

POLICIES

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CLERGY FAMILY SUPPORT COMMITTEE

The primary purpose of the “Clergy Family Support Committee” is to have healthy clergy families in the church. It is hoped that through reaching out to nurture and enrich the lives our clergy and their families that all the people of God will be ultimately strengthened and supported.

Recognizing the social changes affecting all families and the particular expectations imposed upon clergy and their families, the Clergy Family Support Committee will assist the Bishop in developing programs to address these issues and emotional and spiritual health and growth of clergy and their families and offer resources to maintain and enrich healthy clergy family life.

The Clergy Family Support Committee will:

1. Develop and provide a better communication system for the clergy and clergy families.
2. Develop a “Project Help” resource packet for crisis and pre-crisis situations.
3. Provide workshops in areas of finance, insurance, conflict management, retirement and time management.
4. Provide opportunities for establishing area support groups, small gatherings, retreats and spouse conferences.
5. Encourage physical, emotional, and spiritual health and growth.
6. Provide occasions a year for clergy families to gather socially.
7. Update the Clergy Manual.

GUIDELINES FOR MARRIAGE RITES AND PREPARATION

September 28, 1994

The following guidelines have been prepared for clergy concerning the liturgy of the Celebration and Blessing of a Marriage and the Blessing of a Civil Marriage. These have been provided in order to help establish a common and better understanding of marriage rites among both clergy and lay people and to make the conducting of the rites and the counseling of the bride and groom more consistent throughout the Diocese.

It is expected that the Celebrant will be familiar with all the rubrics concerning marriage in the Book of Common Prayer (pgs. 422,437-8) however; the over-riding rubric is the first on page 422:

Christian marriage is a solemn and public covenant between a man and a woman in the presence of God. In the Episcopal Church, it is required that one, at least, of the parties must be baptized Christian; that the ceremony be attested by at least two witnesses; and that the marriage conform to the laws of the State and the Canons of this Church.

OVERALL PASTORAL GUIDELINES

1. Prior to scheduling a marriage (a minimum of 30 days is required after the couples first meeting with the Celebrant or in the case of remarriage from the date of receiving the Bishop's approval). In the case of remarriage, a date for the wedding should not be set until after the Bishop's approval has been given. It should be ascertained that at least one of the couple are part of or related to the parish congregation, or are willing to make a commitment to become an active and faithful part of the congregation.
2. Adequate discussion and instruction of the couple, together, must be done prior to the marriage. It should be emphasized that marriage is more than a rite and a ceremony, it is a sacrament asking God's blessing on a covenant relationship.

The Celebrant must weigh how well the couple is aware of the major implications of the lifetime commitment they are making and be convinced that they have a realistic understanding of what marriage is. The rich words in the beginning of the Prayer Book service describe this and can be valuable counseling tools:

The union of husband and wife in heart, body and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and when it is God's will for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore, marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately and in accordance with the purposes for which it was instituted by God.

OVERALL PASTORAL GUIDELINES (CONT'D)

It would seem that at least 3-6 pre-marital instruction sessions would be needed, depending on the circumstances.

3. After discussion and instruction, as evidence of their serious intentions to commitment, the couple should be asked to complete and sign a copy of the **Declaration of Intent to Marry** (2003 Constitution and Canons I. 18.3e).
4. In unusual circumstances, marriages may be performed or blessed for couples not closely related to the parish, but only at the specific request of the Clergy-in-Charge of one of the couple's home parishes to the Celebrant. The Celebrant must be convinced that adequate marriage counseling has been done by either priest, by either him or herself, or by the home Parish Priest.
5. It is most appropriate and desirable that the ceremony of marriage between Christians be conducted within the rite of the Holy Eucharist, which should be offered to all baptized Christians.
6. Except under very unusual conditions, it is desirable that the marriage ceremony should be conducted within the parish church.
7. All services in Episcopal churches are open to the public.
8. Clergy of other Christian denominations may assist the Celebrant, with the Bishop's approval (the rubrics in the Book of Common Prayer must be observed). The blessing of the marriage must be pronounced by the Celebrant.
9. The rubrics in the Book of Common Prayer specifying junctures in the marriage liturgy where hymns, psalms, anthems and instrumental music may be used should be strictly observed. It is not appropriate in corporate worship for the Lord's Prayer to be sung by a solo musician. The Celebrant, or his or her delegated authority must agree with the choice of music to be used in advance of the service.
10. The Celebrant should consult with any photographers prior to the service emphasizing the sacramental worship aspects of the service and requiring that any operators or equipment to be employed be placed and used as unobtrusively as possible. Flash pictures should not be allowed during the service.

