

# Diocese of Western Anglicans Lay Missioner Ministry Manual



# TABLE OF CONTENTS

## SECTION 1

RATIONALE FOR LAY MISSIONERS .....	3
LAY MISSIONER CHECKLIST .....	4
BASIC ORGANIZATIONAL PARAMETERS .....	5
IDENTIFIED READINESS SKILLS AND APTITUDES.....	7
THE PROCESS OF PREPARATION FOR A LAY MISSIONER.....	7

## SECTION 2

TRAINING STRUCTURE AND EXPECTATIONS .....	9
AREAS OF STUDY .....	11
AREAS OF PERSONAL FORMATION.....	11
AREAS OF MINISTRY APPLICATION.....	11
ANTICIPATED LAY MISSIONER TIME COMMITMENTS .....	12

## SECTION 3

FORMATION AND TRAINING CALENDAR .....	13
LAY MISSIONER APPLICATION .....	21
RELEASE OF INFORMATION AGREEMENT .....	24
FINANCIAL STATEMENT .....	25

## APPENDICES

APPENDIX A: BOOKS.....	26
APPENDIX B: LITURGY FOR COMMUNION UNDER SPECIAL CIRCUMSTANCES.....	29
APPENDIX C: COMMUNION UNDER SPECIAL CIRCUMSTANCES: AUTHORIZATION NOTES AND RUBRICS .....	36
APPENDIX D: ACNA: CORE PURPOSE, VISION AND VALUES.....	38
APPENDIX E: ACNA: THEOLOGICAL STATEMENT .....	39
APPENDIX F: DIOCESE OF WESTERN ANGLICANS: VISION, VALUES AND MISSION .....	40
APPENDIX G: SIGNATURE PAGE .....	45
APPENDIX H: FREQUENTLY ASKED QUESTIONS.....	46

## Section 1

### Rationale for Lay Missioners:

The Great Commission of Jesus assumes that the people of God are going into the world, so Jesus' words give purpose to our going: *"Therefore, go and **make disciples** of all nations [peoples/ethnicities], **baptizing them** in the Name of the Father, and of the Son and of the Holy Spirit, **teaching them to obey** all that I have commanded you."* (Matthew 28:19-20) Jesus commanded them to obey His Great Commandment: *"You shall **love the Lord your God** with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall **love your neighbor** as yourself."* (Matthew 22:37-39) It takes the whole church to accomplish this work of loving God and loving people by going, baptizing, and teaching them obedience!

Jesus recognized that it would take far more effort than people then anticipated and that it would require them to pray to the Lord of the harvest to raise more harvest workers to join them (Matthew 9:37-38). These harvest workers come in many forms and function in orders as He has assigned them: lay, deacon, presbyter and bishop. The body of Christ is given all of the gifts as they were manifested in Jesus' earthly ministry and they are to be used under His direction as Head of the church. (Ephesians 1:22-23; Colossians 1:18) Some people are graced by God with gifts of teaching and pastoring, leadership and vision. While some people with these gifts may be ordained, many more are not ordained, yet they are called to serve as Jesus directs them to do. Catechesis in a broad sense, then, is the work of intentional 'missional discipleship formation' of individuals individually and in groups, small and large and of sending these missional disciples to reproduce the church as disciple-makers. The fruit of catechesis in this broad sense, then, is not just strong individuals, but strong churches that reproduce as missional communities. Lay Missioners, commonly called Lay Catechists in other jurisdictions and historically referenced as such, lead persons and people, forming and establishing new Local Churches/missional communities, all to the glory of God.

In the Anglican Church, Lay Missioners are licensed by the bishop to serve as 'pastor-teachers' according to their gifting to gather the members of the body of Christ to fulfill the Great Commission of Jesus. In the Diocese of Western Anglicans, the bishop has authorized the development and use of a training process for those who are called by God as Lay Missioners and will license those lay leaders who complete a discernment and training process to serve as Lay Missioners in the diocese. Lay Missioners will share in the gathering and mobilizing ministry that develops the church so that others may also be called, formed, equipped and sent as Jesus followers to serve His purposes in the harvest field.

# Lay Missioner Checklist

## DISCERNMENT STAGE - Local Church level phase, normally before one begins an approved program of preparation

### PAPERWORK

- Rector's Careful Inquiry Report & Recommendation
- Local Church Discernment Committee Report
- Vestry Recommendation Letter
- Aspirancy Interview Request – Rector writes to Dean

### TO DO

- Interview with Priest of the local church
- Local Church Discernment is formed
- Vestry reviews and affirms the Candidate

## ASPIRANT STAGE

### PAPERWORK

- Dean Recommendation Letter

### TO DO

- Interview with Dean for Aspirancy
- Bishop advances the Aspirant (after confirming with Dean)
- Request for Background Check

## LAY MISSIONER-IN-TRAINING STAGE

### PAPERWORK

- Application which includes:
  - A Signed Affirmation and Acceptance of:
    - The ACNA Core Purpose, Vision and Values
    - The ACNA Theological Statement
    - The Diocese of Western Anglicans Vision, Values and Mission
  - Baptismal and Confirmation Certificates
  - Background Check Report
  - Personal History
  - Resume of Education and Experience
  - Spiritual Auto-biography
  - Statement of God's Call
  - Spouse Statement
  - Financial Statement
  - Application fee - \$200 made payable to Diocese of Western Anglicans
  - Safe Ministry Certification
  - Always Forward – online 'Church Planter Candidate Assessment' at <http://churchplanter.lifeway.com/organization/130/> (forward report to CF Team)
  - Signed Release of Information

### TO DO

- Lay Missioner-in-Training is connected to approved Clergy Mentor
- Lay Missioner-in-Training Assessment by Canon for Lay Mission
- Deployment Team gathers to review assessment results, determine Ministry Plan and deployment
- Lay Missioner-in-Training enrolled in the Western Anglicans Lay Missioner training process (3 Years)
- Provisional Licensing of Lay Missioner-in-Training (if deployment is granted)
- Continuing to work Ministry Plan and training
- Examination

## LAY MISSIONER STAGE

### TO DO

- Licensed as a Lay Missioner for 3 Years (upon completion of Ministry Plan and periodic assessment process)
- Continuing Education
- Annual Review

## Basic Organizational Parameters:

### 1. What is a Lay Missioner?

A Lay Missioner is usually a bi-vocational lay leader with gifts of gathering and catalyzing, pastoring and teaching and leading and managing who are called to start a new missional community/Local Church by gathering people into a process of missional discipleship formation so that disciples and Christ-centered missional communities are birthed, formed and multiplied to the glory of God.

### 2. What does a Lay Missioner do?

A Lay Missioner builds Christ-centered missional community through the principles and practices of reproducing disciple-making, so that Christ-centered communities are developed, matured and multiplied. A Lay Missioner may work alongside a Deacon or a Presbyterian to work among a people group or neighborhood where an Anglican missional community/Local Church would promote the purposes of God.

**Whenever possible** and as their primary expression, a Lay Missioner is sent into an area to initiate a Christian work where it does not already exist and where the Deanery or Local Church has recognized a need.

### 3. Who Guides and Oversees the Lay Missioner?

The varying contexts in which a Lay Missioner is working will influence how guidance and oversight are applied. We encourage new work to emerge from Local Churches, deaneries and the diocese itself, given that these, each in their own way, grant us favor and impact in different areas of our diocese. Consequently, we might say that we establish and develop Mission that is:

- + Local Church-initiated
- + Deanery-based and either Local Church or Deanery-initiated
- + Diocesan-initiated

While the basic ministry decisions will most often be made under the oversight of the initiating entity, the diocese will maintain overall oversight and provide support and guidance through the Canon for Lay Mission.

### 4. Are there Worship Guidelines?

Lay Missioners appropriately lead worship services that are centered in the Prayer Book offices of Morning and Evening Prayer. These offices are basic to Anglican Christian spirituality and are appropriately led by lay people. Presumably, the Lay Missioner will be the Catalyzer, Mobilizer and the Organizer of new Local Churches, so training the Local Church members in the use of these offices is an added benefit to them being used in public worship services. In the North American context, many people will be drawn to follow Jesus as Anglicans through the sacraments of the church. Our tradition prescribes not only appropriate practice for the sacraments, but it also defines who may steward them on behalf of the church. The rubrics in our prayer book(s) express our practices as they are outlined elsewhere in theological form.

We are in a time in the church when the need for development and our missiological response to that need may outstrip our ability to develop and train clergy for deployment in the harvest field. This is not unprecedented, as it is the case in Africa and Asia. In circumstances such as these, Lay Missioners have been trained and deployed to assist in the distribution of the sacraments (baptism and holy communion elements), as well as, provide leadership for the formation of new Local Churches through evangelization and teaching. What is being proposed is the deployment of Lay Missioners in our diocese, with Deanery assessment of appropriate release into active ministry whereby the mission of the church is prioritized.

