



Vestry Handbook

***The Anglican Diocese of South Carolina
11th Edition
Revised December 2023***

This handbook is intended for the use of vestry members of parishes and missions to enable elected members to understand their role and the work that lies before them.

This Vestry Handbook is intended to reflect the current practices of The Anglican Diocese of South Carolina, however, it may not in any sense be construed as a contract of employment.

Edited by The Rev. Jim Lewis, Canon to the Ordinary

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- A Statement of Faith -
Adopted by
The Standing Committee of The Anglican Diocese of South Carolina
October 6, 2015

The Anglican Diocese of South Carolina (The Diocese) is an Anglican church in the state of South Carolina. Our Vision is to "Make biblical Anglicans for a global age." We are committed to our Mission, "To respond to the Great Commission by so presenting Jesus Christ in the power of the Holy Spirit that all may come to know him as Savior and follow Him as Lord in the fellowship of His church."

As such, we ascribe to the following as our core doctrine:

A belief in the Triune God: Father, Son and Holy Spirit; three distinct persons co-equal in glory and co-eternal in majesty and of one substantial Godhead, such that there are not three gods but one God.

A belief in the Holy Scriptures as divine revelation, trustworthy, carrying the full measure of His authority, containing all things necessary to salvation, and to be submitted to in all matters of faith and practice of life.

A belief in the One Savior of mankind, Jesus Christ, who in His person is both fully God and fully man; of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood.

A belief in the perfect obedience of Christ; His true and actual suffering, His substitutionary and atoning death on the cross, and His bodily resurrection and ascension as the only means given for our salvation and reconciliation with God.

A belief in faith alone as the only grounds for the merits of Christ being imputed to us for our justification before God (justification by grace alone through faith alone in Christ alone), leading to good works empowered by the Holy Spirit.

A belief in the consummate return of Jesus Christ in glory to judge the living and the dead, and a belief in the bodily resurrection of the dead and their entrance into either eternal damnation or everlasting blessedness.

A belief in the one, holy, catholic, and apostolic Church as those souls that have been redeemed entirely by the work of Christ and called out of bondage into freedom, out of darkness into light, out of error into truth, out of death into eternal life.

A belief that historic Anglican polity organizes the visible Church under the offices of Bishop, Presbyter and Deacon. Furthermore, the Church exists to worship the Triune God and to lift up the Savior Jesus Christ before all people through the faithful preaching and teaching of the Gospel, through prayer, and through the faithful administration of the sacraments of Baptism and the Lord's Supper (Holy Communion or the Eucharist).

A belief in the Nicene and Apostles' creeds as accurate representations of the essence of the Christian faith, and affirmation of the (39) Articles of Religion as a coherent and concise expression of Anglican doctrine.

Further;

We believe Christians are called beyond mere membership to the lifelong journey of discipleship, learning to faithfully live what God has revealed about us.

(Matthew 7:24-29, Mark 8:34-36, Galatians 5:22)

We believe all people are created in the image of God, who wonderfully and immutably creates each person as genetically male or female. These two distinct complementary genders reflect the image and nature of God (Genesis 1:26-27).

Rejection of one's biological sex is in conflict with this created-ness and is inconsistent with our beliefs.

In the Church, we believe marriage is the uniting of one man and one woman in Holy Matrimony, a single, exclusive, lifelong union, as delineated in Scripture (Genesis 2:18-25; Mark 10:1-9). This signifies to us the mystery of the union between Christ and his Church, reconciling and re-uniting two complements. God's good intention for us is that sexual intimacy is to occur only between a man and a woman who are married to each other. (1 Corinthians 6:18; 7:2-5; Hebrews 13:4.) For the blessing and protection of the bond of marriage, our families, and particularly our children, God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

Because God has ordained marriage and defined it as His covenant relationship between a man and a woman, the Diocese will only recognize and solemnize a marriage that is between a man and a woman. Further, the clergy and staff of the Diocese shall only serve in weddings and solemnize marriages between one man and one woman. The facilities and property of the Diocese shall only host weddings between one man and one woman.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Romans 10:9-10; 1 Corinthians 6:9-11).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31). Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the Diocese.

Finally;

This statement of faith does not exhaust the extent of our beliefs. The Bible is the trustworthy Word of God that speaks with final authority concerning truth, morality, and the proper conduct of humankind. For purposes of The Anglican Diocese of South Carolina's faith, doctrine, practice, policy, and discipline, our Bishop is this Diocese's final interpretive authority on matters of doctrine and their application.

In order to preserve the function and integrity of the Diocese as the local Body of Christ, and to provide a biblical role model to the diocesan members and the community, it is imperative that all persons employed by the Diocese in any capacity, or who serve as leaders, agree to abide by this *Statement of Faith*. (Matthew 5:16; Philippians 2:14-16; 1 Thessalonians 5:22)

We are committed to biblical and classical Anglican Christianity. We celebrate and stand for the unchanging truth of the gospel as centered in the grace of Jesus Christ, in the gift of biblical revelation, and the moral vision expressed in historic, Anglican Christianity.

PART ONE

- Understanding the Role and the Work of the Vestry –

I. THE BISHOP, THE DIOCESE AND THE PARISH

Diocese: A diocese is the fundamental geographical unit of the church. It is the only ecclesiastical entity whose boundaries are precisely defined. The Anglican Diocese of South Carolina consists of all the coastal area of South Carolina, bounded on the west by Columbia, north and south by the state border. In 2019, the diocese had 20,763 baptized members in 53 churches. The parish is by canon law subordinate to the diocese, and a congregation may call itself “Episcopal” only because it is in union with the bishop and the diocese.

Deaneries: The Anglican Diocese of South Carolina is also subdivided into 6 regional deaneries. (See pgs. 23-25). Each deanery is presided over by a dean, appointed by the bishop. Deaneries are charged with mission development in their area, building networks of support for clergy and laity, and providing shared worship and education opportunities.

The Bishop: The bishop is the chief pastor of the diocese, and because he is unable to be present in each congregation each Sunday, presbyters, or priests, serve as his delegates and representatives in local congregations and are members of the clergy of the diocese.

The bishop will customarily visit each parish at least once every three years. The bishop’s “official” visitations are scheduled annually, but the bishop frequently comes on occasions other than the official visitation to teach, preach, meet with the vestry, celebrate new ministries, dedicate new buildings, lead special worship services and confirm. The bishop also works with parishes in conflict and congregations seeking new clergy. The bishop’s primary contact, however, is with the clergy of the diocese.

The purpose of the bishop’s official visitation is to be present as the chief pastor of the diocese to teach, preach, celebrate the Eucharist, baptize and confirm if there are candidates, and examine the parish register. The bishop is not a visiting dignitary or guest in the parish, but comes as the leader of the church in the diocese to learn of the parish’s vision of mission and ministry, to hear the hopes and concerns of the parishioners and to remind the congregation that it is part of a worldwide church, called to mission and ministry in some areas of the world where most members of that congregation are never likely to go.

To be a Parish: Canon III of The Anglican Diocese of South Carolina sets forth some specific requirements for a worshipping community to be a parish: Regular worship services throughout the year, Christian education, pastoral care and visitation; stewardship of time, talents and financial resources; and evangelism and outreach to the community in which it is located. “A parish exists when the congregation . . . is self-supporting and also contributes proportionately of its human and financial resources to the ministry of the Diocese.”

Property: The title to parish property is held by the vestry of the Parish. Voluntary membership in the Diocese means the acceptance of guidelines on the management of that property. This includes both real estate and financial resources. This in no way inhibits the right of the rector and vestry to the control of the property for the purpose of carrying out the mission and ministry of the congregation. The vestry is responsible for the maintenance and upkeep of the property.

Parish Bylaws: Parishes must be incorporated and have bylaws. Examples of bylaws are available through the Diocesan office.

II. VESTRY ORGANIZATION

The Canons of the church give exclusive authority over the fiscal affairs of the parish to the vestry. But vestry members are also spiritual leaders who are committed to building up the Body of Christ so that it can be an effective instrument of mission and ministry in the world.

To be elected to the vestry, one must:

- 1) Be a confirmed member of the Church enrolled as a member of the parish, 18 years of age or older.
 - 2) Have been regular in attendance at the services of the church in the year preceding election.
 - 3) Made and maintained a financial commitment to the parish, known to the treasurer, in the year preceding the election.
- These are qualifications not only for election but also for continued service on the vestry. A vestry member should lead the way in participation in the worship life and financial support of the parish.

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Terms of Office: The term of a vestry member is usually for three years or five years maximum and a vestry member is not eligible for re-election in the year following the expiration of his or her term. A vestry may have not less than 3 or more than 15 members.

The Senior Warden may be elected by the vestry, or the bylaws may allow the rector to nominate the senior warden, or s/he can be elected at large by the parish. The senior warden is the “rector’s warden” and should be someone who is an enthusiastic supporter and co-worker with the rector. It does not serve the best interests of the parish if the senior warden and rector are working at cross-purposes.

The Junior Warden is traditionally the “people’s warden” and may be elected by the vestry or at large. It is not necessary and sometimes even undesirable, for the junior warden to be responsible for parish properties. Some junior wardens are unequipped and untrained for that role. The chair of property committee should be the person in the parish who is most knowledgeable and skilled in maintenance of buildings and grounds, whether a member of the vestry or not.

The Clerk, or secretary, of the vestry is always elected by the vestry and need not be a member of that body.

The Treasurer is elected by the vestry or at large and need not be a member. As with all offices, the treasurer should serve a specific term, e.g., three years. Treasurers do not control parish finances but are stewards of the vestry who serve under the direction of the vestry.

Some vestries have an **executive board**, empowered to act on behalf of the vestry in emergencies.

The parish also elects **delegates to the annual diocesan Convention**. The number of delegates is determined by the size of the congregation as set forth in the constitution of the diocese, Article III, section 3. It reads as follows: Each parish and each mission in union with the Convention shall be entitled to lay representation in the Convention: a parish by not more than four laypersons and a mission by not more than two laypersons. The election of said lay deputies shall take place in each parish and each mission, which has been admitted to union with the Convention, by ballot, from among the confirmed communicants, at a meeting to the members thereof, on the Second Monday in January each year, or some other day thereafter to be appointed, upon not less than one week’s notice given by the Rector, or the Vestry, if there be no rector. An equal number of lay deputies may be elected to serve as alternates or substitutes for such lay deputies, elected as above, who may not, from any cause, attend the Convention when it assembles, or who may not remain in such attendance; PROVIDED, that no votes shall be received from any parish or mission which has failed to comply with the requirements of the Canon as to parochial reports by February first (1) preceding the Convention, unless they be accorded such privilege by a majority vote of the Convention.

Meetings: The vestry usually meets once a month.

The rector may call a special meeting or such a meeting may be called by a majority of the vestry in writing. The reason for such a special meeting must be specific in the notice. If the parish is without a rector the senior warden may call a special meeting.

The rector presides at all vestry meetings but may delegate that responsibility to the senior warden. However, since the primary role of the rector is to preside at the Eucharist and over the spiritual life of the parish, the rector should be the presiding officer at vestry meetings. When the annual compensation of the rector is being considered, it is appropriate for the rector to ask the senior warden to preside and to leave the room so that the vestry can freely discuss compensation for the coming year.

Committees: The vestry is usually organized into committees or commissions. These may include finance, education, property, evangelism, mission or outreach, stewardship, parish life and worship. At least one member of the vestry usually serves each of these committees, but the chair of the committee need not be a vestry person.

Every vestry organization should be constructed so as to serve the mission of the congregation. Not all vestry organizations, therefore, will follow the same pattern. In smaller congregations such a committee structure may not be possible or desirable, and the vestry may function as a committee of the whole.

Annual planning weekend: There should be an annual vestry planning weekend. Such a time is best utilized when it is spent at a place out of town. Planning weekends are most productive if an outside leader is used, but parishes can also have very productive weekends using local talent. Included in these weekends is a time of worship, Bible study, community building, fellowship, mutual ministry evaluation, review of past goals and goal setting.

III. NORMS FOR WORKING TOGETHER

Prayer: Prayer and the study of Scripture should always be a regular part of the life of the vestry. Vestry members are spiritual leaders of the congregation. This means much more than having a perfunctory prayer at the beginning of the meeting. It is essential to take time to reflect and listen to God before taking up the business.

Consensus decision-making: Important decisions, such as the calling of the rector or establishing a major new direction for the parish, should be made by consensus. A consensus does not mean that everyone wholeheartedly supports a decision but that everyone can live with and support it. The vestry talks together and listens to what everyone has to say long enough for “clearness” to emerge. If there is not consensus, then the decision is not acted upon.

On the other hand, routine decisions can be made by a majority vote. These decisions should not take up an inordinate amount of the vestry’s productivity. Items on the agenda not dealt with should be first on the agenda of the next meeting of the vestry, or authority to make the decision can be delegated to a committee.

Behavior: Our baptismal covenant commits us to respect the dignity of every human being. This includes our fellow vestry members and the clergy. We are to speak the truth in love and to build up the body of Christ. Vestry members are obligated to speak up in vestry meetings. Everything that needs to be said should be said there and not in the parking lot after the meeting or in telephone conversations. If a vestry member has differences with another vestry member or a member of the clergy, those concerns should be addressed directly to the party involved. *Triangulating* is complaining to a third party in order to enlist that party’s support or simply to ventilate. The best way to end triangulating is for everyone to understand that anything said about anyone will be reported directly to that person.

