

***ANGLICAN DIOCESE
OF
THE GREAT LAKES
Congregational Handbook***



Preface

Dear Fellow Clergy,

I rejoice that God has called us together in common ministry to proclaim Jesus Christ as Savior and Lord, to establish and expand the Kingdom of God in the Great Lakes region and beyond, and to bring healing and blessing through the power of the Holy Spirit in the communities we serve.

As clergy, we are engaged in a wide range of ministries. Some of us are chaplains in the military, in hospitals, prisons and hospices. Most of us Rector/Vicar congregations, some larger, some smaller in contexts that range from rural towns to urban areas, from suburbs, to inner-city communities. Many of us combine “market- place ministries” with our pastoral vocation. We have ministries and congregations in Canada and the United States. Many of us come from Anglican backgrounds, while some of us are more recent pilgrims to the Anglican tradition.

What is it that knits us together?

First, it is our common calling as ministers of the gospel of Jesus Christ. Second, it is our joint call to a life of discipleship and witness as expressed in the beauty and power of the Anglican tradition. Third, unity is found in the common relationship to your bishop which you share with all the clergy of the Diocese. Fourth, through your bishop, you are connected to a “college of bishops” which comprises all the bishops of the Anglican Church in North America (ACNA). Through the college of bishops and the ministry of our primate, Archbishop Foley Beach, you are connected in mission and ministry to other provinces throughout the Anglican Communion, especially those in the Global South and GAFCON movements. Being an Anglican is all about relationships with God, one another, your bishop, your brothers, and sisters in the Anglican Church in North America and your 80 million fellow Anglicans throughout the world.

One of my responsibilities as Bishop is to “safeguard the faith and order” of the congregations of our diocese. As I have made Pastoral visitations, I have seen that there is great variation in the understanding of what encompasses the “Anglican.” While there are acceptable variations of Anglican Churchmanship as it is liturgically expressed, there is a singular, clear pattern of Anglican governance, order, and administration outlined in our canons for provincial, diocesan, and congregational life. Therefore, this handbook has been endorsed by the Anglican Diocese of the Great Lakes (ADGL) Standing Committee for use by all of our clergy and congregations.

The purpose of this handbook is to assist our ADGL congregations in making sure they are protected and that safeguards are in place. It is my expectation that you and your leadership team will work through this handbook together. As you go through the handbook you will see sections that deal with our Anglican ethos, especially as it relates to ordained ministry, as well as best practices for the Pastoral and financial administration of your congregation. You will note that there is a vital section on safeguarding all persons in our care, especially vulnerable adults and our children and youth. The Anglican ethos and stewardship sections may be helpful teaching aids for your confirmation and new members classes.

This handbook is a work in progress and reflects revisions occasioned by our most recently adopted diocesan canons. Let's work together to improve our common life. If there are other topics that would be helpful to include, or improvements that could be made to the existing material, let me know. I welcome all comments and suggestions that will make this a more helpful congregational handbook - especially for new clergy and congregations as they come into the Anglican Diocese of the Great Lakes.

You can download your copy of the Handbook by clicking on the link below or from the Clergy Resources Website. (www.adgl.us Password: ADGLRESOURCES All Caps)

Faithfully yours in Christ,

The Rt. Rev. Mark A. Engel
Bishop Ordinary

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Definition of Certain Terms

According to Canons and Custom

The Anglican Diocese of the Great Lakes (ADGL) is a diocese within the Anglican Church in North America (ACNA) and submits to the Constitution and Canons of that Province. The following are definitions consistent with the ACNA and ADGL canons.

ACNA - The Anglican Church in North America (Province)

ADGL - Anglican Diocese of the Great Lakes (Diocese)

ASA - The Average Sunday Attendance (ASA) of a congregation for the previous calendar year.

Congregation – A gathered group of Christians who have organized and function in accordance with the canons of the ACNA and the ADGL attached to a diocese and under the oversight of a Bishop. Every congregation belongs to the Province by union with a Diocese.

A congregation of this Church is a gathering where *“the pure Word of God is preached, and the sacraments are duly administered according to Christ’s ordinance.”*

Congregations in the ADGL are of two types: Parishes and Missions

“Any Congregation that has Parish status at the time of adoption of these Canons shall retain Parish status without regard to Average Sunday Attendance provided they maintain in ordinary times an Average Sunday Attendance of 12 or greater.

(ADGL Title I Canon 6 Section 1a)

Church/Province – The Anglican Church in North America.

Diocese – The Anglican Diocese of the Great Lakes. (ADGL)

Governing Documents – Documents prescribing the organization, structure, and governance of a congregation, including but not limited to Articles of Organization and By-Laws. The governing documents of each congregation shall provide expressly that the congregation adopts and recognizes the authority of the Constitution and Canons of the Anglican Church in North America and the Constitution and Canons of the Anglican Diocese of the Great Lakes.

Governing Board – The body, including a Vestry or Mission Council, charged with the responsibility for the temporal affairs of a congregation. *“Only those Eligible Voters of the Parish who are at least 18 years of age and have also been confirmed or received by a Bishop of the Province of the Anglican Communion or who are desirous thereof, shall be eligible to serve on Vestry. The parish may establish additional standards for becoming a member and*

shall develop a method for dealing with potential conflicts of interest. Spouses of clergy assigned to the Parish should not serve as voting members of the Vestry.” ADGL Title I Canon 6 Section 3Ci)

Rector/Vicar – Refers to the priest, deacon or licensed lay pastor charged with the spiritual care of a congregation pursuant to ADGL and ACNA Canons.

Mission – A congregation which is not self-supporting with “part-time clergy.”

“Any group of the faithful seeking to affiliate as a Congregation shall submit its application to the Standing Committee on forms provided by the Standing Committee and in accordance with standards prescribed by the Standing Committee. The Standing Committee, with the approval of the Bishop, may issue provisional membership in the Diocese subject to confirmation by majority vote of the next Synod. Upon confirmation by the Synod, the Bishop shall receive the Parish or Mission into the Diocese. A Congregation joining the Diocese shall agree in writing to become subject to the Constitution and Canons of the Province and the Diocese.” (ADGL Title I Canon 6 Section 2 a and b)

Mission Council – Governing board of a mission nominated by a congregation.

“The Bishop shall be the governing authority of a Mission, except as he may delegate such authority. A Mission may have a governing board to assist in the administration of its affairs. The Vicar of a Mission, appointed as such by the Bishop, shall be in charge of the Mission, subject to the authority of the Bishop, and shall preside over all meetings of the governing board.” (Title I Canon 6 Section 4)

Self-sustaining congregation – (By custom) A congregation generally meets the requirement of sustainability when it: (i) employs a Rector/Vicar, who is under the authority of the Bishop, at least half time; (ii) normally has an ASA of at least 50 persons; (iii) conducts weekly worship in a public space in accordance with the doctrine and forms of worship, including the ACNA Book of Common Prayer (2019), which comply with the Constitution and Canons of the ACNA; and (iv) has a demonstrated ability to fund its own operations without the support of the Diocese or another congregation.

SYNOD– the governing body of the Anglican Diocese of the Great Lakes composed of clergy and lay representatives from each congregation as determined by the canons of the ADGL.

Vestry – Governing board of a parish elected by the congregation.

“Only those Eligible Voters of the Parish who are at least 18 years of age and have also been confirmed or received by a Bishop of the Province of the Anglican Communion or who are desirous thereof, shall be eligible to serve on Vestry. The parish may establish additional standards for becoming a member and shall develop a method for dealing with potential conflicts of interest. Spouses of clergy assigned to the Parish should not serve as voting members of the Vestry. Every person elected a Vestry member shall attest, by signing a book kept for that purpose, the following declaration and promise: “I do believe the Holy Scriptures of the Old and New Testament to be the Word of God and to contain all things necessary for salvation through Our Lord Jesus Christ and I do yield my hearty consent to the fundamental declarations set forth in Article I of the

Constitution, and to the discipline and forms of worship of the Anglican Church in North America. I promise that I will faithfully execute the duties of the office of Vestry member of this Parish to the best of my ability.” (ADGL Canons, Title I, Canon 6, Section 3 c i and iv.)

Basic Criteria for Vestry/Leadership Team Nomination:

Qualification for Vestry membership should be based on Titus 1:6-9. Candidates should aspire to have the following characteristics:

- (a). A mature Christian.*
 - (b). One who maintains an active prayer life.*
 - (c). One whose life is in order.*
 - (d). Known and respected among the Congregation.*
 - (e). One who has been or is currently active in ministry.*
 - (f). Known as a cheerful giver, not only of money but of time; and*
 - (g). One who understands, has counted the cost of, and is committed to fulfilling the responsibilities and duties of a vestry member.*
- (ADGL Canons, Title I, Canon 6, Section 3 c ii)*

Vicar – Priest assigned by the Bishop to lead a mission.



Anglicanism

The Anglican Communion is the worldwide fellowship of churches owing their origins to the Church of England; it is the third largest church in the world. It is a fellowship within the one, holy, catholic (universal) and apostolic church.

The Anglican diocese of the Great Lakes is a member of the Province of the Anglican Church in North America (ACNA).

1. ANGLICAN ETHOS

The Anglican ethos has often been described in the Latin phrase, *via media* (middle way). The desire of the early Anglican reformers was to stay true to the ancient traditions of the early church yet in a way that was accessible and relevant to the people of 16th century England.

At the heart of Anglican Christianity is a desire to be simultaneously rooted and relevant, ancient and modern, traditional and innovative. These dynamics give us a holy tension which keep us grounded in the historic Christian faith but also enable us to be innovative in how we seek to live out and share our faith with others. The ADGL has congregations and church plants that are both traditional and missional, and others that are millennial and express the historic Christian faith in contemporary ways. The ADGL is giving birth to new expressions of monastic communities that are beginning to impact people throughout the United States and overseas. The ADGL has churches that are traditional in their worship yet innovative in their social outreach. May the Diocese continue to nurture the holy tensions that keep us both rooted and moving forward for the sake of Christ and his earthly kingdom.

2. ANGLICAN CORE BELIEFS

It is expected that all ADGL clergy will be thoroughly familiar and grounded in the following materials which are foundational for an orthodox understanding of the Christian faith and Anglican belief.

a) Creeds: Anglican Christianity is unified by its center, not by its boundaries. In particular, the three creeds of the church (the Apostles' Creed, Nicene Creed, and Athanasian Creed) constitute the core of Anglican belief. Yet what exactly is a creed? A creed is a brief statement of faith used to clarify doctrinal points and to distinguish truth from error. The word *creed* comes from the Latin word *credo*, meaning, "I believe." The Scriptures contain several creed-like passages (see Deuteronomy 6:4–9; 1 Corinthians 8:6; 15:3–4; 1 Timothy 3:16). The historic creeds offer us a concise summary of authentic Christian beliefs. They contain essential Christian doctrines (e.g., the divinity of Christ, the virgin birth, the Trinity). It is through our common faith in these essentials that the Anglican Church can unite with fellow Christians. Our creeds guard the faith, but they do not limit the leading of the Holy Spirit. The common ground

of faith established by the creeds allows us to move forward together into the world to fulfill the mission of God. Because of their importance, the creeds fill the pages of the Book of Common Prayer and shape its prayers, liturgies, ceremonies, and catechism. In many ways, the creeds act as an anchor that provide a doctrinal foundation for Anglicans throughout the world.

b) *Book of Common Prayer:* These holy tensions are embodied in the Book of Common Prayer (BCP). Originally written in 1549 by Thomas Cranmer, the BCP revolutionized the life and worship of the Church. Cranmer's BCP was a brilliant innovation that brought new life and meaning to the ancient worship traditions of the church, because, for the first time, they were simplified and written in the language of the people rather than in Latin. The BCP is thoroughly rooted in and infused with Scripture and reflects Cranmer's deep conviction in the transforming power of God's written word, expressed in ways that transcend both time and culture.

c) *The Thirty-Nine Articles of Religion:* The Thirty-Nine Articles of Religion are among the finest statements of the faith produced during the Reformation and remain relevant for today's world. The Thirty-Nine Articles can be divided into four categories:

Articles I–VIII: The catholic Articles: Articles 1-5 articulate the nature of God, manifest in the Holy Trinity. Articles 6-7 deal with Holy Scripture, while Article 8 discusses the essential Creeds.

