

ADMITTING NEW CONGREGATIONS TO THE DIOCESE

Clergy and laity guiding a congregation toward membership in the Diocese should familiarize themselves with the Constitutions and Canons of the Diocese and the Constitution and Canons of the Anglican Church in North America (ACNA). The Diocesan Constitution and Canons are available on the Dionet, and by request. Inquiries and questions may be directed to the Diocesan Office (559) 244-4828, or dsj.4159@gmail.com; dioadministrator@sjoaquin.net.

Congregations may be admitted to the Diocese upon approval of the Bishop and Diocesan Convention. (See Title III, Canon 18, below.)

Canon XVIII

Congregations

Sec. 18.01 New congregations may be formed only with the consent and under the direction of the Bishop of the Diocese. The Bishop shall have the right to form or welcome in a congregation at any place where there are a sufficient number of persons requiring the ministrations of the Church and willing to contribute to the maintenance thereof.

Sec. 18.02 Until such time as a congregation formed under the direction of the Bishop can qualify to be admitted as a Mission Church in union with the Convention of the Diocese, it shall be conducted as an Unorganized Mission and the Bishop shall from time to time appoint such Ministers, Officers, and Committees as its affairs require.

Sec. 18.03 Whenever the Bishop shall decide there is an opportunity and need for Church extension within the boundaries of an existing Parish or Mission, he may take such means as he deems proper to meet such need, specifically, with the advice of the Department of Missions. After opportunity for a hearing from the Parish or Mission involved, he may establish a church school and/or congregation, maintain services, and organize a Mission within the boundaries of such existing Parish or Mission. Lay communicants living within the area of the new Mission, who are not active members of another congregation, shall be encouraged by all proper means to assist in developing it, and the cooperation of all Clergy involved shall likewise be sought by all Godly means.

Sec. 18.04 Established Congregations may apply to the Diocesan Convention of the Anglican Diocese of San Joaquin, with the permission of the Bishop, to be accepted as a parish or mission in union with the Convention of this Diocese and the Bishop of San Joaquin.

ADMITTING NEW CONGREGATIONS TO THE DIOCESE (Continued)

Sec. 18.05 Application shall be made to the Convention to read:

(a) A letter addressed to the President of the Convention to read:

“We the undersigned, residents of _____, County of _____, State of _____, respectfully petition to be received as an organized Parish/Mission in union with the Convention of the Anglican Diocese of San Joaquin, under the name of _____.”

(b) Carry out the requirements for the admission of a Parish as enumerated in Canon XX (20) of the Canons of the Anglican Diocese of San Joaquin.

For a further description of the organization and governance of congregations, missions and parishes, please see the Diocesan Canons, Title III, Canons 18-22.

Please note: throughout this manual, the term *congregation* is used frequently to identify churches in general, and applies to both parishes and missions.

The Chancellor of the Diocese may be available to handle incorporations in California at a reduced hourly rate; however, incorporation in other states should be handled by local counsel. The Chancellor is also available to handle the 501(c)3 application at the same reduced rate for congregations in California and in other states. However, counsel incorporating in other states should be permitted to handle the 501(c)3 application if they prefer, in which case the Chancellor will consult with them on the application *gratis*. Please contact the diocesan office for the Chancellors' contact information.

The Treasurer of the Diocese and diocesan bookkeeper are available for consultation concerning the requirement of a congregation handling its own finances. Payroll services are also available. Dave Francis at dave.francis44@gmail.com, or Carol Gill at carol@sjoaquin.net

Please see the guidance for *HANDLING MONEY* below, concerning the requirements of this important area of responsibility.

The Diocese maintains relationships in the insurance industry assuring us of quality coverage and the lowest available pricing. The diocesan financial office is available to give guidance concerning insurance matters: (559) 244-4828, or carol@sjoaquin.net

ALCOHOL

Policy on Alcoholic Beverages on Property

No alcohol may be served during any function or reception in or on church property. This policy does not apply to the use of wine for sacramental purposes.

(Revised April 2012 by Diocesan Council)

There is perhaps a range of opinion and practice concerning the propriety of permitting the consumption of alcoholic beverages on church premises for other than liturgical purposes or at church sponsored functions, but the rule in this Diocese is that it is not allowed under any circumstances. There are a number of reasons for this, among them:

1. According to a U.S. Department of Health and Human Services (National Institute of Health) survey released in 2004, the number of American adults who abuse alcohol or are alcohol dependent is 8.46%. The number varies by ethnicity, social conditions, and many other factors but it is likely that in even a rather small group of adults some one or more persons will be vulnerable if not afflicted.

2. Recovering alcoholics should not be confronted with a drinking environment.

3. Some people who do not drink (children of alcoholics often among them) hold firm convictions that alcohol consumption is wrong, and they do not wish to be in a drinking environment.

4. And what does the consumption of alcohol in a church environment say to our youth? That drinking is a part of the Christian life?

5. If someone should feel that alcohol is needed at a church function, should they not be asked to ask themselves “why?”

6. Servers of alcohol have been held legally responsible for alcohol-involved accidents, and it is certainly possible that church insurance coverage could be invalidated in such a case.

Church should be a safe, alcohol-free environment. The Scriptural guidance in the matter is clear enough –

“It is good not to eat meat or drink wine or do anything that causes your brother to stumble.” Romans 14:21 Some manuscripts add “or be hindered or be weakened.” C.f., 1 Corinthians 11:22

ANNUAL AUDITS

Financial responsibility, transparency, and accountability, are fundamental obligations of the Diocese, and these standards are binding on the Member Congregations to regulate their financial affairs as well. Our standards include the employment of professional help to develop, and to maintain, appropriate standards to insure regular, full, accurate and timely disclosure of a congregation's finances, including proper records keeping, accounting practices, audits, insurance coverage, and the bonding of financial officers and personnel.

An audit is required annually, and must be submitted to the Bishop's office before September 1st of the following year. (See Title III, Canon 21.04 of our Diocesan Canons) The Vestry in communication with the parish treasurer, shall hire an auditor to review the financial affairs of the parish, congregation or church plant annually and submit an annual written report to the Diocese.

The auditor's written report shall correspond to the requirements and standards approved by Diocesan Council. The purpose of the audit is to ensure that the parish, mission, congregation or church plant's financial affairs are in good order, and that all obligations concerning financial transparency and disclosure are being faithfully discharged. The audit may also provide "early warning" when a congregation is in decline or financial difficulty. The Bishop, and Treasurer of the Diocese read the auditor's reports and value

BAPTISMS

Baptism is the first of the two *Great Sacraments* of the Church. The other Great Sacrament is Holy Communion. They are outward and visible signs of an inward and spiritual grace given to us and ordained by Jesus Christ himself. The outward and visible sign of Baptism is water, in which the person is baptized in the name of the Father, and of the Son, and of the Holy Spirit. The inward and spiritual grace in Baptism is a death to sin and a new birth in righteousness.

(There are other sacramental rites that have evolved in the Church under the guidance of the Holy Spirit. These include confirmation, ordination, holy matrimony, reconciliation of a penitent and unction.)

It is significant that the Canons of the Anglican Church in North America (ACNA) list among the duties and responsibilities of every lay person the duty to present their children, and those they have led to the Lord, for Baptism and Confirmation. Congregations should be reminded of this responsibility, and taught that Baptism and Confirmation are, as it were, bookends; Baptism should be followed up by appropriate instruction in the Faith and then Confirmation. Furthermore, the ACNA canons relate membership to baptism:

Membership in the Church requires that a person has received the Sacrament of Baptism with water in the Name of the Father, and of the Son, and of the Holy Spirit, and that such a person be accepted as a member of the Church by a congregation of this Church in compliance with the Constitution of the Church. Such a person is a baptized member of the Church. [ACNA Title I, Canon 10.3]

Having the forgoing in mind, and subject to the Book of Common Prayer, these are the guidelines concerning Baptisms in this Diocese:

Adult Baptism

Instruction in the Faith Adults must be appropriately catechized, normally involving three or more sessions of instruction. Appropriate instruction would include the contents of the *Outline of the Faith* beginning at page 845 of the 1979 BCP or the *Offices of Instruction* beginning at page 283 of the 1928 BCP.

BAPTISMS (Continued)

Sponsors There must be one or more sponsors. A sponsor must be a committed Christian, though it is not necessary for a sponsor to be an Anglican, it is preferred. It is common for a husband and wife to be sponsors.

