidential; however, if a person communicates an intention to harm himself, herself or others, this should be reported as appropriate.

Clergy must be familiar with and strictly comply with the diocesan policies regarding sexual misconduct including the requirement to report misconduct to the diocese and, if it involves minors, to the authorities.

Deployment

All questions regarding deployment should be directed to the canon to the ordinary.

In The Episcopal Church, clergy may be deployed only with the approval of the bishop diocesan.

Search Process

The bishop expects clergy to notify the canon to the ordinary if they are involved in a call process outside the diocese.

Eligibility

Eligibility for deployment in the Diocese of Oregon is determined by the bishop and based upon the individual’s qualifications.

Staff Clergy Call Process

Always consult the bishop before calling any member of the clergy to join a staff.

In calling assistants from outside the diocese, early consultation with the bishop is strongly advised; clergy coming into the diocese become the responsibility of the bishop as well as the calling rector. The bishop may not accept Letters Dimissory if not consulted in advance.

Deacons/Curates

The bishop of the Diocese of Oregon makes all ministry assignments for deacons and curates.

A rector may not recruit or hire a seminarian, deacon, or a curate without the bishop’s permission.

Seminarians from outside the Diocese of Oregon are required to release their full canonical file from their sponsoring diocese before placement. This includes spiritual autobiography, postulancy letter, candidacy letter,

psychological and physical evaluations, evaluations and reports from Commissions on Ministry and Standing Committees. They must also have the formal release of the bishop of their sponsoring diocese. For assistance, contact the canon to the ordinary.

Resignation or Retirement

When a priest resigns or retires from a church, out of consideration for the effective growth of the congregation under new leadership, it is essential that certain guidelines are followed, especially if they choose to remain in the community. The effectiveness of this is largely dependent on the retiring or resigning clergy’s willingness to state clearly and to adhere faithfully to this policy. Following are a set of guidelines, and a model letter to the congregation to be distributed shortly after one’s announcement of resignation or retirement.

1. The rector’s or vicar’s resignation or retirement, effective on a certain date, signifies the understanding that all priestly, pastoral and administrative duties in this parish are terminated as of this date.
2. It is further mutually understood that this applies equally to the interim period before another rector/vicar assumes office, since the congregation needs some time and space between clergy to discover who they are now, where they want to go, and with what new leadership. It is agreed that this vestry/BAC will make provision for other interim pastoral and priestly ministry for the congregation.
3. The former rector/vicar agrees that he/she will not officiate or assist in any baptism, wedding, or funeral in this parish. This will prevent divided loyalties in the congregation and pressures on either the former or future clergy or interim clergy. The former priest may exercise ministry in other churches as invited.
4. The former rector/vicar will not make pastoral visits in the hospital or home with former parishioners without prior consultation with the interim priest or the new rector/vicar.
5. It is further agreed that the rector/vicar, now and after their retirement, will not take part in any way in the process of the selection of either an interim priest or the new permanent priest, except for an exit interview with the vestry/BAC’s consultant if such is requested. They will not make any suggestion of clergy who might be considered for either position, nor make any comment on the qualification or lack thereof of any person under such consideration.
6. It is expected that the former priest will no longer use the resources of the church office and/or staff.

7. It is important for the diocese to keep regular contact with the person who has retired or resigned who still lives in the diocese and/or in the community in which they served, and help clergy continue to develop their vocation.

Expectations during Transition

The bishop expects that once a clergyperson leaves a congregation he/she will bring closure to pastoral relationships with members of that congregation. The health of the congregation is dependent upon how well this transition issue is managed. Former parishioners should understand from the clergy, in a positive and affirming way, that it is not appropriate to continue a pastoral relationship.

The bishop expects that the clergyperson will accept no further requests from members and former members to provide pastoral services at weddings, funerals, baptisms, or any other occasion of public worship for at least one year.

After one year, clergy may accept unsolicited invitations from the interim rector/vicar or rector/vicar.