Articles IX—XVIII: The Protestant and Reformed Articles: Articles 9–34, which deal with salvation (9–10), justification by faith (11–14), the Christian life (15–18), the church (19–22), the ministry (23–24), and the sacraments (25–31),

Articles XIX–XXXI: The Anglican Articles: Focuses on the public expression of faith – the institutional church, the councils of the church, worship, ministry, and sacramental theology.

Articles XXXII—XXXIX: Miscellaneous: These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere.

d) *Chicago-Lambeth Quadrilateral:* Historically the four core beliefs that unite Anglicans are expressed in the Chicago-Lambeth Quadrilateral. They are:

1. The Holy Scriptures of the Old and New Testaments as “containing all things necessary to salvation,” and as being the rule and ultimate standard of faith.
2. The Creeds (specifically the Apostles and Nicene Creeds) as sufficient statements of Christian faith.
3. The two sacraments ordained by Christ himself – Baptism and Holy Communion.
4. The ministry of the historic episcopate (Greek New Testament word: episcopos = bishop, overseer). In other words, all Anglican churches are led by bishops.

e) The Jerusalem Declaration: The Jerusalem Declaration (2008) – This statement from the Global Anglican Future Conference in 2008 has become the theological basis for the Global Fellowship of Confessing Anglicans, of which the Anglican Church in North America is a part.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope, and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught, and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Savior from sin, judgement, and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognize that God has called and gifted bishops, priests, and deacons in historic succession to equip all the people of God for their ministry in the world.
8. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
9. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.

10. We accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptize, teach and bring new believers to maturity.
11. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
12. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognize the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
13. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
14. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and to return to the Lord.
15. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

f) To Be A Christian: An Anglican Catechism

Developed by the ACNA, this *catechism* (a text used for instruction of Christian disciples) is designed as a resource manual for the renewal of Anglican catechetical practice. It presents the essential building blocks of classic catechetical instruction: The Apostles' Creed, the Lord's Prayer, and the Ten Commandments (the Decalogue). To these is added an initial section especially intended for those with no prior knowledge of the Gospel. Each section is presented in the question-and-answer format that became standard in the sixteenth century because of its proven effectiveness. Each section is also set out with its practical implications, together with biblical references.

3. ANGLICAN MINISTRY

The impact of the gospel has led on to the structure of the church. —Michael Ramsey

The church exists as the spiritual and living body of Christ. In 1 Corinthians 12:12–27 Paul portrays the corporate church like that of a human body. In Paul's metaphor, every part has an important role to play in the whole. The rest of the New Testament agrees with Paul's representation of the church as a living being. Nowhere in the New Testament do we find the word "church" referring to a building. In its earliest expression, the church stood for a group of individuals who had come together in the

name of Jesus Christ. The Greek word for church is *ecclesia*, which literally means “the called-out ones.” You may ask, called out from what? The answer to this question is simple: called out of the world. At the deepest level, the church is made up of individuals who are called out of a disordered world by God to live differently and be a part of God’s order, His family. Accordingly, people of all ages in all times who are true believers and followers of Christ have made up the church.

Like all healthy organisms, the church requires numerous systems and structures that work together to fulfill its intended purpose and ensure its overall health. Just as the physical body must have an organic structure to hold it together in order to enable growth and development, the body of Christ must have an organic structure that can do the same. In this way, Anglicanism embodies an organic and ordered faith that is locally, nationally, and globally connected as it embraces the historic threefold order of ordained ministry.

What is one of the main roles of those in ordained ministry? *“To train and equip the saints to do the work of ministry.”* (Ephesians 4:11) In the Kingdom of God everyone gets to play, everyone has an important role in the ministry of the church.

a. Lay Ministry

ACNA Constitution 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.*

Who are ministers of the Gospel?

All who place their faith in Christ and are baptized are called to be ministers of the Gospel. As Paul proclaims in Ephesians 2:10. *“For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”*

How are we empowered for ministry in Christ’s Kingdom?

Through the gifts of the Holy Spirit. The ACNA Catechism: “To Be A Christian” emphasizes this:

Catechism Question:

86. What are the particular ministries of the Holy Spirit? The Holy Spirit imparts life to every living thing in creation, reveals God's Word to his people, and calls sinners to a new life of faith in the saving and life-giving work of Jesus. The Holy Spirit unites Christians to Jesus, indwelling them, convicting them of sin, giving them spiritual gifts, and bearing spiritual fruit in their lives. (*1 Samuel 16:13; Psalm 143:7–12; Isaiah 11:2; Joel 2:28–29; John 15:26; 16:7–11; Acts 4:5–31*)

90. What are the gifts of the Holy Spirit? Among the many gifts of the Holy Spirit named in the New Testament are faith, healing, miracles, prophecy, discernment of spirits, other languages ("tongues"), the interpretation of other languages, and words of wisdom and knowledge. The Spirit distributes gifts to individuals as he wills for the sake of the Body of Christ. Other gifts in the New Testament include administration, service, encouragement, evangelism, teaching, giving, leadership, and mercy. Jesus promises that the Father will give the Holy Spirit to those who ask. (*Luke 11:13; Romans 12:3–8; 1 Corinthians 12:7–31; Ephesians 4:7–11; 1 Peter 4:10–11*)

91. Why does the Holy Spirit give such gifts? The Holy Spirit equips and empowers believers with gifts for service in the worship of Jesus Christ, for the building up of his Church, and for witness and mission to the world. (*Exodus 31:1–11; Luke 9:1–6; 1 Corinthians 12:12–26; Ephesians 4:12–16*)

b. Ordained Ministry

What is the role of those called to Ordained Ministry?

As Paul makes clear in Ephesian 4:11-13 the role of those called to ordained ministry is: *"to prepare God's people to do the work of ministry, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ."*

The phrase *"holy orders"* refers to the threefold order of ordained ministry that emerged early in the life of the church and continues today. The offices of bishop, priest, and deacon constitute this threefold order. The *"holy"* aspect of holy orders represents how these offices have been set apart for God's purpose, while the word *"order"* comes from the Latin word *ordo* and designates an established order for ordination.

As with other historic Christian traditions, Anglicanism holds to the historic threefold order of the ordained ministry of bishops, priests, and deacons. Anglicans believe that bishops are the successors of the apostles, and many Anglicans believe that episcopal authority is derived through the laying on of hands by other bishops who trace their

ordination back to the apostles. From the time of Augustine of Canterbury onward, Anglican bishops can trace their ordination back in an unbroken line. In the ordination process, only bishops may ordain new candidates into the ministry of holy orders.

The various versions of the Book of Common Prayer provide an ordinal, which is a service book with rites for ordination of bishops, priests, and deacons. The preface of the Ordinal for the Anglican Church in North America states,

“The Holy Scriptures and ancient authors teach that, from the Apostles’ time, these three orders of ministry have existed in Christ’s Church: Bishops, Priests, and Deacons. From the earliest days of the Church, these offices were always held in such reverent estimation that no one might presume to execute any of them without being first called, tried, examined, and ascertained to have such qualities as are requisite...” (Book of Common Prayer-2019)

Catechism Question

140. What is ordination? Ordination is the laying on of the bishop’s hands with prayer, which confirms the gifts and calling of the candidates, consecrates them, and grants them authority to serve Christ and his Church in the office to which they have been called. (*Isaiah 6:1–8; Luke 9:1; Acts 6:1–7; 13:1–3; 1 Timothy 3:1–13; 4:14; 5:22; Titus 1:5–9*)

141. What grace does God give in ordination? In ordination, God conveys the gift of the Holy Spirit for the office and work of the order being conferred. (*Numbers 27:12–23; Ephesians 4:7–16; 2 Timothy 1:6–7*)

142. What are the three ordained ministries in the Anglican Church? The three orders are bishops, priests, and deacons, which we have received from Scripture and the historic Church. (*Acts 6:1–7; 1 Timothy 3:1; 5:17–22; 2 Timothy 4:5; Titus 1:5; Ignatius of Antioch, Letter to the Trallians 2.1–3; 3.1–2*)

143. What is the work of bishops? Bishops represent and serve Christ and the Church as chief Rector/Vicars, catechists, and missionaries in the tradition of the apostles. They are to confirm and ordain, and to guard the faith, unity, and discipline of the Church. (*Isaiah 61:1–11; John 20:19–23; 21:15–19; Acts 20:17–35; 1 Timothy 3:1–7; Titus 1:7–9; 1 Peter 5:1–5; Ignatius of Antioch, Letter to Polycarp 1.2–2.2*)

144. What is the work of priests? Serving Christ with their bishops, priests (or presbyters) nurture God’s people through the ministry of Word and Sacrament and pronounce absolution and blessing in God’s Name. (*Genesis 14:17–20; Psalm 132:8–18; Luke 10:1–9; John 10:1–16; Ephesians 4:7–13*)

145. What is the work of deacons? Serving Christ under their bishops, deacons care for those in need, assist in public worship, and instruct both young and old in the catechism. (*Deuteronomy 15:7–11; Psalm 119:1–8; Luke 12:35–40; Acts 6:1–7; 1 Timothy 3:8–13*)

4. GEOGRAPHIC ORGANIZATION OF THE CHURCH

Dr. Winfield Bevins in his book “Simply Anglican” offers these reflections on the institutional structure of the Anglican Church:

The Local Church

For Anglicans around the world, the local church stands as the primary place of belonging and living out the Christian faith. According to the constitution and canons of the Anglican Church in North America (Article IV) The fundamental agency of the mission of the church to extend the Kingdom of God is the local congregation. The chief agents of this mission are the people of God. By coming together as a congregation, the people of the local church form an extension of the global body of Christ. But how does this happen?

Article XIX of the Thirty-Nine Articles of Religion reveals how this becomes a reality: “The visible Church of Christ is a congregation ..., in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance in all those things that of necessity are requisite to the same.” For Anglicans, the local church is where we grow in our faith together by hearing the Word of God preached, by partaking in the sacraments, and by being sent out on mission.

While the elements of Word and sacrament form the foundation of practice, local Anglican churches (often called “congregations or parishes”) fit within the organizational structure of the larger Anglican church by organizing and connecting to a diocese and submitting themselves under the oversight of a bishop. Local Anglican congregations are normally presided over by a priest who provides the congregation with spiritual and sacramental leadership. In addition, each local church is governed by a local board known as the mission council or vestry, which is a group of women and men who manage the temporal everyday affairs of the local church. From the smallest parish to the largest diocese, the Anglican Church represents a diverse, but unified body of believers connected by a common faith and tradition.