Conflict: To be alive is to be in some degree of conflict. A certain amount of conflict is healthy and normal, but conflict unacknowledged and unresolved is destructive. What we can learn through our conflicts is that grace abounds and that communities can grow from tensions. But do not let conflicts in your vestry and in your congregations go unattended. If so, they will escalate, and it may take your parish years to recover. The bishop and his staff stand ready not only to work with you to resolve conflicts but to anticipate them and help you deal with them productively.

Access to the bishop is immediate for clergy and parish wardens in time of conflict or pastoral need. Wardens may have access to the bishop without the rector being present, but they should know that the first person to be contacted after their visit would be the rector. Conflict cannot be resolved unless all the parties involved talk openly and honestly with one another, thereby building up the body of Christ by speaking the truth in love.

Stewardship of the vestry: As leaders of the parish and trustees of the parish resources, vestry members should exemplify responsible commitment in their own giving and in the management of the resources of the parish. Each vestry member should be committed to the tithe or to moving toward a tithe in his or her own giving. Vestry members who are unwilling to support the mission of their parish and of the church should resign their positions. We cannot expect or ask others to do what we ourselves will not do. Vestry members should understand that giving away is an essential dimension of the Gospel. A vestry is called to risk and to have a vision of the mission of the church, which is beyond the immediate interests and survival needs of the local congregation. Stewardship involves not only maintaining but also reaching out and giving resources away to meet the needs of God’s people in the world and to extend the mission of the church. Experience has shown that only those congregations with this vision and commitment are healthy and thriving.

IV. RESPONSIBILITIES & RELATIONSHIPS

The relationship between the vestry and the rector is crucial. The fundamental characteristic of a healthy relationship is trust. This does not appear immediately in the pastoral relationship but must be developed and nurtured over a period of time. The early stages of a pastoral relationship are a time of testing as to whether the vestry and rector can trust one another. When trust is present, anything is possible. Without it, nothing can really happen.

A rector is called to a parish for life and the pastoral relationship may not be dissolved without the mutual consent of the vestry and the rector. If the consent is not mutual the bishop gets involved as an arbitrator to resolve the impasse in accordance with diocesan canons (particularly Canon XXVIII). In the event that a separation does become necessary in the bishop’s judgement, there is no requirement of the provision of a severance package. If the local vestry chooses to do so, the standard is no more than 3-6 months normal salary, dependent upon years of service and circumstances of the separation.

Needless to say, since the relationship is so permanent, it is to the benefit of the vestry, the rector, the bishop and all concerned to make sure that the match is an enduring one. A pastoral relationship is normally ended when the rector is called to a new parish. The vestry must give its consent to the resignation of the rector, and in these cases it almost always does.

Salary: Salary is negotiated at the time of the call. The Anglican Diocese of South Carolina requires that any full-time cleric be paid according to the standards set by the diocese. Current salary package information is available through the Canon to the Ordinary at the Diocesan House. The package includes the base salary, housing allowance, and wages to cover the cleric's self-employment taxes, travel/auto allowance, pension assessments, major medical insurance, dental insurance, and life insurance. Neither a vestry nor a treasurer may reduce or withhold the salary of a cleric.

Clergy Retirement: Canon XVII of the Canons of the Diocese authorizes it to administer the clergy retirement plan, which is mandatory for all active, full-time (20 or more hours per week), parochial clergy. The current contribution rate is 17 percent of the total assessable compensation as defined on Page 15 of this handbook. It is a defined contribution plan with benefits primarily determined by contributions. Currently, the additional benefits included in the contribution are life insurance and long-term disability insurance. Volunteer life is available as well at the sole cost of the cleric. Parish contributions are the responsibility of the parish and may not be deducted from the cleric's pay. For more information concerning reporting and paying the clergy retirement contribution, contact the Diocesan office payroll department.

Housing: Although many clergy now own their own homes, the wisdom of this practice is debatable. There are some advantages to the parish owning a rectory: 1. It makes the priest more mobile. He or she does not have to sell a house before accepting a call elsewhere. 2. Home owning is no longer considered a windfall investment. In some places, clergy have suffered a severe financial loss when they sold their homes. 3. Owning a rectory is a good investment for a parish, because once a rectory is paid for the cash outlay for housing disappears except for maintenance. If the vestry decides to sell the rectory in order to buy a different one for a new rector with differing family needs, the vestry can afford to be less rushed with regard to the sale of old property. There is a major proviso in this, however; the vestry should provide an **equity** allowance for the rector, which will accrue throughout the rector's tenure so that at retirement time or when the rector moves to a place without a rectory, he or she will have a down payment.

Note: **Parish Loans.** While the vestry may consider a loan to clergy as a component of enabling a clergy move and home purchase, this practice is highly discouraged. The guidelines under which this is legally possible under IRS rules are extremely limiting. Further, the South Carolina law is very clear that , "A religious corporation may not directly or indirectly lend money to or guarantee the obligation of a director or officer of the corporation." (Non-Profit Corporation Act 33-31-832)

Vacations: The standard allowance for all clergy employed full time in the parish is four weeks of paid vacation. The timing is subject to both the needs of the parish, the clergy and the clergy family. The parish budget should include adequate resources to pay for supply clergy as may be needed during the course of such an absence. It is normally the responsibility of the clergy to schedule the services of supply clergy when they must be out of the parish. The Diocesan office maintains a list of clergy available for supply work and can be of assistance in finding appropriate clergy.

Continuing education and sabbatical leave: It is expected that every cleric in The Anglican Diocese of South Carolina will have two weeks of continuing education annually. The bishop and vestry should have a copy of the cleric's continuing education plans. Time for continuing education may not accrue but it is to be used annually. After six years of service, the cleric is entitled to three months of paid sabbatical leave (this does not include vacation time). The vestry should budget for continuing education sabbatical leave. The unused funds in this account should accrue through the sixth year of service. Continuing education and sabbatical leave should not be considered extended vacation. This time is for professional training and enrichment and is absolutely necessary for the health, vitality, and renewal of both the cleric and the congregation. This is one of the best investments of time and money a parish can make. (See Diocesan Guidelines for further details).

Letter of agreement: All financial arrangements, vacation times, continuing education time, duties and responsibilities should be carefully written down in a letter of agreement, which is drawn up at the time of the call. A model for such documents is available from the Diocesan website and assistance in its execution is available from the Canon to the Ordinary.

Rector's responsibilities: The canon law of the church spells this out in detail. In the Celebration of a New Ministry, the rector is given the keys to the church. This is a reminder that the rector has the control over and responsibility for the use of the parish facilities. The rector is responsible for the worship, music, education, and spiritual welfare of the congregation.

Vestry responsibilities: The vestry has the final responsibility for the fiscal well being of the parish property, and must see that the facilities are maintained and that all bills are paid. If there is a deficit at the end of the year, the vestry must eliminate it either by subscription from the parishioners or by personal contribution.

The vestry is responsible for seeing that each member of the parish is asked to make a financial pledge for the support of the mission of the church. The vestry approves the annual budget and is responsible for seeing that the parish's pledge to the mission of the diocese for the coming year is received at the Diocesan House by December 15th of each year for the next years' budget. The vestry is also responsible for seeing that there is an annual audit of all financial records which must be completed by September 1st for the previous year. Audits may be performed by an audit committee, by the diocesan internal auditor, or by a CPA. Contact the Diocesan Administrator for more information. The vestry is the sole representative of the congregation in its relationship with the clergy of the parish.

Full disclosure: All parish financial records, excluding individual pledge records or records of people helped through the discretionary fund, should be a matter of public scrutiny. The church is a public servant institution, and therefore our constituency has a right to full disclosure. There should be no secret funds, and salaries of all employees should be readily available.

Vestry meetings are usually open to members of the parish, who may observe without voice or vote. When the vestry goes into executive session to discuss personnel matters, the meeting is closed.

Collaboration: The vestry and rector work together as a team. Both the rector and the vestry should be concerned about the spiritual life of the congregation, and both should be concerned about the more mundane matters such as money and the leaky roof. When canonical rights and duties are too clearly adhered to, resentments emerge around who is treading on whose territory. The best working model for vestry and rector is the collaborative one, although both know in whose territory the buck ultimately stops.

Administrator: Some parishes have an administrator. This takes the administrative burden off the clergy and frees them to pursue their priestly and pastoral callings. A competent parish administrator can complement the work of the clergy. Good administration is good pastoral care, because behind every statistic is a real flesh-and-blood person.

Assistants: The assisting clergy, youth workers, educators, and organists are hired and serve at the pleasure of the rector. The rector may ask a nominating committee to help in the selection of assistants.

Staff Accountability: Clergy and lay staff should be ultimately accountable to the rector. In most cases the rector is directly involved in the administration, maintenance, education, worship and pastoral care of the congregation. It makes the working relationship very difficult if the staff is not accountable to the rector.

Hiring policy: It is a wise parish policy for members of the congregation *not* be employees of the parish. When the working relationship or the job performance of a staff member is unsatisfactory, needless conflict and tension develops in the life of a parish if the employee is also a member of the congregation. A firm hiring policy avoids this. Needless to say, vestries and rectors may not discriminate in hiring on the basis, of race, sex, or age.

Lay employee benefits: *The following Standing Resolution was passed by the Standing Committee of the Diocese at its meeting on April 16, 2013 and affirmed by the Diocesan Council on May 14, 2013.*

RESOLVED, That all Parishes, Missions, and other ecclesiastical organizations or bodies of The Anglican Diocese of South Carolina shall provide all lay employees who work a minimum of 1,000 hours annually, retirement benefits through participation in The Anglican Diocese of South Carolina 403(b) Retirement Plan. Such participation shall commence no later than January 1, 2013.

1. The employer contribution to the plan shall be 5% of the employee's salary and the employer shall match employee contributions up to another 5%.
2. Lay employees must have a minimum of one year of continuous employment before becoming eligible to participate.
3. The committee members of the Volunteer Employee Benefits Association (VEBA) Trust shall have the authority to review and revise the plan guidelines as needed and make appropriate recommendations for changes.

Medical Benefits: The Anglican Diocese of South Carolina participates in the group health insurance plan administered by the Anglican Church in North America. Persons eligible for coverage include only regular, active employees of the diocese, parish, or other organization, clergy or laity, affiliated with the Diocese of South Carolina, regularly scheduled to work at least 30 hours per week whose position is not temporary, and their eligible dependents. Participation eligibility begins on the first day of employment. For more information on the specific coverage or enrollment, please contact the ACNA administrator, Teri Stephenson at 703-999-0143. You may view other available insurance options by visiting the ACNA website at <http://anglicanchurch.net/?/main/benefits>.

Additionally, the Diocese offers voluntary vision coverage through Superior Vision and short-term disability for laity through Colonial Life.

In September 1999, the Diocesan Council passed the following resolutions concerning coverage for medical insurance:

1. Single coverage will be offered to all eligible employees, with the employer paying 90% of the cost and the employee paying the remaining 10% through a pre-tax deduction. Any employee may waive coverage.
2. Family coverage will be offered to all eligible employees, with the employer paying 50% of the additional cost and the employee paying the remaining 50% through a pre-tax deduction. Any employee may waive coverage.

Sexual Abuse: All parish and school employees ***must have the sexual abuse prevention training*** required by the diocese. Sexual abuse, which is a violation of the law, is to be reported immediately to the appropriate civil authorities. Staff and volunteers alike should be cautioned to be always above reproach, especially when dealing with children and youth.

For more information concerning training, contact the Diocesan Risk Manager at the Diocesan House.

V. CALLING A NEW RECTOR OR VICAR

When a rector resigns, the bishop will meet with the vestry to outline the search process in detail. The vestry will appoint a nominating committee, which will work to prepare a parish profile, screen candidates, visit and interview them and present to the vestry two or three nominees for their consideration. Unless there has been an inordinate amount of conflict or unless the rector has had an extremely long tenure, the vacancy time should be kept at a minimum. Long vacancies are usually not in the best interests of the parish. If the nominating committee works deliberately in preparing a profile and screening the candidates, a call can be made within six months. However, the process can take considerably longer.

The bishop does an initial screening of all candidates and works closely with the chair of the nominating committee. Those candidates who are on the “short list” will be more intensely screened by the bishop. The final nominees must have an interview with the bishop and have his approval before a final call is issued. The bishop issues the call of a vicar to a mission.

It is a diocesan policy that an assistant in a parish may not normally be called as rector of the parish, where he or she is currently serving. Experience has taught us that the candidacy of an assistant for the rector’s position short circuits the search process and that the role change is a difficult one to make in the same parish. When the rector leaves, the parish may need to move on in a new direction.

Interim rector: Continuity is important when a rector leaves; therefore, parishes are normally using interims. An interim is a priest who has responsibility for the worship, pastoral care, education and leadership in a parish during the interim, and exercises a continuous ministry there until the new rector is called. An interim is different from a supply priest who fills in for a single service at a time.