GUIDELINES FOR REMARRIAGE AFTER CIVIL DIVORCE

1. All of the items in "Guidelines for Marriage" apply.
2. The approval of the Diocesan Bishop is required before the remarriage of any divorced person may be performed. This applies to either bride or groom and whether or not either is an Episcopalian or associated directly with the parish.

Application to the Diocesan Bishop for permission to remarry is made only by the intended Celebrant.

3. **The scheduling of remarriages requires a minimum of 30 days for receiving approval by the Bishop.** The date of the wedding should not be set until after the Bishop's approval is given.
4. Sufficient time for the divorced person to work through the failure of the former marriage. **The divorce should be final for at least 1 (one) year in the case of second marriages and at least two years in the case of third marriages.** Any consideration of a fourth marriage should be discussed personally with the Bishop.
5. Permission for remarriage will be granted by the Bishop only after a thorough evaluation and instruction of the couple by the Celebrant, or if appropriate, counseling by a competent and trained person. Evidence of this will be submitted using the attached form: **Application for Permission to Remarry**, to be completed and signed by the couple and a letter from the Celebrant to the Bishop giving his or her evaluation of the sincerity of the couple and an estimate of the stability of the proposed marriage. Particular attention should be paid to the causes of breakdown of the previous marriages and to their influences on this one. An indication of the amount of instruction and/or counseling done should be included with a specific recommendation and responsibilities which cannot be delegated to others.
6. A copy of all divorce decrees must accompany the application. For lengthy documents, the first and last pages will be sufficient.
7. A report of a marriage form must be sent to the Diocesan Office following the solemnization of the marriage.

APPLICATION FOR PERMISSION TO REMARRY

DIOCESE OF TENNESSEE

We, _____ and _____, one or both of whom have been divorced, respectfully request permission to be remarried in accordance with the rites of the Episcopal Church.

Date: _____

Parish: _____

Intended Celebrant: _____

Name: _____

Religion: _____

Parish, if Episcopalian: _____

Date of Birth: _____

Previously Married? _____ Date: _____ Where?: _____

Name of Previous Spouse: _____

Age of Spouse at Marriage: _____

Date Divorce Decree Granted: _____ Where?: _____

Are There Children?: _____ Their Ages: _____

Who Has Custody?: _____

Financial Obligations (Alimony, child support, etc.): _____

Name: _____

Religion: _____

Parish, if Episcopalian: _____

Date of Birth: _____

Previously Married?: _____ Date: _____ Where? _____

Name of Previous Spouse: _____

Age of Spouse at Marriage: _____

Date Divorce Decree Granted: _____ Where?: _____

Are There Children?: _____ Their ages: _____ Who Has Custody?: _____

Financial Obligations (Alimony, child support, etc.): _____

APPLICATION FOR PERMISSION TO REMARRY

In making this application we have together and separately very seriously considered the following questions, have discussed them with the intended Celebrant, and believe that we are ready to enter into a stable and mature life-long nuptial commitment to each other:

1. What were the causes of the break-up of the previous marriage(s)? What attempts were made at the reconciliation? Was counseling sought? How are your previous experiences influencing your plans and intentions for this marriage?
2. What are the financial arrangements that resulted from the previous marriage(s)? What financial support do the children, if any, have? Who is responsible for them and what is their source of funds?
3. What are the attitudes of the children to the proposed marriage? Do you see these children relating to both of you in your future life together?
4. How long have you known each other? What is the true depth of your relationship to each other?
5. What is your current financial status? Are you capable of supporting each other?
6. If future problems between you do develop, will you seek help in resolving them and strengthening your marriage and interpersonal relationships through counseling by a pastor or professional, knowledgeable in marital relations?