The Diocese

In addition to the role of ordained ministry and the local church, Anglicans are a part of a larger structure that holds them together in geographic regions around the world. Each Anglican congregation holds a place of membership within a diocese. The word “diocese” comes from the time of the Roman Empire, which was divided into twelve different administrative and governmental dioceses. As the church grew so did the need to create an organizational structure. The early church borrowed from the Roman governmental structure to organize local clusters of churches in a region.”

Today, a diocese is a cluster of churches usually in a distinct geographic region under the leadership of a bishop. Some dioceses, like the Anglican Diocese of the Great Lakes, are made up of churches in a broad area, while others are composed of a larger number of churches within a city, like the Diocese of London. At times, there are also non-geographic dioceses that are more affinity-based in nature, such as Churches for the Sake of Others (C4SO), led by a Bishop who oversees several churches across the United States.

The Province

Each diocese is a part of a national province led by an archbishop, the most senior bishop of a province. Like a diocese, the word “province” comes from the ancient Roman word “provincial,” which was the major territorial and administrative unit of the Roman Empire’s territories outside of Italy. A province is a larger geographic grouping of dioceses usually representing a nation, like the Anglican Church of Uganda. The minimum to constitute a province is usually four dioceses. Some provinces have distinct boundaries of political states, while some include multiple nations like the Anglican Church of South America (Argentina, Bolivia, Chile, Paraguay, Peru, and Uruguay). Anglicanism has more than eighty million members throughout the world.

Together, each province makes up the worldwide Anglican Communion, which is a global family of autonomous provinces in a reciprocal relationship with one another. Perhaps the greatest strength of the Anglican Communion is the way in which each province works together for the greater good of the communion, despite significant disagreements on certain issues. Diversity is a strength.”

Belonging to the Body of Christ

In the end, Anglicanism offers a way of belonging. To be an Anglican is to belong to a large family of more than eighty million people from every continent. The Anglican tradition provides order, structure, and support to its members to ensure the proclamation of the gospel and the growth and expansion of Christ’s Kingdom throughout the world.



Anglican Diocese of the Great Lakes

The Anglican Diocese of the Great Lakes (ADGL) is a diocese of the Anglican Church in North America and was established in June 2010. It currently has 42 congregations in the American states of Indiana, Kentucky, Michigan, New York, and Ohio and one diocesan religious order in Virginia.

1. HISTORY

The history of the Anglican Diocese of the Great Lakes started in April 2003, when five parishes from northern Ohio left the Episcopal Church, due to its departure from orthodox Anglicanism, to align themselves with the Diocese of Bolivia, in the Anglican Province of South America. Additional parishes joined and expanded the fledgling diocese. Because of geographical distance, it became clear it was not practical to integrate into the South American Province. The Great Lakes parishes transferred into the Convocation of Anglicans in North America in 2007, a missionary outreach of the Anglican Church of Nigeria (CANA). In December 2007, Roger Ames, the rector of St. Luke's Anglican Church in Akron, Ohio, was consecrated as suffragan bishop of CANA. The churches, then numbering 13 congregations, became the Anglican District of the Great Lakes of CANA, in August 2008, with Roger Ames as their first bishop. The district was a founding member, as part of CANA, of the Anglican Church in North America, in June 2009.

In an extraordinary Constitutional Convention, held in April 2010, the district became the Anglican Diocese of the Great Lakes. On June 9 of the same year, the Provincial Assembly of the Anglican Church in North America (ACNA) unanimously recognized the new diocese. Roger Ames was elected at the Constitutional Convention as their first bishop, being formally installed at the diocesan annual convention in Akron, Ohio on April 30, 2011. The ADGL now numbers over 40 congregations.

In July of 2012, the Anglican Mission in America, Heart of North America Network (HONA), and the Anglican Diocese of the Great Lakes merged as one united Diocese in the heart of North America. HONA's Bishop David Loomis, in collaboration with Bishop Roger Ames invited all HONA parishes and clergy to become a part of the ADGL. This was an exciting time in the life of our diocese as we combined resources to reach people with the transforming love of the gospel of our Lord Savior Jesus Christ.

Upon Bishop Ames's retirement, the ADGL held an extraordinary Synod, on October 3, 2015, which nominated three candidates to be considered for election as the new bishop of the Anglican Diocese of the Great Lakes. The College of the Bishops of the ACNA, meeting in Vero Beach, Florida, on January 6, 2016, elected The Rev. Dr. Ronald Jackson, as the second bishop of the ADGL. He was consecrated Bishop at St. Bernard Catholic Church in Akron, Ohio, on 28 April 2016. Bishop Jackson was ably assisted in the episcopal oversight of the Diocese by

Bishop Ames and Bishop Peter Beckwith, retired bishop of Springfield.

Bishop Jackson resigned as Diocesan Bishop of the ADGL in January 2020. The Rt. Rev. John Miller and The Rt. Rev. Grant LeMarquand served as successive temporary bishops for the diocese. Both Bishop Miller and Bishop LeMarquand were appointed by ACNA Archbishop Foley Beach to serve the diocese in episcopal ministry, to advise the Standing Committee which served as the ecclesial authority of ADGL, and to serve as liaisons with the Province.

On November 14, 2020, the ADGL held an extraordinary Synod, meeting via Zoom, which selected The Very Rev. Mark A. Engel as the new bishop of the Anglican Diocese of the Great Lakes. The College of Bishops of the ACNA, meeting via Zoom, on January 6, 2021, elected The Very Rev. Mark A. Engel as the third bishop of the ADGL. He was consecrated Bishop at the Old Stone Chapel in Canton, Ohio, on February 13, 2021.

(For an expanded history see the ADGL website www.adgl.us)

2. ANGLICAN DIOCESE OF THE GREAT LAKES – MISSION, VALUES AND STRATEGIES

MISSION: where we believe God is calling us

“The Anglican Diocese of the Great Lakes exists to reach the Great Lakes Region with the transforming love of Jesus Christ and 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.”

CORE VALUES: the underlying convictions that lie at the heart of the ADGL. These comprise the genetic code we seek to instill in each of our congregations,

The Centrality of Jesus Christ as Savior and Lord

The Three Streams of the Anglican Tradition

Sacramental

Evangelical

Charismatic

Being Fully Alive to the Kingdom of God

To Bless

To Heal

To Serve

STRATEGIES:

- 1.) **Disciple-Making:** Is at the heart of fulfilling the Great Commission. The ADGL is continually developing and implementing a disciple-making culture where all of our congregations are made up of disciples who make disciples, beginning with clergy and lay leaders in each congregation. The formation of a missional discipleship learning community has been implemented at some level in most of the congregations that comprise the diocese.
- 2.) **Role of the Bishop** - Goal: To develop a team that will assist and increase the care the Bishop can give to the clergy and congregations of the Diocese so that the ADGL can be more deeply connected and missionally motivated in our call to extend Christ's kingdom.
- 3.) **Church Planting:** The ADGL is committed to expanding the Kingdom of God. To that end we established a church planting culture and are continually developing a church planting pipeline to provide training and support to raise up leadership and congregations that can multiply churches throughout the ADGL. The diocese has designated a Canon for Church Planting.
- 4.) **Church Revitalization:** Church revitalization is about bringing new life to existing congregations that are in maintenance mode or decline. Many congregations need revitalization. Even church plants, in time, will need revitalization. The first step in a Church's revitalization is admitting the need for revitalization. One way to know if your congregation is in need of revitalization is to complete an honest assessment of where it is in their Church's life cycle. The Diocese has over a dozen revitalization programs presently available and is continually discerning new initiatives. The diocese has designated a Canon for Church Revitalization.
- 5.) **Leadership Development:** The ADGL is committed to providing its congregations with competent clergy of high moral character. The Diocese seeks to nurture, support, and equip those who are called to ordained ministry, and we utilize a thoughtful, supportive system to guide ordinands through that process. The Diocese has been blessed with quality individuals that are inquiring and or have entered the process. The Diocese has designated a Canon for Leadership Development.
- 6.) **Clergy Care:** Having a healthy diocese requires having healthy clergy and healthy congregations. The aim of the Clergy Health task force is to develop a clear, unified diocesan approach to personal, transformational ministry. To provide an opportunity for all clergy to experience the benefit of personal healing and wholeness. The diocese has designated a Canon for Clergy Care.
- 7.) **NextGen-** We believe that every congregation, regardless of its demographics, can have effective children, youth and young adult ministry. The diocese is implementing a process addressing how each congregation intentionally engages our children, youth, and young adults. The aim is that every parish, mission, or

fellowship will have a clearly articulated plan to reach our young in response to what they hear in prayer from the Lord. The Diocese has designated a Canon for NextGen Ministry,

- 8.) **Global Missions:** The Global Mission Initiative seeks to help individuals, and congregations engage in cross-cultural missions. At the provincial level New Wineskins Missionary Network coordinates the work through Anglican Global Mission Partners, mission networks, partnering ministries, and representatives from each diocese. Whether you are interested in giving, going, serving, praying, advocating, or partnering to support cross-cultural missions, the ADGL Global Mission team can help you get started! The Diocese has designated a Canon for Global Missions.

- 9.) **Mission Areas:** In response to what the Lord is doing in our local areas, the Diocese has established Missional Area Networks to build relationships and to foster ministry, collaboration and leadership development between our congregations throughout the Diocese. All clergy and every congregation are to be an active part of a Missional area. Our Missional Areas are supported by our three Archdeacons as designated on the Diocesan Website www.adgl.us

- 10.) **Systems, structure, and funding:** The ADGL has grown quite rapidly over a large geographic area. It is important that we continually develop the systems and structures and protocols that will protect and enable the diocese to better care for our clergy and congregations more effectively and to be a financially viable diocese that can give birth to new dioceses.

3. MISSION AREAS

A Mission Area is a collection of congregations grouped together geographically for pastoral, missional and administrative purposes. An archdeacon will normally be the rector of a parish or non-parochial priest within the Mission Area. The appointment of an archdeacon is the responsibility of the bishop. The function of the archdeacon is to be an extension of the bishop's office in his care for the clergy, congregations, and missions of the Diocese. It is expected that all clergy and congregations will participate actively in the ministry of their Mission area.

Archdeacon responsibilities:

The responsibilities of an archdeacon, can be summarized as follows:

- a. To assist the Bishop in his episcopal oversight and care of the clergy and congregations in the Diocese.
- b. The Archdeacons, in conjunction with the Diocesan Standing Committee, and the Diocesan Canons will be a primary leadership team, working with the bishop to develop the missional strategy of the ADGL. This will necessitate some gatherings and online meetings.

- c. To provide supportive and collaborative leadership for mission and ministry in the Mission area by encouraging the development of shared ministry and mission.
- d. To represent the Bishop as needed in the institution of new vicars and rectors.
- e. To model and encourage our diocesan covenant commitment to “10-10-10 Stewardship” which is vital in enabling the ADGL to be a viable and sustainable diocese and to have the necessary resources to enable the Diocese to be proactive in planting and revitalizing churches to accomplish its mission.
- f. To build relationships and bring the clergy together two or three times per year. Given distance and weather considerations, on-line gatherings are appropriate - especially since they may make it more possible for bi-vocational clergy to participate.
- g. An archdeacon appointment is at the will of the Bishop.

