



The Episcopal Diocese of Olympia

The Episcopal Church in Western Washington

www.ecww.org

Diocese of Olympia Clergy Manual

UPDATED

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From the Office of the Bishop

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WELCOME TO THE DIOCESE OF OLYMPIA

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A MESSAGE FROM THE BISHOP

Dear Clergy Colleagues,

We have prepared this manual in the hope of having one place which you can go to find much of the general information which will help you in your ordained ministry while serving in the Diocese of Olympia. As with any document, this one will always be evolving. It is my hope that you will make suggestions and share concerns when they arise, so we can continue to perfect it.

As is stated in several other places in this document you can also find much of this information on the diocesan website and some on my blog, www.bishoprickel.com.

Blessings,

The Rt. Rev. Gregory Rickel Bishop of Olympia

OUR VISION STATEMENT:

In union with our Bishop, the Episcopal Diocese of Olympia, part of the Jesus Movement, bears witness to God's redemptive reign and acts out God's inclusive love, peace, and justice, uniquely living out this call within our specific local communities.

Locally Centered

Instead of operating from a "top-down" model that prizes centralized leadership, we believe that each congregation must be free to live out this vision in a way that best meets the unique needs of their specific community.

Networked Communities

We believe that our more than 100 worshipping communities are stronger when there are connections that allow our congregations to share stories, resources, challenges, and triumphs with one another.

Forming Leaders

We are committed to equipping and empowering a community who is learning, growing, and gathering regularly to proclaim the good news of God as revealed in the life, ministry, and witness of Jesus Christ.

Sacrament and Service

We are a liturgical community that is rooted in our common prayer and our celebration of Holy Eucharist, which forms us and prepares us to step beyond our church walls and serve our neighborhoods, our towns and cities, and the world.

EXPECTATIONS FOR ORDAINED LEADERS IN THE DIOCESE OF OLYMPIA

We seek persons who:

Are spiritually grounded and Christ-centered;

We seek persons who have a practiced life of prayer, can articulate their faith in a way that draws others into “The Story,” and who find strength in the Christian community and their own personal spiritual journey. We seek persons who are culturally aware and have a deep appreciation and experience with diversity. We seek persons who have a rule of life and experience in receiving spiritual direction, and are willing to continue this path throughout their life.

Have a proven gift of gathering and developing a community;

We desire ordained leaders who have an entrepreneurial spirit and can articulate a proven history of connecting, inviting, inspiring and unleashing the gathered body as well as the capacity for developing that body toward greater health and faithfulness over time. They demonstrate an ability to effectively articulate their faith verbally and in writing in a way that forms those to whom their words are addressed. We seek persons who have a deep love for the Church and a missionary heart for, and are grounded in, congregational life.

Practice Christian stewardship;

We seek persons who can articulate clearly their stewardship journey as it relates to money, resources and relationships, and who personally practice the tithe and are willing to be a living witness to it in their communities.

Demonstrate emotional maturity;

We seek clergy who are aware of who they are and their impact on others in their personal relationships, in their role as leaders in congregations, and in any role they play in the work of the diocese or the broader Church.

And understand authority.

Our clergy have a clear ability to be in touch with their own authority and respect the role of authority that is unique to our Anglican/Episcopal identity. They have a firm understanding of the polity of the Episcopal Church.

These expectations can also be found on the diocesan website under [Expectations for Ordained Leaders in the Diocese of Olympia.](#)

EXPECTATIONS OF ALL CLERGY

Definition of “Clergy”

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

Membership in the Clerical Order

Clergypersons are not members of congregations. By virtue of their ordination, they are listed on the Roll of Clergy of the diocese, under the authority of the bishop, and are not eligible for participation as lay people in the local congregation.

Clergy Orientation

All active clergy new to the diocese, whether licensed or canonically resident, will be invited to First Time in Charge, an orientation program. Participation in First Time in Charge is required. This program is required for all clergy newly ordained, or active clergy new to this diocese, or for first time rectors/vicars. Its focus is to provide training in a wide range of practical, personal and pastoral skills for parochial responsibility in this diocese. These gatherings also offer a major venue for peer-learning and collegiality.

Also, if you are an active clergy person new to the diocese you will be provided a mentor by the Bishop’s office. These are priests who have been resident in this diocese and have agreed to serve in this capacity. We would like to give each ordained person coming into the Diocese of Olympia a mentor/friend to be associated with from the very beginning of their ministry and time here. This page is designed to give you the basic expectations of this relationship.

It is hoped that the mentor would initiate an initial face to face meeting with the newcomer.

After that initial meeting, it is up to the newcomer to initiate and request further meetings and both will work on the nature of the connection, i.e. regular monthly meetings, only as needed, etc.

The idea is to stay in touch by calling, emailing, and meeting face to face as you “find your feet” here.