The values and resultant actions associated with deployment include:

- + Planting a new Local Church through evangelism, teaching and pastoral care;
- + Mobilizing a new missional community/Local Church through training;
- + Leading worship through Morning and Evening Prayer and other services as prescribed;
- + Under special conditions, distribution of Communion elements by the Lay Missioner when the Local Church gathers for corporate worship.

In some deaneries, there are contextual facts that would incline the deanery to provide Presbyters (Associate Rectors, Assistant Rectors, retired Presbyters) to celebrate the Holy Eucharist in person weekly. For these services, the Lay Missioner would lead the Local Church through the pro anaphora and assist the Presbyter for the Consecration of the elements.

In some deaneries, a Deacon may be available for distribution of Communion Under Special Circumstances, due to the absence or unavailability of a Presbyter. The Deacon would utilize a diocesan approved distribution liturgy for Communion Under Special Circumstances, which would include instruction that everyone is participating in the Communion of the Mother Local Church.

In some deaneries, neither a Presbyter nor a Deacon may be available, and when this is unlikely to change anytime soon, a Lay Missioner may be given permission by the Dean with the approval of the bishop, to distribute consecrated communion elements through a diocesan approved distribution liturgy for Communion under Special Circumstances, (Appendix B) which would include instruction as stipulated above.

The Lay Missioner will lead the assembly in the worship for every component that is available to a lay person, including the preaching according to the instructions prescribed in the rubrics of the "Communion under Special Circumstances" liturgy and provided through their training as a Lay Missioner, which would also include instruction that everyone is participating in the Communion of the 'overseeing' Local Church, that is giving birth to this new community.

Highlighting this connection between the 'overseeing' Local Church and Lay Missioner-led church plant is essential. At reasonable times during the year, determined by the Local Church and based upon the Church calendar, Lay Missioner led missional communities will

gather with the Local Church to strengthen this understanding of participation with the Local Church.

### **Identified Readiness Skills and Aptitudes**

Anyone who would aspire to become a Lay Missioner must also be inclined toward the basic work of gathering and forming Jesus followers in and through Christ-centered community. When considering this important ministry, the following questions are not only helpful but necessary to ask.

1. Is this person leading an evangelistic bible study? If not, let him or her try.
2. Is this person forming a missional small group? If not, invite him to try.
3. Can this person cast common vision? Test this skill through application.
4. Does this person practice spiritual growth personally? Discuss the spiritual life.
5. Is this person discipling 1 or 2 people? Are those being disciplined reproducing?
6. Can this person listen to the Lord while engaging in ministry? Test or train him or her in this skill.

### **The Process of Preparation for a Lay Missioner**

1. A Lay Missioner will enter into a period of discernment through the Local Church and follow the same process for discernment that any aspirant for Holy Orders would complete at the Local Church level. Discernment includes markers that serve as good indicators of an individual's call and readiness to lead others in the body of Christ. These markers include, but are not limited to, a personal relationship with Jesus Christ, a strong desire to serve God through His Church, passion and skill in teaching and proclaiming the gospel, practice in bearing witness and sharing the gospel with others, a fruitful way of following Jesus as His disciple and able to lead others in following Him, a strong moral character, an appreciation and general knowledge of the Anglican way of following Jesus and enjoys a good reputation in his or her community. The process for the Lay Missioner follows (**Required prior to beginning the Lay Missioner Process**):
  - a. Interview with the Priest of the local church
  - b. A Local Church Discernment Team is formed
  - c. The Vestry reviews and affirms the Aspirant
  - d. The Dean interviews the Aspirant
  - e. The Bishop Advances the Aspirant

The Aspirant will then read, affirm, sign and submit to the Bishop:

- + ACNA Core Purpose, Vision, and Values (Appendix D)
- + ACNA Theological Statement (Appendix E)
- + Diocese of Western Anglicans Vision, Values and Mission (Appendix F)

2. Once a call to serve as a Lay Missioner has been discerned, an application is completed and submitted to the Canon for Lay Mission for review. The Application includes:
  - a. Baptismal and Confirmation Certificates
  - b. Request for Background Check
  - c. Spiritual Auto-biography
  - d. Statement of Spouse

- e. Family History
  - f. Resume of Education and Experience
  - g. Statement of God's Call
  - h. Application Fee of \$200.00
  - i. Safe Ministry Certification
  - j. Assessment - Always Forward – online 'Church Planter Candidate Assessment' at <http://churchplanter.lifeway.com/organization/130/>
3. The Lay Missioner-in-Training is then connected to an approved Clergy Mentor who will assist with basic guidance, practical mentoring and spiritual direction, including training and practice in the use of Daily Offices. One of the key results of this relationship is a practical Rule of Life for the Lay Missioner-in-Training.
  4. The Lay Missioner-in-Training will be given an evaluation by the Canon for Lay Mission covering the following areas:
    - a. Personality/Temperament
    - b. Experience
    - c. Education
    - d. Gifts
    - e. Church Planter Training
    - f. Psychological Health
  5. Deployment Team gathers to review the results of the evaluation and determines the Ministry Plan and the time and pace of deployment. The Deployment Team is led by the Canon for Lay Mission and consists of the following additional people:
    - + Dean
    - + Rector/Mentor
    - + Deanery Church Planting Team Leader
    - + Deanery Clergy Formation Team Leader

A Lay Missioner-in-Training will be involved in supervised ministry activities that will develop skills and knowledge essential to the work of a Lay Missioner, much like an internship would provide. Mentoring clergy may utilize shadowing, teaching, mentoring, coaching and training. Supervised ministry activities may include such things as preaching or teaching in a setting where the Clergy Mentor is present, shadowing during pastoral visitation, leading mission training activities with others competent in the subject are providing helpful support and feedback and community-based mission engagement works that are structured as much for learning as for productivity. These examples are suggestive and descriptive, but not exhaustive.

Deployment is based on a level of demonstrated competency through active supervised training that would allow everyone to encourage the deployment of a Lay Missioner-in-Training. This would allow for more regular exercise of ministry without the necessity of supervisory presence. The kind of supervision appropriate to a deployed Lay Missioner-in-Training is occasional presence for observation and regular mentoring according to the Manual Guidelines.

6. The Lay Missioner-in-Training is enrolled in the Western Anglicans Lay Missioner training process according to the Deployment Team's defined Ministry Plan that will provide licensing by the bishop to function with expertise in the following areas:
  - a. Eucharistic minister
  - b. Worship Leader
  - c. Preacher
  - d. Teacher
  - e. Pastoral Minister
  - f. Local Church Developer
  - g. Disciple-maker (Discipleship and Evangelism)

The training process will include instruction, practicum and applied ministry experiences through internships and mentoring. The basic education offered for service as a Lay Missioner provides for training in the areas of study and personal formation utilizing online instruction, online video discussion, weekly reading and regular mentoring. This coursework is for 3 years.

7. If deployment is granted at the conclusion of the evaluation (see 5 above), the Bishop may provisionally license the person as a Lay Missioner-in-Training. If deployment is delayed for any reason, the person would continue preparation under the supervision of the local church Rector according to the Ministry Plan developed for that Lay Missioner-in-Training.
8. Annual opportunities for ministry Assessment will be offered to all who have completed their Ministry Plan and upon review, the Lay Missioner-in-training will be licensed as a Lay Missioner for 3 years.
9. Regular continuing education experiences will be available, and participation is expected, so as to continue to develop skills. The nature of the ministry requires a church leader to mature continually as a minister of the gospel. An annual review will be undertaken to determine growth and progress with renewal of the license of the Lay Missioner as appropriate.

## Section 2

### **Training Structure and Expectations:**

Our approach to Lay Missioner Training is based upon holistic and lifelong learning methods.

#### *Personal Mentoring*

A primary relationship with a locally-based Mentor, in some cases the Rector or Associate of the 'overseeing' Local Church, though not always the case, with whom a relationship will be developed will enable the Lay Missioner-in-Training to benefit from regular prayer, dialogue, personal reflection and debriefing practical application of experiences that take the Lay Missioner into greater intimacy with the Lord Jesus personally and greater effectiveness in applied mission and ministry activities. A recommended rhythm of meeting would be twice per month while the Instruction is ongoing and once per month while in active ministry.

### *Instruction*

The Lay Missioners-in-Training will meet together monthly on-line with the Canon for Lay Mission and the faculty associated with Lay Missioner Training for instruction on specific areas of development. These online Instruction Gatherings will utilize lecture, discussion and writing as integrated reflection on the subjects that are being addressed. Everything that will be presented will be represented on the Year End Assessment.

### *Personal Reading*

The Lay Missioners-in-Training will be given a reading list for every subject area. The Required Reading will support the Instruction process and it is expected that the Reading List will be fully completed as the texts are utilized in the Mentoring and Instruction modules. A Recommended Reading List will also be provided and serve as additions to your library for future development while in active ministry as a Lay Missioner.

### *Retreat and Internship*

The training process will require time, applied in ways that may be new, but are common to the spiritually mature leader of the body of Christ. During the training process, the Lay Missioners-in-Training will gather for retreat prior to completion. An internship in a setting different from the Lay Missioner's primary environment will be used to encourage greater experience than may be provided in their local context. This internship will be designed to broaden the Lay Missioner's capacity to lead the church.