Place Baptism is a faith community event in which a new member is ushered into the Body of Christ; therefore Baptisms should normally take place in church during the main Sunday service due to the community's responsibility to uphold the candidate. On occasion, at the discretion of the priest, baptism may be preformed elsewhere, as in a hospital or home for example.

Timing It is important that, if possible, the candidate have become ensconced in the Church community in order for the community be able to rightly take its vows. Baptisms are especially appropriate at the Easter Vigil (or if no vigil, then at the main Easter service), Pentecost, All Saint's Day, or on the Sunday after All Saint's Day or on the first Sunday after Epiphany. Baptisms should be reserved for these days or when the Bishop is present, if possible.

Manner Baptism by immersion, though preferable, is not always possible in Church; therefore, in church, water should be *poured*, not sprinkled, three times, in the name of the Father, and of the Son, and of the Holy Spirit.

Validity The validity of Trinitarian Baptism is sacrosanct and beyond alteration. Therefore Baptism is a *once only* sacrament. Persons who have been Baptized in the name of the Father, and of the Son, and of the Holy Spirit, *must not be re-Baptized*. In the case of adults who were Baptized before the age of discretion, their instruction in the Faith for Confirmation, and their spiritual preparation for Confirmation, offers the opportunity of their realizing and appropriating to themselves the fullness of Baptism.

Unusual Circumstances In case of extreme emergency Baptism may be privately administered; and the person, if surviving, should thereafter be brought to Church for a celebratory Baptism service modified as provided in the BCP. In case of immanent death, if a Minister cannot be present, then any Baptized person may administer the sacrament using the words, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen." In such a case the person administering emergency Baptism shall inform the priest of the appropriate parish so that the fact can be registered. [1979 BCP, p. 313]

BAPTISMS (Continued)

...Conditional Baptism may be administered if there is reasonable doubt whether the person was properly Baptized: “If you are not already baptized, then I baptize you . . .” [1979 BCP, p. 313].

Infant and Child Baptism

The following additional instructions apply in the case of Baptism of infants or of children before the age of understanding (normally age six or seven):

Instruction Preceding Baptism there should be at least three sessions of instruction for the parents and Godparents (and the child, too, if of the age of understanding), to include the responsibilities of the parents and Godparents stated in the BCP.

Godparents Godparents must be committed Christians, though they need not be Anglicans. Persons who haven't family or friends who are committed Christians may ask members of the congregation to serve as Godparents. Traditionally, there are two Godparents for children. Ideally, these would be the same couple who would raise the children in the event that the parents died unexpectedly. One or more of the Godparents *must* be committed Christians with an enduring relationship with Christ.

1. “Now this is the commandment—the statutes and the rules—that the Lord your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, 2 that you may fear the Lord your God, you and your son and your son's son, by keeping all his statutes and his commandments, which I command you, all the days of your life, and that your days may be long. 3 Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the Lord, the God of your fathers, has promised you, in a land flowing with milk and honey.

4 “Hear, O Israel: The Lord our God, the Lord is one. 5 You shall love the Lord your God with all your heart and with all your soul and with all your might. 6 And these words that I command you today shall be on your heart. 7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. *Deuteronomy 6.1-7*

BISHOP'S VISITATION

As the spiritual “head of household” our Bishop will be spending a couple of days of special time with each congregation approximately annually. These “Visitations” are in addition to the Bishop’s ongoing attention to the special needs of a congregation (and regular interaction with all priests and deacons in the Diocese). The Bishop’s interaction with the laity is no less important. Not only does the laity participate equally in Diocesan governance, but *all the people of God are the chief agents* of the mission of the Church to extend the Kingdom. (See the ACNA and Diocese of San Joaquin Constitutions.) The Bishop earnestly seeks the perspective, the wise counsel, the prayers, and the Godly fellowship of both lay and clergy persons.

Before reviewing some specifics of the Bishop’s Visitation consideration should be given the role of an Anglican Bishop in the Church. The Anglican Church in North America and the Diocese of San Joaquin affirm certain governing principles of our life as a part of the Body of Christ. (See these as listed in the ACNA Constitutions.) They include “the historic Godly *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.” The episcopate (a fancy word simply meaning all of the Bishops together or a single bishop’s reign as bishop) is an essential part of the foundation laid by the Apostles and their immediate successors for building-up the Kingdom of God on earth. Bishops are not just about presiding; they have a line of descent tracing to the prophets and the Apostles and their delegates like Timothy and Titus. The episcopate is also about mission and about spiritual leadership too. The authority vested in Bishops is integral to the Anglican way, both historically and in the explosive growth of Anglicanism in the Global South and here in North America. *Anglicans are the third largest Christian group, after the Roman Catholic and Eastern Churches.*

We affirm that the local congregation, not the diocese, is the fundamental agency of the mission of the Church; we also affirm that the congregations are united and held together under the authority of the Bishop. The mission of this Diocese is one of supporting the congregations in extending the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people will come to put their trust in God through Him, know Him as Savior, and serve Him as Lord in the fellowship of the Church.

Because the visible Church of Christ is a congregation of faithful people where the pure Word of God is preached and the Sacraments are ministered as Christ has ordained, another of our governing principles is subsidiarity, an organizing principle that matters ought to be handled by the smallest, lowest or least centralized competent authority. In other words whatever the Diocese can wisely leave to the local congregation should be left to the local congregation.

BISHOP'S VISITATION (Continued)

The Diocese coordinates the work of Parishes and Missions for good order and smooth functioning; however, the ACNA and San Joaquin Constitution and Canons make abundantly clear that the Bishop is the “Ecclesiastical Authority” (the ultimate decision-maker) of the diocese.

We pray that the Holy Spirit will continue leading the Diocese of San Joaquin into Godly fullness as a servant community of mutual respect, support and cooperation, and that we may fulfill all righteousness in our mission, our work, and our communal life together as disciples of our Lord Jesus Christ under the ecclesiastical authority of the Bishop.

When the Bishop visits your parish or mission, he hopes to accomplish the following:

1. If there are Baptisms or Confirmations (or both) the Bishop would like the opportunity to meet with the candidates on the Saturday afternoon or evening prior to the Sunday services. This meeting should not take more than an hour.
2. If at all possible the Bishop would like to meet with the Clergy & Parish leadership (Vestry/Bishop's Committee but not limited to them) for a discussion time. If possible, a pot-luck in an informal setting works well. The Bishop uses this time for a brief teaching and to ask two questions: “What are you most passionate about?” And “What are you most concerned about?”
3. If it is the normal pattern of the congregation to have two services, please keep the two service times. The Bishop will preach and celebrate at both services.
4. Normally, if the parish is within an hour's drive, the Bishop will commute from his home. If longer than that, he will find lodging locally.
5. If there is a Rector's/Vicar's forum, the Bishop would love to offer that as a Questions and Answer forum with the Bishop.
6. It is the practice to take a special offering for the Bishop's Discretionary Fund during his visit. Envelopes can be obtained from the Diocesan Office.
7. If persons are being presented for Confirmation or Baptism, the Bishop would like to know what curriculum has been used, so that when he meets with them he won't ask questions that they've not been taught.

BISHOP'S VISITATION (Continued)

8. The Bishop will often have his son, Sebastian, serve as his Chaplain during the Liturgy, but in his absence, if there is someone at the parish/maission who would like to fulfill this ministry, the Bishop is happy to have them serve, based on the Rector's/Vicar's discretion. Please call the Bishop's Office the week before, to see if he will be bringing a Chaplain with him.
9. The Lectionary used for the service will generally be the lessons for the day as set out in the 1979 BCP Lectionary. Requests for different lessons will be entertained but must be communicated with the Bishop *at least two weeks in advance* of his visit.
10. The Bishop will bring his own vestments - using the color for the season.

In General The Rector, Vicar, Deacon in Charge, or Lay Leader in Charge should discuss the agenda and details of the visitation with the Bishop *before* plans become printed and publicized. The Bishop's Administrator may be involved in making some of his arrangements and will be available to help in any way.

The Bishop's visitation schedule is posted on the Diocese of San Joaquin website <http://dioceseofsanjoaquin.net> and on the DioNet.

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BOOK of COMMON PRAYER

The Bishop has authorized the following Books of Common Prayer, in keeping with the standard set by the Anglican Church in North America, for use in public services in the parishes and missions of the Anglican Diocese of San Joaquin:

1662 Book of Common Prayer
1928 Book of Common Prayer
1979 Book of Common Prayer
The Kenyan Eucharistic Rite (1989)
Common Worship, Church of England (2000)

No other prayer books or liturgies are authorized without the expressed permission of the Bishop.