Typically, these relationships are necessary and helpful for the first 6 months or a year. However, you are free to continue this connection as long as you find it helpful.

There are no budgeted funds for this program, however, if you find need of some to make this a reality please contact the Bishop's office.

Either person in this relationship, mentor or newcomer, could make a decision that the pairing is not a good one and request a change.

Coaches

Some may want or need a deeper connection and we would call these coaches.

These are experienced priests who have had training and would offer their service as (volunteer) Life Coaches. They are ready to be your companion on the way, to listen, and to hold you accountable to your stated goals which they can help you clarify. Their relationship with you is confidential, and the terms and the conditions of that relationship are set by mutual agreement. Coaches have some information to answer questions, but their work is primarily about helping you set, take steps toward and reach the goals you set for your life in ministry. Coaching meetings will usually be by telephone, but if you would like to meet in person or by teleconferencing, this can be negotiated between you and your Coach. The Bishops' Office can give you names of people who have taken the training. Coaching is especially valuable for those making transitions, those seeking changes in their life and ministry, those going into uncharted waters (capital development, new ministries, etc.) and those who want to develop ministry skills. The Office of the Bishops can give you names and phone numbers of those who have taken the training.

Sexual Abuse Prevention

All clergy, active and retired, are required to be trained in the program *Safeguarding God's Children*. No other training programs are acceptable, and the training is mandatory. All clergy licensed or canonically resident in Olympia are required to have this certification in their file in the Bishop's Office; clergy who do not have this certification will have their license revoked, or be inhibited until such certification is provided. This training must be renewed every five years. If you feel that you have equivalent training, please discuss this with the Canon to the Ordinary.

All clergy are expected to be conversant with diocesan policies on sexual misconduct. All clergy are responsible for articulating, supporting, and educating about diocesan abuse prevention policies in the local setting. Additionally, all clergy, active and retired are required to be trained in the program "Safeguarding God's People", the church program for the prevention of sexual exploitation and harassment.

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

Continuing Education

Canonically, all clergy must meet a continuing education requirement. The Bishop and the Canon to the Ordinary are responsible for determining fulfillment of this requirement.

A limited amount of scholarship assistance is available from the Office of the Bishop. Every clergyperson should receive at least two weeks each year and an allowance for the fulfillment of this requirement as part of their Letter of Agreement.

Discretionary Funds

All clergy are expected to know and follow the Diocese of Olympia policy on the use of Discretionary Funds. Failure to comply with this policy may result in ecclesiastical discipline. The policy may be found on the Diocesan website.

Identification of Candidates for Ordination and the Commission on Ministry

Our baptismal covenant affirms the ministry of all baptized persons. Our catechism further identifies the orders of priesthood diaconate and episcopacy as particular avenues of ministry. While it is the role of the Bishop to ordain clergy (priests and deacons), the National Canons provide for a Commission on Ministry (COM) to advise and assist the Bishop(s). One primary task of the COM is to help congregations and the wider Church identify those gifted for ordained ministry, and to advise and assist the Bishop in discernment of vocations to the priesthood and diaconate. Your COM consists of no fewer than 10 members, representing all orders of ministry, appointed by Bishop Rickel. In addition, the Secretary for Vocations serves as staff to the COM.

All clergy are to nurture possible vocations to ordained ministry, being attentive to persons in the local setting who may have such gifts. In accordance with the national canons of the Episcopal Church, the Diocese of Olympia will only consider for ordination individuals who have been nominated by parishes, missions, or campus ministries. You may refer to the document above, [Expectations for Ordained Leaders in the Diocese of Olympia](#) as these are the criteria we will be looking for in candidates presented.

Clergy also have the responsibility for redirecting aspirants whose gifts do not suggest an ordained vocation, rather than nominating candidates who are unlikely to be accepted at the diocesan level. Please consult Secretary for Vocations for the most recent published materials on the discernment process as it is practiced in this diocese. For specific questions and for further information please contact the Secretary for Vocations at vocations@ecww.org or 206.325.4200 x2010. If you have an aspirant and would like to start a discernment committee, it is imperative that you contact the Secretary for Vocations so a COM member may be assigned to consult before the committee

begins. You may also contact the convener of the COM, Diana Bender (diana.bender@outlook.com) to discuss any of these matters.

Deployment

Any clergy person in the diocese who is canonically resident or licensed and in good standing may submit their name and material to the Canon to the Ordinary together with a request to be included in the list of names given any congregation receiving names.

Updates of the congregations in transition will be published monthly and sent to all clergy who are receiving the Bishop's PIE. It is also found on the diocesan website and updated as changes occur.

The bishop may submit to the congregations in transition a list of nominees to the position in addition to the list developed by the Canon to the Ordinary for the congregation. Clergy on the bishop's list will be advanced to the telephone interview stage of the call process.

