

Appendix: Bibliography, Summaries of Research and Selected Documents

Bibliography (see also, summary of the two Olsen books in Summaries of Research):

None of these books stands out as uniquely valuable, in my opinion, with the possible exception of the discussion of discernment in Discerning God's Will Together. The Vestry Handbook is a good reference for the basics of "doing" vestry, but offers little advice about doing vestry *well*.

Constitution and Canons of the Episcopal Church, NY, Church Publishing, 2000, (available in sections at www.churchpublishing.org/general_convention/index.cfm?fuseaction=candc).

Constitution and Canons of the Episcopal Diocese of Virginia , (available in sections at www.thediocese.net/Diocese/c&c/index.htm , see in particular canons 11 and 12).

Canons of the Episcopal Diocese of Ohio, (see www.dohio.org/downloads/downloads.lasso , select "Constitution & Canons).

Friedman, Edwin H., Generation to Generation, New York, Guilford Press, 1985.

Morris, Danny E. and Olsen, Charles M., Discerning God's Will Together, Bethesda, MD, Alban Publications, 1997.

Olsen, Charles M., Transforming Church Boards into Communities of Spiritual Leaders, Bethesda, MD, Alban Publications, 1995.

Weber, Christopher L, The Vestry Handbook, Harrisburg, PA, Morehouse, 1988.

Pumphrey, Thomas C. "Vestry Workshop based on Ephesians 4:1-16" (an exegesis and design for a vestry retreat), Virginia Theological Seminary, January, 2003 (available from the author).

Possible sources for future study (but not consulted for this report):

Recommended by Charles Kiblinger:

Johnson, Barry, Polarity Management, Amherst, MA, HRD Press, 1992.

Watkins, Jane Magruder, Appreciative Inquiry, San Francisco, Jossey-Bass/Pfeiffer, 2001.

In the bibliography of Discerning God's Will Together:

"A Strange Silence," Busch, Richard A., *Christian Century*, March 22-29, 1995; 316-317.
Regarding how seldom many vestries speak of God.

Callahan, Kennon L., Effective Church Leadership, San Francisco, Harper, 1990.

Heifetz, Ronald A., Leadership Without Easy Answers, Boston, Harvard University Press, 1994.

Senge, Peter M., The Fifth Discipline: the Art & Practice of the Learning Organization, NY, Doubleday, 1990.

Shelton, Charlotte, Quantum Leaps: 7 Skills for Workplace Re-Creation, 1999.

Vestry experience:

St. Alban's, Cleveland Heights, Ohio (3 years on the vestry, 1995-1997, including one year as Senior Warden; family-sized inner-suburban parish).

Field Education Site, program-sized parish in urban Washington D.C. (one year as Seminarian).

Visits to vestry meetings:

Church of the Apostles, Fairfax, VA

St. Paul's, Cleveland Heights, OH (for segments of two meetings)

Christ the Redeemer, Chantilly, VA

St. Margaret's, Woodbridge, VA

St. Alban's, Washington D.C.

Interviews:

The Rt. Rev. Mark Dyer, Professor of Systematic Theology, Virginia Theological Seminary; retired Bishop of Bethlehem, PA

The Rt. Rev. J. Clark Grew, II., Bishop of Ohio

(From a workshop on vestry at the Mission & Ministry Conference in the Diocese of Ohio, February, 1997; Written report attached; audio tape may still be available via the Diocese of Ohio)

The Rev. David Harper, Rector, Church of the Apostles, Fairfax, VA

The Rev. Dr. Charles Kiblinger, Director of Leadership and Ministry Development, VTS

The Rev. Dr. Edward H. Kryder, Adjunct Professor of Liturgics and Pastoral Theology, VTS

The Rev. Stephen McWhorter, Vicar, St. David's, Ashburn, VA

The Rev. David W. Pumphrey, Diocese of Ohio (retired; served in family, pastoral and corporate sized parishes)

The Rev. John G. Tampa, Rector, St. Peter's in the Great Valley, Paoli, PA

*The Rev. Richard H. Veit, Jr., Interim Rector, St. Margaret's Woodbridge, VA

The Rev. Dr. Francis H. Wade, Rector, St. Alban's, Washington, D.C.

The Rev. Oran Warder, Rector, St. Paul's, Alexandria, VA

*Vestry culture and practice of St. Margaret's was largely formed by The Rev. Dr. Sarah Chandler who retired in April, 2003. For further study, other women with leadership experience or insight include The Rev. Carol Anderson, All Saints, Beverly Hills, CA, and Dr. Diana Butler-Bass, Adjunct Professor, VTS.

Research Summary:

The Rt. Rev. Mark Dyer,
Professor of Systematic Theology, VTS; retired Bishop of Bethlehem, PA
Rector Emeritus, St. Barnabas, Wheaton, MA
Corporate Sized Parish, Diocese of Massachusetts

Interview: July, 2003

Report primarily concerns Bishop Dyer's experience at St. Barnabas, Wheaton

Sense of vestry identity: "spiritual & physical oversight of the church"

Structure:

12 members + Wardens & officers elected by vestry

Each member (not including Wardens) acts as a liaison to seven "task forces"

Ministries: Determined by Dyer's "seven vital signs of a living congregation:" Prayer, teaching, pastoral care, worship, mission outside the parish, evangelism, stewardship.

Meetings:

Calendar: Monthly, Tuesday nights (2 hours, plus "pub time" for those who wish to do so).

Integration of community and spirituality: meetings are in the context of Rite III Eucharist. Each member rotates offering a meditation on the Gospel reading.

Rules of order: Benedictine model: for each of the seven areas (in order), each member speaks without discussion as to how they might enhance the quality of this area of their life. The rector then sums up the issues at hand for discussion, focusing on discerning the mind of the vestry and the mind of God regarding the discussion. A common response of the rector (keeping the discussion focused) is "Interpret for me how this will enhance Christ's life and the Gospel life of the congregation."

Agenda: Based on the seven areas of ministry. Note that the budget (part of "stewardship" comes last).

Decision-Making: Robert's Rules are rejected as much as possible. Votes avoided unless canonically or legally required. The Benedictine method strives for discernment such that the group as a whole moves to a common understanding. At times, the rector makes a final decision when not all are on board. Bishop Dyer rejects polling for consensus as an unhealthy empowering of one or two people. If the vestry is somewhat divided, then more time is taken (including putting the issue off to further meetings) until the mind of the vestry is together. Since all voices are heard on each issue, there is great clarity as to the direction of decisions, enabling a healthy consensus to be established without great division.

Duration: Meeting is strictly two hours (usually followed by "pub time" at the local pub afterward). Any unfinished agenda is taken up at the following meeting.

Recruitment: outgoing members nominate a non-competitive slate.

Evaluations: committee of three retired vestry members responsible for ongoing conversations with staff.

Notes or further comments: I would observe this system to assume a high level of trust in the rector. The rector could wield a lot of influence in this system, though the process is transparent enough for vestry members to question the rector's interpretation.

Research Summary:

The Rev. David Harper, Rector
Church of the Apostles, Fairfax, VA
(Program sized parish in suburban Washington, DC)

Interview: July, 2003

Interview included a visit to a vestry meeting. See also, Apostles' document "A Purpose-Driven, Prayer-Enabled Church," attached.

Sense of vestry identity: Vestry shares in the material and spiritual leadership of the parish, providing "discernment and confirmation" to the rector, "implementing...vision by establishing policies and providing resources and prayer covering for its various ministries." Vestry and Rector actively seek the guidance of the Holy Spirit in their vision and common life.

