

CLERGY ORIENTATION GUIDE
April 20, 2017

DIOCESE OF WESTERN ANGLICANS
ANGLICAN CHURCH IN NORTH AMERICA



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Dear Friend,

I am so grateful for the opportunity to welcome you into the fellowship of the clergy, congregations and members of the Diocese of Western Anglicans.

From the table where the disciples shared their Last Supper with Jesus, He spoke of the kind of life His disciples were invited into, *‘I am the vine, you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.’* (John 15:5) Clergy, of all the people of God, must embrace the truth of this intimacy with Jesus and the power in God that flows from Him as we do. Jesus emphasized with them that ‘abiding’ produced ‘fruit’, the evidence or outward expression of which is sharing in the divine Life. Later in this chapter of John’s gospel, Jesus instructs his disciples, *“I no longer call you servants, because a servant does not know his Master’s business. Instead, I have called you friends, for everything I learned from my Father, I have made known to you. You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last.”* (John 15:15-16) This word from Jesus speaks of what it means to take on the eternal nature of the Father by following Jesus as his disciple and making disciples of Jesus as we go--everyday, everywhere and at all times. In fact, friendship provides the right kind of environment wherein disciples build deep and enduring relationships with others, both those who have begun to follow Him and those who are invited to do so through you.

Implied in this narrative is a very simple reality: relationship lays the foundation for mission. Moreover, meaningful mission is impossible without meaningful relationship. So, for us who are so carefully trained to view the church through the lens of worship, until Jesus returns at the last day, we must view the church through the lens of mission so that all the nations may someday worship Him. Clergy are key to setting the tone for what congregations and their members are able to live out. Remember that the first disciples of Jesus were called by the Son of God with these words: *“Come, follow me,” Jesus said, ‘and I will make you [into] fishers of men.’* (Mark 1:17) Clergy are not only disciples, but disciple-makers, so consider how you will be called into fellowship with us who are growing daily in our capacity to make disciples of Jesus who in turn make more disciples of Jesus.

This Clergy Orientation Guide is designed to lay out for you and others who join us in mission and ministry the Vision, Values and Mission of the Diocese of Western Anglicans. Please read it with care. I invite you to work alongside me and the other harvest workers, both lay and ordained, ever focused on the Kingdom of God and joining the Lord in what He is doing to enthrone Himself on human hearts.

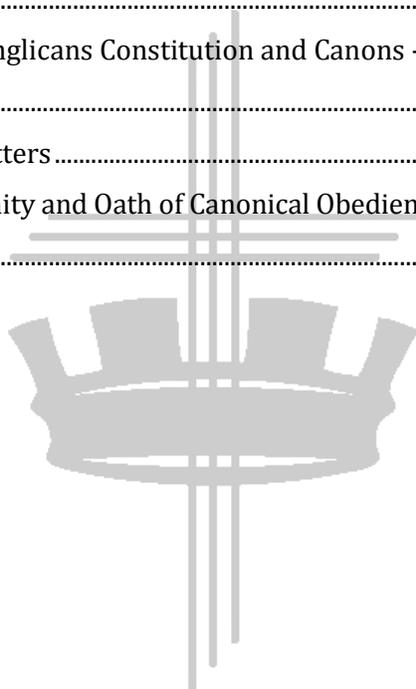
I am your brother and fellow servant of Jesus,



M. Keith Andrews, bishop
Diocese of Western Anglicans

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VISION AND MISSION

The Diocese of Western Anglicans is a regional association of missional congregations and church plants networked with one another in regions, called Deaneries, that enable clergy and those they lead to share resources, receive mutual encouragement and strengthen one another to fulfill the Great Commission of Jesus wherever the Lord grants us favor. The Diocese of Western Anglicans is one of the dioceses of the ACNA, which is a church planting movement that brings the good news of Jesus to North America in a distinctly Anglican way. Dioceses in our movement are often described as representing the 3 classical streams of Christian spirituality, which are: Scripture, Sacrament and Spirit. As such, we engage holistically with those who are built up by God's Word (evangelical), God's Sacramental Tradition (catholic) and God's Holy Spirit (pentecostal).

