

1.0 CLERGY LEADERSHIP

Our diocese is ordering its life for the work of the Kingdom of God. The principle of subsidiarity is not only useful to minimize needless structure, but it also strengthens those who are being relied on to do the work of mission. We also find ourselves in Western Anglicans to be far flung in geography and diverse in missional context. The only meaningful way forward in mission is to ensure that proper levels of support are maintained and this requires us to live within the framework of our covenant relationships.

As clergy, we are also bound by our baptismal vows to live as members of Christ's body and citizens of Christ's kingdom, we are also in covenant relationship with the bishop and those with whom we are partnered as clergy leaders. We are called upon to take our place in the councils of the church and to provide leadership across regions. Consequently, our responsibilities do not begin and end with fulfilling those responsibilities associated with our 'declared' or 'identified' congregational ministry role because our congregations are not congregational in our theology or our polity.

We are partners with our bishop and one another to bring forth Kingdom fruit in regions where He has shown us favor, while also praying and working for favor in those regions where we believe He is leading us to bear Kingdom fruit. Inasmuch as our Deaneries are missional networks of congregations and church plants, our diocese is made up of Deaneries that collaborate to encourage and strengthen Kingdom work that is regional in focus. Wherever the Deaneries are at work, the diocese is present.

To be effective and increase in effectiveness, we must lead collaboratively and submitted both to our bishop and to one another. This requires that we gather regularly, maximizing technology and making ourselves available to one another as often as required.

Paul's Letter to the Philippian Church expresses the deep love Paul has for Jesus, while also communicating essential characteristics of His leadership as both Lord and Head of the Church. Leaders are people of influence who exercise their influence so as to accomplish the purposes of God in the lives of others. Our clergy engineer environments in the local church where their influence may enhance or inhibit the formation of church members as disciple-makers and missionally focused people in the world. Paul writes, *"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus."* (Philippians 1:3-6)

1. The context of this statement indicates that what Paul will go on to write is helpful for Jesus followers 'until the day of Christ Jesus', for until He returns at the end of the age. Paul is giving thanks for those who have become his partners in the proclamation of the good news of Jesus, both by word and deed.

2. Paul recognizes that as important as he may be individually, we see from his roll call of gospel partners in Romans 16, that he saw his legacy as those who took up the work alongside him in the various cities and towns where he had traveled and who carried on without him, laying the foundation for the church as it spread throughout the known world.

Partnership is the word we assign to a way of understanding covenant relationships. In Holy Matrimony, the vows the husband and wife take, explains the nature of the relationship and then binds them to full participation as relationship partners. In the baptismal rite, the promises define the relationship between a person and the living God, carrying with them the understanding that one is bound to Jesus and Jesus to the person. This is expressed in our Eucharistic rite in the Prayer of Humble Access, where we pray, “that we may dwell in Him and He in us.” Ordination vows carry the same understanding and weight, not limiting one’s responsibility to the specific vows alone, but recognizing that the vows we take express the fuller counsel of the Word of God and its ongoing use in our life to form and fashion us as presbyters or deacons of the one, holy catholic, and apostolic church. It may be altogether too obvious, but let’s make plain what is implied by Paul: we are partners with Jesus and one another (both clergy and lay) as we proclaim His Kingdom by word and deed, thereby ushering in His return as people, one by one, come to Christ Jesus, follow Him, and become by His grace, fishers of people.

In the Diocese of Western Anglicans, we invite and then covenant with one another to lead as partners in the gospel. This partnership may be further defined as:

1. Servant Leaders. In Philippians 2:7, Paul describes the humility of Jesus, [he] “made himself nothing, taking the very nature of a servant, being made in human likeness” and “*And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross.*” (Philippians 2:8). Paul testifies to Jesus who lived out His teaching in John 13:14, “*Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet.*” Imitating Jesus requires that we live out His servanthood as we are ‘in Christ’.
2. Missional Leaders. In Matthew 28: 19-20, Jesus uses his last words to his disciples to instruct them, “*Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey all that I have commanded.*” We have inherited this apostolic call and mediate it through our call as an ordained minister of the gospel. We not only go, make disciples, and teach people to obey His commands, but as ordained equippers, we train others to do the same. Paul describes leadership in the body of Christ, “*It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare [equip] God’s people for works of service so that the body of Christ may be built up until we reach unity in the faith and in the knowledge of the Son of God and becoming mature, attaining to the fullness of the stature of Christ.*” (Ephesians 4:11-13) While love in our culture has been robbed of its biblical power and distorted by sentimentalism, Jesus makes clear to us that we

are to: *“Love the Lord your God with all your heart and with all your soul and with all your mind. Love your neighbor as yourself.”* (Matthew 22:37, 38) This kind of love expresses the nature of God and represents our service to Him and to others. As leaders we love God, love others and disciple them, while also engineering environments so that others may learn how to do the same. This must be intentional on our part and two key values drive the formation of this kind of church community: imitation and reproduction. We model and mentor others who imitate us as we imitate Jesus. We do all we do with an expectation that they reproduce in others what we are producing in them.

