

Diocese of Western Anglicans

Deanery Manual



Revised: August 2020



My brothers and sisters,

I imagine that many of us may feel as though the church is one vast construction project. Perhaps those that feel this way are merely sensing at a deep level the shift in culture and church alike that is taking place in our time. I am not sure about you, but I was trained for a church that does not exist. It was a church so focused on maintaining its institutions that it believed it could face the world's challenges by relying on its storied history and tinkering with the machinery to adapt to the changing culture. In the 1930's, Richard Niebuhr wrote *Christ and Culture*, and even then, the church recognized the rise of secular humanism to be a potent force and lure to those who would hear its siren song. The challenge of an increasingly secularized culture has enthroned the human being on the hearts of humankind and it has forced some of us to re-examine our foundation in Christ and His Word, not so that we might preach better sermons to a dying institution, but so that the institution's disciples might be released to share with others in the community what they have come to believe as true; a truth upon which their lives are daily founded.

The missional church is not a fad or a generational shift in orientation to serve the survival instincts of the church's members. Instead, it is a reformation, every bit as important and no less life-altering than was the reformation of the 16th Century. In common parlance, the Anglican inheritors of the reformation call this season in which we are engaged as the Anglican Realignment, but this realignment is God's work of renewing and revitalizing a church so that it may be fully restored to God's purpose as He understands for the world. It encompasses:

- Scripture foundation that is restored personally and corporately
- Spirit empowerment and gifts release for mutual ministry
- Missionary focus where discipleship and evangelism intersect in disciple-making

These are the most exciting of times because the Lord is so evidently joyous at being enthroned upon the hearts of His people and being allowed to lead His church by clergy and laity alike who submit to Him. We must prepare ourselves to do the hard work of building God's Kingdom and committing ourselves to live in the way that Jesus lives, giving ourselves in the same way Jesus gives Himself and reaching many with good news of all God has done for us through Him.

OK, locate your 'hard hat' and let's go to work. Jesus is Lord. He said, "*I am with always until the end of the age.*" (Mt 28:20) We have nothing to fear when our eyes are fixed on Him. (Hebrews 12:2) Let us be bold and courageous for when we go in His strength, He is faithful to complete (1Cor. 1:9) what He has begun—in us, through us, for others.

Your brother and fellow servant of Jesus,

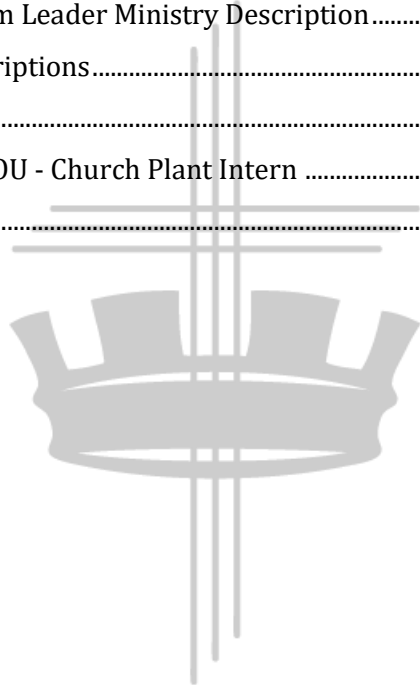


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VISION AND MISSION

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 Anglican Church in North America, 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, who lead for the sake of God's Kingdom
3. Multiplying Missional Communities that reach for and serve the world for Jesus

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, African-American and Asian 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, strengthen and release the ministry of the laity.

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. **Local Church Development** through **Church Planting** and **Missional Community Reproduction**
6. **Core Principles** of Kingdom Life through *Disciple-making* based on practices of "imitation" and "reproduction"



LEADERSHIP EMPOWERMENT

Until He Comes Again

A missional ecclesiology for the church in the 21st Century is essential not because it is a new idea, but because it is ancient and endemic to the purpose for which the church was born. Jesus called men and women to his side, so that they might be invited into deep relationship with the Son of God, but also to learn how to walk with one another and invite others into the way of life revealed to them by Jesus himself. In Mark 1:17, Jesus called people with these words, *“Come, follow me and I will make you fishers of men.”* Inherent in this simple invitation is a process about which he spoke and then ordered the common life of fellowship and ministry during his earthly ministry. It was no surprise, then, when he spent his last words on earth in this way, *“...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.”* (Matthew 28:19)

Jesus disciples and sends

The earliest leaders of the church were those who had been with Jesus and they were ‘sent’ to further the work of establishing God’s Kingdom by inviting people into relationship with the King. They were also sent in the power of the Holy Spirit, which was poured out from the Heavens, *“...and they were all filled with the Holy Spirit...”* (Acts 2:2-4a) The church that loses its deep call to mission is the church that turns away from the world and those who have yet to hear or respond to the good news of Jesus. By church I mean this: It is not so much the issue of the church’s theology, but its practice that is at stake. Consequently, if children are going to grow into disciples who make disciples of Jesus, they must grow up in homes and among friends who reach for those who are yet to come to faith in God. This kind of church, structures its life so that people are continually engaged with ‘imitation’ of Jesus by ‘modeling’ the way of Jesus so that new believers may be the fruit of Jesus’ ‘reproduction’ in them. And because they have grown into life with Jesus by imitation and modeling, they then reproduce in others what Jesus followers have produced in them.

Clergy Equip

Clergy are charged with equipping the ministers of the gospel (Ephesians 4:11) and lay people only grow into their ministry as the clergy equip and empower them to go and make disciples—not of their church friends, primarily, but of those with whom they live, work and play. Church members must reach those only they can reach. The irony in this call is that those who are paid to serve the church are not viewed by church members in the same way as those who are not paid to serve. Lay people must be led by those whom the clergy raise to model—not for pay, but—for the call of God to serve Him in the harvest field into which He has placed them.



LEADERSHIP EMPOWERMENT (Cont.)

Only Disciples Form Missional Communities, Church Plants and Congregations

In a metro area such as the one in which you live, it is the rare congregation that offers easy access to the training and encouragement that church members need in order to fulfill the Great Commission of Jesus. In each deanery, there are vast numbers of unreached people and vast distances over which people must travel to reach a place where the Anglican Christians are worshiping and serving the wider community. Churches must multiply. This is not a suggestion, but an act of obedience. And, only disciples lead and form the missional communities that extend the reach of the local church to neighborhoods, towns and cities beyond a reasonable commute. Missional communities are gatherings of 20-50 people who gather for deepening one's life in the Lord and then scatter for inviting others to do the same. Leaders of the church must be called, raised up, equipped and sent in the same way as those we see experiencing the life of the ancient church—lay and ordained alike.

DEANERIES

A Deanery is a missional network of missional congregations, church plants and communities, centered in the Kingdom of God, focused on fulfillment of the Great Commandment and Great Commission and moving evermore from maintenance to mission to reproduction. A Deanery is a constituent part of a diocese, which is a larger network of Deaneries, formed for common mission and mutual support. In the multi-layered approach to mission (see A Multi-Layered Approach to Mission) and ministry, which Anglicanism undertakes, every person and every church community interfaces with all of the layers. In the ACNA, the primary unit of mission is the local church and the local church is submitted to the diocese and its bishop. As such, the mission remains the same and it is applied appropriately in each context with care.