Mission Areas and Archdeacons

Archdeacon of South Mission Area

The Ven. Canon Peter Matthews
pmatthews@adgl.us
 859.227.9728

Archdeacon of West Mission Area

The Ven. Allen Kannapell
akannapell@adgl.us

Archdeacon of East Mission Area

Canon to the Ordinary for Administration

The Ven. Canon Jeff Smead
jeffsmead@adgl.us
 724.422.4230

4. ADGL CLERGY COMMITMENTS

a. **Attendance at Diocesan Synod** – Title 1, Canon 2, Section 3.3 – Every active member of the clergy, parochial and non-parochial, under the authority of the Bishop shall attend every meeting of the Synod unless excused by the Ecclesiastical Authority. Retired members of the Clergy may attend and vote.

b. It is expected that all clergy will attend the **Annual Mission Area Gathering, Clergy Retreat and Diocesan Synod** unless there is an emergency or other exceptional circumstances. It is your responsibility to contact the bishop and ask his permission to be excused. These three events are scheduled well in advance and should be factored into your scheduling and congregational budget.

c. It is expected that all clergy and congregations will actively be involved in their Mission Area, We recognize that Bi-vocational Clergy may sometimes have circumstances that prevent them from attending a particular meeting. It is expected that you will contact the Diocesan office if you will not be able to attend. We highly

value the ministry and contributions of our bi-vocational clergy.

d. It is expected that all clergy will review and put into practice the safe-guarding and best congregational administrative practices (Guarding Your Heart training, Anti-Harassment training, Oxford Background Check, etc..) as laid out in this handbook and on the ADGL Resource page. These programs protect you and your congregation, as well as the Diocese. If you have any questions about your congregation's situation, please contact the Canon to the Ordinary Administration The Ven. Canon Jeff Smead at jeffsmead@ADGL.US 724-422-4230 or the Canon to the Ordinary – Canonical Affairs, The Rev. Canon Ron Feister at rfeister@ADGL.US or 614.882.1425.

e. It is expected that all clergy and congregations will practice **10-10-10 Stewardship** as a part of their discipleship training. (see below)

5. CLERGY CARE

We in the ADGL are very committed to supporting one another when our clergy or their families are encountering situations that need additional support. Please contact the Canon Care.

Canon for Clergy Care

The Rev. Canon Scott Souders

ssouders@adgl.us

330.807.7931.

6. CLERGY LICENSE TO OFFICIATE

An administrative current license to officiate within the diocese must be on file for all clergy who are practicing ministry in the Anglican Diocese of the Great Lakes.

7. DIOCESAN STEWARDSHIP

Stewardship is foundational to Christian discipleship. The word stewardship comes from the Greek word *oikonomos*, which means somebody who manages a household. A person does not own the household but manages it.

Building on this definition, stewardship is what we do with all that we are and all that we have after we say 'yes.' to Jesus." Stewardship is how we bring Christ into the center of how we use our time, talent, and treasure. Each of these areas is essential in a disciple's life.

As Christians, we need to embrace a larger biblical view of stewardship, which goes beyond church budgets or building projects. Biblical stewardship is about discipleship which connects everything we do with what God is doing in the world. As a Diocese we are committed to the Biblical principles of stewardship.

8. PERSONAL STEWARDSHIP

Bill Peel in his essay, *Leadership Is Stewardship* lays out four biblical principles which lie at the heart of Christian stewardship.

a. The Principle of Ownership - Psalm 24 declares: *"The earth is the LORD's and everything in it, the world and all who live in it."*

This is the fundamental principle of stewardship. God owns everything. We are simply managers on his behalf of the time, talent, and treasure that He has entrusted to our care. If we belong to Christ, it is logical to assume that everything we are and have truly belongs to him. The question is do you trust him?

b. The Principle of Responsibility - C.S. Lewis in his book *Mere Christianity* makes a telling statement: *"Every faculty you have, your power of thinking or of moving your limbs from moment to moment, is given you by God. If you devoted every moment of your whole life exclusively to His service, you could not give Him anything that was not in a sense His own already."*

Stewardship is the commitment of oneself to God's service. As disciples we recognize that our responsibility is to manage and use well the resources God has placed in our care.

c. The Principle of Accountability - Like the servants in the parable of the talents, we will all be called to give an account of what our Master has entrusted to our care. (Matthew 25:14-30)

We want all the people in the ADGL to hear Jesus say to them, *"Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!"* (Matthew 25:21)

d. The Principle of Reward - Colossians 3:23-24 *"Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving."*

The Scriptures show us in the parables of the Kingdom that faithful stewards who do the master's will with the master's resources can expect to be rewarded incompletely in this life, but fully in the next.

9. TITHING

Tithing is a foundation on which the Anglican Church in North America is built. Our Provincial canons state, *"The biblical tithe is the minimum standard of giving in support of the Mission of the Church and should be taught and encouraged at every level of the Church."* (Title I, Canon 9, Section 1)

1 Corinthians 16:2: lays out several principles which should undergird our teaching on giving. *“On the first day of every week, each one of you should set aside a sum of money in keeping with his income.”* This passage brings out four points: we should give individually, regularly, methodically, and proportionately.

The focus is not on “fundraising” but on discipleship. Our God is a giving God, and he wants to raise giving children. Tithing does not teach that God gets 10% and we keep 90%. If we have accepted Christ as Savior and are seeking to follow him as Lord, then all that we are and all that we have belongs to him.

Tithing is a spiritual discipline that empowers us to put Christ in the center of the material resources God has placed in our care. The deeper question is this: What has priority in our lives? Is Christ really first—or do we put ourselves and our own desires first?

We should not be surprised, therefore, that the Scriptures offer 500 verses on prayer, fewer than 500 verses on faith, and more than 2,000 verses on money. In fact, 15 percent of everything Jesus ever taught was on the topic of money and possessions - more than His teachings on heaven and hell combined. Understanding the spiritual importance of Christian stewardship is that important.

When we first come to Christ and begin our life as disciples, all we give is what we know how to give at that stage of our spiritual journey. We need to experience God’s faithfulness and provision as we learn to live by faith and not by sight. As we learn to live by faith with the material resources entrusted to us, we gain spiritual confidence and freedom to step out in faith in other areas of life and ministry.

As clergy, we must have integrity as spiritual leaders. We must model what we want our people to become, and this applies to every area of our life. Thus, it is expected that all clergy are faithful tithers. We must model Christian discipleship in every area of life and the blessings that living by faith brings into our life. We are the model of what our people will become. This spills over to our congregation’s tithing to the Diocese as well as the Diocese’s tithing to the Province. If the parishioners see their congregation being faithful in its tithing to the Diocese it will reinforce their giving to their congregation and the importance of this aspect of discipleship. Our Diocese faithfully tithes to the Province.

ADGL 10-10-10 Stewardship

When the Anglican Diocese of the Great Lakes was established all the clergy and congregations made a covenant commitment to one another to practice ***10-10-10 Stewardship***. We covenanted that we would practice and teach personal tithing- giving 10% of our time, talent, and treasure to the Lord, that each congregation would tithe 10% of their operating income to the Diocese (that is not to include designated or

restricted income), and that the Diocese would tithe 10% of its income to the Province. It's about our relationship to Christ as stewards of his resources. It is also about our relationship to one another and our call to common ministry. In the ADGL, we want to be as committed to one another as we are committed to Christ. The principle is equal commitment and equal sacrifice to glorify God and expand His Kingdom. We believe that God will honor this level of commitment.

It is important that every congregation teaches stewardship as part of its ongoing discipleship training and teaching throughout the year. Additionally, many congregations have found that a yearly stewardship emphasis over several weeks leading up to a time of commitment to the mission and work of the parish is very helpful.

10. DIOCESAN WEBSITE RESOURCES

The Anglican Diocese of the Great Lakes Web Site provides a wealth of information regarding history, belief, practices, and ministry. The site can be accessed at <http://adgl.us/>. (Password ADGLRESOURCES all Caps)

Likewise, The ADGL Clergy Resource Site makes available policies, templates, and documents clergy may need for personal and congregational issues.

Pastoral Issues

1. ADGL POLICY ON CHRISTIAN MARRIAGE AND REMARRIAGE

a. *Christian Marriage*

The Anglican Church in North America and the Diocese of the Great Lakes affirm our Lord's teaching that the Sacrament of Holy Matrimony is in its nature a union that is permanent and lifelong of one man and one woman. As marriage is a lifelong covenant between a man and a 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 (Matthew 19:3-9; Ephesians 5:22-32)" (Anglican Church in North America, Title II, Canon 8, Section 2).

In asking that the Church solemnize their marriage, the bride and groom declare their desire to enter a covenant relationship before God and in the presence of His people. They commit themselves to each other for the rest of their lives and invite Jesus Christ to be at the center of their marriage. In their intention to live their married life within the fellowship of the Church, they ask a priest to bless their commitment and the congregation to uphold them in prayer. They enter a Christian marriage, hallowed by our Lord Jesus Christ, whose grace can sustain them to live successfully together in love, joy, and faithfulness.

b. *Marriage in the Anglican Church*

In order to be joined in Holy Matrimony in the Anglican Church in North America and The Anglican Diocese of the Great Lakes, a member of the clergy, canonically resident or licensed in the Diocese*, must preside over the Pastoral right of Holy Matrimony. The officiant serving as an agent of the Church is bound by the 2019 Book of Common Prayer and the Canons of the Province and Diocese. These obligations require the officiant to ascertain the couple's ability and readiness rightly to enter into marriage. The officiant must ensure that they understand the nature, meaning and purpose of Holy Matrimony and that they are aware that they are entering into a lifelong covenant of physical and spiritual union.

c. *Eligibility to Be Married in the Church*

It shall be within the discretion of any member of the clergy to decline to solemnize any marriage (ACNA Title II Canon 7.2). A member of the clergy must decline to preside at any marriage that he or she believes should not take place.

* An Anglican priest who is neither canonically resident nor already licensed in The Anglican Diocese of the Great Lakes should contact the Bishop's office to obtain permission to officiate at a service of Holy Matrimony in a congregation of the

Diocese.

** The officiant must conform to the licensing requirements of the State in which the wedding takes place.

Both bride and groom must be baptized. Any exception to this requires the officiant to obtain the permission of the Bishop prior to any premarital counseling. The officiant shall provide counsel to both parties on Holy Matrimony with respect to theological and social implications and responsibilities. Clergy are strongly urged to utilize a trained lay husband and wife who can assist in preparing couples for marriage. In The Anglican Diocese of the Great Lakes, it is expected that this period of preparation shall include 12 to 18 hours of training over 2 to 4 months following which, with the permission of the member of the clergy, invitations to the wedding and other public announcements may be sent. If the officiant waives this requirement for weighty reasons, the Bishop shall be notified immediately and in writing.

The officiant shall require the parties to sign the following declaration (ACNA Title II Canon 7.6):

“We, _____ and _____, desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer. We believe it is for the purpose of the procreation (if it may be) of children, and their spiritual and physical nurture, for mutual fellowship, encouragement, and understanding, and for the safeguarding and benefit of society, and we do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God’s help thereto.”

The officiant shall ascertain that the bride and groom have a valid marriage license.