Structure:

12 members. Sr. Warden appointed by the rector, Jr. Warden elected by vestry (both positions are filled from within the vestry). Treasurer and Registrar are selected from the parish at large. Vestry includes three new vestry committees: Building & grounds, Policy, and Finance. Other ministry functions delegated: long-range planning, Wider Church, Communications.
Ministries: Divided into six design teams which rotate reporting to the vestry: Worship, Membership, Discipleship, Ministry, Mission/Evangelism and Youth.

Meetings:

Calendar: Twice monthly, Tuesday nights 7:15, ~3 hours (loose ending)

Integration of community and spirituality: meetings begin with ~30 minutes of singing, prayer, and study. Meeting then moves elsewhere for business.

Rules of order: Loose discussion according to agenda, gently moderated by the rector. Formality was only used in the request for votes (not in the deliberation).

Agenda: Design team reports at the first meeting of the month, Vestry committees report on the second meeting of the month. Agenda starts with the agenda itself, moves to previous minutes, budget and reports.

Decision-Making: Their document cites unanimity as the standard, in the context of discerning God's will.

Duration: Meeting typically over time target of 2-1/4 hours. This meeting went over 3hours.

Recruitment: Outgoing members nominate a competitive slate, targeting double or more of the number of available seats. Those not elected are often recruited for ministry leadership elsewhere. Expectations are extensive and include a spirituality of discernment, submission to God, a high standard of piety and tithing.

Evaluations: no formal process

Planning: Two planning meetings (Fall & Spring). Overnight vestry retreat following elections.

Notes or further comments: The rector and vestry struggle with a tendency toward administration. They are experimenting with new structures to help. Financial pressures bring anxiety to the surface in other discussions.

Research Summary:

The Rev. Thomas Herrick, Vicar
Christ the Redeemer, Chantilly, VA
(Pastoral sized mission in far-suburban Washington, DC)

Interview: July & September, 2003

A vestry meeting was observed in July. Also see documents related to their structure of ministry.

Sense of vestry identity: Vicar and vestry committee (= “rector and vestry” of a mission church) are the “vision team” for the congregation. Their purpose is to “Champion Christ the Redeemer’s mission statement, vision and mission strategy, Ensure parish goals are established and accomplished, Ensure ultimate pastoral, provision and accountability for all staff, leaders and teams.” Another quotation from the rector is that “the vestry’s primary purpose is to pray for the congregation.”

Structure:

7 members. Wardens and Secretary elected from within the vestry; treasurer & secretary appointed by the Vicar from the parish at large.

Ministries: New structures are being implemented. Vestry & Vicar are the “vision team” and at the center “hub” of “spokes” of six “Area Teams:” Spiritual Formation, Worship, Pastoral Care, Outreach, Communication, and Administration. Each “Area Team” includes a staff person and appointed members of the congregation. Each team implements the vision, provides leadership development, coordinates resources, and prays for their ministry and that of the wider congregation. Each team develops a vision/mission statement in response to the vision/mission set by the vestry.

Meetings:

Calendar: Monthly, Wednesday night, 7:30, 2-3 hours. Meeting is held in the Sr. Warden’s home.

Integration of community and spirituality: meetings begin with sharing of prayer needs from each person, then intercessory prayer (~60 minutes), followed by a brief Bible study.

Rules of order: Loose discussion according to agenda, gently moderated by the rector. Formality is used only in the rare request for votes (not in the deliberation).

Agenda: The agenda observed began with prayer as noted above, approved minutes without comment, then heard reports, with the financial report last. Then “action items” followed reports, followed by new business and parish ministry prayer requests and closing prayer.

Decision-Making: Decisions seemed to be made by general consensus.

Duration: Meeting typically over time estimate of two hours. This meeting went over 3-1/2 hrs.

Recruitment: Nominating committee of 2 non-vestry members and one retiring member forms a slate of 3-4 people for ~2 seats (after receiving names and interviewing (along with Vicar) regarding expectations. A larger slate would be preferred, but is challenged due to parish size.

Evaluations: Informal feedback. No formal process, though one for staff is in formation.

Planning: Leadership retreats are used and planning is very organized for ministry philosophy and structure. See documentation in the appendix for their well-crafted and polished planning.

Notes or further comments: The interpersonal relations were probably the best I have observed. They display a strong sense of mutuality and mutual concern, bound to each other in prayer. They also self-regulated some tendency to micromanage, but allow themselves a lengthy meeting until late into the night. Advanced reading of reports would yield benefits, as they did plow through a large amount of significant business in the course of two hours.

Research Summary:

The Rev. Dr. Charles Kiblinger,
Director of Leadership and Ministry Development, Virginia Theological Seminary;
Dean Emeritus, St. John's Cathedral, Denver, CO

Interview: July, 2003

Report primarily concerns Dr. Kiblinger's experience at St. John's and a corporate sized parish in Mississippi.

Sense of vestry identity: canonical roles as well as leaders of ministry.

Structure:

15 members + Wardens & Treasurer elected by the parish from the parish at-large. The Dean (rector) nominated only one person for Sr. Warden; a nominating committee nominated two for Jr. Warden. The vestry appoints the secretary. Dr. Kiblinger recommends 9-12 member vestries.

Ministries: Members act as liaisons to ministry commissions, including participation of (but not leadership of) commission meetings. Dr. Kiblinger recommends against electing each member to lead a specified ministry, as this may lead to "special interest" thinking rather than a holistically.

Meetings:

Calendar: monthly, weekday evenings (with dinner), 2 hours

Integration of community and spirituality: meetings began with 5-10 minutes of silence. A varied form of worship was always used, and always at a varied place in the agenda (Evening Prayer, Compline, Eucharist, etc.).

Rules of order: Robert's Rules avoided. Senior Warden asked to chair the meeting to allow the rector to be "theologically reflective vs. theologically directive." Absolutely no "parking lot discussions;" all discussion should be on the table in the meeting.

Agenda: Formed by agenda committee 2 weeks in advance. Committee includes clergy, wardens and a rotation of three vestry members (so that each member serves ~twice). They discuss each item proposed for the agenda and order the agenda so that the items with the most energy come first. Agenda is mailed out in advance. Agenda includes worship (see above) and dinner.

Decision-Making: Decisions made by consensus. Votes avoided unless canonically or legally required. Discussion items are clearly distinguished between information report only, discussion only, or decision required. Consensus is polled by "red card:" person is less than 50% supportive, "yellow card:" person is 50-70% supportive, and "green card:" person 70+% certain of his or her support for the decision. They seek all "green cards," but will get the consent of the "yellow cards" if only a few remain.

Duration: 2 hours + worship + dinner.

Recruitment: nominating committee of rector, wardens, retiring vestry members, and two parishioners elected by the vestry. The committee nominates a competitive slate. Those not elected are recruited for other leadership posts and often elected to vestry the following year.

Evaluations: Annual review based on goals & competencies. Staff person and supervisor (the Sr. warden in the case of the rector) compare evaluations and prepare a final report for the vestry.

Planning: Spring retreat for group formation, spirituality and norms, Fall retreat for long-range planning. Have outside lay people lead the retreat.

Notes or further comments: Use a narrative budget to frame its use in mission-oriented terms.

Research Summary:

The Rev. Dr. Edward H. Kryder, Adjunct Professor of Liturgics and Pastoral Theology, Virginia Theological Seminary

Interview: August, 2003

Report primarily reflects Dr. Kryder's leadership experience in parishes before joining VTS, along with his experience thereafter as a consultant to rectors and vestries.

Sense of vestry identity: Spiritual and temporal leadership. Kryder's philosophy of parish leadership is based on mutual accountability via mutually agreed upon expectations, set with a priority on mission and vision.

Structure:

Each member (except Wardens) acts either as a chair of or a liaison to a ministry commission.

Ministries: Structure commissions according to the tasks determined by the vestry in order to carry out the parish vision.

Meetings:

Integration of community and spirituality: 15 minute Eucharist at the beginning.

