

Clergy Handbook



Diocese of Maryland

The Episcopal Church

Revised February 27, 2020

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Preface

This handbook is designed to give helpful information and guidelines to the clergy of the Diocese of Maryland. It is published by the transitions ministries office with the help of the entire diocesan staff as well as the committees and commissions of the diocese. This edition is dated May 1, 2019 and has been approved by the Right Rev. Eugene Taylor Sutton.

If you find any of the information contained in this handbook confusing or find that you need any direction in finding resources, please feel free to contact the canon for transitions, the Rev. Canon Stuart Wright at 410-467-1399 or swright@episcopalmaryland.org. Also, please let us know if there is material missing from this handbook that you need or think ought to be present.

The Diocese of Maryland at a Glance

Congregations/ Worshiping Communities	110
Baptized Members.....	36,981 ¹
Church Schools	23
Average Sunday Attendance:	9,614 ¹
Baptisms in 2015.....	484 ¹
Confirmations in 2015	330 ¹
Retirement Residences	2 (Fairhaven and Buckingham's Choice)
Camp and Conference Center.....	1 (The Bishop Claggett Center)
Web site address	www.episcopalmaryland.org

The Diocese of Maryland was established in 1692.

The Episcopal Church was founded in Chestertown, Maryland in 1789 – site of the first convention of the Protestant Episcopal Church.

¹ Source: Parochial Reports, 2015

Structure of the Diocese of Maryland

The Diocese of Maryland is governed much like other dioceses in The Episcopal Church; namely by its annual convention plus a standing committee and a diocesan council. The standing committee, together with the bishops, performs its canonically required duties such as approving candidates for ordination, overseeing the encumbrance of property of the congregations of the diocese, advising the bishops on the discipline of clerics, and approving the call and election of new bishops in other dioceses. The diocesan council, made up of both elected and appointed members, determines the budget and the mission focus of the diocese.

There are also several other significant committees within the diocese. The program and budget committee, endowment grants committee, and congregational assistance committee work together to help fund the ministry of the diocese through the regular budget process as well as award of grants to congregations or groups engaged in the work of ministry. The commission on ministry does the work of developing and overseeing the processes of ministry discernment and ordination in accordance with the canons of the church. Groups whose names are self-explanatory include liturgy and music, property, finance, compensation and benefits, Christian formation, and development. Various members of the staff interact with these different committees in order to assist them in doing the work to which they are called.

The Convention Journal contains reports from these groups, as well as lists of current members and new appointments or elections. The current and recent years' journals are available on our website. If you have any questions about these committees, contact information for committee chairs and staff liaisons are found in the Journal.

The diocese is divided into nine regions: Anne Arundel, Baltimore North, Baltimore South, Frederick, Harford County, Patapsco Valley (West Baltimore County and Howard County), Southern Maryland (Calvert County and south Anne Arundel County), Washington County, and Western Maryland (Allegany and Garrett Counties). These regions elect or appoint representatives to the diocesan council and the program and budget committee, as well as elect youth delegates to attend the annual diocesan convention. They are required to meet annually to review the budget; many regions meet more often and also provide some form of clergy support.

The Diocese of Maryland is currently in a companion diocese relationship with the Episcopal Diocese of Puerto Rico. Representatives of this diocese sometimes attend our convention or other events, and congregations and individuals from within our diocese participate in a variety of exchanges with others in the diocese. In the recent past, we have had a companion relationship with the Diocese of Accra, Ghana, and have congregations engaged in ongoing mission work in Honduras, Haiti, the Dominican Republic, Ghana, and Kenya.

Calendar of the Diocese

Every other week

eNews

An E-newsletter is sent every other Tuesday. It contains diocesan news, congregational resources, church and clergy transitions, and links to the diocesan web site. Please note: congregational events are not published in the eNews, but are encouraged to be shared on parish and diocesan social media pages. Anyone can subscribe to eNews by visiting the homepage of the diocesan website. (Submissions are due the Friday prior to publication. Send materials to enews@episcopalmaryland.org)

Every Month

The standing committee typically meets on the last Thursday afternoon of the month.

Every Other Month

The diocesan council meets on Saturdays in February, April, June, September, and November. If needed, the council will also meet in December to pass the annual budget, if not previously passed at the November meeting.

Every year

January 31	Congregational allocation appeals due
Mid-February	Nominations deadline for diocesan convention
Mid-February	Certificates of election of delegates due
March 1	Parochial reports due
Mid-March	Convention registrations due
Mid-March	Resolutions deadline for convention
March 31	Endowment grants applications due*
Tuesday in Holy Week	Renewal of ordination vows and blessing of oils
1st or 2 nd Thurs-Saturday in May	Annual diocesan convention
A Saturday in June	Ordination of vocational deacons
A Saturday in January	Ordination of transitional deacons
August 1	Applications for "Exploring Baptismal Ministry" and "Discerning Ordained Vocation" due
September 1	Annual audit reports due
A Saturday in September	Ordination to the priesthood
October	Clergy conference (Sunday night through lunch Tuesday)
December 31	Signed pledge sheets due

* Information about and applications for funding from continuing education grants, endowment grants, and program and budget grants is available to be downloaded from the "resources" page on the diocesan web site. For more information or a hard copy of continuing education applications, please contact Ms. Eve Wayne; for endowment grants, contact Mr. Jason Kamrath; for program and budget funds, contact Mr. Kamrath. Please note that each granting group has distinct guidelines and eligibility requirements.

Contact Information for Diocesan Institutions

The Diocesan Center:	The Episcopal Diocese of Maryland 4 East University Parkway <i>for GPS, use 3601 North Charles Street</i> Baltimore, MD 21218-2437 Phone: 410-467-1399 or 1-800-443-1399 Fax: 410-554-6387 Web: www.episcopalmaryland.org
Claggett Center:	Claggett Center Mr. James Ryder & Ms. Lisa Marie Ryder, Co-Executive Directors USPS address: PO Box 40 Buckeystown, MD 21710 FedEx, UPS, etc: 3035 Buckeystown Pike Buckeystown, MD 21710 Phone: 301-874-5147 Fax: 301-874-0834 Web: www.claggettcenter.org
Cathedral of the Incarnation:	The Cathedral of the Incarnation The Very Rev. Robert Boulter, Dean 4 East University Parkway Baltimore, MD 21218-2437 Phone: 410-467-3750 Fax: 410-467-3094 Web: www.incarnationbmore.org
Integrace: <i>Formerly Episcopal Ministry to the Aging (EMA)</i>	Integrace 576 Johnsville Rd. Eldersburg, MD 21784 Phone: 410-970-2000 Web: www.integrace.org
Episcopal Housing Corporation:	Episcopal Housing Corporation Mr. Daniel McCarthy, Executive Director 3986 Roland Ave. Baltimore, MD 21211 Phone 410-366-6200 Web: www.episcopalhousing.org

Guidelines for Baptism

Holy Baptism is the foundational sacrament of the Christian church. The primary agent in Baptism is God: Father, Son, and Holy Spirit. In Baptism, God unites us to the death and resurrection of his Son, Jesus Christ. In Baptism, God pours out upon us his Holy Spirit, bringing new life and empowerment for ministry. In Baptism, God incorporates us into the Body of Christ, the community of the New Covenant. Because Holy Baptism signifies the full reality of salvation, the entirety of Christian living is baptismal, and actualization of our new identity in Christ. The act of Christ in Baptism is one that avails for the whole of our life, and reaches out beyond into the resurrection and the new creation.

The Episcopal Church recognizes the universality of Christian Baptism, regardless of the method of administration, the age of the recipient, or the denomination of the officiant – provided it is administered with water in the name of the Holy Trinity. If these basic requirements have been met, the rite cannot be repeated, as rebaptism calls into question the certainty of God's promise and action and puts the Body of Christ to an open shame.

The integrity and vitality of the church's mission requires that, as a normative principle, all candidates for Holy Baptism (or, in the case of infants and small children, their parents and sponsors) confess their faith in the Lord Jesus Christ and evidence their commitment to Christ in daily living and participation in the fellowship of the church. In the baptism of infants and small children, the church also requires assurance and evidence that the child will continue to be raised in the Christian faith and life. The prerequisites for Holy Baptism, therefore, are as follows:

- For an adolescent young person or an adult – his/her express desire.
- For a pre-adolescent child – his/her own express desire, along with the consent of the parent(s) or guardian(s).
- For an infant – the express desire of the parent(s) or guardian(s) and a reasonable manifestation of their lively faith.

It is appropriate that there should be a period of significant preparation before the sacrament of Baptism for candidates and sponsors; or in the case of infants, for parents and godparents. It would be good for the content of such preparatory periods to be both cognitive and experiential. The cognitive elements, at the very least, should include discussion about the themes and symbols of Baptism, the responsibilities of godparents and sponsors, the mutual responsibilities of the church community to the individual baptized and the individual baptized to the worshipping community, as well as the responsibilities of all for mission to the world. For older candidates education in Christian doctrine would be in order if it has not been covered in another educational context. For parents of infants, discussion about the relationship of Holy Baptism and the Holy Eucharist is in order. Experiential content includes the building of some sense of community among the participants and experience in mission through prayer and service for those who have never had such opportunities. The length of such preparation is to be determined by the local worshipping community and its clergy, but it is strongly recommended that it be of sufficient duration to accomplish the above objectives (perhaps 4-6 sessions spread out over a reasonable period of time for reflection and integration).

Since advance preparation is of primary importance, clergy—as a matter of pastoral judgment—may deny or defer the sacrament of Holy Baptism in the case of any who will not consent to such a period of preparation, who have no intent of entering into the full life of the worshipping community, or who for valid reasons have previously been refused the rite by another member of the clergy.

Since Holy Baptism is sacramental incorporation into the Body of Christ and corporate celebration of the New Covenant, it is clear that the normative administration of the rite must be public. The church rightly demands that the candidates and sponsors openly confess their faith in Jesus Christ and accept

the call to discipleship. This public celebration also summons the community to renew its faith and baptismal identity. Consequently, private baptism must be recognized as a serious deviation from the normative practice of the church, to be allowed only in the most extreme situations. The private administration of Baptism is certainly permissible in emergency situations. If an ordained minister is not available, any baptized person may perform the Baptism in accordance with the rubrics in the *Book of Common Prayer* (see pp. 313-314).

Individual baptisms should be administered in the congregation where the person and/or family will be active. Sensitive pastoral insight is required in circumstances where, for legitimate reason, the baptism may take place in a congregation other than the local community, and the clergy involved should not overlook this opportunity to convey the true meaning of Baptism, as initiation not only into the universal church but also into a local community of worshipping and witnessing Christians.

Any number of sponsors or godparents may be chosen. Since these persons are responsible for seeing that the candidate is nurtured in the Christian faith and life, they should be carefully chosen with this in mind. It is encouraged that at least one sponsor be chosen from the local congregation.

As indicated in the *Book of Common Prayer* (p. 312), it is appropriate that, whenever possible, Holy Baptism be administered on the Day of Pentecost, All Saints' Day or the Sunday after All Saints' Day, on the Feast of the Baptism of our Lord (the first Sunday after Epiphany), and at the Easter Vigil, (an occasion especially suited for the baptism of adults), or when a bishop is present.

Guidelines for the deacon in the service of Baptism

When a priest is present, the deacon may assist in the service of Baptism in many ways. It is appropriate for the deacon to perform in this service all or any of the roles appropriate during the celebration of the Eucharist. In addition, the deacon may assist the priest in any area of the sacrament.

In the absence of a priest, the deacon may perform the service of Baptism—with water blessed by a priest and chrism blessed by a bishop. Only one change need be made to the standard service when a deacon is celebrant. When saying the blessing over the water (on page 307 of the *BCP*), the deacon should substitute “In remembrance of these holy waters, we pray that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior” for “Now sanctify this water, we pray you, by the power of your Holy Spirit that those who here are cleansed from sin and born again may continue for ever in the risen life of Jesus Christ our Savior.”

Diocesan Confirmation Guidelines

Confirmation services are an integral and important part of our diocesan life together. The persons you present bring an exciting energy, faith, and love to our church. The service gathers family and friends from all generations to witness an individual's mature, adult commitment to his/her faith and to the promises made for him/her at Baptism. The ceremony and presence of the bishop accentuate the gifts and importance of our Episcopal tradition and faith. It is in that spirit that your bishops have established diocesan standards for Confirmation and offer support and resources for your Confirmation programs.

Confirmations and receptions may be done as part of the regular bishops' Sunday visitations, on special feast days, and in regional and diocesan gatherings. The bishops will schedule diocesan-wide Confirmation at announced times in the church year.

For Sunday visitations, the expectations of each bishop is described in *Parish Visitation Information*, shared with clergy as preparation for bishop's or canon's visitations.

It must be emphasized here that Confirmation is an adult rite of discipleship. To that end, to receive the sacramental rite of Confirmation in the Diocese of Maryland, **it is expected that each candidate will have received quality instruction in the parish** and that each person presented:

- should be old enough to make a mature decision—typically at least 15 but no younger than 12. *Any youth under the age of 15 at the time of Confirmation must be approved in advance by a majority vote of the vestry.*
- is a regular participant in the life, worship, education and outreach of the congregation presenting them.
- will gather to meet with the bishop before the service for at least 30 minutes.

