

DIOCESE OF KOOTENAY

This Item

Replaces

5.6.20

New

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Distribution: Parishes and Clergy
**Subject: Definition of Full-Time/Part-Time Incumbent
Ministry (Guidelines)**

Introduction

For a variety of reasons, Incumbents and Parishes may wish to arrange less than Full Time appointments. In order to define what less than Full Time means in terms of hours worked and the nature of ministerial responsibilities, it is necessary to consider several aspects including B.C. Employment Standards, and the expectations and demands of Incumbent priesthood.

Difficulties arise when expectations of the laity in a parish or those of the Incumbent are not in harmony. For many years parishes and clergy alike have asked for guidance in defining performance expectations, and defining time commitments which promote mutual agreement. This has not been easy for Full-Time Incumbencies, and is even more difficult for Part-Time positions.

Purpose of the Policy

To assist Parishes in this matter, Diocesan Council, on the advice of the Clergy Compensation Committee, has agreed to the attached document "Guidelines for Part-Time Incumbent Priests." This is a Policy Statement however it is acknowledged that a broad interpretation is permitted within the limits of employment law and respecting the individual requirements of one parish compared to another.

Addendum

This Policy is to be read in conjunction with the attached addendum entitled "**Guidelines for Part-Time Incumbent Priests.**"

Addendum to Policy 5.6.20**Guidelines for Part-Time Incumbent Priests**

When a parish makes a decision to employ a part-time rather than a full-time incumbent, the following guidelines and understandings should be used for the implementation of this change. The specific number of hours for a part-time incumbency is at the discretion of the parish. However, according to the law, full-time employment is a maximum of forty hours a week; therefore, any proposed part-time position amounts to a certain number of hours per week which will reflect a percentage of this assumed forty hour full-time position. (See the example following these guidelines.)

While the Diocese of Kootenay is moving towards a new compensation package to be completely implemented across Kootenay by the end of 2013 and it is recognized that the minimum salaries will rise with the implementation of this package, this new system is by no means the sole reason for a number of parishes choosing to move to part-time. As a rural diocese, Kootenay has experienced and continues to experience a de-population in its congregations, a de-population that parallels the movement of people in our society from rural to urban areas. Many of our congregations were beginning to move to part-time ordained ministry (and, in some cases, to non-stipendiary priesthood) well before this new compensation package was even in the works.

Using the example of a half-time position, the attached memo outlines part-time versus full-time employment as this has been suggested and worked out by members of the diocesan Compensation Committee. As you will see by this outline, the two forms of employment have been divided up by both percentages and hours of work. One of the key things to highlight in a consideration of these percentages and numbers of hours is that the nature of part-time and full-time ordained leadership will likely change the nature of the parish in which a priest is employed.

In many, though not all cases, part-time ministry can take on a "maintenance" vision in contrast to full-time ministry, which should assume "growth." In other words, when a parish makes a decision to reduce the number of hours of its clergy leadership, there is some likelihood that the same parish will no longer be able to carry out a ministry that sees itself as increasing membership and "spreading the Word." Instead, the part-time priest will be employed to care for those who are currently present in the congregation and to maintain the structures that are already in place.

Simply put, there are normally not enough hours available in a part-time priest's week to do the kind of work that is necessary to grow a parish. Since money is generally tighter in smaller congregations and, therefore, extra staff positions are at a minimum, a priest often finds him/herself putting as much or more time into administration ("keeping the plant going") than into pastoral care and/or education. In particular, the hours for education are often minimal since education cannot have the priority that pastoral issues of birth, sickness

and death generally take. At the same time, whether or not a priest is in a part-time or a full-time position, the number of hours to prepare a sermon is unlikely to change unless others share the preaching. Hence, the amount of time left to spend on worship is often minimal even as worship is generally the first thing a newcomer encounters when searching for a church home. Again, this affirms that part-time ordained ministry often affords little time for a priest to work on those aspects of parish life that encourage growth.