Rules of order: The meeting is split between informal discussion and business according to Robert's Rules. Any issue brought up for vote cannot be voted until the next meeting, freeing discussion and allowing prayerful reflection over the course of the month. See "Agenda" below.

Agenda: The first part of the meeting, 'Round Table,' is open discussion and exchange of ideas without minutes taken or the constrictions of parliamentary debate. The second half of the meeting, "Agenda," involves formal action of vestry business according to Robert's Rules of Order with debate time (because of the 'Round Table') effectively minimized.

Decision-Making: Any issue brought up for vote cannot be voted until the next meeting, freeing discussion and allowing prayerful reflection over the course of the month.

Duration: 1-1/2 hours. Timing kept according to mutually agreed limits.

Recruitment: Nominating committee nominates a competitive slate (2 nominees for every open seat). Committee chaired by retiring warden, and includes one person from each ministry commission. Potential nominees meet with the rector to review (and accept in writing) expectations for vestry members before standing for election. Candidates not elected are recruited for other leadership positions in ministry.

Evaluations: Reviews are handled as a three-way conversation between the rector, the person being evaluated and the designated oversight committee (in the case of the rector: wardens, clergy committee, and rector). Each of the parties provides an evaluation (one of which, therefore, is a self-evaluation), all of which are reviewed together as a group. Evaluations are based on previously set expectations, mutually agreed upon.

Planning: "The rector, through listening to the larger community, the congregation and the vestry, listens to God speaking through Scripture and Tradition and out of that 'investment' sets forth a vision for the parish (the "mission" is the global mission of the Christian church; "vision" is the local implementation of that mission in the parish). Vestry policy, strategic planning and then tactical action stems from this vision, whereby the vestry commissions become implementers of that vision. Response from praxis returns to the rector who then submits it to the same sequential order."

Notes or further comments: Mutual accountability is key, and carried out by planning expectations and agreeing to them at the outset in writing, with measurable goals.

Research Summary:

The Rev. Stephen McWhorter, Vicar
St. David's, Ashburn, VA
(Corporate sized mission in far-suburban Washington DC)

Interview: July, 2003

Sense of vestry identity: Vestry and staff are the “leadership team.” Key question for vestry meetings: “are we living into our vision/mission?” See also documents regarding a proposal for a revised outline of vestry responsibilities.

Structure:

9 members (strongly against any larger number). Wardens elected from within the vestry, Registrar and Treasurer from at-large.

Each member assigned to act as a “coach” to ministry areas (not with leadership responsibility).

Ministries: Pastoral Care, Outreach, Parish Life, Christian Formation, Evangelism, Finance & Administration (being revised to a staff committee rather than a membership committee), Worship and Stewardship.

Meetings:

Calendar: Formal meetings every two months; informal meetings in off-months. 2nd Monday evenings, 7:30.

Integration of community and spirituality: A “vestry chaplain” (a parishioner from outside the vestry) leads a 15-20 minute reflection and has voice in discussion. Prayer requests are invited, and the vestry prays together.

Rules of order: Vicar moderates a set agenda. No voting and no Robert's Rules, except for legally required votes). They respond to reports (received one week in advance) and examine part of their vision, keeping their view wide and forward-looking. Strict avoidance of micro-managing.

Authority is given to ministries within budgetary constraints. Financial reporting is done primarily for noteworthy variations from budget (by category more so than by detailed expenditures).

Agenda: Wardens & Vicar set the agenda. Chaplain begins with reflection.

Decision-Making: Votes avoided unless canonically or legally required. They pray and seek a common mind on issues before them.

Duration: No longer than 2-1/4 hours.

Recruitment: 3 outgoing members and 3 non-vestry parishioners nominate a competitive slate of 6 candidates for 3 seats. Vicar recommends looking for *traits* not *skills*. New proposals outline requirements of spiritual gifts and submission to the parish vision and service in Christ's name (see additional documents).

Evaluations: No formal process. Wardens check-in regularly with members regarding ministry.

Planning: A high emphasis on mission/vision, and holding to it. Wardens, Vicar and Executive Pastor (lay associate to the rector) conduct planning. Vestry reexamines the interpretation of the vision at retreats (which have been in the Spring as well as the Summer).

Notes or further comments: McWhorter quotes Bill Tully of St. Bartholomew's NYC: “This train is going to Brooklyn, not Queens” (i.e. “this is who we are”). Consistently maintaining and applying the parish vision is a leadership key.

Research Summary:

The Rev. David W. Pumphrey
Retired priest in the Diocese of Ohio
(served in several family, pastoral and corporate sized parishes)

Interview: August, 2003

Report primarily concerns Mr. Pumphrey's experience with small church vestries in comparison to large church vestries.

Comments about small church vestry: Small church vestries are often the do-ers. Small church vestries have strong influence over the whole life of the parish. In very small parishes, a lot of energy goes into survival, especially due to the high level of individual personal investment in the parish and its ministries. Small parishes often don't do planning and strategy well because of survival anxiety and risk aversion. Parishioners tend to be comfortable with doing work (in the parish and in their careers). Thus vestries often have difficulty delegating. Such vestries also are not used to the process of strategic planning and then working to a plan. Thus the follow-up on the connection between the plan and daily business is key.

In a big church, the budget is too complex to swallow, so people tend to delegate more and question less. Big church budgets also tend to categorize more easily because of the volume of expenditures. Thus, a big church uses categories such as "Building Maintenance" whereas small church budgets are much more likely to show the small details (such as "light bulbs" and "fertilizer" as an extreme example). In a small parish, vestry members are already familiar with many of the expenditures listed in the financial report, and feel freer to get involved in the analysis and evaluation of the spending decisions. The same can be true of agendas: large churches have so much to deal with that a well-crafted agenda is essential. In a small parish, lack of pressing issues allows more room for discussion of details, and thus micromanagement.

Research Summary:

The Rev. John G. Tampa, Rector
St. Peter's in the Great Valley, Paoli, PA
(Corporate sized parish in suburban Philadelphia)

Interview: July, 2003

Sense of vestry identity: "spiritual leaders"

Structure:

12 members. Wardens elected by and from within the vestry; Secretary & Treasurer from at large. Each member acts as a liaison to 10 ministry commissions (but not as chair).

Ministries: 10 ministry commissions: Worship, Christian Ed, Stewardship, Outreach, Pastoral Care, Fellowship, Communications, Property, Finance, Capital Campaign/Architectural Design.

Meetings:

Calendar: 3rd Tuesday evening, 7:15-9:15

Integration of community and spirituality: first 30 minutes is a conversation about a book (or perhaps scripture).

Rules of order: Strict use of Robert's Rules. This serves to balance the assertiveness of the several business leader personalities, and requires thoughtful, well-crafted resolutions prepared ahead of time (avoiding resolutions that are reactive and formed from stream of consciousness). No parking lot conversations. Reports and agenda are handed out five days in advance.

Agenda: Rector and wardens set agenda with a strict time schedule and narrative budget reporting.

Decision-Making: Strict use of Robert's Rules. The culture of the parish accepts this with maturity. The rector does not vote (and, per the Rules, can only enter the debate by having someone else take the chair).

Duration: Strictly two hours.

Recruitment: Nominating committee nominates a non-competitive slate to insure that all candidates fulfill two simple requirements: "emotionally and spiritually mature, and no agenda." Committee consists of retiring vestry members (four), and four non-vestry parishioners appointed by the rector (subject to a 2/3 disapproval by the vestry).

Evaluations: Evaluation committees report quarterly, according to previously agreed expectations. The rector reports to a compensation committee (wardens and two other vestry members elected to serve; with Treasurer as ex-officio) on the performance of staff. The Wardens and vestry report regarding the rector. The rector also makes recommendations regarding compensation for the staff. These recommendations are based on dividing a total "pool" of budget funds for total parish compensation (determined by the finance committee). The compensation committee then makes final compensation decisions. See document: "Compensation Committee."