In the Diocese of Western Anglicans, everyone at every layer of ministry is focused on:

1. Making disciples that make disciples of Jesus
2. Forming missional leaders who are being:
 - a. Identified
 - b. Recruited
 - c. Formed
 - d. Deployed
 - e. Released
3. Releasing high capacity missional leaders, both lay and ordained, who are then sent to establish, develop and multiply missional communities, some of which will then become church plants or congregations of multi-siting churches.



DEANERIES (Cont.)

Essential Systems and Commitments

Deaneries, at least at this stage of the ACNA's development, are formed in regions that have potential to multiply into their own diocese. In order to advance the mission of God's Kingdom, there are four essential functions that must be developed and teams must be formed that will mature into effective ministry support systems. These four essential functions are:

1. A *culture* of friendship and gospel partnership among the clergy
2. A *Governance team* that builds a system of support for growth and development of current and new clergy and congregations
3. *Clergy formation and the development of pipelines* that address the formation of emerging clergy leaders
4. *Church Planting support* processes that foster more and more effective church plants

While the diocese as a whole is working to continually strengthen the support for the deaneries, every deanery must become excellent in these two primary functions.

Deaneries will make little progress toward establishing itself as a missional network of churches unless they are committed to the requirements and sacrifices of building. Therefore, Deaneries:

- Minister collaboratively and in alignment with the diocesan mission, vision and values
- Form a Leadership Team (Governance) under the direction of the Dean to share the responsibilities of the Deanery's ministry
- Develop a mission strategy that includes:
 - a. Clergy Formation
 - b. Church Planting
 - c. Lay ministry initiatives
 - d. Fundraising

Common Life, Common Mission

Missional networks of congregations, church plants and missional communities serve to strengthen the effectiveness of each individual church community because co-workers care about one another and encourage one another in responding to the call of Jesus upon everyone. Perhaps this understanding of partnership is the most difficult aspect of church culture change in Deaneries for clergy and laity alike. Generally speaking, congregations develop a sense of its mission, vision and values that may not take into consideration an essential truth and that is, that there is just one church. Should Christians begin to value the reality that there is one church, then each congregation simply becomes an expression of the one church of Jesus Christ. Jesus teaches in John 17:21 that 'we are one just as He and the Father are one' and Paul teaches that 'we weep with those who weep and rejoice with those who rejoice'. (Romans 12:15)



DEANERIES (Cont.)

In an activity completed by missional leaders several years ago, they were asked, 'What are the Characteristics of a Missionary Network of Churches?' This is what they said:

The churches as groups and members as individuals:

1. Share in the sufferings of our shared calling in Christ
2. Encourage one another often; even daily
3. Work together to build one church, which is Jesus' own
4. Focus on the Kingdom of God as the work that God is doing in every mission and ministry activity of every congregation
5. Partner together in mission and ministry locally
6. Affirm a biblically orthodox view of Holy Scripture as the foundation of all they believe and practice

These values have biblical roots and provide an attitudinal base or motivation from which we might work. Attitude toward Jesus and one another is hugely influential because our inclination toward one another is shaped by it.

In order to foster greater partnership, deaneries must extend our training opportunities and prepare for the day when a new diocese will form from each deanery. Any list is suggestive, but this list offers areas for the deaneries to explore, looking for lay leadership to be raised and released:

1. retreats, conferences and other formation events and activities that equip the saints
2. mission projects that bless the unchurched and bring healing and hope to all
3. faith(fund) raising activities that generate resources for the region
4. clergy and lay gatherings that build friendships and inspire mission partnership

While no deanery exactly mirrors any other, a Deanery may give consideration to gatherings, with awareness that many of our congregations have previous experience with the following:

1. Cursillo
2. Men's Retreat
3. Women's Retreat
4. Family Camp
5. Youth Camps
6. Short-term mission trips

Mutual Accountability

In every Deanery, the mission, vision and values of the Diocese of Western Anglicans and the ACNA are championed, taught, and reinforced, so that accountability is embraced and ensured. The clergy and lay leaders of the Deanery and local congregations collaborate to accomplish clergy formation and church planting as normative. The Deanery builds common bonds of fellowship and mission through defined projects and activities and actively engages the process of identifying financial resources and applying them for the sake of the Kingdom. In order to accomplish this work, everyone must commit to mutual accountability and encourage one another in these things.



DEANERIES (Cont.)

Authority

Anglicans Christians understand and affirm that they are people under authority. Jesus is the Head of the church. He has placed apostles (bishops) in authority over the church to steward His ministry. By the laying on of hands, the bishop ordains presbyters to serve under his authority in the local church. In our diocese, the bishop has appointed Deans to represent him in the region of the Deanery for the specific functions assigned, broadly in this manual and more specifically in the Deans Ministry Description (see Deans Ministry Description). Deacons serve the bishop in the environment to which he appoints them and they work in submission to the authority of the local church pastor.

STRUCTURE AND ORGANIZATION

The work of a Deanery is substantive and if the deanery clergy and lay leaders are either unaware of or indifferent to the Deanery's importance, the burden of work may fall too heavily on the Dean or one or more of his staff or clergy friends. While this is a recipe to discourage faithful leaders, it is not a reasonable way to express ourselves as citizens of God's Kingdom.

Every Dean will lead effectively only if he recruits and develops a team of lay and clergy leaders who will share the ministry of leadership with him. This Leadership Team will likely form organically, through the relationships that are built within the Deanery. This Leadership Team will likely be composed of two kinds or temperaments of people: a) those who are strategic in focus and design the architecture of the Deanery over time and b) those who are tactical or administrative in focus who want to do the tasks necessary for operational effectiveness. This is not to say that there aren't many more temperaments, but that leaders tend to orient themselves to one or the other, no matter the other specifics or distinctives of their temperament.

501c3 Incorporation

Every Deanery is expected to form as a 501c3 nonprofit corporation so that they may function with relative ease as they grow into a fully thriving proto-diocese. Consequently, while there may be various leadership and management approaches available to the Dean, it is anticipated that the board of the corporation will want to exercise its stewardship of the Deanery through active engagement with the operational concerns of the Deanery. It is expected that the Dean will serve as the President and CEO of the nonprofit corporation, so that he may work at both the strategic and tactical levels of a growing organization.



STRUCTURE AND ORGANIZATION (Cont.)

At the strategic level, there are 4 areas where growth and development are ongoing and necessary:

1. Leadership Development, which includes the *Clergy Formation Team* and its work, but may also expand to include lay formation in the region. The Clergy Formation Team will align with the bishop, the Canon for Clergy Formation and the ACNA to support the Identification, Discernment/Recruitment, Formation and Deployment of the highest quality missional leaders in our movement.
2. Church Multiplication, which includes the *Church Planting Team* and its work, but may also expand to include models of church multiplication that encourage local churches to:
 - a. develop a mother-daughter or 'branching' approach; or
 - b. utilize a multi-site approach to multiplication, especially as they break through the 200 barrier; or
 - c. foster region specific and community-based missional communities, which may mature into church plants or new congregations

The Church Planting Team will align with the bishop, the Canon for Church Planting and the ACNA to plant missionally reproductive congregations in the Anglican tradition.