It should be clear, however, that the wardens and vestry are the ecclesiastical authority in the parish. The interim serves at the pleasure of the vestry, within the terms and limits of the contract. The senior warden presides at vestry meetings.

If the interim period is short, the vestry may opt to use a part-time interim who can be present on Sundays and provide the essential priestly ministrations. There are many laity in most congregations who are quite competent to take over the pastoral, educational and administrative responsibilities during the interim.

The interim priest is present to lead the parish during the time between the leaving of the previous rector and the arrival of the new rector, and he or she should not be distracted from the priestly and pastoral duties by becoming a candidate for the rector’s position. It is considered a serious violation of pastoral trust when an interim gets caught up in the political process and becomes a candidate. It is the policy of this diocese that an interim may not become rector of the parish where he or she is serving. The bishop may make a rare exception.

VI. QUESTIONS AND ANSWERS

The following are some actual questions frequently or occasionally asked about the role and relationship of vestry, rector and diocese.

Q. The rector is out of town and the vestry wants to have a meeting to discuss the rector's salary. May they do this?

A. No. The vestry meets at regularly scheduled times. Special meetings of the vestry may be called only by the rector or by a majority of the members of the vestry in writing, stating the purpose of the meeting. The rector always presides unless the rector asks the senior warden to do so.

Q. A member of the parish wants to have a referendum on the rector's tenure at the annual parish meeting. Can this be done?

A. No. The vestry is the sole representative of the congregation in its relationship with the rector. The congregation does not vote on the clergy of the parish.

Q. Who calls a rector?

A. The vestry with the consent of the bishop calls the rector. The congregation neither hires nor fires a rector.

Q. May the vestry terminate a rector?

A. No. A rector has life tenure, and leaves a parish only by death, resignation (with the consent of the vestry) and removal under provisions of canon law. When both parties do not agree to a termination of the pastoral relationship, the bishop is at first a mediator and as a last resort an arbitrator, in which case the bishop's decision is final and must be obeyed by both parties.

Q. Who hires the assistant?

A. The rector. The assistant always serves at the pleasure of the rector.

Q. Our organist has a Ph.D. in music and 15 years of experience in Anglican churches. Our rector knows nothing about music and sings badly, even in the shower. Who has the final say about music in the parish?

A. The rector.

Q. Who hires and fires the organist?

A. The rector.

Q. Who elects the vestry?

A. The congregation at the annual parish meeting. A third of the vestry is elected each year and serves for a three-year term. Vacancies may be filled by the vestry to serve until the next annual parish meeting.

Q. May the rector screen the list of candidates and remove those who do not agree with him or her about parish policy?

A. No. Any confirmed person who is regular in worship, is 18 years of age or older and has made and maintained a financial commitment to the parish in the previous year is eligible to serve on the vestry. There should always be opportunity for nominations to be made from the floor or for names of nominees to be submitted prior to the election, which will appear on the ballot if canonically qualified. It is very desirable for there to be at least two nominees for each vacancy to be filled.

Q. Does the congregation approve the parish budget at the annual meeting?

A. No. The vestry is fully responsible for the financial matters of the parish. At the same time it is incumbent on the vestry to give a full accounting to the congregation as to the financial health of the parish.

Q. May the treasurer or the vestry withhold the salary of the rector if they do not believe that the rector is doing his or her job?

A. No. Canon law states that the compensation agreed upon must be paid on the date agreed upon.

Q. What if there is no money to pay the salary?

A. The vestry is responsible for paying all salaries, either through soliciting additional financial contributions from the members or through borrowing the money needed. If long-term financial viability is problematic, then the parish may need to go to a part-time priest and/or become a mission, in which case the bishop is the rector.

Q. May the vestry reduce the rector's salary as an expression of disapproval?

A. No. The courts have held that the compensation agreed upon by the rector and vestry is a legal contract.

Q. When the rector leaves, may the assistant be a candidate for the position of rector?

A. No. It is the policy of the bishop that assistants may not normally succeed to the position of rector in the parish in which they are serving.

Q. May the interim rector become a candidate for the position of rector?

A. No. It is a violation of the agreement made at the time the interim accepted the position, and it is a policy of the bishop that the interim may not become rector.

Q. How should a vestry respond to a rector who is not performing well or respond to a growing conflict between the rector and a faction of the parish?

A. Members of the vestry should voice their concerns to the rector either privately or in a vestry meeting. The rector should always be part of the conversation. If this is not fruitful, wardens have immediate access to the bishop and should contact him. Following this conversation, the bishop will contact the rector and arrange for a meeting.

Q. Must a parish financially support the mission of the diocese?

A. Yes. Canon law states that every parish must give financial support to the mission of the diocese.

Q. How much of our parish income are we expected to give to outreach and to support the mission and ministry of the diocese?

A. Ten percent of the net disposable budget income (NDBI).

Q. What do we get for the money we give to the diocese? You get:

1. A priest. Every priest goes through a lengthy and costly discernment and education process. Your money pays for the recruitment, selection, training and ongoing nurture of clergy.
2. A bishop - that's what the word *episcopal* means. Each priest is the representative of the bishop in a local congregation, and the bishop provides oversight to clergy and congregations and shares responsibility for the mission of the church in the nation and the world. The bishop ordains, confirms, teaches, helps congregations get clergy, mediates disputes and is chief pastor of the diocese.
3. Support and consultation for your education programs and access to a well-stocked resource center, which includes videos, curricula and other printed resource material.
4. The *Jubilate Deo*, our diocesan newspaper, which is received by every family in the diocese at no charge.
5. Administration of the Diocesan Pension Fund, in which all clergy and many laity participate, and our insurance programs - health, life, dental and property.
6. Trained intervention when there is a conflict in your parish and consultation when the parish is without a rector.
7. The Camp Jubilee summer camp program, and we trust in the not too distant future, a new camp and conference center.

9. Help to support congregations that can't yet fully support themselves financially.
10. A Canon for diocesan Young Adult Ministries; training and support for parish youth ministry; assistance with deployment of youth ministers; wide variety of youth conferences; diocesan-level training and service opportunities for senior high student through the Youth Commission.
11. A Canon for Christian Faith Formation and CFF resources support services.
12. To support outreach programs all over this diocese, which you would not be able to support and sustain by yourselves.
13. To support the national and world mission of our church in our own country and around the world.
14. To support college chaplains who minister to young adult members of our church when they are at college, as well as other students and faculty.
15. Various workshops and educational events sponsored by the diocese:
 - Clergy days, clergy and family retreat, clergy conferences
 - The Diocesan Parish Administration Day
 - Christian Faith Formation Conferences
 - Youth Events
 - Young Adult Events
16. Support and consultation concerning administrative and financial matters.
17. Payroll processing service through the Diocesan office.
18. Onsite administrative support from the diocesan office.

Housing Allowance:

Q. The assistant wants the vestry to designate 100 percent of her salary for housing. May they do this?

A. Yes. Any cleric employed by a parish may designate any percentage of his or her salary as housing (within the limits allowed by the IRS), and the vestry must do this. But the actual amount of housing claimed on the cleric's tax return must be the actual amount used for housing.

Q. John Smith is an ordained Methodist minister employed by St. John's to do Christian education. May he claim part of his salary as housing allowance?

A. No. The IRS maintains that in order to qualify for the housing allowance exclusion, a person must be ordained and performing duties that are ordinarily the duties of a priest.

PART TWO

- Managing the Temporal Affairs of the Parish -

The responsibility and accountability for the stewardship of church money and property required of the vestry and treasurer are described in the canons. The Department of Finance assists parishes in identifying and implementing these areas of responsibility. Below is a listing of various canons, resolutions and policies of which a vestry member should be aware.

Business Methods and Accounting Principals: The responsibility and accountability for stewardship of church money and property is to be by approved certain business methods and accounting principles and practices, to be implemented in every parish and diocese.

Full-disclosure reporting: Non-profit organizations have the responsibility of reporting to their contributing sources (which includes the parishioners in a parish) all the assets, liabilities and fund balances belonging to the organization.

Full disclosure requires that all funds of a parish, regardless of source, structure or separation of management, should be reported on a single set of financial statements with appropriate supporting exhibits and data relating to the various fund balances. For example: operating funds; endowment and trust funds; discretionary funds; funds of parish organizations; real estate funds including land, buildings, furniture and equipment and the cost of any improvements. The expenditures within a fund should be properly outlined.

Annual audit: All accounts of parishes and missions shall be audited annually by an independent certified public accountant, the diocesan internal auditor or an audit committee selected according to guidelines recommended by the diocesan Department of Finance.

All audit reports, including any memorandum issued by the auditors or audit committee regarding internal controls or other accounting matters, together with a summary of action taken or proposed to be taken to correct deficiencies or implement recommendations contained in the memorandum, should be filed with the bishop not later than 30 days following the date of the report, and in no event later than September 1st of each year, covering the financial reports of the previous calendar year.

It is recommended that the larger parishes will comply with an audit by a CPA though in some cases, a diocesan internal audit may suffice. If the parish uses an audit committee, it is recommended that the parish conduct a CPA audit or a diocesan audit every three years. Audit guidelines and procedures are available from the chief financial officer.

Parochial Report: Each congregation is required to submit an annual report on the appropriate parochial report form by March 1st of each year.

Diocesan Commitment: Each congregation is required to submit its financial commitment to the diocese by December 15th for the next year. Ten percent of the projected Net Disposable Budget Income (NDBI) shall be the expected minimum level of giving in support of the Ministry and Mission Budget of the Diocese.

Business methods for trust and permanent funds: Parish trust funds, permanent funds and securities must be deposited with a bank, diocesan corporation or other approved agencies. Two signatures must be required for withdrawal. Records of trust funds must be kept, showing source and date, terms governing use of principal and income, frequency and recipients of reports of condition, and how the funds are invested.

Fidelity bond: Treasurers and custodians for any funds, which exceed \$500 during any year, shall be bonded. The Diocese recommends a blanket fidelity bond of at least \$25,000 for each congregation.

Financial reporting: The Department of Finance of the diocese may require copies of any or all accounts of a parish.

All parishes and missions must prepare financial statements on a monthly basis. The standard financial statements required of each parish and mission are: 1) statement of assets and liabilities resulting from cash transactions (balance sheet); 2) statement of cash receipts and expenditures; and 3) when applicable at Dec. 31st, analysis of changes in fund balances.

Budgeting of parish income and expenses is essential to proper planning and control. It is essential that the monthly financial reports to the vestry compare actual income and expenditures with the budget.

Cash basis accounting: Parishes and missions may keep their records and prepare financial reports on the cash basis. This does not preclude the use of accrual basis accounting by those desiring to do so.

Fiscal year: The fiscal year shall begin Jan. 1st.

Operating Fund Deficit: If the treasury is deficient, the vestry shall collect, as far as practicable, by subscription or otherwise, a sum sufficient to liquidate all of the current annual obligations of the parish.

Payment of employee's compensation: The vestry shall pay with punctuality, at the intervals agreed, the stipulated salary of the rector or vicar and others.

Offerings: The vestry shall inform themselves of the orders and times of ALL offerings required by the canons of the diocese and take measures for the obedient fulfillment and due liquidation of these obligations.

Bishop's visitation: It is customary that the plate offering received at the time of the bishop's visit be designated to the Bishop's Discretionary Fund.

Diocesan 403(b) Retirement Plan:

Clergy:

All parishes must pay contributions into the 403(b) plan for all clergy who work at least 20 hours per week on a regular basis. For purposes of calculating clergy contributions, use the cash salary, housing allowance, utilities allowance, tax-deferred contribution, and any compensation used to offset the cost of social security taxes. If living quarters are provided rent-free by the parish, the housing amount is figured as 30 percent of all compensation listed above except the tax-deferred contribution. To calculate this correctly, use the Clergy Salary Worksheet provided by the Diocese. For additional help, please contact the Diocesan payroll office.

Laity:

All Parishes, Missions, and other ecclesiastical organizations or bodies of The Anglican Diocese of South Carolina shall provide all lay employees who work a minimum of 1,000 hours annually, retirement benefits through participation in the 403(b) retirement plan.

The employer contribution to the plan shall be 5% of the employee's salary and the employer shall match employee contributions up to another 5%.

Lay employees must have a minimum of one year of continuous employment before becoming eligible for employer contributions.

All lay employees hired to work at least 20 hours per week must fill out a 403b enrollment form at the date of hire, since eligibility for employee contributions begins immediately.

The committee members of the Volunteer Employee Benefits Association (VEBA) Trust (The Benefits Committee) shall have the authority to review and revise the plan guidelines as needed and make appropriate recommendations for changes.

Workman's Compensation: Every parish or mission employing three or more persons must provide Workman's Compensation insurance coverage.

Aided Congregations: Diocesan financial support of aided congregations is based on the expectation that aided congregations should plan internally to phase out diocesan support over a mutually agreed period of time, depending upon the circumstances of each case.