The Calling Process

Terms

- Priest-in-charge is the canonical term for a clergyperson in charge of a congregation who is not a rector or vicar. Priest-in-charge refers to any priest exercising the rights and responsibilities of the rector/vicar for a specified length of time.
- Rector is a term for the duly appointed priest in charge of a parish congregation with all the rights and responsibilities as outlined in Title III, 9.6 and following. The rector shall have been appointed after the vestry and bishop have certified that they are duly qualified, duly elected, and has accepted election.
- Vicar is a term for a duly appointed priest-in-charge of a mission congregation with all the rights and responsibilities as outlined in Title III, 9.6 and following. The bishop appoints a vicar.
- Interim is a priest from outside the congregation who is selected by the vestry/BAC in cooperation with the bishop as the priest in charge and whose Letter of Agreement designates them rector or vicar for a period of time during a transition between rectors or vicars. An interim agreement may last for months or years depending upon the situation.
- Staff clergy are priests who are appointed to serve as a member of a congregational staff and who serve at the pleasure of the rector/vicar.

Documents of Call

Two documents are part of the canonical appointment of a rector or vicar: the Letter of Call to the priest from the vestry/ Bishop's Advisory Committee and the Letter of Agreement (Covenant of Ministry) between vestry/ Bishop's Advisory Committee and priest. Priests in charge and interims also shall have a Letter of Call and a Letter of Agreement. All Letters of Agreement must be signed by the bishop as well.

Ministry Reviews

Included in the Letter of Agreement with which incumbency is initiated, an annual Mutual Ministry Review between the rector/vicar and vestry/Bishop's Advisory Committee, or between a staff clergyperson and a rector, will be completed.

Canonical Residence

In order to apply for canonical residence, clergy must be in charge of a congregation on a permanent basis, or be employed fulltime at an institution or congregation of the Diocese of Oregon. At times, the bishop may require a clergy person to reside in the diocese for a year or more before allowing the transfer to occur.

Clergy are required to present Letters Dimissory within three months of their appointment as rector/vicar. (Title III, 9.4)

The bishop will not accept Letters Dimissory until the criteria is met, the bishop has determined that accepting Letters Dimissory is appropriate, and the bishop has instructed the clergyperson to request them from the Diocese of Canonical Residence.

Letters Dimissory for Deacons

Unless a deacon has been licensed in the Diocese of Oregon, they may not serve as deacon for more than two months.

Deacons may not transfer Letters Dimissory without written consent from the bishop of the Diocese of Oregon. (Title III, 7.6)

Letters Dimissory for Interims or Retired Clergy

The bishop does not normally accept Letters Dimissory for interim clergy or retired clergy.

Compensation and Review

The diocese offers, through the canon to the ordinary and the personnel committee, consultation in determining clergy compensation based on a comparative model, called the SHU (Salary/Housing/Utilities) chart. Either vestries or clergy may request a comparison and review at any time.

This clergy compensation document can be found on the diocesan website.

Pension Contributions

Participation in the Church Pension Fund by stipendiary active clergy is mandatory and is provided by the vestry/BAC through the parish/mission budget.

Business Expenses

Office and business expenses, including auto/travel allowances, are not a part of a clergyperson's compensation package. These expenses are a part of the church's cost of doing business.

Vacation/Leave/Sabbatical (*see Policies & Procedures Manual 5.3.2*)

Clergy should have at least one day a week in which they have no scheduled duties or functions. When duties prevent regular time off then appropriate compensatory time is encouraged. The congregation should be made aware of the clergy person's scheduled time off (sabbath time) and should be encouraged to respect it.

Episcopal clergy receive paid vacation of at least 160 hours each year. There are no restrictions on how this time is spent. It is strongly recommended that at least 80 hours of annual vacation be taken consecutively.

Clergy are expected to devote at least three days of each year to continuing education.

Provision should be made in every Letter of Agreement for clergy sabbaticals. In the negotiations leading to a Letter of Agreement, consideration may be given to prior service in the Church, the diocese and the current congregation. There are some sabbatical grant funds available through the bishop's office.

Time spent in prayer, professional study, spiritual retreat, and theological reflection is not considered "time off." Rather, such activities are essential to the exercise of a priestly vocation.

Deployment of Retired Clergy

The Church Pension Group governs the salary retired clergy may earn. The bishop must submit an application for exemption from these guidelines. This must be submitted at least three months before the deployment begins. The Church Pension Group will not approve requests of clergy who retire and wish to be re-deployed to the congregation from which they retired. The work after retirement rules can be found on the Church Pension Group website (cpg.org).

All retired clergy active in ministry must meet the bishop's expectations of clergy.

Supply Clergy Policy

The responsibility for finding supply clergy lies with vestries and Bishop's Advisory Committees, and rectors/vicars/priests-in-charge. The canon to the ordinary maintains a list of supply clergy as a resource for congregations. Clergy wishing to be included on this list should contact the canon to the ordinary. The list is maintained on the diocesan website.