Signed: _____ Groom

_____ Bride

_____ Intended Celebrant

DEACONS AND NONPAROCHIAL CLERGY POLICY

General Guidelines – All non parochial clergy active in the Diocese of Tennessee should be related to an Altar and a regular worshipping congregation/institution. All non-parochial clergy, whether canonically resident in this diocese, canonically resident elsewhere but licensed in this diocese, retired or not, who are not in charge of a congregation or a Mission are asked to function under the supervision of the Rector, Vicar, Chaplain, Dean, or Headmaster as appropriate. Our liability insurance requires a background check to be conducted before any clergy person is licensed or their Letter Dimissory is accepted.

Non-parochial Clergy-Canonically resident and not canonically resident but licensed in the diocese – active and retired – **shall report annually** to the Bishop regarding their sacramental and ministerial functions.

Clergy not canonically resident who desire to be licensed are required by canon to apply to the Bishop annually. Licenses are issued on an annual basis of the calendar year. (Canon III.9.6a)

Interim and stated supply appointees, if not canonically resident, must be licensed in this diocese and are considered “parochial” for the period of their appointment only.

Clergy in Non-ecclesiastical Employment-“shall advise the Bishop that reasonable opportunities for the exercise of the person’s office exist and that good use will be made of such opportunities.” “The Deacon or Priest (shall) report annually, in writing, in a manner prescribed by the Bishop, as provided in Canon 1.6.1.” (Canon III.9.3(e).1)

Deacons-All Deacons “serve directly under the authority of and are accountable to the Bishop” (Canon III, 7.1) and will be deployed by the Bishop. Deacons serving in congregations are required to resign upon the arrival of a new Rector/Vicar. No Deacon will be assigned to a congregation or institution except with the approval of the Priest-in-charge.

BAPTISM/CONFIRMATION/RECEPTION/REAFFIRMATION GUIDELINES

BAPTISM

The Bishop or a Priest may baptize and when the Bishop is present, however, a Priest will be asked to seal persons 16 years of age or older. Such persons if prepared, ready and desirous may then be confirmed by the Bishop.

CONFIRMATION

The suggested minimum age for confirmation is 16 years. The pastoral discretion of the priest in consultation with parents, where appropriate, will be respected by the Bishop.

RECEIVED

Persons confirmed in Churches with Apostolic Orders (this may include persons confirmed in the Evangelical Lutheran Church of America) will be received; all others will be confirmed.

REAFFIRMATION

Persons presented for reaffirmation should be prepared through a special course of study worked out with the clergy in the congregation. This category may include persons who are returning to the church after an absence or have had a renewal of their faith or those who are embarking on a new ministry or service. Reaffirmation is not be used as an "Alter Call."

APPLICATION FOR LICENSE TO OFFICIATE IN THE DIOCESE OF TENNESSEE

Name _____ Date of Birth _____

Address _____ Soc. Sec. No. _____

City _____ State _____ Zip _____

Home Phone _____ Business Phone _____

E-mail address _____

Present Employment _____

Referenced: Please list those who are currently familiar with your character as it relates to your work. Referenced may be checked with each application.

Name _____ Address _____

Name _____ Address _____

Name _____ Address _____

Additional Information:

- | | | |
|--|-----|----|
| a. Do you use illegal drugs? | Yes | No |
| b. Have you ever been convicted of a criminal offense?
(If yes, please explain in detail on additional sheet) | Yes | No |
| c. Have you ever been charged with child abuse, child neglect,
or sexual misconduct? | Yes | No |
| d. Have you ever had your driver's license suspended or revoked? | Yes | No |
| e. Have you ever been accuse of financial misconduct in your
employment? | Yes | No |

f. Other than the above items, is there any fact or circumstance involving you or your background that would call into question your being entrusted with the care, guidance, and supervision of the people placed in your charge? If yes, please explain in detail. Yes No

g. Do you expect to receive compensation for the practice of ordained ministry in this diocese? If yes, please explain. Yes No