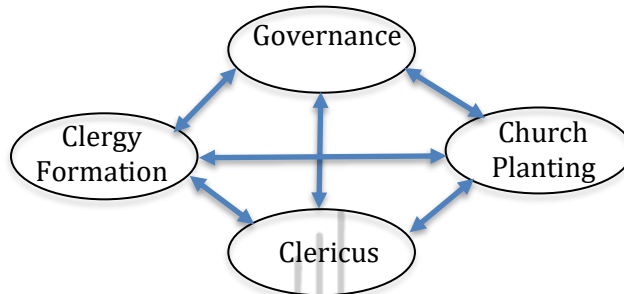
3. Fellowship and Ministry Development, which resources through the region the local churches that usually are incapable of organizing or hosting an event by themselves. This arena address the issues of congregational development and utilizes the human resources and expertise that is present in the Deanery and enables all of the congregations to mature more effectively through the deployment and reception of its lay and clergy leaders. See page 10-11 for a suggested list of areas for development.
4. Faith (fund) raising, which will require a substantial shift in thinking and acting on the part of many, if not most, of our clergy and lay people. This will require everyone to consider the Kingdom of God and its abundance at every turn and then prayerfully discern, using every creative means available, the myriad ways the Lord has already provided needed resources in the harvest field. When church people consider resources, they will either look to the gathered and committed or to the harvest field where the uncommitted are to be found. Kingdom-minded people orient to both environments, but experience has shown us that when we are in the harvest field, the bounty of the Kingdom of God increases in astonishing ways as people in the wider community come to know us as the people who serve, care and invite them to know Him.



STRUCTURE AND ORGANIZATION (Cont.)

Strategic Oversight

The Bishop in his office as chief evangelist and ecclesiastical authority provides vision and strategic oversight for the development of the Deanery as a church planting network of churches. This strategic oversight takes the form of Governance, Clergy Formation and Church Planting in collaboration with the Clericus to deploy people and teams specifically tasked with advancing church planting as a primary evangelism method.



At the tactical level, there are 4 Deanery structures, which are outlined so as to bring clear definition to the work that each area covers. This functional outline is offered in hope of strengthening the operational effectiveness of the Deanery, and, thereby ensure a healthy support system:

I. The Governance Team builds an ongoing support system through:

1. Administration

- a. Clergy Formation Support
 - + Psych Evaluations funding
- b. Church Planting Support
 - + Administration (paper, postage, printing)
 - + Communications (media)
 - + Bookkeeping and payroll
 - + Insurance (liability for church; medical for pastor)
 - + Budget Development assistance
- c. Financial assistance (guidance, annual books reviews)
 - + Funding for immigration, when needed
 - + Funding – a method to assist in managing resources for the planter as he/she raises the funds needed for church planting
- d. Administration assistant functions
 - + Word processing
 - + Coordination with Network Leader direction
 - + Filing
- e. Communications
 - + Website
 - + Social Networking
 - + Phone, emails, etc.



STRUCTURE AND ORGANIZATION (Cont.)

- f. Ongoing Support – an intentional focus on assisting the CPT to care for the church planters relationally, emotionally, physically and spiritually in their work (Governance supports the CFT and CPT)
 - g. Funding – work with the congregations and their leaders to devise a plan for raising funds in the region for new church plants
2. Legal and Immigration
- a. Assistance with nonprofit matters
 - + Nonprofit CPA consultant
 - + Nonprofit legal assistance
 - b. Immigration attorney

II. **The Clergy Formation Team** - The purpose of the Clergy Formation Team within each Deanery of the Diocese of Western Anglicans is to assist the Dean in developing a leadership pipeline for new clergy and lay missional leaders as well as to support and care for existing clergy.

- 1. To develop a leadership pipeline, the Clergy Formation Team must:
 - a. Identify lay people who may be called to holy orders
 - b. Recruit lay people to enter a process of discernment for holy orders
 - c. Assess aspirants to discern whether they have been called to ordained ministry
 - d. Form postulants, candidates and transitional deacons to prepare them for service as clergy within the Deanery
 - e. Deploy newly-ordained clergy within the Deanery
 - f. Release newly-ordained clergy to the ministry to which God has called them.
- 2. To support existing clergy, the Clergy Formation Team must:
 - a. Facilitate prayer for clergy within each Deanery
 - b. Provide pastoral care for clergy within each Deanery
 - c. Provide ongoing training for clergy within each Deanery

Functions - The functions that must be fulfilled within each Clergy Formation Team include:

- 1. Identification of potential clergy
- 2. Recruitment of potential clergy
- 3. Assessment of potential clergy, which involves
 - a. Training discernment committees as part of the assessment process
 - b. Guiding the aspirants, postulants and candidates through the CFT process
 - c. Evaluating each aspirant, postulant, candidate and transitional deacon as he or she progresses through the CFT process
 - d. Tracking the progress of each aspirant, postulant, candidate and transitional deacon
 - e. Proctoring the canonical exams for each postulant
- 4. Formation of postulants, candidates and transitional deacons by establishing a plan for education, training, and mentoring in preparation for service as clergy in the Deanery



STRUCTURE AND ORGANIZATION (Cont.)

5. Deployment of newly-ordained clergy into an appropriate ministry setting
6. Releasing newly-ordained clergy to lead missional communities which make disciples that make disciples of Jesus
7. Intercession for aspirants, postulants, candidates and all clergy within the Deanery
8. Provision of a pastor for the pastors (in addition to the Bishop) for clergy within each Deanery
9. Training of all clergy within the Deanery according to the needs identified by the clergy and the Dean.

III. The Church Planting Team fosters a culture that supports organically the work of church planters by establishing 4 Key Components:

1. Convictions – the uncompromisable certainty that church planting is a biblical mandate for the diocese
2. Culture – the unwritten values, assumptions, expectations, tolerances and practices that create an environment for the flourishing of church planting
3. Constructs – the systems and structures needed for the support of church planting, working interdependently with the Governance Team, CF Team and the clericus
 - a. Leadership Pipeline – a clearly defined path for the raising up of a new church planting leaders (CPT collaborates with CFT)
 - b. Assessment – a process to discern the presence of the proper gifts and graces within a potential church planting (CPT collaborates with CFT)
 - c. Training – a process for equipping planters with the needed skills and knowledge
 - d. Coaching – a system by which a planter meets regularly with a coach for wisdom and direction
 - b. Ongoing Support – an intentional focus on caring for planters relationally, emotionally, physically and spiritually in their work (CPT collaborates with Governance and CFT)
 - e. Strategic Oversight – CPT supports and serves as the primary team specifically tasked with advancing church planting (Dean, both Canons and Team leaders of Governance, CP and CF work together under the direction of the Bishop)
4. Collaboration – working together ecumenically and within our province for the work of church planting

IV. Clericus

Diocesan Engagement

Inasmuch as deaneries are functional missional networks of churches within the Diocese of Western Anglicans, effective communication and coordination is necessary so that planning and organizational development may be synergistic for both.



STRUCTURE AND ORGANIZATION (Cont.)

Planning and Calendaring

When planning and organizing for deanery events, please consult the diocesan office and/or check the diocesan calendar on the website, so as to minimize conflict and maximize mutual edification. The diocese's communications coordinator is available to assist each deanery to assist in establishing effective approaches to enhancing deanery communication.