Vision is always defined by what we can see even if only in our imagination, but Mission is defined by Jesus:

The Great Commandment

"You shall love the Lord your God with all your heart and with all your soul and with all your mind. And, 'Love your neighbor as yourself.'" (Matthew 22:37-39)

"These commandments I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home or when you walk along the road, when you lie down or when you get up." (Deuteronomy 6:6-7)

The Great Commission

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age." (Matthew 28:19-20)

Ref: Acts 1:8

Ref: Romans 16:25-27

Ref: John 17:14-19

His immense purpose in which we participate by His Great Commandment and Commission, being led by the Spirit, grants us the privilege of sharing in the life and work of His Kingdom. So, it is good to us and to the Holy Spirit to obey His call to us to make disciples of all nations and teach them to obey all He has commanded.

The Mission of the church does not change but the application of human wills in submission to His will permits infinite variety and tremendous creativity!

VISION AND MISSION (Cont.)

Teaching people how to love God and people is a life-long learning experiment by the Holy Spirit in the lives of human beings, one generation at a time. This is God's plan for us. In our time together, we will always be deepening our love life as we incline our hearts toward Him and others. Learning how to 'go and make disciples of Jesus' will require us to orient away from maintaining what we have learned how to do, allowing Him to draw us into our utter dependence upon Him while He uses us to reach others with good news. We should expect that we will be moving one step at a time away from Maintenance and ever toward Mission; from greater Mission toward increasing Reproduction (Multiplication). In this, there are 3 Primary Areas of development:

1. Disciples Making Disciples, who in turn make more Disciples of Jesus
2. Forming Missional Leaders
3. Multiplying Missional Communities

We are approaching work in these three focus areas with an eye toward planting churches on university campuses, urban centers and among ethnic populations, including Hispanic and African-American communities.

Lay people, no less than clergy, are called to participate in the work of building the Kingdom of God, the Constitution and Canons of our Diocese make plain this narrative and clergy serve as equippers (Ephesians 4:11-13) to empower and strengthen the ministry of the laity (for reference, refer to Appendix A)

DIOCESAN VALUES

1. **Common Prayer, Worship and Study** (Acts 2:42)
2. **Great Commandment** (Matthew 22:37-38) and **Commission** (Matthew 28:19-20; Deuteronomy 6:4-7) *communities and their members*
3. **Collaborative Leading** and **Community Building**
4. **Full Commitment** to 'Glocal' Mission (Global and Local)
5. **Congregation Development** through **Church Planting** and **Missional Community Reproduction**

CONGREGATION EXPECTATIONS

1. **Embrace** the **3 Streams** (scripture, sacrament and Spirit) of Christian spirituality
2. **Practice** the 10-10-10 principle of Biblical tithing (refer to "Giving and Why it Matters", Appendix B)
3. **Apply** Anglican ethos to worship, disciple-making, mission and governance, so that congregation life and ministry is within the main stream of the Diocese of Western Anglicans

Worship Practices

- a. We use the ACNA lectionary and Texts for Common Prayer for liturgies and pastoral offices
- b. We wear Anglican vestments for worship services
- c. We make room for Scripture, Sacraments and Spirit in worship, resisting exclusive focus on one of the 3 streams of Christian spirituality to the detriment of the others.

Governance Practices

- a. We conform to the Constitution, Canons and bylaws of the ACNA and Diocese of Western Anglicans
 - b. We conform our practices to the Rectors and Wardens Manual
 - c. We maintain an updated set of bylaws and apply the Western Anglicans template to maintain alignment
4. **Embed** imitation and reproduction in Christian community in order to make disciples of Jesus that make disciples of Jesus
 5. **Apply** interdependent models of ministry and servant leadership to emphasize collaboration and empowerment

CLERGY LEADERSHIP

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.

CLERGY LEADERSHIP (Cont.)

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.

CLERGY LEADERSHIP (Cont.)

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.

CLERGY LEADERSHIP (Cont.)

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.

CLERGY CANONICAL STATUS

Active:

1. Leading in a local congregation a minimum of 8 hours per week
2. The local church must be a recognized congregation, church plant or an emerging work of the diocese or a diocesan ministry partner
3. Chaplains working for local agencies must be active in a local church according to our canonical standards (refer to Diocesan Canons)

Active clergy are full participants and agree to accept the Leadership Responsibilities of a presbyter or a deacon in our diocese. All active clergy are required to submit an annual ministry report. Those serving in congregations submit their report through the Provincial Reporting system. All other clergy are required to write their report of 1500 words or less by March 1 for the preceding year.

