Sharing Ministry and Leadership

Prayer

O gracious and loving God, you work everywhere reconciling, loving and healing your people and creation. In your Son and through the power of your Holy Spirit, you invite each of us to join you in your work. We ask you to form us more and more in your image and likeness, through our prayer and worship of you and through the study of your Scripture, that our eyes may be fully opened to your mission in the world. Then, God, into our communities, our nation and the world, send us to serve with Christ, taking risks to give life and hope to all people and all of your creation. We ask this in Jesus' name. Amen.

A. The Body of Christ

Scripture Reflection: 1 Corinthians 12: 1, 4-30 (Todays New International Version)

Now about the gifts of the Spirit, brothers and sisters, I do not want you to be uninformed. . . .

There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work.

Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, a and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and [the Spirit] distributes them to each one, just as [the Spirit] determines.

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

Even so the body is not made up of one part but of many. Now if the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing

be? If the whole body were an ear, where would the sense of smell be? But in fact God has placed the parts in the body, every one of them, just as [God] wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body. The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!"

On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other.

If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

Now you are the body of Christ, and each one of you is a part of it.

And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret?

Now eagerly desire the greater gifts. And yet I will show you the most excellent way.

Discussion Questions

What did you hear?

Why is it important for each of us to discover our gifts and vocation and participate in the body of Christ?

Fully Involving Others
Moses said, "Would that all the LORD's people were prophets, and that the LORD would put his spirit on them!" (Numbers 11:29). This happens in baptism.

The Holy Spirit is active in everyone's life, gives us each unique and incomplete gifts, and unites us in a larger whole (I Corinthians 12; Ephesians 4)
   – Mission of the church is the work of all of us
   – Each part takes on significant responsibility for functioning in and/or leading some parts of our ministry and collaborating with other parts
   – Every person's gift is important to the Body of Christ
   – We are each more significant because we are part of Christ's Body

The Holy Spirit equips, unites and empowers people and helps them grow together to become the body of Christ (Ephesians 4:11-16)

A body does not function and has no power unless the parts work together.
– Teams achieve more than individuals (gifts, skills, resources)
– Involvement in planning and execution provides understanding and eliminates fear
– Teamwork increases energy and enthusiasm

Leadership is more than deciding or directing:
- Bringing others along on our common journey
- Using the variety of gifts (1 Corinthians 12)
- Broadening ministry and mission (developing followers and leaders)
- Increasing commitment
- Leading change (including changing community behaviors)
- Broadening perspective
- Sharing the load (Exodus 18)

B. Episcopal Polity[1]

Our Church's polity (or how we organize ourselves) derives from our baptism into the Body of Christ. Authority throughout the Episcopal Church is conferred and shared — not over us, coming down, but among us and with us, coming together.
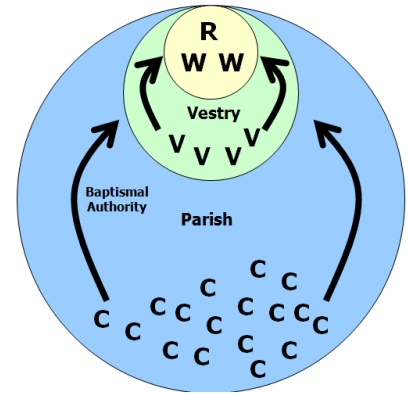
In the Episcopal Church we believe that authority is given to us through baptism. We all have equal and mutual authority through our baptism:

❖ The Holy Spirit is active in everyone's life, gives us each unique and incomplete gifts, and unites us in a larger whole (I Corinthians 12; Ephesians 4).

  o Every person's gift is important to the Body of Christ.

  o We are each more significant because we are part of Christ's Body.

❖ All baptized persons have a ministry (Baptismal Covenant; TEC Title III, Canon 1).

❖ True for everyone: communicants, vestry members, deacons, priests, and bishops.

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[1] Adapted from EPISCO-POLITY 101 by the Vital Congregations Committee of the Episcopal Diocese of Michigan (https://www.edomi.org/wp-content/uploads/2018/08/Episcopal-Polity-Introduction.pdf). See also Exhibit D: Other Elements of Episcopal Polity (attached).