The following policies are extensions of this expectation:

- a) Each aided congregation is expected to conduct a face-to-face every-member commitment stewardship program each year. Financial support will not continue to any aided congregations, which fails to conduct its stewardship in terms of commitment. Diocesan assistance for inaugurating such a program is available from the Canon to the Ordinary.
- b) Each aided congregation will be contacted annually to ascertain how much more financial support can be assumed by the parish in the coming year without diminishing its diocesan commitment. It is expected that each aided congregation will have a five-year plan in place to reduce and ultimately eliminate the diocesan aid.
- c) Each aided congregation is required to submit quarterly financial reports to the diocesan finance office. Monthly aid checks from the diocesan operating fund will be contingent on the timely receipt of these reports. Additionally, no aid checks will be sent to any congregation not having a current audit on file in the diocesan office.

Reporting clergy earnings to IRS: All clergy employed by parishes and missions are considered employees for income tax purposes. They are considered self-employed for *Social Security tax purposes only*. Therefore, all clergy so employed must file a 1040SE return and pay the self-employment tax.

Clergy should not receive a Form 1099 for reporting income from parishes. They should receive a Form W-2 showing the salary received. The W-2 differs from that of a lay employee of the parish. The primary differences are:

- a) Social Security taxes are not withheld, because clergy are considered self-employed for Social Security purposes.
- b) Federal income taxes may be withheld or not, as the cleric wishes. The cleric may also request withholding to cover amounts due for self-employment tax.

- c) The income reported on the Form W-2 should include salary, compensation for self-employment tax, auto allowance and any other compensation for which the cleric has not reported in detail to the parish. The auto allowance would be excluded in this amount if the cleric were required to “account” to the parish for the expenses. A housing allowance is not required to be reported on Form W-2, provided the entire amount of the allowance is excluded under Section 107 of the Internal Revenue Code. However, the IRS prefers that the housing allowance be reported on Form W-2 as a separate memo notation.

The cleric should use Schedule C for reporting income and expenses related to self-employment, such as individual fees for performing marriages, baptisms and other personal services.

Accountable plan: An employee of a parish may establish an *accountable or reimbursement plan* with the parish for expenses paid or incurred by him or her solely for the benefit of the parish. Accountable plans can cover business expenses such as travel and automobile expenses paid or incurred by him or her solely for the benefit of the parish. Accountable plans can cover business expenses such as travel and automobile expenses, meals and lodging when away from home overnight; allowable educational expenses and other expenses which are solely for the benefit of the parish.

Under an accountable plan, the vestry establishes a written plan and adopts a resolution up to the budgeted amount. The plan must require the employee to substantiate within 60 days all business expenses using an account book, diary or similar statement. The plan must require that the employee return any amount in excess of the substantiated expenses covered by this arrangement within 120 days. If the employee conforms to all of the above, the amounts paid to him or her may be completely excluded from the tax return and Form W-2.

Clergy housing allowance: The housing allowance is the most important single tax break available to clergy. Money spent by the cleric to provide, furnish and maintain a principal residence is excluded from federal income tax, subject to certain limitations. The vestry must pass a resolution stating the cleric’s housing allowance prior to the first paycheck each year. The cleric advises the vestry of the amount of his/her compensation to be designated as housing allowance. There is no limit on the cleric’s compensation that can be designated by a church as a housing allowance. The cleric is responsible for reporting to the Internal Revenue Service the lowest of the following amounts: a) actual cash spent; b) fair rental value of the house (if parish does not provide residence for cleric), fair rental value of the furnishings, maintenance, taxes, insurance, and utilities; and c) amount specified in the vestry minutes before the money is paid. The cleric should be given a letter from the vestry stating the resolution for the IRS compliance and documentation.

Churches that fail to designate an allowance in advance of the calendar year should do so as soon as possible in the new year. The allowance will operate prospectively. Churches should consider adopting a ‘safety net’ allowance to protect against the loss of this significant tax benefit due to the inadvertent failure by the church to designate an allowance. It is also recommended that the parish budget reflect a separate line item for the housing allowance. The amount of the housing allowance may be amended during the year if the original allowance proves to be too low. However, the amended allowance will only operate prospectively. Under no circumstances can a cleric exclude any portion of an allowance retroactively designated by a church.

A housing allowance is excluded from federal income tax; however, it must be included in a cleric’s self-employment earnings.

Who is eligible for a housing allowance? The Tax Court ruled that a minister is one who satisfies all five of the following factors: 1) administers sacraments; 2) conducts religious worship; 3) management responsibility in a local church or religious denomination (control, conduct, or maintenance of a religious organization); 4) ordained, commissioned, or licensed; and 5) considered to be a religious leader by one’s church or denomination. If a person serves as a “minister of music” or “minister of education”, or serves in an administrative or other function of his/her religious organization, but is not authorized to perform all of the religious duties of an ordained minister in the church, even though he/she is commissioned as a “minister of the gospel,” he/she cannot exclude from income a housing allowance or the value of a home provided.

Examples of the vestry resolution, letter from the vestry to the cleric stating the approval of the resolution, and a form for estimating housing allowances can be found in Appendix I, of this handbook.

Discretionary funds: The primary purpose of a discretionary fund is to assist people in time of need. The alms and contributions, not otherwise specifically designated, at the administration of Holy Communion on one Sunday in each calendar month should be allocated to the rector’s discretionary fund. In some parishes, the discretionary fund is included in the annual operating budget.

The discretionary fund must be an account of the parish. Although the cleric may write checks and maintain the confidential records of the fund, the fund itself belongs to the parish. The bank account is in the name of the parish; i.e., “Christ Church Rector’s Discretionary Fund” or “Christ Church Assistant Rector’s Discretionary Fund” with the parish’s tax identification number on the account. To preserve confidentiality, the cleric can be the only signer. Discretionary funds remain at the parish when the cleric is called elsewhere. Discretionary funds are included in the annual parish audit.

Tax-exempt status: The Diocese of South Carolina has been determined to be exempt from federal income tax as an organization described in Section 501(c) 3 of the Internal Revenue Code of 1954. All parishes are automatically considered tax-exempt and are not required to apply for and obtain recognition of tax-exempt status from the IRS. It is important to remember that this tax-exempt status applies to federal (and state) *income* taxes only. Churches in the state of South Carolina are still required to pay *sales* tax on all purchases used for their own consumption.

Church building and financing: The vestry should notify the bishop of any plans for new construction and/or building renovations. The bishop should also be notified of any plans to borrow funds and encumber property.

If new construction or renovation of worship space is planned, the vestry should contact the Architecture Committee prior to any plans being developed. The liturgical consultant on the commission will consult with the building committee and parishioners in articulating the vision and needs for liturgical space according to the use of the Book of Common Prayer.

All parishes and aided missions should secure the advice of the Architecture Committee regarding new buildings, structural alterations or additions to any present building on the church property. The parish or aided mission is encouraged to submit to the committee the following: a) intention to initiate; b) schematic drawings and specifications; c) design development drawings and specifications; and d) such other plans as shall be required by the commission. Following construction, as-built drawings and specifications should be securely stored by the parish.

The bishop and Department of Finance must be notified before any short or long term indebtedness is incurred.

Encumbrance of Property: No real property may be encumbered or alienated by a parish without the written consent of the bishop and Standing Committee of the diocese.

Property: The title to parish property is held by the vestry of the Parish. Voluntary membership in the Diocese means the acceptance of guidelines on the management of that property. This includes both real estate and financial resources. This in no way inhibits the right of the rector and vestry to the control of the property for the purpose of carrying out the mission and ministry of the congregation. The vestry is responsible for the maintenance and upkeep of the property. All Buildings and their contents shall be kept adequately insured.

Annual report of the Vestry: The vestry shall write and deliver to the congregation a full, accurate and faithful statement of the temporal condition of the parish at the annual parish meeting. This statement should show what money, lands and other property have been received during the past year and from what sources; what money has been expended and for what objects; what property has been exchanged or mortgaged or sold and for what purposes; and what debts are owing by the parish and what security, if any, has been given; and what money, lands or other property are then owned by the parish.

The vestry shall also furnish a separate statement of the money and property held in trust by or for the parish, which show: a) the nature and purpose of each trust; b) when and by whom the same was created; c) the names of the beneficiaries; d) the total value of the original trust fund and the amount of principal at the end of the preceding fiscal year; e) the total value of the original trust fund and the amount of the principal at the end of the preceding fiscal year; a brief description of the securities in which the same were then invested; f) the rate of interest on each investment and the amount of interest in default, if any; g) the disposition of the income during each year; which statements shall also show whether or not fiduciary bonds required for the funds by canon have been approved and delivered, the surety or sureties, and the principal amount of each bond.

PART THREE

- Resources -

COMMUNICATION

Publications useful to vestry members:

The Journal of the Annual Diocesan Convention is the official record of the yearly legislative meeting. A copy is sent to each parish office; additional copies are offered as available to lay delegates and to anyone in the diocese. An update of the *Diocesan Constitutions and Canons* can be found in the annual Convention Journal or on the Diocesan web site.

Jubilate Deo is the newspaper of our diocese, with a circulation of a 21,000 reaching our church members and other readers. The paper is published three times annually and is free. We depend on the church offices to keep the mailing list current.

Diocesan Web Page: The Diocese of South Carolina has its own web page and can be found at: www.adosc.org

The web site was designed specifically as an information source. Information included are addresses, telephone numbers, and e-mail information for all churches of the diocese, diocesan institutions and committees, Diocesan House contacts, frequently used forms and calendar of events around the diocese. Check out this site which is regularly updated.

Diocesan E-Newsletter: The most up-to-date source of information on events in the Diocese. It is circulated by subscription only, so please encourage your vestry members to subscribe-on our website.

COMMISSION ON MINISTRY

The primary function of the Commission on Ministry is to oversee the recruitment and training process of aspirants for ordained ministry. It is also responsible for assisting people in discerning their vocations to lay ministry in the church and the world.

Ordination: In the Diocese of South Carolina, it is understood that ordination is a result of a call from the community of faith to the individual. Therefore, the vestry is involved from the beginning of the ordination process. The rector/vicar and the vestry must sign letters of recommendation and certificates of endorsement for any person seeking postulancy, candidacy or ordination to the diaconate or priesthood.

In order for a person to participate in the diocesan discernment process for either the diaconate or priesthood, the parishioner must be known in the parish and a confirmed communicant in good standing for a period of at least two-years. The vestry must sign a letter of recommendation for the person to enter the discernment program.

Once a person completes the initial discernment program, it is expected that the parish will assist with the cost of the postulant's seminary education. For further details, check the Diocesan website. Those interested in entering the process should contact the Canon to the Ordinary.

CHURCH GROWTH & DEVELOPMENT

The Department of Congregational Development offers guidance to Diocesan Council and diocesan congregations in three areas: new church planting, leadership development within congregations, and grant administration via the diocesan budget-

The department is charged by the Diocesan Council with strategically directing funds towards congregations that have developed clear ministry momentum, united leadership, and strong stewardship support by the congregation. Whenever possible, resources are prioritized and targeted toward those congregations whose development stand to have the most immediate and positive impact on the Diocese as a whole.

COMMUNITY MINISTRIES

The Department of Social Ministries is structured to enable the department to pursue a large span of study and action. A summary of these ministries can be found on page 20.

DIOCESAN FINANCIAL ADMINISTRATION

The Chief Financial Officer (CFO) is available to work with individual parishes regarding financial and accounting matters. The CFO is also available to present a program in parishes to explain the diocesan operating budget and its allocation to specific ministries and our worldwide mission.

The financial office provides information to the parishes regarding the group medical *insurance* plan, clergy and lay employee *pension* plans, and *all other insurance*, such as property, liability and worker's compensation.

The CFO also works with the Trustees who are charged with the duty of overseeing the investment of the various trust funds held by our diocese and bishop. Limited funds are available for mission, repair of mission properties, theological education scholarships and assistance for infirm and disabled priests.

The Diocesan Department of Finance, from time to time, sponsors a **Parish Administration Day** focusing on standard accounting principles and reporting practices for parishes, tax reporting, parochial report preparation, employee benefits, responsibilities of vestry members, etc

CAMP JUBILEE

Camp Jubilee is a ministry of the Anglican Diocese of South Carolina. We believe that lives are transformed by the gospel of Jesus Christ and that the Lord has called his people to partner with him in seeing his Kingdom come. Our passion is helping campers know the Lord and the love that he has for them. Camp Jubilee welcomes campers from all walks of life to enjoy a fun-filled week of making friendships and memories that last a lifetime, while encountering the Lord through his creation, his word, and his people joined in worship of him.

Our Mission

Share the good news of the gospel with every camper, that they would know and experience the love of Jesus.

Shape our campers, staff, and counselors through scripture, worship, and community.

Send our campers, staff, and counselors out to be salt and light in their local communities and beyond.

For further information on Camp Jubilee you can contact Camp Director Justin Johnson jjohnson@adosc.org or check the web site: <https://www.campjubileesc.org/>

Diocesan Programs, Departments and Committees:

Christian Faith Formation

The Mission of the Department of Christian Faith Formation is, through proactive involvement, to provide Biblically sound and theologically orthodox resources, both human and material, that assist congregations in making disciples of the Lord Jesus Christ and equipping the saints for the work of ministry: thereby building up congregations for the work of the Gospel. In order to see this mission accomplished, the department strategically serves ministers by prioritizing authentic connection to God and to one another, investing financial and human resources to cultivate these relationships, and equipping further spiritual transformation, so that Christians are mobilized to make disciples.