Your bishops firmly believe these to be important ingredients for Confirmation and have dedicated the time and energy to support these expectations.

Confirmation or Reception?

Candidates who have been baptized as children and who wish to affirm their faith as adults shall be presented for **Confirmation**. Candidates who have been confirmed previously by a bishop in the historic succession (Roman Catholic, Evangelical Lutheran Church in America, or Eastern Orthodox) *or* have made an adult affirmation of faith (in a historic Christian denomination) may be presented for **reception** into the Episcopal Church during a service of Confirmation. If you have any questions, please contact Ms. Eve Wayne at ewayne@episcopalmaryland.org or 410-467-1399.

At the Rite

- All Confirmation services are held in the context of the Holy Eucharist.
- On Sundays, use the appointed lessons of the day and liturgical colors for the season.
- At the presentation (BCP page 415), each Rector/Vicar and sponsors will stand in the order listed in the bulletin and introduce the candidate by saying, "On behalf of _____ Church, I present..."
- Candidates stand when their name is called and continue standing until **all** confirmands and those being received are presented.
- Those standing will be asked two questions (BCP page 415) and are expected to answer **clearly and loudly**.

- Both bishops prefer to **sit** for Confirmations. Please plan to provide a kneeling cushion to be placed before the seated bishop on which confirmands will kneel.
- At the time of Confirmation, the sponsor(s) comes forward and then, one-by-one, confirmands and those being received come forward.
- Confirmands **kneel** before the bishop; those being received **remain standing**. Sponsors are invited to stand behind and around candidates. Candidates will say their name in a **clearly and loudly** when asked. Note: To prevent crowding and enhance visibility, only the sponsor(s) may stand with those being confirmed or received.

Confirmation/Formation Resources

Following are a list of resources you might find useful in preparing youth and adults for Confirmation. This list is not exhaustive—there are many tools out there for doing this important work. The following resources are listed by subject, in no particular order.

Youth

- *Journey to Adulthood Program* (Leader Resources), downloadable,
- *Confirm Not Conform*, 16 weeks, downloadable and DVD (Morehouse)
- *I Believe: Confirmation for the 21st Century* (Leader Resources), 2 years, downloadable
- *My Faith, My Life* by Jenifer Gamber (Morehouse), book for teens and leaders plus Website

Adult

- *Your Faith, Your Life* by Jenifer Gamber (Morehouse), book
- *Via Media* (Every Voice Network), DVD
- *The New Church's Teaching Series* (Cowley) – books, 11 volumes

Both Youth and Adults

- *A People Called Episcopalians* by John Westerhoff, 40-page booklet or e-booklet (Morehouse)
- *Discovery Series: A Christian Journey (Diocese of Texas)*, video segments followed by group work
- *Sealed and Sent Forth* (Leader Resources), 15 weeks, downloadable
- *I Will, With God's Help* (Morehouse), 6 to 12 weeks
- *The Story of Anglicanism* (Cathedral Films), video and DVD
- *The Story of the Episcopal Church* (Cathedral Films) video and DVD
- *Catechism Curriculum* (Leader Resources) 18 weeks, designed to be used by K-Grade 3, Grades 4-6, Jr/Sr High and Adults
- *What Makes Us Episcopalians* by John E Booty (Morehouse), book and e-book
- *The Episcopal Handbook*: (Morehouse), book and e-book
- *Welcome to the Book of Common Prayer* by Vicki K. Black (Morehouse), book and e-book

Special Needs

- *What Christians Believe: Confirmation Studies for Persons with Mental Retardation and Developmental Disabilities* (Presbyterian Church USA)

Manuals for Reflection on the Baptismal Covenant

- *Living Water, Baptism as a Way of Life* by Klara Tammany (Church Publishing), book
- *Do You Believe? Living the Baptismal Covenant* by Nancy Ann McLaughlin (Morehouse), book
- *Calling: A Song for the Baptized* by Carolyn Westerhoff (Seabury), book
- *Deep Waters: An Introduction to Baptism* by Marianne Micks (Cowley) book

Samples of most of these resources, are available from the Diocesan Resource Center. Contact Ms. Sally Swygert at the Diocesan Center, 410-467-1399 or sswygert@episcopalmaryland.org to arrange a time to view the resources.

Guidelines for the Celebration of Holy Eucharist

Everyone, regardless of age, is welcome to receive Holy Communion in congregations affiliated with the Episcopal Church. Baptized infants and pre-adolescent children should be encouraged but not required to receive. Since there is no determinant age for admission to the Holy Communion, the decision in each situation is best reached by parents and children in consultation with the parish clergy. Care need be taken not to establish a set or minimum age, however, lest admission to the Lord's table become merely "the thing to do," as the rite of Confirmation was in the past to the sixth or seventh grader.

In a series of theological reflections with the clergy on the relationship between baptism and Eucharist, the Bishop expressed his strong desire that the clergy regularly invite persons to be baptized as warmly as they are invited to receive the Holy Communion. Go to page 15 for the suggested Invitation to Communion.

Those who have been properly admitted to the Holy Communion elsewhere are entitled to receive the sacrament in any Episcopal Church in the Diocese of Maryland. Certificates of membership should clearly indicate when baptized persons, not confirmed, have been accustomed to receiving the Holy Communion.

Guidelines for the **deacon** in the celebration of the Eucharist

There are a great number of liturgical duties that can and should be performed by a deacon in the celebration of the Holy Eucharist.

Whenever a deacon is present at the celebration of the Eucharist, he or she may:

- read the gospel
- read or share the prayers of the people
- lead the confession
- set the Eucharistic table
- receive the offering of the people
- turn pages for celebrant during the consecration of the elements
- administer Communion (bread and wine)
- clear the Eucharistic table
- dismiss the people

Deacons may also:

- lead Liturgy of the Word
- lead Morning Prayer
- preach
- administer Communion from the reserved sacrament in the absence of a priest (see guidelines below)

Other liturgical duties related to the Eucharist:

- perform duties appointed in the proper liturgies for special days. (for example, Ash Wednesday and Maundy Thursday)
- train and supervise lay Eucharistic ministers (LEMs)

Guidelines for the administration of the reserved sacrament by a deacon

In the absence of a priest, a deacon on occasion may administer the reserved sacrament. Of course, in those instances, the prayer of consecration and the blessing following the administration of the sacrament are not said. It is recommended that any time a deacon administers the sacrament in this way that she or he:

- Explain before or during the service the ways in which the celebration will differ from the standard administration of the sacrament.
- Use the collect from the Maundy Thursday service or any other suitable prayer in the place of the prayer of consecration. (“Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who now lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*”)
- In the place of the blessing following the administration of the sacrament, use an appropriate prayer, such as the prayer of St. Chrysostom. (“Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*”)

Please do not call this a “deacon’s mass,” but refer to service using the words of the *Book of Common Prayer*, “Holy Communion from Reserved Sacrament.”

Holy Communion from the Reserved Sacrament

With a Deacon Presiding

Before the service begins, explain what will be different.

The consecrated elements should remain in the Aumbry or Tabernacle, or placed on the Altar or Credence Table with a Corporal covering the vessels.

The Word of God

The service proceeds as written in the Book of Common Prayer, pp. 355-360. In place of the Absolution, use the prayer BCP p. 80, substituting “us” for “you” and “our” for “your.”

The Holy Communion

During the Offertory, reverently place the consecrated elements on the Altar and fill the chalice and paten as needed.

The service continues as follows:

Deacon The Lord be with you.

People And also with you.

Deacon Let us pray.

Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns for ever and ever. Amen.

or this Prayer:

Blessed are you, O Lord our God, King of the universe. You create the fruit of the vine and bring forth bread from the earth. You give us the bread of life and you refresh us with the cup of salvation in the Body and Blood of your Son Jesus Christ. As we share the bread and wine, grant us the grace to receive these holy mysteries in faith and thanksgiving for Jesus' great sacrifice for us and for all people, so that he may evermore dwell in us and we in him. Amen.

Deacon And now, as our Savior Christ has taught us, we are bold to say,

The Lord's Prayer

There is no breaking of the Bread or fraction anthem.

Deacon The gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Distribution of Communion

Prayer for spiritual union – COVID-19 pandemic

The Post-communion Thanksgiving

The Closing Prayer

The Prayer of St. Chrysostom (BCP p. 102) or the Benediction (BCP p. 114) or another appropriate prayer may be used.

The Dismissal

Approved +ETS Aug. 2019

Guidelines for ecumenical Eucharistic celebrations

In accordance with the *Guidelines for Eucharistic Sharing* passed by general convention in 1976 and 1991, the sharing of the Eucharistic feast in ecumenical celebrations is encouraged. The guidelines indicate that the following criteria must be observed:

- An ordained priest or bishop of this church must be celebrant or one of the celebrants at a concelebrated service;
- The elements used are those ordained by our Lord, namely bread and wine;
- Any consecrated elements remaining at the end of the service must be reverently consumed;
- Requests by congregations to hold joint worship services need to be approved by the bishop as the liturgical authority of the diocese;
- The liturgy of *The Sacrament of the Lord's Supper: A New Text* (published by Forward Movement Publications) may be used, subject to the approval of the bishop;
- Joint celebrations ought to involve congregations and clergy, and not just clergy;
- Joint celebrations should be preceded or followed by joint education and fellowship; and
- That joint Eucharistic celebrations be evaluated and reviewed by the clergy involved.

A suggested Invitation to Holy Communion

(Please feel free to use or adapt the following for your congregation's printed or said invitation)

What follows is the Holy Communion, the sacred meal of the Christian faith. While the Episcopal Church, as all churches rooted in the history Christian faith, affirms that the sacrament of Baptism is the ancient and normative entry point for receiving the sacrament of the Eucharist, we also believe that anyone who desires to receive the body and blood of our Lord is always welcome at God's table. Wherever you are in your spiritual journey, the Episcopal Church is here for *you*, and we invite you to explore with us what being baptized could mean for your life. Want to know more? Please see *[insert here either the name of the priest, or "one of the clergy"]* following the service.

When receiving the Holy Communion, you may take just the bread if you prefer, or the clergy person can provide a gluten-free wafer if you request it. Please guide the cup with one of your hands when receiving the wine. If you are not baptized, or would prefer not to receive Communion for any personal or religious reason, you are still invited to come forward at the time of Communion to receive a blessing from the priest. (Please place your arms across your chest to indicate your desire to receive a blessing.)

Above all, remember that all are welcome here at *[insert here the name of the church]!*

Guidelines for Marriage

At its deepest level, marriage is a sacred covenant of personal, sexual, and spiritual companionship between two people. The religion and history of the people of God originated and developed according to the covenants between God and Abraham, and God and Moses. And generations later, Jesus established a New Covenant between God and all humanity. In the Episcopal tradition, Holy Matrimony is considered to be an honorable estate instituted by God. As such, it presupposes certain doctrines and requirements that go beyond those prescribed either by secular society or the state. Marriage in the Christian church signifies the mystical union that is between Christ and his church. This, to understand what is meant by Christian marriage, one must have some understanding of the kind of union which marriage is intended to emulate.

In the Old Testament we read that marriage is a symbol of God's intimate and powerful relationship with the people of Israel. In the New Testament, Jesus teaches about the importance of marriage, emphasizing that it was intended in the very nature of creation to be a lifelong union. The early Christian churches saw marriage as an image of God's love for all humanity, with Christ in effect the bridegroom and the church as this holy bride. They taught that those who are married should love one another in the way that Christ loves the church (Ephesians 5:22-33). As Christ gave his life for his followers (the church), so should couples give of themselves sacrificially to their marriage and to each other.

This type of love is difficult to understand and even more so to practice. Nevertheless, within the holy institution of marriage both persons are afforded the opportunity to learn Christ-like love from seeking growth in Christian worship and teaching. Human effort, alone, will not produce this love. However, God himself is in marriage, especially to the degree that we keep our channels of relationship with God open and follow redemptive ways of the Triune God. God has instituted marriage and ordained that, by the power of the Holy Spirit, such a union will be blessed. In the Episcopal Church, marriage is considered a sacramental rite. The celebration and blessing of a marriage is an outward and visible ceremony by which those who enter into marriage receive in word and spirit divine grace.

A Christian marriage is a solemn and public covenant in the presence of God. It is solemnized within the gathered community of Christian believers, the church. Thus it is incumbent upon couples to establish participation in a Christian congregation prior to the wedding service.

Canon law requires that at least one of the persons seeking marriage must be baptized in the Christian faith. It is the responsibility of a priest in the Episcopal Church, therefore, to help assure that the baptismal vows (to follow and obey the Lord Jesus Christ) are continued within the context of marriage. Marriage, in fact, affords a means by which baptismal vows may be preserved and strengthened. The church's support and guidance for a marriage does not end with the wedding. As the sacrament of Holy Matrimony does not occur in a vacuum, the couple is expected to participate in regular worship and enjoy the supportive fellowship of the church.