Any clergy person moving from one congregation to another must be current on all required trainings on the prevention of abuse of children and the prevention of sexual exploitation and harassment in congregations.

Questions about deployment are properly directed to the Canon to the Ordinary.

Clergy Wellness

For your own sake, and for the sake of the mission of the diocese, we expect you to attend to your physical health, your emotional and spiritual wellness, and your personal relationships.

You are encouraged to participate in a peer support group.

The health and well-being of the clergy of the diocese is part of a larger package of benefits and programs available to each clergy person. The diocese requires a sample Letter of Agreement for Rectors, Vicars, Associates, Assistants and Priests in Charge. In this letter of agreement congregations are required to provide Medical and Dental Insurance, Sick Leave, Pension, Professional Development time and funds, and Sabbatical planning. These letters of agreement also provide for annual vacation and a variety of National Holidays. In addition, the Diocese sponsors a number of clergy days each year designed to foster collegial relationships as well as for learning. Clergy are also encouraged to participate in regional Clericus groups. The Church Pension Fund in connection with the Diocese provides both Short and Long Term disability coverage.

There is available through the office of the Bishop a Clergy Emergency fund which is available to meet unexpected financial emergencies. Application is made to the Bishop or to the Canon to the Ordinary. Also available are funds for Theological Education, often used to partially fund sabbaticals for clergy.

Diocesan Participation

The clergy have a canonical responsibility to participate in diocesan activities, to serve on diocesan boards and committees, to attend clergy conferences called by the bishop, and to attend Diocesan Council. Such participation is considered to complement local duties, not to conflict with them.

Clergy are also expected and encouraged to identify local lay leaders whose gifts may be suitable for diocesan leadership and to commend them to the bishop for possible appointment to various diocesan ministries.

Immigration Matters

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

Relationships between Clergy of Different Congregations

Clergy who are settled in a particular cure are expected to exercise pastoral oversight and care of persons in their given cure. To intrude, uninvited, into the cure of another clergyperson is a significant breach of professional ethics.

This proscription applies to retired and non-parochial clergy as well as to clergy with cure. If such a pastoral relationship is established, the clergyperson with oversight must be informed.

Constitution and Canons

All clergy are expected to be familiar with the content of [the Constitution & Canons of The Episcopal Church](#), the [Constitution and Canons of the Diocese of Olympia](#), and the by-laws (if any) of the local congregation.

Letters of Agreement

It is expected in every situation in which a cleric is employed by a congregation that a letter of agreement will be executed by all the appropriate parties and the original and one copy sent to the Bishop's Office. Letters of Agreement must be signed by the Bishop before they are in force. The

Canon to the Ordinary will work with congregations and clergy to develop Letters of Agreement. When the Letter is satisfactory to all parties the Canon to the Ordinary will advise the Bishop and he will sign the original copy and return it to the congregation. A copy will be placed in the clergy personnel file in the Bishop's Office. The Canon to the Ordinary will provide a template letter of agreement containing those items on which the Bishop insists.

Separation Letter

Clergy must complete the Separation Agreement. It is available from the Canon to the Ordinary and is kept on file in the Bishop's Office. It outlines the end of pastoral relationships with members of the clergyperson's former congregation.

EXPECTATIONS OF HEADS OF CONGREGATIONS

Definition of "Heads of Congregations"

This category includes all rectors, vicars, interim clergy, priests-in-charge, or any other person in charge of a congregation.

Values, Mission and Goals

In addition to personal wellness, Heads of Congregations are required to attend to the health of the congregation in their charge. It is the responsibility of the Head of Congregation to assure that the congregation articulates its values and mission and sets appropriate goals that both focus its life and work and provide a basis for evaluation. Diocesan resources are available to assist in this process.

Instruction in the Faith

Heads of Congregations are required to provide for appropriate instruction in the Christian faith for persons inquiring and for the spiritual development of congregational members.

Mentoring of New Clergy

Each newly ordained clergy and all clergy newly canonically resident in the Diocese of Olympia will be assigned a mentoring priest trained by the Office of the Bishop to serve in this capacity.

Parish Administration

There are a variety of administrative matters that fall to Heads of Congregations, including oversight of the maintenance of parish records, personnel matters, abuse prevention programs,

requests to the bishop for lay licensing for various ministries, and completion of the annual Parochial Report and its attendant schedules. Heads of Congregations are also responsible for seeing that Parochial Reports (Due February 15th), annual audits (Due June 15th for prior year), and NDI calculations due on the 15th of each month are completed and submitted to the diocesan office

Heads of Congregations are charged with the supervision of all staff, whether clergy or lay. They are to assure that each lay employee has a personnel file that contains an application, appropriate background and reference checks, IRS form W-4, and an I-9 form as required by the Immigration Reform and Control Act.

They are to provide for the regular review and evaluation of all staff and to document this process in the personnel files, which are to be kept in locked cabinets in the church offices.