Neither shall a member of the clergy or Lay Reader, alter any liturgy to be used in public worship beyond that which is provided for in the rubrics of the authorized prayer books, without the expressed permission of the Bishop.

Correspondingly, the authorized editions of Holy Scripture for public reading are:

The Authorized Version (the King James' Version)
The American Standard Version
The English Standard Version
The Jerusalem Bible
The New American Standard Bible
The New English Bible
The New Jerusalem Bible
The New King James Version
The New International Version
The New Revised Standard Version
The Revised Standard Version

Note: This does not prohibit the quotation of other versions, such as a paraphrased Bible, within sermons.

CHURCH REGISTRY

A worldly view but perhaps what Thomas Cromwell had in mind when in 1538 he ordered records of baptisms, burials, and weddings, to be kept in England thenceforth. Although invaluable to genealogists the question arises why else the keeping of Church records is important to us today. Two reasons emerge: It is of importance to the people and families concerned to have a record marking the pivotal events of their lives. Maintaining a registry is important to the local church not only as a source of information but as an encouragement to effective ministry.

How can the keeping of records be an *encouragement*? Because, like the *Parochial Report*, it is a *measure* of Kingdom results in ministry.

For these reasons, a Church Registry must be maintained and shown to the Bishop during each visitation.

Commercially available registry books may be used or the necessary records may be kept in a journal(s) suitable for maintaining permanent records.

These events must be Recorded:

Church Membership

Removal from Church Membership

Baptisms

Confirmations

Marriages

Funerals and Memorial Services

These details must be recorded, alphabetically by surname, in each instance:

Members of the Congregation Full Name <> Sex <> Birth Date <>
Place of Birth <> Date of Baptism if known <> Place of Baptism if known <>
Whether by letter of Transfer <> Whether by Request if without letter of Transfer

Members Removed from the Congregation Full Name <> Sex <> Birth
Date <> Whether by Death <> Whether by Letter of Transfer <> Whether by
Stated Reason or Reason Unknown

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CHURCH REGISTRY (Continued)

Baptisms Full Name <> Sex <> Birth Date <> Place of Birth <> Date of Baptism <> Names of Parents <> Names of God Parents or Sponsors <> Name of Baptizing Minister

Confirmations Full Name <> Sex <> Birth Date <> Date and Place of Baptism <> Names of Presenters <> Date of Confirmation <> Name of Confirming Bishop

Marriages

GENERAL Date <> Time <> Venue

BRIDE Full Name <> Age <> Full Address <> Church Status or Religious Background <> Full Names and Addresses of Parents, including Mother's Maiden Name <> Signature of Bride

GROOM Full Name <> Age <> Full Address <> Church Status or Religious Background <> Full Names and Addresses of Parents, including Mother's Maiden Name <> Signature of Groom

WITNESSES We, subscribing our names below, were Witnesses of the marriage of the above named parties at the time and place stated: Full Names (Printed) <> Signatures <> Full Addresses

OFFICIATING MINISTER Full Name (Printed) <> Signature <> Full Address

Funerals/Memorial Services

DECEASED Full Name <> Birth Date <> Full Address <> Church Status or Religious Background

GENERAL Date <> Time <> Venue <> Whether Funeral or Memorial Service <> Location of Grave or Mausoleum or Disposition of ashes

OFFICIATING Full Name (Printed) <> Signature <> Full Address

CLERGY DISCRETIONARY FUNDS

Because financial responsibility, transparency and accountability are fundamental obligations in this Diocese, clergy discretionary funds must be handled according to a very high standard of financial integrity, equally for the protection of the clergy person and that of the congregation. Balancing this obligation with the need of confidentiality in the disbursement of discretionary funds, the following procedures are deemed to be appropriate and necessary, but the “Discretionary Fund as a Budget Line Item” is preferred.:

Discretionary Fund as Budget Line Item – *Preferred Procedure*

1. A clergy discretionary account is to be maintained under the Tax I.D. Number and in the name of the congregation, e.g., “St. Such-and-Such Anglican Church, The Rev. So-and-So Discretionary Account.”
2. At least one other person designated by the clergy person other than a church employee, e.g., a Warden or a Vestry member, shall sign the signature card and receive copies of all bank statements so as to have knowledge of the discretionary account and its activity.
3. Such other person (or a church employee) shall keep the checkbook and prepare the checks for the clergy person’s signature, and shall make and preserve a photocopy of each check and of all documentation backing-up expenditures, e.g., utility bills, receipts for purchase of grocery store gift cards, etc.
4. No check on the discretionary account may be written to the clergy person, any member of their family, or to cash.
5. The records of the account shall be available to the congregation’s auditor. The Discretionary Fund shall be audited and reconciled at least once each year.
6. There should be an annual report to the congregation of the discretionary account activity, including dollars in and dollars out, and may include the categories of expenditures, e.g., food, books, scholarships, utility bills, etc.

This procedure means that clergy persons may direct the use of their discretionary funds and sign discretionary fund checks, but that another person(s) shall maintain the account, prepare the checks, and keep the records.

Discretionary Fund as a Separate Account.

1. A clergy discretionary account is to be maintained under the Tax I.D. Number and in the name of the congregation, e.g., “St. Such-and-Such Anglican Church, The Rev. So-and-So Discretionary Account.”

CLERGY DISCRETIONARY FUNDS (Continued)

2. At least one other person designated by the clergy person, e.g., the Treasurer, or a Vestry member, shall have access to all bank statements, so as to have knowledge of the discretionary account and its activity.
3. The clergy person shall keep the checkbook updated with the register balanced, and shall make and preserve a photocopy of each check and of all documentation backing-up expenditures, e.g., utility bills, receipts for purchase of grocery store gift cards, etc.
4. No check on the discretionary account may be written to the clergy person, any member of their family, or to cash.
5. The records of the account shall be available to the congregation's auditor. The Discretionary Fund shall be audited and reconciled at least once each year..
6. There may be an annual report to the congregation of the discretionary account activity, including dollars in and dollars out and, on a no-personal-names basis, the categories of expenditures, e.g., food, books, scholarships, utility bills, etc.

This procedure means that clergy persons may direct the use of their discretionary funds to write and sign discretionary fund checks, and must keep his/her own records and receipts, but that another person(s) shall audit and reconcile the account, at least once each year.

CLERGY MEETINGS

The clergy of the diocese are expected to make diocesan events and deanery meetings a priority in their scheduling. The Bishop and Deans make use of these events and meetings to foster fellowship, spiritual growth and development, mutual accountability, and to ensure the highest level of communication – not just for the sake of the clergy but for the diocese as a whole.

Diocesan Conventions, the Mass of Chrism, Clergy Retreats and Clergy Conferences are to be afforded the highest priority as the clergy plan their annual calendars. If there is any reason why you may not be able to attend one of these, be sure to contact the Bishop well in advance, to discuss the reason for your absence.

COMPENSATION NORMS

MINIMUM CLERGY COMPENSATION OVERVIEW

The Constitution and Canons of the Diocese of San Joaquin specifically call for standards of minimum clergy compensation levels for full-time clergy in charge of parishes or missions to be established by Diocesan Council. The following schedule for the year 2009 applies a 6% increase to 2008 compensation as set by Council at its October 11th meeting.

Provision for the basic compensation (stipend, housing and utilities) of the clergyman at an amount not less than the standard minimum established by Diocesan Council is a requirement for application to parish status (Canon XIX, Sec. 19.02) and for parishes to retain parish status (Canon XX, Sec. 20.01c). The canons specifically add the requirement “provision also being made for pension, travel allowance and health insurance.” In mission congregations the Bishop is Rector and appoints Vicars as his representatives. As missions are directly under the oversight of the ecclesiastical authority, the minimums established by Council shall also apply.

MINIMUM BASIC COMPENSATION FOR FULL TIME CLERGY

Stipend, housing, utilities and social security offset, if provided:

- \$60,900 Minimum for Full-Time Clergy In Charge Of Congregations (Rectors and Vicars).

The following are recommended levels outside the authority of Diocesan Council

- \$59,300 Standard or “Base Level” Minimum for Full-Time Clergy.
- \$53,375 Minimum For Full-Time Assistant and/or Vicar during the second 12 months (i.e. months 13-24) following ordination. [90% of Base Level Minimum.]
- \$47,450 Minimum for Full-Time Assistant and/or Vicar during the first 12 months from ordination to the diaconate: [80% Of Base Level Minimum.]