Canon law emphasizes that marriage is entered into freely, but not casually. The marriage canon requires that a priest "shall have ascertained that both parties freely and knowingly consent to such marriage, without fraud, coercion, mistaken identity of partner, or mental reservation." As stated in the marriage service: "Marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately, and in accordance with the purposes for which it was instituted by God."

It is especially helpful that each party entering marriage understands himself and herself as fully as possible. In order to make a lifelong commitment to someone, one must first have a level of maturity and capability to make decisions wisely and freely. It is the experience of the church that Christian faith, when understood and practiced, is the best means by which one may gain self-awareness and true freedom. Moreover, it should be understood that the covenant of marriage comes before other personal commitments, as it is a part of the couples' commitment to God.

A Christian marriage supports the union of the couple as well as their individual identities. It recognizes both the equality and difference between the partners. Just as God and humankind come together in the unity of Christ, even though they are different, so do spouses come together in the unity of marriage. Yet, within both unions God offers God's gift of liberation and personal fulfillment, along with the fellowship and communion of the Holy Spirit.

In accordance with the Church's teaching, authority, and responsibility, the Episcopal Church calls for marriage to be entered into:

- 1) with the intent that it be a lifelong union;
- 2) for mutual fellowship, encouragement, and understanding;
- 3) for the procreation (if it may be) of children, and their physical and spiritual nurture;
- 4) for the safeguarding and benefit of society;
- 5) within the community of faith (participating in worship, teaching, and fellowship);
- 6) by mutual consent of heart, mind, and will; and
- 7) only if at least one of the parties applying for marriage has received Holy Baptism.

It is important that you direct couples seeking marriage to reflect prayerfully upon and discuss with each other all of the above seven points. (The first four points are contained in the "Declaration of Intention" which the Episcopal Church requires all couples to sign prior to marriage. The last three points are reflected in the marriage liturgy and canon law.)

Same Gender Marriages or Blessings

As of January 2013 in the state of Maryland, same-gender couples have been able to marry legally.

- As to whether or not to engage in performing and blessing same-gender marriages within the diocese, the bishop respects the pastoral judgment and decisions of the clergy under his pastoral oversight. No priest in the diocese, canonically resident or licensed in accordance with the canons of The Episcopal Church, shall be required to officiate at the marriage of persons of the same gender, neither shall they be required to bless a civil marriage performed in another state.
- Before the marriage or blessing can take place, the priest shall comply with all diocesan requirements that pertain to heterosexual marriage, including those relevant to previous marriages that have ended in divorce. Couple shall be prepared to make a lifelong commitment to each other, and must have received adequate pastoral counseling prior to the ceremony.
- At the 78th General Convention, which met in Salt Lake City in 2015, two resolutions were adopted regarding marriage and blessing liturgies. Two new rites were authorized for trial use beginning November 29, 2015. They are *The Witnessing and Blessing of a Marriage*, and *The Celebration and Blessing of a marriage 2*. These rites are available for purchase in a single volume titled "Liturgical Resources 1: I Will Bless You and You Will Be A Blessing Revised and Expanded 2015." The rites are also available for free download in .pdf format

from Church Publishing and for free download in a Word document from the General Convention Office at www.generalconvention.org/publications.

Additional Considerations Pertaining to the Wedding

It is important for the wedding party to understand that the celebration and blessing of a marriage is a service of worship that is God-centered. The focal point of the service should be what the couple is pledging to God and to each other, and the blessing which God bestows upon them. Inasmuch as the cleric is in charge of all worship services, final approval for the form of the service, including the type of decorations and music, must be obtained from the cleric. The service must conform to the rubrics of the Book of Common Prayer and the standards of worship of the local church. Secular music is considered inappropriate during a worship service. Flowers should be kept as simple as possible. Provision is usually made for taking photographs of the wedding party within the church, but not during the service. All photographers who are engaged to photograph the wedding and/or reception should contact the officiant in advance.

All conditions for the celebrant in a marriage ceremony outlined in this section apply equally to both priests and **deacons**. Both priests and deacons may counsel and preside in the wedding of couples in the church. Deacons may preside over the service, omitting the marital blessing (BCP page 422).

It should be understood that a wedding is a legal action of the state as well as a sacramental rite of the church. Therefore, a cleric cannot perform the ceremony without the couple presenting a marriage license. After the service, signed certificates need to be completed for both the state and the church, and mailed to the proper authorities.

Although this material is oriented toward marriages performed by the church, the same standards and guidelines are considered applicable for “The Blessing of a Civil Marriage.”

It is recommended that each congregation prepare a printed sheet of frequently asked questions for couples seeking marriage, describing any conventions regarding fees, counseling sessions, dates, and other information.

Experience has shown that there is special value in couples having follow-up contact regarding their marriage one and two years after the ceremony. Therefore, it is recommended that the couple be asked during premarital counseling to come in for a follow-up session a year or two after marriage. They may have concerns at that time which they had not anticipated before marriage; they may be able to comprehend some of the original teachings, which romantic feelings had caused them to miss before the wedding. If it is not possible for such a session to be scheduled or held, it may be helpful to guide them to a “Marriage Enrichment” or “Marriage Encounter” weekend.

Pastoral Guide in the Event of Extenuating Circumstances

The guidelines for ministering to couples seeking marriage in the Episcopal Church are meant to be considered as the norm for use in the Diocese of Maryland. They serve as the context from which responsible reflection proceeds when exception to the norm may be appropriate. The church is to be regarded as welcoming and helping toward sound happy marriage, and not so excessively rigid that we lose evangelistic opportunities for bringing couples into the church and closer to Christ.

Therefore when clergy find that a couple has truly deserving extenuating circumstances not in conflict with the underlying intent of policies, guidelines, and marital vows, and when there is clear indication of present allegiance to a growth in Christ and future responsible contact with church, the use of the flexibility allowed by canon becomes appropriate.

1. The canonically required 30 day pre-wedding contact with a priest may be waived with the bishop's permission;
2. The 30 days permitted a bishop in replying to an application to marry by someone previously married may be shortened; and
3. The canon requiring the couple's marriage take place within the context of the "community of faith" can range in interpretation from participation in one's own congregation, to other parishes, other denominations, as well as what could be considered responsible Christian groups.

Marriage ceremonies are to be done normatively (but occasionally not essentially nor only appropriately) in a church building. Sometimes special circumstances develop which indicate that it is better for our clergy not to perform a wedding that otherwise shows sound Christian promise; hence some parishes have then permitted the use of their church building with clergy from another denomination officiating.

Most important is that the church clearly stand for the Christian ideal and expectation that marriage be in Christ, monogamous, and indissoluble "until parted by death," and that the public see the Church to be practicing this norm. Yet also in Christ, characteristics of mercy, forgiveness, and redemptive paths are essential parts of the gospel, so that to those persons truly showing that they are embarked upon such a path for marriage, our church can thus give such couples a Christian blessing and wedding.

When troubles imperil a marriage

If a couple find their marriage to be in difficulty, they are required to seek counsel with a priest and, when appropriate, other counselors. This is not optional: the church does not approve or condone divorce. Jesus said: "What therefore God has joined together, let no one put asunder." The provision for remarriage after divorce is simply a practical, reasonable, and loving way that the Episcopal Church helps people whose marriages are clearly and irreversibly broken to make a new life. What is of great significance, however, is that when both partners seek to follow the redemptive path of Christ, regardless of the situation in which they may find themselves, they discover that a commitment such as marriage not only works, but also brings great blessings to themselves and others.

Sample Marriage Preparation Plan

I. Basics for an active Episcopalian with no complications (normally a three-month process).

- A. Original conversation, when priest is asked to perform a wedding. This is a time for:
 - 1. communicating hope to the couple, that they may become happily married, and also that the Episcopal Church must follow certain regulations found to be important for happiness, stability, and Christian integrity in marriage.
 - 2. learning briefly the couple's hoped for wedding plan to see if it can fit into the schedule and church regulations.
 - 3. making appointments for pre-marital counseling.
 - 4. asking the couple to read a copy of a pamphlet like "Getting and Staying Married in the Episcopal Church" (available through Forward Movement Publications) and filling in its application data.
- B. Counseling sessions: three of about one-hour each, a month apart (or equivalent).
 - 1. First session
 - a. Couple and priest become more personally acquainted, discussing application data, etc.
 - b. "Covenant of Marriage" sheet given to couple as homework.
 - c. Copies of the service of "Celebration and Blessing of a Marriage" from the *Book of Common Prayer* given to couple.
 - d. "Participation in the Community of Faith" marriage requirement in canon explained.
 - 2. Second session
 - a. Go over assigned items, adding pastoral suggestions.
 - b. Assign "homework" for third session
 - i. prepare a joint covenant
 - ii. choose scriptures for wedding
 - iii. for non-Episcopalians particularly, read a pamphlet such as "Discovering the Episcopal Church"
 - iv. have the couple discuss together their envisioned relationship in terms of sex, communications, religion, and home management.
 - 3. Third session
 - a. Review "homework" items from the second session
 - b. Sign "Declaration of Intention"
 - c. Go over any final items prior to wedding rehearsal
 - 4. Rehearsal and Wedding
 - a. Walk through ceremony.
 - b. Collect and prepare legal and canonical documents.
 - c. Address comments to all present about Christian marriage.
 - d. Perform ceremony.
 - e. Sign legal documents.

II. Special Further Expectations, if following complications pertain:

- A. If either person is divorced or annulled from a marriage:
 - 1. One additional hour of counseling about learnings from the dissolved marriage, and corrections for this marriage.
 - 2. Second extra hour for discussing and assembling documents required such as:

- a. legal and canonical decrees,
 - b. couple's written statement of approach toward spouse and offspring of previous marriage (if children from the marriage or the previous spouse are still alive),
 - c. signed "Declaration of Intention."
 - 3. Following the extra hours of counseling:
 - a. prepare a written evaluation recommending for or against the marriage,
 - b. send legal documents and evaluation to the bishops' office;
 - c. the bishop responds within 30 days, approving or denying the application.
- B. If neither person has been active in church attendance, pledging, and Christian life for the past year:
- 1. One or more sessions may be appropriate to spend updating religious the couple's understanding and faith commitment.
 - 2. Church attendance pattern begun (at least 30-50% of Sundays for a year, with 1/3 to 1/2 of these completed before the wedding.
- C. If neither person is baptized (or not yet confirmed or received):
- 1. One to six instructional sessions about Christianity and the Episcopal Church, as needed.
 - 2. Be at least committed for Confirmation, if it is scheduled later than the wedding date.

III. General Further Matters for All

- A. It is the responsibility of the clergy not to perform a wedding until satisfied that:
 - 1. Episcopal canons and policies are complied with
 - 2. The couple shows responsible grounds for a life-long marriage relationship.
- B. The wedding date should be set with concurrence of the cleric to ensure adequate time for preparation.

Remarriage After Divorce

It is the belief and practice of this church that marriage is in Christ, monogamous, and indissoluble until parted by death. But it is also the practice of the church to remain sensitive to the pastoral needs of individuals for whom this ideal cannot be met, in other words, for those who wish to marry but have had previous marriages dissolved through divorce or other means.

In order to balance these two practices, the bishop takes an active role in preparation for the solemnization of such a marriage. Thus, any individuals desiring to remarry after divorce or similar marital dissolution must, together with a priest or **deacon of the diocese**, make an application for remarriage after divorce. Any such application in the Diocese of Maryland shall include the following documents submitted to the bishop:

1. A letter from the cleric stating his or her opinion about the prospects of the remarriage, and the continued care of any children from the previous marriage:
 - a) In the case of a **second** or **third** marriage, this letter must clearly indicate that the requirements listed in the section titled "Special Further Expectations" in the "Sample Marriage Preparation Plan" that follows have been met.
 - b) Consent will not be given for a **fourth** marriage (following three divorces) to be solemnized by a member of the clergy of this Church. Rather:
 - i) the couple, after counseling as to the nature of Holy Matrimony as this church understands it, may seek a civil marriage. The couple, after
 - two or more years of marriage,
 - active participation in the life of the congregation, and
 - appropriate counseling,
 - may seek "The Blessing of a Civil Marriage" (as found on pages 433-434 of the *Book of Common Prayer*).
 - ii) The bishop's consent must be obtained for such a service, and appropriate documentation to demonstrate that the above requirements have been met must be provided.
2. A statement from the cleric reflecting upon the prospect of the couple's involvement in the congregation.
3. A copy of each pertinent final divorce decree regarding any former marriage(s) of either member of the couple.
4. An indication of the age of both parties.
5. A signed copy of the declaration of intention. (From Title I, Canon 18, Section 3. You may request a pre-printed copy of this document from the bishops' office or you can create copies for your own use.)
6. The intended date of the marriage ceremony. This date should be at least 30 days after the application is made, unless sufficient reasons are given. Please contact Ms. Eve Wayne at 410-467-1399 or ewayne@episcopalmaryland.org, if you have any questions.