Personnel files for clergy are maintained by the bishop, who is also responsible for clergy background checks. The cost of these background checks is the responsibility of the congregation or in the case of non-parochially employed clergy or retired clergy the cost of the background check is the responsibility of the cleric.

If Heads of Congregations receive reports of sexual misconduct or abuse, they are immediately to inform the bishop or the canon to the ordinary and receive instructions before taking action (see section IV of the [Child Abuse Prevention Guidelines](#) webpage. The only exception is to report immediately any allegation of child abuse to authorities and remove the person accused from any contact with children. While the vestry or bishop's committee is canonically responsible for financial matters, the Head of the Congregation has a fiduciary responsibility to ensure that appropriate insurance coverage, financial reporting capabilities, and financial internal controls are in place, as well as assuring compliance with diocesan requirements regarding audits. Failure to comply is a Title IV violation.

It is the responsibility of the Head of the Congregation to consult with the Commission on Church Architecture and in some cases Board of Directors of the Diocese of Olympia and the Standing Committee of the Diocese before a congregation undertakes facilities renovation or expansion. The Diocese of Olympia holds title to congregational property and by canon must approve all such proposals. The Canon to the Ordinary can help you determine which bodies must be consulted and can advise on getting on the agenda of the appropriate groups.

EXPECTATIONS OF ASSISTING CLERGY

Clergy who assist in congregations owe a duty of loyalty to the Head of the Congregation, at whose pleasure they serve. In the course of their ministry, they are to support the ministry, programs, and administration of the rector/vicar. Assisting clergy should have a Letter of Agreement.

In the event of serious disagreements between assisting clergy and rectors, every effort should be made to find resolution, and consultation should be sought if the two parties cannot resolve the situation satisfactorily. In any event, such matters are to be handled privately and without inappropriately involving members of the congregation.

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

Assisting clergy are to comply with the policy on rector transitions outlined in the canons of the church.

EXPECTATIONS OF DEACONS

If they are able to do so, Deacons are invited to attend the annual Clergy Conference.

In the Diocese of Olympia, the ministry of the Vocational Deacon will be expressed in this way:

The Deacon has a special servant ministry under the supervision of the Diocesan Bishop or the Bishop's designee. The Bishop will make all assignments for Deacons.

Deacons may be assigned to serve within a congregational setting, within a diocesan institution, or within a secular setting. All deacons will be attached to a diocesan congregation.

The Deacon is the bridge that interprets the needs and hopes of the world to the church and carries a particular concern for the poor and marginalized. But more importantly, also has the call and skills to facilitate ministry with and for others.

Most Deacons will continue their work at secular jobs or in the home.

Deacons will normally be non-stipendiary concerning their work on behalf of the church. All exceptions must be approved in writing by the Office of the Bishop.

The Deacon serves as an icon of servanthood within the liturgy. In doing so, the Deacon does not replace the ministry of Lay Persons. The Deacon reads the Gospel and bids the Prayers of the People. The Deacon serves at the Lord's Table, preparing and placing on it the offerings of bread and wine, and in assisting in the ministration of the Sacrament to the people. The Deacon dismisses the people at the end of the Eucharist to be Christ's ministers of reconciliation within the world. From time to time, it is also appropriate for the Deacon to preach in order to proclaim the gospel, to make the needs of the world known to the church, and to exhort God's people to do Christ's servant ministry in their day-to-day lives.

As servant leaders, Deacons will usually wear regular secular dress. To wear clericals is only appropriate when serving liturgically or when wearing clerical dress to facilitate ministry in the world (such as during some hospital or prison visits).

If a Deacon feels called to the Priesthood, he/she would have to begin an entirely new process. The Archdeacon should be consulted for direction in this process.

The order of the Deacon must not be confused with the order of Priest. It is not consistent with the Deacon's call to be a head of congregation. There will be no "Deacon's Masses."

As stated in the Canons of the Diocese, Vocational Deacons will have voice and vote within the Councils of the Diocese.

It is expected that deacons will have a Letter of Agreement which is signed by the deacon, the priest of the congregation, the Archdeacon and the Bishop. The original and one copy of the agreement are sent to the Canon to the Ordinary. She will obtain the signature of the Archdeacon and the Bishop and ensure that a copy of the agreement is in the deacon's personnel file and the file of the congregation.

EXPECTATIONS OF NON-PAROCHIAL CLERGY

Clergy who are not employed by a congregation or institution of the diocese are considered non-parochial clergy. They are encouraged to participate in all activities of the diocese and must make the annual report required by the canons.

EXPECTATIONS OF RETIRED CLERGY

Regardless of their ministry activities, or lack thereof, retired clergy are expected to continue to maintain an orderly relationship with the bishop. They should keep the bishop informed of any address change or any other major change in their circumstances.