Taking a holistic approach, the Lay Missioner Program will foster growth and fruit bearing in three distinct areas: Study, Personal Formation, Ministry Application.

### **Areas of Study**

- + Biblical Studies, Doctrine, Homiletics
- + Missional Ecclesiology
- + Church History: Emphasis on Anglican Church History
- + Anglican Spirituality and Worship
- + Pastoral Theology
- + Missional Leadership

### **Areas of Personal Formation**

- + Prayer, Personal Study and Daily Worship
- + Spiritual Disciplines and Rule of Life
- + Practical Understanding and Use of Personal Gifting and Vocation
- + Empowering Leaders for Mission and Ministry
- + Practices of Teachability and Humble Submission
- + Healthy Leadership in the Home and Community
- + Application of Team Formation in Ministry

### **Areas of Ministry Application**

- + Applying the Word of God
  - Exegete a set of Lectionary passages
  - Prepare a sermon and effectively deliver it
  - Organize and plan a series of bible studies that may be reproduced by disciples who in turn use them to make other disciples
  - Effectively applies the catechism to teaching practices
  - Hones preaching and teaching skills regularly
- + Disciple-making
  - Plant a group that includes some unchurched people, that multiplies within 24 months
  - Pray with others and unpack the Scriptures with them at the point of need
  - Lead a triad to multiplication
  - Develop your testimony and share it effectively
  - Prepare 3-5 short introductory approaches to share the Jesus story
- + Missional Leadership
  - Develops a rich and habitual devotional life
  - Develop teams that work well and multiply
  - Empowers others for mission
  - Practices humble submission
  - Practices compassion and mercy

## Anticipated Lay Missioner Time Commitments

### Annually

- + Internship (as assigned by the Deployment Team) for 10 weeks through a Local Church
- + Retreat (2 days) led by the Canon for Lay Mission and invited clergy

### Monthly

- + Reading (1 required, 1 optional book) as assigned through the Ministry Plan (anticipated at 16 hrs/month)
- + Online Instruction (2 hours) available in 30-minute online teachings which will be available online
- + 1 2-hour Online Cohort for Discussion of the Reading
- + 2 1-hour Mentoring (a list of formation topics for exploration will be provided) session with an approved clergy mentor

### Typical Week

	Week 1	Week 2	Week 3	Week 4
<b>Reading</b>	100 pages (3-4 hours)	100 pages (3-4 hours)	100 pages (3-4 hours)	100 pages (3-4 hours)
<b>Instruction</b>	30 minutes	30 minutes	30 minutes	30 minutes
<b>Class (day in the last week)</b>				2 hours
<b>Mentoring</b>	1 hour		1 hour	
<b>Total Hours (approx.)</b>	<b>4-6 Hours</b>	<b>3-5 Hours</b>	<b>4-6 Hours</b>	<b>5-7 Hours</b>

## Section 3

### Formation and Training Calendar – Prerequisite Reading: *The Anglican Way*, Thomas McKenzie Year 1

<b>Month and Topic</b>	<b>Instruction</b>	<b>Formation</b>	<b>Notes</b>
<b>August</b>	<b>LAY MISSIONER RETREAT</b>		
<b>August</b> Biblical Studies and Doctrine	<i>The Anglican Way</i> , Thomas McKenzie		
<b>September</b> Biblical Studies and Homiletics	<i>Simply Christian</i> , N.T. Wright		
<b>October</b> Missional Ecclesiology	<i>Leading Missional Communities</i> , Mike Breen		
<b>November</b> Church History	<i>The Gospel and the Catholic Church</i> , Michael Ramsey		
<b>December</b> Church History	<i>Church History in Plain Language</i> , Bruce Shelley		
<b>January</b> Anglican Spirituality and Worship	<i>Spiritual Theology</i> , Simon Chan		
<b>February</b> Anglican Spirituality and Worship	<i>Essential Truths for Christians</i> , John Rodgers		
<b>March</b> Pastoral Theology	<i>The Gospel in a Pluralist Society</i> , Lesslie Newbigin		
<b>April</b> Pastoral Theology	<i>Christian Proficiency</i> , Martin Thornton		
<b>May</b> Missional Leadership	<i>Life Together</i> , Dietrich Bonhoeffer		
<b>June</b>	<i>Biblical Preaching</i> , Haddon W. Robinson		

Missional Leadership			
<b>Summer Internship Assignment</b>	<p>With a Vision of God’s Kingdom that animates the Lay Missioner, a first opportunity will be provided for the Lay Missioner-in-training to demonstrate competency in three areas of ministry application. The ministry application areas are Applying the Word of God, Disciple-making and Missional Leadership. The micro skills follow:</p>		
	<p><i>Applying the Word of God</i></p> <ul style="list-style-type: none"> <li>• Exegete a set of Lectionary passages</li> <li>• Prepare a sermon and effectively deliver it</li> <li>• Organize and plan a series of bible studies that may be reproduced by disciples who in turn use them to make other disciples</li> <li>• Effectively applies the catechism to teaching practices</li> <li>• Hones preaching and teaching skills regularly</li> </ul>	<p><i>Disciple-making</i></p> <ul style="list-style-type: none"> <li>• Plant a group that includes some unchurched people, that multiplies within 24 months</li> <li>• Pray with others and unpack the Scriptures with them at the point of need</li> <li>• Lead a triad to multiplication</li> <li>• Develop your testimony and share it effectively</li> <li>• Prepare 3-5 short introductory approaches to share the Jesus story</li> </ul>	<p><i>Missional Leadership</i></p> <ul style="list-style-type: none"> <li>• Develops a rich and habitual devotional life</li> <li>• Develop teams that work well and multiply</li> <li>• Empowers others for mission</li> <li>• Practices humble submission</li> <li>• Practices compassion and mercy</li> </ul>
<b>End of Year 1</b>	<b>Annual Lay Missioner Examination</b>		
	<p>Summary of Written Components throughout Year          Leading Worship Exercise          Preaching Exercise          Catechism Exercise</p>		
<b>Annual Licensing Service</b>			

**Year 2 – Revisions might be made**

<b><u>Month and Topic</u></b>	<b><u>Instruction</u></b>	<b><u>Formation</u></b>	<b><u>Notes</u></b>
<b>2<sup>nd</sup> August</b>	<b>LAY MISSIONER RETREAT</b>		
<b>2<sup>nd</sup> August</b>  Biblical Studies and Doctrine	Retreat: <i>You Are What You Love</i> , Smith	<i>Prayer</i> , Foster	
<b>2<sup>nd</sup> September</b>  Biblical Studies and Homiletics	<i>The Drama of Scripture</i> , Bartholomew & Goheen	<i>Beginning to Pray</i> , Bloom	
<b>2<sup>nd</sup> October</b>  Missional Ecclesiology	<i>Tangible Kingdom</i> , Slaughter and Smay	<i>Building a Discipling Culture</i> , Breen	
<b>2<sup>nd</sup> November</b>  Church History	<i>Church History in Plain Language</i> , Shelley	<i>Abandonment to Divine Providence</i> , Caussade	
<b>2<sup>nd</sup> December</b>  Church History	<i>Anglican Evangelical Identity: Yesterday and Today</i> , Packer & Wright	<i>Spirit of the Disciplines</i> , Willard	
<b>2<sup>nd</sup> January</b>  Anglican Spirituality and Worship	<i>To Be a Christian</i> , ACNA Catechesis	<i>Crafting a Rule of Life</i> , Macchia	
<b>2<sup>nd</sup> February</b>  Anglican Spirituality and Worship	<i>Liturgical Theology: The Church as Worshipping Community</i> , Chan	<i>The Imitation of Christ</i> , a Kempis	
<b>2<sup>nd</sup> March</b>  Pastoral Theology	<i>Pastoral Theology: Essentials of Ministry</i> , Oden	<i>The Wounded Healer</i> , Nouwen	
<b>2<sup>nd</sup> April</b>  Pastoral Theology	<i>Working the Angles</i> , Peterson	<i>Resident Aliens</i> , Hauerwas & Willimon	
<b>2<sup>nd</sup> May</b>  Missional Leadership	<i>The Master Plan of Evangelism</i> , Coleman	<i>Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness</i> , Greenleaf	
<b>2<sup>nd</sup> June</b>  Missional Leadership	<i>Building a Discipling Culture</i> , Breen	<i>Emotionally Healthy Leader</i> , Scazzero	