Reconciliation, Counseling and Spiritual Direction

Clergy, particularly parochial clergy, are often called upon to work with individuals in times of discernment or distress. It is appropriate for clergy to give parishioners what help they need in these times, particularly in order to help the individual reconcile with another or to counsel on other spiritual matters.

It is, however, not appropriate for such a relationship to be continued for a significant period of time. If, having met with the individual in need, the priest or deacon determines that whatever difficulty there is will not be resolved in no more than three meetings, she or he should refer the individual to another source of counseling. This decision rests with the cleric: he or she could decide that it is inappropriate to work at all with the individual, or could decide to continue working with an individual for a longer period of time. However, no counseling relationship between parochial clergy and members of his or her congregation should last beyond four sessions within a span of six months. Instead, the cleric should consider recommending that the individual pursue further discernment around the issue through one or more of the following courses of action.

Pastoral Counseling

Pastoral counseling differs from therapy and psychiatry in a number of ways. Normally, a pastoral counselor works from a foundation of religious belief, and helps the individual in counseling to discern a path that includes belief. This sort of counseling is particularly effective for those who have reached a turning point or are experiencing a one-time crisis. It is also a possibility for couples seeking marriage counseling.

There are many resources in the area for providing pastoral counselors: these include Inspirit in locations throughout the state (410-433-8861, 800-427-4027 or www.inspiritmaryland.org) and the Pastoral Counseling Department of Loyola (410-617-7620).

Spiritual Direction

Spiritual direction is a longer-term relationship between two or more individuals. Unlike pastoral counseling, spiritual direction serves best for those who are engaged in long-term or continuing discernment around a particular issue or call. Most spiritual direction occurs between two people, one of whom serves as the spiritual director. There are, however, some spiritual directors who work with groups.

Many priests and **deacons** in the diocese do some spiritual direction for others. There are also several groups of spiritual directors, including:

Bon Secours Spiritual Center (Marriottsville)	410-442-1320
Carmelite Monastery (Towson)	410-823-7415
Dayspring Retreat Center (Germantown)	410-428-9348
Emmanuel Monastery (Lutherville)	410-821-5792
Franciscan Friary (Ellicott City)	410-531-9136
Jesuit Fathers and Brothers (Baltimore area)	410-532-1400
Sisters of Notre Dame (Baltimore)	410-233-0056

At Death, Funerals and Burials

The standards for clergy to use at the time of death as well as for services of burial in the Diocese of Maryland are to conform to the rites of the *Book of Common Prayer* and *Book of Occasional Services*. These standards apply equally to deacons and priests.

It is recommended that each congregation prepare a printed sheet of frequently asked questions for individuals approaching death as well as for families in which a death has recently occurred, describing the church's conventions regarding fees, dates, and other information. It may also be useful to collect a file in the church office of parishioners' requests regarding their funerals to ease the grieving family's process of planning and preparing a service. (Likewise, clergy should have their wishes on file in the bishop's office.)

Clergy should be prepared to offer a variety of services to individuals near to death and their families both before and after death. The form found on page 462 of the *BCP* for "ministration at the time of death" is a good resource for many aspects of service to the individual and family. When possible, the "prayer for a person near death" and the "litany at the time of death" should be used.

Several congregations have found that it is gracious to offer the church building to the family to receive visitors, rather than leaving the family to believe that a funeral home is their only option in providing this service. It is appropriate for the body or ashes to be placed in the nave or in another area of the church building (for example, a hall or parlor appropriate for such use), and for the family to receive visitors in that place. If the family wishes, the casket may be open at such times. When the body is brought to the church for such a time before the service of burial, it is appropriate to use the form found on page 466 of the *BCP* for the "reception of the body".

Many congregations have prepared columbaria or memorial gardens for the inurnment of ashes. These options have become quite popular as pastorally appropriate ways for the church to serve families at the time of the death of a loved one. Such congregations that prepare sites for the reception of ashes are responsible for maintaining these facilities in accordance with the laws of the State of Maryland and their local county or municipality. Any questions about these laws should be addressed to the state, county or city governments.

At no funeral or service of burial of the dead celebrated by a cleric in the Diocese of Maryland will the casket remain open. The casket will be closed before the service begins.

Deacons may not use the prayer for "the consecration of a grave" found on pages 487 or 503 of the *BCP*. If such a prayer is required, a priest or bishop may consecrate the grave at some time either before or after the burial.

Officiating clergy may use the following for the opening anthems of the burial liturgy, Rite II found in the BCP on page 491. The inclusive language is appropriate for all.

I am Resurrection and I am Life, says the Lord.
Whoever has faith in me shall have life,
even though they die.
And everyone who has life,
and has committed themselves to me in faith,
shall not die for ever.

As for me, I know that my Redeemer lives
and that at the last he will stand upon the earth.
After my awaking, he will raise me up;
and in my body I shall see God.
I myself shall see, and my eyes behold him
who is my friend and not a stranger.

We do not live to ourselves,
and we do not die to ourselves.
If we live, we live in the Lord,
and if we die, we die in the Lord.
So, then, whether we live or whether we die,
we are the Lord's.

Happy from now on
are those who die in the Lord!
So it is, says the Spirit,
for they rest from their labors.

Ministry to the Armed Forces

Ministry to armed forces personnel is a continuing need in today's world. Large numbers of young people continue to enter and serve in the military, and subsequently return to civilian life at the end of their tour of duty. Parochial ministry to those who serve in the armed forces should include prayers and recognition when they leave for active duty, when they return home on leave, and when they finally return to civilian status.

Placing these people on parish mailings lists and sending them an occasional letter does much to cement home ties and bring the service person home as an active parishioner.

Contact information:

Office of the Bishop Suffragan for Armed Forces and Federal Ministries
1-800-334-7626

When congregation members are discerning a possible call to holy orders, reference the priesthood and diaconate manuals found on the diocesan webpage under "discernment resources."

Ministry of the Laity

The many ministries offered to the church by members of the laity are more than can be numbered; however, there are specific ministries and ministry opportunities for the laity available in the Diocese of Maryland.

The “exploring baptismal ministry” program of discernment is recommended for all individuals seeking to determine next steps in ministry. For those who are affirmed in their call to serve the church as lay members, there are several courses open.

These individuals often renew their commitments to the congregation where they currently serve. They should be encouraged to develop new skills and deepen their existing service in that context.

Many options for continuing study are available. For example, graduate-level courses are offered at the Ecumenical Institute of St. Mary’s Seminary in Baltimore, and nearby Virginia Theological Seminary in Alexandria and the Lutheran Seminary in Gettysburg, PA offer courses for auditing.

“Education for ministry” is a program designed for laity to provide theological study and reflection rooted in the scriptures and traditions of the church. EfM is experienced in a small group that meets weekly throughout the year. If you are interested in EfM, contact Meg Kimble (meg.kimble@verizon.net) to find out about groups near you.

Licensing for specific lay ministries

Licenses should be requested from Ms. Eve Wayne in the bishops’ office (410-467-1399 or ewayne@EpiscopalMaryland.org.) She will tell you what supportive documentation is required.

Lay Eucharistic ministers (LEMs) and lay Eucharistic visitors (LEVs)

LEMs and LEVs are licensed by the bishop for a period of three years. LEMs administer the chalice in the course of regular worship. LEVs take the Eucharist to shut-ins. Requests for licenses must be made to the bishop in writing, listing the names and addresses of each. *Note: all LEVs must receive Safeguarding God’s People training (prevention of sexual misconduct) prior to being licensed.*

Lay worship leaders

Lay leaders who conduct worship services in the absence of clergy are licensed yearly by the bishop. Requests must be made in writing and sent to the bishop. These licenses need to be renewed *annually*. Those who read lessons only (lectors) do not need a license. Only lay leaders who conduct services by themselves need be licensed.

Lay preachers

Prior to licensing, a lay preacher must undergo a six-month period of instruction, and found competent in Scripture and homiletics. The bishop currently requires the reading and a report on the book, *The Sermon: Dancing the Edge of Mystery*, by Eugene L. Lowry. The bishop licenses a lay preacher for a period of three years to serve in a particular church under the clergy in charge of the congregation.

Catechists

A catechist prepares individuals for Baptism, Confirmation, and related rites. The person serving in this capacity must be trained in scripture, liturgy, church history, church doctrine, and methods of catechesis. The bishop must renew licenses every three years.

Ministries of the Bishops

Clergy pastoral care

It is helpful if clergy inform the bishops should any pastoral concerns arise. These concerns include but are not limited to instances of illness, surgery, divorce or marital conflict, and death in the family. Also, if you are encountering any work-related difficulty in which the help of the bishops or staff would be useful, please do not hesitate to contact the diocesan office to speak with the appropriate person. The bishops are charged with the pastoral care of clergy, and would be glad to assist you.

The bishops take this responsibility seriously and have appointed the Rev. Joanna White as the chaplain to clergy and families. You may contact her at 443-223-0913.

Both bishops, the chaplain to the clergy and any of the canons on the bishops' staff are available to help you in these matters. The bishops, chaplain and the canons meet regularly on Wednesday mornings to discuss issues of pastoral care for clergy in the diocese and to pray for them. These matters are kept confidential unless permission is granted otherwise.

In the event that you are hospitalized, either as the result of an emergency or a planned surgery, please be sure to let the chaplain or bishops' staff know. The chaplain to the clergy would be glad to visit you while you are in the hospital. Even if you do not wish to be visited, please be sure to let the staff know that you have been hospitalized.

Regarding any issues about which you would like to meet with either of the bishops, please do not hesitate to call and make an appointment. Either bishop would be glad to meet with you and discuss any pastoral issue. Contact the bishops' executive secretaries, Ms. Caroline Bomgardner or Ms. Eve Wayne first (410-467-1399) and note that it is a pastoral matter. They will also keep your information confidential.

Finally, as pastoral notices and prayer requests are regularly sent out via email to staff and clergy, please let the bishops' office know if you would prefer that we not publish your concern.

Congregational visitation

Once every 12–18 months, a bishop or the canon to the ordinary will visit every congregation in the diocese. During this visitation, the bishop or canon will preach and celebrate at every service; note that it is normally requested that there be only one combined service that day, if possible.

Prior to every visitation, the bishop or canon and rector/vicar/priest-in-charge of the congregation will meet to discuss current issues in the congregation and to plan for the day. Clergy should contact the bishops' executive secretaries six to eight weeks before the scheduled visitation to set up a one-hour appointment. This appointment should take place a week or two before the

scheduled visit, and will help the clergy and bishop or canon to identify areas for discussion during the visitation. A face-to-face meeting is preferable, but a telephone meeting is acceptable under extraordinary circumstances.

As part of the Sunday visit, the bishop or canon will meet with the vestry or advisory board of the congregation for 30–60 minutes without clergy present. The purpose of this meeting is to facilitate a conversation about the congregation's mission.

A copy of the visitation schedule can be found on the diocesan web site or obtained by contacting Ms. Caroline Bomgardner at 410-467-1399 or cbomgardner@episcopalmaryland.org. Vestries and clergy should review the document *Congregation Visitation Information* found on the diocesan webpage.

Mediation and severance

As the chief pastors to the congregations and clergy of the diocese, it is part of the work of the bishops to mediate whenever conflict arises. If the rector and vestry are in disagreement concerning the interpretation of the letter of agreement between them, either party may appeal for mediation to a third party, the bishop remaining the final arbiter. If there is a conflict that cannot be relieved between the vestry and clergy of a congregation, the bishop or a member of the bishops' staff should be called in to assist in mediating the issues at hand.

In the event that the conflict cannot be resolved and it is the will of the vestry to terminate the existing letter of agreement, according to Canon 4-120 the bishop shall oversee the process of termination to assure that the requirements of the letter of agreement are met. Supposing that neither the letter of agreement nor the existing personnel policy within the congregation provides for such an occurrence, the following policy regarding involuntary termination and severance compensation shall apply:

1. Types of Involuntary Termination

- a. A parish or mission "fails" or closes or a position is eliminated.
- b. A "Canon 9-type" situation (those situations actually employing Title III Canon 9.15); and situation in which, for example, the bishop might decide a cleric should leave for reasons other than those affecting moral character or behavior).
- c. Misconduct of some kind has occurred (sexual, financial, etc.)

This policy deals only with the first two "types" – i.e., "a" and "b" (above). Misconduct and any "firing for cause" belongs in the realm of the relationship between the bishop and the cleric in question; and, in many cases has specific policies, procedures, and guidelines determining or suggesting the standards regarding severance arrangements. In no case should misconduct be compensated at a rate which exceeds good and faithful service.

2. Standard

Normally, the standard severance agreement is the continuation of full pay and full benefits at a rate of one month per year of service, up to a maximum of six months or until employed, whichever comes first. In the event that employment is secured at a lesser rate of compensation and benefits, the standard requires that the difference between the present

compensation and the former compensation be made up by the previous employer for the full period. This can be accomplished, for example, by a mix of funds from sources such as: parishes providing for unemployment insurance through approved, private, or self-insured plans; parish discretionary monies; budgeted monies. In the case of aided parishes and missions the diocese shall provide state of Maryland unemployment insurance comparable to that which covers the diocesan staff as a minimum.