The "Flow" of Baptismal Authority: Local Congregation
The process of sharing Baptismal authority begins with the "communicants" in the parish. At the parish annual meeting, the "adult communicants in good standing" vote to elect new members of the vestry, thereby investing some of their baptismal authority in the vestry. This means that a person who is over 16, has their baptism recorded, has received Holy Communion at least three times in the congregation, is faithful in worship, and who works, prays and gives for the spread of God's Kingdom is a member. Notice that membership requirements are based on your connection to God's Kingdom.
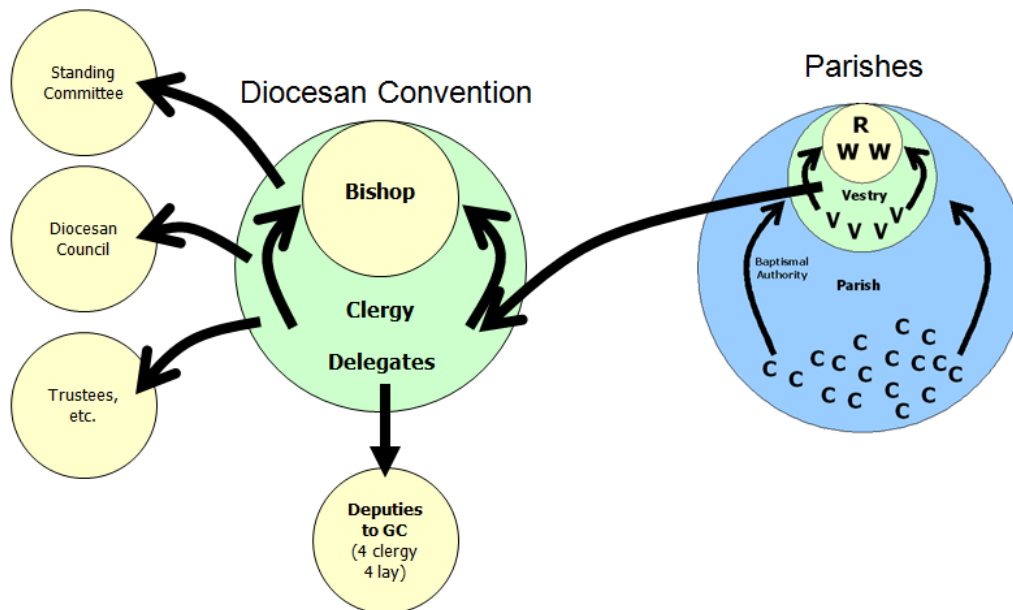
When a communicant, "C," votes in the annual meeting of her parish, she invests SOME of her baptismal authority in the Vestry. The vestry members receive that authority as responsibility to make decisions on behalf of the parish.

A vestry's election of wardens and appointment of a rector are further examples of investing SOME of one's baptismal authority in others.

The "Flow" of Baptismal Authority: Diocese
The congregation also invests baptismal authority in the three delegates it sends to the annual Diocesan Convention.

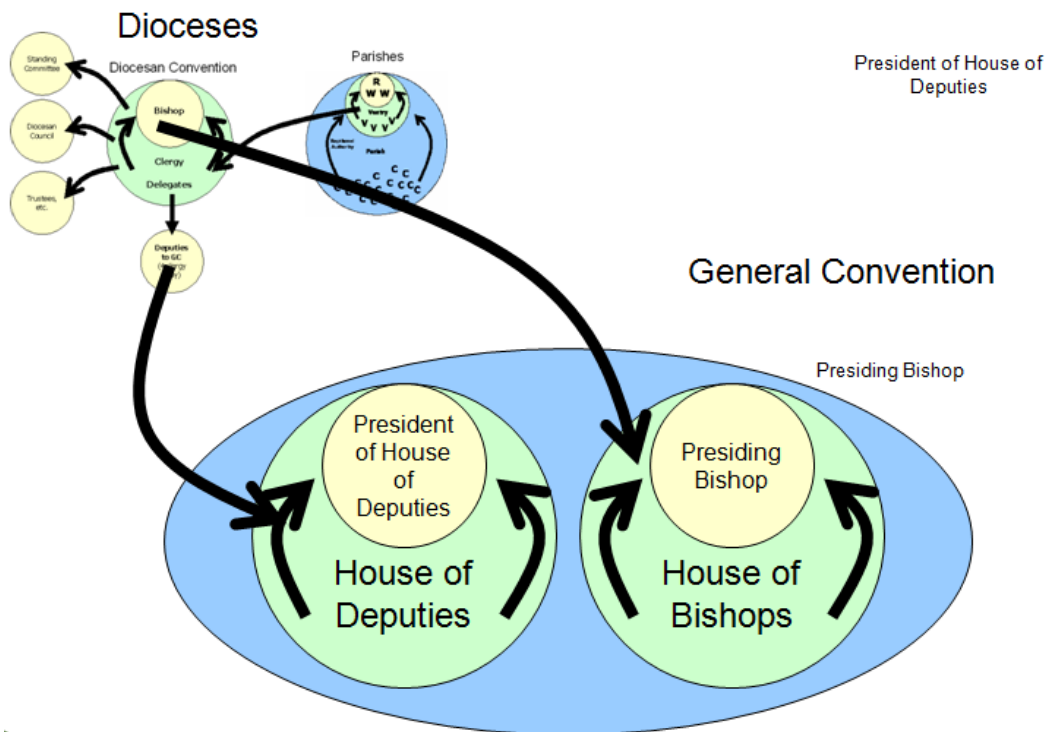Delegates have seat, voice, and vote and are charged with

- Electing a bishop (when required);

- Passing the diocesan budget;
- Electing leaders of the diocese (Standing Committee, Diocesan Council, Trustees, etc.), who in turn receive the baptismal authority as responsibility to make their particular decisions on behalf of the diocese;
- Setting policy and canon law for the diocese; and
- Every three years, electing the deputies from the Diocese to General Convention.

The "Flow" of Baptismal Authority: The Wider Church

When the Diocesan Bishop(s) and the Deputies attend the General Convention, they take with them the baptismal authority invested in them to make decisions for the Episcopal Church on behalf of the Diocese that sent them.