COMPENSATION NORMS (Continued)

ADDITIONAL NOTES:

1) Diocesan minimum is just that and is not intended to be the standard compensation of clergy in the Diocese of San Joaquin. Median compensation in 2007 for all full time Clergy within our Diocese was \$68,985 per the Church Pension Group Compensation Report. Vestries & Bishop's Committees are encouraged to verify that their compensation is sufficient for the needs of their priest (and families) and the cost of living where they live. The Bishop's Office can provide sources of pertinent information.

2) Diocesan Council recognizes the current economic situation nationally as well as the effect of increased expenses upon the local congregations. This increase, however, is intended to protect the lowest paid full time clergy and their families from undue stress and to enable congregations both to retain their current clergy and attract new candidates in the event of clergy vacancies.

COMPENSATION FOR SUPPLY CLERGY

The stipend for clergy who supply services on Sunday is a flat rate of \$200.00 per Sunday. No request or offer above \$200.00 is permitted without the expressed approval of the Bishop. The \$200.00 supply stipend includes all mileage and expenses, and no additional reimbursement is authorized. In the event that the clergyman must make an overnight stay, in order to fulfill the need for Sunday supply, parish/mission leadership are invited to offer housing, but are not required to do so. NOTE: Stipends to an individual that exceed \$599.00 for the calendar are reportable, and a 1099 must be issued.

COMPENSATION FOR INTERIM MINISTRY

Interim clergy have the unique responsibility of serving a congregation at a minimum level to maintain stability while the parish takes the time needed to search for a new rector. Interim clergy should be available for the essential ministries of the church, but they should not begin new programs or make sweeping changes to the ministries and mission of the church. If anything, the bishop may direct an interim priest to reduce some of the programs and ministries to prepare the way for a new rector with a fresh vision. This approach is especially needed, if the previous rector left under disagreeable circumstances.

Compensation for interim ministries should be based on the percentage of time that the interim priest serves each week. The bishop's expectation is that priests in the Diocese of San Joaquin will take 1.5 days off each week for rest and family time. Conversely then, they are expected to work 5.5 days each week. If that is

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COMPENSATION NORMS (Continued)

figured as an 8 hour day, then he would work a minimum of 44 hours per week. Many full time priests work 10-12 hour days. Interim clergy however, are not expected to minister above and beyond a “normal” work day, so their stipend should be based on a percentage of 44 hours per week. For example, if the clergyman works 12 hours per week, his stipend would be 27% of the agreed upon base salary. Therefore, if \$60,000 were used as the baseline salary, 27% would be \$16,000 per year, or \$1,333.33 per month.

These are just examples. Whatever the salary or stipend, it must be agreeable to the vestry and the clergyman. For a long term interim situation (more than 3 months), a Letter of Agreement must be drawn up, which outlines the ministry expectations and stipend/salary, and signed by both parties. A sample Letter of Agreement is available from the Bishop's office.

....No priest serving a parish during a vacancy in the office of rector is eligible to be a candidate for rector [Diocesan Policy]

CONFIRMATION

Confirmation is a pivotal event in an Anglican's spiritual formation. It is the occasion to publicly ratify one's vows made in Baptism, and can be especially meaningful to those who were baptized before the age of reason when Baptismal vows were made on their behalf. Confirmation provides a public commitment to enter into mature Christian ministry and service, and proclaims one's identity as a member of the Anglican Communion.

The Nature of Confirmation – The Laying on of Hands

Based on the Apostolic precedent of Acts 8:14-17, the Bishop in apostolic authority lays hands on those to be confirmed (1) that they may be strengthened with the Holy Spirit, (2) that they may increase in the knowledge and obedience of God's Word, and (3) that they may be preserved unto eternal life.

The candidates publicly renew their Baptismal vows, or ratify and confirm the vows made on their behalf; acknowledge themselves to be bound to believe and to do the same, and promise to follow Jesus Christ as their Lord and Savior.

The congregation promises to support the candidates in their Christian lives, and they are released in the power of the Spirit to the service to which the Lord has called them. *Ephesians 2:10*

Though called a sacrament in some parts of the Greater Church, Confirmation is not one of the two Great Sacraments (Baptism and Holy Communion) that were instituted in specific form by Jesus Christ himself. Nevertheless Confirmation is a fundamental sacramental rite of the Church that is allowed if not commended by Scripture. *Articles of Religion, XXV*

Anglican Confirmation is administered only by a Bishop; thus while it brings the persons being Confirmed into the parish community, it also manifests their *connectedness* with both the historic and the present day One, Holy, Catholic, and Apostolic Church that exists beyond the local parish.

Confirmation, like Baptism, is a *once-only-not-to-be-repeated* rite, if performed by a Bishop (whether Anglican or not) in line of descent in the historic Apostolic Church. However, persons "confirmed" in another denomination or independent church – who have not experienced a Confirmation administered in Apostolic succession – are proper candidates for Anglican Confirmation. For example, Roman Catholics, Eastern & Russian Orthodox Christians may be *received* but not *confirmed*. Lutherans and Methodists would be *confirmed* but not *received*.

CONFIRMATION (Continued)

Instruction of Candidates

Candidates must have reached the age where they are able to use reason and discretion so as to be accountable for their decisions (age thirteen or above). Candidates must receive an amount of instruction as required for them to understand the Anglican distinctives:

1. That there is no distinctive Anglican theology (apart from the Early Church) in the sense of a particular school of thought or belief system for understanding God and religious issues. (*)
2. That 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. In sum, it is Anglican to teach only what is Biblically sound and to teach all that the Bible contains.
3. That we confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospels, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.
4. That we confess the Godly historic Episcopate to be an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.
5. That we confess the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', Nicene, and Athanasian.
6. That we receive The Book of Common Prayer as set forth by the Church of England in 1662, together with its Ordinal, as a standard for Anglican doctrine and discipline and, with the Books that preceded it, as the standard for the Anglican tradition of worship.

(*) For example, in the 18th Century Bishop Thomas Ken wrote: “There is no Anglican theology. That is to say, [Anglicanism] does not intend to teach any doctrine that is peculiar to it. The Anglican attitude was expressed by “I die in the Holy, Catholic and Apostolic Faith, professed by the whole Church before the disunion of East and West.”

CONFIRMATION (Continued)

7. That we receive the Thirty-Nine Articles of Religion, 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 that the Anglican Church in North America, and this Diocese, have set forth by Canon including certain specific duties and responsibilities of the Laity that all lay persons should understand and accept. *ACNA Canons*

The Benefits of Confirmation

Although Confirmation is not a salvation issue it has important spiritual benefits, including:

Confession Publicly acknowledging Christ is *transformative*, as seen in Jesus' statement "So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven," and in Joshua's confession "But as for me and my house, we will serve the Lord." As knees are bowed and tongues confess, God confirms his servants. *Matthew 10:38; Luke 12:8; Joshua 25:15*

Accountability Publicly accepting the responsibility for one's own spiritual formation sets one firmly on the path to increasing maturity in the Christian walk.

An Offering to God In Confirmation one shows forth God's praise not only with the lips but by giving up one's self unto His service. *C.f., The General Thanksgiving; Romans 12:1*

Commissioning In the Laying on of Hands and prayer the Bishop commissions the candidates in the power of the Holy Spirit for the service to which the Lord has called them. *Ephesians 2:10*

Who should be Confirmed?

Confirmation must not be required of any person. Like Baptism it must never be thought a rote ceremony but should be heartily desired. "For with the heart one believes . . ." *Romans 10:10* Nevertheless, anyone who teaches others should be Confirmed, as teachers are held to a higher standard. *James 3:1*

Before someone may be nominated as a Candidate for ordination, Warden, Vestry or Bishop's Committee member, Licensed Lay Minister, Catechist, or Preacher, that person must be a Confirmed Communicant in Good Standing.

CONTINUING EDUCATION OF THE CLERGY

Continuing Education is important to the practice of any profession. Many professions require a certain amount of it annually as a prerequisite to maintaining one's license; for example, for the practice of law, dentistry or medicine. It is sometimes called "Further Education," which may convey a better understanding of the purpose.

Continuing Education is certainly an important priority for the clergy, as suggested by 2Timothy 2:15: "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth." The same principle has carried into the canons of the ACNA wherein the laity are reminded of their responsibility "to continue their instruction in the Faith so as to remain an effective minister of Jesus Christ." If the laity are so admonished, how much more ought we encourage and provide for Continuing Education of the clergy!