Banns of Marriage; The ancient custom of announcing the wedding publicly at least three times, also known as the “Banns of Marriage,” bids the prayers and support of the community. This speaks to the great necessity for the whole body of Christ to support those joined in Holy Matrimony and their witness in Church and in society.

When the Banns are published, it shall be in the following form: “I publish the Banns of Marriage between N.N., and N.N., and I bid your prayers on their behalf. If any of you know cause, or just impediment, why these two persons should not be joined together in Holy Matrimony, you are to declare it. This is the first [second or third] time of asking.”

In all cases, marriages shall be solemnized according to the forms contained in an authorized Book of Common Prayer, or other rite authorized by the Bishop. The Clergy shall record in the church’s register the name, age, and residence of each party. Such records shall be signed by the member of the Clergy, the married

parties, and at least two adult witnesses.

No Clergy knowingly, after due inquiry, shall solemnize any marriage if they have unresolved concerns regarding the following impediments:

- (a) Consanguinity and affinity as defined in the 1662 Book of Common Prayer.
- (b) Mistaken identity
- (c) Absence of the capacity for free and intelligent choice.
- (d) Bigamy, evidence of sexual perversion or conviction of a sexually related crime.
- (e) Fraud, coercion, abuse, or duress.
- (f) Failure to conform to the teaching of this Church regarding man, woman, and marriage as set forth in the Holy Scriptures and in these Canons.

d. Remarriage after Divorce

As marriage is a lifelong covenant between a man and a 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 (Matthew 19:3-9; Ephesians 5:22-32).

Therefore, the failure of a marriage is always a tragedy. Scripture acknowledges our fallen nature and does provide guidance to know when a marriage may be declared a nullity or dissolved and allows the possibility of a subsequent marriage in certain circumstances. (see Matthew 19 and 1 Corinthians 7; ACNA Title II. Canon 7.4).

Couples who request to be married by a member of the Clergy of this Church must have approval from their Bishop if either party has ever been divorced.

When a divorced person seeks permission to remarry, the officiant must ascertain the pertinent facts concerning a declaration of nullity or termination of marriage; and in the absence of a declaration of nullity, if either party has been married previously and the marriage ended in divorce, the officiant must submit to the bishop for approval of the new marriage at least **90 days** prior to the proposed wedding date a completed Petition to the Bishop for Consent to Solemnize a Marriage after Divorce or Annulment (ACNA Title II, Canon 7 and ADGL Title II. Canon 4, Section 2).

The “**Petition for Episcopal Consent to Solemnize a Marriage after Divorce or Annulment**” available on the Diocesan Website: www.ADGL.us under Diocesan Documents must be completed and permission given by the Bishop to solemnize a marriage prior to agreeing to meet for pre marriage counseling with the couple or to officiate the ceremony.

2. ADGL Children, Youth, and Vulnerable Adult Safety Policies and Procedures

Almighty God, heavenly Father, you have blessed us with the joy and care of children: Give us calm strength and patient wisdom so to train them, that they may love all that is true, and pure, and lovely, and of good report, following the example of their Savior Jesus Christ. Amen- BCP, p666.

For more specifics see: The Diocesan “SEXUAL MISCONDUCT/ABUSE PREVENTION POLICY STATEMENT” or The local Congregation’s “Abuse Prevention And Sexual Acts Policies and Procedures.

To ensure a safe, secure, and loving environment for children, youth and vulnerable adults within the church, these guidelines need to be read, agreed to, and followed by all current and future employees and volunteers.

ADGL Shared Safety Goals:

- Provide a place where all are safe from all forms of abuse. The ADGL has ZERO Tolerance for Abuse (sexual, emotional, physical, mental).
 - All Clergy must be current or completed all training including Guarding your Heart training, Anti-Harassment training, Oxford Background Check and Ministry Safe Training (Ministry Safe training needs to be renewed every three years).
 - Make prompt, pastoral responses to allegations of abuse.
-
- The Diocesan “SEXUAL MISCONDUCT/ABUSE PREVENTION POLICY STATEMENT” or The local Congregation’s “Abuse Prevention And Sexual Acts Policies and Procedures” should be understood by all staff and volunteers working with children or vulnerable adults.

Definitions:

The following definitions shall apply to this policy:

Child, children, and minor - any individual under the age of eighteen or one whose mental capacity is that of a minor.

Teen or Youth - any individual between the ages of 13 and 18.

Vulnerable Adult - a person who may be unable to care for or protect him/herself by means of mental disability, age, or illness; usually considered a minor.

Adult - any individual at least eighteen years of age

Worker - any person who serves as a volunteer or employee and is responsible for assisting, caring for or working with minors or those who have the mental capacity of a minor.

Supervisor - A designated child or youth minister, or a volunteer in that position.

Safety Person(s) - A designated and recognized person, if not the rector/vicar, in your body that is familiar with this manual and in charge of safety issues in the building and/or with people.

Sexual Misconduct - Sexual abuse or molestation, child sexual abuse, or pastoral sexual abuse as defined below:

- Sexual abuse or molestation - any sexual involvement or sexual contact by any person with another person who is a minor or legally incompetent, or unwanted sexual contact between adults.
- Pastoral sexual abuse - The initiation, continuation, or pursuit of a sexual relationship by clergy with a person with whom there is a pastoral relationship, even if the relationship is considered consensual; the use of exploitation of one's position in connection with sexual or emotional needs or desire.

Safety Supervisor:

- The Rector/Vicar is ultimately responsible for the safety of the parish/mission. However, a person or a group may be appointed to report to the Rector/Vicar.

Compliance Defined:

For Buildings:

- Implementing safety directives according to inspections.
- Clarifying, posting, and at least annually practicing an emergency evacuation plan for infants and children to safely join parents. A local Fire Prevention Bureau can help in planning the best way to safely evacuate your building.

For Employees and Volunteers:

- Screening all applications according to Diocesan guidelines.
- Sufficient staffing for all events.
- Report any safety or abuse concerns to the designated supervisor, Rector/Vicar, Diocesan Response Team, or Bishop as needed or as required by diocesan and local church policies.

Employee and Volunteer Screening:

- All volunteers working with children, youth, and vulnerable adults should have attended your church for a minimum of six months.
- All employees and volunteers are required to complete an application, give at least two references and permission to run a criminal background check.

Criminal Background Check:

The Diocese offers a thorough criminal background check. You are free to use a different source, or a source recommended by your Insurance carrier.

Youth Worker's Training:

Once approved, each new employee or volunteer working with minors will be required to (1) read the Congregation's "Abuse Prevention And Sexual Acts Policies and Procedures" (2) Fill out an application, (3) have a background check (4) sign the Diocesan or Church Policy Agreement Form(s), and (5) Pass Ministry Safe Training.

Ministry Safe Training:

At this time, all clergy and those working with minors must be current (every three years) with their Ministry Safe training. Please send the names and email addresses of each person needing

to take the test to the diocesan headquarters. Each person's name and email will need to be entered into the Diocesan Ministry Safe link. Please allow up to 48 hours for an individual and more for a group for this step. Once you are notified that the information has been entered, you **have 36 hours to view the course and take the test.** Each time the link is sent, your church is charged \$5 per person for use of the site.

- We encourage you to have all training and ministry safe work done by the autumn of each year.

Record Keeping:

Please keep all employee and volunteer applications, background check information, and Policy Agreement forms in a locked cabinet or room. (Any form with a Social Security Number must be kept in a secured location.) Once a volunteer leaves a church, their information is normally kept for at least seven years.

Compliance Verification:

- The Bishop or Archdeacons may periodically contact the congregation to confirm compliance.

Ministry Safeguard Behaviors:

1. Team Ministry:

- Two unrelated adults need to be provided for each teaching or program event for children and youth. This provides support for any unforeseen mishaps that may happen with children and supports workers against false allegations. It really is a win-win for all.
- When this is not possible, the group should join another class, or the event is closed.

Checking for sufficient coverage should be done by the supervisor or safety person before the children are received.

2. Open Door Policy:

- Classrooms and activities may be visited without prior notice by parents, volunteers, or staff.
- Rooms should have a window or an open door for entry at any time.

3. Nursery Standards:

- Two adults must always be in the nursery even for one child.
- Only approved nursery workers and parents will be allowed in the nursery.
- Cell phone use is allowed only in the case of emergencies, not for chatting. You may choose to contact parents in the service who have phones on vibrate.
- Diaper changing policies can be determined by your church. For most churches, the policy is to only have a family member or guardian change diapers. Diapering area needs to be observable by other adults.
- A Nursery Registration Form should be utilized. Please use it consistently.

Important: Note the form should include who will pick up the child. • Nurseries and toys should be clean. Each congregation may set their own practices remembering that this is important to health and to visitors.

4. Restroom Practices

- If possible, have a restroom next to a nursery.
- A young child should be escorted to a bathroom by a second person that stays outside the door.
- If any child is gone too long, an adult will need to knock on the door and ask if help is needed before entering. If possible, keep the door ajar while assisting.

5. Suggestions for Good Discipline Practices:

- Children/youth will be treated with respect and dignity. No physical punishment or demeaning language is to be used.
- If a child is behaving inappropriately, tell the child/youth what the expected behavior is. Watch and wait until they comply.
- If inappropriate behavior continues, separate the person from the activity, take to a quiet activity, or to a parent. Do not leave unsupervised. Meet after a calming down time to talk through the behavior with the child and possibly the adult.

6. Individual Relationships with Adults

- Counseling or mentoring between adults and children/teens should take place in public view of other adults with the permission of the parent or guardian. It is highly recommended that another unrelated adult be on the premises when there is one on one counseling with another adult. (This may be a mandatory requirement by the local congregation's insurance carrier.)
- No physical contact between counselor and counselee.
- The counselee should be informed that they are free to discuss any aspect of the one-on-one time with their parents.

7. Gift Giving:

- No staff, either paid or volunteer, are to give gifts to individual children or young people without the prior knowledge of a parent.

8. Appropriate Touching at Church:

- Christian community involves touching as an expression of offering peace, affection in church, or for laying on of hands for healing prayer. It is wise to ask permission before any physical touch if a hand is not extended.
- Appropriate physical touch with children or youth includes high fives, side hugs, handshakes, thumbs up, head, or back pats. Inappropriate touching is wrestling, tickling, lap sitting, frontal hugs, kisses on lips, comments on body image or forced affection.

9. When children/youth are not in class, they are the responsibility of the parent or guardian.

Off-Site Policies

1. Off-Site Events and Paperwork:

- Any off-site event must have a Permission Slip with Event Information filled out and signed by the parent or guardian. The event must be approved by a supervisor and/or Rector/Vicar in charge before announcing the event. Leave Event Plans and a contact phone number of an adult with the Supervisor or Rector/Vicar.
- Every child/youth must have a signed parental consent form with medical information. These are to be taken to the event.
- If there are any changes in time or place to the event, all parents and/or guardians must be called before leaving the current site.

2. Driving Policies:

- Only adults ages 21 and over who possess a valid driver's license and have completed all the requirements to work with children may transport children or youth to a church sponsored event. (Older siblings may transport younger siblings with written permission on record.)
- Groups of three should always travel together in a car.
- Seatbelts must be utilized.
- Cell phone use while driving is prohibited.
- Attempt to caravan as a group with shared cell phone numbers between drivers.