Planning: Three-day, two-night vestry retreat for group building and strategic planning. This planning is in response to a process that starts with the parish (a change from previous process where the vestry set the plan and presented it to the parish).

Notes or further comments: "create an atmosphere for discernment of the Holy Spirit," expectant of the Spirit's leading.

Research Summary:

The Rev. Richard H. Veit, Jr., Interim Rector,
St. Margaret's Woodbridge, VA

Interview: June & July, 2003

No specific interview was conducted, but rather a series of conversations and a visit to the July vestry meeting took place.

Sense of vestry identity: leaders in ministry

Structure:

10 members (though the by-laws do not specify a number, allowing for flexibility within the diocesan canonical guidelines). Wardens elected by vestry from within the vestry. Other officers elected by the vestry and may or may not be vestry members.

Members (except wardens) chair ministries (but can, as an exception, act as co-chair with vestry approval).

Ministries: Discipleship, Finance & Administration, Worship, Evangelism, Fellowship, Children & Youth, Prayer & Pastoral Care, and Missions & Outreach.

Meetings:

Calendar: monthly, Saturday Mornings; traditionally 8:00-12:00, more recently, the aim is 8:00 – 11:00.

Integration of community and spirituality: Meetings begin with several minutes of silence, then sharing of life issues connected with their relationship with God, including prayer requests (sharing is voluntary). This lasts ~30-40 minutes. Then follows 10-20 minutes of book discussion. Eucharist is included in the meeting at some point (in the middle, I believe).

Rules of order: Loose discussion according to the agenda, moderated by the rector. Votes do not seem typical.

Agenda: within the “business” portion of the meeting, the agenda is somewhat the traditional model: minutes, calendar, treasurer’s report, various reports, items of concern, adjournment.

Decision-Making: Seems to be a natural consensus process and simple voice vote.

Duration: Meetings used to be scheduled and take four hours. The new Interim Rector is attempting to shorten this agenda to three hours, but the time plan of the agenda allowed for some flexibility and extension.

Recruitment: Outgoing members nominate a slate of candidates, usually a non-competitive slate due to limited size of recruitment pool.

Evaluations: Annually, based on contracts: Rector evaluates staff; Executive committee evaluates the rector.

Planning: Vestry retreat over a weekend in the spring.

Notes or further comments:

Research Summary:

The Rev. Dr. Francis H. Wade, Rector,
St. Alban's, Washington, D.C.

Interview: July, 2003

Interview included a visit to a vestry meeting.

Sense of vestry identity: no formal philosophy

Structure:

12 members + Wardens elected by the parish. Treasurer appointed by the wardens & vestry. Each member acts as a liaison to several ministries (perhaps 2-4 ministries per vestry member). Liaisons may attend, but generally are not part of all the meetings of the ministries with whom they connect. Vestry meetings include staff, ministry representatives who report (by rotation) and convention delegates who regularly attend.

Ministries:

Meetings:

Calendar: Monthly, Tuesday Evenings with dinner. 6:30-8:30.

Integration of community and spirituality: meetings begin with dinner, "check-in" (voluntary brief sharing), and opening prayers. The short Evening devotions are used at the midpoint of the meeting, and the meeting closes with prayer.

Rules of order: Loose following of agenda, gently moderated by the rector. Rapport is comfortable, requiring little moderation.

Agenda: Rector, Wardens and parish administrator meet to set the agenda. Items with the most energy go first, reports & vestry housekeeping (minutes, etc.) go last (including budget).

Decision-Making: Generally, by natural consensus, though more material issues are voted on with little tension (in this instance). Formality used only in the casting of votes, not in the deliberation.

Duration: The meeting naturally fits the two-hour time frame set in the agenda.

Recruitment: outgoing members and other parishioners recruited by them form the nominating committee. The committee nominates a competitive slate of twice the seats open. By custom, the person with the 5th most votes is elected Secretary, and is usually elected to the vestry the following year. The remaining three are recruited to other leadership positions. Skill sets relative to upcoming issues are considered in the nomination process, but traits and demographics are generally more pertinent.

Evaluations: informal feedback by wardens for the rector. The rector evaluates the staff.

Planning: Vestry does have retreats where they do year-long planning. Other ad hoc planning groups address planning needs during the year.

Notes or further comments: "In a voluntary system, you need at least 75-80% support to be effective."

Research Summary:

The Rev. Oran Warder, Rector,
St. Paul's, Alexandria, VA

Interview: July, 2003

Sense of vestry identity: spiritual leaders.

Structure:

18 members. Wardens & officers elected by the vestry from within the vestry.

Vestry members are leaders and participants in four ministry areas. The rector is seeking a more actively hands-on involvement from the vestry.

Ministries: Worship, Service, Formation, Stewardship. Each committee is primarily vestry members, but moving toward including other parishioners. Vestry member chairs the ministry. Staff acts as a resource to the committee (rather than the leader of the ministry).

Meetings:

Calendar: Monthly, 3rd Monday, 7:30-9:30.

Integration of community and spirituality: Opening collect and the Lord's Prayer led by the Rector followed by a brief meditation led by a rotation of vestry members. The meeting ends with compline or some form of evening prayers.

Rules of order: Informal following of agenda, moderated by the rector.

Agenda: Prepared by the rector and executive committee: Meditation, minutes, financial reports, report from one of the four ministries, rector's report. There are also annual reports from the parish foundation and the parish school.

Decision-Making: Natural consensus used to be typical. More recently, issues have come to votes (more decisions related to capital campaigns and other higher profile and higher risk decisions)

Duration: 2 hours

Recruitment: retiring members are nominating committee, nominating a competitive slate for twice the number of seats.

Evaluations: The rector encourages regular feedback for himself and others. The rector evaluates staff twice per year (as a group and as individuals). Feedback to vestry in its effectiveness in meeting goals is a natural part of the planning process at retreats.

Planning: Two retreats, largely working meetings in the Spring & Fall, to review parish mission.

Notes or further comments: Warder recently paraphrased an article in Harvard Business Review (September, 2002, Jeffrey A. Sonnenfeld): "What makes great vestries great? It's the way they work together: Accepted standards... the Human element... [including] the virtuous cycle of respect, trust and candor. To build an effective vestry: remain focused on the mission, create a climate of trust and candor, foster a culture of open dissent, ensure individual accountability, evaluate vestry performance."

Research Summary:

St. Alban's, Cleveland Heights, Ohio
Family Sized inner-suburban parish

Research: experience from 1995-1998

Report primarily concerns my experience as a vestry member and Sr. Warden

Sense of vestry identity: no philosophy

Structure:

12 members, Wardens elected by vestry from within the vestry. Secretary and usually the Treasurer also elected from within the vestry (though not required). Attrition reduced the number at times.

Ministries: No formal structure. Ad Hoc committees were formed for Building committee (loosely chaired by the Jr. Warden) and Audit Committee.

Meetings:

Calendar: Monthly, Sunday evenings, ~7:00- 9:30+

Integration of community and spirituality: meetings began with brief meditation from a vestry member.

Rules of order: Loose following of agenda. Agenda moved forward when conversation died down naturally.

Agenda: Division of action items and information items. Rector set agenda and added and/or re-sorted items in response to the vestry at the beginning of the meeting. Some Sr. Wardens met with the rector to discuss upcoming agenda.

Decision-Making: Generally by consensus. Resolutions were rarely proposed for a vote, except when legally required. The rector was very hands-off in deliberations and decision making.

Duration: At least two hours, the ending was never pushed, and often drew out later.