3. Principles

The standard in this policy is based upon the following agreed-upon ethical principles. This standard applies for all full-time clergy in the diocese.

- a. The same standard applies to women and men.
- b. The same standard applies to rectors, vicars, and assistants (including “associates”, “assistants to the rector”, etc.)
- c. The same standard is appropriate to all diocesan missions and parishes, regardless of resources available.
- d. The same standard is appropriate to all clergy, regardless of age.
- e. The assumption is made that the issue of “years in ordained ministry” and “length of service” (both in the particular position and in previous positions) are taken into account in an original letter of agreement and therefore do not required special attention in determining severance. This is to say, the salary and benefits package has already been in operation.
- f. In the case of part-time positions, the same standard is recommended.

Duties and Expectations of Clergy

Most of the duties and expectations of clergy in the Diocese of Maryland are outlined in the standard letters of agreement published by the diocese. In addition to those duties outlined in your letter of agreement and in any position description established between you and your congregation, the following expectations apply to all clergy in the Diocese of Maryland.

As chief pastor to all clergy, the bishop should be informed of any pastoral concerns of the clergy. These concerns include but are not limited to instances of illness, surgery, and death in the family. The chaplain to the clergy, the Rev. Joanna White represents the bishop in addressing the pastoral needs of clergy and their families; her phone number is 443-223-0913.

In addition, a group of individuals on the staff with pastoral oversight meets regularly on Wednesdays to ensure that all of the concerns of the clergy are addressed in a confidential manner. Also, as pastoral notices and prayer requests are regularly sent out via email, please let the bishops' office know if you would prefer that we not publish your concern.

All clergy are expected to provide the canon for transitions with all material necessary to keep clergy files up-to-date. They must have on file certificates of completion of the following training:

- prevention of child abuse and adult sexual misconduct;
- prevention and recognition of domestic violence;
- anti-racism training.

A copy of the background check completed through Praesidium or Oxford Document Management is also kept in your file.

If you have completed interim ministry training or any other specific ministries, please send copies of your certificates of completion. It is also helpful to update your portfolio with the church-wide Office for Transition Ministries (OTM) and to electronically attach your resume every two years.

Also, please inform the bishops' office whenever your address information changes. This includes, but is not limited to, your home and work addresses, your home and work telephone, and your home and work email addresses. It is very important for the bishops and staff to be able to contact all clergy.

The attendance of all **clergy is mandatory** at the following events:

- **Renewal of ordination vows** (Tuesday in Holy Week)
- **Diocesan convention** (typically a Friday – Saturday in May)
- **Annual clergy conference** (usually mid-October; Sunday evening – lunch Tuesday)

If you are unable to attend any of these events for any reason, you must request permission from the bishop in writing (e-mail is fine) to be excused. This request should be made before the close of registration for the event by contacting Ms. Eve Wayne at 410-467-1399 or ewayne@episcopalmaryland.org.

Also, all newly ordained transitional deacons and priests and all clergy in new calls are required to attend meetings of the **Fresh Start** program for a period of two years following the beginning of their new ministry.

The bishops also advise the clergy of the diocese to attend the following events:

- Ordinations
- Confirmations
- Celebrations of new ministries
- Clergy gatherings (e.g., pericope studies)
- Funerals of clergy
- Other clergy events as announced

It is especially important to attend these events if they are occurring within your region of the diocese. It is also important for clergy to attend the regular meetings of your regional council. At each visitation of a bishop or canon to the ordinary, the cleric in the congregation (or in the absence of clergy during a period of transition, the senior warden) is required to submit the parish register and finances of the congregation for inspection.

Finally, all clergy are asked to have their funeral arrangements on file with the bishops' office. A form is available from the diocese for planning purposes. Contact Ms. Caroline Bomgardner at cbomgardner@episcopalmaryland.org.

When a Rector Leaves or Retires: Changing Roles and Boundaries

When a rector leaves or retires (In accordance with Canon III.9.8 a priest shall resign from all positions in this Church at age 72) and plans to remain in the vicinity of the last parish served, new roles and boundaries must be developed for the retired rector, for the priest's family, and for the members and staff of the parish. These guidelines address that transition.

The leaving or retiring rector

Because the priest as rector has had a strong influence on every facet of parish life, she or he should be careful, and intentional, to avoid any participation in decision-making processes in the parish. The retiring rector must not participate in the selection of his/her successor, nor offer advice for the search before leaving the parish. When the departure is announced, the remaining work is to have an orderly and good "good-bye" from the parish.

These following expectations are provided by the bishop's office and should be considered standard policy.

- Nurture your worship and devotional life by attending other parishes.
- Do not attend any official parish function, including worship, for at least one year.
- Do not engage or discuss any pastoral liturgies.
- Refer any requests for special liturgies to the interim rector or bishop.
- To avoid triangulation and involvement in parish decisions, be cautious about attending social functions that are attended mostly by parishioners.
- Avoid discussions of concerns about the parish with parishioners. Refer such to the interim or new rector.
- Provide a notebook with instructions on passwords, location of documents, rationale for procedures, ongoing pastoral work, or any other matter that will smooth the transition for the interim and the successful arrival of the new rector.
- Disengage from all parish-based social media platforms.
- Be available for supply or interim work as the need arises in other parishes of the diocese.
- Continue to attend clergy meetings and retreats; participate in diocesan ministries; use your years of service to the church in as many ways as possible.
- Do not return to the parish unless invited by the interim or the rector. Expect that any invitation will not be until after the new rector has been in place for a full year, and not before.

The parish

- The leaving or retiring rector, while still in active service at that church, should be given time and help to remove personal items from the office, allowing staff to assist. The rector may want to do this after hours.
- Unless the retirement is due to malfeasance, no one should be allowed access to the office of the retiring rector until confidential and sensitive files can be destroyed or handed to designated parish leaders.
- Parish e-mail accounts must be closed and proper forwarding information displayed. For a short time, some e-mails may be forwarded.
- The website must be updated with the new information within 30 days.
- Passwords for accounts and signature cards must be changed.

- The staff should be given specific handling instruction for post office mail. Mail for the parish, addressed to the priest, will continue to arrive for many months. Discretion in opening mail is important, but all mail addressed to the parish is the responsibility of the parish to handle.
- The parish can assist the retiring rector and family in detaching from the parish by respecting the guidelines requiring the retiring rector to keep a distance, thus allowing all to transition to new roles.
- There is no need to end friendships, but continuing inclusion may be cause for pain rather than encouragement toward the new reality and development of new boundaries. Intention is necessary not to engage the retired rector and family.

The family

- The family of the leaving or retired rector, who may have engaged in ministry in or out of the parish, is now in a delicate situation, having to deal with the new dynamic. It has been painful for some to let go because their ministry and networks were formed both because of their relationship to the rector and apart from that. **Experience has taught that withdrawal from these activities is best.**
- The spouse/partner must also refrain from criticism of the vestry, staff, interim or new rector and avoid being drawn into any triangulation with members of the parish.

Pastoral care

- The bishop and bishop's canon staff is the avenue through which pastoral care will be channeled for the leaving or retired rector and family.

When/if the leaving or retired rector returns

- The new rector and the former or retired rector may discuss and decide the nature of presence and participation in the life of the parish. Any conversation about the re-entry of the former or retired rector should occur sometime **after** the one-year anniversary of the new rector's start date.

Deacons

- In accordance with Canon III.7.7, a deacon must also resign from all positions of active service at age 72. The archdeacons stand ready to support each deacon in this transition. A deacon may, with the bishop's permission, enter a new ministry at another location.

Expectations for Assistant and Associate Clergy upon the Resignation of their Rector

At the request of the bishop, all clergy in the Diocese of Maryland serving as assistants or associates are expected to immediately offer a letter of resignation to a new rector. The resignation is to be effective within the first six months of the new rector's ministry in that congregation. At his or her discretion, the new rector will choose whether or not to accept that letter of resignation.

Rectors will make a decision about the offered letter of resignation based on variables such as the assistant's or associate's length of service, gifts and skills which complement the new rector's, history of the congregation, etc.

In no case is an assistant or associate rector to submit his/her name as a candidate for rector, or allow others to submit his/her name. This clarity needs to be established at the very beginning of the search process for a new rector.

The intent of this policy is to allow a new rector to create a ministry team of the rector's choosing—possibly including the incumbent clergy on the staff.

Sexuality and Sexual Behavior for all Clergy (Including those in the Ordination Process)

Introduction

As Episcopalians, we affirm that human sexuality as reflected in the biblical witness is a gift from God. As with all of God's gifts, we are called to be responsible stewards and we are called to responsible sexual behavior. Priests, **deacons** and those in the ordination process are called to model a wholesome standard of sexual behavior for the benefit of all Christians. A wholesome example² in this context is one whose life incorporates the following perspectives:

- valuing sexuality as God's good gift to every human being;
- honoring and respecting the wholeness and integrity of all other persons, including their sexual identity;
- seeing sexuality as having a wide range of expression at different levels of relationships, ranging from visual appreciation to genital intercourse;
- using one's own sexuality in a way that is not only fulfilling for oneself, but also for another with whom one is in relationship;
- understanding that genital intimacy is a sacramental sign of the deepest commitment between two people, involving sensitivity, consideration, and fidelity.

The following constitute guidelines for the Diocese of Maryland for all members of the clergy and for those in the ordination process.

Sexuality guidelines

The teachings of the church call all Christians—laity and clergy alike—to responsible sexual behavior. In the Diocese of Maryland, the following behavior is expected of the clergy, postulants and candidates for holy orders:

- It is expected that affectionate behavior engaged in by single persons who are in a romantic relationship be appropriate to the mutual affection and consideration each has for the other. In this regard, promiscuity is never deemed appropriate behavior, and genital intimacy is appropriate only to those who have exchanged vows in marriage.
- A single person contemplating a romantic relationship with a person over whom he or she has direct pastoral and/or fiduciary responsibility is required to seek discernment in the Christian community. This includes consultation with the bishop or a person appointed by the bishop, and with representatives of the parish or other place of ministry. In addition, care must be taken in such a situation that pastoral care for the parishioner is available from a priest. If a complaint is made regarding such a relationship, this diocese will investigate it according to these procedures.
- Married persons are expected to: adhere to their marriage vows, be committed to growing into the grace of marriage, have genital intimacy only with their spouse, teach responsible

² "Wholesome example" refers to the question in the rite for ordination: Will you do your best to pattern your life in accordance with the teachings of Christ, so that you may be a wholesome example to all people? (BCP pages 532 and 544)

sexual behavior to their children, and seek the counsel of the bishop when their marriage is troubled or divorce contemplated.

- A cleric in a sustained romantic relationship is expected to marry prior to cohabitation in a shared residence with a romantic partner.

Anyone whose sexual behavior falls short of these expectations is encouraged to acknowledge his or her fault, to seek the other's forgiveness, and God's forgiveness, through the church's ministry of reconciliation.

The diocese wants to support and encourage healthy sexual behavior for those in the ordination process, and to enable those presently ordained to become, or to continue to be, wholesome examples of the stewardship of God's gift of sexuality. To that end, the diocese:

- a) Publishes these guidelines on responsible sexual behavior.
- b) Affirms that sexuality and sexual behavior are legitimate topics to discuss in the ordination process and among those already ordained.
- c) Assures responsible use of information gathered in the ordination process by the bishop, standing committee, commission on ministry, and interviewing psychiatrists and psychologists. A psychiatric report is made available to the bishop, commission on ministry and standing committee as a part of the postulancy application process.
- d) Assumes appropriate responsibility for encouraging helpful growth in understanding human sexuality among aspirants for ordination and the clergy of the diocese.
- e) Affirms that sexual orientation is not in itself a barrier to ordination.
- f) Affirms that continuing inappropriate sexual behavior is a barrier to the exercise of ordained ministry or in continuing in the ordination process.
- g) Affirms that the standing committee and commission on ministry and other clergy and lay leaders of the diocese may be asked to participate in workshops to increase our knowledge in this sensitive area.

Individuals in all stages of the ordination process will be expected to engage in honest dialogue concerning issues of his/her own sexuality and sexual behavior. Postulants will:

- a) Be expected to enter into educational programs concerning human sexuality and healthy behavior as the bishop may require.
- b) Be willing to enter into a process of personal growth, development and healing concerning personal issues of human sexuality and sexual behavior.
- c) Be responsible and accountable for his/her own sexual behavior and growth as a steward of God's gift of human sexuality.

Unresolved exploitative, abusive, or manipulative sexual behavior as well as infidelity by a married person may constitute grounds for canonical disciplinary action and will be grounds for exclusion from the ordination process. Such behavior is inappropriate in those in whom, upon ordination, the church places its trust and vests responsibility and from whom it expects a pattern of life that is a wholesome example to all people.

All policy documents and disciplinary guidelines concerning clergy apply to those in the ordination process, such as "Policy and Procedures: Sexual Misconduct in the Church" (2001), and guidelines published by the Church Pension Fund and Church Insurance Company.

Note: Same gender couples have been able to marry legally in Maryland since January 2013. Therefore a cleric or aspirant for ordination in a same gender relationship is expected to marry prior to cohabitation in a shared residence.