Diocesan Gatherings

The diocese makes every effort to limit the number of diocese-wide events and we are constrained for the following reasons:

1. Our primary energies are devoted to mission and ministry in our local community—**LOCAL CHURCH.**
2. Our principle of subsidiarity suggests that the support one receives and is able to offer in a region will have more lasting value over time, because ongoing relationships may be strengthened more easily and effective mission flows from deepening relationships. Deaneries are also more manageable regions geographically--**DEANERY.**
3. The diocese is focused on doing what neither local churches nor deaneries may do or should do, at least as our Constitution and Canons define our purpose--**DIOCESE.**
 - A. Our *diocese-wide gatherings*, as they are currently conceived are:
 - + Annual Synod: House of Delegates
 - + Annual Clergy Conference
 - + Semi-Annual Deacons School and Retreats
 - + Kingdom Conference, which is held on a reciprocating cycle of 3 years, then 2 years, then 3 years again.
 - B. Our *Executive Committee* invites representation from each deanery, but the impact of regular gatherings of the Executive Committee affects the Deans, Canons and a small number of representatives from each deanery.
 - C. *Ministry Leader Networks* are continually forming and re-forming. These gatherings of lay leaders are primarily organized for online contact, but occasional region or diocese-wide gatherings may occur. These are driven by the formation and development needs of the churches and their leaders who agree to come together to strengthen the ministry of the local church and the Deanery.
 - + Youth Leaders
 - + Prayer Leaders
 - + Senior and Junior Wardens
 - + Administrators/Communicators
 - + Music Leaders
 - D. The diocese currently maintains teams in the following areas:



STRUCTURE AND ORGANIZATION (Cont.)

- + Disciple-making with cohorts of people focused on development with:
 - i. Children and their families
 - ii. Young people
 - iii. Adults
- + International Partners in Mission
 - i. Thailand Partnership development
 - ii. Missionaries Support
 - iii. Encouraging overseas mission-sending
- + Crozier Society
- + Greenhouse Partnership
 - i. University mission
 - ii. Hispanic mission
 - iii. African-American mission
 - iv. Urban mission
 - v. Asian mission

Deans and Canons

Our Deans work with the bishop to oversee the development of the regions that are formed into deaneries. As such, the Deans serve as the bridge for support in development, communication and coordination. The Dean is best able to cast vision for development in the bishop's absence, so that the congregations and their leaders are encouraged and aligned with what we are doing and how we are doing it as a diocese. The Dean also best represents the real-time situation and state of missional development of the churches, both congregations and church plants. A collaborative approach maximizes everyone's efforts and leverages the resources available to all.

Our Canons work with the bishop and the Deans in a specific area of development that is mission critical. As such, the diocese provides the specific expertise for each area that may not be generally available in a region. The Canons are actively engaged in identifying and applying best practices as we work together to more effectively deploy clergy and plant churches that impact the world for the sake of Christ.

MISSIONAL CHURCH

There are many books relating to the missional church that is healthy and multiplying as a normative expression of what it means to be an expression of the body of Christ (see Appendix ___ for a bibliography). It may seem as though we are implying that in order to become more missional in our orientation and practice all we need to do is read another book. This is not my intention. What I am hoping to see in the lives of our clergy and laity is that we are life-long learners, eagerly "maturing into the fullness of the stature of Christ." (Ephesians 4:11-14) We read about and work on those things that we are passionate about and if we are not passionate about maturing our people into more missional people, we will be vulnerable to leading our



MISSIONAL CHURCH (Cont.)

congregations into decline. The message here is not to read, but to live as Jesus lives and equip your people to do the same. The good news is that lots of churches are learning how to do this all at the same time, and some are writing books to show others of us the path upon which we may best walk.

I realize also that many of us have entered into a new millennium that is presenting itself culturally in ways that are far different from what we experienced when we began to serve the church ourselves. There is a need for every leader to be equipped so that he or she may equip others. If we are not intentional about this, then we will try to impart to the next generation the church that best served their parents or grandparents, but is incapable of serving them or turning them into servants of others. Short of returning to seminary or spending the next few years attending seminars, let us embrace the literature that allows us to see better so that we may lead better.

While there are a number of short lists based on Holy Scripture, take this list and feel free to strengthen it or add to it. It is a list of values that is based on Acts Chapter 2. In this chapter, the events of its earliest hours are recounted, showing that the disciples were called, equipped and empowered by Jesus to be both faithful (the interior journey) and fruitful (the outward journey). In our diocese, we describe this process as one work with two expressions: discipleship and evangelism or to quote the Vacation Bible School song—deep and wide. Following Jesus is always both and the early church not only understood it, but practiced it so that they would be accounted not only faithful, but fruitful, also. This is our call. This is our commission. This is our privilege and honor.

Acts 2 Values:

1. Empowered and led by the Holy Spirit
2. Lives modeled upon God's Word and its centrality to everything
3. Dependence upon God displayed by deep and regular prayer
4. Joyful, authentic encountering worship of God (Scripture, Sacrament, Spirit)
5. Dedicated disciples making disciples among the least and the lost
6. Ministry that flows from meaningful relationships where every Jesus follower is a minister/missioner
7. Leaders are raised through the biblical processes of spiritual maturity
8. Faithfulness in material matters means that God's people are stewards of God's generosity and abundant bounty, making us generous just as He is

Local churches are designed to produce the kind of disciples that turn toward the world, serve the people who need Jesus and then invite them into relationship with Him and their church family. Many churches across the country are forming networks for mutual edification, so that they may make more disciples and form more missional communities and plant more congregations to the glory of God. A few known to us are:



Bonhoeffer Project www.thebonhoefferproject.com

Greenhouse Movement <http://www.greenhousemovement.com/>

Real Life Ministries www.reallifeministries.com

Serge: Grace at the Fray <https://serge.org/>

Verge www.vergenetwork.org



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APPENDIX A 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.
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.



APPENDIX A (Cont)

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.



APPENDIX B
Church Plant Team Leader Ministry Description

Action Plan:

Church Planting Team Leader

The deanery church plant team leader gathers and forms a team of people who will organize themselves and commit to the propagation of more new mission startups, missional communities and church plants that will, by God's grace, mature and grow into stronger congregations and resource churches.

Goals and Objectives

Every region is unique, but each one has made a beginning, through the presence of functioning Local Churches that establish a resource base with which to work.

Goal 1: *Develop a team to support the clergy and lay leaders who have a desire to see missional reproduction take place, so that Anglican churches that are healthy and reproductive are present in communities where they are not now present.*

- Talk to every Rector in the Deanery by phone or Zoom. Get to know them. Interview them on their views. Help them to uncover or recover their passion for mission. Pray for the Lord to show you if this Rector can be of help and how.
- Expand your conversations to other clergy, deacons and priests. Get to know them. Help them to see what they can do to be of help in this work we are called to do together. Pray for the Lord to show you if this clergy leader can be of help and how.
- In conversation with them, ask them for lay leaders they think might have a passion to see the gospel carried through church planting. Secure their names and then do the same with these people. Pray for the Lord to show you if this lay leader can be of help and how.
- Recruit your team and cast the vision for them for what might the Lord through them on a team that is focused on church planting development.
- Form your team relationally, spiritually and practically. Have fun. Encourage their enthusiasm. Begin the work together.