3. Interdependent Leaders. Anglicanism is a multi-layered approach to following Jesus Christ and the same principles and processes operate at every level: personal, small group fellowship, congregation, deanery, diocese, province, world-wide Communion. In 1Cor. 12:12, Paul states, *“The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.”* As church leaders, we may expect this truth to be applied in a local fellowship or congregation, but if all of the layers of relationship in Anglicanism are the body, then all must represent the truth of this Scripture. What is compelling about this and powerful for shaping our understanding of the church, is the simple fact that members of Christ’s body are part of one another. In our culture, we so prize individualism and autonomy, that we are hard pressed to live and serve as one.

Paul’s teaching in Romans 8:16, *“...you received the spirit of sonship. And by him we cry, ‘Abba, Father. The Spirit himself testifies with our spirit that we are God’s children.”* The model here is one of family, a level of intimacy far greater than many experience in the local church, yet many clergy see one another as competitors or professional colleagues, but find little value in building relationships of love and trust. Moreover, whatever we believe we are building, *“you also, like living stones, are being built in to a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.”* (1Peter 2:5) Whatever we build, and value in our local congregation, we are fitted together so that the household points people to Jesus upon which the holy temple of our common life points.

In order to practically apply the testimony of Holy Scripture, let us consider how we use our influence as a Servant, Missional and Interdependent Leader. In leadership theory, you might think of it in this way:

Lead Up to those who are in authority over you;

Lead Down to those over whom you have authority;

Lead Side to Side with those with whom you share authority.

Lead Up:

As your bishop, I ask you to lovingly serve me in the following ways:

1. Fully participate in diocesan clergy gatherings, except for illness or sabbatical leave; e.g., participate in annual clergy retreat, Deacons School, Kingdom Conference, etc.
2. Collaborate with me as we establish structures that strengthen congregations and make church plants normative for us.
3. Encourage and participate in initiatives that enable us to build the Kingdom of God in our midst; e.g., develop an ethnic ministry, form missional communities of lay people, establish a church plant, plant a church on a college campus, etc.
4. Actively support your Dean who is present in your region to extend the Episcopate and build a proto-diocese.

And, pray for me and your Dean.

Lead Down:

As the leader of those who follow you, you should:

1. Be in accord with the Holy Scriptures, the Creeds and the Anglican formularies for worship, discipleship and mission.
2. Be in accord with the Constitution, Canons and Bylaws of the province and diocese, including the Rectors and Wardens Manual, and ensure your local bylaws are in conformity with diocesan policies and practices.
3. Minister in joy and acknowledgement of the honor given us by God, as our ordination vows renew and guide us.
4. Model transparent growth in Christ, so that the Christian community may continually support life-long learning. And, pray for your church members.

Lead Side to Side:

As a leader among leaders who build one another up, you should:

1. Be present and actively participate in all Deanery gatherings, arranging your calendar to make monthly gatherings a regular commitment.
2. Assist the clergy in your Deanery as you offer resources God has given you, so that a brother or sister may be built up or his or her burden may be made lighter.
3. Actively build a personal relationship with one or two clergy with whom you may share prayer, personal needs and recreation.
4. Offer yourself to support the development of the Deanery and recruit lay leaders and members (youth camp, family development, clergy formation, church planting, Cursillo, discipleship training, women's retreat, men's retreat, diocesan mission projects, etc.)

And, pray for one another.

Some of our deaneries have done work to develop a covenant, which provides a framework in a local region for clergy expectations. The foregoing provides a rationale and a framework why such covenants are important and necessary.

C. Deans and Canons:

Deans will meet together with the Bishop and the Canons via video conference monthly and gather three times/year for personal time and Kingdom advancement

D. Deacons:

We are diligently restoring an expression of the diaconate that carries with it the marks of ancient and patristic practice. In a highly individualistic culture and a presbyter-focused church, we envision a diaconate that has integrity and godly power to lead the local church in mission. While this expression of the diaconate is still maturing, we understand the following to be central to our common work:

1. Deacons are assigned or re-assigned by the bishop in consultation with the Dean, Rector and deacon.
2. Deacons serve under the authority of the Rector for the church to which they are assigned; this is the primary environment where the deacon learns to serve under authority
3. Deacons serve as members of a Deacon community, which gathers at the bishop's invitation, for:
 - a. Deacons School (6 required sessions for licensing)
 - b. Annual Retreat
4. Deacons lead the local church in community-based mission
5. Deacons catechize the members of the local church

For further information on deacon formation, please go to the DWA Website for a copy of the Deacon Manual for Clergy Formation.