<b>Summer Internship Assignment</b>	<p>With a Vision of God’s Kingdom that animates the Lay Missioner, a first opportunity will be provided for the Lay Missioner-in-training to demonstrate competency in three areas of ministry application. The ministry application areas are Applying the Word of God, Disciple-making and Missional Leadership. The micro skills follow:</p>		
	<p><i>Applying the Word of God</i></p> <ul style="list-style-type: none"> <li>• Exegete a set of Lectionary passages</li> <li>• Prepare a sermon and effectively deliver it</li> <li>• Organize and plan a series of bible studies that may be reproduced by disciples who in turn use them to make other disciples</li> <li>• Effectively applies the catechism to teaching practices</li> <li>• Hones preaching and teaching skills regularly</li> </ul>	<p><i>Disciple-making</i></p> <ul style="list-style-type: none"> <li>• Plant a group that includes some unchurched people, that multiplies within 24 months</li> <li>• Pray with others and unpack the Scriptures with them at the point of need</li> <li>• Lead a triad to multiplication</li> <li>• Develop your testimony and share it effectively</li> <li>• Prepare 3-5 short introductory approaches to share the Jesus story</li> </ul>	<p><i>Missional Leadership</i></p> <ul style="list-style-type: none"> <li>• Develops a rich and habitual devotional life</li> <li>• Develop teams that work well and multiply</li> <li>• Empowers others for mission</li> <li>• Practices humble submission</li> <li>• Practices compassion and mercy</li> </ul>
<b>End of Year 2</b>	<b>Annual Lay Missioner Examination</b>		
	<p>Summary of Written Components throughout Year          Leading Worship Exercise          Preaching Exercise          Catechism Exercise</p>		
<b>Annual Licensing Service</b>			

**Year 3 – Revisions might be made**

<b><u>Month and Topic</u></b>	<b><u>Instruction</u></b>	<b><u>Formation</u></b>	<b><u>Notes</u></b>
<b>3<sup>rd</sup> August</b>	<b>LAY MISSIONER RETREAT</b>		
<b>3<sup>rd</sup> August</b>  Biblical Studies and Doctrine	<i>How to Read the Bible for All It's Worth</i> , Fee and Stuart	<i>Celebration of Discipline</i> , Foster	
<b>3<sup>rd</sup> September</b>  Biblical Studies and Homiletics	<i>Between Two Worlds</i> , Stott	<i>Practicing the Presence of God</i> , Brother Lawrence <i>Sacramental Preaching: Sermons on the Hidden Presence of Christ</i> , Broersma	
<b>3<sup>rd</sup> October</b>  Missional Ecclesiology	<i>DiscipleShift</i> , Putnam and Harrington	<i>Transforming Discipleship</i> , Ogden <i>The Great Omission</i> , Willard Dare to Share Training	
<b>3<sup>rd</sup> November</b>  Church History	<i>The English Religious Tradition and the Genius of Anglicanism</i> , Rowell	<i>Our Common Prayer</i> , Bevins	
<b>3<sup>rd</sup> December</b>  Church History	<i>An Introduction to World Anglicanism</i> , Kaye	<i>Resident Aliens</i> , Hauerwas & Willimon	
<b>3<sup>rd</sup> January</b>  Anglican Spirituality and Worship	ACNA Book of Common Prayer Studies in Prayer Book Worship	<i>Discipleship Essentials</i> , Ogden	
<b>3<sup>rd</sup> February</b>  Anglican Spirituality and Worship	<i>In the Breaking of the Bread</i> , Harding	<i>A Serious Call to a Devout and Holy Life</i> , Law	
<b>3<sup>rd</sup> March</b>  Pastoral Theology	<i>The Return of the Prodigal Son</i> , Nouwen	<i>The 5 Dysfunctions of a Team</i> , Mencioni	
<b>3<sup>rd</sup> April</b>  Pastoral Theology	<i>Prodigal God</i> , Keller	<i>Strangers in a Strange Land</i> , Chaput	
<b>3<sup>rd</sup> May</b>  Missional Leadership	<i>Celtic Way of Evangelism</i> , Hunter	<i>Activate: An Entirely New Approach to Small Groups</i> , Searcy	
<b>3<sup>rd</sup> June</b>  Missional Leadership	<i>The Spontaneous Expansion of the Christian Church</i> , Allen	<i>Missional Small Groups</i> , Boren	

<b>Summer Internship Assignment</b>	<p>With a Vision of God’s Kingdom that animates the Lay Missioner, a second opportunity will be provided for the Lay Missioner-in-training to demonstrate competency in three areas of ministry application. The ministry application areas are Applying the Word of God, Disciple-making and Missional Leadership. The micro skills follow:</p>		
	<p><i>Applying the Word of God</i></p> <ul style="list-style-type: none"> <li>• Exegete a set of Lectionary passages</li> <li>• Prepare a sermon and effectively deliver it</li> <li>• Organize and plan a series of bible studies that may be reproduced by disciples who in turn use them to make other disciples</li> <li>• Effectively applies the catechism to teaching practices</li> <li>• Hones preaching and teaching skills regularly</li> </ul>	<p><i>Disciple-making</i></p> <ul style="list-style-type: none"> <li>• Plant a group that includes some unchurched people, that multiplies within 24 months</li> <li>• Pray with others and unpack the Scriptures with them at the point of need</li> <li>• Lead a triad to multiplication</li> <li>• Develop your testimony and share it effectively</li> <li>• Prepare 3-5 short introductory approaches to share the Jesus story</li> </ul>	<p><i>Missional Leadership</i></p> <ul style="list-style-type: none"> <li>• Develops a rich and habitual devotional life</li> <li>• Develop teams that work well and multiply</li> <li>• Empowers others for mission</li> <li>• Practices humble submission</li> <li>• Practices compassion and mercy</li> </ul>
<b>End of Year 3</b>	<b>Annual Lay Missioner Examination</b>		
	<p>Written Section          Leading Worship Exercise          Preaching Exercise          Catechism Exercise</p>		
<b>Annual Licensing Service</b>			

**Year 4 – Revisions might be made**

<b><u>Month and Topic</u></b>	<b><u>Instruction</u></b>	<b><u>Formation</u></b>	<b><u>Notes</u></b>
<b>4<sup>th</sup> August</b>	<b>LAY MISSIONER RETREAT</b>		
<b>4<sup>th</sup> August</b>  Biblical Studies and Doctrine	<i>Simply Christian</i> , N. T. Wright	<i>Knowing God</i> , Packer	
<b>4<sup>th</sup> September</b>  Biblical Studies and Homiletics	<i>Grounded in the Gospel</i> , Packer & Parrett	<i>The Art of Listening Prayer</i> , Barnes	
<b>4<sup>th</sup> October</b>  Missional Ecclesiology	<i>Planting Missional Churches</i> , Stetzer	<i>The Great Omission</i> , Willard	
<b>4<sup>th</sup> November</b>  Church History	<i>Essential Truths for Christians</i> , Rodgers	<i>The Way of the Heart</i> , Henri Nouwen	
<b>4<sup>th</sup> December</b>  Church History	<i>The Story of Christ and the Seven Ecumenical Councils</i> , Need	<i>The Gospel and the Catholic Church</i> , Michael Ramsey	
<b>4<sup>th</sup> January</b>  Anglican Spirituality and Worship	<i>Worship</i> , Evelyn Underhill	<i>You are What You Love</i> , Smith	
<b>4<sup>th</sup> February</b>  Anglican Spirituality and Worship	<i>Life Together</i> , Bonhoeffer	<i>The Sayings of the Desert Fathers</i> , Ward	
<b>4<sup>th</sup> March</b>  Pastoral Theology	<i>Confessions</i> , St. Augustine	<i>Pilgrim's Progress</i> , Bunyan	
<b>4<sup>th</sup> April</b>  Pastoral Theology	<i>Desiring God</i> , Piper	<i>Releasing People into Ministry</i> , Marlene Wilson	
<b>4<sup>th</sup> May</b>  Missional Leadership	<i>The Gospel in a Pluralist Society</i> , Newbiggin	<i>The Cross and the Towel</i> , Baron	
<b>4<sup>th</sup> June</b>	<i>Viral Churches</i> , Stetzer and Bird	<i>Radical</i> , Platt	

Missional Leadership			
<b>Summer Internship Assignment</b>	<p>With a Vision of God's Kingdom that animates the Lay Missioner, a second opportunity will be provided for the Lay Missioner-in-training to demonstrate competency in three areas of ministry application. The ministry application areas are Applying the Word of God, Disciple-making and Missional Leadership. The micro skills follow:</p>		
	<p><i>Applying the Word of God</i></p> <ul style="list-style-type: none"> <li>• Exegete a set of Lectionary passages</li> <li>• Prepare a sermon and effectively deliver it</li> <li>• Organize and plan a series of bible studies that may be reproduced by disciples who in turn use them to make other disciples</li> <li>• Effectively applies the catechism to teaching practices</li> <li>• Hones preaching and teaching skills regularly</li> </ul>	<p><i>Disciple-making</i></p> <ul style="list-style-type: none"> <li>• Plant a group that includes some unchurched people, that multiplies within 24 months</li> <li>• Pray with others and unpack the Scriptures with them at the point of need</li> <li>• Lead a triad to multiplication</li> <li>• Develop your testimony and share it effectively</li> <li>• Prepare 3-5 short introductory approaches to share the Jesus story</li> </ul>	<p><i>Missional Leadership</i></p> <ul style="list-style-type: none"> <li>• Develops a rich and habitual devotional life</li> <li>• Develop teams that work well and multiply</li> <li>• Empowers others for mission</li> <li>• Practices humble submission</li> <li>• Practices compassion and mercy</li> </ul>
	<p><b>End of Year 4</b></p> <p style="text-align: center;">Annual Lay Missioner Examination</p> <p>Written Section Leading Worship Exercise Preaching Exercise Catechism Exercise</p>		
Annual Licensing Service			
<b>5<sup>h</sup> August</b>	<b>LAY MISSIONER RETREAT</b>		

**THE DIOCESE OF WESTERN ANGLICANS**  
**Ministry Development Process**  
**Lay Missioner Application**

This application is to be filled out by Aspirants for Lay Missioner in the Diocese of Western Anglicans Ministry Formation Process. All records submitted will be kept confidential and will only be used in the evaluation of eligibility.