Member Congregations of this Diocese should provide their Rector, and any full-time clergy employees, up to seven (7) *Continuing Education Days* annually, on the following basis:

1. Continuing Education opportunities may be recommended by the Rector, approved by the Vestry, and paid for by the congregation.
2. Continuing Education may consist of attendance at conferences, seminars or other formal classes, or may (on occasion but not mainly) consist of individual reading and study of a particular subject.
3. Continuing Education Days may be taken all together or separately during the year as best comports with opportunities presented; however, unused Continuing Education Days may not be carried forward from one year to another.
4. At the conclusion of each Continuing Education experience the clergy person should submit to the Vestry, with a copy to the Bishop, a written report of approximately 500 words summarizing the value of the experience.

CONTINUING EDUCATION OF THE LAITY

“Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.” 2Timothy 2:15

This admonition to Timothy along with the whole counsel of Scripture has carried into the Canons of ACNA and the Diocese of San Joaquin wherein lay persons are reminded of their responsibility to continue their instruction in the Faith so as to remain effective ministers of Jesus Christ.

These identical Canons state:

1. “The people of God [that is, the clergy *and* the laity] are the chief agents of the mission of the Church to extend the Kingdom of God by so presenting Jesus Christ in the power of the Holy Spirit that people will to put their trust in God through Him, know Him as Savior, and serve Him as Lord in the fellowship of the Church.
2. “The effective ministry of the Church is the responsibility of the laity no less than it is the responsibility of the Bishop and the priests and deacons.
3. “It is incumbent for every lay member of the Church to become an effective minister of the gospel of Jesus Christ, one who is spiritually qualified, gifted, called, and mature in the faith.”
4. “The duty of every lay person” [per ACNA canons] includes a duty to “engage regularly in reading and studying Holy Scripture and the Doctrines of the Church,” to “Continue their instruction in the Faith so as to remain an effective minister of Jesus Christ,” and to “devote themselves to the ministry of Christ among those who do not know Him.”

The importance of these provisions in terms of the future development of our Church cannot be understated: not only does the laity share equally with the clergy in the governance of ACNA and of this Diocese, but congregational growth and successful church planting depend in no small measure on the informed, effective participation of lay persons in extending the Kingdom of God in our communities.

Parishes and Missions of this Diocese must implement and sustain an effective program(s) of Christian education, or catechesis, that addresses and facilitates these ACNA objectives, so that members of the congregation are taught to become – and to continually develop their abilities as – effective ministers of Jesus Christ, not only within but beyond the walls of the local church.

DIOCESAN ORGANIZATION

The Diocese of San Joaquin is a nonprofit Corporation (corp sole) constituted in the person of the Diocesan Bishop. “The authority of the Diocesan is vested in and exercised by its Bishop . . .its Convention, and its Standing Committee. The Ecclesiastical Authority of the Diocese is the Bishop.” [Article II of the Diocesan Constitution]

The following briefly explains the respective roles of the Bishop, the Diocesan Council and the Standing Committee.

The Bishop

The chief work of the Bishop is the propagation and defense of the Faith and of Godly Order as the visible sign and expression of the Church. He is a member of the College of Bishops of the Anglican Church in North America and represents the Diocese in the councils of the Church. The Bishop is the Chief Pastor of this Diocese and may officiate within any Parish or elsewhere in this Diocese. The Bishop is the Ordinary of all religious or benevolent organizations of the Church within this Diocese and as such may attend and preside at any of their meetings and has final appellate jurisdiction over their proceedings.” [Article IV] The Bishop is the rector of the Cathedral and all mission churches.

The Convention and Diocesan Council

“An Annual Convention shall be held for the purpose of approving and adopting the Diocesan budget for the ensuing year, the election of members of the Diocesan Council, Standing Committee, delegates to the Provincial Assembly/Council, delegates to the Provincial Synod and other such items as appear on the approved agenda. The Annual Convention of the Diocese of San Joaquin shall commence on the last Friday of October of each year and the time and place shall be set by the Ecclesiastical Authority. For satisfactory reasons the Ecclesiastical Authority may change the time and place of Convention.” [Article V, Sections 1 & 2] “The Convention shall be composed of qualified members of the Clerical order and elected members of the Lay order of this Diocese.” [Article V, Sec. 5]

...Diocesan Council consists of the Bishop and twelve members representing the various deaneries of the diocese. A member of the clergy and a layperson are elected from each of the six deaneries “to act for the Convention in all matters not expressly reserved to the Convention or to the Standing committee” between the annual Conventions, and within the constraints of Canon law. Members of Council serve three year terms. [Article VIII, Sec. 3; Canon IX]

DIOCESAN ORGANIZATION (Continued)

The Standing Committee

The Standing Committee is an advisory council to the Bishop consisting of four clergy and four laity, who serve four year terms. The Standing committee becomes the Ecclesiastical Authority in the absence of, or incapacitation of the Bishop. [Article VII; Canon VIII]

EMPLOYMENT AGREEMENTS

The Rector of a congregation should have a written employment agreement memorializing the mutual understanding of the Rector and Vestry in calling the Rector.¹ Reasons for a written agreement include, for example, the expectations of the parties, perhaps a major change of residence for the new Rector and family, and possible performance benchmarks or salary expectations. Mission Vicars should also have a Letter of Agreement, but that is usually generated and proposed by the Bishop in consultation with the Mission.

It is also important for subordinate employees (and some volunteers) to have a Letter of Agreement, even though they serve at the pleasure of the Rector. Having clear written job descriptions, expectations, terms of employment and benefits, along with regular reviews, will go a long way toward preventing misunderstandings and bitter feelings. Letters of Agreement and regular reviews are excellent ways to communicate expectations, guidance and appreciation for a job well-done.

The negotiation and preparation of an employment contract is the responsibility of the Vestry, the prospective Rector, and their professional advisors. However, if requested, the Diocese may lend assistance to a Vestry through the advice of the Bishop or other experienced person. The Diocese has a recommended format and examples of Rector/Vicar Letters of Agreement. Please contact the Bishop's office for more information.

A Letter of Agreement would normally include:

1. An introductory recitation of the date, parties, and purpose.
2. The Rector's duties and responsibilities, including references to appropriate canonical requirements, and/or diocesan polices.²
3. The term of the Rector's employment.

¹ ACNA Canons provide (subject to local law and diocesan canons not in conflict) that no Rector may be called or dismissed from a congregation without the *consent* of the Bishop, and that no other clergy may be called or dismissed from a congregation without *consultation* with the Bishop; further, that assistant clergy and lay employees of a congregation serve under the direction of and at the pleasure of the Rector. ACNA Canons, Title 1, Canon 6, Section 4.

² "The rector, subject to the supervision of the Bishop, shall be the ecclesiastical authority of the congregation and the chief executive officer of its corporation. The rector shall at all times have full access to and control of all of the congregation's buildings and facilities. The rector shall be in charge of the music for services, and shall supervise all services, ritual observances, and ministries of the congregation."

EMPLOYMENT AGREEMENTS (Continued)

4. The Rector's compensation.
5. The Rector's hours of service, days off, and vacation entitlement.
6. The Rectors insurance and pension benefits.
7. The Rector's housing or housing allowance, if any.
8. Any automobile allowance or reimbursement plan
9. Any travel allowance or travel reimbursement understanding.
10. Continuing Education and any provision for sabbatical leave.
11. A provision for annual review of the terms of the Contract.
12. A provision for Vestry review of the Rector's performance annually.
13. The method of dispute resolution.
14. A provision for ending the pastoral relationship should also be incorporated.³
15. A provision for review of the Contract by the Bishop or his representative prior to signing.
16. A statement that in case of any conflict between the provisions of the Employment Contract and the Constitutions or Canons of either the Diocese or the Anglican Church in North America the Canons will prevail.

³ For example: Should two-thirds (2/3) of the members of the vestry wish to end its pastoral relationship with the rector, the vestry shall notify the Bishop. The Bishop shall appoint intercessors to cover the matter in prayer. The Bishop shall meet with the vestry, with the rector being present if the rector wishes, so that the matter may be fully aired and discussed. Thereafter the Bishop shall meet and pray with the vestry and with the rector as many times as he believes necessary to resolve differences to the satisfaction of the parties or to accomplish a termination of the pastoral relationship in a Godly manner. The Bishop, as conciliator and spiritual counselor -- and as the ecclesial authority to whom the vestry and rector are submitted -- shall devote generously of his time and attention so that the matter may be resolved as expeditiously as possible, consistent with Godly process and Scriptural principles."