Connect: Prioritizing connections to God and to one another

Invest: Investing financial and human resources to cultivate relationship to God and others.

Equip: Mobilizing Christians through spiritual training and transformation results in Christians that make Disciples.

The Diocesan Resource Center continues to acquire new and diverse resources, including audio-visual, curricula, book studies and program resources, which are available to parishes of the diocese.

Further information can be obtained by contacting the Diocesan Office at 843/722-4075.

Student Ministries

The Mission of the Department of Student Ministries is to impact students with the Gospel of Jesus Christ by the power of the Holy Spirit that they may come to know him as savior and follow Him as Lord in the ministry and fellowship of His Church.

Vision Statement: the Department of Student Ministries is working together, raising up a biblically faithful generation that is leading the Church and changing the world.

Youth Ministers Network

Known as “Fusion”, this group meets regularly for prayer, worship, encouragement, and networking. The vision, planning and communication for our events and initiatives come from this group.

Events

The Department of Student Ministries sponsors weekend conferences for Middle School and High School students at various levels of spiritual growth. The purpose of these retreats is to provide intensive spiritual growth experiences that will build up the youth ministry within each parish. Additionally, a student leadership camp is held each summer to equip high school students with tools and understanding of leadership which will enable them to better serve in their parish.

Youth Commission

Consisting of older teens, this leadership group represents the diocese by serving and leading at events over the course of a year. Selection is by an application process during the summer for the following school year. Youth Commissioners undergo training in various aspects of leadership to equip them for the tasks they will be engaged in during the year.

Further information can be obtained on our website <https://adosc.org/ministries-and-departments/youth-ministry-2>

Anglican Women

An offering to women of the diocese of a program of worship, study, service, fellowship and opportunities for development of ministries which will deepen and strengthen their own spiritual lives and lead them into service for the Church in the parish, community, the diocese, nation and world.

Commission on Ministry

Clergy and laity appointed by the Bishop for a three-year term, who through interviewing and other processes discern applicants for postulancy, candidacy, the diaconate, and the priesthood.

Congregational Development

Offers guidance to Diocesan Council and congregations in three areas: new church planting, leadership development within the congregations, and grant administration via the Diocesan budget, and Building for Christ resources.

Cursillo

An international movement, under the authority of the Bishop, for strengthening adult leadership in the church and other environments. Method includes a 3-day weekend in which a team of laity and clergy presents the fundamental principals for Christian living and ongoing meetings thereafter.

Daughters of the Holy Cross (ACNA)

An order for the lay or ordained woman, committed to making disciples and serving Jesus through our Rule of Life: prayer, service, study and evangelism.

Daughters of the King (ecumenical)

An order for the lay or ordained woman who, by the reaffirmation of the promises made at baptism, pledges herself to a lifelong program of prayer, service and evangelism, dedicated to strengthening the spiritual life of her parish.

Diocesan Council

The Diocesan Council is comprised of clergy and lay persons elected at the Diocesan Convention to serve a three-year term. Elected officials have seat, voice and vote. The council also includes non-elected members who have seat and voice but no vote.

The Diocesan Council's purpose is to administer and carry on the missionary, educational, and social work of the Church by this Diocese and such other work as may be committed to it by the Diocesan Convention and for the initiation and development of new work between meetings of the Diocesan Convention as it may deem necessary and to receive and administer all funds raised within the Diocese subject, however, to the provisions of the Constitutions and Canons of the Diocese.

Faith Alive

A program of renewal for the entire parish family, reflecting on commitment to Jesus Christ as stated in vows of Baptism and Confirmation. Strong builder of small groups reaches out to those on the periphery of church membership. Provides materials and voluntary lay leadership under authority of the church's rector or vicar.

Hispanic Ministries

With the growing Hispanic population in the Charleston area, a Spanish-speaking ministry has been established by the diocese and headed by The Rev. David Dubay (frdavid@bellsouth.net). The goal has been to establish a Spanish-speaking congregation on John's Island, tutors for English lessons, transportation to church services, doctor appointments and youth events

Kairos

A prison ministry which is active in twelve correctional institutions in South Carolina.

Men's Ministry

Their mission statement reads “Equipping today’s men to be tomorrow’s disciple makers” –the Christian Men’s Ministry Board sponsors an annual Men’s Conference, Men’s Hikes, “Behold The Man” pilgrimage to the Holy Land, various leadership training helps, and more. Men’s Ministry contact in the diocese is Jay Crouse jaycrouse@aol.com

PART FOUR - People and Policies -

Deaneries of The Anglican Diocese of South Carolina

(2023)

Please also refer to the Diocesan Website for current information.

BEAUFORT DEANERY – The Very Rev. Charles Owens, Dean

Beaufort	St. Helena's	Shay Gaillard, Rector Todd Simonis, Associate Alden Hathaway, Bishop in Residence Keith O'Neal, Deacon Joe Lawrence, Associate Chuck Pollak, Associate Claudia Carucci, Deacon Jim Cato, Deacon Mark Warter, Deacon
Bluffton	Parish Church at Habersham The Cross	Jamie Sosnowski, Vicar Charles E. Owens, III, Rector Jonathan Riddle, Associate Tom Hendrickson, Associate Nathan Weaver, Associate
Grahamville Hilton Head	Holy Trinity St. Luke's	James Gibson, Vicar Jady Koch, Rector Kelly O'Lear, Associate Kathie Phillips, Deacon
Walterboro	Atonement St. Jude's	Vacant Newman Lawrence, Rector

CHARLESTON DEANERY – The Very Rev. Peet Dickinson, Dean

Charleston	Sts. Luke & Paul (The Cathedral)	Peet Dickinson, Dean Patrick Schlabs, Associate Sandi Kerner, Associate
	St. Michael's	Al Zadig, Rector Greg Smith, Associate Ted McNab, Associate
	St. Philip's	Jeff Miller, Rector Andrew O'Dell, Associate Brian McGreevy, Associate Justin Hare, Associate Bill Christian, Associate Dr. William Rhett, Associate
Mt. Pleasant	St. John's Chapel Christ	Gerry McCord, Deacon Randy Shirley, Priest-in-Charge Ted Duvall, Rector C.J. Ausmus, Associate Joyce Harder, Deacon
Sullivan's Island	Holy Cross	David Cumby, Rector Jonathan Bennett, Associate Laura Bowman, Associate Kendall Harmon, Associate
		Ed Dyckman, Deacon

WEST CHARLESTON – The Very Rev. Karl Burns, Dean

Revised December 2023

Charleston	Holy Trinity Old St. Andrew's	David Dubay, Rector Marshall Huey, Rector Joe Vella, Associate Lee Hershon, Deacon Bill Skilton, Bishop-in-Residence Jimmy Gallant Richard Grimble, Priest-in-Charge Louise Weld, Associate Ron Warfuel, Deacon Will Klauber, Rector Wey Camp, Rector Karl Burns, Rector Tom Hample, Associate Jeremy Shelton, Rector Mark Avera, Vicar Rich Giersch, Associate Tripp Jeffords, Rector Korey Kincaid, Associate John Scott, Associate Bill Riggs, Deacon Tyler Prescott, Vicar Luke Deman, Rector Nelson Weaver, Deacon Kyle Holtzhowe, Rector
	St. Andrew's Mission St. James	
Edisto	Good Shepherd Trinity	
Johns Island	Our Savior	
North Charleston	St. John's Resurrection	
Summerville	St. Paul's	
	Good Samaritan St. Timothy's	
Yonges Island	Christ St. Paul's	

FLORENCE DEANERY – The Very Rev. Ken Weldon, Dean

Bennettsville	St. Paul's	TBA, Vicar
Cheraw	St. David's	Jason Varnadore, Rector
Darlington	St. Matthew's	Rags Coxe, Rector Frank Stoda, Deacon Fred Gough, Vicar Donnie Hayes, Associate Jason Hamshaw, Rector Sam Turbeville, Deacon Barbara Holliman, Deacon Corey Prescott, Rector Drew Miller, Assistant Rector Luke Lucas, Priest Associate Kay Fryman, Deacon
Dillon	St. Barnabas	TBA, Vicar
Florence	All Saints'	Joel Osbourne, Priest Bill Oldland, Rector Anne Darby Hunter, Deacon Michael Ridgill, Rector David Booman, Rector John Sosnowski, Associate Charlie Walton, Associate (retired) Phil Osborne, Deacon
	St. John's	
	Christ	
Hagood	Ascension	
Hartsville	St. Bartholomew's	
Marion	Advent	
Stateburg	Holy Cross	
Sumter	Holy Comforter	

GEORGETOWN DEANERY – The Very Rev. Ron Greiser, Dean

Conway	St. Paul's	Jason Collins, Rector Dawn Rider, Deacon
Georgetown	Prince George	Gary Beson, Rector Mike Lumpkin, Associate

Myrtle Beach Trinity
 The Well

N. Myrtle Beach Grace Parish
 Pawley’s Island Christ the King - Grace, Waccamaw

Surfside Beach Resurrection

Ryan Landes, Associate
 Fitzsimons Allison, Bishop-in-Residence
 Rob Kunes, Associate
 Chance Perdue, Rector
 Tom Woodle, Rector
 Glenn Ohanesian, Deacon
 Ron Hamilton, Deacon
 Debbie Hamilton, Deacon
 Cindy Larsen, Vicar
 Roger Revell, Rector
 Stephen Davis, Associate
 Ronald Greiser, Rector
 Dana Boynton, Associate

ORANGEBURG DEANERY – The Very Rev. Denman Isgett, Dean

Barnwell Holy Apostles’
 Blackville St. James
 Eutawville Epiphany
 Fort Motte St. Matthew’s
 Orangeburg Redeemer

Pineville St. Paul’s
 Pinopolis Redeemer
 Trinity

Summerton St. Matthias’

Bill Clarkson, Vicar
 Russ Reed, Vicar
 Peter Levasseur, Rector
 Janet Echols, Vicar
 John Burwell, Rector
 Michael Sheedy, Deacon
 Michael Sheedy, Deacon
 Frank Wiggins, Vicar
 Mary Ellen Dorn, Rector
 Chip Holmes, Deacon
 Denman Isgett, Rector

Institutions w/ Diocesan Relationships:

Canterbury House

175 Market St.
Charleston, SC 29401
843/ 723-5553

Porter-Gaud School

Mr. Dubose Egleston, Headmaster
300 Albemarle Point
Charleston, SC 29407-7593
843/ 556-3620

Associated Institutions:

Anglican Relief and Development Fund

“Our Mission: Inspired by God’s radical grace, we exist to empower Anglicans in the developing world to show the love of Christ to those in need in their own communities: Clean water for the thirsty. Jobs for the poor. Education for children. Food for the hungry. Hope for those without hope.” ARD is an additional available funding option for collecting and distributing voluntary contributions in times of catastrophes, storms, etc. (www.ARDF.org)

Coastal Crisis Chaplaincy

The primary focus of this ministry is to the citizens and police officers in the greater Charleston area. This ministry offers comfort and counsel to the victims of crime whose lives have been suddenly changed due to a violent act or unexpected tragedy. The ministry is also for police officers and their families. This Judeo-Christian ministry has 17 volunteer chaplains who are trained and part of the emergency response team. A support group was formed for survivors of tragedy and is comprised of lay volunteers who have had specialized training. The Coastal Crisis Chaplaincy Program was originally started in 1991 by the Rev. Rob Dewey who became the first full-time police chaplain in the state of South Carolina. The Chaplaincy can be reached at 843/724-1212.

Rich Robinson serves as the present Director. Their website address is: www.coastalcrisischaplain.org

Kanuga Conferences, Inc.