Clergy sexual misconduct

Sexual misconduct involves a violation of trust, an inappropriate use of power, and a breach of professional ethics. When it takes place, all persons involved may be alienated from the very resources for healing and reconciliation that the church can offer. These persons include the victim, the offender, their families, the congregation, and the diocese.

Christians believe that human beings are created in the image of God, and that we are called to be stewards of God's creation, and that human sexuality is a gift. We are, therefore, called to be stewards of our sexuality, and stewards of all those whom God entrusts to our pastoral care. As a covenant people we also attempt to live out our lives in response to publicly affirmed vows:

- In our baptismal covenant, we commit ourselves to "seek and serve Christ in all persons, loving your neighbor as yourself," and to "strive for justice and peace among all people, and respect the dignity of every human being." (*BCP*, p. 305)
- Those who are ordained are instructed to make Christ and his redemptive love known by word and example to those among whom you live, work and worship. (*BCP*, p. 543)
- Those who are married within the church vow to "forsake all others" and "be faithful ...as long as you both shall live." (*BCP*, p. 424)

We enact these vows when our relationships with others are marked primarily by an intention to facilitate growth in the other person or persons. Healthy relationships are based on a clear sense of self-identity and a suitable differentiation between the individual self and its surroundings. In addition to physical boundaries, there are emotional and psychological boundaries; it is on the basis of our boundaries that we are able to make judgments, evaluations and decisions expressive of and connected to our sense of reality and our values. Healthy boundaries exist for our protection by maintaining our ability to differentiate from and relate to others physically, intellectually, emotionally and spiritually; we should know that we have separate thoughts, feelings and realities. Our boundaries are not fixed; they change with what we feel and the people we are with. A relationship which is concerned with the growth of another individual will be marked by warmth, affection, and interest, and a certain closeness will develop between the two individuals. In such a close relationship attention needs to be given to the integrity of the boundaries between the individuals, a separateness which will encourage independent and personal growth for the individuals in question.

The question of boundaries has received a great deal of attention because of incidents in which sexual boundaries are violated. The entire issue of boundaries merits serious attention and this discussion might be clarified by several examples drawn from other areas of life and ministry. For example, from time to time members of a parish or its vestry seem to forget that clergy housing is not generally accessible to them, that there is a distinction between the public aspect of the building and the privacy due to those who live therein. Also, letters of agreement generally recognize a boundary between the income derived from outside consulting and writing and the grateful offerings of those who receive the pastoral ministrations of the clergy.

Definitions

Due to the clergy's position of authority—sacerdotal, pastoral, and educational—there is a fiduciary relationship between clergy and those in their pastoral care or professional supervision, an imbalance of power. In a fiduciary relationship power or property is entrusted for the *benefit of the other*. Such an imbalance sets the stage for situations in which sexual misconduct can occur. The Church Insurance Company has used the following definitions:

SEXUAL MISCONDUCT:

- 1) Sexual abuse or sexual molestation of any person including, but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent; or
- 2) Sexual harassment in a situation where there is an employment, mentor or colleague relationship between the persons involved including, but not limited to:
 - a) sexually-oriented humor or language
 - b) questions or comments about sexual behavior or preference unrelated to employment qualifications
 - c) undesired physical contact
 - d) inappropriate comments about clothing or physical appearance
 - e) or repeated requests for social engagements; or
- 3) Sexual exploitation including, but not limited to, the development or the attempt to develop a sexual relationship between a cleric, employee or volunteer and a person with whom he or she has a pastoral relationship, whether or not there is apparent consent from the individual. A further definition comes from the Washington Episcopal Clergy Association: "Sexual misconduct by males or females involves the abuse of power, disregard of another's dignity, and betrayal of the trust and integrity of the pastoral and professional relationship; for example, intercourse, kissing, touching breasts or genitals, dating during the course of an ongoing counseling relationship, verbal suggestions by the clergy of sexual involvement, or sexually demeaning comments by clergy." Any such activities directed towards a minor or vulnerable adult are sexual abuse and therefore a misdemeanor or a felony under statutory law.

Clergy sexual misconduct includes, but is not limited to, any of the above.

PASTORAL RELATIONSHIP: means a relationship between a cleric, employee or volunteer and any person to whom such cleric, employee or volunteer provides counseling, pastoral care, spiritual direction or spiritual guidance, or from whom such cleric, employee or volunteer has received confession or confidential or privileged information. Open disclosure between the diocese and current vestry or other employer (wherein ordination is a factor in employment) concerning any complaint of clergy sexual misconduct will be the policy of this diocese.

PRE-DISPOSITION: Sexual misconduct, whether it be abuse, harassment or exploitation, does not begin or continue in a vacuum. Clergy may be having personal and/or professional difficulties or may be working out personal needs in public relationships or settings. Sexual misconduct is often the result of a combination of several factors in the cleric's life such as:

- a previous history of sexual victimization
- neglect of self-care
- stress in areas of work, relationships, health, finances, etc.
- a previous history of sexual misconduct of one form or another
- the sense of isolation the cleric might feel and the need for intimacy
- psychological vulnerability

- lack of self-awareness
- the abuse of drugs or alcohol
- the desire to feel powerful and be in control

POWER: “Refers to a difference in degree of personal and social freedom between two people that leads to one imposing his [or her] will on the other. This will is usually imposed psychologically, but it can also have physical manifestations, such as the development of sexual intimacy. The power differential begins when a person with a specific need looks for help from someone more knowledgeable, trained, or competent. Once the relationship begins, the power to impose the will grows immeasurably, because the more powerful person can threaten to abandon the relationship.” (Rutter, P., *Sex in the Forbidden Zone*)

Red flags and recognition:

When boundaries have been crossed in other areas of the cleric’s life, the stage is set for the possibility of sexual misconduct. If a cleric believes or feels that she or he may be heading in this direction, here are some questions to ask:

- Am I feeling depressed or lonely?
- Am I inappropriately expressing anger, anxiety, or other emotions?
- Am I feeling unusual sympathy or compassion for a parishioner or a person in my supervision or pastoral care?
- Am I finding myself looking forward expectantly to my sessions with her/him?
- Do thoughts and fantasies about this person intrude when my mind wanders or even when I am trying to concentrate on something else?
- Do I feel that I might be the most important person in this person’s life?
- Does this make me feel proud?
- Do I wish I could do more for him/her, fill a void in her/his life, provide him/her with the experience of love so that he/she can know that love is possible?
- Do I think that this person has come to appreciate or care for me in a way that is especially meaningful or gratifying?
- Do I think that I owe it to myself to enjoy the rewards of a real relationship with him/her?

A positive answer to any of these questions may mean trouble and needs to be explored further. It must be noted that many of these behaviors may not be evident in the life of clergy, yet instances of sexual misconduct still occur.

Warning signs for victims:

- Increased or inappropriate self-disclosure by the pastor
- Longer appointments, sessions or conversations
- Change of location, such as after-hour conversations in restaurants, bars, or private places
- Introduction of alcohol or other drugs
- Suggestive or seductive statements, risqué remarks or other forms of verbally demeaning behavior
- Bartering for services
- Intrusion by the pastor into your personal life, requests for social engagements, personal phone calls
- Excessive or intrusive focus on sexuality
- Request for secrecy

- Inappropriate physical contact
- Nudity
- Erotic/sexual contact

Expectations for self-care

Our Lord’s second great commandment to us is: “You shall love your neighbor as yourself.” The way in which we take care of ourselves is an indication of how we love ourselves and also determines how effective our ministry is over the long run. For this reason it is important to focus on self-care. The following are required of clergy in this diocese:

1. Clergy in the Diocese of Maryland are expected to take the time to develop and maintain a healthy spiritual life, including scheduling time for an annual retreat, quarterly reflection days and weekly and daily time set aside for prayer, scripture study and meditation. Clergy should meet regularly with a spiritual director or support group.
2. Clergy are to give regular attention to their physical health including regular check ups, exercise, and maintain healthy eating habits and appropriate use of alcohol, tobacco, and other drugs.
3. Clergy are to give adequate attention to their emotional health, seeking professional help when a need is identified by oneself, friends, or colleagues.
4. Clergy are to have at least one day off work weekly and one full month vacation annually.
5. Clergy are to regularly keep time for personal activities and recreation as well as quality time for family and community activities. Clergy are to maintain relationships with others with whom they are not in a clerical/leadership role.
6. Clergy are to be self-aware with regard to personal strengths and weaknesses; it is important to understand how one’s behavior and needs affect one’s work.
7. Clergy are expected to maintain regular contact with other colleagues.
8. Clergy are to maintain a regular program of continuing education and professional development in consultation with the bishops, colleagues, and congregational representatives. Every five years (or more often if indicated) clergy should specifically look at and evaluate professional and vocational development objectives. It is important to plan appropriately for sabbatical time.
9. Clergy are to respect healthy interpersonal boundaries.
10. In their pastoral role:
 - a. clergy will engage in the required training on issues of child sexual abuse in church settings—“Safeguarding God’s Children: Preventing Child Sexual Abuse”—and require the same for all clergy, employees, and volunteers who supervise youth for whom we are responsible, together with a summary of current child abuse statutes and reporting requirements for that legal jurisdiction. This training is to be updated every five years.
 - b. clergy will engage in the required training in the prevention of adult sexual misconduct, “Safeguarding God’s People: Preventing Sexual Exploitation in Communities of Faith,” refreshing that training every five years.
 - c. clergy who supervise others in the office are to take the sexual harassment training: “Safeguarding God’s People: Preventing Sexual Harassment of Church Workers.”
 - d. when providing pastoral counseling, clergy will seek professional consultation or referral for counseling beyond four sessions within a span of six months.
 - e. clergy are forbidden from accepting fees or donations for pastoral care.
 - f. clergy should know when to refer people to other sources for help and appropriately make such referrals.

- g. clergy should facilitate the laity's sharing appropriately in pastoral care-giving.
 - h. clergy should be able to appropriately identify and deal with difficult or stressful situations as well as to confront others.
11. Clergy are expected to practice responsible stewardship of personal financial resources.
 12. Clergy should seek constructive feedback on personal behavior and professional performance.

Prohibitions

Clergy of the Episcopal Diocese of Maryland are also expressly prohibited from the following behaviors:

1. Sexual contact between a cleric and his or her parishioner, staff member or counselee (or in non-parochial settings, one for whom the cleric has a duty to care.)
2. Sexual contact with minors or vulnerable adults as defined by state law.
3. Sexual harassment of parishioners, counselees, employees, and individuals in the ordination process.
4. Physical abuse or crimes of sexual violence; criminal sexual behavior, such as voyeurism and exhibitionism; and the abuse or display of pornographic material as defined by law.

Individuals with a criminal record of child sexual abuse or known to have a paraphilic diagnosis (e.g. pedophilic disorder, exhibitionism, voyeurism) as defined by DSM-5 of the American Psychiatric Association are forbidden access to youth when they serve as agents of the church.

Pastoral matters

Complainants, respondents, and their families may want additional support beyond the counsel and pastoral care of an advocate. If the care of complainants and their families is not covered by their insurance, they may notify their advocate, who will explore other possible sources of support for them. Clergy, lay employees of the church, and their families may be covered for such services if they are enrolled in the Employee Assistance Plan (EAP) of the Diocese.

Protection afforded congregation, clergy, and complainants is spelled out in Title IV of the Canons of the Church.

Clergy Dating

In the past, romantic relationships between single clerics and other single persons with whom the cleric has a pastoral relationship have not always been defined as sexual exploitation. There are a number of priests, for example, who are married to persons who were parishioners in a parish in which they have served. Nevertheless, such relationships are always complex and subject to later interpretation. While they may appear consensual, these relationships may not truly be mutual because of the imbalance of power between the cleric and the parishioner. Similar relationships are recognized as inappropriate by members of other professions, such as doctors and therapists. A cleric cannot be both priest and suitor at the same time. Thus, in a single clergy parish, a parishioner dating a cleric loses his or her priest. If the relationship between the parishioner and the cleric ends, the parishioner may feel ill-treated. Regardless of the outcome of the relationship, the parish may be harmed by secrecy surrounding the relationship or by the sense of ownership and responsibility accompanying even a relationship that results in marriage.

Any cleric contemplating a relationship with a person with whom the cleric has a pastoral relationship is required to seek discernment in the Christian community. This includes consultation with the bishop or a person appointed by the bishop and with representatives of the parish or the place of ministry. In addition, care must be taken in such a situation that pastoral care for the parishioner is available from another priest.

If a complaint is made regarding such a relationship, this diocese will investigate it according to these procedures.

Funds Available to Clergy in Maryland

Continuing education funds

The continuing education committee of the Diocese of Maryland provides grants to be used to further education for the Christian ministry of the laity and clergy of the diocese. Your grant request should reflect a carefully considered program that provides the kind of continuing education that will enhance your own participation in ongoing ministry as well as strengthen the ministries of the congregation you serve and the diocese as a whole.