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

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

Upon reaching the age of 72 years, all retired clergy in the Diocese of Olympia, licensed or canonically resident, must comply with Canon III.9.7 of the Constitutions and Canons of the Episcopal Church.

EXPECTATIONS OF LICENSED CLERGY

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

In addition, licensed clergy are required to make an annual report to the bishop and to request licensing for the next calendar year, if that is their desire. If no report and request for license is received, they will be removed from the list of licensed clergy and must reapply to be reinstated.

Licensed clergy serving as Heads of Congregations or as Assisting Clergy on the staff of diocesan congregations are expected to register for Diocesan Convention. Although diocesan canons do not provide such licensed clergy a vote at Convention, it is customary to grant them seat and voice when the Convention organizes for business. Only those clergy who are canonically resident in the Diocese of Olympia may vote; other clergy have a vote in the diocese in which they are canonically resident.

Licensed clergy not serving as Heads of Congregations or as Assisting Clergy may register for Diocesan Convention as visitors and are encouraged to do so.

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

CLERGY NOT ORDAINED IN THE EPISCOPAL CHURCH

Policy Regarding Participation in Congregational or Pastoral Settings

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

Staff Members

The bishop's specific permission is required to employ any ordained person on any basis. The specific duties that a non-Episcopal clergyperson will perform must be delineated in detail before approval is given, and no other duties may be subsequently assigned without the bishop's approval.

Such a clergyperson must function strictly as a layperson at all times while serving in this church. Such persons may not wear clerical attire or vestments other than those worn by laypersons, either in worship, at meetings or activities, or at any other time of participation in the life of the Episcopal Church.

The prerequisites for obtaining the bishop's approval are completion of a course of instruction about the Episcopal Church and a signed agreement to uphold the doctrine, discipline and worship of the Episcopal Church.

ELCA clergy licensed may exercise the same rights and privileges as Episcopal clergy.

Volunteers

If non-Episcopal clergy wish to volunteer for ministry in the Episcopal Church, the same policies apply.

Weddings and Funerals

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

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

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

POLICY PROHIBITING SEXUAL MISCONDUCT

You will find the current misconduct policies on the diocesan website under [Guidelines and Procedures in Cases of Sexual Abuse and Sexual Misconduct](#).

PASTORAL CARE AND SPIRITUAL DIRECTION

Clergy are not to claim directly or by implication any pastoral or professional qualifications that exceed their actual qualifications or abilities. Clergy are expected to make appropriate referrals for matters that go beyond moral, spiritual, or religious guidance or whenever the needs of parishioners exceed those that can be competently handled by the clergyperson. Refer to other professionals after 3 or 4 visits with the person.

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

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

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

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

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

DEPLOYMENT

All questions regarding deployment should be directed to the Canon to the Ordinary.

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

The Search Process

Clergy Transitions Website

The current listings for clergy deployment and congregations in transition in the diocese can be found on the [Clergy Transitions](#) website. These are grouped by full time or part time positions. Selecting the specific position title will provide further information on the position as well as the current progress of the process. For inquiries or any other correspondence concerning these positions please contact the [Canon to the Ordinary](#) for the Diocese of Olympia.

Participation in Call Processes

The bishop expects clergy to notify the Canon to the Ordinary when they are involved in a call process outside the Diocese of Olympia.

Call Process Assistance

The Canon to the Ordinary is available to assist clergy in deployment within and without the Diocese of Olympia. The Office of Transition Ministry (OTM) in the national church office is another resource. *(See Links below)*

Eligibility

Eligibility for deployment in the Diocese of Olympia is determined by the bishop and based upon the individual's qualifications. Deployment is also dependent upon meeting the [Expectations for Ordained Leaders in the Diocese of Olympia](#) and being willing to adhere to the other clergy expectations as well.

Staff Clergy Call Process

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

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

Deacons/Curates

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

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

Seminarians from outside the Diocese of Olympia are required to release their full canonical file from their sponsoring diocese before placement. This includes spiritual autobiography, postulancy letter, candidacy letter, psychological and physical evaluations, evaluations and reports from Commissions on Ministry and Standing Committees. They must also have the formal release of the Bishop of their sponsoring Diocese. For assistance, contact the Canon to the Ordinary.

Expectations during Transition

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

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

After one year, clergy may accept unsolicited invitations from the Interim, Priest in Charge, Vicar or Rector, with the Bishop's permission.

The Calling Process Terms

- **Priest in Charge** is the canonical term for a clergyperson in charge of a congregation who is not a rector or vicar. **Priest in Charge** refers to any priest exercising the rights and responsibilities of the rector/vicar during an interim.
- **Rector** is a term for the duly appointed priest in charge of a congregation with all the rights and responsibilities as outlined in Title III, 9.5 and following. The *rector* shall have been appointed after the vestry and bishop have certified that he/she is duly qualified, duly elected, and has accepted election.
- **Vicar** is a term for a duly appointed priest in charge of a mission congregation with all the rights and responsibilities as outlined in Title III, 9.5 and following. The bishop appoints a vicar.
- **Interim** is a priest from outside the congregation who is selected by the vestry in cooperation with the bishop as the priest in charge and whose Letter of Agreement designates them rector or vicar for a period of time during a transition between rectors or vicars. An interim agreement may last for months or years depending upon the situation.
- **Staff Clergy** are priests who are appointed to serve as a member of a congregational staff and who serve at the pleasure of the rector.