FUNERALS AND MEMORIAL SERVICES

In every funeral or memorial service the focus must be – and remain – on the Resurrection. The Burial Rite is full of Easter references and imagery – hence white as the liturgical color. The service celebrates not the person who is dead but the new life that Jesus Christ is giving them. In this connection the definition of *celebrate* is instructive, and it is beneficial to keep it in mind: *To observe (an event) with respect, festivity, or rejoicing; to perform (a religious ceremony); to extol or praise; to make widely known.* Here are guidelines for these services:

Appropriate Venues (1) An Anglican church is normative, if one of appropriate size and location is available; (2) otherwise (for, example, when the Anglican sanctuary is too small or none is readily available) another sanctified Christian ground may be used. (3) For weighty cause, still other venues may be appropriate.

The Casket or Urn The body is not required; however, it is a good thing to have the body in Church to remind those present of their own mortality and need of salvation unto eternal life through faith in Jesus Christ. The casket must be closed when in Church and at Burial rites. The casket is to be covered by a pall or national flag. Sealed urns of ashes may be displayed if the family wishes.

Sermon Normally the sermon will be given by a member of the clergy. It is most appropriate to have an evangelical theme and message. The Gospel Lesson is presented by a priest or deacon.

Remembrances Eulogistic messages laudatory of the deceased are inappropriate; rather, the emphasis should be on the Gospel of Christ. Two or three (rarely more) short Remembrances of the person are permissible. Subject to family wishes, these should have as their point the “gifts” that the speaker received from his or her relationship with the decedent.

Donations There is no expectation of a monetary donation in the case of services for parishioners, other than for extra costs, e.g., a paid organist or paid musicians.

Music Secular music is not allowed during the Liturgy. But may be offered before or after the Liturgy, at the discretion of the Celebrant or Officiant.

HANDLING MONEY

Financial responsibility, transparency and accountability are fundamental obligations in this Diocese. The Diocesan Council and Diocesan Treasurer develop and maintain appropriate standards of financial transparency and accountability to insure the regular, full, accurate and timely disclosure of Diocesan finances. These standards are binding on the Congregations to regulate their financial affairs as well. The standards include proper records keeping, accounting practices, audits, insurance coverage, and the bonding of financial officers and personnel. (Please see Diocesan Canons, Title III, Canon 19, section 01(d); Canon 21 sections 03 & 04; Canon 22, section 02)

Instructions for the handling of money (including checks and other non-currency forms of money) are for the benefit of the money handlers just as much as they are for the benefit of the church. They include the following simple but time-tested rules, at a minimum:

1. All money must be handled by at least two people at all times. No one should ever be left alone with church money.
2. Plate offerings must be counted and balanced immediately after a service and before leaving the church.
3. Money must be secured in a safe, or locked cabinet, until it can be deposited in a bank.
4. All checks must have two signatures.
5. Ideally, the person who deposits the money is not a check signer.
6. Ideally, the writer of checks should not be signers of checks.

The biblical tithing is the minimum standard of giving by this Diocese to support the mission of the Church, and it is to be taught and encouraged in our Member Congregations.

The rector/vicar and the vestry/bishop's committee, with the assistance of appropriate committees, develops the program and budget of the congregation, based on the commitments of the church members and other monies raised. The program and budget adopted by the vestry shall be presented annually to the congregation for ratification.

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HANDLING MONEY (Continued)

All parish financial documents and records and vestry minutes must be made available for inspection by any member of the congregation upon request at reasonable times and places; the only exceptions to this provision being documents and records pertaining to personnel issues and/or protected by the attorney-client privilege.

Questions may be directed to Treasurer Dave Francis: dave.francis44@gmail.com, or the diocesan bookkeeper, Carol Gill: (559) 244-4828; carol@sjoaquin.net

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MEMBERSHIP

See “Baptisms” pages 5-7.

MISSION VICARS

Mission Vicars will send in a monthly report to the Bishop's office, which includes the vicar's monthly report to the Bishop's committee, the most recent Bishop's committee minutes, a monthly report of Sunday attendance and Sunday giving, along with income and expenditures and a statement of liability (debts).

In those missions where there is a Deacon-in-Charge, or Lay Pastor-in-Charge, that person will be responsible for the above reports. Otherwise, the Bishop's Warden will provide the reports.

Please refer to the appendix for report forms.

PAROCHIAL REPORTS

An annual Parish Parochial Report is required by ACNA Canons, Title I, Canon 6, Section 8. Forms are provided by ACNA on the provincial website. Or, call the ACNA provincial office at (724) 266-9400.

This discussion of Parochial Reports is included in the *Rectors and Wardens Manual* for information and as an encouragement to effective ministry. Reporting annually on the state and progress of the church at all levels – *Provincial, Diocesan, Parish and Mission* – unlike the drudgery it may seem – measures our leadership and our results in advancing God’s Kingdom.

The Anglican Church in North America (ACNA) has developed an annual reporting system in three parts. The Province will report based on Diocesan Reports based on Parish Reports; so the Parish Report is pivotal. Without responsible parochial reporting, the system fails.

Why is it an encouragement? Because the Parochial Report holds us accountable for producing Kingdom results. Here are the particular subjects addressed in the *Parish* section of ACNA’s annual Parochial Report, (minus the usual name, rank, and serial number identifiers, leadership information, and similar data on the particular parish):⁴

1. Mission and Ministry

Worship Information

- Number of Sunday services (Annual Total)
- Number of Holy Day services (Not on Sunday)
- Number of Other Services excluding Holy Day services (e.g., Midweek)
- Baptisms (Number of People)
 - Young People (0-15) Young Adults (16-30) Adults (30+)
- Confirmations (Number of People)
 - From Anglican Church, From other Denominations
- Number of known Conversions
- Receptions (Number of People)

⁴ Please examine ACNA’s three-part Parochial Report form found in the *APPENDIX*.

PAROCHIAL REPORTS (Continued)

- Marriages (Number of Couples)

Average Principal Service Attendance

- Average Principal Service Attendance

Average number of adults per Principal Service

Average number of teens/young adults (ages 13/25) regularly attending Christian education or worship services per Principal Service Day

Average number of children (ages birth-12) regularly attending Christian education or worship services per Principal Service Day

New Initiatives for Mission and Ministry

How many new people brought into your church through outreach and evangelism in the community (Not transfers from other churches)

MISSION

- Provincial Mission: (Total Mission Trips) (Number of people who went on Mission Trips)
- Global Mission: (Total Mission Trips) (Number of people who went on Mission Trips)
- Companion Diocese(s)
- Do you sponsor missionaries abroad?
- Other Mission?

Optional Reporting

2. Financial

Financial

- Annual Operating Income (include total from pledges, regular offerings and total from other sources)
- Projected Annual Income (include total from pledges, regular offerings and total from other sources)

PAROCHIAL REPORTS (Continued)

- Projected dollars to be given to the Diocese next year
- Giving to the Diocese represents ____% of Parish Operating Budget
- Projected frequency of giving to Diocese (i.e., monthly, quarterly, etc.)
- Other giving outside the Parish

3. Ethnic

ETHNIC INFORMATION

- Ethnic congregations or worship services: Is your congregation primarily Native Peoples? Select: Native American, First Nation, Kenyan, Nigerian, African American, Hispanic, Niobrara (Sioux), Karen (Burmese), Asian. Anything else?
- Is your congregation primarily 1st generation immigrant?
- Are worship services conducted in language(s) other than English

PASTORAL CARE OF THE CLERGY

Clergy can experience unseen stress due to the unrelenting pressure of shepherding people and because of pressure they can put on themselves to fulfill their calling. Not only is theirs a twenty-four-seven responsibility – one spiced with intermittent joys and burdened with unexpected tragedies, and perhaps the feeling of needing to always be on-stage – the ordained ministry can be a lonely calling on a pedestal where one can feel they are expected to manifest inner strength without revealing their human frailty.

Physicians, lawyers and clergy have the most problems with drug abuse, alcoholism, and suicide, according to many studies. Financial problems, for example, can be a serious source of stress and certainly many clergy have more than a fair share of it in their lives.

The relationship of the Bishop to his clergy is first and foremost a pastoral one that is founded in Christ's love. No ordained person seeking the confidential pastoral care of his or her Bishop will be thought any-the-less for it; no, on the contrary, it is a sign of inner strength to admit one's needs and to seek wise counsel, spiritual as well as practical support, and the safety of the pastoral relationship.