Recruitment: Whole vestry (with rector presiding) nominated names and voted (the rector did not vote) by priority to select a slate. Slate was non-competitive, but mostly due to small numbers in the parish.

Evaluations: No evaluations.

Planning: No planning.

Notes or further comments: Culture of the vestry and rector was very risk-averse, delaying or avoiding decisions.

Research Summary:

Field Education Site,
Program sized parish in urban Washington D.C.

Research: experience over 10 months in 2002-2003
Report primarily concerns observations of vestry meetings as a seminarian intern.

Sense of vestry identity: no explicit philosophy.

Structure:

12 members + Wardens & officers elected by parish
No formal link to ministries.

Ministries: Numerous programs with no formal link to the vestry except indirectly through the Parish Life Commission. This Commission acts as a clearing-house to connect various ministries, and includes the Sr. Warden.

Meetings:

Calendar: Monthly, 3rd Tuesday. 6:30-9:30+

Integration of community and spirituality: Brief meditation on scripture at beginning.

Rules of order: Roberts Rules of order formally observed, with varied participation. Some members observed and policed the rules vigorously, others did not. Some, including the rector, varied their intensity of applying the rules. Parliamentary procedure questions were common. One group norm (variably adhered to) suggests that staff and officers are referred to by their position rather than by name (e.g. “the Senior Warden,” “the Organist” instead of “Bob” or “Betty Jones”).

Agenda: Traditional Roberts Rules formula used. Agenda, minutes, treasurer’s report, other reports, new business.

Decision-Making: Decisions were almost always made by formal resolution and voting.

Duration: Meeting agenda called for two hours, and typically lasted three or more hours by extending the agenda.

Recruitment: outgoing members nominate a competitive slate. Nominations actively come from the floor as well.

Evaluations: Procedures call for a mutual ministry review committee, but the committee is not yet functioning in practice.

Planning: Vestry retreat held overnight in the Spring.

Notes or further comments: Communication and confusion over rules of order are significant challenges.

Research Summary:

Transforming Church Boards into Communities of Spiritual Leaders

by Charles M. Olsen, Alban Publications, Bethesda, MD, 1995.

This book presents a focus on integrating prayer and discernment into the life of the vestry. Olsen's meeting format would follow a liturgical pattern: Gathering in God's name, Telling the story (member's stories and the "master story" of scripture), Responding to God's Word, Going in peace. Weave prayer into the discussion: God is there: Thanksgiving, Adoration, Confession (this is who we are). Leave time to pray silently in the middle of heated debate.

Olsen discourages representative election (i.e. the "Christian Ed seat on the vestry"). Such a structure might nurture a sense of "turf" rather than leading the whole (relates to McWhorter, Kiblinger, Dyer and others).

Beware of the habit that business priorities might bring to the discussion of vestry meetings: *growth, stability and security*. Rather, focus on *faithfulness to God*. Olsen suggests that strategic plans risk works righteousness (p.35).

Discerning God's Will Together,

by Danny E. Morris and Charles M. Olsen, Alban Publications, Bethesda, MD, 1997.

This book examines the practice of group discernment. They offer a model (p.66) of the steps of group discernment:

Framing: identifying focus for discernment of God's will.

Grounding: in a guiding principle (sets boundaries)

Shedding: releasing ego, preconceived notions, false assumptions, biases and predetermined conclusions.

Rooting: in scripture and tradition

Listening: for the Holy Spirit and all voices in discerning community and cries of others who might be affected by our discernment.

Exploring: playful imagination (like "brainstorming," only in a different context)

Improving: on the results of exploring, in consultation and prayer

Weighing: sorting and testing the options in response to the leading of the Holy Spirit
-list the fruits, -stay moored to the scripture, -is God the source of the option?

Closing: decision by consensus

Resting: tests decision by resting with it to sense affirmation or distress.

The goal is: **God's will: nothing more, nothing less, nothing else.**

Assumes Jesus as the head of the church, and God's will as determinable.

Obstacles to discernment:

- unfamiliarity with Holy Ground, discomfort of losing autonomy
- bad experience of following what one thought was God's will
- bad experience of following what others imposed as God's will
- fear of what God might ask of you

Excerpts from: Canons of the Protestant Episcopal Church in the Diocese of Virginia

CANON 11.

Election and Organization of Vestries, and Call of Congregational Meetings.

Section 1. In this Canon, the term "Rector" implies "Rector or Vicar," and the term "Vestry" denotes "Vestry or Vestry Committee," unless specifically noted to the contrary.

Section 2. A Church shall have a Vestry which shall consist of not fewer than three or more than twelve members, except that in any Church having more than one hundred confirmed communicants in good standing one additional member may be elected to its Vestry for each additional one hundred confirmed communicants in good standing, or major fraction thereof, provided that the total number of elected Vestry members shall not exceed eighteen.

Section 3. The election of Vestry members shall be held annually at such time and place as shall be designated by the Vestry, or in the event the Vestry does not act then by the Rector, or, if there be no Rector by the Wardens. If the time and place be not so fixed then the election shall be held on Easter Monday in the church or regular place of worship. At least three days notice of the time and place of each election of Vestry members shall be given in the church on an occasion of public worship or by other adequate means.

Notwithstanding the foregoing provision, if any Church so authorize, Vestry members may be elected for terms not to exceed four years, the congregation to determine the length of terms, the beginning of the term, and the number of Vestry members to be elected for such terms. The Vestry members elected and qualified under this Canon shall serve until their successors are elected and have qualified.

At all meetings of the congregation, the Rector shall preside, except that at the request of the Rector or if the Church is without a Rector, the meeting shall be presided over by one of the Wardens or, in their absence, by a Vestry member selected by the Vestry.

Section 4. Only Lay persons, who are confirmed adult communicants in good standing of the church, as defined in General Convention Canon I.17., shall be eligible for election as Vestry members of such church. However, regardless of eligibility of a person for election, no person shall be elected at duly convened congregational meetings to consecutive full terms on a congregation's Vestry or Vestry Committee.

Section 5. All adult communicants in good standing, registered in the particular Church in which they offer to vote, shall be entitled to vote at the election of Vestry members. The voting shall be by ballot in person and, unless otherwise provided by the meeting, a majority of the votes cast shall be necessary to a choice. There shall be no voting by proxy. But no election shall be valid unless the participating qualified votes number at least ten per cent of the number of active communicants qualified to vote reported for the previous year.

(Excerpts from: Canons of the Diocese of Virginia: Canon 11, continued)

Section 6. The Vestry may appoint three persons to act as judges at the Vestry elections, whose duties shall be to determine the qualifications of the voters and the eligibility of persons for nomination as Vestry members.

Section 7. As soon as may be after their election, the persons chosen as Vestry members shall assemble and organize at such time and place as the Rector shall appoint, or, if no time or place be appointed by him within a reasonable time, then at such time and place as shall be designated by any two Vestry members elect, the Rector and each Vestry member elect being notified. The newly organized Vestry takes office at a time previously established by the congregation in a duly called meeting. The proceedings at this and every meeting of the Vestry shall be opened with one or more collects and the Lord's Prayer by the Rector, or other person appointed by the Rector.

Section 8. Every person chosen a Vestry member shall qualify by subscribing 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 to salvation; and I do yield my hearty assent and approbation to the doctrines, worship and discipline of The Episcopal Church; and I promise that I will faithfully execute the office of Vestry member of _____ Church, in Region _____, in the County (or City) of _____, according to my best knowledge and skill." No person shall act as a Vestry member until this declaration and promise have been subscribed to.

Section 9. The Vestry shall elect a Senior and a Junior Warden, a Register and a Treasurer, who shall continue in office until their successors are elected and qualified. The Wardens shall be members of the Vestry.