PO Box 250
Hendersonville, NC 28739
828/ 692-9136
828/ 696-3589 fax
e-mail: kanuga@ioa.com

SC Episcopal Home, Still Hopes

PO Box 2959
West Columbia, SC 29171
803/ 796-6490

Voorhees College

Dr. Cleveland Sellers, President
Denmark, SC 29042
803/793-3351
803/ 793-4584 fax

Diocesan House Staff:

Location: **Mailing address:** **PO Box 20127**
 Charleston, SC 29413-0127
 Physical address: **126 Coming St.**
 Charleston, SC 29403
 Telephone: **843/722-4075**
 Fax: **843/723-7628**
 Web Site: www.adosc.org

All personnel can be reached at the main telephone number: 843/722-4075

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<i>Bishop Emeritus</i>	The Rt. Rev. Mark J. Lawrence	mlawrence@adosc.org
<i>Assistant to the Bishop</i>	Deacon Joyce Harder	jharder@adosc.org
<i>Canon to the Ordinary</i>	Jim Lewis	jlewis@adosc.org
<i>Christian Faith Formation Coordinator</i>	TBA	
<i>Diocesan Administrator/ Chief Financial Officer</i>	Karen Rothenberger	krothenberger@adosc.org
<i>Medical Insurance Administrator Diocesan Payroll Manager</i>	Susan Burns	sburns@adosc.org
<i>Men's Ministry Coordinator</i>	Jay Crouse	JayCrouse@aol.com
<i>Receptionist & Data Management Coordinator</i>	Saralyn Ortiz	office@adosc.org
<i>Student Ministries Coordinator</i>	Canon Hunter Myers	
<i>Canon for Safe Churches</i>	Canon Laura Bowman	
<i>Canon for Church Planting</i>	Canon Todd Simonis	
<i>Canon for Prayer Ministries</i>	Canon Sandi Kerner	
<i>Canon for Hispanic Ministries</i>	Canon David Dubay	

Diocesan Personnel -- Off-Site Locations:

<i>Communications & Editor of Jubilate Deo</i>	Joy Hunter 109 Arbor Rd. Summerville, SC 29485 e-mail: 843/696-1757 (o)	jhunter@adosc.org
<i>Treasurer of the Diocese</i>	John Wallace 843/402-4835 (o)	johnwallacejr@gmail.com
<i>Chancellor of the Diocese</i>	Mr. Ben Hagood 2424 Raven Drive Sullivans Island, SC 29482 (843) 709-9801	benhagoodjr@gmail.com

Other Policies of The Anglican Diocese of South Carolina

WORSHIP

1. **PRAYER BOOK NORM:** The ACNA 2019 Book of Common Prayer and the 1979 Book of Common Prayer are both authorized prayer books of this church, and it is expected that they will be used at all services of public worship on Sundays and weekdays. Within the framework of the Prayer Book and its rubrics, the authority and responsibility for the conduct of worship is vested in the rector. From time to time, the bishop may authorize texts from other editions of the *Prayer Book* for use. The *1982 Hymnal* is normative, although appropriate music from other sources may be used from time to time. Copyright laws should always be observed.
2. **SUNDAY EUCHARIST:** The Holy Eucharist is the Sunday norm in all of our congregations, and the bishop encourages and supports this. Where Morning Prayer is read on Sundays, it is appropriate to do so prior to the celebration of the main Eucharist rather than as a substitute for it.
3. **LICENSING AND TENURE OF EUCHARISTIC MINISTERS AND WORSHIP SERVICE LEADERS:** Licenses are required only for lay Eucharistic ministers and those who regularly lead worship services (such as mission locations where clergy are not available on a regular basis). Lectors and those who read the Prayers of the People do not need to be licensed. Lay readers and lectors should not wear clerical attire. Lay people are not licensed to preach except under extraordinary circumstances. Ordinarily the preacher, just as the celebrant, should be a priest or bishop.
4. **INTINCTION:** Intinction in the diocese is approved only in the two following methods:
 - The wafer is to be held in the palm of the communicant's hand and dipped by the cleric or eucharistic minister and placed on the tongue of the communicant, or
 - The communicant may dip the wafer himself/herself.

A wet wafer is not to be placed in the hands of the communicant. The rubrics require that the chalice always be made available to communicants. The chalice should always be available at any communion station where intinction is administered.

MARRIAGE AND DIVORCE

1. **TENURE OF CLERGY WHO DIVORCE AND REMARRY:** When a priest decides to remarry following a divorce in that parish, it is expected that he or she will resign his or her cure and seek a call elsewhere. A clergy divorce and remarriage in the parish usually put inordinate stress on congregational life. The new spouse and/or the priest can be resented or blamed or not accepted by some members of the parish, and loyalties to the former spouse may linger. However, there may be exceptions to this general policy, and each case will be carefully reviewed by the bishop, who will take into consideration causes and conditions of the divorce, the length of time the couple was in the parish prior to the divorce, the involvement of the former spouse in the parish, the attitude and feelings of the congregation, the relationship of the cleric and the spouse to be, and the recommendations of a consultant familiar with family and parish systems.
2. **PERMISSION FOR REMARRIAGE OF DIVORCED PERSONS:** The church teaches that marriage is a lifelong and monogamous union between a man and a woman, and we are called to uphold that standard. When the church is asked to solemnize this covenant within the community of faith, the priest who represents the church in this action must be reasonably assured that the couple is both spiritually and emotionally able to sustain a lifelong relationship. When a divorced person wishes to remarry, the priest who is to officiate must receive consent from the bishop. If there has been only one previous marriage, and if the divorce has been final for a year, and if one of the parties is a member of this church in good standing, then the bishop's consent will generally be given.

The bishop has 30 days to respond to all remarriage requests, but if all is in order, the bishop will respond in a few days. The date of the marriage may not be announced until the bishop's consent is given. Please use the proper form available through the bishop's office for all petitions for remarriage and include a copy of the divorce decree(s)

3. **THE BLESSING OF A CIVIL MARRIAGE:** When the priest has concluded that the couple is able to sustain a Christian marriage, the priest may, after a period deemed appropriate (normally a year or more), bless the civil marriage. No permission or consent from the bishop is required or called for by canon.
4. **THE BLESSING OF A SAME SEX UNION:** Ordained people represent the whole church and may not do what the church has not authorized them to do. Our understanding of Holy Matrimony is stated in the 2019 *Book of Common Prayer (ACNA)* and in the canons of the Province. Clergy are in “holy orders,” and, therefore, no person in Holy Orders may officiate at any union of two people that is not in accordance with the understanding of marriage as stated in the Prayer Book and the canons of the church. This is a pastoral directive of the bishop and stipulated by both Diocesan Canon and Standing Resolution at the Diocesan Convention.

MEMBERSHIP

1. **AGE AT WHICH ONE IS CONSIDERED AN “ADULT CONFIRMED MEMBER”:** The canons state that one is an adult member when he or she is 17. The intent of the Prayer Book rubrics and is for Confirmation to take place when one is ready to make a mature Christian affirmation of faith. Confirmation, however, is increasingly administered to older candidates.
2. **AGE FOR RECEIVING COMMUNION:** Normally five or six years old. The final decision about this, of course, is to be made by the parents and the child.

WHO IS PRESENTED FOR CONFIRMATION, RECEPTION AND REAFFIRMATION? The form of words used when the bishop lays on hands is determined by the context; **Confirmation** for those making a mature commitment for the first time; **Reception** for those who have made a mature commitment and who have received the laying on of hands from a bishop in the historic succession in another denomination; **Reaffirmation** for those baptized by a presbyter as adults and for those returning to the practice of their faith after a post-confirmation lapse.” The bishop will use the formula designated on the nametag of the candidate. The priest presenting the candidates should determine which formula is to be used.

ORDINATION PROCESS

1. **THE ROLE OF THE CLERGY:** Rectors and vicars play a primary role in recruiting and screening aspirants for holy orders. The rector or vicar of a congregation is in a key position to identify those in the parish who do or do not have the gifts for ordained ministry. It is important to be pro-active toward those who have the gifts and to be firm in saying no to those who do not. Clarity up front can save a person who is not suited for ordained ministry a lot of time, money and emotional investment—to say nothing of grief and anger—if the rector or vicar will say no at the outset.
2. **DIOCESAN DISCERNMENT FOR ALL ASPIRANTS:** Everyone seeking ordination in the Diocese of South Carolina, including those who have been ordained in other communions, goes through our discernment process. Regardless of previous experience or education, this program has proven very helpful both to the diocese and the aspirants in discerning the call to ordained ministry. A description of the programs of discernment for deacon and priest and is available from the Canon to the Ordinary’s office.
3. **TWO-YEAR PAROCIAL RESIDENCE BEFORE ENTERING THE DISCERNMENT PROCESS:** Aspirants must be active in their parishes for at least two years before entering our discernment process. Ordained ministry emerges out of the parish, and, therefore, it is essential that candidates have demonstrated leadership in their parishes for a significant period of time prior to entering this program and have the full support of their parishes in exploring ordained ministry.
4. **BACHELOR’S DEGREE:** A Bachelor’s degree is required for one to participate in the discernment process for ordination to the priesthood, as well as a satisfactory score on the Miller’s Analogies Test.
5. **DISQUALIFIERS:** Aspirants may not ordinarily participate in our discernment process if they:
 - Are already in seminary
 - Are going through a major life change or crisis
 - Do not have the support of their rector and/ or vestry
 - Are not able to move to a new location
 - Are unwilling to attend an Anglican seminary
 - Are in a sexual relationship outside of marriage.

6. **TRANSFERS OF TRANSITIONAL DEACONS:** Transitional deacons from other dioceses may not be called to work in this diocese until all of the transitional deacons from our diocese have been placed. Transitional deacons coming from other dioceses are not required to go through our discernment program. After deacons are ordained priests by their own bishops and have been called to a full time ministry in this diocese, the bishop of this diocese may receive their Letters Dimissory.
7. **POSTULANCY AND CANDIDACY:** Postulancy means that a person is considered by the bishop to have the necessary gifts for functioning as an ordained person. It is not a commitment to ordain. Candidacy, on the other hand, is a probable commitment to ordain, provided that an academic, ecclesiastical or personal crisis does not develop, and provided that there are positions available for the candidacy in the diocese. The primary decision regarding candidacy is made by the Standing Committee, Commission on Ministry, and the bishop.
8. **PLACEMENT OF DEACONS:** A person ordained as a **transitional deacon** is usually placed in a parish or institution in the diocese. However, with the consent of the bishop, a deacon may accept a position outside the diocese. **Permanent Vocational Deacons** (known simply as deacons) are usually assigned to work in their home parish, although they may be assigned elsewhere, as mission need dictates. They generally do not receive a stipend. However, it is appropriate for a deacon to have a discretionary fund and to be reimbursed for expenses. This assignment is made by the bishop.
9. **ORDINATION AND SEXUALITY:**

RESOLVED, That the Congregation of Prince George Parish, Winyah in Georgetown urges the 198th meeting of the Convention of the Diocese of South Carolina to adopt as a Standing Resolution the resolution of the 197th Convention, to wit:

"The time-honored and biblically-rooted standard of chastity for Christian people remains unchanged. This means that sexual relations are to be confined to one's partner in marriage. Since Clergy are expected to provide, in their lives and in their teaching, a wholesome example for others, Bishops and other Diocesan officials should not knowingly admit to, nor retain in, Holy Orders, any person who cannot or will not do so.

And, furthermore, while we are called by Our Lord to offer love, forgiveness and pastoral care to all persons, neither the Clergy nor the Laity of this Church should encourage any attempt to legitimize any sexual behavior other than that which is appropriate between a man and a woman united in Holy Matrimony."
10. **THE DIACONATE:** The program for selecting and training (vocational) deacons is separate from the program for discerning priestly vocation and outlined in the Diocesan website. Those desiring to explore this ministry may contact the Canon to the Ordinary.

POSITIONS OPEN AND DEPLOYMENT

1. **ASSISTANT CLERGY NOT TO SUCCEED RECTOR:** Experience has shown that changing roles from assistant to rector in a parish is very difficult to achieve. An assistant's candidacy for the rector's position tends to polarize the parish and makes an open search extremely difficult. When a rector leaves it is important that the parish, for its own health, move into the future with new leadership rather than holding on to the present or the past. Therefore, an assistant in a parish may not be a candidate for the position of rector of that parish. When an assistant is called, this policy should be clearly stated in the Letter of Agreement. There are rare exceptions to this policy.
2. **INTERIM NOT TO BE CANDIDATE FOR RECTOR:** The role of the interim is to bridge the gap between the past and the future. The task of the interim is to be a pastor and leader of the parish. If the interim were to become a candidate for rector, his/her role would be diminished by politicking for the office. Therefore, an interim may not be a candidate for the position of rector in the parish where he or she is serving, and should be gone from the parish prior to the arrival of the new rector. This policy should be clearly stated in the Letters of Agreement. Rare exceptions are considered by the bishop to this policy.
3. **LETTERS DIMISSORY FOR ASSISTANTS:** Rectors are required by the canons to consult with the bishop before an assistant is called. The diocese also requires a thorough background check of all clergy coming into the diocese. This check is conducted through the Canon to the Ordinary's office. Once an assistant has been duly installed, a letters dimissory may be requested.
4. **LENGTH OF SEARCH PROCESS:** With our present search process, it is not uncommon for a parish to remain without a rector for less than a year. Longer is appropriate in parishes where there has been a long tenure, the death of a rector, or where there has been a great deal of conflict. The search process can be shorter, and should be shorter in some parishes, but this depends on how efficiently the nominating committee works together. Continuity is especially important, and when a lengthy search is anticipated

the use of an interim is recommended. In larger parishes the interim will be a full time position. In smaller parishes a part time interim usually will be adequate. Having a different priest each Sunday during the time the parish is without a rector is usually destabilizing, although some experience of various preaching and liturgical styles can be helpful.

5. **THE BISHOP'S ROLE IN THE SEARCH FOR A RECTOR:** As soon as the rector's resignation is announced the bishop will meet with the vestry to explain the search process. The bishop will suggest names of clergy to the nominating committee for consideration, but candidates are not limited to the bishop's list. It is expected that candidates from the diocese will be given priority consideration, and that women and minorities will be considered in all searches. The role of the bishop and his staff is to facilitate and support the search process of the parish in finding and calling the best-suited and most qualified person. The bishop's office will help in screening candidates, and the bishop will interview the final candidates and consent to the call before it is issued.
6. **PARISH CONSULTATION:** The diocesan bishop will work with the search committee to provide the parish with the necessary objectivity, expertise and experience to help the committee gather and process relevant data, compile a profile, screen and interview the candidates, and make recommendations to the vestry.