Briefly state:

1. The reason(s) you wish to be licensed to officiate.

2. The specific context in which you will exercise ordained ministry in this diocese.

I understand that:

a. The information that I have provided may be verified by the diocese contacting persons named in this application or by contacting any person or organization that may have information concerning me. I hereby release and agree to hold harmless from liability any person or organization that provides information. I also agree to hold harmless the Diocese of Tennessee, its congregations, and the officers, employees, and volunteers thereof. I further understand that the Diocese of Tennessee may contact a background check on me before a license can be granted.

b. In signing this application, I affirm that the information I have given is true and correct.

Signature Date

REPORT TO THE BISHOP FROM NON-PAROCHIAL CLERGY

Name _____ Home _____

Phone _____

Address _____ Bus. _____

Phone _____

City _____ State _____ Zip _____

Please indicate the number of services celebrated or officiated in the diocese in _____(year).

_____The Holy Eucharist

_____Morning and Evening Prayer

_____Marriages

_____Baptisms

_____Burials

Please provide a one-paragraph description of your exercise of ordained ministry as a priest or deacon in _____(year).

In what way are you specifically related to a parish or mission of the Diocese of Tennessee?

SUPPLY CLERGY

The standard supply clergy compensation in the Diocese of Tennessee is \$100.00 for a Sunday service with an additional \$50.00 for each additional Sunday service.

Please note that a parish/mission must pay assessments to the Church Pension Fund for a priest or deacon who works on an interim or supply basis for more than three consecutive months with a monthly compensation of over \$200.00.

Each year the Pension Fund will send to clergy a certificate of all pension assessments that have been paid by the parish/mission for the previous year. It is the responsibility of individual clergy to read it carefully to be sure that they are being credited with the proper compensation. If there is an error, the clergyperson should notify the Church Pension Fund directly and let the diocesan office know also. Errors which have been allowed to stand for two years will not be corrected by the Church Pension Fund.

Each fall the Pension Fund will send to clergy a Personal Information Summary which contains information on beneficiaries, years of credited service, highest average compensation and an estimated retirement benefit. Please read it carefully and inform the Pension Fund of any errors.

**THE EPISCOPAL DIOCESE OF TENNESSEE POLICY ON
INSURANCE COVERAGE FOR DEPENDENTS
OF DISABLED EMPLOYEES**

Any full time clergy person, canonically resident in this diocese, who is disabled, as defined by the Church Pension Fund, while serving in this diocese will be eligible for up to 50% participation by the diocese in purchasing health insurance coverage for dependent children, born prior to the disability, as long as they are eligible for coverage as dependent children. The company of coverage will be selected by the diocese. The level of participation will be determined by demonstrated need. Should the clergy person no longer be eligible for disability due to a return to full-time work under the Church Pension Fund, the diocese's participation shall cease.

Approved by the Bishop and Council at its meeting of 8/12/95

**THE EPISCOPAL
DIOCESE OF TENNESSEE
POLICY ON
Compensated Parental Leave:**

Any full time or part time Female Employee of the Diocese is eligible for a four (4) week personal leave associated with the birth or adoption of a child and an additional two (2) week leave for family adjustment with pay and benefits equal to their current compensation. Any full time or part time Male Employee of the Diocese is eligible for a two (2) week personal leave for a family adjustment time associated with the birth or adoption of a child with pay and benefits equal to their current compensation. These benefits do not accrue.

Approved by the Bishop and Council at its meeting 11/11/95

**THE EPISCOPAL
DIOCESE OF TENNESSEE
POLICY ON
Delinquent Insurance Payments**

Each month the diocesan office pays one monthly premium to the insurance provider and then must be reimbursed from congregations or individuals covered under the insurance plan. The Bishop and Council at its meeting on January 10, 2004, adopted the following policy for all persons covered under our diocesan medical insurance.

All insured persons are asked to bring their premium payment current at this time. Medical coverage for persons whose premiums are in arrears for more than thirty (30) days will be terminated.