Date \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_

Phone \_\_\_\_\_ (home) \_\_\_\_\_ (cell) \_\_\_\_\_ (work)

Email \_\_\_\_\_ Other \_\_\_\_\_

Birth Date \_\_\_\_\_ Gender \_\_\_\_\_

Social Security Number \_\_\_\_\_

Marital Status \_\_\_\_\_ Number of Marriages \_\_\_\_\_

*(Divorced and remarried applicants are received under special circumstances. Please contact the Dean.)*

Dates of Marriages (if applicable) \_\_\_\_\_

\_\_\_\_\_

Spouse's Name(s) \_\_\_\_\_ Social

Security number(s) \_\_\_\_\_ Names and Birth

dates of Children \_\_\_\_\_

\_\_\_\_\_

Have you previously applied for ministry in this or any other denomination? \_\_\_\_\_  
 If so...  
 When? \_\_\_\_\_ Where? \_\_\_\_\_  
 To Whom? \_\_\_\_\_  
 Current Local Church Affiliation \_\_\_\_\_  
 Location \_\_\_\_\_  
 How Long? \_\_\_\_\_ Rector/Vicar \_\_\_\_\_  
 Church Where Baptized \_\_\_\_\_  
 Location \_\_\_\_\_  
 Date \_\_\_\_\_  
 Church Where Confirmed \_\_\_\_\_  
 Location \_\_\_\_\_  
 Date \_\_\_\_\_  
 Confirming Bishop \_\_\_\_\_ Diocese \_\_\_\_\_

**Personal history:** Please complete the following questions, using a separate sheet of paper, if needed.

**Spiritual Auto-biography**

1. **Statement of faith:** Write a personal statement of faith in Jesus Christ, including a description of your faith journey. Also, please carefully read the Structural and Theological Charters, the Memorandum and Agreement and the Core Purpose, Vision and Values of the Anglican Church in North America.

**Statement of God’s Call**

2. **Call to lay missioner:** Summarize your understanding of the lay missioner and your own reasons for feeling called to this ministry.

**Church History**

3. Are you certified or ordained for ministry in any other denomination? If so, where, when, what is the ministry?
4. If you were not raised from infancy as an Anglican, describe briefly how you came to join the Anglican Church. If you have been a life-long Anglican, describe briefly why you have stayed. Describe also what brought you to the Anglican Church in North America (ACNA).
5. If you were part of an ordination process in any other diocese, whether Anglican or not, what caused you to stop the process or leave it?
6. Give the name of your present Local Church affiliation, mission or other ministry setting. Describe your activities there.
7. List affiliations prior to your present one, including names of churches, dates of affiliation and level of involvement.

**Family history**

8. Please give any information about your family that you feel is relevant to your call to lay missioner. Include information about your upbringing and how you have responded to the

situation in which you were raised. Include a brief statement about your present circumstances and your personal convictions. If married, write a statement on marriage, and include a statement on marriage written by your spouse and his or her feelings on your desire to be a lay missionary. If divorced, write about the circumstances. If single, write about your single life.

**Psychological growth**

- 9. Describe your areas of psychological growth and areas where you need to grow. Explain how you deal with stress. If you have had professional counseling, what was the reason? Explain who you counseled with and what the outcome was. Explain any problems with alcohol and/or drugs.

**Resume of Education and Experience**

- 10. **Occupational history:** Describe your present job and list all the jobs you have held since college (or in the last ten years); include your duties and positions. You may also attach a copy of your current résumé.
- 11. **Academic interests:** Describe any graduate work you have had or other special training or intellectual development, including your chief academic interests.
- 12. **Church planting and mission experience:** Describe in detail your experience in forming missional community through church planting and/or international Local Church development (focusing on servant ministry in the context of mission).

Local Church Leader’s Name \_\_\_\_\_

Local Church Leader’s Signature \_\_\_\_\_

Aspirant’s Signature \_\_\_\_\_

Check list of separate sheets attached to this document:

- |   |   |
|---|---|
| <input type="checkbox"/> Signed Affirmation and Acceptance of:<br>The ACNA Core Purpose, Vision and Values<br>The ACNA Theological Statement<br>The Diocese of Western Anglicans Vision, Values and Mission | <input type="checkbox"/> Statement of God’s Call  |
| <input type="checkbox"/> Baptismal & Confirmation Certificates  | <input type="checkbox"/> Spouse Statement   |
| <input type="checkbox"/> Background Check Report  | <input type="checkbox"/> Financial Statement  |
| <input type="checkbox"/> Personal History   | <input type="checkbox"/> Application Fee - \$200 made payable to Diocese of Western Anglicans |
| <input type="checkbox"/> Resume Education and Experience  | <input type="checkbox"/> Safe Ministry Certification  |
| <input type="checkbox"/> Spiritual Auto-biography   | <input type="checkbox"/> Always Forward Assessment  |
|   | <input type="checkbox"/> Signed Release of Information  |

## Release of Information Agreement

I understand that all materials pertaining to the Diocese of Western Anglicans ordination process through the Clergy Formation Process will be read and utilized by the Clergy Formation Team Leader, the Clergy Formation Team and the evaluating Diocesan Bishop for the determination of my application to be considered for Holy Orders.

I, hereby, authorize the above mentioned parties to obtain such records as required.

Aspirant's Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## Financial Statement

Name \_\_\_\_\_ Address \_\_\_\_\_  
 \_\_\_\_\_ City \_\_\_\_\_  
 \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Dependents (please list by name and birthdates of children)

You will be required to complete three years of lay missionary training/education in order to meet the canonical requirement for certification. Please complete the following information as this is applicable to you. The lay missionary aspirant should plan on the following annual expenses. The lay missionary is expected to be bi-vocational, so the income statement would be a reflection of annual earnings through work and secondary income sources.

Anticipated expenses per year:

Annual training/mentoring \$ 2400

Books/supplies \$ 400

Annual Retreat

Food/lodging \$ 0

Travel \$

Living Expenses (housing, insurance, med/dental)

\$

Other (alimony, child support, please specify)

\$

Income:

Earnings \$

(covered via annual training fee)

Personal Savings/

Investments \$

Aid from Parents

or Relatives \$

Aid from Parish \$

**Expense \$** \_\_\_\_\_

**Income \$** \_\_\_\_\_

## Appendix A Books

### **Reference Books:**

The Oxford Dictionary of the Christian Church, Cross and Livingstone (eds)  
Handbook of the Bible  
The Christian Foundations Program

### **Recommended Books:**

#### **Biblical Studies, Doctrine, Homiletics**

*How to Read the Bible for All It's Worth*, Fee and Stuart  
*Understanding the Bible*, Stott  
*Prayer*, Foster  
*Between Two Worlds*, Stott  
*From Pew to Pulpit-A Beginner's*  
*Beginning to Pray*, Bloom  
*Practicing the Presence of God*, Brother Lawrence  
*Sacramental Preaching: Sermons on the Hidden Presence of Christ*, Broersma  
*Simply Christian*, N. T. Wright  
*Know the Creeds and Councils*, Holcomb\*  
*Celebration of Discipline*, Foster  
*Knowing God*, Packer  
*Guide to Preaching*, Guthrie  
*Grounded in the Gospel*, Packer & Parrett  
*The Art of Listening Prayer*, Barnes  
*The Drama of Scripture*, Bartholomew and Goheen

#### **Missional Ecclesiology**

*Tangible Kingdom*, Slaughter and Smay  
*DiscipleShift*, Putnam and Harrington  
(Apprenticing Discipleship), Hartsell  
*Buidling a Discipling Culture*, Breen  
*Transforming Discipleship*, Ogden  
*Planting Missional Churches*, Stetzer  
*Starting Missional Churches*, Branson & Warnes\*  
*Exponential*, Jon and Dave Ferguson\*  
*The Great Omission*, Willard  
Dare to Share Training