Section 10. The Rector shall preside at all meetings of the Vestry. In the absence of the Rector, or at his request when present, the Rector may request the Vestry to elect a substitute presiding officer, in which case the Rector will continue to have seat, voice and vote. If the church is without a Rector, meetings of the Vestry shall be presided over by one of the Wardens or, in their absence, by a Vestry member selected by the Vestry. All Vestry meetings shall be subject to the Rector's call; but in case he fails to call a meeting when requested to do so by two Vestry members, such Vestry members may themselves call a meeting, giving at least three days notice of the time and place to the Rector and to each Vestry member. A majority of the Vestry members who have qualified, exclusive of the Rector, shall constitute a quorum; but any Vestry may by resolution fix a smaller number to act as a quorum at future meetings. The Vestry may adopt by-laws not inconsistent with Diocesan or National Canons.

(Excerpts from: Canons of the Diocese of Virginia: Canon 11, continued)

Section 11. In case of a vacancy in the Vestry, the remaining members may elect a qualified member of the congregation to fill the vacancy until the next annual congregational meeting, at which time such vacancy shall be filled. The following actions of any Vestry member may, after due warning, be deemed to create a vacancy which shall be declared by resolution of the Vestry:

- a. Failure to qualify within 60 days of election; or
- b. Failure to continue as a communicant in good standing; or
- c. Continued failure to attend the meetings of the Vestry without adequate excuse; or
- d. Neglect to perform faithfully and diligently the duties of Vestry members enumerated in the Canons or by the by-laws of the congregation.

Section 12. Any Church having two or more congregations in different communities may apportion to each congregation the number of Vestry members to be chosen as its representation upon the Church Vestry. A separate election shall be held by and for each congregation, at which the number of Vestry members allotted to that congregation shall be chosen in accordance with the procedure presented in the preceding provisions of this Canon.

The Vestry members so chosen, together with the Rector, if there be one, shall constitute the Rector and Vestry of the Church. The Vestry members chosen by each congregation, together with the Rector, shall be a committee of the Church Vestry to have the care and control of the property and to transact the local business of the congregation from which elected. Each Vestry committee may appoint one Warden for its congregation, a Treasurer and a Clerk. If Wardens have been chosen for particular congregations by Committees of the Vestry, the Senior and Junior Wardens of the Church shall be chosen from among such Wardens.

The Church Vestry shall meet as a whole at least quarterly. Any matter concurred in by a majority of the committees of the Vestry, recorded by their respective Clerks and by the Register of the Vestry, shall be the act of the Vestry of the Church unless the Rector, or if there be none, the Senior Warden, deem it proper that such matter should be acted upon in a meeting of the Church Vestry as a whole.

Section 13. In addition to the annual meeting of the congregation for the election of Vestry members, other meetings of the congregation may be called by the Vestry or, if they decline to do so, by ten qualified voters of the congregation after at least three days notice of the time, place and object of the meeting have been given either on an occasion of public worship or by other adequate means to the minister, each Vestry member and the congregation. At such meetings only those persons shall be entitled to vote who are qualified to vote for Vestry members and such meetings shall be conducted in the same manner as meetings held for the election of Vestries, except that voting by ballot need not be required.

Section 14. The Bishop or the Ecclesiastical Authority of the Diocese shall appoint, or else allow a Mission which is not a Mission of a Founding Church to elect, a Committee of not fewer than three nor more than twelve Lay persons, who are confirmed adult communicants in good standing of that Mission, as defined in General Convention Canon I.17, to be called the Vestry Committee.

(Excerpts from: Canons of the Diocese of Virginia, continued)

CANON 12.

Duties of Vestries, Wardens and Parish Officers.

Section 1. The Rector of a Church shall be elected by its Vestry, with the advice of the Bishop and in compliance with [General Convention Canon III.17](#). The Vestry Committee of every Mission shall elect a Vicar upon nomination by the Bishop, such Vicar to serve at the pleasure of the Bishop. Any assistant ministers of a Church, by whatever name they may be designated, shall be selected by the Rector subject to the approval of the Vestry and in accordance with [General Convention Canon III.14.1.\(b\)](#).

Section 2. Each Vestry shall cooperate with the Rector or Vicar in promoting the spiritual welfare of his cure and assist him in his duties as defined in [General Convention Canon III.14](#).

Section 3. Each Vestry member shall support the programs of the Church and continuously encourage the members of the congregation to support the programs of the Church and to give generously towards the support of those programs; and each Vestry member shall extend personally a hearty welcome to newly baptized, confirmed, received, or transferred members of the congregation.

Section 4. Each Vestry shall see that the Rector or Vicar is properly supported, that his salary is paid in full and with regularity, together with the pension premiums and other obligations due from the Church; annually review the compensation of its Rector or Vicar in keeping with the published guidelines of the Diocese; and make all necessary provision for Church music, with the advice and consent of the Rector or Vicar, and subject to his control.

Section 5. Each Vestry shall advise the Diocese by November 30th of the percentage of its annual disposable income that will be shared with the Diocese in support of Diocesan Programs and remit the resultant sum to the Treasurer of the Diocese in regular monthly installments. It shall be the joint duty of the Rector or Vicar and Vestry to submit to the Bishop by the first of February of each year a parochial report for the year ending December 31st preceding, which report shall be submitted in duplicate on the form prepared by the Executive Council.

Section 6. Each Vestry, as the constituted agents of the Church, shall transact all its temporal business, e.g.: (a) providing for the appointment of Trustees pursuant to the laws of the Commonwealth of Virginia to hold title to the property of the Church; (b) making and executing all contracts for erecting, furnishing, and preserving the Church edifice and other property; (c) regulating the use of any graveyard or columbarium; (d) establishing a Finance Committee as required by [Canon 25](#) (Finance Committees); and, (e) observing [Canon 13](#) (Business Methods in Church Affairs).

(Excerpts from: Canons of the Diocese of Virginia: Canon 12, continued)

Section 7. With the assistance of the other members of the Vestry and congregation, the Wardens shall have the following duties:

- (a) To oversee the operation and maintenance of the Church property;
- (b) To see that the Church is duly prepared for every occasion of public worship, attend to the accommodations of the congregation with seats, and maintain order and decorum at the time of public worship;
- (c) To collect the offerings of the people;
- (d) To provide out of Church funds, under the direction of the Vestry, a sufficient supply of vestments and books to be used in public worship and also the elements for each celebration of the Holy Eucharist;
- (e) To see that the sexton and other employees properly discharge their duties; and,
- (f) To possess a copy of the current General Convention and Diocesan Constitutions and Canons for the information and guidance of the Rector, Vestry and congregation.

Section 8. It shall be the duty of the Register of the Vestry to take charge of all records except the Parish Register and keep correct entries of all proceedings of the Vestry in a well-bound book to be provided for that purpose and to deliver the records and minute books to the Rector, Vicar, or Wardens, when the Register's term of office expires.

Section 9. The Treasurer shall take charge of all funds except Communion Alms as provided for in [General Convention Canon III.14.2.\(f\)](#), and disburse the same under the direction of the Vestry, maintaining his accounts in accordance with the canonical requirements for the conduct of business in Church affairs, rendering reports to the Vestry and to the Council as may be required. At the end of his term of office, he shall deliver all books and records pertaining to his office to the Wardens.

Section 10. The provision of this Canon shall also be applicable to Vestry Committees to the extent not in conflict with other Canons.