Goal 2: *Move every current Local Church more toward the work of church planting by using the tools available and facilitating the local church's involvement in church planting as it fits them best and using the opportunities available to them at this time. These are:*

- Missional Communities which are led by a Lay Missioner under the oversight of the Rector. Which churches in the Deanery are capable and needful of developing a missional community, so that their reach into other communities is extended?
- Intern development and deployment which develops relationships between church leaders and future church planters who are seeking opportunities for serve upon the completion of the seminary training. Which churches have the resources, passion and skills to take on a seminarian intern and facilitate his or her development as a future clergy leader?



APPENDIX B (Cont)
Church Plant Team Leader Ministry Description

- Church Plant residencies which allow local churches with sufficient resources and missional vision to hire newly ordained clergy to join them as staff members, where they learn how to function in the local church as a clergy leader and how to initiate a new church plant with the help of local church members and leaders. Which churches have a vision for expansion, but lack a full salary to hire a church planter, but also need clergy assistance for the Rector?
- Deanery Church Plant Interns which enables smaller congregations or those with fewer resources to support new church planters financially, prayerfully and personally as an intern labors through the early years of a new plant. Which congregations can lend support with people and/or finances for the systemic development of a church planting system?

Every church cannot do everything, but every church can do something and the more that a church learns how to do, the more likely it is that the church will grow in its commitment in the work we do together to plant more churches. Through your conversations with the clergy and lay leaders, help them to identify a methodology from the list above and assist them with the help of your team to implement it.

Goal 3: With the Deanery Church Planting Team, *conduct a strategic analysis, prayer and planning process* that paves the way for forward movement.

- a. *Prayer*-The Team engages the Local Church members of every Deanery church in praying Luke 10:2 prayers. The team identifies one or more people to remain focused on helping the local church members pray for new and continuing church planters.
- b. *Pastoring*-The Team engages to personally support the current church planters in their work by:
 - Assigning them one or more people to connect with them regularly (a minimum of monthly) by text, phone and in-person conversation so that the church planter experiences the love and support of the church in a personal and tangible way.
 - Identifying needs that have gone unmet for too long and are brought to the Dean and the Deanery leadership team so they may pray and work for greater responsiveness to those who are doing this difficult work.
 - Ensuring that the church planters are able to receive the benefit of the annual Church Planters Retreat as facilitated by the Canon for Church Planting.
 - With the Canon for Church Planting, working to ensure that the church planter is benefiting from the coaching that is provided and helping to identify coaches for those who need them
- c. *Analyzing*-A strategic analysis of the Deanery must be undertaken so that a list of communities might be targeted by the Deanery for consideration as church planting sites. The considerations for this analysis are variable, but some of the important constants are:



APPENDIX B (Cont)
Church Plant Team Leader Ministry Description

- Locations where there are members of a Local Church in another community nearby that would be available to assist in the establishment of a new Local Church closer to their home.
- Locations where there are seminaries, universities or colleges where there is not yet an Anglican presence
- Communities where there are large populations of ethnic and cultural minorities (Hispanic, African-American, Asian, Native American) so that new church plants would be started in those communities.
- Communities that future clergy leaders or potential church planters have identified as specific targets for their efforts

Once those locations have been identified, a season of close-in research is warranted:

- Demographics (much of this may be learned through online research)
- Psychographics (often requires in-person time spent in the community interviewing community members)

- d. *Planning*-Priorities for targeting of energy and resources will be determined by the location and commitment of the people involved, but once they are set, the Deanery Team may engage in a planning process to prepare a local community or neighborhood for a church plant, so that a person may be deployed.

Goal 4: *Recruit and Deploy* as many church planters as possible as quickly as possible.

New Church planters may be:

- Lay people, raised up through the clergy pipeline are people for whom care and energy are given, which allows for discussion and prayer over time with a potential church planter who may be actively serving God in one of the churches in the Deanery, while also participating in Clergy Formation and Education as they prepare for Christian service as an Anglican clergy leader.
- Clergy (Anglican and not-yet Anglican but on the Canterbury Trail), recruited from other parts of the country through the efforts of diocesan leaders, deserve the attention of the Deanery Church Planting Team, who will work in concert with the Canon for Church Planting as he implements a recruitment strategy for the diocese. In these efforts, it is our hope that we might draw new church planters to the Deanery for mission and ministry.
- Lay people who have been or are being recruited as Lay Missioners with the assistance and commitment of a local church Rector. Coordination with the Canon for Lay Mission is required, but we look forward to increasing fruitfulness as Lay Missioners lead the development of Missional Communities.
- Deacons who are focused on community development, who, when deployed in this way, engage in greater evangelistic opportunity and begin to produce a gathered community of seekers after God in the Anglican Way.



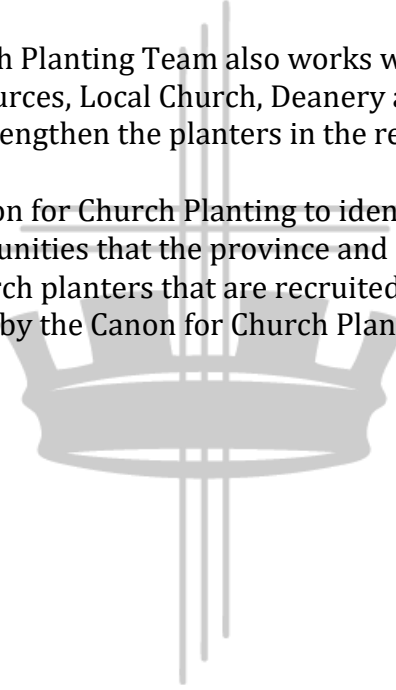
APPENDIX B (Cont)
Church Plant Team Leader Ministry Description

Goal 5: Work with the Bishop and Canon for Church Planting to *Develop and Allocate Resources*
Develop Resources:

The Deanery Church Planting Team assists the bishop and the Canon for Church Planting with the nurturing of relationships with clergy and laity that facilitates the casting of vision for church planting and increases the prospects of developing additional people and financial resources. One vehicle that is currently in place is the Crozier Society, which places a premium on salon gatherings for testimony and personal appeals for financial support. The Deanery Church Plant Team Leader may seek opportunities to foster relationships with emerging leaders and facilitate Local Church investment in church planting.

Resource Allocation:

- The Deanery Church Planting Team also works with the Canon for Church Planting to ensure that resources, Local Church, Deanery and Diocesan, are allocated in such a way as to strengthen the planters in the region, including the Church Plant Interns.
- Work with the Canon for Church Planting to identify and send future planters to Assessment opportunities that the province and diocese are developing.
- Ensure that all church planters that are recruited and deployed receive needed coaching as guided by the Canon for Church Planting.



APPENDIX C

Clergy Formation Team Ministry Description

Structure:

Clergy Formation Team Leader: Each Clergy Formation Team will have a CFT Leader who will work closely with the Bishop, the Dean, and the Canon for Clergy Formation as well as the leader of the Deanery Church Planting Team. The CFT leader will:

- Recruit the members of the Deanery CFT in consultation with the Dean and the Canon. Gather, inform, and encourage Deanery CFT members as needed.
- Arrange for the training of Congregation Discernment Teams when necessary.
- Set up and lead the interviews with those in process in the Aspirant and Postulant Stages.
- Oversee the progress of each individual seeking ordination, ensuring that each item on the Deacon's or Presbyterian's checklist is completed.
- Oversee the assembling of forms and paperwork necessary at each stage of the process.
- Communicate regularly with those in the process regarding their progress.
- Arrange proctors for Canonical Examinations.
- Work with the Dean, Pastor-to-Pastors, and Clergy Coach to ensure that the needs of the clergy regarding ongoing training and clergy self-care are addressed.