Inactive:

1. For medical, psychological or spiritual reasons, committed to restoration of health and well-being
2. No leadership or involvement in a clergy role for:
 - a. Ministry or mission
 - b. Worship

Inactive clergy are released from Leadership Responsibilities during their season as Inactive and may become Active by petition to the bishop.

CLERGY LEADERSHIP (Cont.)

Retired:

1. No active ministry or mission leadership in a clergy role
2. No active worship leadership

Retired clergy are released from the Leadership Responsibilities of a clergy person serving in our diocese.

CLERGY LICENSING

All clergy serving in the Diocese of Western Anglicans in any capacity must be licensed by the bishop to do so. Those serving on an ongoing basis are asked to become canonically resident as a presbyter or deacon in good standing. For those on temporary assignment or serving on a very limited basis, are asked to contact the bishop to request a license for the duration of their ministry in the Diocese.

Normative Guidelines:

1. Temporary License – One-time or for the duration of a few weeks
ACTION Priest of the hosting congregation requests a temporary license for the guest clergy by contacting the diocesan office and requesting permission to invite the guest clergy to serve on specified dates.
2. Long-term License – For up to one year from the date license is issued
ACTION The priest who desires to serve as clergy for an extended period of time contacts the diocesan office to request permission.

Everyone who extends in ministry beyond one year is expected to request a letter of transfer and become canonically resident in the Diocese of Western Anglicans.

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

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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 contact Jenna for a copy of the Deacon Manual for MDP.



DEANERY DEFINITION AND DEAN MINISTRY DESCRIPTION

Deanery Definition

A “Deanery” is a part of a diocese, generally defined geographically, which is overseen by a dean under the supervision of the bishop, and is designed to address regional concerns of congregations and expand the work of the diocese in each region. The Constitution and Canons of our Diocese state:

These regions shall focus on: developing greater opportunities for localized ministries, collaborating on regional missional activities, stimulating growth within the region through church planting, and intensifying ministry development all for the intended purpose of growing and expanding the Kingdom of God.

Deans’ Ministry Description

The role of the Dean is to be a servant who comes alongside clergy and congregations pastorally, assisting the bishop in extending the vision and mission of the diocese regionally.

Building the Kingdom of God

1. Each Dean, in concert with the clergy and laity of the deanery, shall develop a *plan for the growth and spiritual health* of the deanery that meets the needs of their region that will include:
 - a. Church Planting
 - b. Clergy Development, including the Ministry Development Process
 - c. Congregational Development
 - d. Deanery fellowship for clergy and laity alike
 - e. The development of a vision, with clergy and lay leaders, for the spiritual and numeric growth of the Deanery
2. The Deanery strategy for the Diocese is to grow healthy congregations that reproduce effectively so that deaneries, by God’s grace, will become *future ACNA dioceses*, which are part of this missional movement of Anglicanism.
3. It is expected that each deanery should build the essential functional systems that will allow them to smoothly transition into being a diocese.

Sharing in the Episcopate of the Bishop

Deans shall:

1. *Be knowledgeable* of and *care* for the life of the clergy and congregations in the deanery, maintaining regular pastoral contact with the clergy and other congregation leaders.
2. *Lead* through collaboration with the clergy, whenever possible, but at times will need to make a decision that may be unpopular.
3. *Advise* the Bishop on needs in the deanery, particularly including needs of clergy.
4. *Communicate* to the Bishop any significant problems within the deanery.
5. *Assist* the bishop and others involved in *clergy deployment* when there is a clergy vacancy, including advising the Search Teams and interviewing the final candidates.

DEANERY DEFINITION AND DEAN MINISTRY DESCRIPTION (Cont.)

6. Facilitate efforts to *identify* persons who may be called to ordained leadership.
7. *Visit congregations* from time to time to develop relationships, especially on occasions of ordination or Rector Institution services.
8. *Oversee* the leaders of the various groups that develop in order to further the mission of the Kingdom and the diocese, including the 501c3 corporation, retreat teams, regional events, etc.