Monitoring:

- Before Sunday morning activities begin, assigned personnel for that day should check in with the Supervisor.
- A preferred way to announce the two workers for the day, is to put names outside the door, as "A and B welcome you to Nursery/Class today."

General Policy Violations and Cause for Dismissal

- Any direct observation or evidence of sexual advances, innuendos, or activity in the presence of an adult or minor.
- Infliction of physically abusive behavior or bodily injury to an adult or minor.
- Mental, verbal, or emotional abuse, or bullying caused by, encouraged by, or overlooked by a volunteer or employee directed at a child, youth, vulnerable adult, fellow employee or parishioner.
- The possession of obscene or pornographic materials at any church function, either on or off the property.
- The presence, possession, consumption, or being under the influence of any illegal or illicit drugs, as well as drunkenness, inebriation, or insobriety from alcohol during any activity involving minors on or off the church property.

Reporting Suspected Abuse:

1. Any person having cause to believe that someone has been a victim of mental, emotional, physical/medical, neglect or sexual abuse is required to report their belief to a Supervisor, Safety Person, or Rector/Vicar. If you are a mandated reporter under state law, you must report the incident immediately to the appropriate authorities.
2. If the accusation is of an employee or volunteer, they will be suspended during the investigation of the report.
3. The Rector/Vicar will inform the Diocesan Response Team and the Bishop.
(The Canon to the Ordinary-Canons, the congregation's Legal Council may also be informed by the Bishop.)
4. The Rector/Vicar will inform the liability department of their insurance company.
5. Each Rector/Vicar should be familiar with the Child Abuse Reporting Requirements for their state. Each state has differing contact numbers and procedures. These two numbers can help guide you:
Child Welfare Information Gateway publishes a key contact number per state. Phone number is 1-800-4AChild.
Child help National Child Abuse Hotline has a database of 55,000 resources for reporting and accessing emergency services. Anonymous. 1-800-422-4453.
6. After reviewing the facts as reported by the victim and the accused, the Rector/Vicar and Safety Person (the Bishop and legal counsel if needed) will decide on a course of action. Confidentiality needs to be observed throughout.

If there is a discrepancy between this document and The Diocesan “SEXUAL MISCONDUCT/ABUSE PREVENTION POLICY STATEMENT” the Policy statement prevails.

All the Forms Related to this Handbook can be found on the ADGL Congregational Resources web page (www.adgl.us) under Congregational Templates & Documents (Password ADGLRESOURCES – Caps).

Summary Legal Guide

FOR PARISHES/MISSIONS OF THE ANGLICAN DIOCESE OF THE GREAT LAKES

I. Summary of Basic Organizational and Operational Requirements for Tax-Exempt Status

The following is a general summary of certain legal issues applicable to the congregations of the Diocese. It is not intended to be a complete summary of all legal issues applicable to the churches. Churches should seek advice from an attorney licensed in their state of residence for purposes of seeking any legal advice with respect to their individual situations on these or other matters.

Corporate Formation - while not required under law, it is the policy of the Diocese that all congregations should incorporate as a nonprofit organization in the state in which it operates. This provides liability protection and helps simplify reporting and record keeping systems.

- The corporate form does impose some legal requirements, however, such as:
 - Registering with the state’s Secretary of State and filing Articles of Incorporation, and periodically updating the registration by filing an extension as may be mandated by the individual states.
 - Having a board of directors (Vestry or Mission Council normally act as such and should so stipulate in the Articles of Incorporation and/or bylaws or regulations) to manage the affairs of the corporation.
 - Members of the Vestry (or Mission Council) should comply with any eligibility requirements in the Canons of The Anglican Diocese of the Great Lakes or Anglican Church in North America. In addition, members should be competent and aware of the governance requirements set forth in the parish governance documents (Articles of Incorporation and “bylaws” or “regulations” discussed below). It is also recommended that the vestry include members who are financially sophisticated.
 - Having officers with specific roles, consistent with the Canons, including Senior Warden, Junior Warden, Secretary, and Treasurer.
 - Adopting a set of rules for the organization’s operations, often called “bylaws” or “regulations.”
 - Both the Articles of Incorporation and bylaws (together, the “Charter documents”) should be reviewed considering the Canons, to make sure that the provisions do not conflict with the canonical provisions of the Diocese or with the Anglican Church in North America.

- It is also important that the Charter documents give a clear definition of the religious identity and purpose of the corporation. This is not only important for non-profit law purposes, but to maximize protections with respect to religious liberties (see Section II. below). Samples of relevant Charter documents can be requested from the Chancellor of the Diocese or from the Canon to the Ordinary for Canons.
- Duties of the Vestry (or Mission Council) members – under law, board members have certain fiduciary duties to the organization, such as the duty of care and the duty of loyalty. The duty of care generally applies a “reasonable and prudent person” standard and requires the board member to act with the care a person in a similar position would reasonably believe to be appropriate under similar circumstances. Although this duty impacts all areas of the oversight of the church, concerns with respect to this issue most frequently come up with respect to the oversight of church funds and investments. The duty of loyalty requires the Vestry/Mission Council member to act in good faith and in the best interests of the church. The duty of loyalty requires the avoidance of any conflicts of interests.
- All Vestry or Mission Council members as well as all employees must execute the local congregations Conflict of Interest Policy (As required by most States).
- One of the first items of business for a new organization is opening a bank account. Virtually all banks will require an IRS “Employer Identification Number,” or EIN, before opening an account. This can sometimes seem odd in that small organizations may never plan to have any employees. But obtaining an EIN is easy to do and can usually be done online or by telephone. If you are unsure about how to proceed contact your local legal counsel.
- While not required by state law, the parish/mission should adopt those other policies required by the Diocese, as well as consider adopting policies relating to record keeping, investment of funds, conflicts of interest, fundraising, etc.

Music Licensing – It is very important that any music used in the congregation be done with proper permission and licensing.

Tax-Exempt Status – Unlike most non-profits, churches that meet the requirements of Section 501(c)(3) of the Internal Revenue Code are automatically tax exempt and are not required to apply for and obtain recognition of tax-exempt status from the IRS. Many churches seek recognition of tax-exempt status from the IRS to assure church leaders, members and contributors that their contributions are generally tax-deductible.

- In addition to the above organizational steps, there are some operational pitfalls to avoid to protect the organization, namely its tax-exempt status.
- The Vestry/Mission Council should meet regularly and keep minutes and records of its meetings.

- Sound financial records are important to show that the Vestry/Mission Council are meeting their fiduciary duty of care. All records, financial or otherwise, should be maintained with an eye towards transparency. Federal tax laws even require public access to certain tax related documents of the church or organization.
- The church needs to always operate in a way that serves its purpose, and its activities should never benefit (directly or indirectly) members of the organization, officers or directors, their families, or their businesses.
- The church should never get involved (directly or indirectly) in any political campaign on behalf of (or in opposition to) any candidate for elective public office. Even the smallest amount of campaign activity or support of or opposition to a candidate can cost the church its tax-exempt status.
- The church should be careful in involving itself in any policy-related issues outside of electoral politics. Any such activity (e.g., supporting a march or protest or lobbying for or against any legislation) should be clearly related to the purpose/mission of the organization and be minimal compared to other activities.

Although beyond the scope of this summary, please contact an advisor to discuss possible limitations on tax-free status with respect to commercial activities on church property or other transactions with third parties outside of the religious character of the church, as well as special tax rules related to clergy compensation.

II. Issues with Respect to Contracts and Dealings with Third Parties

- As a general matter, it is the policy of the Diocese that any contract entered into by a parish/mission needs to be reviewed by an attorney licensed in your state before execution of such contract. Furthermore, no contract may bind the Diocese to any course of action, obligation or guarantee without the express approval of the Diocese.
- As a result of increased tension regarding religious freedom rights and the possible conflict between the churches' religious character and mission and contractual or other dealings with third parties, it is important to be clear and consistent with respect to your mission and policies when dealing with secular third parties. A few guidelines to consider in order to enhance defenses under the First Amendment or state Religious Freedom Restoration Acts include:
 - As stated above, it is important that the church Charter documents clearly depict the religious identity and purposes of the non-profit corporation.
 - Clearly articulate the religious character and mission of all specific ministries and activities (this can come into play with respect to the soup kitchens etc.)
 - Identify any religious character/qualifications for specific employment positions. These need to be as narrowly tailored as possible. You must be consistent/rigid in the application of these so called "bona fide occupational qualifications." Making exceptions for favored employees, may waive your rights for future controversies.

- Adopt a Facilities Usage Policy (Template available on the ADGL website) that articulates the religious purpose and nature of the church's property and impose religious requirements for its use. The policy should contain a clear outside use approval process. Providing unlimited access to other groups may limit your ability to deny access to the facility for certain groups/activities in the future.

Financial Policies – Procedures - Protocols

Purpose

This policy exists to assure all employees and volunteers of the parish have an understanding of the financial responsibilities of the ministry in order to perform their duties in an ethical, legal and transparent manner. Adherence to this policy is intended to provide a financially sound and effective framework for the financial management of the ministry. The policy recognizes that most congregations, ministries, and fellowships in the diocese are relatively small and have limited resources. Larger congregations may well need more detailed policy guidelines and are encouraged to work with the ADGL Treasurer and the Diocesan Finance Committee to develop that which is needed or helpful.

Scope

This financial policy applies to all employees, volunteers, congregations, fellowships, grant recipients and program managers of the same as well as members of Vestry or leadership team. Whenever the term vestry is used it also applies to all mission councils, leadership groups or management teams within any congregation, fellowship, or ministry that provides a function similar to a vestry within a parish.

Responsible Person(s)

Vestry – Responsible for development of policy.

Treasurer – Responsible for implementation of policy.

Rector/Vicar – Overall supervision of the implementation of policy.

General Purpose

The purpose of these policies is to establish guidelines for developing financial goals and objectives, making financial decisions, and reporting the financial status of the parish and managing parish affairs and funds.

Financial Responsibilities

The Vestry is responsible for formulating financial policies and reviewing operations/activities on a periodic basis.

The Vestry may delegate this oversight responsibility to their Finance Committee (Required per Canons). The Finance Committee is responsible for all financial policies, the preparation of the annual budget and the selection of the annual outside financial review.

The Treasurer acts as the primary fiscal agent under the supervision of the Rector/Vicar, implementing all financial policies and procedures.

The Treasurer is responsible for the management of the Endowments, other fund investments, and approving revenue and expenditure objectives in accordance with the Vestry approved long term objectives and plans.

The Treasurer has the day-to-day operations responsibility for managing the congregational funds, ensuring the accuracy of the accounting records, internal controls, financial objectives and policies, financial statement preparation, and bank reconciliation review and approval.

The designated Administrative Manager, when the position exists, is directly supervised by the Rector/Vicar or Treasurer and is responsible for the preparation of the Chart of Accounts, Reporting Formats, Accounts Payable Processing, Payroll input and Payroll processing, Cash Receipts input, Journal Entries for General Ledger, Form 1099 reporting, W-2 Reporting, W4 Forms, I9 Forms, W9 Forms, Form 5500 (Pension or Welfare plan) reporting, and Form 990 or Form 990EZ (All non-profits) reporting as well as bank reconciliations.

