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III. The Laity

A. Diocesan and Congregation Lay Employees.

1. Equal Opportunity. The Diocese of Kentucky and its congregations are equal opportunity employers. Positions will be filled solely on the basis of capabilities, education, skill and experience. Written personnel policies should be established by each vestry and preferably included in the congregations' bylaws. All congregations are encouraged to use the *Guide to Human Resources Practices for Lay Employees in Episcopal Churches* (Second Edition). This manual is available from Church Publishing, Inc. (<http://www.churchpublishing.org>)

2. Salary Determination. Generally, salaries for diocesan and congregational lay employees, both full- and part-time, are determined by a number of factors including:

- Competitive or prevailing rate for the position, based on the rate paid to others in a similar job in the local area
- Current minimum wage required by federal and state law
- Budget considerations
- Level of experience and salary expectations of the incumbent or the top candidate to fill the job
- Consideration of the relationship between the salary offer and the current salary of other employees
- Salary adjustment practices that would determine future increases the employee may receive, and the expected impact on the budget
- Inflation or cost of living rates

Salaries will be reviewed annually. Consideration of employee performance and other relevant factors should be included in evaluating the proper salary level.

3. Pension. Upon the one-year anniversary of employment, all lay employees working over 1,000 hours per year (an average of 20 hours per week) will be enrolled in the Episcopal Church Lay Employees Retirement Plan, or an equivalent plan. After the completion of 90 days of employment and until a person becomes eligible for the Episcopal Church Lay Employees Retirement Plan, an equivalent amount will be set aside for the employee in a comparable retirement plan instrument. Representatives of the Church Pension Fund (1-800-223-6602) are helpful resources for the establishment of an alternative first employment-year plan.

4. Health, Disability and Life Insurance. All employees working over 1,000 hours per year (an average of 20 hours per week) within the diocese must be provided

access to health, disability and life insurance. If an employee is already covered by another medical insurance group, the employee may waive such coverage. Such waiver should be signed by the employee and placed in the employee's file. The employer should have written policies concerning the payment or portion of payment that will be provided for employees.

5. Paid Absences and Vacations. Each diocesan entity should have written policies concerning the number of vacation days and paid absences. Vacation time is normally taken within the year earned and is not accumulated from year to year. If a paid holiday falls during the scheduled vacation, the employee will be credited with an additional day of vacation. Since vacation time is granted for rest and relaxation, cash payment in lieu of vacation time is not allowable. At separation from employment, payment will be made for any accrued or unused vacation time prorated from the anniversary date.

6. Separation from Employment. In the absence of written contractual language to the contrary, all diocesan entities³ subscribe to the policy of employment at-will. An employee may terminate employment with an entity of the diocese at any time, with or without cause or notice. Likewise, entities of the diocese may terminate an employee at any time, with or without notice or cause, regardless of the date of payment of wages, for any reason not prohibited by law.

7. Disclaimer. Nothing in these policies should be construed as an employment agreement.

B. Ministries of the Laity.

1. Lay Ministries. In the *Canons of the General Convention* (2006) lay ministries are described as:

Section 1(a): A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry (Title III, Canon 4, Secs. 1 thru 5 & 8).

Currently no specific diocesan procedures have been established to license these lay ministries.

2. Licensed Eucharistic Ministries. In the *Canons of the General Convention* (2006) the ministries of Eucharistic Ministers and Eucharistic Visitors are described as:

³ An "entity of the diocese" is defined as any congregation or diocesan agency that is governed by the *Canons of the General Convention* (2006) and the *Canons of the Episcopal Diocese of Kentucky* (2006).

Section 6: A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith (Title III, Canon 4, Sec. 6).

Section 7: A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith (Title III, Canon 4, Sec. 7).

The form, Application for Licensing of Eucharistic Ministers and Eucharist Visitors, may be found in **Appendix 4** or online.

C. Diocesan Procedures for Persons Seeking Holy Orders.

1. Transitional Deacons and Priests. Persons who desire to be ordained to the priesthood should thoroughly familiarize themselves with the process outlined in the *Canons of the General Convention* (2006), Title III, Canons 3, 5, 8 and 9. In order to be considered for postulancy, candidacy, and ordination, persons must submit their requests through the clergy person of the congregation where they are members. For at least one year before applying, applicants must have been a confirmed adult communicant in good standing.

2. Vocational Deacons. Persons who desire to be ordained to the vocational diaconate should thoroughly familiarize themselves with the process outlined in the *Canons of the General Convention* (2006), Title III, Canons 3, 5, 6 and 7. In order to be considered for postulancy, candidacy, and ordination, persons must submit their requests through the clergy person of the congregation where they are members. For at least one year before applying, applicants must have been a confirmed adult communicant in good standing.

3. Detailed information about these procedures may be found in the *Ministry Exploration Manual* in **Appendix 5**.

D. Education for Ministry (EFM). Education for Ministry is a four-year theological program available to diocesan congregations. EFM was developed by the School of Theology at the University of the South at Sewanee, TN, which produces and oversees its curriculum and instructor training. EFM participants study the entire history of the Christian tradition from early biblical times to the present. Beginning with the Old Testament (Hebrew Scripture), group members learn disciplines of biblical exegesis and interpretation, theology, church history, ethics, and liturgy. This program is focused

upon life as ministry and understanding the ways in which a person lives out that ministry. The program is seminar-based, with six to twelve participants and a trained mentor who meet weekly over the course of a nine-month academic year to discuss the materials they have read, do theological reflection and worship together. For more information about EFM, as well as mentor training in the Diocese of Kentucky, contact the Diocesan EFM Coordinator (see the current edition of the Diocesan Directory). For additional information about EFM, including sample lessons, contact: Education for Ministry, School of Theology Programs Center, the University of the South, 335 Tennessee Avenue, Sewanee, TN 37375-9900 (<http://www.sewanee.edu/EFM/EFMhome.html>).