Documents of Call

Three documents are part of the canonical appointment of a rector or vicar: the Letter of Call to the priest from the vestry/ Bishops Committee, the Letter of Agreement between vestry/Bishop's Committee and priest, and the Letter of Institution by the bishop. Priests in charge and Interims also shall have a Letter of Call and a Letter of Agreement. In addition, Vicars will receive a Letter of Appointment from the Bishop.

Ministry Covenants

In addition to the Letter of Agreement with which incumbency is initiated, a Mutual Ministry Agreement between the rector/vicar and vestry/bishop's committee, or between a staff clergyperson and a rector, will be completed within three months of the initiation of the relationship. This agreement must be signed by the bishop as well.

Canonical Residence

In order to apply for canonical residence, clergy must have a full-time, stipendiary position (40 hours per week) at a church or institution of the Diocese of Olympia.

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

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

Letters Dimissory for Deacons

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

Deacons may not transfer Letters Dimissory without written consent from the Bishop of Olympia. (Title III, 7.6)

Letters Dimissory for Interims or Retired Clergy

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

Compensation and Review

The Diocese offers, through the Canon to the Ordinary and the Treasurer's Office, consultation in determining clergy compensation based on a comparative model. Either vestries or clergy may request a comparison and review at any time. A clergy compensation document can be found on the website.

Pension Contributions

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

Business Expenses

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

Vacation/Leave/Sabbatical

Clergy should have at least one day a week in which he/she has no scheduled duties or functions. Appropriate compensatory time is encouraged. The congregation should be made aware of the clergy person's scheduled time off (Sabbath time) and should be encouraged to respect it.

Episcopal clergy receive paid vacation of at least four weeks each year. There are no restrictions on how this time is spent. It is strongly recommended that at least 2 weeks of annual vacation be taken consecutively.

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

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

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

Deployment of Retired Clergy

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

All retired clergy active in ministry must meet the bishop's [Expectations for Ordained Leaders in the Diocese of Olympia](#).

Supply Clergy Policy

The responsibility for finding supply clergy lies with vestries and bishop's committees. The Canon to the Ordinary maintains a [list of supply clergy](#) as a resource for congregations. Clergy wishing to be included on this list should contact the Canon to the Ordinary. The list is maintained on the Diocesan Website.

Non-parochial clergy and licensed clergy of the Diocese of Olympia are eligible to supply, provided that they are in good standing with the bishop and meet the [Expectations for Ordained Leaders in the Diocese of Olympia](#).

Interim Deployment

All questions regarding interim deployment should be directed to the Canon to the Ordinary.

Candidates for interim positions within the Diocese of Olympia are expected to meet the bishop's [Expectations for Ordained Leaders in the Diocese of Olympia](#), regardless of canonical residence or active/retired status.

CONTINUING EDUCATION FOR CLERGY

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

In the Diocese of Olympia, it is strongly encouraged that full time clergy receive 24 hours of continuing education a year.

WORSHIP

Prayer Book

The 1979 Book of Common Prayer is the standard prayer book for worship. Enriching Our Worship resources are also approved for use in the Diocese of Olympia. The Nicene Creed at primary Sunday services is not optional.

Heads of Congregations are to use their discretion in the use of any other worship resources and should notify the Office of the Bishop of uses of other materials.

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

Marriage and Remarriage

Clergy are responsible for knowing the canons and requirements regarding remarriage and should initiate appropriate communication with the Office of the Bishop regarding remarriage. You may find the [Remarriage Guidelines](#) on the diocesan website.

Baptism/Confirmation/Reception

- **Baptism:** All persons who have received the sacrament of Holy Baptism with water in the name of the Father, Son, and Holy Spirit in this church or another Christian church and are duly recorded in the parish register are members of this church.
- **Adult Members:** Members sixteen years of age and older are considered adult members.
- **Confirmation:** Confirmation is the normative rite for adults who desire to make a public affirmation of their faith and commitment to the responsibilities of their baptism, following instruction in the faith of the church. *Adult confirmed members* are therefore those who have been baptized, confirmed, and are now at least 16 years of age.
- **Reception:** (1) For adults who are baptized and who have been confirmed by bishops of churches in historic succession (2) Adults who are baptized and previously made a mature public commitment in another Church may be received or confirmed.
- **Reaffirmation:** Adults who wish to reaffirm their commitment to follow Jesus Christ as Lord and Savior.