Conflict of Interest

Members of the Vestry are prohibited from activities that might present conflicts of interest. The powers of Vestry may not be used to personally benefit the Vestry member at the Ministry's expense. If a Vestry member has a financial interest in a Ministry transaction, the Vestry member must fully disclose the interest and abstain from voting. Loans to Vestry members are prohibited. All Vestry or Mission Council members as well as all employees must execute the local congregations Conflict of Interest Policy (As required by most States).

Budgeting Process (The full Vestry must vote on the approval of the budget.)

The Rector Finance Committee shall be responsible for presenting to the Vestry an annual operating budget for the congregation.

A budget chart describing monthly cash flow is recommended.

Financial Statements & Required Accounting Program

The financial statements shall be prepared on an accrual or cash basis (Accrual is preferred) in accordance with Generally Accepted Accounting Principles ("GAAP").

Each parish, congregation, ministry, or fellowship will as soon as practical utilize a generally accepted computerized program that incorporates GAAP for the recording of all financial transactions. The Treasurer shall prepare and present a Monthly Financial Review. The Review shall be presented to the Rector and Vestry at the monthly meeting. In accordance with the diocesan protocol, an annual provincial report shall be completed and submitted to the province prior to March 1st of each year.

Cash Fund

A cash reserve fund of one-quarter of the parish annual operating expenses is strongly recommended to be established and maintained by each congregation. When the fund balance falls below this minimum, the Treasurer and the Vestry shall develop a plan and budget for rebuilding it.

Financial Review

In accordance with the diocesan canons, each parish, congregation, ministry, or fellowship will have a financial review of its financial statements completed annually, within 2 months of the end of each fiscal year. The financial review shall be completed by a competent uninterested

individual not related to the vestry or treasurer, larger congregations should have a financial audit or review done by a firm of Independent Certified Public Administrative Managers. The Rector/Vicar and the Treasurer shall have direct responsibility in overseeing the implementation of the Annual Financial Review and shall have Vestry oversight. A Records and Financial Review checklist is available in the congregation resource section of the Diocesan website www.adgl.us. Upon timely completion, a copy of the financial review **shall be sent to the Diocese**.

Revenue & Income Procedures

The Rector/Vicar in conjunction with the Finance Committee and the Treasurer, develops and proposes revenue goals and objectives prior to Vestry discussion and approval.

All contributions shall be recorded in accordance with GAAP, with specific attention to standards FASB 116 and 117. Contributions are recorded as pledged or received in accordance with FASB 116 and must be credited to the appropriate revenue lines as presented in the annual budget and coded with the appropriate account number as designated in the Chart of Accounts.

Recording Receipts

The following procedures for cash received through the mail or given to a staff person shall be in place: Mail should be opened by a staff person that is not involved in the accounting function. All checks shall be endorsed with the official banking stamp. All cash and checks received through the mail shall be forwarded to the designated person not involved in the accounting function. This person(s) records all checks and cash by date, name of company or individual, designation, and amount. The same procedures handled for cash receipts shall be followed when monies are received by employees or volunteers as contributions for special events.

Gifts received electronically, such as stock transfers or on-line contributions should be recorded properly by a staff person. Transactions should be periodically rechecked by the Treasurer.

The Treasurer or their designee shall reconcile all logs of incoming cash/checks with the deposit slips, and with the record of receipts maintained by the Treasurer.

Receipts to Donors

All donors and contributors shall receive proper acknowledgment of their contributions in accordance with IRS Guidelines (Normally before January 31st of the following year).

Expenditures Procedures

All expenditures shall be approved by the Rector or by an authorized designate in accordance with approved authorization levels. All expenditures shall be coded by account number using the approved Chart of Accounts as provided in the computerized accounting program.

The Administrative Manager maintains standard accounting records containing all aspects of the financial operations. They include but are not limited to: A general ledger, a check register, and a payroll register.

Invoices shall be approved by either the Rector/Vicar or by an authorized designee in

accordance with approved authorization levels. Following the review and approval, check payment vouchers shall be prepared, and the invoices shall be distributed to the Administrative Manager for check payment preparation.

Signature Policy

Two signatures shall be required, unless otherwise decided by the Vestry, to sign all checks, drafts, or orders for payment of money, contracts, and commitments for services issued in the name of the parish. In the absence of either of the individuals, the signature of the Senior Warden of the Vestry must be obtained.

Compensation & Payroll

Payroll is executed periodically. Paychecks or direct deposits will be provided to each employee; payroll expenses shall be verified against payroll reports and direct deposit reports and reconciled with checking account reports.

The compensation of the Rector shall be determined by the Vestry and Rector compensation is based on a Vestry-approved process that considers comparable data and Rector performance. The salaries of all other employees shall be determined by the Rector/Vicar and approved by the Vestry.

Local Travel & Reimbursement Expense

Employees and volunteers must abide by the Expense Reimbursement Policy. Travel and expense reports for mileage, meals, hotel, supplies, etc., will be maintained by each employee or volunteer and then submitted to the Administrative Manager, Ministry or Program Leader for approval and payment on a regular basis by the Administrative Manager.

Mileage to and from the employee's residence to the parish center is not reimbursable. Reimbursements will be based on the travel rate established by vestry and approved through the budgeting process (Normally the level approved by the IRS). Travel reimbursement shall not be above IRS guidelines. All parking and other expenditure receipts must be attached to the expense voucher as a condition for payment.

Credit Card Expenditures

If required, the Treasurer may, with approval of vestry, authorize the issuance of a ministry-issued credit card for employees who travel frequently. Employees must utilize that card only for required travel. Employees must submit a voucher that explains the business reason for items purchased using the credit card. The direct supervisor must approve the voucher, which is then submitted to the Administrative Manager for recording and reconciliation.

Purchasing

Any expenditure in excess of an amount determined by Vestry for the purchase of a single item should have bids from three (3) suppliers if possible.

Purchase of less than the approved amount may be made at the discretion of the Rector/Vicar or Treasurer without competitive bids. However, for fixed assets, reasonable diligence should be exercised to comparatively shop for available sources.

Any purchase made by a Vestry member on behalf of the parish will require prior approval by the Rector/Vicar or Vestry.

Leases and Other Contractual Agreements

(Important point: these Procedures do not include procedures for building ownership. If the parish owns a building, then a separate section should be written to address the specifics of the building.)

The parish may conduct operations from leased facilities. Leases and other contractual agreements are negotiated by the Treasurer and executed with the approval of the Rector/Vicar. New leases in excess of an amount determined by the Vestry require the approval of the Vestry.

The Rector/Vicar and the Treasurer or their designee are authorized to develop and enter into contractual agreements with vendors, financial institutions, and third parties for the purpose of ensuring the parishes general operations. The Vestry shall review such agreements and make recommendations when necessary.

Notes, Loans, etc.

All notes, loans, and other indebtedness to be contracted in the name of the congregation (except open accounts and all other routine banking transactions), shall require the signature of the Rector/Vicar, unless otherwise specified by the Vestry or established in the present management policies and procedures. All indebtedness must be approved by the Vestry and the Rector/Vicar.

Deeds, Conveyances, etc.

The Vestry or their designee(s) shall execute all Deeds, Conveyances, Mortgages, Leases, Contracts, and other instruments in the name of the parish.

Bank Accounts & Investment Accounts

The Treasurer through the Administrative Manager shall maintain and oversee Bank and Investment accounts and ensure day-to-day financial operations. Several accounts may be maintained by the congregation as follows: 1) Checking Account, 2) Money Market Account, 3) Certificates of Deposit, 4) Brokerage Account. These accounts may be changed as financial conditions and requirements change.

Checking Account

All checks, cash, money orders, and credit card deposits, are reviewed by the Administrative Manager and deposited in the appropriate Accounts. Fund raising events, foundations and donations and miscellaneous contributions, shall be deposited into the accounts. Monies shall be transferred from the Checking account into the Money Market Account or the investment account, when necessary, by the Treasurer. Checks are executed by the treasurer or their designee on a regular basis to meet obligations, and ongoing operational expenditures.

Bank Reconciliations

Bank reconciliations shall be completed monthly by the Administrative Manager and cross referenced with the cash and receipts logs and the monthly Financial Statements. The Financial Statements shall be compiled by the Administrative Manager. The Statements shall then be reviewed by the Treasurer and presented to the Vestry.

All Bank Statements, Credit Card Statements, and Endowment Fund Reports will be reconciled every month by the Administrative Manager, and records will be kept in the Finance office.

Cash & Cash Equivalents

Cash and cash equivalents include all cash balances and highly liquid investments with a maturity of twelve months or less. The parish places its temporary cash investments with highly rated financial institutions. The Treasurer shall monitor closely the balances of the Checking account, Money Market, Certificates of Deposit and Brokerage accounts. At times such investments may exceed the FDIC insurance limit.

Petty Cash (Not Recommended)

A petty cash fund provides a systematic method for paying and recording out-of-pocket cash payments too small to be made by check. The congregation endeavors to maintain no more than two hundred (\$200.00) petty cash fund that is replenished as needed.

The Administrative Manager shall maintain control of, and responsibility for, payments disbursed from the Petty Cash fund; however, amounts should not exceed an amount determined by the Vestry for each transaction. The total Fund should not exceed an amount determined by the Vestry.

Investments Reports & Investments Policy

Investments shall be reported with the monthly financial statements at the lower of cost or market value. The Rector/Vicar and Treasurer, with oversight of the Vestry, shall review and determine the general investment strategy for all funds.

The philosophy of the parish's short-term investments is safety of principal and liquidity. Recommended investments shall be Certificates of Deposit and Bankers Acceptances rated A1; Domestic Corporation Commercial Paper rated A1 and/or P1 by two (2) major rating services; all short-term Securities of the U.S. Government or an agency thereof.

The Endowment Fund investment strategy shall be reviewed and evaluated by the Vestry and/or Finance Committee annually, to ensure the portfolio's proper diversification, security and return on investments.

All financial institutions shall be selected and approved by the Vestry and must have a long-term investment rating of A or higher by Standard and Poor's, or a comparable rating.

Insurances

Reasonable and adequate coverage will be maintained to protect parish interests as well as the Vestry and the congregation's employees. The following insurance policies shall be kept on a yearly basis: Commercial Property Contents including a Computer Policy, General and

Professional Liability Insurance, Directors and Officers Liability Insurance, Employee's Dishonesty Bond Insurance, Employee's Life Insurance, Workers Compensation Insurance, Misconduct, Counseling, Long-Term Disability Insurance, and Employees Health Insurance. Insurance Policies shall be carefully reviewed by the Vestry and Treasurer before renewal each year.

Bonding

Vestry (or governing board) shall determine the officers and positions requiring bonding, and if such is needed. It will also determine the level of bonding or coverage by a theft to be maintained in the insurance policy.

Property & Equipment

Property and equipment shall be stated at historical cost. Depreciation is computed over the estimated useful lives of the assets normally using the straight-line method. A Property Removal Form shall be required for the removal of parish property, and/or equipment from parish premises that has been capitalized on the financial records.

Donated Materials & Services

Donated materials and equipment shall be reflected in the Financial Statements at their estimated values measured on the date of receipt. Volunteers donate time to parish Program services on an on-going basis. Other volunteers contribute time and services for Administrative or fund-raising activities. Such contributed services are generally not reflected in parish financial statements since there is no objective way of assessing their value.

Document Retention

Financial documents are retained for a period of time as specified in the parish Document Retention Policy (normally at least seven (7) years).