They in turn elect the President of the House of Deputies (from among the deputies) and the Presiding Bishop (from among the bishops).

Shared Authority in The Episcopal Church

When we invest our baptismal authority in others through election, we "surrender" our authority to them, which they then receive as "responsibility" to exercise that authority on our behalf for the good of the whole Body (similar to a representative democracy).

The Episcopal Church's polity was devised by many of the same people who wrote the United States Constitution (and at about the same time)
- TEC is not strictly "Episcopal" in its organization or authority
- Leaders are elected at each level
- Dioceses have a lot of independence, like states
- General Convention has two houses, like Congress
- Authority and power are shared
  - Episcopal (Bishops)
  - Denominational (national assembly)
  - Presbyterian (elders)
  - Congregational (autonomy)
- This approach to leadership is uncommon in the Anglican Communion where:
  - Bishops make decisions
  - No lay people in diocesan leadership
  - No House of Deputies or Standing Committees
  - In Canada, New Zealand and a few others, it's more like TEC

Some Examples of Shared Authority in The Episcopal Church			
General Convention: Constitution, Canons, BCP, Policies	House of Bishops	House of Deputies	Bishops must agree to conform to the doctrine, discipline, and worship of TEC
Dioceses	Bishop is elected by Diocesan Convention; Standing committees of other dioceses (or House of Deputies if less than 120 days to General Convention) must consent to the election	Convention/ Diocesan Council: Constitution, Canons, Policies for whole Diocese	
Ordinations	Bishop	Standing Committee	Commission on Ministry
Clergy Transitions	Bishop	Vestry	TEC OTM
Confirmations	Bishop	Prepared and put forward by priest	

Parishes	Rector (elected by Vestry with permission of Bishop)	Vestry (elected by adult communicants)	Bishop (intervenes if requested by Rector or Vestry)
Missions	Bishop/Vicar	Bishop's Committee	
Deacons	Bishop		
Clergy Discipline	Shared Disciplinary Board (elected by Conventions)	Bishop, Intake Officer, Investigator, Attorney, Advisors	

Discussion Questions

In this presentation, is anything new or surprising to you?

What are the benefits and challenges of making decisions the way we do?

How can people in the congregation participate more fully in the Church's decision making?

What would help us to participate more fully?

C. Sharing Authority

The leader of the Christian community or body is Jesus the Christ himself (Ephesians 4:15). And Jesus is always acting from and through his relationship with his Father and the Holy Spirit (John 14, Ephesians 4:5, 1 Corinthians 12). The persons of God live in familial love of Father and Son and Spirit. As leadership is shared among the persons of the Trinity in love, unity, intimacy, and equality, it can also be shared among people in loving community with God and one another (Ephesians 4:2–3). . . .

Christians can come to the table with God and participate in God's love and action. Each of us is called by Jesus to be his disciple. Jesus calls all people to take up their cross and follow him (Luke 9:23–25) by putting Jesus first (Luke 14:25–35), loving others (John 13:34–36), making disciples (Matthew 28:19–20), and abiding in him (John 15:1–9). Christians are adopted into the family of God (Matthew 12:50, John 17, Galatians 3:26, Ephesians 1:5, Romans 8:15). Jesus commissions people in the power of the Holy Spirit to love and serve with him (Matthew 28:16–20, Mark 16:15, Acts 1:8, John 20:21). The nature of

communion, the nature of discipleship, the nature of God's kingdom is that all are invited to participate and contribute. . . .

Notice that many of the gifts of the Spirit are essential gifts for leadership—wisdom, knowledge, faith, healing, prophecy—and these are given to different people (1 Corinthians 12:8–10, 28–30). Each person's gift is important to the body of Christ, and no gift is more important than the others (12:14–23).[2]

Lay and Ordained Leadership
A body does not function and has no power (see, e.g., Matthew 18:18-20) unless the parts work together. Every part takes on significant responsibility for leading some parts of this ministry and <u>collaborating</u> with the other parts. Through our Baptismal Covenant, both lay and ordained are fully responsible for the mission and operations of the Body.

On every level of our Church, authority is <u>shared</u> between lay people and ordained people.

- Parish Level – Annual Parish Meeting, Vestry, Wardens and Clergy share authority

    o Michigan Canon 3.1.1.1 identifies a potential political tension: the congregation is "in the charge of a rector" and "the governing body is a vestry." Working well together is always the only solution to this tension.

    o National canons grant a rector significant authority (such as over the conduct of worship and the spiritual jurisdiction of the congregation and use and control of all buildings, furnishings and records of the congregation (III.9.5(a) and (b)) and more than sacramental duties (including presiding at vestry (I.14.3), instructing all persons in Christian stewardship (III.9.5(b)(2)) and in the Faith (III.9.5(b)(1)), but the mission of the Church is only accomplished through the Body. *See attached Exhibit A.*

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[2] Quoted from Jim Gettel, <u>Where Jesus Leads: Helping Christian Communities to Follow</u> (Deep River Books, 2017), 213-214. Contemporary leadership research agrees:

> Conventional wisdom portrays leadership as something found mostly at the top. Myth and legend treat leadership as if it were the private reserve of a very few charismatic men and women. Nothing is further from the truth. Leadership is much more broadly distributed in the population, and it's accessible to anyone who has passion and purpose to change the way things are.