EPISCOPAL VISITATIONS

Policies and procedures regarding Episcopal congregation visitations can be found on the diocesan website under [Visitation Documents](#).

LAY LICENSING

Diocesan Licensed Ministries Training

The Office of the Bishop currently issues licenses for Worship Leader, Preacher, Eucharistic Minister, and Eucharistic Visitor as revised by the 2003 General Convention and adopted by subsequent conventions. In consultation with the Bishop other licenses may be issued. Specific descriptions for these and other available licenses are found in Title III, Canon 4 (adopted by the 2015 General Convention) of the [Constitution & Canons of The Episcopal Church](#) (pages 68 - 70)

Requirements for licensing may change; at the time of renewal, persons must meet the current requirements. More detailed instructions are below and application forms for new and renewal licenses are available online; renewal is appropriate only for person who regularly serve in that ministry.

Eucharistic Visitors, Eucharistic Ministers and Worship Leaders may be trained in the local congregation; such training may include assistance from staff in the Office of the Bishop or resource material may be sent to the training leader in advance. Designated clergy are expected to take part in each training, setting the ministry within theological context and in the case of Eucharistic Visitors, offering reflections on both the Eucharist and on the Church's ministry to the suffering. Practical aspects of the ministry may be offered by either clergy or lay people.

Applicants for licensing must be adult confirmed communicants in good standing per the national canons. Licenses are now valid for five years and initial applications may be made at any time of year.

It often makes sense for the host parish to offer the training to others in the diocese, however persons are licensed at the discretion of the clergy in a specific congregation and completion of training does not guarantee licensing. Lectors who read from scripture during liturgies do *not* require a license.

Eucharistic Visitor licensing also requires current certification in *Safeguarding God's People* (see [Safe Church](#) on diocesan website), a current background check, and understanding of the Diocesan policy of visiting in pairs. Continuing education in the form of boundaries training, communication skills and general support for those in this ministry is strongly recommended. Often a deacon has oversight of Eucharistic Visitors in a congregation.

Worship leader licensing is required for anyone leading public worship (usually the Daily Office). Important note: the Reserve Sacrament may not be distributed by a deacon or lay minister within the context of a church service, whether weekday or weekend, when a priest is absent.

Forms for initial and renewal licenses for **Preacher** are also available online. In addition to the form, clergy seeking to renew the license for a lay preacher should write a letter to Bishop Rickel describing how the licensed minister has exercised his/her ministry during the prior period of licensing, and outlining the responsibilities the licensed minister will have during the next round of licensing; as well as the procedure for ongoing oversight and supervision.

New and renewal applications should be sent to:

Diocese of Olympia
ATTN: Matt Koski
1551 -10th Ave E
Seattle, WA 98102

PARISH ADMINISTRATION

Clergy Pension

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

Information is provided on the website that will aid your treasurer in understanding the program.

[The Clergy Pension Plan:What Every Treasurer Should Know](#) is available on the diocesan website.

Audits

Every congregation and institution must have an annual audit. (Due September 1st for prior year), and NDI calculations (Net Disposable Income, due February 1st) are completed and submitted to the diocesan office

Parochial Report

Each congregation is required annually to file a Parochial Report and a Net Disposable Income (NDI) Calculation. It is the responsibility of every Head of Congregation to ensure that these reports are complete and filed on time: Parochial Reports (Due March 15), Net Disposable Income (due monthly on the 15th).

Discretionary Funds

The administration of congregational discretionary funds must comply with national and diocesan canons.

- **Authority:** The Alms and contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited with the Member of the Clergy in charge of the Parish or Mission or with such church officer as shall be appointed by him or her, to be applied by him or her or under his or her superintendence, to such pious and charitable uses as shall be fitting.
- **Sources:** The sources of discretionary funds vary. The national canon referenced above is generally interpreted to mean that a minimum of one Sunday a month, the loose offering at the Holy Eucharist is first deposited with the parish treasurer and then set aside for the rector's discretionary fund. In some parishes, the loose offering at all services of the Holy Eucharist on a designated day is set aside for the rector's discretionary fund. Some congregations have trusts, the income from which is designed for the discretionary fund.

Some congregations set aside a budgeted amount for the discretionary funds of the clergy in addition to the traditional sources or as a substitute for them.

- **Clergy:** Some clergy place gifts received for weddings, funerals and baptisms into the discretionary fund, and because of income tax considerations, it is recommended that clergy should either adopt the practice of putting all such fees and gifts into the discretionary fund or none.

It is improper to mingle personal funds of any kind with discretionary funds.

- **Records:** Some congregations maintain the discretionary fund as a line item in the parish books, and the parish treasurer draws checks on vouchers signed by the clergy. This form of recordkeeping is the safest method of ensuring adequate records. When the clergyperson controls the checkbook of the discretionary fund, it is required that all contributions to the discretionary fund be made payable to the church, recorded in the books of the church, and then subsequently transferred by the treasurer to the discretionary fund.