Channels of Communication

Deans shall:

1. *Meet monthly* with the Bishop via conference call and at least once annually in person for fellowship and extended discussion and development.
2. *Foster communication* between congregations and the diocesan office.
 - a. Copy the President on matters pertaining to governance
 - b. Copy the Treasurer on matters pertaining to finance
 - c. Copy the Bishop's Asst. on matters pertaining to administration

Actions of First Response

Deans shall *initiate responses* for:

1. Congregational conflict
2. Conflict between vestry and Rector
3. Clergy distress
4. Clergy misconduct

Then, the Dean will *brief the bishop* on all matters appropriate for his prayers or those requiring his attention

Deanery Structure:

Deans shall:

1. Form a *regular gathering* (3-4x/yr) that will include clergy and representative laity for planning, discussion, and growth.
2. Implement the *diocesan Ministry Development Process* for discernment of candidates seeking ordination, including regular mentoring.
3. Implement the *diocesan Church Planting Process* for effective church multiplication.
4. *Convene the clergy* a minimum of four times a year, either in person or via conference call for fellowship, prayer, discussion, and deanery structure.
5. *Guide the development* of any structures for the purpose of strengthening the spiritual and structural health of the deanery with the Bishop's consent.
6. Actively support the *Kingdom Conference* by helping extend the vision and encouraging participation.

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DIOCESAN DIRECTORY

Episcopate

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The Rev. Caleb Hummel
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The Very Rev. Jerry Cimijotti
Dean of the Rocky Mountain Deanery
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The Very Rev. Scott Pedersen
Dean of the Los Angeles Deanery
scott@allsaintslb.com

The Very Rev. Russell Martin
Dean of the San Diego Deanery
fr_russell_martin@me.com

Governance

Spencer Johnson – Executive Committee Co-Chair
Bishop Keith Andrews – Executive Committee Co-Chair

Executive Committee Members by name and responsibility

Ministry Development

The Rev. Dcn. Antonio Herndon - LA
Ephraim Nkemere – LA
Roger Pelham – AZ
The Rev. Justin Read-Smith – RM
Trish Stewart – SD

Church Planting

Jeff Bisgrove – AZ
The Rev. Richard Crocker - LA
The Rev. Dcn. John 'Jack' Davenport – SD
The Rev. Tim Landrie – LA
The Rev. Cameron Lemons – RM

Administration Team

Jim Dale – Finance Team
Deacon Jack Davenport – Finance Team
Cindy Drennan – Finance Team

Jeanette Shelly – Diocesan Registrar
Caren Spilsbury – ExComm Secretary

LINKS TO DIOCESAN INFORMATION

General Downloadable Documents on the Website

<http://westernanglicans.org/resources/general-downloads>

Diocesan Clergy Downloads (Password Protected)

<http://westernanglicans.org/resources/clergy-downloads>



Appendix A

DIOCESE OF WESTERN ANGLICANS CONSTITUTION AND CANONS

Title III *The Laity* Canon 1

Concerning Duties and Responsibilities of the Laity

Section 1.01 *The Ministry of the Laity* The people of God are the chief agents of the mission of the Church to extend the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people will come to put their trust in God through Him, know Him as Savior, and serve Him as Lord in the fellowship of the Church. The effective ministry of the Church is the responsibility of the laity no less than it is the responsibility of the Bishop and the priests and deacons. It is incumbent for every lay member of the Church to become an effective minister of the gospel of Jesus Christ, one who is spiritually qualified, gifted, called, and mature in the faith. This Diocese may by Canon establish standards for the ministry of the laity.

Section 1.02 *Specific Duties and Responsibilities of the Laity* It shall be the duty of every layperson of this Diocese to:

1. Worship every Lord's Day in a Church unless reasonably prevented;
2. Engage regularly in reading and studying Holy Scripture and the Doctrines of the Church;
3. Observe their baptismal vows, lead an upright and sober life, and not give scandal to the Church;
4. Present their children and those they have led to the Lord for baptism and confirmation;
5. Give regular financial support, with the biblical tithe as the minimum standard of giving;
6. Practice forgiveness daily according to our Lord's teaching;
7. Receive worthily the Sacrament of Holy Communion as often as reasonable;
8. Observe the feasts and fasts of the Church set forth in the Anglican formularies;
9. Continue their instruction in the Faith so as to remain an effective minister of Jesus Christ;
10. Devote themselves to the ministry of Christ among those who do not know Him.