Non-parochial clergy and licensed clergy of the Diocese of Oregon are eligible to supply, provided that they are in good standing with the bishop and meet the expectations of clergy.

Interim Deployment

All questions regarding interim deployment should be directed to the canon to the ordinary.

Candidates for interim positions within the Diocese of Oregon are expected to meet the bishop's expectations of clergy, regardless of canonical residence or active/retired status.

Continuing Education for Clergy

All active clergy are required to engage in continuing education, in accordance with Title III, Canon 7.5 for deacons and Title III, Canon 9.1 for priests. Adherence to these national canons is mandatory. Although there is no national canonical requirement for lay professionals to seek continuing education, the Diocese of Oregon believes it is also important for lay professionals to continue to update their learning.

Worship

Prayer Book

The 1979 Book of Common Prayer is the standard prayer book for worship. Enriching Our Worship resources are also approved for use in the Diocese of Oregon.

Heads of congregations are to use their discretion in the use of any other worship resource and should notify the office of the bishop of the use of other materials.

Permission is granted for congregations to use current prayer books from other churches of the Anglican Communion.

Marriage and Remarriage

Clergy are responsible for knowing the canons and requirements regarding remarriage and should initiate appropriate communication with the office of the bishop regarding remarriage. You may find the remarriage guidelines on the diocesan website under "Clergy Resources"

Baptism/Confirmation/Reception/Reaffir-

mation

- **Baptism:** All persons who have received the sacrament of Holy Baptism with water in the name of the Father, Son, and Holy Spirit in this church or another Christian church and are duly recorded in the parish register are members of this church.
- **Adult Members:** Members sixteen years of age and older are considered adult members.
- **Confirmation:** Confirmation is the normative rite for adults who desire to make a public affirmation of their faith and commitment to the responsibilities of their baptism, following instruction in the faith of the church. Adult confirmed members are therefore those who have been baptized, confirmed, and are now at least 16 years of age.
- **Reception:** (1) For adults who are baptized and who have been confirmed by bishops of churches in historic succession (2) Adults who are baptized and previously made a mature public commitment in another church may be received or confirmed.
- **Reaffirmation:** (1) Adults who wish to reaffirm their commitment to follow Jesus Christ as Lord and Savior. (2) Those Baptized as adults when the bishop is not present.

Episcopal Visitations

Policies and procedures regarding Episcopal congregation visitations can be found on the diocesan website under “Clergy Resources”

Lay Licensing

Policies and procedures regarding lay licensing can be found in the Licensed Ministries Manual on the diocesan website under “Clergy Resources”

Parish Administration

Clergy Pension

The Church Pension Group has a website for information regarding your benefits. You may choose to personalize your information and track your benefits on a regular basis.

<http://www.CPG.org>

Audits

Every congregation and institution must have an annual review of the books audit (Due September 1 for the prior year), completed and submitted to the diocesan office. See Financial Resources on the diocesan website.

Parochial Report

Dear members of St. Swithin's:

As you might imagine, I approach my retirement date with mixed feelings. I look forward to traveling and to attending church services with my children and grandchildren occasionally, to being away from some of the time and emotional pressures, but I will miss being a part of this parish.

When I retire, I will have terminated my priestly, pastoral, and administrative responsibilities in this fine parish. You and I both will need some time for us to get used to this idea, and to allow the interim rector and the new rector an opportunity to get "settled in" without interference from me.

The fact that Susie and I will continue to live in Swampville will make this goal more difficult, and I will need your support.

With the agreement and support of our vestry, and effective April 1, 2020, I will abide by the following statements, which represent standard procedure when a rector leaves a parish:

I will remove all of my books, vestments, and other personal possessions from the parish.

I will turn over to the wardens all keys and funds presently in my control.

I will not serve as a counselor to members of the parish, nor will I listen to or comment on the activities of past, current, or future parish clergy.

I will not be available to officiate at weddings, baptisms, funeral, or other parish services except by invitation of the interim rector or new rector, and then only for weighty cause.

It is my expectation that I will not attend any parish social activities until a new rector has been in office for a year.

Susie and I will be worshiping with other congregations for awhile, but we both will be looking forward to the time when we may once again join you in worship and fellowship.

Faithfully yours,

(The Rev.) Parish Parson