E. School of Ministry. The diocesan School of Ministry is a program of discernment and study for those wanting to explore their baptismal vocation in lay or diaconal ministry. The educational process is based upon a two-year curriculum. The students meet one weekend per month September through June at All Saints Center. The curriculum includes classes upon the Hebrew Scriptures, the New Testament, church history, theology, liturgics and practical instruction on how to minister in your community. For additional information go to <http://www.episcopalky.org/christian-formation/index.html>.

F. Christian Initiation. Christian initiation instruction should be given to candidates, sponsors and, where appropriate, parents before being presented to the bishop or priest for Holy Baptism. The normative preparation for adult baptism and confirmation, or reception, shall be, at the minimum: a three-month course in which the candidate would be familiar with the stories of salvation in the Old and New Testaments, including the concept of covenant, law, justice, and the person, work and teaching of Jesus the Christ. In addition, the candidate will be introduced to an overview of the Christian church and the unique gifts of the Anglican faith to the whole body of Christ. The requirements of the baptismal covenant should be explicated. In the absence of a bishop or priest, the bishop may authorize a deacon to baptize candidates (*The Book of Common Prayer*, p. 312). The appropriate occasions for Holy Baptism are:

- The Easter Vigil
- The Day of Pentecost
- All Saints' Day (or the Sunday following)
- The Feast of the Baptism of our Lord (*BCP*, *ibid.*)

Though the primary resource for Christian initiation is *The Book of Common Prayer*, additional resources are available through Church Publishing, Inc., <http://www.churchpublishing.org>. More information may be obtained by contacting the chairperson of the Christian Formation Department. Consultants with expertise in various training programs are available upon request.

G. Marriage and Remarriage. Christian marriage is an outward and visible sign of God's grace and represents the union between Christ and His Church. The *Canons of the General Convention* (2006), Title I, Canons 18 and 19 should be referred to for overall marriage and remarriage requirements. In particular it is to be emphasized that the

candidates for Holy Matrimony subscribe to and meet the requirements of Title I, Canon 18, Sec. 2 wherein it is stated “...that Holy Matrimony is a physical and spiritual union of a man and a woman, entered into within the community of faith, by mutual consent of heart, mind, and will, and with intent that it be lifelong.” Prior to “The Celebration and Blessing of a Marriage” it is expected that a period of pre-marriage instruction will be given to the candidates for marriage, and the candidates will present to the celebrant a license issued by the appropriate authority in the Commonwealth of Kentucky.

The clergy person who desires to officiate at the remarriage of the divorced persons must obtain consent from the bishop. To obtain the consent the clergy person must submit the diocesan form for “Consent to Solemnize a Marriage after Divorce or Annulment,” which may be found in **Appendix 6**. The clergy person must also submit all supporting documents, which include officially dated copies of the final divorce decree(s). The date of the marriage may not be announced until the bishop’s consent is given.

H. Same Sex Unions. *The Canons of the General Convention (2006)* Title I, Canon 17 and Title III, Canon 2, and Canon 3, Section of this diocese, affirm that no one shall be denied rights, status or access to an equal place in the life, worship and governance of the church because of race, color, ethnic origin, national origin, marital status, sex, sexual orientation, disabilities or age unless otherwise specified by canon. *The Book of Common Prayer* and the other forms of liturgy and prayers authorized from time to time by the General Convention constitute the only forms of liturgy authorized for use in this diocese.

I. Youth Ministry Standards for Adult and Youth Interaction. All clergy and lay persons who work as volunteers with the diocesan youth program are expected to adhere to the policies and standards established by the diocese. Adults who sign the Community Covenant for a youth event, which may be found in **Appendix 7**, will be held to the “Non-Negotiables” that govern the event. This includes prohibiting the use of alcohol, tobacco products and illegal drugs at youth events.

1. All persons who work with youth on a regular basis, either in their congregation or in the diocese, must have completed the diocese-approved sexual misconduct prevention training. In addition, these workers are expected to have completed anti-racism training. In order to attend these training sessions, contact the Youth and Young Adult Ministries Director.

2. All diocesan volunteer leaders at an event are expected to participate fully in youth activities and programs. This may be waived for a person who has physical limitations that prohibit a wide range of physical activities. All leaders are expected to maintain the standards set by the group in community meetings and to uphold the non-negotiables.

3. No program participant or leader should be in a sleeping area alone while group activities are occurring in other locations, unless he or she has permission from the event leader. Program participants are not allowed in the sleeping area unless two or more adults are present. No Individual adults should ever be alone with an individual program

participant inside a building or isolated area. Program leaders who need to have a private conversation with a program participant should do so in a location where they can be seen and are accessible to others.

4. Adult volunteers are expected to assist and empower youth event leaders to ensure that all activity participants understand their role, and the purpose and theme of the event.

Additional information may be found in **Appendix 8**.