Barry Z. Posner and James M. Kouzes, *The Truth about Leadership: The No-fads, Heart-of-the-Matter Facts You Need to Know* (San Francisco: Jossey-Bass, 2010), 5.

- Diocesan Level – Bishop and Standing Committee, Diocesan Convention (voting in bicameral houses: clergy and lay), Diocesan Council, other Diocesan committees

- National Level – General Convention (voting in bicameral houses: bishops and deputies), Presiding Bishop, commissions and committees

Discussion Questions

Are lay people fully involved in ministry in your congregation or do they tend to leave the clergy with much of the responsibility?

What happens when clergy or the governing body insist on taking charge of too many things?

When do we choose not to exercise our authority?

A Variety of Guiding Principles are Important to the Body of Christ
Baptismal authority is not a democratic or congregational or political authority. It is representative of God and the church community all working together. It is based in LOVE. Jesus proclaims the Great Commandment as the primary rule in God's Kingdom (Luke 10:27). St. Paul writes to churches about the Body of Christ, "And now I will show you a better way" and offers I Corinthians 13. We need always to keep this overall objective of love in mind.

The Christian Way proclaims the primacy of God's loving leadership, but it also proclaims that many people have unique and interdependent roles in leadership. In Christianity, leaders are "born anew" and "equipped" with gifts for ministry and mission. If we are to live into the kingdom of God with all of these leaders, leadership must be lovingly shared. Shared leadership brings about greater cohesion, collective vision, and energy. We may reach better decisions and outcomes from encouraging a greater number of perspectives. But shared leadership also requires greater preparation and guidance—perhaps including tools such as a shared mission statement, agreed core values, and guiding principles, and certainly including leaders committed to following Jesus.[3]

The method of sharing is expressed in a variety of governing rules and structures, all of which are incomplete and imperfect representations of the Body of Christ which we need to live into:

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[3] Jim Gettel, Where Jesus Leads: Helping Christian Communities to Follow (Deep River Books, 2017), 215.

- Constitution and Canons of The Episcopal Church; Book of Common Prayer
- Constitution and Canons of the Diocese of Michigan
- Michigan Corporate Laws
- Congregational Articles of Incorporation, Bylaws
- Roberts' Rules of Order

Other important sources of guiding principles for discernment and decision-making are:

Anglican foundations
- Scripture
- Tradition
- Reason

Covenants
- Baptismal Covenant
- Covenants of Call
- Behavioral Covenants
- Rules of Life

Church Policies
- Core values
- Vision (The Jesus Movement, The Way of Love)
- Operating procedures
- Budget

For example, a vestry has similar responsibilities to boards of directors of corporations and nonprofits. *See attached Exhibit B.* Healthy and growing congregations focus on:

† Loving Community (belonging): a community who cares for one another

† Mission (purpose): a community who serves others

† Discipleship (transformation): a community who helps us follow Jesus and develop our gifts for ministry

And a vestry needs to spend time in all three important areas of discernment: fiduciary, strategic and generative. *See Exhibit C.* A vestry that focuses on canons, bylaws, operating procedures or budget to the exclusion of these priorities will fail.

Discussion Questions

What priorities do we give to different guiding principles?

What can happen when a governing body puts governing principles above guiding principles?

When does authority/polity help in discernment and decision-making?

Delegation is Important to the Body of Christ

Most authority can and should be delegated. Leaders of a congregation need to involve all members of the Body of Christ in ministries to make use of their gifts, skills and experience and encourage their spiritual journeys. Different individuals and ministry teams need different levels of oversight. Consider different levels of oversight and delegation[4]:

Level of Oversight	Where do your ministries fall?
DIRECT inexperienced workers by • Giving explicit instructions • Closely tracking performance • Providing frequent feedback	
COACH moderately-competent workers by • Explaining why • Soliciting suggestions • Praising nearly-right performance • Continuing to direct tasks	
SUPPORT nearly-competent workers by • Sharing decision-making • Encouraging independent problem-solving • Supporting development of an independent style	
DELEGATE to fully-competent workers by • Empowering the worker to act independently • Providing appropriate resources • Leaving them alone!	*

Successful delegation happens when a ministry team has: (i) a responsible leader or group of leaders, (ii) experienced and enthusiastic workers, (iii)

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[4] Ken Blanchard, Susan Fowler, and Laurence Hawkins, <u>Self Leadership and the One Minute Manager:</u> <u>Increasing Effectiveness Through Situational Self Leadership</u> (William Morrow, 2005).

intentional preparation (training, coaching, apprenticing) of new leaders and workers, (iv) a clear role that is appropriately monitored by the leaders, (v) helpful process guides or manuals, and (vi) appropriate communication with and reporting to the vestry.

"The Decision Tree"[5] is another helpful tool both for delegation and developing leaders. Empowering leaders identify clearly which categories decisions and actions fall into, so that a ministry area leader knows exactly where he or she has the authority to make decisions and take action:

- *Leaf decisions*: At the leaf level, ministry teams make a decision, act on it, and don't need to report back to the vestry.