## Appendix A (cont) Books

### **Church History: Emphasis on Anglican Church History**

*The English Religious Tradition and the Genius of Anglicanism*, Rowell  
*Church History in Plain Language*, Shelley  
*Anglican Evangelical Identity: Yesterday and Today*, Packer & Wright  
*Spirit of the Disciplines*, Willard  
*Resident Aliens*, Hauerwas & Willimon  
*Abandonment to Divine Providence*, Cassuade  
*Pastoral Rule*, St. Benedict\*  
*Our Common Prayer*, Bevins  
*The Way of the Heart*, Henri Nouwen  
*Essential Truths for Christians*, Rodgers  
*An Introduction to World Anglicanism*, Kaye  
*The Story of Christ and the Seven Ecumenical Councils*, Need  
*The Gospel and the Catholic Church*, Michael Ramsey

### **Anglican Spirituality and Worship**

*The Anglican Way*, McKenzie  
*To Be a Christian*, ACNA  
*Crafting a Rule of Life*, Macchia  
*Worship: Intimacy with God*, Wimber  
*In the Breaking of the Bread*, Harding  
*The Imitation of Christ*, Thomas A Kempis  
*Liturgical Theology: The Church as Worshiping Community*, Chan  
*You are What You Love*, Smith  
*Discipleship Essentials*, Ogden  
*Life Together*, Bonhoeffer  
*The Sayings of the Desert Fathers*, Ward  
*A Serious Call to a Devout and Holy Life*, Law  
ACNA Book of Common Prayer  
*Christian Proficiency*, Thornton

### **Pastoral Theology**

*Pastoral Theology: Essentials of Ministry*, Oden  
*The Wounded Healer*, Nouwen  
*The 5 Dysfunctions of a Team*, Mencioni  
*Working the Angles*, Peterson  
*Strangers in a Strange Land*, Chaput  
*Liberating the Laity*-Tillapaugh  
*Forgotten Ways*, Hirsch\*  
*The Return of the Prodigal Son*, Nouwen  
*Confessions*, St. Augustine  
*Pilgrim's Progress*, Bunyan  
*Prodigal God*, Keller  
*Desiring God*, Piper  
*Releasing People into Ministry*, Marlene Wilson  
*Unleashing the Laity*, Frank Tillapaugh\*

## Appendix A (cont) Books

### **Missional Leadership**

*The Master Plan of Evangelism*, Coleman

*Celtic Way of Evangelism*, Hunter

*Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, Greenleaf

*Leading Missional Communities*, Breen

*The Spontaneous Expansion of the Christian Church*, Allen

*Emotionally Healthy Leader*, Scazzero

*The Gospel in a Pluralist Society*, Newbigin

*The Cross and the Towel*, Baron

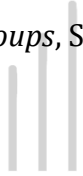
*Activate: An Entirely New Approach to Small Groups*, Searcy

*Radical*, Platt

*Becoming a Contagious Christian*, Hybels\*

*Viral Churches*, Stetzer and Bird

*Missional Small Groups*, Boren



Appendix B  
Liturgy for Communion under Special Circumstances

The Order for  
Holy Communion Under  
Special Circumstances

*For use by the Lay Missioner  
Adapted from the Renewed Ancient Text*

*A hymn, psalm, or anthem may be sung.*

**The Acclamation**

*The People standing, the Lay Missioner from a place in the Nave, says this or a seasonal greeting.*

Blessed be God, the Father, the Son, and the Holy Spirit.  
*People* And blessed be his kingdom, now and for ever. Amen.

**The Collect for Purity**

*The Lay Missioner prays (and the People may be invited to join)*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

**The Summary of the Law**

*Then follows the Summary of the Law, or The Decalogue.*

Hear what our Lord Jesus Christ says:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

*Matthew 22:37-40*

**Kyrie**

*The Lay Missioner and people pray*

Lord, have mercy upon us.		Lord, have mercy.		Kyrie eleison.
<i>Christ, have mercy upon us.</i>	<i>or</i>	<i>Christ, have mercy.</i>	<i>or</i>	<i>Christe eleison.</i>
Lord, have mercy upon us.		Lord, have mercy.		Kyrie eleison.

*or this*

**Trisagion**

Holy God,  
Holy and Mighty,  
Holy Immortal One,  
*Have mercy upon us.*

## Appendix B (cont)

### Liturgy for Communion under Special Circumstances

#### Gloria in Excelsis

*The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.*

Glory to God in the highest,  
and peace to his people on earth.  
Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.  
For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.



#### The Collect of the Day

*The Lay Missioner says to the People*

The Lord be with you.  
*People* And with your spirit.  
*Celebrant* Let us pray.

*The Lay Missioner prays the Collect.*

*People* Amen.

*The Lay Missioner continues*

We have come together in our Father's presence to offer him praise and thanksgiving, to hear and receive his holy Word, to bring before him the needs of the world and to ask his forgiveness of our sins. In union with those who celebrate [have celebrated] the Eucharist at N... this day, we seek God's grace in Holy Communion. For as often as we eat this bread and drink the cup in obedience to his command, we proclaim the Lord's death until he comes.

#### The Lessons

*One or more Lessons, as appointed, are read, the Reader first saying*

A Reading from \_\_\_\_\_.

*A citation giving chapter and verse may be added.*

*After each Lesson, the Reader may say*

The Word of the Lord.  
*People* Thanks be to God.

## Appendix B (cont) Liturgy for Communion under Special Circumstances

*If only one lesson is read, that lesson shall be a gospel reading.*

*Silence may follow.*

*A psalm, hymn or anthem may follow each reading.*

### **The Sermon**

### **Nicene Creed**

*On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Lay Missioner first saying*

Let us confess our faith in the words of the Nicene Creed:

*Lay Missioner and People*

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, visible and invisible.

We believe in one Lord, Jesus Christ,  
the only-begotten Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.

For us and for our salvation he came down from heaven,  
was incarnate from the Holy Spirit and the Virgin Mary,  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.

On the third day he rose again in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father [and the Son],<sup>1</sup>  
who with the Father and the Son is worshiped and glorified,  
who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,  
and the life of the world to come. Amen.

---

<sup>1</sup> The phrase “and the Son” (Latin *filioque*) is not in the original Greek text. See the resolution of the College of Bishops concerning the *filioque* in Documentary Foundations.

## Appendix B (cont)

### Liturgy for Communion under Special Circumstances

#### The Prayers of the People

*The Deacon or other person appointed says these prayers, or the Prayers of the People in the Anglican Standard Text. The reader pauses after each bidding, and the people may add petitions, either silently or aloud.*

Let us pray for the Church and for the world, saying, “hear our prayer.”

For the peace of the whole world, and for the well-being and unity of the people of God.

*Intercessor* Lord, in your mercy:

*People* Hear our prayer.

For N., our Archbishop, and N., our Bishop, and for all the clergy and people of our diocese and Local Church.

*Intercessor* Lord, in your mercy:

*People* Hear our prayer.

For all those who proclaim the Gospel at home and abroad; and for all who teach and disciple others.

*Intercessor* Lord, in your mercy:

*People* Hear our prayer.

For our brothers and sisters in Christ who are persecuted for their faith.

*Intercessor* Lord, in your mercy:

*People* Hear our prayer.

For our nation, for those in authority and for all in public service [especially\_\_\_\_\_].

*Intercessor* Lord, in your mercy:

*People* Hear our prayer.

For all those who are in trouble, sorrow, need, sickness, or any other adversity [especially \_\_\_\_\_].

*Intercessor* Lord, in your mercy:

*People* Hear our prayer.

For all those who have departed this life in the certain hope of the resurrection [especially\_\_\_\_\_], in thanksgiving let us pray.

*Intercessor* Lord in your mercy:

*People* Hear our prayer.

*Additional petitions may be added. Thanksgivings may also be invited.*

*The Lay Missioner concludes with the following prayer*

Heavenly Father, grant these our prayers for Jesus Christ’s sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, one God, now and forever. *Amen.*

#### The Confession of Sin

*The Lay Missioner says the following*

Let us humbly confess our sins to Almighty God.

*Silence*

## Appendix B (cont)

### Liturgy for Communion under Special Circumstances

*The Lay Missioner and People kneel as able and pray*

Most merciful God,  
we confess that we have sinned against you  
in thought, word and deed,  
by what we have done, and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will, and walk in your ways,  
to the glory of your Name. Amen.

#### **The Assurance of Forgiveness**

*The Lay Missioner remains kneeling and says*

Grant your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord. *Amen.*

#### **The Comfortable Words**

*The Lay Missioner may stand and then say one or more of the following sentences, first saying*

Hear the Word of God to all who truly turn to him.

Come to me, all who labor and are heavy laden, and I will give you rest.  
*Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life.  
*John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners.  
*1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.  
*1 John 2:1-2*

#### **The Peace**

*Lay Missioner*     The Peace of the Lord be always with you.  
*People*             And with your spirit.