As pastor to the pastors, your Bishop wants to spend time with, to pray with, and to offer appropriate help to, any clergy who could use a helping hand in one of these areas (or any other area of concern) affecting their lives:

- * Marriage or family issues
- * Financial concerns
- * Unresolved issues with the Vestry or parish family
- * Health issues
- * Alcohol or substance abuse
- * Anger
- * Burnout
- * Time management (e.g., over committing oneself)
- * Depression
- * Anxiety
- * Compulsive behaviors (e.g., over-eating, sexual issues)
- * Unemployment
- * Any other difficult personal issue

PASTORAL CARE OF THE CLERGY (Continued)

Clergy and Wardens should be aware of signs that personal problems may be adversely affecting physical or mental wellbeing. These signs could include:

- * Problems with sleeping
- * Fatigue
- * Irritability/Anger
- * Increased drinking
- * Misuse of medications
- * Difficulty staying focused
- * Persistent sadness
- * Excessive Anxiety
- * Apathy
- * Simply not being able to function as well as normally

The well-being of clergy is foundational to the health of the congregations they serve. Therefore the Bishop has no higher priority than the physical, emotional, and spiritual health of the pastors whom God has given into his care at this time in their lives, that he may succor and encourage (to paraphrase 1 Timothy 5:1) “older men as he would a father, younger men as brothers, older women as mothers, younger women as sisters, in all purity.”

Intervention Should the Wardens believe that an intervention is necessary they must inform the Bishop as soon as possible prior to taking action.

Intercessors Congregations and clergy will benefit by having a recognized ministry of intercession that supports its clergy on a daily basis. Seasoned members of the Church in particular may be called to this ministry, along with any in the congregation who have the Godly gift of intercession.

SEXUAL MISCONDUCT PREVENTION

ADULTS Freedom in the working environment from sexual harassment is of paramount importance. How much more so is this true of a church setting where God is worshiped and Christian fellowship abounds! It is mandatory that all persons (whether employees or volunteers) having any working role, however supposedly minor, in a parish, congregation or church plant of this Diocese must have appropriate training in sexual misconduct prevention and the safety precautions that must be taken to prevent sexual abuse. Awareness and prevention training is to be repeated by such persons within five years thereafter.

In very general terms sexual abuse is any sexual advance, request for sexual favor, or other verbal or physical conduct of a sexual nature, and can include physical touching, verbal abuse or any other emotional abuse of a sexual nature.

A course on harassment and abuse prevention has been developed by Church Mutual and training will be coordinated by the Diocese so as to be available to all deaneries.

The diocesan policies regarding *Sexual Misconduct Prevention* are included in the *APPENDIX*. Attending training and affirming the prevention policies is mandatory for Rectors and Wardens

CHILDREN The safety of children is of paramount importance. How much more so is this true in a church setting where children are being taught about God! It is mandatory that all persons (whether employees or volunteers) having any role, however supposedly minor, in the care and nurture of children in this Diocese must have appropriate training in the prevention of child abuse. Sexual Misconduct Prevention Training is to be repeated every five years or sooner by such persons thereafter.

Child abuse is defined as any mistreatment or neglect of a child that results in non-accidental harm or injury. Child abuse can include: physical abuse, emotional abuse, sexual abuse, or mere neglect.

A training course for preventing child sexual abuse has been developed by Church Mutual and will be coordinated by the Diocese so as to be available to all deaneries and congregations.

The policies corresponding to *Sexual Misconduct Prevention Training* for children are included in the *APPENDIX*. Attending training and affirming the prevention policies is mandatory for Clergy, Ordinands and Wardens, and all those who work regularly with children, or who supervise ministries for children.

THE SOLEMNIZATION OF MATRIMONY

The position of this Diocese on Marriage, the Family, and Single Life, is stated in the ACNA canon VII, and is foundational for the policies and procedures to be followed in solemnizing a marriage:

We affirm our Lord's teaching that the sacramental rite of Holy Matrimony is in its nature a union permanent and lifelong of one man and one woman in which the two become one flesh. It is both an ordinance of Creation, affirmed as such by our Lord, and commended by Saint Paul as a sign of the mystical union between Christ and His Church. We are called to promote and protect healthy marriages. Genesis 2:24; Ephesians 5:32

We further affirm the family to be one of the greatest blessings God gives us, providing acceptance, sustenance, and nurture and admonition, from the Lord. We are called to promote and protect healthy family life, and to embrace within the fellowship of the church those who are without family. Psalms 127, 128; James 1:27

Similarly, we affirm with St. Paul that it is also good and acceptable for people who are called to celibacy to lead a chaste unmarried life. 1Corinthians 7:7,8

A Prayer in the 1928 Book of Common Prayer well captures the *enormity* of the commitment that is to be solemnized, and reminds us of the Church's important responsibility when solemnizing a marriage:

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, Author of ever-lasting life; Send thy blessings upon these thy servants, this man and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. Amen. 1928 BCP, page 303

Having the forgoing firmly in mind, these are the policies and procedures concerning weddings in this Diocese:

Premarital Counseling

No marriage may be solemnized without appropriate premarital counseling. The Biblical foundation for marriage should be made clear to the couple, as is well set forth in the 1979 BCP beginning at page 421. Attention should be given to Genesis 2:18-24; John 2:1-11; Ephesians 5 and Hebrews 13:4, so that the couple well understands the reason for marriage and the necessity of remaining married, despite the temptations and frustrations that come in any marriage.

People contemplating marriage need to be made aware that mutual romantic love is not enough to weather the storms and endure and preserve through long years of marriage, and that this is the very reason that wedding *vows* are necessary. The couple must confront both the purpose and the meaning of their

SOLEMNIZATION OF MATRIMONY (Continued)

vows in the wedding service, the text of which should be carefully reviewed with them and elucidated.

Premarital counseling must include an amount of Christian Catechesis appropriate to the couple's spiritual formation.

In sum, the purpose of premarital counseling is to ensure that the couple has carefully considered, and well understands, what Christian marriage is all about, in specific terms of God's plan for his people and their lives; also, why it is God's will for them to stay married (unless very weighty Biblically-related causes should separate them).

There are a number of suitable educational tools that may be used in premarital counseling, including *Foccus* (foccusinc.com) and *Prepare Enrich* (prepare-enrich.com) which are recommended.

Appropriate Venues for Weddings

(1) An Anglican church is always normative, if one of appropriate size and location is available; (2) otherwise (for, example, when the Anglican sanctuary is too small or none is readily available) another sanctified Christian ground may be used; (3) For weighty cause, still other venues may be appropriate, if discussed with the Bishop beforehand.

Times When Weddings Should Not Be Solemnized

Except for weighty cause discussed with the Bishop beforehand, weddings should not be solemnized during Lent.

Cohabitation

If possible, a cohabitating couple should make arrangements to live apart during premarital counseling and until they are married. Otherwise they should at least abstain from sexual activity until they are married. The importance of this cannot be overemphasized in terms of riveting their attention on the Biblical basis for marriage and the significance of their vows.

SOLEMNIZATION OF MATRIMONY (Continued)

Previous Marriage

Every proposed remarriage must meet the normative standards for Christian marriage. In addition, the following norms apply for the previously married:

Timing A person who has been previously married should not remarry until at least one (1) year following the final dissolution of the previous marriage, being an appropriate hiatus to allow for stress relief, reflection, healing, and spiritual regeneration.

Surviving Spouse It is highly recommended that a person whose spouse has died should not be remarried before at least one year has passed.

One Divorce A divorced person may be remarried if there existed a Biblically-founded justification for terminating the previous marriage, e.g., unrepentant adultery, abandonment, or a physically abusive relationship or dangerous situation in the home. A written explanation, using the Bishop's application form, outlining of why it is thought the marriage should be solemnized, should be sent to the Bishop sufficiently in advance of the proposed wedding date to permit his thoughtful review. The form is included in the Appendix.

Multiple Divorces The case of a person seeking to be remarried after two divorces should be discussed with the Bishop, who will inquire into justification for the divorces and the reasons why it is thought appropriate that the proposed marriage be solemnized. If possible, documentation should be submitted that provides evidence and justification for the divorce, such as a written police report, testimony from other family members, reports from doctors or counselors, et cetera.

Your Bishop encourages you to call with any questions that you may have about solemnizing a particular marriage.

THE WARDENS

Together with the Rector the Wardens are instrumental in managing the affairs and activities of the congregation subject to the oversight of the Vestry and Bishop. The partnership between the Wardens and between Wardens and Rector is a close one requiring selfless service, mutual accountability and no small commitment of time and talent, as the Wardens work together to support the Rector in leading the congregation.