Policy on Capital Funds Campaigns in the Diocese of Tennessee

All Capital funds campaigns undertaken by agencies or institutions of the Diocese of Tennessee in which fund solicitation reaches beyond parish boundaries shall have the prior approval of the Bishop and Council. *(Bishop and Council 11/2/96)*

Revised Policy on Clergy Housing

Mission churches which have full-time clergy should move toward the purchase of vicarages. Mission churches which have full-time clergy and already own vicarages should keep them. It is recommended that parishes should consider the purchase of rectories; if they currently own rectories, they are advised to keep them. In both mission and parish congregations that provide a house, it is recommended that clergy be provided a tax-deferred annuity, with an annual contribution from the congregation of not less than 3.5% of the rector's/vicar's stipend. In the event of a disability, clergy may continue to live in church owned housing for a period of up to six months following the date of certification of disability by the diocesan sponsored long-term disability policy.

(Revised by Bishop and Council 2/28/98)

Revised Policy on Medical Insurance Coverage for Mission Clergy

Mission clergy may elect medical insurance coverage other than church sponsored plans, but the Diocese of Tennessee will be responsible only for premiums at or below the price of current or future church sponsored plans.

(Revised by Bishop and Council 2/28/98)

POLICY ON CLERGY CONTINUING EDUCATION

The Diocese of Tennessee encourages regular continuing education for clergy as a means of professional development and enrichment. The diocese encourages congregations to include appropriate continuing education allowances in their annual budgets.

Canonically resident clergy of the Diocese of Tennessee may apply to the Clergy and Clergy Family Support and Development Committee for a continuing education grant. Applicants are asked to seek local sources of funding first, after which the Diocese will subsidize up to one-half of the costs of continuing education on an annual basis up to an annual maximum of \$500.00. Such grants are subject to approval by the Clergy and Clergy Family Support and Development Committee and the availability of funds. All grants are to be paid from the income from the Clergy Development Fund. Applicants should submit their requests at least six weeks prior to the continuing education event.

This policy is to be reviewed on an annual basis by the Bishop and Council as part of the annual budget process.

(Approved by the Bishop and Council 5/18/96)

APPLICATION FOR DIOCESAN CONTINUING EDUCATION SUPPORT

Name_____

Address_____

Telephone_____

Name of Continuing Education Event_____

Location_____

Purpose_____

Relevance to Current Ministry of Applicant_____

Total Cost of Continuing Education Event_____

Total Funding from Congregation_____

Total Funding from Applicant_____

Total Requested from Diocese_____

Please attach continuing education brochures or other relevant information.

Amount Approved_____

Approved By_____

Date_____

POLICY ON MUTUAL REVIEW OF THE TOTAL MINISTRY IN MISSIONS

The Clergy, Wardens, and Mission Council of each mission will hold an annual discussion and mutual review of the total ministry of the mission. This review will be facilitated by the Bishop or his deputy. Its purpose is to:

Provide the Vicar, Wardens, and Mission Council opportunity to assess how well they are fulfilling their responsibilities to each other and to the ministry they share;

Establish goals for the work of the mission for the coming year;

Isolate areas of conflict or disappointment which have not received adequate attention and may be adversely affecting mutual ministry;

Clarify expectations of all parties to help put any future conflicts in manageable form.

(Approved by Bishop and Council 6/14/97)

MISSION CLERGY SALARY POLICY FOR FULL-TIME MISSION CLERGY

1. The current stipend step schedule will be discontinued at budget year 1998.
2. The minimum full-time mission clergy stipend will be determined by the Bishop and Council annually.
3. Mission Councils will determine their vicar's stipend at or above the annual minimum, to be increased on an annual basis according to the discretion and ability of the Mission Council but always to increase by an annual amount equal to the CPI Index for the previous year.
4. There will not be a reduction in stipend for full-time vicars currently in service. Their 1997 stipend will serve as the minimum figure during the time of their service in a mission.