*Then the Ministers and People may greet one another in the name of the Lord.*

#### **The Offertory**

*The Lay Missioner may begin the Offertory with one of the provided sentences of Scripture.*

*During the Offertory a hymn, psalm, or anthem may be sung. Representatives of the Local Church may bring the People's tithes and offerings of money or other gifts, to the Lay Missioner. Once the alms (tithes and offerings) are placed on the altar, the Lay Missioner returns to his place in the chancel to continue the service.*

*The People stand while the offerings are presented. The following may be said.*

*Lay Missioner* Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord,

*People* And of your own have we given you.  
*1 Chronicles 29:11, 14*

*The People remain standing. The Lay Missioner, from his or her place in the chancel, says*

Brothers and sisters, in the Gospel of Saint Luke we hear:

At supper with his disciples on the night he was betrayed Jesus took a cup, and after giving thanks he said, 'Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.' Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.'

Today, we receive the consecrated body and blood of Jesus Christ, so that we might dwell in him and he in us.

### **The Lord's Prayer**

*The Lay Missioner then says*

And now as our Savior Christ has taught us, we are bold to pray:

*The Lay Missioner and People together pray*

Our Father, who art in heaven,  
hallowed be thy Name,  
Thy kingdom come,  
thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory  
for ever and ever. Amen.

Our Father in heaven,  
hallowed be your Name,  
Your kingdom come,  
your will be done,  
on earth as it is in heaven.  
Give us today our daily bread.  
And forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.

### **The Prayer of Humble Access**

*The Lay Missioner and People together may say*

We do not presume to come to this, your table, O merciful Lord,  
trusting in our own righteousness,  
but in your abundant and great mercies.  
We are not worthy so much as to gather up  
the crumbs under your table;  
but you are the same Lord,  
whose character is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ, and to drink his blood,  
that our sinful bodies may be made clean by his body,  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him, and he in us. Amen.

## Appendix B (cont)

### Liturgy for Communion under Special Circumstances

#### The Agnus Dei

*The following or some other suitable anthem may be sung or said here*

Lamb of God, you take away the sin of the world,

*have mercy on us.*

Lamb of God, you take away the sin of the world,

*have mercy on us.*

Lamb of God, you take away the sin of the world,

*grant us your peace.*

#### The Ministration of Communion

*Facing the People, the Lay Missioner may say the following invitation*

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

*The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.*

*The Bread and Cup are given to the communicants with these words*

The Body of Christ, the bread of heaven.

The Blood of Christ, the cup of salvation.

*During the ministration of Communion, hymns, psalms, or anthems may be sung.*

*The Lay Missioner may offer a sentence of Scripture at the conclusion of the Communion.*

#### The Post Communion Prayer

*After Communion, the Lay Missioner says*

Let us pray.

*The Lay Missioner and People together say the following, or the Post Communion prayer in the Anglican Standard Text*

Heavenly Father,

we thank you for feeding us with the spiritual food

of the most precious body and blood

of your Son our Savior Jesus Christ;

and for assuring us in these holy mysteries

that we are living members of the body of your Son,

and heirs of your eternal Kingdom.

And now Father, send us out to do the work you have given us to do,

to love and serve you as faithful witnesses of Christ our Lord.

To him, to you, and to the Holy Spirit,

be honor and glory, now and forever. Amen.

*The Lay Missioner says*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. *Amen.*

*A hymn, psalm or anthem may be sung here.*

## Appendix C

### Communion Under Special Circumstances for Lay Missioners

#### Authorization Notes and Rubrics

1. The Bishop of Western Anglicans has authorized the distribution of Holy Communion by lay people because of the context for mission in which we find ourselves in the western United States. The Anglican Church in North America is re-establishing a biblically orthodox Anglican presence in communities throughout the continent and the regions in which we are called to minister represent a vast harvest with very limited harvest workers. Our first commitment has been to pray to the Lord of the harvest to raise up and deploy harvest workers through the Diocese of Western Anglicans. Our second commitment has been to develop pipelines for emerging clergy who will enter the mission field of our diocese. Our third commitment is to raise up lay missioners who will enter the mission field and function to extend the reach of the local church through the development of missional communities.
2. All Lay Missioners must be licensed by the bishop in order to participate in sacramental leadership as directed for Communion Under Special Circumstances.
3. All Missional Communities are integrally networked with another local church that has the capacity to support and guide the development of a missional community and which is served by a Presbyter who has been trained and approved as a mentor for Lay Missioners.
4. The worship service of Communion Under Special Circumstances allows a Lay Missioner to distribute consecrated elements at a public worship service centered in a missional community under the oversight of a local church and is not a celebration of Holy Communion, which can only take place with a priest presiding.
5. A Tabernacle or Aumbrey shall be purchased and consecrated for the setting apart of Communion elements for weekly distribution. A Tabernacle or Aumbrey communicates our highest regard for and best intention to honor the consecrated elements of bread and wine as the body and blood of Jesus Christ. The Tabernacle or Aumbrey will likely reside in the home of the Lay Missioner or the rented office space utilized by the Missional Community.
6. The normal weekly order of transmittal of communion elements would require the sponsoring church to arrange for the priest to consecrate elements for the missional community at one of their regular worship services of Holy Eucharist. The Lay Missioner being present at this service of Holy Eucharist would then be given the communion elements with the blessing of the priest and the affirmation of the gathered Local Church. The Lay Missioner would transmit the communion elements in a “dignified manner” and reserve them appropriately in a Tabernacle or Aumbrey until the Missional Community gathers for its regular worship service. Customarily, the length of time between consecration and distribution is short; i.e., less than 7 days, but in more rural areas a longer time may be necessary and allowed. Consequently, a Sunday or midweek celebration of the Holy Eucharist and transmittal for use on the following Sunday may be ideal under most circumstances. Exceptions may be made by the Bishop for the sake of greater hardship created by long distances, especially in more rural areas.
7. When the Communion Table is set, prior to the worship service, it shall be covered by a Fair Linen or a clean white cloth that is appointed and set apart for this use. Upon the Fair Linen, shall be placed a corporal. The chalice and paten shall be vested according to common Anglican usage and shall remain on the Communion Table throughout the worship service. During the worship service, the Lay Missioner shall explain the close relationship between the Deanery and Diocesan Local Churches, their common mission and the participation of the

Appendix C (cont)  
Communion Under Special Circumstances for Lay Missioners  
Authorization Notes and Rubrics

Missional Community in the Church Catholic, as represented by their participation in the neighboring church's Holy Communion, which is also participating in the church universal's Holy Communion. This is made clear in the liturgy itself, where after the collect it says: "*We have come together in our Father's presence to offer him praise and thanksgiving, to hear and receive his holy Word, to bring before him the needs of the world and to ask his forgiveness of our sins. In union with those who celebrate [have celebrated] the Eucharist at N... this day, we seek God's grace in Holy Communion. For as often as we eat this bread and drink the cup in obedience to his command, we proclaim the Lord's death until he comes*".

8. The Lay Missioner is not the Celebrant, but the Officiant and Eucharistic Minister. Consequently, the Lay Missioner shall not stand at the altar in the place of the Celebrant, but shall stand to the side instead. Since the environment for worship may be someone's living room, a gymnasium, a small conference room or some other multi-use environment, the Lay Missioner shall take care to do what is possible with the environment to identify 3 spaces:
  - A. A Nave where the chairs are set up for the assembly
  - B. A Chancel where the musicians, lectors and intercessors facilitate worship
  - C. A Sanctuary where the altar/Communion Table resides

The Lay Missioner shall confine himself or herself to the Nave and Chancel and only approach the Sanctuary to distribute the consecrated elements. In most cases, when the Priest celebrates from behind the altar in an attitude that faces the people, this space can easily be avoided. In cases when the Priest celebrates *ad orientum* (an 'East-facing' attitude), the altar is usually elevated by one or more steps. In this case, the Lay Missioner only ascends the steps to place the consecrated elements on the Altar and to retrieve them for distribution, but will at all other times remain in the Chancel.

9. All the communion elements will be consumed at the end of the worship service and there is no possibility of supplementary consecration for this worship service.
10. The portions of the worship service prior to the Distribution of the Communion Elements are led by the Lay Missioner who will, under normal circumstances, preach. Those liturgical functions (Lectors, Chalice-bearers, Intercessors, Acolytes) appropriate to others, may be delegated to those who are licensed and/or affirmed by the local church. The gospel will be read, but only as a third reading, omitting the liturgical, "The Holy Gospel of our Lord and Savior Jesus Christ." And, The Gospel of the Lord."
11. These guidelines should be read closely and followed, so as to convey effective Anglican order. These guidelines are to be used in concert with the rubrics of the rite of Communion Under Special Circumstances and the Lay Missioner Manual. Wherever possible, these 3 documents are designed to provide alignment and clear direction. Should a question arise, please direct the question to the Canon for Lay Mission.

## Appendix D

### Anglican Church in North America

#### Core Purpose, Vision and Values

#### **ARTICLE I: FUNDAMENTAL DECLARATIONS OF THE PROVINCE**

As the Anglican Church in North America (the Province), being a part of the One, Holy, Catholic, and Apostolic Church of Christ, we believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, we identify the following seven elements as characteristic of the Anglican Way, and essential for membership:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.
2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.
3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.
4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.
5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.
6. We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.
7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing fundamental principles of authentic Anglican belief.