One should not agree lightly or in-advisably to become a Warden, for much that is quite unexpected may be required.

When there is no Rector in office (for example, when a Rector has resigned and a candidate search is underway) the Senior Warden (or Bishop's Warden) is in charge of the congregation, subject to supervision from the Vestry and the Bishop. This can be a time of great stress within a congregation requiring a hands-on commitment of time by both Wardens and close cooperation between them and between them and the Vestry and the Bishop.

There even is a sense in which “*once a Warden, always available*” holds true. Former Wardens are a rich resource of knowledge and Godly wisdom to be drawn upon down through the years.

An important purpose of the *Rectors and Wardens Manual* is the training of Junior and Senior Wardens as a means of strengthening the corporate life and ministries within Member Congregations.

Title III, Canon 21 provides guidelines for the responsibilities of the vestry. Section 02 of canon 21 outlines the election of the wardens.

Sec. 21.02 As soon as practicable after the Annual Parish Meeting the Vestry shall meet for organization. From its members the Rector shall appoint a Senior Warden and the Vestry shall elect a Junior Warden. If there be a vacancy in the rectorship, both Wardens shall be elected. The Rector shall preside at all Vestry and Parish meetings, but if he be absent or unable to act, the Senior Warden, or in case of his disability, the Junior Warden shall preside. No meetings of the Vestry shall be valid unless the Rector or one of the Wardens be present.

Rectors, Vestry members and Wardens should read and be familiar with Canons 20, 21 and 22. Mission Vicars and Bishop's Committee members should also read canon 19.

THE WARDENS (Continued)

The Senior Warden/Bishop's Warden

The Senior Warden (“the Rector’s Warden”) is appointed by the Rector. The Bishop's Warden is appointed by the Bishop. The Senior/Bishop's Warden has interrelated roles:

1. *The Rector’s Wingman*: A Senior Warden and Rector have a unique relationship that defies easy analogies. Perhaps a sense of it may be gotten from the concept of *wingman*. (A wingman is a plane flying beside, off the right wing but slightly behind the leader.) The wingman supports the leader in the flying environment, watching up ahead but also protecting the leader’s six-o’clock, thus enhancing mutual support and situational awareness. A wingman is expected to forego independent action by remaining with the leader at all times. The Senior Warden may act for the Rector from time to time but only at the Rector’s request; the Senior Warden is never a usurper of authority.

The Senior Warden assists the Rector in the Rector’s visioning for the church, acting as a sounding board and helping to sharpen the vision the Rector discusses with the Vestry. The Senior Warden helps the Rector implement the Vision of the church, for example in establishing a new ministry or reinvigorating an old one. In the daily bump-and-grind of parish life the Senior Warden is the Rector’s ally and to an extent the Rector’s eyes and ears . . . but the Senior Warden is never a yes-man, for to become such would deprive the Rector and the congregation of the *wingman*. (Yes, the Senior Warden is responsible for congregational situational awareness and protecting the interests of the congregation, too.) In sum the Senior Warden assists the Rector closely but is never a rubber stamp for the Rector nor blind to a Rector’s limitations.

2. *Wise Counselor*: The Senior Warden gives the Rector wise counsel in matters big and small, sometimes volunteering and other times waiting for the Rector to seek advice before interjecting. The Senior Warden is someone who will always protect information that is disclosed in confidence, a trusted confidant. The Senior Warden is a safe-place for the Rector to vent true feelings, frustrations and worries about what’s going on in the church, a place where acceptance, comfort, and Godly perspective flow freely.

3. *Prayer Partner*: The Rector and the Senior Warden should get together to pray on a regular basis, in addition to the prayer needs that arise in the course of the work. The Senior Warden is aware of the Rector’s physical health, manifest stress factors, and rest requirements, and insists on the Rector taking appropriate time-off on a regular basis, with some special periods of drawing away for reflec-

THE WARDENS (Continued)

tion and spiritual refreshment. The Senior Warden sees to it that the Rector has at least one period each week that is a “no-work zone,” at least 24 hours of personal and family time where there is no contact with the church other than in case of true emergency. The Senior Warden also insists that the Rector has a support group of other clergy (whether or not Anglican) who meet regularly for mutual support and prayer. (In very remote areas this can be a weekly phone conference.)

4. *First Vice President of the Corporation:* The Senior Warden is the First Vice President of the corporation. As such the Senior Warden assists the Rector in leading the Vestry and in leading the congregation itself by Godly example. The Senior Warden assists the Rector in setting the agenda for Vestry meetings, and chairs Vestry meetings in the Rector’s absence. The Senior Warden is always available to staffers or parishioners who may have a complaint, concern or suggestion. The Senior Warden carefully interprets the Rector’s position to them and guides them as appropriate into a conversation with the Rector. In the Rector’s absence from the congregation, or when there is no Rector in office, the Senior Warden in charge of the congregation.

The People’s Warden

The Junior Warden (called “the People’s Warden”) is elected by the Vestry from among its members. The Junior Warden has three main roles:

1. *Ombudsman:* An ombudsman is someone who represents the interests of another by hearing and investigating concerns or complaints. That is why the Junior Warden is called “the People’s Warden.” He or she is someone they can go to in the expectation of confidentiality, a fair hearing, and an amicable solution to heartfelt concerns. The Junior Warden is a person with a ready ear with whom to share concerns or complaints or just use as a sounding board. The Junior Warden in the role of ombudsman is a listener and a conciliator, perhaps particularly but not exclusively for newer members of the congregation. However, the People’s Warden isn’t a dumping ground for trivial matters or petty complaints. Nor is the Junior Warden the “designated listener” in some sort of a parish hierarchy wherein one must “go through proper channels.” The Rector, Wardens, and Vestry Members, all share in the leadership responsibility to be accessible by any member of the congregation.

THE WARDENS (Continued)

2. Buildings and Grounds:

a. The principal role of the Junior Warden in terms of time commitment is oversight of the parish buildings and grounds. The Junior Warden is the person to whom the Rector or Parish Administer would go for repairs, maintenance, and grounds upkeep or to whom anyone may point out a maintenance problem. The Junior Warden doesn't necessarily do the repairs or maintenance but oversees things being done properly. If there is a Sexton working on site the Junior Warden works closely with that person to see that items get taken care of; and if the Sexton hasn't the skills the Junior Warden finds or hires someone who does. The Junior Warden may gather and organize volunteers for building and grounds beautification, for example, clean-up, planting flowers, or painting.

b. When a congregation occupies rented space, as is typical of church plant and congregations that have lost their buildings in litigation, the role of the Junior Warden changes somewhat because maintenance and repairs are usually taken care of by the owner of the building (which is often another church). Nonetheless, the Junior Warden will be in charge of resolving the minor issue and concerns about the facility (burned out light bulbs, clean-up days, trash collection, etc.) and if the facility is one that is shared with others the Junior Warden may be responsible for the necessary cycles of set-up and take-down. Other space-related needs a Junior Warden may attend to in such a congregation could include arranging other facilities for various functions such as large funerals, weddings, meetings or social events. In all these cases the Junior Warden is usually coordinating with and among the Rector, the Parish Administrator, and volunteers.

3. Second Vice President of the Corporation:

The Junior Warden is the Second Vice President of the corporation. As such the Junior Warden assists the Rector and the Senior Warden in leading the Vestry and in leading the congregation itself by Godly example. In the absence of both the Rector and the Senior Warden, the Junior Warden is responsible for the congregation, acting in the place of the Senior Warden as President of the Corporation.

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APPENDICES

- 1.** Application for Marriage after a Divorce
- 2.** Constitution and Canons – *The Anglican Church in North America*
- 3.** Constitution and Canons – *The Diocese of San Joaquin*
- 4.** Diocesan Policy
- 5.** Employment Letter of Agreement – *Sample*
- 6.** Mission By Laws – *Sample*
- 7.** Monthly Reporting Requirements - *Memo*
- 8.** Parochial Report – *Sample Pending*
- 9.** Payroll Request Form
- 10.** Payroll Services - *Memo*
- 11.** Preaching Questionnaire – *Sample*
- 12.** Sexual Misconduct Prevention – *Essential Documents*
 - a. Application for Child/Youth Workers
 - b. Guidelines for Prevention of Child Abuse and Sexual Exploitation
 - c. Conduct Guidelines for Child/Youth Workers
 - d. Covenant for Sexual Responsibility
 - e. *Mandated Reporter Form – SS 8572*