Excerpts from the Canons of the Diocese of Washington:

DUTIES OF PARISHES

**CANON 25
OF MATTERS TO BE CONTAINED IN BYLAWS OF PARISHES,
INCLUDING SEPARATE CONGREGATIONS**

SEC. 1. Authority of Governance:

(a) Adoption of Bylaws: Every parish shall adopt bylaws for the governance of the parish. The bylaws shall conform to and contain the substance of the provisions of this canon and not be inconsistent with public law, the provisions of the Constitution and other canons of the Diocese, or the provisions of the Constitution and Canons of the General Convention. A copy of the parish's bylaws shall be filed in the diocesan office. (1969)

(b) Other Rules and Regulations: Every parish and/or vestry shall have the power to make other rules and regulations respecting the temporal government and support of their respective parishes. These rules and regulations shall conform to the provisions of this canon and not be inconsistent with public law, the provisions of the Constitution and other canons of the Diocese, or the provisions of the Constitution and Canons of the General Convention.

SEC. 2. Members Entitled to Vote:

- (a) The voting members of the parish shall be persons who are:
- (i) members of the Episcopal Church (as defined in the canons of the General Convention);
 - (ii) recorded in the parish register;
 - (iii) at least 15 years of age, when not prohibited by public law;
 - (iv) contributors of record to the parish for a fixed period preceding the meeting of the parish; **and**
 - (v) in compliance with these requirements for a specified time, not less than one month before the meeting.
- (b) The bylaws shall prescribe how contributors of record are determined.
- (c) The bylaws may require that voting members at meetings be persons who are also:
- (i) confirmed communicants of the Episcopal Church (as defined in the canons of the General Convention);
 - (ii) communicants in good standing (as defined in the canons of the General Convention); **and/or**
 - (iii) at least 18 years of age or some other age, at least 15 but not more than 18. (1969, 1980, 1983, 1986)
- (d) The Vestry shall decide any issue concerning the inclusion or omission of any person on the list of qualified voters maintained by the Secretary or Clerk of the Vestry.

SEC. 3. Meetings of the Parish:

- (a) Annual Meetings: The bylaws shall designate the time and place for Annual Meetings of the parish, or provide that:
- (i) the designated time and place shall be determined by the Vestry and contained in a Notice of Annual Meeting; **or**
 - (ii) if the Vestry fails to fix the time and place of an Annual Meeting to be held during the first eleven months of any year, the Annual Meeting for that year shall be held at the Church on the Monday night following the first Sunday in December.

(Excerpts from the Canons of the Diocese of Washington, Canon 25, page 2)

(b) Special Meetings: The bylaws shall provide that Special Meetings of the parish may be called by:

- (i) the Rector,
- (ii) a specified number of the Vestry, **or**
- (iii) petition of a specified number of voting members of the parish.

(c) Notice of Meetings: Notice of the place, day, and hour of any Annual or Special Meeting and the purposes for which the meeting is called shall be mailed to all known voting members. The bylaws shall provide that notice be given a specified number of days before the meeting, and shall set forth the manner in which the notice shall be made, such as by direct mailings or publication in a bulletin of the parish. At least 30 days notice shall be given of any proposed change to the bylaws to be presented for action at a meeting. The notice shall include the proposed change and an explanation of it.

(d) Quorum: The bylaws shall specify the percentage of voting members of the parish that shall constitute a quorum. The bylaws shall also provide that the vote of a majority of the quorum present shall be required for the adoption of any matter, except that a two-thirds majority shall be required for any change in the bylaws.

(e) Presiding Officer: The Rector shall preside at all meetings of the parish, except that if the Rector is absent, the Senior Warden, or in the Senior Warden's absence, another person as the bylaws shall provide, shall preside. If the parish is without a rector, the Bishop shall preside, if present. (1969, 1983)

(f) Vestry's Role in Elections: The bylaws shall provide that the Vestry or, alternatively, a majority of the members of the Vestry present at any parish meeting, shall decide any issues concerning an election.

SEC. 4. Vestry:

(a) Membership: The Vestry shall consist of the Rector, the Senior Warden, the Junior Warden, and other lay persons elected at the Annual Meeting from among the voting members of the parish, and may include other officers elected by the Vestry. Vestry members shall be at least 18 years of age, except that the bylaws may provide for the election of one or more persons between the ages of 15 and 18 years as Vestry members. Vestry members under the age of 18 may not constitute a majority of the members, nor may they be included in the computation of a quorum or vote on the acceptance of any contractual obligation of the Vestry. In all other respects, they shall have full power and responsibilities as Vestry members. Additional qualifications for Vestry members, not inconsistent with public or canon law, may be contained in the bylaws. The following may vote at Vestry meetings: the Rector, the Wardens, other officers granted the right to vote under the parish's bylaws, and members of the Vestry who are not prohibited from voting on the issue by virtue of their age. (1980)

(b) Number: The bylaws shall prescribe the number of lay Vestry members. The number may be increased or decreased from time to time by amendment to the bylaws, except that no decrease shall have the effect of shortening the term of any incumbent Vestry member.

(c) Term: The bylaws shall provide the length of term of the lay Vestry members which shall not be less than one year nor more than four years, and may provide for the division of lay Vestry members into classes with different terms of office. The bylaws shall further provide that in the event of a vacancy among the lay members, a majority of the remaining Vestry members may elect a person who is eligible for election to the Vestry to fill the vacancy until the next Annual Meeting.

(Excerpts from the Canons of the Diocese of Washington, Canon 25, page 3)

(d) Meetings: Meetings of the Vestry may be called by the Rector, the Senior Warden, or one-third of all the lay voting Vestry members, upon not less than three days' notice. The notice may be shortened by a majority of the voting members of the whole Vestry at any meeting. The bylaws shall specify the number of voting Vestry members that shall constitute a quorum for the transaction of business, which shall not be less than one-third nor more than one-half of the voting members of the whole Vestry. The act of the majority of the voting Vestry members present at a meeting shall be the act of the Vestry except as provided in this canon. The Vestry may adopt rules for the conduct of its meeting.

(e) Rector: The Rector shall have the right to preside at all Vestry meetings. If the Rector does not preside or is absent, the Senior Warden, if present, otherwise the Junior Warden, shall preside, or in the absence of both, another member selected by the Vestry shall preside. If the parish is without a Rector, the Bishop shall preside, if present. (1980)

(f) Committees: The bylaws may provide for the appointment by the Vestry of committees, each of which shall include two or more Vestry members. Committees appointed by the Vestry shall exercise such authority of the Vestry in the management of the parish as the Vestry shall delegate, but shall not relieve the Vestry of any responsibility imposed upon it by civil or canon law. The bylaws may also provide for the Rector to appoint other committees not having the authority of the Vestry in the management of the parish. This paragraph does not limit the inherent authority of the Rector to appoint committees to assist in the Rector's ministry to the parish. (2000)

(g) Oath: The bylaws may provide for an oath of Vestry members that they will faithfully execute the office to which they have been elected. (1969)

(h) Clergy Salaries: Every congregation and/or Vestry shall regard the payment of its clergy salaries as having priority over all other charges upon its income. (2001)

SEC. 5. Elected Officers:

(a) Wardens: The bylaws shall provide that:

(i) at the Annual Meeting, the parish shall elect from among its voting members, the Senior Warden and the Junior Warden; **or**

(ii) at the first meeting held after the Annual Meeting, a majority of the whole Vestry shall elect the Wardens.

The terms of the Wardens shall be governed by Sec. 4(c) of this Canon. The bylaws shall further provide that in the event of a vacancy among the Wardens, a majority of the remaining Vestry members may elect a person who is eligible for election as Warden to fill the vacancy until the next Annual Meeting of the parish or meeting of the Vestry at which the Wardens are normally elected. The Wardens shall have such authority and shall perform such duties in the management of the property and affairs of the parish as are provided by the canons of the Diocese and General Convention and the bylaws and resolutions of the Vestry not inconsistent with those canons.

(b) Treasurer: The Vestry shall elect a Treasurer of the parish who may or may not be a member of the parish and/or Vestry. The term of office, voting rights, and extent of authority of the Treasurer shall be as prescribed by the parish bylaws and resolutions of the Vestry.