The committee gives careful consideration to all requests and awards grants as fairly as possible within the limits of its resources. It is suggested that in arranging for funding for a continuing education event that you first consider your own personal contributions and then approach your vestry or advisory board for assistance. If a need still exists, the committee will be glad to receive your request.

You are encouraged to plan your participation in continuing education events as far in advance as possible. The continuing education committee meets quarterly on the first Monday of the month in February, May, September and December. Grant requests must be received by the last weekday of the month preceding those quarterly meetings (no later than January 31st, April 30th, August 31st, or November 30th). Please make sure that your request is received in time to be considered at the quarterly meeting that precedes the registration deadline of the event in which you plan to participate.

There are guidelines to provide the framework within which the committee makes grants. Both these guidelines and grant application forms are available to be downloaded from the “resources” page of the diocesan web site. If you have any questions, difficulty in accessing the forms, or need an application mailed to you, please contact Ms. Eve Wayne at ewayne@episcopalmaryland.org.

“The Corporation”

Clergy canonically resident in the dioceses of Easton, Maryland, and Washington are eligible for membership in The Corporation for the Relief of Widows and Children of the Clergy in the Episcopal Church in Maryland (a.k.a. “The Corporation”). Application is made to the office in the Diocesan Center, 4 East University Parkway, Baltimore, MD 21218. Visit them on the web at www.episcopalcorporation.org or call 410-825-7676.

A member pays dues of \$50 annually for fifteen years (for a total of \$750). Advance payments to reach \$750 may be made after five years. Every eligible cleric is encouraged and urged to join The Corporation.

When a change of canonical residence outside these three dioceses is made before the expiration of five years, one must withdraw membership; after five years the membership is retained no matter where the clergy is canonically resident. (The secretary must be notified of any change of address.)

Beneficiaries are spouses, domestic partners and/or minor and dependent children. In 2013, the annuity was \$1,500, paid annually to each beneficiary regardless of need. A \$10,000 death benefit is also provided immediately to assist with final expenses. In addition to the annuity, there is a reserve for gratuities where such are needed, and over the past few years the gratuities distributed have been far larger than the annuities.

Clergy children's college scholarship fund

Children of clergy canonically resident in the Diocese of Maryland may apply for college scholarships through Ms. Carolyn Bomgardner in the bishops' office, 410-467-1399 or cbomgardner@episcopalmaryland.org. Applicants must be enrolled in an accredited college or university. Grants are awarded for undergraduate study only for one year, but application may be made for renewal from year to year. Watch the eNews for announcements and deadlines.

Fairhaven fellowship fund program

The board of trustees of Integrate, a ministry that manages Fairhaven, an assisted living facilities for seniors in the diocese, has established a fellowship fund program through restricted and designated endowment funds to provide financial support to residents as well as prospective residents who need financial assistance in order to meet Fairhaven's entrance fees and/or monthly charges.

Episcopal clergy who have at one time been canonically resident in the Diocese of Maryland and their spouses receive priority consideration for fellowship fund support. For information on Fairhaven's admission requirements and guidelines for qualifying for the fellowship fund program, please contact Fairhaven's admission office, 7200 Third Avenue, Sykesville MD 21784, or telephone 410-795-8800.

Clergy Finances

It is important to the health and wellbeing of all clergy that financial matters are well taken care of. To that end, the Diocese of Maryland provides a variety of resources for priests:

1. Salary ranges are passed annually at the diocesan convention which outline the minimum *total assessable compensation* (combination of salary, housing allowance, and SECA contributions) priests ought to receive based on the size of the congregation. The convention resolution also addresses assistants/associates and supply clergy.
2. Before any letter of agreement is signed by the bishop, it is reviewed for compliance with diocesan standards regarding compensation, including checking that the total assessable compensation falls within the standards set annually by convention, certifying that adequate amounts have been agreed upon for benefits such as housing, pension and health insurance, and making sure that sufficient vacation and continuing education time is indicated. *Note: any rector calling an assisting priest or transitional deacon should contact the transition's office for the same review, especially if the cleric is canonically resident in another diocese.*
3. All clergy in parochial employment must have payments made to the Church Pension Fund (CPF) on their total assessable compensation; the formula used to calculate pension is 18% of that total. The CPF mails reports of compensation and pension payments to the diocese annually; these reports are used by the staff to ensure that all pension payments are being made in a timely fashion. Indications that payments are not being made will be brought to the attention of the cleric in question as well as the leadership of the congregation.
4. Workshops are occasionally offered on changes in clergy tax issues, normally hosted by the diocesan business office. If you have specific questions regarding clergy taxes, contact Mr. Jason Kamrath, chief financial officer, 410-467-1399 or jkamrath@episcopalmaryland.org.
5. Along with the CPF, the diocese-hosts "Planning For Tomorrow" conferences for clergy and their spouses. At these events, it is possible for each cleric in attendance to meet with a representative of the CPF to go over their plans for continued employment and retirement.
6. As issues around clergy finances are reported in the news, these articles and reports are forwarded to clergy in regular emails and scheduled mailings.
7. Questions about compensation and congregational financial planning can be answered by many members of the staff, including the chief financial officer and the canon for transitions. Please feel free to call them for assistance in these matters.

Background Checks

The Episcopal Church is committed to maintaining a safe, secure environment where clergy, teachers, leaders and other caregivers—both paid and volunteer—minister appropriately to the needs of all persons. With this in mind, all clergy moving to new positions in the Diocese of Maryland (or seeking a license here) as well as those in the ordination process are required to undergo formal background checks. In addition, all volunteers who regularly supervise youth activities (excluding unpaid Sunday School teachers) and all church employees are required to undergo a background check.

The background checks will include these three components:

1. Credit report,
2. Driving record report,
3. Criminal background check.

The policy of the Diocese of Maryland is that sexual misconduct involving pastoral care by any member of the clergy, staff person, or volunteer will not be tolerated.

Clergy and other Christian workers need to recognize the dynamics of their relationships and the potential for harm and abuse. In ministry situations, vulnerabilities are omnipresent, and the very strengths of these relationships, i.e. the expression of care and love, can easily take on inappropriate forms.

In particular, clergy and those responsible for parish, educational or recreational activities are expected to maintain the highest ethical standards in all their relationships with those for whom they have responsibility. Pastoral counseling and care-giving ministry functions create a special relationship of trust and power. Exploitation of this trust and power through sexual misconduct as defined below will not be tolerated. All clergy and other professionals in the service of the diocese are expected to maintain the highest ethical standards in all relationships in every pastoral and counseling situation and with their colleagues at all times.

All requests for background checks should be directed to Mr. Adam Barner in the transitions ministries office, 410-467-1399 or abarner@episcopalmaryland.org.

Licensing and Letters Dimissory

License to officiate

Clergy who receive a call to serve in a congregation of the Diocese of Maryland are licensed upon the receipt of a signed letter of agreement. Non-parochial clergy wishing to be licensed to serve in the Diocese of Maryland should contact the transitions ministries office. Any cleric not canonically resident in the Diocese of Maryland who wishes to provide supply services or to work regularly in a congregation in any capacity—either as deacon, long-term supply, or sabbatical supply—must be licensed. Clergy wishing to officiate at a wedding in the diocese need not be licensed; it is, however, necessary for the cleric to write the bishop requesting permission to officiate in the diocese (this request must include the date of the wedding).

All clergy wishing to be licensed to serve in the Diocese of Maryland must provide the transitions ministries office with copies of a résumé, a letter from the bishop stating that he or she is a priest or **deacon** in good standing, and certificates of up-to-date completion in these courses:

1. Safeguarding God's Children,
2. Safeguarding God's People,
3. Breaking the Silence: Domestic Violence Prevention and Response,
4. Seeing the Face of God in Each Other: An Anti-racism Workshop.

In the event that the cleric wishing to be licensed is not a citizen or legal resident of the United States of America, he or she must contact the canon for transitions, the Rev. Canon Stuart Wright, to ascertain what other documentation may be required.

Licenses are for 12 months. If a cleric will be resident in the Diocese of Maryland for a period longer than 12 months and would like to continue in active service, he or she must contact Ms. Caroline Bomgardner in the bishops' office, cbomgardner@episcopalmaryland.org, to request a renewal of the LTO (License to Officiate).

Once a license is granted verbally, the cleric is free to serve as needed in the congregations and other facilities (such as nursing homes, hospitals, and military bases) within the diocese. Copies of completed licenses will be sent from the bishops' office.

Letters dimissory

Requests to become canonically resident in the Diocese of Maryland and for letters dimissory should be sent to Ms. Caroline Bomgardner in the bishops' office, cbomgardner@episcopalmaryland.org. The letters dimissory of new rectors are automatically accepted upon receipt, but that request must be initiated in writing by the new rector to his or her current bishop. Clergy licensed in the diocese who are not rectors but wish to transfer their canonical residency to the Diocese of Maryland may contact the bishops' office after two years of licensed service in the diocese and request receipt of their letters dimissory, but it is not guaranteed.

Policy on Involuntary Termination and Further Compensation (Severance)

We encourage all clergy and vestries to enter into letters of agreement which incorporate provision for involuntary termination. Where there is no letter of agreement or established personnel policy, the following will apply:

1. TYPES OF INVOLUNTARY TERMINATION

- A. A parish or mission “fails” or closes or a position is eliminated.
- B. A situation involving the “dissolution of the pastoral relation” (those situations actually employing Canon III.9.13; and situations in which, for example, the bishop might decide a cleric should leave for reasons other than those affecting moral character or behavior).
- C. Misconduct of some kind has occurred (sexual, financial, etc.).

This policy deals only the first two “types” – i.e. A and B, above. Misconduct and any “firing for cause” belongs in the realm of the relationship between the bishop and the cleric in question; and, in many cases, has specific policies, procedures and guidelines determining or suggesting the standards regarding severance arrangements. In no case should misconduct be compensated at a rate which exceeds the rate for good and faithful service.

2. STANDARD

The standard severance agreement is the continuation of full pay and full benefits for six months or until employed, whichever comes first. In the event that employment is secured at a lesser rate of compensation and benefits, the standard requires that the difference between the present compensation and the former compensation be made up by the previous employer for the full six-month period. This can be accomplished, for example, by a mix of funds from sources such as: parishes providing for unemployment insurance through approved private or self-insured plans; parish discretionary monies; budgeted monies. In the case of aided parishes and missions, the diocese shall provide state of Maryland unemployment insurance comparable to that which covers the diocesan staff as a minimum.

3. PRINCIPLES

The standard in this policy is based upon the following agreed-upon ethical principles:

This standard applies to all full-time clergy in the Diocese of Maryland.

- A. The same standard applies to women and men.
- B. The same standard applies to rectors, vicars, and assistants (including “associates,” assistants to the rector,” etc.).
- C. The same standard is appropriate to all diocesan missions and parishes, regardless of resources available.
- D. The same standard is appropriate to all clergy, regardless of age.
- E. The assumption is made that the issue of “years in ordained ministry” and “length of service” both in the particular position and in previous positions) are taken into account in an original letter of agreement and, therefore, do not require special attention in determining severance. (That is to say, the salary and benefits package has already been in operation.)
- F. In the case of part-time positions, the same standard is recommended.

Health Insurance and Other Benefits

Note that a fuller explanation of the benefits plans with the diocese may be found in the Compensation and Benefits Guide, produced by the diocesan compensation and benefits committee.

Medical and dental plans

All employees of congregations within the Diocese of Maryland are eligible for coverage through the diocesan health insurance plan. All employees (lay and clergy) who work for 20 or more hours per week must be offered coverage through this plan, unless the employee has medical and dental coverage through another group plan (e.g., a spouse's plan or the government's TRICARE program).

To enroll, contact human resources at the diocesan office as soon as possible.

Enrollment for all employees, including clergy, must be made before the first of the month in which coverage is to become effective. Applications for enrollment received later than 31 days from the date when salary begins will be subject to medical underwriting with the possibility of being denied coverage.

The Diocese of Maryland participates in plans offered by the Medical Trust. Please notify Canon Stuart Wright or Mr. Adam Barner with changes of address, changes in family status, etc.

Pension plans

The canons of The Episcopal Church require that all employees working twenty or more hours per week participate in the pension plans provided by Church Pension Group.

Contact Canon Wright or Mr. Adam Barner for enrollment information.

Contact the Church Pension Group directly to report changes of compensation, address, or to request beneficiary forms.

Congregational Finances

It is important for parochial clergy to take an active role in the governance of the congregation, including providing financial leadership and guidance. To that end, there are several obligations and dates that are important to note:

- Parochial reports are due to the diocese every year on March 1. These reports include information about the membership, finances and clergy data of the church. In the event that the first of the month falls on a Sunday, reports are due to the diocese no later than noon on March 2.
- Each congregation must file a report of their annual audit with the business office no later than the following September 1. In other words, audit reports performed on the congregational finances for the year 2013 must be received no later than September 1, 2014. The business office is able to provide assistance to congregations unable to afford an outside auditing firm resources for performing their own audit.
- Notices of the congregation's annual allocation are mailed every summer, and must be signed and returned to the business office no later than December 31.