- *Branch decisions*: At the branch level, ministry teams make a decision, act on it, and report back to the vestry.

- *Trunk decisions*: At the trunk level, ministry teams make a decision, and report to the vestry before acting on it.

- *Root decisions*: Make the decision jointly, with input from the vestry and ministry area.

The Decision Tree model encourages leadership development by pushing more and more decisions from the root to the trunk, branch and leaf levels

- *Decisions that could harm the roots of the community are more critical to its overall health than those that strip away a leaf, prune a branch or gash its trunk*

- *People responsible for the roots often have a greater delegated authority from the community, more experience and a broader perspective on the problem or challenge*

As a ministry team or team leader gains experience, the team or individual is able to take on more challenging responsibilities – growing their skills and making the community stronger at the same time.

Mutual ministry requires involvement and empowerment at all levels. A community is much stronger and more innovative when individuals and teams are given permission to be creative and to explore and address opportunities and

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[5] Susan Scott, <u>Fierce Conversations: Achieving Success at Work & in Life, One Conversation at a Time</u> (New York: Berkley, 2004),118-121.

challenges. Leaders gain greater influence, capacity, and success by giving up control and empowering others to take on new responsibilities.[6]

Discussion Questions

What prevents you from delegating tasks to others?

What kinds of tasks/decisions do you delegate?

How do you decide when to delegate?

Shared Decision-making is Important to the Body of Christ[7]
What decision-making method is most appropriate given the nature of the decision? Each of these methods is appropriate and useful under certain circumstances. Understanding them and the circumstances under which they are best used can help you determine which style is best for a particular decision facing you or your congregation.

Unilateral	**Unilateral with input**
• Decide unilaterally and announce your decision • Ask for paraphrase to make sure you have been clear • Leader's information and/or expertise are key • Is it likely the group will accept the leader's decision?	• You decide, but genuinely seek council prior to your final decision • Describe a problem, state that you must and will decide, but that first you want input, perhaps recommendations • Especially important when you lack expertise or knowledge
Majority rule	**Consensus**
• Be willing to accept even if out-voted • Give up veto power • Not appropriate if acceptance by all is critical	• Not unanimity • A course of action to which all can consent • Gain assent of a community and not get everyone to agree • Disciplined – requires a clear process

Unilateral decisions are the most authoritarian. Here, the leader announces the goal, vision and direction. The level of a groups' trust for their leader and the authority of the leader directly influence this method. This method is effective for

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[6] Jim Gettel, <u>Where Jesus Leads: Helping Christian Communities to Follow</u> (Deep River Books, 2017), 220.
[7] Adapted from Fresh Start materials.

dealing with daily administrative questions, simple routine decisions, or decisions that must be made in a tight time frame. The downsides are that it relies totally on one person's ideas, values, experience and knowledge. Commitment on the part of others to implement the decision is often lacking, and resentment or disagreement with the decision can lead to sabotage and erosion of trust. If overused, this method can result in lack of energy, apathy, scapegoating and sabotage. Remember that there are times when it is most appropriate to use this decision-making method. Pastoral emergencies often require wise and prompt decisions. You cannot always "call a committee" for a decision, especially involving a confidential situation.

When the unilateral decisions with input style is used, it is critical both that those being consulted understand that they are not making the final decision and that the decision-maker is open to input. If this method is used to solicit options when it is clear that the decision-maker has already determined a course of action, it leads to widespread mistrust and cynicism. This method is useful for making competent decisions; it adds to the decision maker's ideas, experiences, and knowledge; and it adds the benefit of group discussion to a strictly unilateral method. It does, however, require more time than unilateral decision making and does not guarantee that there will be a commitment to implementation. Conflicts and disagreements among group members are not resolved, and the method tends to create situations in which those asked for their council either compete to influence the decision maker or simply tell the decision maker what they think he/she wants to hear.

If a decision is to be made by majority rule, you must be willing to accept the group's decision. Majority rule results in a solution that is acceptable to more than half of the group and unlike unilateral decision making, it gives the group power over the decision. It is helpful in situations where commitment is not necessary to implement the decision and/or the issue is not important to group members. There are times when canons or bylaws require a decision to be made by majority rule. It has some significant downsides, however – it encourages competition and potentially creates "winners" and "losers;" it usually leaves an alienated minority, which damages future group effectiveness. However, there are ways of working toward consensus prior to the voting in order to minimize the impact of the win-lose scenario.

Consensus seeks to put aside the dynamic of winners and losers. This method is often misrepresented and misused. While unanimity around a decision is certainly a possible outcome, it is not necessary for there to be consensus. Consensus can also mean that some parties to the decision disagree with some aspect of the decision, but can "live with it." Or it might mean that one or more people disagree with the decision totally, but still feel that they can live with the

decision. What is core to consensus is that represents a course of action to which all the individuals in a group can give their consent. Once consensus is reached, parties to the decision agree not to sabotage or undermine it any way – they are committed to the course of action, even if it was not their first choice or even a preference. Using consensus decision-making requires a structured approach. The major drawback of consensus decision making is that it takes time. However, although reaching the decision may take more time, implementation is likely to go more smoothly than with other methods thus shortening the total time from problem identification to solution.