Appendix B

GIVING AND WHY IT MATTERS

A Reflection on Giving and Why it Matters
Created: July 5, 2015 Updated: April 22, 2016

If none of us needed to raise any money for mission and ministry, giving would still matter, because it is God's instrument to address in the human being at the very core, original sin. For us who trust our lives to the Redeemer for justification, we cannot deny the sin-sickness of our soul and our very personal need for His grace. In simple terms, our lives are covered by His blood. What lies beyond the scope of this paper, is an exploration of sin and how our disposition in the natural state is toward the self; I am simply trusting that as biblically orthodox Jesus followers, we may accept this as foundational for our view of the human condition. What I have come to understand about the spiritual life, however, is just how the redemption of Jesus addresses this core issue for eternal purposes and how the Holy Spirit daily engages us in the Way of Life shared by the Father, the Son and the Holy Spirit. This reflection on giving and its godly purpose for His people serves as a departure for personal reflection and discussion among the people with whom we partner everyday for the sake of God's Kingdom.

Foundational Guidelines from the Holy Scriptures for the Pilgrim:

Patriarchs

"If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's house, then the Lord will be my God and this stone that I have set up as a pillar will be God's house, and of all that you give me I will give you a tenth." Genesis 28: 20-22

Settling in the Land

"A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord; it is holy to the Lord." Leviticus 27:40

"...and now I bring the firstfruits of the soil that you, O Lord, have given me.' Place the basket before the Lord your God and bow down before him. And you and the Levites and the aliens among you shall rejoice in all the good things the Lord your God has given to you and your household. When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe..." Deuteronomy 26:10-12a

Levi's Apportionment

"I give you the finest olive oil and all the finest new wine and grain they give to the Lord as the firstfruits of their harvest. All the land's firstfruits that they bring to the Lord will be yours." Numbers 18:12

GIVING AND WHY IT MATTERS (Cont.)

Malachi's Exhortation on God's Promise

"Bring the whole tithe into the storehouse, that there may be food in my house. 'Test me in this,' says the Lord Almighty, 'and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.'" Malachi 3:10

Heavenly Treasure

"...store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. No one can serve two masters. You cannot serve both God and Mammon." Matthew 6:20,24 a,c

"I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on." Mark 12:43-44

Paul's Teaching on Cheerful Generosity

"But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving. I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others." 2Cor. 8:7-8

"Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." 2Cor. 9:6b-7

As I reflect on these Scriptures, I am reminded that the first fruits of what God has given is released to Him for His purposes, which are: to further His work according to His plan and to shape the human heart for generosity and joyful sacrifice. Moreover, His generosity cannot be exceeded by human giving; generous human giving will, however, gloriously reflect the enormity of His heart for His people. For us who have been through a realignment of doctrine and structure, our focus on the Holy Scriptures requires us to take seriously the manifold wisdom contained therein and to provide the kind of spiritual leadership for the local church that strengthens our witness in the world and furthers the effective reign of God in our day.

It is also very apparent that the doctrines practiced by the ancients were focused on the individual and his or her personal volition. What is less obvious, however, is the involvement of the community gathered by Him and for Him. His plan included provision for all of the tribes, which was a communal provision. The storehouse for Jerusalem was of concern to the Lord because of its impact on the worship life of the whole people of God. Jesus communicates for those near and far away, the law of sowing and reaping and lifts up the example of the widow who sowed with profound generosity.

GIVING AND WHY IT MATTERS (Cont.)

And, Paul's teaching addresses the work of evangelization and the support required for work in areas where the resources may not be as plentiful. There is a dynamic interplay between the individual and the community and among the communities as they are multiplied through the seasons of the Canaanite conquest, the post-Babylonian resettlement of the land, the ministry of Jesus on Jew and Gentile alike and the apostolic expansion of the first century.

The Effects of the Realignment:

The Episcopal Church required a substantial commitment from its congregations, many times in excess of the biblical tithe, making it difficult for local churches to give to regional and local mission projects that they deemed worthy. Consequently, in the realignment, many local churches redirected their giving either toward those local mission projects or to overseas dioceses that were providing oversight or both. It may be true also that some of our congregations have not been practicing an approach to congregational giving whereby a distinction is made between a tithe and an offering. In the biblical context, as the theology of giving was shaped by their interaction with the living God matured, the tithes were given to support the Temple and those who were appointed to serve God there and offerings were given for various events and needs under different mandates, as God allowed (thank offerings, harvest offerings, etc.) In practical terms, the tithe was appointed to support the temple; other offerings were given to address specific needs that emerged on the basis of circumstances and planned projects. (In an effort to keep this reflection reasonably brief, I will trust that this understanding is commonly understood) What has made all of this more difficult for our people, is the loss of stability resulting from the required surrender of our properties, so replacing stable worship and ministry settings has risen in priority for many among us. This is understandable and needful.