(Approved by Bishop and Council 6/14/97)

SABBATICAL LEAVE POLICY

The Diocese of Tennessee believes that periods of renewal are valuable to both clergy and congregations. The Bishop and Council wishes to establish a sabbatical policy for active, parochial clergy to encourage thoughtful times of refreshment and renewal in the belief that this will further God's work in this Diocese.

The purpose of sabbatical leave should be for the renewal of the ministry of the clergy; it should be a time away from the parish and it could include study, reflection, travel and rest. The content of the sabbatical, however, must demonstrably serve to strengthen and enhance the ministry of the clergy. Determination of the specific nature of the sabbatical leave should be the responsibility of the clergy taking leave who, after developing a plan for the leave, should share those plans with the Bishop and Council (if mission clergy) and with the parish vestry (if parish clergy) for its information and advice.

A sabbatical leave is allowed for full-time, canonically-resident clergy after completion of each six years of continuous service in the same parish or after six years of continuous service in the mission field of the Diocese. Its usual length should be no more than three months taken consecutively unless the Vestry/Bishop and Council approves otherwise. Sabbatical time and vacation/continuing education time are mutually exclusive.

Sabbaticals may be taken at the intervals set forth in the above provisions; however, the Vestry/Bishop and Council may cancel, postpone, or extend a sabbatical if it determines, in consultation with the clergy, that the state of the congregation makes that action appropriate.

Sabbatical leave does not accumulate.

During the sabbatical leave, the clergy's full compensation package must be maintained.

Application for sabbatical leave should be made to the Vestry/Bishop and Council at least one year before the sabbatical is anticipated.

The parish/mission will pay full cash salary, pension, and other fringe benefits during the period of sabbatical leave if the clergyperson is not receiving another salary or stipend. If compensation is being received from another source, the parish/mission will pay only pension contributions and maintain fringe benefits.

The number of mission clergy on sabbatical leave in the same year is subject to the availability of funds.

This policy shall be incorporated into the annual budget process beginning in budget year 1998 and shall include a maximum of \$2,250 for each mission and small parishes whose annual budget is less than \$100,000 for each three month sabbatical period whose clergy will qualify for sabbatical leave in order to provide suitable pastoral and liturgical services during the absence of the clergy.

(Approved by Bishop and Council 6/14/97)

(Revised March 2006)

(20)

Employee Background Checks & Prevention of Sexual Misconduct & Child Abuse Training

The 163rd Annual Convention of the Diocese in a binding resolution, mandated training in the prevention of sexual misconduct and child abuse for all clergy, lay employees, and most volunteers in the Diocese of Tennessee. Anyone who is in a pastoral or fiduciary relationship in the diocese is required to have this training as a condition of their employment or service. Part of the requirements in this area involve necessary background checks for clergy and lay employees in the Diocese. All clergy moving into the Diocese or applying for canonical residence or a license to officiate are required to have a background check. All employees hired in a parish or institution in the Diocese must have a background check.

The purpose of the background check is to discern potential problems **before** a hiring decision is made. It is also to exercise due diligence in hiring. In recent months we have become aware that some employees in parishes have been hired without the appropriate background checks. This is a risky practice and violates what the Convention has asked us to do. Potentially, it could create a serious liability exposure both for the parish and the Diocese. Please be sure to have a background check done **before** an employee is hired. This may be done by contacting the Diocesan Office. The cost of a background check will be borne by the employer of the individual applying to be licensed.

**The Episcopal Diocese of Tennessee
Licensed Ministries**

TITLE III Canon 4.3-4.8

3. A **Pastoral Leader** is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.

4. A **Worship Leader** is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

5. A **Preacher** is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

6. A **Eucharistic Minister** is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister acts under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

7. A **Eucharistic Visitor** is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

8. A **Catechist** is a lay person authorized to prepare persons for Baptism, Confirmation, Reception and the Reaffirmation of Baptismal Vows and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

GUIDELINES FOR LICENSED MINISTRIES

Title III, Canon 4, Section 1:

(a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor or Catechist. Requirements and guidelines for the selection, training, continuing education and deployment of such persons and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

(b) The Presiding Bishop or the Bishop Suffragan for the Armed Forces may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education and deployment of such persons shall be established by the Bishop granting the license.