Intercessor: Each Clergy Formation Team will have a chief intercessor who will lead and recruit others to intercede for all clergy and prospective clergy within the Deanery.

Recruiter: The Clergy Formation Team may designate a CFT member to focus on identifying and recruiting potential clergy candidates. This individual may also help to lead a Day of Discovery once or twice each year.

Assessment Committee: The Clergy Formation Team will include a team of lay and clergy members who will assess the appropriateness of an aspirant and provide discernment through the Clergy Formation Process. Members of this team may or may not fulfill any of the other roles within the CFT.

Shepherd: The Clergy Formation Team will designate a member of the assessment committee to serve as the shepherd for each aspirant/postulant/candidate to guide them through the ordination process. Shepherds will continue to guide vocational deacons through their first year of ministry as well.

Proctor: The Clergy Formation Team may designate a CFT member to proctor canonical exams.

Pastor to the Pastors: The Clergy Formation Team may identify a clergy member (a Dean or other clergy with appropriate gifting) to provide pastoral care to clergy within the Deanery. This would be in addition to the pastoral care provided by the Bishop.

Clergy Coach: The Clergy Formation Team may designate one or more individuals to provide ongoing training for clergy within the Deanery, including in the area of clergy self-care and continuing education regarding pastoral care within the Diocese. These individuals will work closely with the Dean and the Pastor to the Pastors, and will be assigned especially to guide priests who have been elected rector of a parish for the first time.

Reports to:

The Clergy Formation Team reports to the Dean and works closely with the Bishop and the Canon for Clergy Formation.



APPENDIX C (Cont)
Clergy Formation Team Ministry Description

Background from the Diocese of Western Anglicans Deanery Manual:

The following information from the Deanery Manual informed the development of this document.

“A Deanery is a missional network of missional congregations, church plants and communities, centered in the Kingdom of God, focused on fulfillment of the Great Commandment and the Great Commission and moving evermore from maintenance to mission to reproduction....

“In the Diocese of Western Anglicans, everyone at every layer of ministry is focused on:

1. Making disciples that make disciples of Jesus
2. Forming missional leaders who are being
 - a. Identified
 - b. Recruited
 - c. Formed
 - d. Deployed
 - e. Released
3. Releasing high capacity missional leaders, both lay and ordained, who are then sent to establish, develop and multiply missional communities, some of which will then become church plants or congregations of multi-siting churches.”¹

The structure and organization of a Deanery within the Diocese of Western Anglicans includes the *Clergy Formation Team*. “The Clergy Formation Team will align with the bishop, the Canon for Clergy Formation and the ACNA to support the identification, Discernment/Recruitment, Formation and Deployment of the highest quality missional leaders.”²

“The Clergy Formation Team builds an ongoing support system through:

1. Clergy Care (interface with Dean and Bishop)
 - a. Deanery-focused Intercession...
 - b. Development of Clergy Leadership Pipeline – the CFT works with the CPT [Church Planting Team] to develop a clearly defined path for the raising up of new church planting leaders (CFT collaborates with CPT)

Assessment – assists CPT in a process to discern the presence of the proper gifts and graces within potential church planting leaders (CFT collaborates with CPT).”

¹ *Deanery Manual*, Diocese of Western Anglicans Reviewed July 30, 2018, p. 9.

² *Deanery Manual*, Diocese of Western Anglicans Reviewed July 30, 2018, p. 11.



APPENDIX D
Canons Ministry Description

Canon for Church Planting

Mission:

The Canon for Church Planting will assist the bishop by resourcing and overseeing, on his behalf, the diocesan processes and personnel engaged in church planting.

Ministry Responsibilities:

1. Resource the Deanery Church Planting teams under the direction of the Dean, including providing necessary training, encouragement and information via Zoom and/or in-person meetings, so that new churches are being planted effectively and in increasing number, to the glory of God.
2. Assist with coordination of the groups and individuals providing services to the diocese, which may include Assessment, Coaching and other needed resources, etc.
 - a. Manage the Coaching process for Church Plant Interns according to the Coaching Protocol
 - b. Facilitate the flow of information and procedures associated with the deployment of church planters, including the deaneries, diocesan administration, local churches and Greenhouse
 - c. Manage the process for hiring a Church Plant Intern with attention to the Church Plant Interns Protocols: Greenhouse as Employer, Local Church as Employer, Deanery as Employer
3. Develop the resources of the diocese so that we can effectively provide the needed Assessment, Coaching and other needed services.
 - a. Actively engage with Always Forward, including attendance at gatherings, to identify resources and best practices in the ACNA
 - b. Work with diocesan and deanery teams to link resources with identified needs
4. Assist the bishop in his efforts to raise faith and funding for church planting.
 - a. Actively cast vision for church planting as normative for diocesan life
 - b. Encourage growth in funding through the Crozier Society and other funding vehicles that will enlarge the available pool of funds
5. Assist the President with the necessary information associated with general budget support for church planting.
 - a. Engage with the bishop by June annually in a planning process for submission to and acceptance by the Deans and the Executive Committee
 - b. Submit annually a budget request (June) accompanied by a growth and development plan for diocesan and church planting
6. Respond to inquiries made by pastors and lay people associated with church planting so that everyone is properly informed.
7. Contribute actively to the health and development of the diocese as a partner in the Ministry Staff (Deans and Canons Days and Zoom) meetings with the bishop.



APPENDIX D (Cont)
Canons Ministry Description

Ministry Benefits:

1. While a stipend is beyond the current diocesan financial resources, ministry assistance in the form of mileage reimbursement and air travel costs (Rocky Mountain and/or Arizona Deanery) will be made available.
2. The Canon for Church Planting is instituted as a diocesan canon and granted the honors associated with this office.

Canon for Clergy Formation

Mission:

The Canon for Clergy Formation will assist the bishop by resourcing and overseeing, on his behalf, the diocesan processes and personnel engaged in clergy formation.

Ministry Responsibilities:

1. Resource the Deanery Clergy Formation Teams, which are under the direction of the Dean.
2. Develop a mentoring culture among the clergy and those in training, so that spiritual and skills formation continues unabated, for everyone.
3. Oversee the ongoing development and implementation of Deacon Formation, including the Deacon School.
4. Interface with and develop strong partnerships with theological institutions to ensure that those preparing for ministry are able to access theological training, appropriate to their needs and commensurate with diocesan protocol requirements.
5. Resource the local congregations with prompt response to questions by pastors and lay leaders who are working with our diocesan system for clergy formation.
6. Address the specific training required of priests and deacons who would benefit from ongoing practice in homiletics and biblical theology, especially as both relate to the Great Commission and Great Commandment of Jesus.
7. Contributes actively to the health and development of the diocese as a partner in the Ministry Staff meetings with the Deans and bishop.
8. Contributes and organizes in DWA the work of ACNA West Examining Chaplains.