There is no exact parallel circumstance that might circumscribe our post-modern experience of the church, but the 10-10-10 principle of the ACNA strives to provide a foundation for the practice of tithing (Operating the Office of the Archbishop and supporting the various committees that are producing overseas partnerships, a new prayer book, exploring support for Marriage, Family and Singles, etc.), permitting and encouraging the giving of offerings over and above the tithe for various programmatic needs (ARDF, Seminaries, Overseas Mission Partnerships, etc.)

For us who have surrendered property and funding for staff, we are feeling the financial pressure that comes with a realignment of this kind. In my view, the diocese is at its best when we work together as a missional network, or in our case, 4 missional networks of churches carrying the gospel to the world. The bishop is called alongside to serve as the chief missionary and teacher, for the expansion of God's kingdom, just as the apostles operated to establish and strengthen congregations in the ancient world. Any diocesan budget is everyone's budget, stewarded by our Executive Committee and its co-leaders (Bishop and President), for the benefit of all and to the glory of God.

GIVING AND WHY IT MATTERS (Cont.)

Our purpose is to advance God's Kingdom, so our focus must increasingly orient our spending priorities beyond our needs for operational expenses. In every way possible, it is to our common advantage to identify diocesan resources and press them toward the frontlines of mission and those frontlines are the local church. Moreover, local churches are partners in the regional (Deanery) effort to pool resources for work that lies beyond the capacity of the local church to accomplish in its own. To this end, diocesan resources have been allocated to each deanery to foster new church development. We have also committed diocesan resources to penetrate Hispanic culture and establish works in places that are beyond the reach of our current congregations.

A Proposal: Commit to and Covenant With One Another:

Would you be open to commit yourself and your congregation to a Covenant for Partnership in the gospel so that every congregation has a proportionate stake in the work we are doing together for the sake of Christ?

Let us, then, **commit** to the 10-10-10 principle which guided the formation of the ACNA and **covenant** together to celebrate with joy the opportunity we have to share the first fruits of whatever the Lord provides for us and through us for His Kingdom. Let us more fully reflect our partnership in the gospel so that Jesus may be the only way to explain the depth and beauty of our relationships with one another, personally and communally.

Every Congregation will:

- Commit through its clergy and lay leadership to regular congregation-wide discipleship training in the area of giving with the standard being: cheerful generosity and lavish gratitude or in practical terms, tithes and offerings
- Commit through its Vestry to give the first tenth to the Lord for the sake of the Kingdom, through the Diocesan budget
- Commit through its clergy and lay leadership to participate with other Deanery churches in an annual fund-raiser for Deanery Church Planting and other regional projects that further the Kingdom of God
- Commit through its lay leadership to increase funding for regional and city-wide offerings for service and evangelism in the local community and around the world

The Bishop and Executive Committee will:

- Commit through a growing investment in disciple-making, to support, with resources and trainers, the local church in its effort to make disciples that give generously in every conceivable way
- Re-Commit through the Canons to give the first tenth away from its Operating Budget for the sake of the Kingdom, through the Operating budget to the work of the Province and to make offerings for projects from resources the Lord provides through His generosity beyond the tithes of the congregations

GIVING AND WHY IT MATTERS (Cont.)

- Commit to join with each Deanery in raising funds for Church Planting, as well as, for emergent needs appropriate to an emerging proto-diocese
- Commit through those skilled in Major Gifts to increase support for the work of Church planting and Kingdom expansion

This must be a communal investment that we make in the partnership we share in Christ, rooted in the trust we have in the Lord to guide and direct our efforts to further His Kingdom. Should we be so filled with such grace by the Almighty Lord that we desire this kind of partnership above the congregational patterns of our past, we just might be in a position to enjoy the Lord's favor as the Lord promises through Malachi.

My caution to us in this is that we must minister outwardly from the indwelling Holy Spirit who is making us a new creation in Christ. If we say 'yes' to this, then let our 'yes' be 'yes'. Nobody I know in this diocese wants to act as a supervisor of another who has said 'yes' and begun to do 'no'. We must see that in this present need, we have an opportunity to participate in a different kind of community that is so trusting of the Lord's grace, that we are willing to receive Him and reach for one another in partnership so that others in this world might find in us such joy and satisfaction in our common life that they desire it for themselves.