In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain, as the Anglican Way has received them, the doctrine, discipline and worship of Christ and to transmit the same, unimpaired, to our posterity.

We seek to be and remain in full communion with all Anglican Churches, Dioceses and Provinces that hold and maintain the Historic Faith, Doctrine, Sacraments and Discipline of the One, Holy, Catholic, and Apostolic Church.

#### **ARTICLE III: THE MISSION OF THE PROVINCE**

1. The mission of the Province is to extend the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people everywhere will come to put their trust in God through Him, know Him as Savior and serve Him as Lord in the fellowship of the Church. The chief agents of this mission to extend the Kingdom of God are the people of God.
2. The work of the Province is to equip each member of the Province so that they may reconcile the world to Christ, plant new congregations, 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 commanded by Jesus Christ.
3. The Province will seek to represent orthodox North American Anglicans in the councils of the Anglican Communion.

## Appendix E

### Anglican Church in North America

### Theological Statement

#### Theological Statement

We believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, the Anglican Church in North America identifies the following seven elements as characteristic of the Anglican Way, and essential for membership:

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.
2. We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with un failing use of His words of institution and of the elements ordained by Him.
3. We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.
4. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.
5. Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils and the Christological clarifications of the fifth, sixth and seventh Councils, in so far as they are agreeable to the Holy Scriptures.
6. We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.
7. We receive the Thirty-Nine Articles of Religion of 1571, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing the fundamental principles of authentic Anglican belief.

In all these things, the Anglican Church in North America is determined by the help of God to hold and maintain as the Anglican Way has received them the doctrine, discipline and worship of Christ.

"The Anglican Communion," Archbishop Geoffrey Fisher wrote, "has no peculiar thought, practice, creed or confession of its own. It has only the Catholic Faith of the ancient Catholic Church, as preserved in the Catholic Creeds and maintained in the Catholic and Apostolic constitution of Christ's Church from the beginning." It may licitly teach as necessary for salvation nothing but what is read in the Holy Scriptures as God's Word written or may be proved thereby. It therefore embraces and affirms such teachings of the ancient Fathers and Councils of the Church as are agreeable to the Scriptures, and thus to be counted apostolic. The Church has no authority to innovate: it is obliged continually, and particularly in times of renewal or reformation, to return to "the faith once delivered to the saints."

To be an Anglican, then, is not to embrace a distinct version of Christianity, but a distinct way of being a "Mere Christian," at the same time evangelical, apostolic, catholic, reformed, and Spirit-filled.

## Appendix F

### Diocese of Western Anglicans

#### Vision, Values and Mission

The Diocese of Western Anglicans is a regional association of missional Local Churches 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 F (cont)

### Diocese of Western Anglicans

### Vision, Values and Mission

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

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

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

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

#### **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**

#### **DIOCESAN PRACTICES**

1. **Embrace the 3 Streams** (scripture, sacrament and Spirit) of Christian spirituality
2. **Practice** the 10-10-10 principle of Biblical tithing (refer to "Giving and Why it Matters" in the Rectors and Wardens Manual)

Appendix F (cont)  
Diocese of Western Anglicans  
Vision, Values and Mission

3. **Apply** Anglican ethos to worship, disciple-making, mission and governance, so that Local Church life and ministry is within the main stream of the Diocese of Western Anglicans

**Worship Practices**

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

**Governance Practices**

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

## CLERGY LEADERSHIP

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

Appendix F (cont)  
Diocese of Western Anglicans  
Vision, Values and Mission

1. The context of this statement indicates that what Paul will go on to write is helpful for Jesus followers 'until the day of Christ Jesus', for until He returns at the end of the age. Paul is giving thanks for those who have become his partners in the proclamation of the good news of Jesus, both by word and deed.
2. Paul recognizes that as important as he may be individually, we see from his roll call of gospel partners in Romans 16, that he saw his legacy as those who took up the work alongside him in the various cities and towns where he had traveled and who carried on without him, laying the foundation for the church as it spread throughout the known world.

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

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

1. Servant Leaders. In Philippians 2:7, Paul describes the humility of Jesus, [he] "made himself nothing, taking the very nature of a servant, being made in human likeness" and "*And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross.*" (Philippians 2:8). Paul testifies to Jesus who lived out His teaching in John 13:14, "*Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.*" Imitating Jesus requires that we live out His servanthood as we are 'in Christ'.

Appendix F (cont)  
Diocese of Western Anglicans  
Vision, Values and Mission

2. Missional Leaders. In Matthew 28: 19-20, Jesus uses his last words to his disciples to instruct them, *“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teach them to obey all that I have commanded.”* We have inherited this apostolic call and mediate it through our call as an ordained minister of the gospel. We not only go, make disciples, and teach people to obey His commands, but as ordained equippers, we train others to do the same. Paul describes leadership in the body of Christ, *“It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare [equip] God’s people for works of service so that the body of Christ may be built up until we reach unity in the faith and in the knowledge of the Son of God and becoming mature, attaining to the fullness of the stature of Christ.”* (Ephesians 4:11-13) While love in our culture has been robbed of its biblical power and distorted by sentimentalism, Jesus makes clear to us that we are to: *“Love the Lord your God with all your heart and with all your soul and with all your mind. Love your neighbor as yourself.”* (Matthew 22:37, 38) This kind of love expresses the nature of God and represents our service to Him and to others. As leaders we love God, love others and disciple them, while also engineering environments so that others may learn how to do the same. This must be intentional on our part and two key values drive the formation of this kind of church community: imitation and reproduction. We model and mentor others who imitate us as we imitate Jesus. We do all we do with an expectation that they reproduce in others what we are producing in them.
3. Interdependent Leaders. Anglicanism is a multi-layered approach to following Jesus Christ and the same principles and processes operate at every level: personal, small group fellowship, Local Church, deanery, diocese, province, world-wide Communion. In 1Cor. 12:12, Paul states, *“The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.”* As church leaders, we may expect this truth to be applied in a local fellowship or Local Church, but if all of the layers of relationship in Anglicanism are the body, then all must represent the truth of this Scripture. What is compelling about this and powerful for shaping our understanding of the church, is the simple fact that members of Christ’s body are part of one another. In our culture, we so prize individualism and autonomy, that we are hard pressed to live and serve as one.

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

Appendix G  
Signature Page

I have read and affirm the:

Anglican Church in North America Core Purpose, Vision and Values  
Anglican Church in North America Theological Statement  
Diocese of Western Anglicans Vision, Values and Mission



---

Printed Name

---

Signature

---

Dated

**Please mail this page to:** Diocese of Western Anglicans, ATTN: Lay Missioner Program, 346  
Termino Ave., Long Beach, CA 90814

## Appendix H

### Frequently Asked Questions

**1. If I find a strong lay leader who I believe would serve well as a Lay Missioner, may I deploy this person myself?**

No, a Lay Missioner is licensed by the bishop and overseen by three leaders who represent the interests of the mission:

- a. The Parish Rector
- b. The Dean of the Region
- c. The Canon for Lay Mission who represents the bishop

**2. If there is a priest available to celebrate the Holy Eucharist, how would the priest interface with the Lay Missioner.**

The Lay Missioner is the gatherer and former of a Christian community that will, by God's grace, mature into a large missional community or a new Local Church. If the missional community is an extension of a local church, the Priest consecrates the Eucharistic elements and makes them available for distribution by the Lay Missioner. It is encouraged and advisable for the priest to be present on a regular basis to celebrate with the emerging missional community. If the emerging community is a church plant and a priest is available from time to time, then he or she should be invited from time to time to celebrate the Holy Eucharist. On those services when a priest is present, the Lay Missioner will continue to lead the components of the proanaphora, with the priest providing the sacerdotal functions.

**3. If I believe my particular mission context provides for uniqueness in application, who has the authority to guide me?**

The Dean of the Region will provide appropriate guidance for application of the principles and practices of the Lay Missioner Manual. The Dean is in regular contact with the bishop and is able to seek his advice and counsel as needed.

**4. What if I don't believe that this is the best approach to raising leaders for the mission field?**

There is no requirement for a priest or deacon to raise a Lay Missioner. However, inasmuch as provision is being made for Lay Missioners and the bishop has authorized it, please do not prevent or discourage others either by your actions or your comments.

**5. Will a potential Lay Missioner be required to take all 3 years of courses?**

No, a Ministry Plan will be developed by a Deployment Team and someone's theological education and ministry experience will be weighed and valued positively.

**6. Who has the final say on questions and concerns related to training?**

The Canon for Lay Mission is responsible to work with every candidate raised up by the Parish Rector and who is reviewed by the Deanery-based Deployment Team. The Canon will have the final say on matters of education and training.

**7. When might a Lay Missioner be deployed?**

Deployment is determined by a deployment team assembled by the Canon for Lay Mission after the Candidate has been evaluated (See #5, page 7)