APPENDIX D (Cont)
Canons Ministry Description

Ministry Benefits:

1. While a stipend is beyond our current resources as a diocese, ministry assistance in the form of mileage reimbursement and airfare costs for travel (Rocky Mountain or Arizona Deanery) will be made available, up to \$3000 in the first full year or prorated on this basis for a partial year's service.
2. The Canon for Clergy Formation will be instituted as a diocesan canon and will be granted the honors associated with this office.

Canon for Lay Mission
REVISED: January 29, 2018

Mission:

The Canon for Lay Mission will assist the bishop by **mobilizing** lay leaders for effective community-based mission, **resourcing** the congregations in the areas of disciple-making and missional community formation and **equipping** lay leaders through ministry networks and training opportunities.

Ministry Responsibilities:

1. In conjunction with the Bishop's Task Force on Disciple-making, develop and deploy a diocesan team of support people who are knowledgeable in and effective at developing disciples who make disciples of Jesus, who in turn offer assistance to local congregations, assisting them in disciple-making and evangelism.
2. Provide training for lay leaders in leadership development that fosters the processes that multiply disciples who impact the harvest, locally and regionally; e.g., leading through focused ministry teams and small groups that reach the harvest because they are effective in prayer, scripture application, evangelism, leadership and community-reaching action.
3. Champion the ministry of the laity and offer models of ministry to congregations whereby the Kingdom of God is being established through them; e.g., Celtic mission models, lay monastic groups, church-community partnerships, needs-based evangelism activities, etc.
4. Facilitate lay vocations by training and deploying Catechists that are focused on the harvest field, providing training for those who are serving as licensed ministers of the gospel.
5. Interfaces with the International Partners in Mission for the deployment of short-term and long-term missionaries in the diocese and around the world, including youth and young adult missions activities.



APPENDIX D (Cont)
Canons Ministry Description

6. Manage the development of ministry networks for lay leaders to overcome isolation, foster growth in leading and identify needs that may be met relationally and transformationally.
7. Contributes actively to the health and development of the diocese as a partner in the Ministry Staff meetings with the Deans, Canons and the bishop.

Ministry Benefits:

3. While a stipend is beyond the current diocesan financial resources, ministry assistance in the form of mileage reimbursement and air travel costs (Rocky Mountain and/or Arizona Deanery) will be made available up to \$3000 in the first full year or prorated in this basis for a partial year's service.
4. The Canon for Lay Mission will be instituted as a diocesan canon and will be granted the honors associated with this office.

Canon to the Ordinary
REVISED: June 11, 2020

Rationale:

The Kingdom of God is and does as the King reigns over His creation. The Diocese of Western Anglicans is, at least insofar as we have learned how, an expression of God's Kingdom that is joyfully submitted to His ongoing plan of salvation and active in planting and growing local church communities that actively bear witness through its members to His Lordship among those who do not now follow Him.

The bishop is the diocese's chief evangelist, and through the office and agency of the bishop, is cultivating an environment for Jesus followers to grow in their vocation as Christ-bearers in the world to seekers around them. The bishop is the diocese's embodied apostolic witness that fosters kingdom expansion through church planting and development. The Diocese is currently engaged in a Strategic Planning process to engage everyone in the actions necessary to increase our fruitfulness as Kingdom-oriented harvest workers. Releasing the bishop for strategic oversight and engagement in cultivating a harvest-rich environment requires that the diocese affirm the appointment of a Canon to the Ordinary who will work alongside him to deepen and extend our Kingdom reach in the coming years.



APPENDIX D (Cont)
Canons Ministry Description

Scope:

The Canon to the Ordinary will represent the bishop in specifically identified areas of responsibility as identified and assigned to him by the bishop. Representing the bishop and his office is primary:

- A. in the ordering of priorities (the What of ministry), and
- B. ministering in concert with the bishop (the Why of ministry) in regard to the applied biblical vision, core values, mission strategies and action plans of the diocese.
- C. to the ministry methodology (the Way of ministry) that is employed on a daily basis.

As the bishop's representative, the Canon to the Ordinary will interface on his behalf at every level of the diocese:

- 1. Personal—the relational context of engagement
- 2. Congregational—the local church's communal context, which includes lay leaders
- 3. Collegial—the clergy, both Presbyters and Deacons, who operate at the congregational, deanery and diocesan level
- 4. Deanery Organization—the development of deanery systems to support the architecture inherent in the Deanery Manual, which involves key lay leaders in every region
- 5. Diocese—the governance team, Executive Committee support teams, the ministry staff (Deans and Canons) and the administrative staff of the diocese

While the bishop's focus is on cultivating missional culture development and missional reproduction, the Canon to the Ordinary's focus is on the application of the necessary methodologies to implement diocesan goals and ministry plans.

Arenas of Focus:

- A. Strategic Plan Management
 - 1. Development
 - 2. Implementation
 - 3. Review
 - 4. Modification
- B. Strategic Operations
 - 1. Oversee Operations Manager (his ministry description needs modification)
 - + Administration
 - + Finance
 - + Emergency Preparedness
 - + Prayer Support
 - + Communications
 - + Safe Ministry Program
 - 2. Develop Mediation Team for congregation and clergy conflict



APPENDIX D (Cont)
Canons Ministry Description

- C. Governance Support
 - 1. Support President with
 - + Legal (Chancellors)
 - + Finance
 - a. Systems Development
 - b. Budget Development
- D. Clergy Care (in Partnership with Deans)
 - 1. Support for Clergy, spouses and families
 - + Relational
 - + Informational
 - + Resourcing and Referral
- E. Managing and Monitoring Clergy Systems
 - 1. Clergy Formation
 - + Executing Letters Dimissory and Reception
 - + Managing and implementing Protocols for Clergy Transfers
 - 2. Clergy Formation Culture Development
 - + Train, Resource and Monitor Development of Deanery Clergy Formation Teams by coaching and guiding the Deanery Clergy Formation Team Leaders
 - + Work with Deans to train clergy in mentoring skills and processes so that emerging clergy and lay missionaries may receive mentoring from the clergy on whom they depend for their formation as a missional Christian leader
 - + Resource the local congregations through our Clergy Formation process and offer prompt responses to their questions and concerns

Diocesan Geography, Culture and Management Realities

- A. The Diocese is dispersed in multiple western states, which requires extensive travel by the bishop, sometimes assisted by the Bishop's Assistant who supports Episcopal Acts.
- B. Increasing management of systems becomes problematic due to limited time and energy, so the Canon would step in to fill those gaps.
- C. The Leadership Structure is also highly dispersed, so management requires extensive meetings for communication, coordination and alignment of the growing deanery and local church leadership teams (See Leadership Structure docs – org chart, leadership docs).



APPENDIX D (Cont)
Canons Ministry Description

D. The Canon to the Ordinary is a member of the Senior Leadership Team of the diocese. He also serves as liaison and manager of implementation responsibilities in 4 Deaneries as defined by the Ministry Description

Currently--

1. Leadership and vision of each deanery is variable in scope, depth, and direction.
2. Two deaneries require new Deans to maintain and drive the Strategic Plan being created, reviewed, and adopted in 2020.
3. Efforts are underway to strengthen the two deaneries with the need for new Deans.