Choosing the Best Decision-Making Method		
Factor	Questions to Ask	Method(s) to Consider
Importance of quality	Is a high quality decision essential?	Y: consensus N: other methods
Leader's information and expertise	Does the leader have enough information to make a high quality decision?	Y: unilateral N: other methods
Problem structure	Is the problem structured?	Y: unilateral or unilateral with input N: consensus or majority rule
Importance of acceptance	Is acceptance by all or a substantial number of members critical?	Y: consensus or unilateral with input N: unilateral or majority rule
Likelihood of acceptance	If leader makes the decision, are other members of the congregation likely to accept it enthusiastically?	Y: unilateral N: other methods
Likelihood of conflict	Are members likely to be in conflict over what the decision should be?	Y: consensus N: other methods

Some important and necessary questions to ask yourself before using decision making methods:
- Are we beginning in prayer?

- Is this our decision (authority, delegation)?
- Are we appropriately involving others in the decision?
- How does our culture influence this decision or decision process?
- Are we making this decision correctly (process)?
- Is this the right decision (substance: God's mission, community good)?

However a decision is made, clearly communicate:
- How and by whom the decision will be made (or that there will be no decision at this time)
- People's roles in the process (are they just being kept informed or are they to give input, recommend or decide)
- The timetable for reaching a decision
- With regular updates and information

Discussion Questions

What decisions are on your "leadership horizon"?

Who needs to be involved?

What style of decision making will you use?

Becoming More Effective as Leaders
In applying leadership principles and practices to important questions before us:

Ask "Who needs to be involved?" (mutual ministry, collaboration, consensus, delegation) before asking "Who is in charge? or Who makes this decision?" (questions of authority)

Ask "How much do we insist on listening to the Holy Spirit and reaching consensus?" before asking questions of process ("What are our guiding principles? What priorities do we give to different guiding principles?")

Remember, if you are turning to Bylaws and other governing rules to claim your authority, you may already have lost trust.[8]

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[8] Donald T. Phillips, Martin Luther King, Jr., on Leadership: Inspiration & Wisdom for Challenging Times (New York: Warner Business Books, 2000), 61:

> The only real power a leader may possess is the power to persuade – largely because the majority of people simply will not support a dictator. . . . When leaders begin to coerce or tell people what to do, they are essentially abandoning true leadership and embracing dictatorship. Moreover, on a practical level, human nature is such that people will not follow a new leader

Empowering and collaborative leaders share leadership to develop greater involvement, accountability, satisfaction, loyalty and commitment of followers to the mission and community. Shared leadership provides for greater leadership development and, with reasonable boundaries and working relationships, also provides order, consistency, quick decision making, and conflict resolution. . . . Shared leadership creates working partnerships and a transformative culture that can react quickly, flexibly, and more collectively and broadly to the opportunities and challenges of a community, as the community engages more of its people's gifts for ministry.[9]

Discussion Questions

What are the benefits and dangers of exercising one's authority?

When do we take the lead and when do we share leadership?

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unless they trust that individual and are persuaded that the course advocated is the right one to take.

[9] Jim Gettel, Where Jesus Leads: Helping Christian Communities to Follow (Deep River Books, 2017), 219-220.See also pages 231-243.

Exhibit A: Episcopal Polity (TEC Canons)

1. Rector
    a. Authority
        i. the conduct of worship and the spiritual jurisdiction of the congregation subject to the Rubrics of the Book of Common Prayer, the Constitution and Canons of the Church and the pastoral direction of the Bishop (III.9.5(a))
        ii. use and control of all buildings and furnishings of the congregation and access to all records
        iii. selection (subject to the prior approval of the Vestry and the Bishop) and oversight of all assisting Clergy (III.9.3(a)
        iv. Presiding officer of Vestry (I.14.3)
        v. Select and direct assistants (III.9.3(c))
    b. Specific duties
        i. Announce and inform the Bishop upon visitation (III.9.5(b)(5))
        ii. Distribute alms and contributions (III.9.5(b)(6))
        iii. Instruct all persons on Christian stewardship (III.9.5(b)(2))
        iv. Instruct parents and Godparents before baptism (III.9.5(b)(3))
        v. Instruct parishioners in the Faith (III.9.5(b)(1))
        vi. Keep records in the Parish Register (III.9.5(c)(3))
        vii. Maintain parish registers and record members (I.17.4(b), III.9.5(c)(3))
        viii. Prepare annual parish report (I.6.1)
        ix. Prepare confirmands (III.9.5(b)(4))
        x. Read Pastoral Letters and Position Papers (III.9.5(b)(7)-(8), III.12.3(b))
        xi. Verify license to officiate of assisting Clergy (III.9.6(c))

2. Wardens and Vestry
    a. National Canons
        i. Agents and legal representatives in relation to its corporate property and relations with the clergy (I.14.2) regulated by state law and diocesan canons (1.14.1)
        ii. Approve annual parochial report (I.6.1)
        iii. Authorize Clergy to officiate (III.9.6(d))
        iv. Inform Bishop upon visitation (III.9.5(b)(5))
    b. Diocesan Canons