PERSONAL AND COLLEGIAL CONCERNS

1. **ATTENDANCE AT DIOCESAN CONVENTION, CLERGY CONFERENCE AND CLERGY DAYS:** Our collegiality is a very high priority, and we cannot be collegial if we remain parochial and isolated. We need to meet together. The bishop prefers that attendance at Clergy Conference not be 'required,' and that clergy come because they value their collegiality and wider perspective and support that they gain from their brothers and sisters in ministry. **It is expected that clergy will let the bishop know if they cannot be present at clergy conference or clergy days.** It is a pastoral concern to the bishop if a priest does not take part in the life of the diocese and regularly misses clergy days, clergy conference and other diocesan events, and the bishop will respond to that person pastorally. **Presbyters are required by their ordination vows and the canons of the church to be present at Diocesan Convention. Any priest with an insuperable hindrance should state in writing to the bishop the reasons that he or she will not be present.**
2. **SABBATICAL LEAVES, CONTINUING EDUCATION AND VACATION:** Sabbatical leaves, continuing education and vacation time should be included in every Letter of Agreement. The norm is for **sabbatical time** to accrue so as to allow a priest three months off after the sixth year of service. Sabbatical time is not in lieu of continuing education and vacation time. Every cleric should be allowed two weeks of **continuing education** annually. This time should not accrue so that clergy will be motivated to use it up each year. It is expected that there will be an item in each parish budget for continuing education and that the unused portion of this will be allowed to accrue into the seventh year so that it can be used toward a sabbatical or a costlier continuing education experience. Parishes should budget an annual amount which may accrue to pay supply clergy during sabbatical and continuing education times. Every stipendiary cleric is entitled to one-month **vacation** annually. This applies to part-time clergy as well. Since they are part-time, they are compensated only for the portion of the time they serve the parish.
3. **SUCCESSORS AND PREDECESSORS:** The primary pastoral relationship is between the rector or vicar and his or her parishioners. Therefore, when a rector leaves in order to accept a new call or to retire, that particular pastoral relationship ends. It is inappropriate for the former rector to come back to officiate at weddings, baptisms, and funerals of former parishioners. It should be the personal policy of priests, who have left their parishes not to come back for such occasions, except as part of the congregation. The new rector is now the pastor and should be the officiant at these events. The former rector/vicar should find a new parish home if there is another parish near where he/she lives. This does not mean that friendships end, but it does mean that appropriate boundaries must be observed.

The new rector should not give ear to complaints about his/her predecessor. We all like to 'look better' than our predecessor and it is easy to be seduced into delighting in the flaws of the old rector. But remember, unless this is your first parish, you too will be someone's former rector.
4. **PRO-FORMA RESIGNATIONS DISCOURAGED:** It is to be understood that all staff serve at the pleasure of the rector of a parish, but we discourage a new rector from requesting pro-forma resignations from the parish staff at the outset of a new ministry. The staff is the source of a great deal of valuable information and experience vital to a start up, and while there may be some with whom the new rector can't work, others may prove to be loyal and effective co-workers. This can only be known over a period of time. Our baptismal covenant calls on us to respect the dignity of every human being, and a categorical dismissal of staff does not respect or honor those who have served the parish faithfully.

5. **ANNUAL REPORTS OF NON-STIPENDIARY CLERGY:** Non-stipendiary clergy are clergy who are canonically resident in the Diocese of South Carolina and employed in secular occupations. Clergy who are employed at least 20 hours a week in a parish are considered parochial clergy.

Non-stipendiary clergy are required by canon to report to the bishop annually on the exercise of their ministry as ordained persons. This should be done each year in January. Clergy who do not do this for two years in a row and do not continue to exercise an active ministry are required to resign from the ministry of this church.

6. **LICENSE TO OFFICIATE:** The bishop accepts Letters Dimissory only for clergy called to full-time ecclesiastical employment in this diocese. Other non-canonical clergy must request a license to officiate. In order for a license to be renewed, the cleric should send to the Bishop of South Carolina, a copy of the annual report as required in January of each year. Renewal licenses will be sent to the clergy shortly after the beginning of the New Year.
7. **SACRAMENTAL ACTS OF NON-STIPENDIARY CLERGY:** Sacramental acts of non-stipendiary clergy, such as marriages and baptisms must always be administered in the context of a parish with the consent of the rector or vicar of that parish and be entered into the parish register. No priest in this diocese is licensed to function “at large.”
8. **PRO BONO SERVICE:** It is hopeful that all non-stipendiary clergy and clergy in multi-staff parishes will give at least one Sunday a year, *pro bono*, to supply at a smaller parish where the priest is either on vacation or doing continuing education. This is not only enormously helpful in reducing the financial burden of small congregations, but it fosters a strong sense of mutual ministry and widens the horizons of clergy and laity alike throughout the diocese. The bishop pays for travel expenses of pro bono clergy.
9. **COMPLAINTS ABOUT CLERGY:** It is the bishop’s policy not to hear complaints from vestries or individuals in a congregation about their priest without that priest being present. The bishop will meet with parish wardens regarding a problem, but it should be understood by all that the first call after such a conversation will be to the rector or vicar. While at some point in a conflict it may be necessary for a vestry to meet in executive session concerning personnel, every priest shall have full opportunity to meet with the vestry and the bishop to discuss thoroughly the issues at hand.
10. **DISCIPLINE OF CLERGY:** The Diocesan Canons outline grounds and procedures for the discipline of clergy. The bishop may only present a cleric for trial when that cleric has failed to heed a written pastoral directive from the bishop. In all other cases some other group files a presentment: the vestry, the Standing Committee, lay people and presbyters. The bishop does not get involved in gathering evidence or investigating charges. All allegations are referred to a response team, which may then present its findings to the Standing Committee. This frees the bishop to function in a more pastoral role. The bishop, however, will not keep secret any information which might constitute grounds for a presentment. The bishop will share such information with the Standing Committee, which is his council of advice. It is an ancient tradition that the bishop not be confessor to the clergy. The bishop may not inhibit a cleric from the exercise of his or her ministry unless a presentment has been filed.
11. **TRAINING ON SEXUAL ABUSE AND MISCONDUCT:** All clergy and lay persons who serve in any capacity in the Diocese of South Carolina must have received the mandated training on sexual abuse, child abuse and sexual harassment within one year of establishing canonical residence in the diocese. This is a **written pastoral directive**, and failure to receive this training is an offense for which a cleric may be presented for discipline. If transferring from another diocese, the priest must show documentation of recent training.
12. **BACKGROUND CHECKS:** As required by the Diocesan Canon XXXV, a background check is required concerning clergy, youth workers and others before hire. The diocese conducts background checks as a matter of course, concerning applicants for postulancy and for letters dimissory from another diocese. The diocese has the apparatus to conduct inquiries concerning criminal, driving and credit information. If you are contemplating hiring someone as your paid youth worker, or are perhaps down to several candidates, please be certain to let the Diocesan Human Resources Manager know so a background check can be conducted on youth (as related to youth ministry) and adults. No one should be considered as hired before we can certify satisfactory evidence for clearance. In the event you would like the diocese to augment your local screening by obtaining credit, criminal and driving records, we will be happy to do so. The information can be returned to you within several days for a nominal charge. Contact the Diocesan Human Resources Manager at 843/ 722-4075 for assistance.
13. **COUNSELING:** Parish clergy are not to function as therapists or to engage in long-term counseling. It is advised that clergy not counsel a parishioner or other individual for more than six sessions. Transference is a very powerful phenomenon, and this happens in double measure when one is functioning as both priest and therapist. In fact, the overwhelming majority of clergy are not trained to do such counseling, and this is not their priestly calling. Clergy who are professional pastoral counselors must have individual liability insurance.

14. **ADDICTION AND THE PASTORAL RELATIONSHIP:** Alcohol or substance abuses are not grounds for the dissolution of the pastoral relationship if that person has consented to treatment and is in a recovery program. Refusal to receive help and ongoing addictive behavior does constitute grounds for dissolution.
15. **DISCRETIONARY FUNDS:** The Discretionary fund is the property of the parish and must remain in the parish when the cleric leaves. A discretionary fund is intended primarily for the relief of those in need, but it may be used from time to time for special non-budgeted needs. It is not to be used for the personal expenses of its clerics. Anything purchased with money from the discretionary fund belongs to the parish, and the fund must be audited annually.
16. **ALCOHOL AT PARISH EVENTS:** A parish policy concerning whether or not alcohol is to be served at parish events is a decision of the vestry and the rector. It is a diocesan policy, however, if alcohol is to be served, that a non-alcoholic alternative always be presented in an equally attractive and accessible manner. It is strongly urged that mixed drinks not be a part of parish social events.
17. **EQUAL OPPORTUNITY:** This diocese advertises all position openings for full-time permanent employment and considers all applicants without regard to race, age, sex, or national origin.

Appendix I

Sample Resolution and Letter for Housing Allowance (Parish Does Not Provide a Residence for Clergy)

Sample Resolution

The Vestry on the 21st day, December 2008, after discussing the amount to be paid to The Rev. John Smith as a parsonage allowance, on motion duly made and seconded, adopted the following resolution:

Whereas, The Rev. John Smith is employed as Rector of Saint Francis' Church, Southdown, South Carolina, which does not provide a residence for him, the Vestry resolves that the total compensation of \$60,000 to be paid to The Rev. John Smith during 2009, that \$25,200 be designated as parsonage allowance within the meaning of that term as used in Section 107 of the IRS Code of 1986.

Sample Letter to Cleric

Dear Father Smith:

This is to advise that a meeting of the Vestry held on the 21st day of December 2008 was officially designated and fixed as follows:

The Vestry resolves that of the total compensation of \$60,000 to be paid to you during 2009, that \$25,200 be designated as parsonage allowance within the meaning of that term as used in Section 107 of the IRS Code of 1986.

Under Section 107 of the Internal Revenue Codes, an ordained minister of the gospel is allowed to exclude from gross income the parsonage allowance paid to him (her) as part of his (her) compensation to the extent used by him (her) to provide a home.

The amount of money excluded from income for federal income tax purposes is the lowest of the following amounts:

1. Fair rental value of the house, furnished, plus utilities.
2. Actual cash spent.
3. Amount specified in the Vestry minutes before the money is paid.

You should keep an accurate record of your expenditures to rent or provide a home to be able to substantiate any amounts excluded from gross income in filing your federal income tax return.

(Signed) Jackie Jacks, Sr. Warden

Sample Letter from Realtor

I have visited the house at 123 Main Street, Southdown, South Carolina, on December 22, 2008, and believe that the fair rental value of the house furnished as it has been by The Rev. John Smith is about \$18,000 per year.

(Signed) Jane Doe, Realtor

Housing Allowance Estimation Worksheet

The following amounts are estimates of costs I expect to pay during the (year) to
Provide a home for myself (and family):

Signed Date

Clergy Who own their home	
Category of Expense	Est. Amount (year)
Down payment on a home	
Mortgage payments on a loan to purchase or improve A home (include both principal and interest)	
Real estate taxes	
Property insurance	
Utilities (electricity, water, trash pickup, local phone charges)	
Furnishings and appliances (includes purchase and repair)	
Structural repairs and remodeling	
Yard maintenance and improvements	
Maintenance items (household cleaners, light bulbs, pest control, etc.)	
Homeowner's association	
Miscellaneous	
Total estimated expenses for (year)	
Clergy who rent their home	
Category of expense	Est. amount (year)
Rental payments	
Property insurance	
Utilities (electricity, gas, water, trash pickup, local phone charges)	
Furnishings and appliances (purchase and repair)	
Structural repairs and remodeling	
Yard maintenance and improvements	
Maintenance items (household cleaners, light bulbs, pest control, etc.)	
Miscellaneous	
Total estimated expenses for (year)	
Clergy Who Live in Church Owned Parsonage	
Category of Expense	Est. Amount (year)
Property insurance	
Utilities (electricity, water, trash pickup, local phone charges)	
Furnishings and appliances (includes purchase and repair)	
Structural repairs and remodeling	
Yard maintenance and improvements	
Maintenance items (household cleaners, light bulbs, pest control, etc.)	
Miscellaneous	
Total estimated expenses for (year)	

- A Statement of Faith -

Adopted by

_____ Parish of The Anglican Diocese of South Carolina

_____, 2015

_____ parish (the Parish) in The Anglican Diocese of South Carolina is an Anglican congregation in the state of South Carolina. Our Vision is to "_____." We are committed to our Mission, "To _____." As the Vestry of _____ parish in The Anglican Diocese of South Carolina, we ascribe to the following as our core doctrine:

A belief in the Triune God: Father, Son and Holy Spirit; three distinct persons co-equal in glory and co-eternal in majesty and of one substantial Godhead, such that there are not three gods but one God.

A belief in the Holy Scriptures as divine revelation, trustworthy, carrying the full measure of His authority, containing all things necessary to salvation, and to be submitted to in all matters of faith and practice of life.

A belief in the One Savior of mankind, Jesus Christ, who in His person is both fully God and fully man; of one substance with the Father as regards His Godhead, and at the same time of one substance with us as regards His manhood.

A belief in the perfect obedience of Christ; His true and actual suffering, his substitutionary and atoning death on the cross, and His bodily resurrection and ascension as the only means given for our salvation and reconciliation with God.