Clergy who maintain their own checkbooks for discretionary funds are required to record the purpose of every check drawn on the account and the source of all deposits into it.

If a clergyperson receives a check payable to the church, with no other designation, the clergyperson is required to deposit it with the parish treasurer and receive vestry authorization before that money is deposited into the discretionary fund.

- **Uses:** The traditional uses of the discretionary fund are to relieve the poor of the congregation and the larger community. Examples of appropriate discretionary spending for those in need include: rent, utilities, medical bills, etc.

The clergy may also use discretionary funds for expenses related to the exercise of ministry that are not covered in the budget, attendance at conferences, purchase of books and journals, and membership in groups that are related to the exercise of ministry.

However, items purchased from a discretionary fund are the property of the church, at least until such time as they may be given to the clergy as a gift by the vestry.

Clergy may employ a professional consultant with discretionary funds. When a clergy person provides meals or refreshments for groups of individuals directly related to the work of ministry and in the normal course of ministerial work, such expenses may legitimately be paid from discretionary funds. It should be noted that when such business

expenses are paid from the discretionary fund, they are not subsequently allowable as income tax deductions by the member of the clergy.

When the discretionary fund is used to provide a gift to a particular individual, perhaps as a retirement gift to a parish secretary of long standing or a young person in need of scholarship assistance, such use is a legitimate function of the fund. Care should be taken to advise donors for such specific purposes that contributions whose sole intention is to benefit a named individual are not deductible contributions in terms of the donor's income tax returns.

Similarly, discretionary funds are not to be used to sustain the ongoing program of the church. There may be occasions, however, when the member of the clergy may wish to develop a program in mid-year where there is no budgeted money available or where the member of the clergy may wish to supplement some particular program through discretionary fund expenditures, but these should be exceptions to the general rule.

- **Accountability:** Arrangement is to be made for someone to review this account, on a confidential basis, as part of the annual audit. Ideally, a trusted representative of the firm doing the audit should have a private conference with the priest. In other cases, it may be more practical for the senior warden or some other responsible member of the congregation, to serve in this role.

The clergyperson should keep a private record of exactly what is done with the proceeds of checks written. This is both a protection to the priest in case of an IRS audit and also a protection for the congregation, should a question arise as to the use of the funds.

The clergyperson should make regular reports to the vestry on general uses of the fund, maintaining the confidentiality of individual recipients.

- **Income Tax:** Since the discretionary fund is to be used for the benefit of the church, it is not subject to income tax. When members of the clergy have improperly used discretionary funds for personal use, such use may be subject to income tax and may subject the member of the clergy to ecclesiastical, civil, and/or criminal liabilities.

Discretionary funds should be maintained in bank accounts in the name of the congregation and carry the church's taxpayer identification number.

An additional signatory, approved by the vestry, must be designated. Clergy are to be in compliance with Title I, Canon 7.

Neither the funds nor items purchased from the funds are transferred to another cure with the rector, but remain with the congregation.

- **Review:** At the beginning of a new ministry, the rector/vicar and the vestry/bishop's committee are urged to address the administration of the discretionary fund.

HELPFUL ADDRESSES & LINKS

Addresses

DIOCESAN HOUSE/OFFICE OF THE BISHOP

1551 10th Avenue East
Seattle, WA 98102
Phone: 206.325.4200 or 800.488.4978
Fax: 206.325.4631
Website: www.ecww.org

CHURCH PENSION GROUP

445 Fifth Avenue
New York, NY 10016
Office: 800.223.6602
FAX: 212.592.9400
Website: www.cpg.org

CHURCH INSURANCE CORP.

Michael Marino
The Church Ins. Co. of Vermont
Office: 972.724.0108
FAX: 972.724.3201
Email: mmarino@cpig.org

EPISCOPAL CHURCH CENTER & EPISCOPAL RELIEF AND DEVELOPMENT

815 Second Avenue
New York, NY 10017
Office: 800.334.7626
Website: www.episcopalchurch.org and www.episcopalrelief.org

Links

Anglican Communion

<http://www.anglicancommunion.org>

Episcopal Diocese of Olympia

<https://www.ecww.org>

Constitution and Canons of the Episcopal Church of the United States, 2015

https://www.episcopalchurch.org/files/documents/2015_candc.pdf

Office for Transition Ministry

<http://www.otmportfolio.org>

Diocese of Olympia Family Leave Policy

<https://resources.ecww.org/family-leave-policy>

2018 Healthcare Options

<https://resources.ecww.org/2018-healthcare-open-enrollment>

Washington State Paid Sick Leave Law / City of Seattle Paid Sick Leave

<https://resources.ecww.org/paid-sick-leave>