Property loans

It is also important to be aware of the availability of loans to congregations through a variety of diocesan funds. The Middendorf revolving fund was established to provide low-interest loans to congregations making improvements or additions to their physical plant. Loans from this fund are generally not made for maintenance work being done to buildings. The Middendorf board meets regularly to review and approve applications.

The property committee of the diocese also manages several other sources for loans to congregations in the diocese. Please contact Mr. Jason Kamrath, chief financial officer, for more information about how to apply for a loan through diocesan funds.

Real property checklist

It is necessary under certain circumstances for a parish or mission to obtain the consent of the standing committee prior to conveying or encumbering real estate. Examples include the sale of a rectory, sale of real property devised to the church, subdivision of church-owned land, condemnation by public authorities, the granting of easements (including environmental and historical preservation easements), creation of ground rents, leases of a term greater than one year, mortgages/deeds of trusts, among other possibilities. The Standing Committee has adopted guidelines for parishes to help them prepare for and seek approval for these transactions. A copy of the guidelines may be obtained via the Diocese website under "Parish Governance".

<https://episcopalmaryland.org/wp-content/uploads/sites/132/2016/02/Property-Transaction-Guidelines-2017.pdf>

The standing committee usually meets on the third or fourth Thursday of each month, except that there is usually no meeting in August. Requests for standing committee consideration should be submitted as provided in the Guidelines.

Please schedule a time on the standing committee agenda by contacting the standing committee president. To find out how to contact the standing committee president, please contact a member of the staff in the bishops' office, or you may do so by email at standingcommittee@episcopalmaryland.org.

Guidelines for Addressing Alcohol Use and Related Mental Health Issues

For thousands of years, mental and substance-use disorders and in particular alcoholism have been referred to in pejorative language and within theological parlance under the rubric of “sin.” Often people who suffered these disorders were considered weak or weak-willed, possessed, or suffering because of past sins. Addiction has been considered a moral problem. And so people have been marginalized, banished, shunned, ostracized, rejected, or simply ignored and avoided.

Some of these responses to and interpretations of mental and substance-use disorders persist today, and they intensify rather than alleviate human suffering. Judgment and abandonment occur—whether perceived or real, accidental or intended. These guidelines intend to reflect a medically informed theological response as the **church seeks understanding and compassion**, and a way to live out these values in its practice.

Alcoholics Anonymous (AA) is the oldest community-based response and support to people struggling with addiction. In 1935 Bill Wilson and Dr. Bob Smith, with the support of two Episcopal priests, the Rev. Sam Shoemaker and the Rev. Walter Tunks, gave impetus to the formation of AA. The program’s 12 steps reflect a spiritual foundation. They have influenced spiritual-based recovery programs, not only for alcoholics but for individuals struggling with various mental, substance-use and behavior disorders, as well as their family and friends.

In the 1970s, research exploring the role of genetics, brain structures and neurotransmission in the development of chronic mental and substance-use disorders significantly changed how these disorders were understood.¹ They are now regarded in the medical community as having a biological basis with psychological, social and spiritual dynamics that affect how one feels, thinks and behaves. Problems relating to mental and substance-use disorders have grown exponentially with significant impacts on health, healthcare costs and mortality rates as well as on the condition of our culture.

The Episcopal Church at its 2015 General Convention acknowledged that our church culture avoids conversations about alcohol use, but, in fact, the church needs to address it. Further, these guidelines suggest that addiction is best understood not as a moral problem but as a disorder to be met with compassion through treatment, prevention, intervention and recovery in a framework of renewal, justice, wholeness and healing.

Some recent data from Substance Abuse and Mental Health Services Administration (SAMHSA) and the Centers for Disease Control & Prevention (CDC) surveys underscore the need to address these issues:

- Alcohol use contributes to 88,000 deaths in the US annually;²
- Consequences of alcohol use cost nearly \$224 billion dollars annually;²
- Alcohol use is the 4th leading preventable cause of death in the US;²
- Over 65 diseases/conditions are associated with or caused by harmful use of alcohol;²
- Alcohol has been classified as a carcinogen accounting for 7 million deaths per year;³
- 6.2% of adolescents report binge drinking, and 6.7% of adults report heavy drinking;⁴
- 9 out of 10 individuals with alcohol dependence did not perceive a need for treatment for their alcohol use;⁴
- 8.9 million persons have co-occurring disorders (both substance use and mental);⁴
- Only 7.4% receive treatment for both conditions, and 58% receive no treatment at all.⁴

EDUCATION

It is important that clergy and congregational leadership appreciate the complexity, scope and signs of these disorders so that appropriate care can be offered.

Clergy education: The diocese shall make available continuing competency education (CCE) for all clergy concerning mental health and substance-use disorders. The major objective is to help clergy be more comfortable and competent dealing directly with these issues in their pastoral role.

Congregational resources: Each region is encouraged to identify and recruit mental health and substance-use resource persons for local referral. Regions and congregations are encouraged to offer educational programs on the prevention, intervention and treatment of these disorders and issues related to sustained recovery.

GUIDELINES RELATING TO ALCOHOLIC BEVERAGE USE

Based on our commitment to proactively address these issues within our diocesan community, the following guidelines are given for the serving and use of alcoholic beverages on church property or at church-related functions. It is the responsibility of the rector, vicar or priest-in-charge of every congregation, or in their absence the senior warden, to assume responsibility for their dissemination and observance.

LAW

All applicable federal, state and local laws relating to alcohol and other substance use shall be obeyed. This includes but is not limited to the following:

- Serving alcoholic beverages to minors (age 20 and under) is prohibited;
- Sale of alcoholic beverages without a state license is prohibited;
- A church or agency could be sued for the consequences of the distribution of alcoholic beverages to individuals (example: someone getting intoxicated at a church function and harming someone in a traffic accident after leaving the church event). Even if the lawsuit were eventually unsuccessful, the cost of the defense and the negative publicity would be a burden for the entity being sued. Likewise, be specific with groups that rent space so that they agree to abide by your stated policy, otherwise it increases your liability risk. If an individual shows signs of impairment or intoxication, alternative transportation must be provided to prevent that individual from driving (example: confiscate the person's car keys and call a taxi or find someone to drive the person home).

CHURCH-RELATED FUNCTIONS

The church is to provide a safe and welcoming environment for all people, including people in recovery.

Eucharist:

- Clergy shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster or model misuse for any member of the altar party.
- Clergy are encouraged to acknowledge and promote the equal validity of receiving the sacrament in "one kind" (bread only).

Decision-making:

- Due to the effects of alcohol as a mood-altering drug, alcoholic beverages shall not be served when church business is conducted. This shall include but not be limited to the following: vestry and advisory councils, diocesan council, all committee meetings and candidate interviews.

Social:

- Congregations and related agencies should consider the impact of serving alcoholic beverages at events or gatherings, including permitting a limited use or quantity. If the absence of alcoholic beverages might reduce attendance or lessen the appeal of an event, the organizers should reconsider the appropriateness of the event.
- The groups or organization sponsoring the activity or event at which alcoholic beverages are served must have permission from the clergy or the vestry.
- Food shall always be served when alcoholic beverages are served.
- Appealing non-alcoholic beverages must always be offered with at least equal prominence and accessibility, including healthy alternatives. Water should always be one of the available alternatives.
- Alcoholic and non-alcoholic beverages must be clearly labeled as such. Food prepared with alcohol should be labeled even if the alcohol itself is completely evaporated by the cooking process since the aroma of alcohol can still trigger someone's abuse.
- Wine and beer are acceptable alcoholic beverages to serve on church property. Hard liquor is strongly discouraged, but if it is served it requires a certified server.
- Serving alcoholic beverages at any event where there are minors present is strongly discouraged. If minors are present, alcohol must be served at a separate station that is monitored at all times.
- The serving of alcoholic beverages must be monitored, and those showing signs of intoxication must not be served. An adult must be assigned to oversee its serving. That adult must not drink alcoholic beverages during the time of his/her execution of duties.
- The serving of alcoholic beverages at church events shall not be publicized as an attraction of the event, e.g., "wine and cheese reception," cocktail party," beer tasting."
- The presence of alcoholic beverages at church social functions shall not be promoted as a requirement, or advertised as an enticement, to participate in a church function.

Adopted by diocesan convention May 14, 2016

FOOTNOTES

1 Research pioneers who made breakthroughs in the neuroscience relating to mental and substance-use disorders by identifying neurotransmission as the most significant contributor to those disorders include:

Solomon Snyder, M.D., psychiatrist, pharmacologist and neuroscientist at Johns Hopkins University, Division of Neuroscience, School of Medicine. His book *Biological Aspects of Mental Disorders*, published in 1980, summarized his 15 years of research on the role of neurotransmitters in the brain and their impact on feelings, thought and behavior.

Sidney Cohen, M.D., physician, psycho-pharmacologist and former head of the Division of Narcotics Addiction and Drug Abuse (DNADA), in the National Institute for Mental Health (NIMH), summed up and translated the neuroscience of addictive disorders in a volume entitled, *The Chemical Brain: The Neurochemistry of Addictive Disorders*, published in 1988.

2 Centers for Disease Control and Prevention. (2014). Planning and implementing screening and brief intervention for risky alcohol use: A step-by-step guide for primary care practices. GA: Center for Disease Control and Prevention, National Center on Birth Defects and Developmental Disabilities.

[Examples of disease/conditions include stroke, depression, injuries, homicide, suicide, family violence, accidental / non-intentional poisoning (acute use), chronic liver disease and cirrhosis, 7 types of cancer, heart disease and pancreatitis (chronic use)]

3 International Agency for Research on Cancer Working Group. (1988). Monographs on the evaluation of the carcinogenic risks to humans: Alcohol drinking. Lyon, France: IARC.

4 SAMHSA, Center for Behavioral Health Statistics and Quality, National Survey on Drug Use and Health, 2013.

Permanent Records

Clergy having charge of a parish are canonically required to keep a parish register of baptisms, marriages, burials and confirmations. (See Diocesan Canon 2-170.) If the congregation is vacant, the wardens are required to keep the parish register current. This register, as well as vestry minutes and charters are considered permanent records. (They should not be kept **only** in a computerized format, but should be bound, printed volumes.)

These permanent records do not belong to any one person, or even to a vestry; therefore these records are not theirs to be given away to historical societies, libraries, or state archives. These records belong to the parish, and by extension, to the diocese.

According to Diocesan Canon 1-480, section 4, if a parish closes or disbands, all official records must be delivered to the diocesan archives, establishing the fact that we are an “Episcopal” church, not a congregational one. In the event that our diocesan archives cannot keep the records in the future, they would go to the Archives of the Episcopal Church, in Austin, Texas. General Convention resolution 1994-A011, which was passed by both houses states that “in those instances where any diocese or congregation determines that it is unable to provide for the security or preservation of its permanent records, the General Convention directs that such collections shall be deposited in the Archives of the Episcopal Church.”

Fresh Start

The purpose of Fresh Start is to strengthen the relationships among Episcopal clergy, congregations and diocese during critical periods of transition in clergy leadership of the congregation. Useful to both newly ordained clergy as well as “seasoned professionals” moving into a new ministry, Fresh Start utilizes a variety of components to guide clergy and lay leadership to new opportunities and discoveries. This program enhances ministry by assisting with transitional issues that affect both clergy and laity in congregations, sharpening clergy skills for congregational development, strengthening collegial relationships among diocesan clergy as well as relationships between clergy and their congregations, and deepening trust among clergy, congregations, the bishops and the diocesan staff.

Shifts in congregational leadership can be a problem and an opportunity for clergy and communities. Recent statistics indicate that the turnover for all Episcopal clergy averages slightly more than six years. More than 1,200 congregations will experience calling new clergy leadership each year. Recognizing that the early years in a new relationship are critical, formational opportunities, Fresh Start guides clergy in these transition periods. Fresh Start nearly always includes content pieces and case studies.

Participation in Fresh Start is required for all clergy taking new cures in the diocese. Each cleric agrees to attend Fresh Start for a 24-month period beginning the month he or she assumes duties in a new call. This should be specified in the letter of agreement, so that both the cleric and the parish understand the importance of this program. The Diocese of Maryland has been taking part in this program since 2000, in order to assist congregations and clergy during their transitions in ministry.

Each month during the “program year,” a group of clergy in new cures meets in a different location—typically in a church where clergy has been newly called. The size of the group ranges from 15 to 35, including leaders.

The contact person for Fresh Start in the Diocese of Maryland is the Rev. Canon Stuart Wright. He can be reached at the diocesan center to answer questions or respond to requests for additional information about Fresh Start.

Hospital Visitation

Before visiting anyone in the hospital, you are strongly encouraged to call ahead to ask the hospital about their policies regarding parking, visiting hours, identification requirements, badging, and any restrictions that might apply for visiting that particular patient. Inquire about the location of the chapel. You might consider meeting the chaplain of the hospital.

A wise priest **[deacon]** will keep the visit short, since the presence of a priest may discourage nurses and other caregivers from doing their work while you are there.

Remember that hospital visits should be limited; the patient may have asked for short visits, but may feel uncomfortable about asking you to cut it short.