3. Committees, task forces and ministry teams are created by the Vestry/Rector and report to the Vestry/Rector

4. The congregation elects the Vestry and approves bylaws

Exhibit B: Leadership Responsibilities of Governing Boards[10]

1. Support unity and love.

   a. "Love one another as I have loved you" (John 13:34)

   b. "By this everyone will know that you are my disciples, if you have love for one another" (John 13:35)

2. Discern the church's mission and purposes (asking "What is God calling us to do and to accomplish here in this place?" and "How can we best practice this ministry?" to clearly articulate the unique mission of the congregation to respond to God's calling in the world, by identifying the populations, communities or areas the congregation is called to serve and defining the congregation's goals)

3. Ensure effective planning (develop a depth of knowledge of the communities being served; review and approve staff and ministry team plans to accomplish congregational goals; understand and question the assumptions upon which the plans are based; and help strengthen the plans to realize progress toward the goals)

4. Determine, monitor, and strengthen the church's programs and services (introduce, alter or eliminate programs as needed to involve gifted individuals to fulfill the mission of the congregation and regularly monitor results to evaluate whether plans are being achieved and operations are being properly managed)

5. Select, monitor, evaluate, compensate, support and – if necessary – replace the ministry leaders, and ensure management succession

6. Provide proper financial oversight (review and approve the church's financial objectives, plans, and actions, including significant capital allocations and expenditures)

7. Ensure adequate resources

8. Ensure legal and ethical integrity and maintain accountability (ensure that the church has in place systems to encourage and enable ethical behavior and compliance with laws and regulations, auditing and accounting principles, and its own governing documents)

9. Recruit and orient new board members and assess board performance (its own effectiveness in fulfilling these and other board responsibilities)

10. Enhance the church's witness and reputation (serving as a model for Christian community, mutual ministry and open communication, especially constructive criticism and feedback)

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[10] Adapted from Ten Basic Responsibilities Of Nonprofit Boards (BoardSource, 2003) and The Report of the NACD Blue Ribbon Commission on Director Professionalism (National Association of Corporate Directors, 2005).

Exhibit C

Fiduciary Mode
- Ensure legal, regulatory, & policy compliance
- Ensure fiscal accountability & financial controls
- Stewardship of resources ($, people, facilities)
- Mutual Ministry with Rector/Vicar
- Evaluation of Vestry/Bishop's Committee (individual and collective)
- Oversee operations
- Monitor results
  Most "understood" or familiar mode…tend to want to spend all our time here

Strategic Mode
- Scan internal & external environments. How does this information:
  - Challenge your current assumptions?
  - Inform your leadership?
- Review, modify, and assist vision and strategic plan
- Assess strategy performance via needs assessment, benchmarks, critical success factors
- Recruit new leadership
  - Lay ministry for programs, organization
  - Elected leadership (Wardens, Clerk, Treasurer, Chancellor, others)

Generative (Creative) Mode
- See current challenges in new light
- Frame "better" challenges and opportunities
  - Ask key questions
  - "What if" exploration
  - We've always/never done it that way
- Acknowledge organization is rarely logical or linear (e.g. Family System)
- Discover strategies, priorities, and "realities"
- Suspend rules of logic to tap intuition and intellectual playfulness
- Encourage robust discourse – not quick consensus

Exhibit D: Other Elements of Episcopal Polity

1. How The Episcopal Church describes its organization and structure:
    a. History: https://www.episcopalchurch.org/history-american-church and https://www.episcopalchurch.org/history-timeline
    b. Governance: https://www.episcopalchurch.org/church-governance (click on each body to see what TEC is working on now)
    c. Constitution and Canons: https://www.episcopalchurch.org/files/documents/2015_candc.pdf
    d. Baptismal Covenant: https://www.episcopalchurch.org/baptismal-covenant

2. Diocesan and congregational structures
    a. Constitution and Canons of the Diocese of Michigan: https://www.edomi.org/wp-content/uploads/2018/09/Constitution-and-Canons-of-EDOMI-as-of-October-2017-FINAL-FOR-JOURNAL.pdf
    b. Constitution and Canons of the Diocese of Eastern Michigan: http://eastmich.org/wp-content/uploads/2018/06/Constitution-and-Canons-with-2017-amendment.pdf
    c. Constitution and Canons of the Diocese of Western Michigan: https://edwm.org/wp-content/uploads/2018/11/Constitution_and_Canons_with_Index-Revised.pdf
    d. Compare your canons to the summary in #3 below