As a parish proceeds with a move towards employing a part-time priest, what the congregation needs to take into account is that a choice for this kind of ministry may often be the first step towards alternate models of ministry. For example, in hiring a new priest, it may be possible for the laypeople to take on some of the administrative, pastoral or educational tasks that have historically been performed by the priest. This, therefore, would give the priest and members of the congregation more time to participate in those aspects of ministry that encourage growth. In such a situation, a move towards a part-time incumbency would not necessarily assume a downward trend in numbers and activities. Instead, it might be the impetus for an enlivened and rejuvenated lay ministry, which offers every opportunity for the encouragement of a rebuilding of the community and an increase in its size and ministry possibilities. To repeat, however, the key difference between this kind of situation and a full-time incumbency is that there is a greater expectation of lay involvement in those areas of ministry that have been traditionally taken care of by the priest. This may turn out to be one of the most difficult adjustments that has to be made by the members of a parish when a decision is made to move to part-time incumbency.

Each parish, in consultation with the incumbent, will need to work out the expectations of part-time ordained ministry according to its own situation, the desires of the people in the congregation and the personal circumstances of the incumbent. In this last regard, it is important to remember that there is every likelihood that a part-time priest may need or choose to supplement his/her church income with another job in or outside the community. While there may be particular kinds of employment not deemed to be appropriate for a cleric, decisions in this arena are made by the priest, in consultation with the Bishop and with adherence to civil law. In making these decisions one should keep in mind two principles – the avoidance of any conflict of interest, real or apparent, and the commitment to one's ordination vow to be an example of Christian living.

The outline following these guidelines is intended to provide parishes with a sense of the necessary components of a priest's job. This outline provides one model among many that a parish may choose as it moves towards part-time incumbency. Although the percentages and number of hours linked with each of these components demonstrate what needs to be done in a parish, the specific numbers may be worked out differently according to how the parish understands the priest working in conjunction with the laypeople. However, it is necessary to keep in mind that participation in the ministry of the diocese is required of all paid clergy and, therefore, while the expected amount may be negotiated with the Bishop, it cannot be abandoned.

Finally, when thinking about how a priest will spend his/her time in the context of part-time employment, what comes under the heading of pastoral care will need to be worked out with thoughtful consideration around what each congregation deems to be the most important element of these ministries. It may be that routine visiting by the priest is regarded as necessary but if this is the case, then participation in parish suppers, saying prayers at the beginning of a parish bazaar, and other events like this may need to be reconsidered. Part-time ordained ministers will have far less time to spend on the kinds of things that create and feed relationships as they attempt to handle what are the inevitable crises that members of the congregation find themselves encountering.

This document is intended to represent guidelines rather than absolute rules around the subject of part-time incumbencies. Therefore, as a parish moves in this direction, if there is a need expressed for assistance in its deliberations, the diocese, as it is able, is more than open to providing such assistance.

An Example of the Division of Labour in a Part-Time Incumbency
As This Compares with Full-Time Incumbency

Half-Time	Full-time
Worship 10% (2 hours)	Worship 15% (6 hours)
Preaching 20 % (4 hours)	Preaching 10% (4 hours)
Pastoral Care 25% (5 hours) <i>(Includes crisis, routine and hospital visiting, and community-building things such as parish suppers, etc.)</i>	Pastoral Care 30% (12 hours) <i>(Includes crisis, routine and hospital visiting, and community-building things such as parish suppers, etc.)</i>
Administration 25% (5 hours) <i>(Includes parish & diocesan work and financial stewardship; diocesan work includes attendance at functions such as clericus, clergy conference, etc.)</i>	Administration 15% (6 hours) <i>(Includes parish & diocesan work and financial stewardship; diocesan work includes attendance at functions such as clericus, clergy conference, etc.)</i>
Education 15% (3 hours)	Education 25% (10 hours)
Outreach 5% (1 hour)	Outreach 5% (2 hours)

The higher percentage for Administration in part-time ministry assumes the priest is doing administrative tasks that in a larger parish are taken care of by someone else (eg. secretarial work). It also assumes that diocesan work takes up a higher percentage of a part-time job than a full-time job.

The higher percentage for Worship, Education and Pastoral care in full-time ministry assumes that growth ministry requires an emphasis on these three parts of the job.

The higher percentage for Preaching in part-time ministry assumes that, whether part-time or full-time, the length of time it takes to prepare a sermon doesn't change and, therefore, preaching takes up a higher percentage of the job in part-time ministry. (The figure of 20% assumes a half-time part-time position. This would go up or down depending on whether the part-time position is greater or less than half-time.

The same percentage for Outreach assumes that in part-time ministry, this 5% may well be direct hands-on while in full-time ministry, the 5% may well be meeting/planning with either a deacon or laypeople who then assume the work involved in doing Outreach ministry in the parish.

Addendum to Policy 5.6.20
November 23, 2011