

DEANERY MANUAL  
July 1, 2018

DIOCESE OF WESTERN ANGLICANS  
ANGLICAN CHURCH IN NORTH AMERICA



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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 16<sup>th</sup> 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,



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 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 21<sup>st</sup> 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

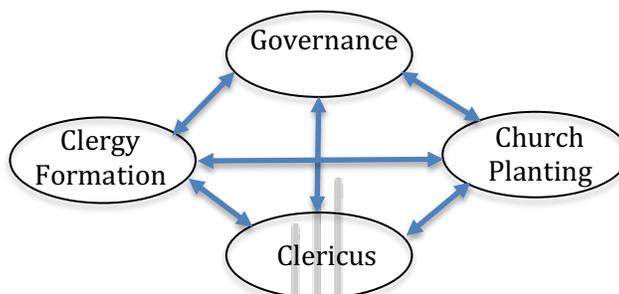
The Church Planting Team will align with the bishop, the Canon for Church Planting and the ACNA to plant missionally reproductive congregations in the Anglican tradition.

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 builds an ongoing support system through:**

### 1. Clergy Care (interface with Dean and Bishop) [\*Clericus]

- a. \*Regular clericus gatherings are offered and encouraged by the CFT
- b. \*Clergy partnering; personal touch is strongly encouraged and modeled
- c. \*Clergy intervention in urgent or emergency situations as directed by the Dean
- d. Deanery-focused Intercession
  - + Diocesan Cycle of Prayer
  - + Lord of the Harvest prayers
  - + Specific initiatives and needs for advancement
- e. \*Fellowship
- f. \*Continuing Education
- g. Development of Clergy Leadership Pipeline – the CFT works with the CPT to develop a clearly defined path for the raising up of new church planting leaders (CFT collaborates with CPT)
- h. Assessment – assists CPT in a process to discern the presence of the proper gifts and graces within a potential church planting leaders (CFT collaborates with CPT)
- i. \*Ongoing Support – an intentional focus on caring for planters relationally, emotionally, physically and spiritually in their work (CFT collaborates with CPT and the support of Governance)

## 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

## STRUCTURE AND ORGANIZATION (Cont.)

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
  - j. 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.

#### 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.

## STRUCTURE AND ORGANIZATION (Cont.)

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:
    - + 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

## **STRUCTURE AND ORGANIZATION (Cont.)**

### **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 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](http://www.thebonhoefferproject.com)

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

Real Life Ministries [www.reallifeministries.com](http://www.reallifeministries.com)

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

Verge [www.vergenetwork.org](http://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  
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, 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 Mentoring, etc..
3. Develop the resources of the diocese so that we can effectively provide the needed Assessment, Coaching and Mentoring services.
4. Assist the bishop in his efforts to raise faith and funding for church planting.
5. Assist the President with the necessary information associated with general budget support for church planting.
6. Respond to inquiries made by pastors and lay people associated with church planting so that everyone is properly informed.
7. Contributes actively to the health and development of the diocese as a partner in the Ministry Staff meetings with the Deans and the bishop.

**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 up to \$3000 in the first full year or prorated in this bases for a partial year's service.
2. The Canon for Church Planting will be instituted as a diocesan canon and will be granted the honors associated with this office.

APPENDIX B (Cont)  
Canons Ministry Description

**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 Ministry Development 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.

**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.

APPENDIX C  
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 C (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 D  
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