3. Diocese of Michigan organization and structures
    a. Bishop
        i. The Rt. Rev. Bishop Wendell N. Gibbs, Jr.
        ii. Diocesan staff (serving as resources to Congregations): https://www.edomi.org/about/staff/
    b. Diocesan Convention
        i. The Bishop presides over the Diocesan Convention, the ultimate organizational decision-making body of the Diocese comprised of clergy and lay members
        ii. Convention meets annually for one or two days in October
        iii. Convention decides the Diocesan budget (receives recommendations from the Budget and Finance Committee of the Diocesan Council), elects members of the diocese's various administrative, executive and judicial bodies and votes on any resolutions (business, policy, courtesy, amendments to Constitution or Canons) that may be brought before it
        iv. When necessary, this is the body that elects a Bishop, a Bishop Coadjutor or Bishop(s) Suffragan
    c. Diocesan Council and officers (not every diocese has a Diocesan Council)

    i. Bishop plus no fewer than 16 but not more than 20 elected members or appointees serving in lieu of elected members; plus not more than 8 persons appointed as members at large; plus ex officio members
       A. Two representatives, one lay person and one clergy, from each of the up to eight area Deaneries – plus others appointed by the Bishop to help create balance and diversity
       B. Ex officio members include Treasurer, Chancellor and other such positions
    ii. Chaired by the Bishop
    iii. The legal board of directors of the diocese
    iv. Oversees the business of the diocese between annual conventions
    v. Accountable to convention
    vi. Responsible for diocesan budget and programs
       A. Prepares budget and presents to Convention for vote
       B. Body to appeal to if congregation cannot meet their annual asking
       C. Issues a number of loans and grants from various funds (Brick & Mortar, Land Purchase Property Sold Fund, social service ministry grants)

d. Standing Committee (all dioceses have a Standing Committee - established by the constitution of The Episcopal Church)
    i. 8 members: 4 clergy, 4 lay persons
    ii. Bishop attends all meetings but is not a member
    iii. Primary responsibility: Council of advice to the Bishop
    iv. Serves as the ecclesiastical authority of the diocese in the absence of a bishop
    v. Must consent to ordination and to anyone entering the process
    vi. Requested to give consent for all bishops elected in other dioceses in the Episcopal Church (all bishops and standing committees acting separately; 2/3 of bishops and 2/3 of standing committees must consent)
    vii. Must approve members of the clergy seeking to resign or seeking reinstatement to orders
    viii. Property matters: (All property is in trust for church and diocese)
       A. In Michigan, a parish holds title to the property – but property is in express trust
       B. No parish can take church property without consent (TEC successful in litigation)
    ix. Must approve purchase and sale of property, certain improvements above a threshold amount, acceptance of a gift (personal property over $10,000 or any real estate)
    x. Must approve any alienation or transfer of interest in property, or encumbrance of property (rental, long-term leases)

xi. Both bishop and Standing Committee must agree – if one doesn't, it doesn't happen

xii. Standing Committee is client of the chancellor, along with the Diocesan Council, Bishop, Trustees, etc.; in the case of a dispute between the bishop and the Standing Committee, the Chancellor becomes the Standing Committee' attorney

xiii. Standing Committee is removed from Title IV disciplinary action unless the bishop is involved

xiv. Receives a bishop's resignation and is in charge of the process of calling a new Bishop

e. Commission on Ministry
   i. Bishop and 20 members: 10 lay persons and 10 clergy; 5-year term
   ii. Design and oversight of process for recruitment, discernment, formation for ministry and assessment of readiness for it
   iii. Support and nurture persons accepted as postulants through ordination
   iv. Must consent to all entering the process of ordination and to the ordination itself

f. Trustees of the Diocese
   i. Bishop and 16 other members: 4 clergy and 12 lay persons, 4-year term
   ii. Receive transfers of property to the Diocese
   iii. Manage investments of the diocese and those congregations that have chosen to have the Trustees manage funds for them (through the Growth and Income Fund)
        A. Set formula for spending from Growth & Income Fund
   iv. Manage grants from restricted funds

g. Disciplinary Board (the Diocese of Michigan, the Diocese of Western Michigan, and the Diocese of Eastern Michigan have created a common Disciplinary Board)
   i. 9 members: 5 clergy and 4 lay persons
   ii. Each diocese elects 2 clergy and 2 lay persons – and alternates in electing the additional clergy member
   iii. No Standing Committee member of any diocese may serve on the Disciplinary Board

h. Deaneries
   i. Geographical subdivisions of the Diocese consisting of approximately the same number of geographically contiguous recognized congregations
   ii. Diocesan canons limit the number of deaneries to no more than 8 – there are currently 7
   iii. Dean for each deanery
   iv. Elect most members of Diocesan Council

i. Congregations

i. Not all congregations are parishes
  A. Parish: self-governing and self-supporting
  B. Diocesan mission: in charge of the bishop or a vicar appointed by the bishop; governing body is a Bishop's Committee
  C. Academic Chaplaincy
  D. Parochial Mission: congregation founded by another congregation
  E. Worshipping community: group of Christians who gather on a regular basis for worship, ministry, pastoral care, or other worthy purpose and who seek recognition of the Diocese for their work
  F. Interdenominational Congregation (ELCA/Episcopal congregations presently include Christ United Dewitt, Holy Faith Saline, Spirit of Grace West Bloomfield, and Spirit of Hope Detroit)
ii. Resources for Governing Boards
  A. Vestry Resource Guide: https://www.forwardmovement.org/Content/Site170/FilesSamples/128978VRGforFMw_00000091059.pdf
  B. Resources For Congregational Life: https://www.edomi.org/congregationallife/about/congregational-vitality-and-growth/resources/