Sec. 2

(a) The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon III.4.1(a) and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

(b) In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.

**Distribution of Holy Communion by Lay Eucharistic Visitors
to persons who are ill or infirm – Rite I**

This form is to be used only immediately after the principal Eucharist on Sunday or other principal celebrations.

The Lay Eucharistic Visitor should be accompanied by other persons from the congregation.

The Lay Eucharistic Visitor greets the people:

The Peace of the Lord be always with you.

Response:

And with thy spirit

Collect of the day

Gospel of the day, or some other passage of Scripture appropriate for the occasion.

Comments may be made about the sermon of that day.

Suitable prayers may be offered.

A Confession of Sin may be said:

*Almighty God,
Father of our Lord Jesus Christ,
maker of all things, judge of all men:
We acknowledge and bewail our manifold sins and wickedness,
Which we from time to time most grievously have committed,
by thought, word and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent,
and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us,
the burden of them is intolerable.
Have mercy upon us,
have mercy upon us, most merciful Father;
For thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter
serve and please thee in newness of life,
to the honor and glory of thy Name;
through Jesus Christ our Lord. Amen*

LEV: Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life; through Jesus Christ our Lord. Amen

The Lord's Prayer

Administration of the Holy Communion (using one of the authorized sentences of administration).

The Body (Blood) of our Lord Jesus Christ keep you in the everlasting life;

or

The Body of Christ, the Bread of Heaven. The Blood of Christ, the Cup of Salvation.

Closing Prayer

Gracious Father, we give thee praise and thanks for this Holy Communion of the Body and Blood of thy beloved Son Jesus Christ, the pledge of our redemption; and we pray that it may bring us forgiveness of our sins, strength in our weakness, and everlasting salvation; through Jesus Christ our Lord. Amen.

LEV: Let us bless the Lord.

Response: Thanks be to God.

HOLY EUCHARIST: RITE II

The Word of God

A Hymn, psalm or anthem may be sung.

The people standing, the Celebrant says

People Blessed be God: Father, Son and Holy Spirit.
 And blessed by his kingdom, now and forever.
 Amen.

In place of the above, from Easter Day through the Day of Pentecost

Celebrant Alleluia. Christ is risen.
People The Lord is risen indeed. Alleluia.

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgives all our sins;
People His mercy endures for ever.

The Celebrant may say

Almighty God, to you all hearts are open, all desires know, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord.
Amen.

When appointed, the following hymn or some other song of praise is sung or said, all standing

Glory to God in the highest,
And peace to his people on earth.

Lord God, heavenly King,
Almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
 Jesus Christ,
 with the Holy Spirit,
 in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy		Kyrie eleison.
<i>Christ, have mercy.</i>	Or	<i>Christe eleison.</i>
Lord, have mercy.		Kyrie eleison.

Or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Celebrant says to the people

	The Lord be with you.
<i>People</i>	And also with you.
<i>Celebrant</i>	Let us pray

The Celebrant says the Collect.

People Amen

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from_____.

A citation giving chapter and verse may be added.

After each Reading, the Reader may say

	The Word of the Lord.
<i>People</i>	Thanks be to God.

Or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ
According to _____.

People Glory to you, Lord Christ.

After the Gospel, the Reader says

People The Gospel of the Lord
Praise to you, Lord Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only son of God,
eternally begotten of the Father,
God from God, Light from Light,
True God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven;
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
on the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father, and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
And the life of the world to come. Amen.

The Prayers of the People

Prayer is offered with intercession for

The universal Church, its members, and its mission

The nation and all in authority

The welfare of the world

The Concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint when appropriate)

If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed on page 406.

Confession of Sin

A Confession of Sin is said here if it has not been said earlier. On occasion, the confession may be omitted.

One of the sentences from the Penitential Order on page 351 may be said.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept

Minister and People

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.

The Bishop when present, or the Priest, stands and says

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. *Amen.*

The Peace

All stand. The celebrant says to the people.

People The peace of the Lord be always with you.
 And also with you

Then the Ministers and people may greet one another in the name of the Lord.