E. Meeting Responsibilities:

1. Governance

- + Executive Committee monthly; Synod Annually
- + Assist President with:
 - a. Finance monthly
 - b. Chancellors, as needed legal, and C&C's

2. Management

- + Manage Operations Manager
- + Executive Team weekly (3x monthly)

3. Ministry Staff

- + Deans and Canons meeting monthly
- + Support implementation from these meetings in each deanery

4. Deanery Development

- + RM
 - a. Clericus (Developing Healthy Missional Culture)
 - Annual Presbyters Retreat (highly valuable)
 - Next Steps in Mission (support)
 - Pastoral Support of Clergy and Families
 - b. Governance (Operations and Systems)
 - Admin.
 - Finance
 - Legal
 - Communications
 - c. Church Planting
 - As needed

+ AZ

- a. Clericus (Developing Healthy Missional Culture)
 - Annual Presbyters Retreat (highly valuable)
 - Next Steps in Mission (support)
 - Pastoral Support of Clergy and Families



APPENDIX D (Cont)
Canons Ministry Description

- b. Governance (Operations and Systems)
 - Admin.
 - Finance
 - Legal
 - Communications
 - c. Church Planting
 - As needed
- + SD
- a. Clericus (Developing Healthy Missional Culture)
 - Annual Presbyters Retreat (highly valuable)
 - Next Steps in Mission (support)
 - Pastoral Support of Clergy and Families
 - b. Governance (Operations and Systems)
 - Admin.
 - Finance
 - Legal
 - Communications
 - c. Church Planting
 - As Needed
- + LA
- a. Clericus (Developing Healthy Missional Culture)
 - Annual Presbyters Retreat (highly valuable)
 - Next Steps in Mission (support)
 - Pastoral Support of Clergy and Families
 - b. Governance (Operations and Systems)
 - Admin.
 - Finance
 - Legal
 - Communications
 - c. Church Planting
 - As needed

Process Notes:

1. Inasmuch as this position will be phased in over 12-36 months, the items above require a prioritization process to determine the highest value areas of focus for Year One. Such a process would include discussion and input of the Ministry Staff with the Bishop, President, future President and Canon to the Ordinary. The Bishop's Assistant would easily translate the discussion to paper.



APPENDIX D (Cont)
Canons Ministry Description

2. This position and its effectiveness rests in part on effective communication among the key leaders, habits we are not now required to practice, but that we can learn.
3. As the position is phased in, commensurate discussions and decisions will be undertaken in order to identify the funding to support the position. In Year 1, we would not need to provide funding.
4. As phasing continues, we will learn and adapt to the consequences of a developing ministry and make annual adjustments to this Ministry Description, as appropriate and timely.
5. The Canon to the Ordinary will be instituted as a diocesan canon and will be granted the honors associated with this office.



APPENDIX E Operation Values

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!



APPENDIX E (Cont) Operation Values

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:

4. Disciples Making Disciples, who in turn make more Disciples of Jesus
5. Forming Missional Leaders
6. 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.

DIOCESAN VALUES

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



APPENDIX F
Diocese to Deanery MOU – Church Plant Intern

The purpose of this Memorandum of Understanding is to succinctly and concretely define the relationship between the Diocese and the Deanery.

1. The Deanery has been created by the Diocese for the purpose of developing effective regional mission and expansion and is under the direct canonical and actual supervision of the Bishop.
2. The Bishop has appointed a Dean to develop the region and to represent him and the Diocesan vision in the region through leadership, organizational, pastoral and sacramental ministry according to the Deans Ministry Description
3. The Bishop and the Executive Committee have organized the Diocese into deaneries in order to foster a church planting movement in each deanery, leading toward the birth of a diocese in each region.
4. The Bishop has developed a Deanery Manual to guide the process of growth, delineating four interdependent teams of people, lay and ordained working together, to establish health and growth in all the congregations, while also fostering church planting as a primary method for evangelism. Those teams are:
 - a. Clericus
 - b. Governance
 - c. Church Planting
 - d. Clergy Formation
5. The Diocese accepts a portion of the administrative cost of supporting the development in each deanery, so that each deanery may fund an administrative assistant.
6. The Deanery organizes a 501c3 nonprofit corporation so that it may raise funding and establish the necessary functions in order to support a regional church planting movement.
7. The Deanery accepts the responsibility to develop increasing support for an emerging diocese, including administration, communications, legal, financial, insurance and other logistical tasks that promote health and growth.
8. The Deanery has received a Deanery Manual to guide those in leadership so that they may understand roles, functions and expectations of the Diocese in every region. This manual is updated annually.
9. The Diocese has developed an approach to Church Planting that may be applied in every Deanery through a mutual funding process. The church planting approach utilizes two specific models:
 - a. Church Planter Intern (established in 2018)
 - i. Funding is provided from 3 sources (Diocese, Deanery, Planter) The proposal was originally set at \$15000-\$15000-\$15000 or whatever additional income by the church planter is needed. In 2019, due to cost of living, the southern California interns are given \$20000 from



APPENDIX F (Cont)

Diocese to Deanery MOU – Church Plant Intern

the Diocese, while the Deanery level remains at \$15000 and the intern raising \$15000 or whatever additional income is needed.

- ii. The Diocese provides funding for the first two years for each Church Planter Intern.
 - iii. The Deanery provides \$15000 annual funding for the first four years.
 - iv. Diocese provides coaching for the intern for two years.
 - v. Diocese provides a boot camp funding for all Church Planter Interns initiating a church plant in the diocese.
 - vi. Assessment is funded by combined funding from the Deanery and the Church Planter Intern
- b. Church Plant Curacy (forecast for 2020)
- i. Resource churches may be in a position to pay a partial stipend to a Curate, in which case, they may partner with the Diocese for funding and deploying a Church Planter through a Curacy.
 - ii. The Curacy lasts for a period of 2 years.
 1. Year 1—primary training and clergy formation through the diaconate and/or the early days of the priesthood
 2. Year 2—Curate organizes a launch team from among the members of the Resource church and prepares for a new church plant, launching at the end of the second year
 3. Once the church plant is launched, the Diocese provides coaching and continues funding at the rate agreed upon prior to Year 1 for two years.
10. In cooperation with and in support of the Deaneries, the Diocese deploys Greenhouse-trained missionaries. A separate Memorandum of Understanding governs the financial and managerial components that impact church planters and other missionaries in the field.
11. The Diocese has committed its staff and leadership team to support each Deanery's work, including:
- a. A regularly maintained website
 - b. A financial accounting team
 - c. A legal advisor (chancellor)
 - d. Operational guidance and risk management assistance
12. The Diocese and the Deanery will fund a new Church Planter Intern every two years, beginning in 2018. Please refer to the Church Planter Intern Program for further details.



APPENDIX F (Cont)
Diocese to Deanery MOU – Church Plant Intern

13. Should the Deanery deploy a Greenhouse Missionary as its Church Planter Intern, the process will be governed by the Memorandum of Understanding between the Greenhouse Movement and the Diocese of Western Anglicans, which is currently under review.
14. If the Deanery deploys a lay person for any mission or ministry, the lay person will come under the authority of the Bishop, just as would any clergy person.
15. Upon mutual agreement with the Diocese of Western Anglicans and one of its Deaneries, it may be granted permission to pursue diocesan status under the Constitution and Canons and the Bylaws of the Anglican Church in North America. The protocol for this will be developed at an appropriate time.



APPENDIX G
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