Tax Reporting

The parish is exempt from federal income taxes under Section 501(c)(3) of the Internal Revenue Code as amended. Accordingly, no provisions for income taxes shall be reflected in the financial statements.

Creation of Church Debt

Creation of parish debt is controlled by ADGL Title I, Canon 8.1-3. The creation of parish debt shall be undertaken with caution and due regard for the fiduciary responsibilities of the Vestry.

As a general rule a Parish should not incur indebtedness that would result in annual debt service payments in excess of 33% of a Parish's average annual income over the previous three years.

Discretionary Funds

Congregations may create discretionary funds (Must be Vestry approved) that are either funded as a budget item or by designated contributors or combination of both. It is highly recommended that these funds are administered through the general fund and that a separate account is **not** set up for funding. If a separate account is utilized the balance must be included

in the congregations' financial records and it must be reviewed annually for potential 1099 or W-2 filings. These funds exist so that the Rector/Vicar or staff may meet unusual or unforeseen pastoral needs not routinely provided for in the budget. These are **not** to be used to cover the personal or professional expenses of the Rector/Vicar or staff and should not be seen to be the personal funds of the Rector/Vicar.

Effective Systems and Internal Controls

General

Internal controls can be divided into two areas: accounting controls and administrative controls. Administrative controls address the operations of the business, whereas accounting controls address the financial operations. Accounting controls should be designed to achieve the five fundamental objectives required for all businesses large or small:

Validation

Validation is the examination of documentation by someone with an understanding of the accounting system, for evidence that a recorded transaction actually took place and that it occurred in accordance with the prescribed procedures. As systems grow more sophisticated, validation is a built-in component whereby each transaction tests itself against predetermined exceptions.

Accuracy

The accuracy of amounts and account classification is achieved by establishing control tasks to check calculations, extensions, and additions and account classifications. The control objective is to be certain that each transaction is recorded at the correct amount, in the appropriate account, and within the right time period.

Completeness

Completeness of control tasks ensures that all transactions are initially recorded on a control document and accepted for processing once and once only. Completeness controls are required to ensure proper summarization of information and proper preparation of financial reports. To ensure proper summarization of recorded transactions as well as a final check of completeness, subsidiary ledgers and journals with control accounts need to be maintained.

Maintenance

The objective of the maintenance controls is to monitor accounting records after the entry of transactions to ensure that they continue to reflect accurately the financial position of the business. The control system should provide systematic responses to errors when they occur, to changed conditions, and to new types of transactions. The maintenance function should be accomplished principally by the operation of the system itself. Control maintenance policies require procedures, decisions, documentation, and subsequent review by a responsible authorized individual. Disciplinary control tasks, such as supervision and segregation of duties, should ensure that the internal control system is operating as planned.

Physical Security

It is important in all business organizations that the assets are adequately protected. Physical security of assets requires that access to assets be limited to authorized personnel. One means to limit access to both assets and related accounting records is through the use of physical controls. Protection devices restrict unauthorized personnel from obtaining direct access to assets or indirect access through accounting records that could be used to misappropriate assets. Locked storage facilities restrict access to inventories, and fireproof vaults prevent access to petty cash vouchers. Transaction recording equipment limits access to assets by limiting the number of employees involved in recording and posting transactions.

Sample Budget Process Timeline

August 15 –	Budget planning forms distributed to all Ministries and Programs
Sept 1 –	Budget forms due to Outreach and Program Managers
Sept 1 – 15 –	Budget and Outreach managers coordinate with the Ministry Committee, Finance Committee, and other stakeholders to produce a first pass, rollup budget for their discipline. Administrative Manager produces a first pass general budget based on historical expenditures and known future changes.
3 rd Wk Sept -	Rector/Vicar, Finance Committee, Treasurer, Ministry Managers and Admin Mgr. meet to construct first pass, full parish budget.
4 th Wk Sept –	Ministry Managers discuss major discrepancies with individual Missions or Programs. Adjustments are made to individual missions or programs resulting from discussions.
1 st Wk Oct -	The Rector/Vicar, Finance Committee, Treasurer, Ministry Managers and Admin Mgr. meet to make necessary adjustments resulting from Missions and Programs discussions. Second pass budget produced.
2 nd . Wk Oct -	2 nd budget submitted to vestry/mission council for review.
3 rd Wk Oct -	2 nd budget submitted to vestry/mission council for approval or modification. Modifications discussed with relevant parties and adjustments made to individual budgets.
2 nd Wk Nov -	3 rd budget submitted to vestry/mission council for review.
3 rd Wk Nov -	3 rd budget submitted to vestry/mission council for approval.
End Nov -	Final budget published.

Key Diocesan Contacts

Diocesan Staff:

Bishop Mark Engel
bpengel@adgl.us
330.495.2882

President of the ADGL Standing Committee (Currently The Rev. Dr. Canon Kathleen Rankin)
krankin@adgl.us
330.701.5396

Canon Andrea Orchard – Executive Assistant to the Bishop)
aorchard@adgl.us
330.815.0388

Ms. Kate Krumreig – Communication Director
kkrumreig@adgl.us

Mr. Tom Fields – ADGL Treasurer
tfields@adgl.us

Mr. Hal DeSaussure – ADGL Chancellor
hdesaussure@adgl.us

Archdeacons Mission Areas:

Archdeacon of South Mission Area

The Ven. Canon Peter Matthews
pmatthews@adgl.us
859.227.9728

Archdeacon of West Mission Area

The Ven. Allen Kannapell
akannapell@adgl.us

Archdeacon of East Mission Area

Canon to the Ordinary for Administration
The Ven. Canon Jeff Smead
jeffsmead@adgl.us
724.422.4230

Canons for the Diocese:

Canon to the Ordinary for Canonical Affairs

The Rev. Canon Dr. Ron Feister
rfeister@adgl.us 614.882.142

Canon to the Ordinary for Administration

The Ven. Canon Jeff Smead
jeffsmead@adgl.us 724.422.4230

Canon of Leadership Development

The Rev. Canon Dr. Kathleen Rankin
krankin@adgl.us
234.466.0426, ext. 2

Canon for Church Revitalization

The Ven. Canon Jeff Smead
jeffsmead@adgl.us 724.422.4230

Canon for Church Planting

The Ven. Canon Peter Matthews
pmatthews@adgl.us 859.227.9728

Canon for Clergy Care

The Rev. Canon Scott Souders
ssouders@adgl.us 330.807.7931

Canon for NextGen Ministries

The Rev. Canon Andrew Unger
aunger@adgl.us 440-241-1765

Canon for Global Missions

The Rev. Canon Rob Cornelison –
rcornelison@adgl.us

Canon Theologians

The Rev. Canon Joe Murphy and The Rev. Canon Mark Bowald
jmurphy@adgl.us mbowald@adgl.us

Appendix 1

Excerpts from The Canons of the Anglican Church in North America

Title II, Canon 7 Of Christian Marriage

Section 1 - The Anglican Church in North America affirms our Lord's teaching that Holy Matrimony, commonly called a Sacrament (Article 25 and ACNA Catechism 124-125), is a lifelong covenant between one man and one woman, binding both to self-giving love and exclusive fidelity. Jesus Christ teaches that God is the author of marriage from the beginning of time. "So God created man in his own image, in the image of God he created him, male and female he created them" (Genesis 1:27; cf. Matthew 19:4-6). God's design for marriage has always involved one man and one woman (Genesis 2:24). Marriage is established by God for the procreation of children and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ's kingdom in family, church, and society, to the praise of his holy Name.

Section 2 - It shall be within the discretion of any member of the Clergy to decline to solemnize any marriage.

Section 3 - Members of the Clergy of this Church shall conform to the Canons of this Church governing the solemnization of Holy Matrimony.

1. Both parties shall be baptized. Any exception to this requires the permission of the Bishop.
2. There shall be thirty (30) days' notice of intention to marry unless waived for weighty reasons, in which case the Bishop shall be notified immediately and in writing.
3. The Clergy shall provide counsel to both parties on Holy Matrimony with respect to theological and social implications and responsibilities.
4. The Clergy shall ascertain that the man and woman, parties to the marriage, have a valid marriage license.

Section 4 - As marriage is a lifelong covenant between a man and a 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 (Matthew 19:3-9; Ephesians 5:22-32). Therefore, the failure of a marriage is always a tragedy. Scripture acknowledges our fallen nature and does provide guidance to know when a marriage may be declared a nullity or dissolved and allows the possibility of a subsequent marriage in certain circumstances (Matthew 19 and 1 Corinthians 7).

1. Couples who request to be married by a member of the Clergy of this Church must have approval from their Bishop if either party has ever been divorced.
2. When a divorced person seeks permission to remarry, the Clergy must ascertain the pertinent facts concerning a declaration of nullity or termination of marriage; and in the absence of a declaration of nullity, forward such information to the Bishop in writing for his godly advice and consent.
3. The Diocese is responsible to create a process by which this discernment may be made with reasonable promptness.

Section 5 - 1. No Clergy knowingly, after due inquiry, shall solemnize any marriage if they have unresolved concerns regarding any of the following impediments:

- (a) Consanguinity and affinity as defined in the 1662 Book of Common Prayer.
- (b) Mistaken identity.
- (c) Absence of the capacity for free and intelligent choice.
- (d) Bigamy, evidence of sexual perversion or conviction of a sexually related crime.
- (e) Fraud, coercion, abuse, or duress.
- (f) Failure to conform to the teaching of this Church regarding man, woman, and marriage as set forth in the Holy Scriptures and in these Canons.

2. Any declarations of nullity may only be granted by a Bishop with jurisdiction and shall be based upon Scriptural principles including the foregoing impediments to marriage.

Section 6 - The Clergy shall require the parties to sign the following declaration:

“We, N.N. and N.N., desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we hold marriage to be a lifelong union of husband and wife as it is set forth in the Book of Common Prayer. We believe it is established by God for the procreation of children and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ’s kingdom in family, church, and society, to the praise of his holy Name. We do engage ourselves, so far as in us lies, to make our utmost effort to establish this relationship and to seek God’s help thereto.”

Section 7 In all cases marriages shall be solemnized according to the forms contained in an authorized Book of Common Prayer, or other rite authorized by this Church and permitted by the Bishop.

Section 8 - The Clergy shall cause to be recorded in the permanent records of the congregation the name, age, and residence of each party. Such record shall be signed by the member of the Clergy, the married parties, and at least two witnesses.

Title II, Canon 8 Of Standards of Sexual Morality and Ethics

Section 1 - Clergy and lay leaders of this Church are called to be exemplary in all spheres of morality as a condition of being appointed or remaining in office.

Section 2 - In view of the teaching of Holy Scripture, the Lambeth Conference of 1998 and the Jerusalem Declaration, this Church upholds faithfulness in marriage between a man and a woman in lifelong union and believes that abstinence is right for those who are not called to marriage and cannot legitimize or bless same sex unions or ordain persons who engage in homosexual behavior. Sexual intercourse should take place only between a man and a woman who are married to each other.

Section 3 - God, and not man, is the creator of human life. The unjustified taking of life is sinful. Therefore, all members and clergy are called to promote and respect the sanctity of every human life from conception to natural death.

Section 4 - The Church is called upon to show Christ-like compassion to those who have fallen into sin, encouraging them to repent and receive forgiveness, and offering the ministry of healing to all who suffer physically or emotionally as a result of such sin.