This means that we will stand together before the Lord in covenant and common commitment to the work He entrusts to us together, and thereby allow Him to search our hearts and minds for the Truth that is in us. Let the words that define our common life be: **Partners** who **commit** and **covenant** for the **Kingdom of God**.

Some practical considerations:

1. Every congregation and the diocese could commit to operate on 80% of revenues, leaving 10% for the tithe (10-10-10) and 10% for offerings that could be used by church vestries for regional and local evangelization and missions work, including any funds that might be given toward the work of the Deanery.
 - a. If this were to be a worthy goal, then the habit of giving offerings could be incrementally phased in over time (2%/year over 5 years?) Diocesan offerings may be apportioned according to a priority established by the Ex Comm, with the first priority being Deanery Church Planting and Support.
 - b. If congregations needed time to move toward the tithe, two years could be allotted to allow for this transition, with measurable progress expected quarterly.
 - c. If a congregation has no vision for making offerings, then it may operate on 90% of the offerings that it receives.
 - d. Congregations have and are encouraged to establish habits of giving 'firstfruits', so the notion of withholding the tithe for congregation priorities deemed more necessary or important would be abandoned.

GIVING AND WHY IT MATTERS (Cont.)

- e. The pledge process for the diocese has been abandoned; the diocesan budget is built on actual congregation giving reported by the Treasurer of each congregation.
 - f. Congregations now give in the current month 10% of the tithes received in the previous month. Payment by the 15th of the month gives sufficient time for checks to be cut and mailed. This also allows for a short cash flow period for management of available funds.
2. Every church plant will establish tithing as a practice among its members and will operate on 90% of its revenues for the first 3 years, so as to enable the plant to manage the extraordinary startup expenses.
 3. Church plants may defray startup expenses by forming an LLC and operating under the Deanery for up to 3 years, thereby lowering overhead and management expenses.
 4. Church plants that are tithing may apply for grants from the Deanery on a matching fund basis.
 5. The diocese is in the process of establishing an approach to Major Gifts that will allow increased funding for church planting, university mission and penetrating cultures and regions that lie beyond current resources.



Appendix C



The Anglican Church in North America

DECLARATION OF CONFORMITY

I, _____, do believe the Holy Scriptures of the Old and New Testaments to be the Word of God and to contain all things necessary to salvation, and therefore I hold myself bound to conform my life and ministry thereto, and do solemnly engage to conform to the Doctrine, Discipline and Worship of Christ as this Church has received them.

OATH OF CANONICAL OBEDIENCE

I do swear by Almighty God that I will pay true and canonical obedience in all things lawful and honest to the Bishop of the Diocese of Western Anglicans, and his successors: So help me God.

Signature _____

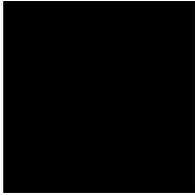
_____ (Print Name)

Witness _____

The Right Reverend M. Keith Andrews

Date _____

Appendix D



CLERGY PROFILE

DIocese OF WESTERN ANGLICANS

office@westernanglicans.org

The purpose of this Clergy Profile is to help the Bishop be better informed about important relationships, dates and information in our Clergy's lives so that he is better able to pray for and serve them all, and it serves the process of gathering and establishing an ongoing record of the clergy serving within our Diocese.

Please complete the Profile as thoroughly as you can. If you have any questions, please feel free to contact Jenna Vazquez in the Bishop's office at (562) 438-6756, or at the email address given above. Thank you.

Please include/attach a current picture of yourself and your spouse and/or your family.

CLERGY

Name: _____ **Home address:** _____

D.O.B.: _____

Home Phone #: _____

Cell #: _____ **Email address(es):** _____

Preferred title of address (Pastor, Rev., Fr.): _____

Ordination dates: _____
Diaconate Priesthood

Church: _____ **Church Address:** _____

Position: _____

Church Phone #: _____ **Mailing Address:** _____

Fax #: _____ (if different from

Web page: _____ meeting location) _____

FAMILY

Spouse's Name: _____ **Children's names:** _____

D.O.B.: _____
(Day/Month)

Date of Marriage: _____