A belief in faith alone as the only grounds for the merits of Christ being imputed to us for our justification before God (justification by grace alone through faith alone in Christ alone), leading to good works empowered by the Holy Spirit.

A belief in the consummate return of Jesus Christ in glory to judge the living and the dead, and a belief in the bodily resurrection of the dead and their entrance into either eternal damnation or everlasting blessedness.

A belief in the one, holy, catholic, and apostolic Church as those souls that have been redeemed entirely by the work of Christ and called out of bondage into freedom, out of darkness into light, out of error into truth, out of death into eternal life.

A belief that historic Anglican polity organizes the visible Church under the offices of Bishop, Presbyter and Deacon. Furthermore, the Church exists to worship the Triune God and to lift up the Savior Jesus Christ before all people through the faithful preaching and teaching of the Gospel, through prayer, and through the faithful administration of the sacraments of Baptism and the Lord's Supper (Holy Communion or the Eucharist).

A belief in the Nicene and Apostles' creeds as accurate representations of the essence of the Christian faith, and affirmation of the (39) Articles of Religion as a coherent and concise expression of Anglican doctrine.

Further;

We believe Christians are called beyond mere membership to the lifelong journey of discipleship, learning to faithfully live what God has revealed about us.

(Matthew 7:24-29, Mark 8:34-36, Galatians 5:22)

We believe all people are created in the image of God, who wonderfully and immutably creates each person as genetically male or female. These two distinct complementary genders reflect the image and nature of God (Gen. 1:26-27).

Rejection of one's biological sex is in conflict with this created-ness and is inconsistent with our beliefs.

In the Church, we believe marriage is the uniting of one man and one woman in Holy Matrimony, a single, exclusive, lifelong union, as delineated in Scripture (Gen 2:18-25; Mark 10:1-9). This signifies to us the mystery of the union between Christ and his Church, reconciling and re-uniting two complements. God's good intention for us is that sexual intimacy is to occur only between a man and a woman who are married to each other. (1 Cor. 6:18; 7:2-5; Heb. 13:4.) For the blessing and protection of the bond of marriage, our families, and particularly our children, God has commanded that no intimate sexual activity be engaged in outside of a marriage between a man and a woman.

Because God has ordained marriage and defined it as His covenant relationship between a man and a woman, the Parish will only recognize and solemnize a marriage that is between a man and a woman. The facilities and property of the Parish shall only host weddings between one man and one woman.

We believe that God offers redemption and restoration to all who confess and forsake their sin, seeking His mercy and forgiveness through Jesus Christ. (Acts 3:19-21; Rom 10:9-10; 1 Cor 6:9-11).

We believe that every person must be afforded compassion, love, kindness, respect, and dignity. (Mark 12:28-31; Luke 6:31.) Hateful and harassing behavior or attitudes directed toward any individual are to be repudiated and are not in accord with Scripture nor the doctrines of the Parish.

Finally;

This statement of faith does not exhaust the extent of our beliefs. The Bible is the trustworthy Word of God that speaks with final authority concerning truth, morality, and the proper conduct of humankind. For purposes of the Parish, in faith, doctrine, practice, policy, and discipline, the Bishop is the final interpretive authority on matters of doctrine and their application.

In order to preserve the function and integrity of the Parish as the local Body of Christ, and to provide a biblical role model to the church members and the community, it is imperative that all persons employed by the Parish in any capacity, or who serve as leaders, agree to abide by this Statement of Faith. (Matt. 5:16; Phil. 2:14-16; 1 Thess. 5:22.)

We are committed to biblical and classical Anglican Christianity. We celebrate and stand for the unchanging truth of the gospel as centered in the grace of Jesus Christ, in the gift of biblical revelation, and the moral vision expressed in historic, Anglican Christianity.



- Rec'd Additions to Parish Employee Handbook -

Religious Employment Criteria

All lay employees as Christians - regardless of job title or function - are ministers of the church, a status established by Scripture (1 Peter 2:9). The Catechism (BCP, 1979) states that the ministry of lay persons is to "represent Christ and his Church... and according to the gifts given them, to carry on Christ's work of reconciliation in the world..." Lay employees of the **Parish** represent not only the Church universal, they also visibly and undeniably represent the **Parish** as the local body of Christ. As lay ministers representing and embodying the doctrine, faith and practice of the **Parish**, they are employed with the expectation that through their varied gifts, skills and performance of their duties, their ministry is to represent Christ and carry on his work of reconciliation with other employees, parishioners and the public.

All **Parish** employees are ministers who are expected to represent themselves to others in a manner that is consistent with our beliefs as expressed in the **Parish Statement of Faith**. Conduct inconsistent with the **Parish's Statement of Faith** as finally determined by, and in the sole judgment of the **Rector** is subject to discipline, up to and including immediate discharge.

Employee copy

Acknowledgement of Receipt of Employee Handbook

I, _____ hereby acknowledge that I have received and read a copy of the **Parish** employee handbook, which I also acknowledge replaces any other handbook, policy or procedure, oral or written, previously issued or utilized by the **Parish**.

I recognize and understand that this employee handbook is for information purposes only and it is not intended to create a contract of employment, express or implied, unilateral or otherwise, between me and the **Parish**. As an employee, I am completely free to leave the **Parish** at any time I choose, and the **Parish** has the same right to end the employment relationship. The employment relationship is at will and can be terminated at any time for any reason.

I understand that in order to preserve the function and integrity of the **Parish** as the local Body of Christ, and to provide a biblical role model to the **Parish's** members and the community, it is imperative that all persons employed by the **Parish** in any capacity, or who serve as leaders, agree to abide by its *Statement of Faith*. (Matt 5:16; Phil 2:14-16; 1 Thess. 5:22.)

I have reviewed the statements above as indicated by my initials before each of them, and agree to be governed by all the provisions herein.

Name _____ Signature _____

Date _____

- A Facilities Use Policy -
Adopted by
The Standing Committee of The Anglican Diocese of South Carolina
November 3, 2015

Purpose Statement

The Diocese's facilities were provided through God's benevolence and by the sacrificial generosity of church members. The Diocese desires that its facilities be used for the fellowship of the Body of Christ and to bring God glory. Although the facilities are not generally open to the public, we make our facilities available to approved non-members as a witness to our faith, in a spirit of Christian charity, and as a means of demonstrating the Gospel of Jesus Christ in practice.

But no facility may be used in any way that contradicts the faith of the Diocese as summarized in, among other places, its Statement of Faith or promotes such a conflict. The Bishop, or his official designee, is the final decision-maker concerning use of Diocesan facilities.

This restricted facility use policy is necessary for two important reasons. First, the Diocese may not in good conscience materially cooperate in activities or beliefs that are contrary to its faith. Allowing its facilities to be used for purposes that contradict the church's beliefs would be material cooperation with that activity, and would be a grave violation of the church's faith and religious practice. (2 Cor 6:14; 1 Thess 5:22.)

Second, it is very important that the Diocese present a consistent message to the community, and that the diocesan staff and members conscientiously maintain that message as part of their witness to the Gospel of Jesus Christ. Allowing facilities to be used in a way that is contrary to the church's faith would have a severe, negative impact on the message that the church strives to promote. It could also cause confusion and scandal to church members and the community because they may reasonably perceive that by allowing use of our facilities, the church agrees with the beliefs or practices for which the facility is being used.

No diocesan facilities may be used in any way that contradicts the church's faith. This policy applies to all diocesan facilities, regardless of whether the facilities are connected to worship spaces, because the Diocese sees all of its property as holy and set apart to worship God. (Col. 3:17.)

Approved Users and Priority of Use

The Bishop or official designee must approve all uses of diocesan facilities. Generally, priority shall be given to church members, their immediate families, and organized groups that are part of the ministry, organization, or sponsored activities of the Diocese. Diocesan facilities and equipment will be made available to non-members or outside groups meeting the following qualifications:

1. Groups or persons requesting facility use must affirm that their beliefs and practices and planned uses of the facilities are not inconsistent with the church's faith and practice.
2. The group or person seeking facility use must submit a signed "Church Facility Reservation Request and Agreement" form.
3. The group or person seeking facility use must be willing to take responsibility for the facilities and equipment used and must agree to abide by the church's rules of conduct for facility use, as stated below and as described in any additional instructions by church staff.

Facility Use Hours

Facilities are available between the hours of ____ a.m. and ____ p.m. Use outside these hours may be approved by the Bishop or official designee.

Scheduling Events

Facility use requests shall be made to the Bishop's office by submitting the "Church Facility Reservation Request and Agreement" form. The event will be reserved and placed on the diocesan calendar only when the Bishop or official designee approves the use.

Fees

Use of church facilities is subject to a use and maintenance fee of \$_____ to pay for the upkeep of church facilities. Church members are not required to pay a fee for usage because maintenance of the facilities is derived from member tithes and offerings.

*[Note: Whether a church charges a fee for facility use is up to its discretion. But charging below-market rates, or no fee at all, helps churches avoid being considered a public accommodation under local or state law. Public accommodations are generally subject to a variety of laws, including laws regarding **nondiscrimination**. Because there is greater risk of being subject to these laws when a church charges market rates for facility use, we advise either charging no fee (except for perhaps a cleaning or other incidental fee) or charging a below-market fee. In any event, the church may also wish to require a refundable security deposit to pay for any damages to the facilities].*

Facility Use Guidelines

1. Alcohol Policy: It is recommended, out of consideration for the conscience and safety of others, that No alcohol be served in church facilities. In the event that alcohol is allowed by special permission, only champagne, wine or beer will be allowed (no hard liquor). In such a case, appropriate non-alcoholic options must be provided as well.

[Note: If a church allows alcohol, it should be aware that it is exposing itself to additional liability, especially involving claims that could arise on the premises or from intoxicated drivers afterward. Banning alcohol is also more consistent with the limited-use policy of the church and its concern for the spiritual health of members. But if alcohol is allowed in a banquet hall or other facilities, the church must be clear that serving alcohol to

minors is prohibited, and that the group using the facilities must not allow open and unsupervised serving of alcohol at events in which minors are present.]

- 2. Smoking Policy: Smoking in any indoor church facility is prohibited.
- 3. Groups are restricted to only those areas of the facility that the group has reserved.
- 4. Food and beverages are allowed only in the following pre-approved spaces _____ .
- 5. Church equipment, such as tables and chairs, must be returned to original placement, unless arranged otherwise prior to the event.
- 6. All lights must be turned off and doors locked upon departure.
- 7. Clean-up *[address whether it is the responsibility of the group using the facility, and if so, what constitutes satisfactory clean-up. The church may also wish to include a clean-up fee].*
- 8. Abusive or foul language, violent behavior, and drug or alcohol abuse are strictly prohibited on church premises. Any person exhibiting such behavior will be required to leave the premises.
- 9. Any person or group must sign the “Church Facility Reservation Request and Agreement” form prior to reservation of church facilities.

Insurance

For all non-church-sponsored events, the group or person using the facilities must obtain liability insurance coverage in the amount of at least \$_____. The user must also sign a “Facility Use and an Indemnity and Hold Harmless Agreement.”

Church Facility Reservation Request and Agreement

Name of person or organization requesting use of facilities:

Please state whether you are a:

- Church Member Church-Sponsored Ministry Non-Member
- Non-Member Group/Organization

Contact Information:

Address: _____

Phone Numbers: _____

Email Address: _____

If the requested use is by an organization not affiliated with the church, please briefly state the organization's purpose and mission:

Please list the organization's website, if any: _____

Please list the names of the organization's office-holders and leaders:

Regardless of type of user, please describe which church facilities you are requesting use of and the purpose for which you intend to use the facilities:

What date(s) and time(s) are you requesting to use the facilities:

If you are requesting use of the church's facilities for a wedding and/or wedding reception, please list the names and contact information of the bride and groom:

Bride:

Groom:

Please list the name, contact information, and religious affiliation of the person officiating the wedding:

Please describe the marriage preparation counseling or training undertaken by the bride and groom:

I affirm that:

1. I understand that the church does not allow its facilities to be used in a way that contradicts its faith or by persons or groups holding beliefs that contradict the church’s faith (*see attached Statement of Faith*).

2. To the best of my knowledge the purpose for which I am requesting use of church facilities will not contradict the church’s faith, and I commit to promptly disclose any potential conflict of which I am aware or become aware to church staff.

3. I understand that upon approval of my facilities use request, I will need to provide a security deposit in the amount of \$_____, a certificate of insurance for at least \$_____ of coverage, and any other fees required by the church.

4. I understand that the church does not allow its facilities to be generally available to the public, and that my use of these facilities is subject to the approval of the Bishop, or his designee, which is conditioned in part on my agreement to the requirements in the “Church Facility Use Policy,” a copy of which I have read and understood.

5. I understand that I will be responsible for any damages to the church facilities resulting from this proposed use of facilities.

6. The church believes disputes are to be worked out between parties, where possible, without recourse to the courts. See, generally, Matthew Chapter 18 and 1 Corinthians Chapter 6. Accordingly, users of the facility agree to attempt resolution of any disputes through Christian mediation.

Name _____

Signature _____

Date _____

Received by Diocesan Staff: _____	
Reviewed by: _____	
Approved by: _____	Date: _____
Denied by: _____	Date: _____