(c) Secretary or Clerk: The Vestry shall elect a Secretary or Clerk of the parish who may or may not be a member of the Vestry. The term of office, voting rights, and extent of authority shall be as prescribed by the parish bylaws and resolutions of the Vestry. The Secretary or Clerk shall keep the record of all voting members of the parish.

(d) Delegate: The bylaws shall provide that delegates and alternate delegates of the parish to the Diocesan Convention may be elected by the parish at a duly called meeting or elected by the Vestry. (1969)

(Excerpts from the Canons of the Diocese of Washington, Canon 25, page 4)

SEC. 6. Clergy: The bylaws shall contain procedures relating to the election of clergy in accordance with the following provisions:

(a) **Rector:** When the rectorship becomes vacant, the Vestry shall, by a majority vote of the whole Vestry, elect a new Rector from among the priests of the Episcopal Church or other clergy authorized by the canons of the General Convention to officiate in the Episcopal Church. The election shall follow consultation with the Bishop in conformity with the canons of the General Convention.

(b) **Assistant Clergy:** The Vestry shall, by majority vote of the whole Vestry elect Assistant Clergy from among the clergy of the Episcopal Church or other clergy authorized by the canons of the General Convention to officiate in the Episcopal Church. This election shall be at the nomination of the Rector and after consultation with the Bishop in conformity with the canons of the General Convention.

(c) **Contract:** The call of a new Rector or new Assistant Clergy shall be made to and accepted by the member of the clergy in writing. The call shall contain a provision substantially in the following form:

The Vestry of.....Parish (or Congregation) have elected and do invite the Reverend.....to be the Rector (or Assistant Clergy), of this Parish (or Congregation), to serve pursuant to the following understandings:

1. The Rector (or Assistant Clergy) shall have an annual salary of \$.....(state with or without the use of a rectory or other parish-owned housing).
2. The Rector (or Assistant Clergy) shall have an annual vacation of.....(state length of time) with full salary.
3. The Parish (or Congregation) shall pay for the Rector (or Assistant Clergy) the required assessment to the Church Pension Fund in accordance with its rules.
4. (In the case of a rectorship) This rectorship shall continue until dissolved by mutual consent or by arbitration and decision as provided by the canons of the General Convention (or state length of tenure if agreed upon).
5. (Other provisions as agreed upon by the Vestry and the Clergy).

In addition to the matters enumerated above, the matters specified in Appendix B to the Canons of this Diocese, entitled Guidelines for Clergy Contracts, shall, at the request of either the Vestry or the Clergy, be jointly discussed and considered for inclusion in the call. All matters agreed to by the Vestry and the Clergy on any of the subjects specified in Appendix B shall be included in the written call. (1969, 1980)

St. Margaret's Episcopal Church, Woodbridge, VA

CONSTITUTION *[Equivalent to by-laws]*

I. AUTHORITY

St. Margaret's Episcopal Church in Woodbridge, Virginia, is guided and directed by the Constitution and Canons of the Protestant Episcopal Church in the Diocese of Virginia. This document outlines the organization, defines relationships, and assigns responsibilities and accountability for the operation and leadership of St. Margaret's Episcopal Church.

II. PURPOSE

St. Margaret's Episcopal Church exists to know Jesus Christ and to make Him known; to invite people to a warm and caring community where healing can take place and new life can be received and brought to its fullness in Jesus Christ; and to identify, equip, and encourage men, women and young people to witness to what He has done and is doing in their lives so that we might in the power of the Spirit, change this world, our families, communities, schools, and work places in the Name of Christ.

III. PARISH ORGANIZATION

To comply with the Constitution and Canons of the Protestant Episcopal Church in the Diocese of Virginia, and to accomplish the stated purpose, St. Margaret's Episcopal Church shall be organized under a rector and a Vestry. The Vestry has the authority to modify the lineup of duties and responsibilities for each position and committee assignment described below without requiring formal change to this document, as long as the changes are not in conflict with the Constitution and Canons of the Diocese.

A. The Rector shall:

1. Be elected by the Vestry.
2. Control the worship and spiritual affairs of the church.
3. Exercise final authority over the music program of the church.
4. Preside at all meetings of the Vestry except as provided for in diocesan canons.
5. Preside at all meetings of the congregation.
6. Keep the parish register.
7. Submit the parochial report to the Bishop.
8. Appoint and direct the activities of such church staff as are authorized by the Vestry. Evaluate performance of staff members annually and provide salary recommendations to the Senior Warden.
9. Have a performance evaluation by the Executive Council Annually.
10. Exercise a vote at Vestry meetings in order to break a tie.

B. The Vestry as a body, shall:

1. Be elected for a term of three years by the congregation at its annual meeting. Vestry vacancies that occur unexpectedly may be filled by Vestry election of eligible communicants to serve until the next annual meeting.
2. Elect a Rector.
3. Elect from within its ranks a Senior Warden and Junior Warden.

(Constitution (by-laws) of St. Margaret's, Woodbridge, VA, page 2)

4. Appoint church officers, i.e., Trustees, Register, Treasurer and Pledge Records Secretary who may, but need not be, members of the Vestry. The latter two officers may designate assistants subject to the concurrence of the Vestry.
5. Elect from among the communicants in good standing of the church, Delegates and Alternates to the Diocesan and Regional Councils in the number provided by canon.
6. Establish priorities and plan, develop and execute programs for the temporal and spiritual welfare of the church. The primary means of program execution shall be through empowerment of vestry members with guidance and oversight responsibilities for each committee. When circumstances so dictate and the Rector and Vestry concur, a vestry member may be appointed as co-chair of a committee chaired by another church member.
7. Approve an annual operating budget and monitor its execution to ensure fiscal responsibility by all committees. The Senior Warden and Vestry person responsible for finance will negotiate staff salaries on behalf of the Vestry, and subject to its approval.
8. Ensure that an annual audit is conducted on the financial records of the church.
9. Ensure that all salaries, benefits, and all other financial obligations are paid punctually.
10. Accept or reject all special gifts and memorials to the church.
11. Make and execute all contracts for erecting, furnishing, preserving and insuring the church edifice and other property.
12. Meet on a regular basis, at least monthly.
13. For the purposes of a meeting, a quorum of the Vestry shall be defined as three-fourths (rounded down) of the total of standing members of the Vestry.

C. The Senior Warden shall:

1. Serve as the primary lay assistant and advisor to the Rector.
2. Act as chief spokesperson for the Vestry and oversee the discharge of canonical requirements by the Vestry.
3. On behalf of the Vestry and in conjunction with the Vestry person responsible for finances, negotiate staff salaries, taking into account the Rector's recommendations.
4. Disburse funds in the absence of the Treasurer and Assistant Treasurer.
5. Familiarize new vestry persons with the constitution, policies and methods of operation at St. Margaret's Episcopal Church, and with the diocesan canons as soon as practical after their election.

D. The Junior Warden shall:

1. Act for the Senior Warden in his or her absence.
2. Provide guidance and oversight of the Buildings & Grounds Committee.
3. Perform other special duties as assigned by the Rector and Vestry.

E. The Register shall:

1. Publish the agenda for Vestry and parish meetings.
2. Keep the minutes of Vestry and parish meetings and ensure their printing and distribution.
3. Ensure minutes, budgets and other correspondence is prepared and posted as directed by the Vestry

F. The Treasurer shall:

1. Keep all financial records of the church supported by proper vouchers.
2. Disburse funds as directed by the Vestry.
3. Render reports to the Vestry at stated times.

G. The Pledge Records Secretary shall:

1. Maintain records of pledge accounts and other special offerings in strictest confidentiality. To ensure the anonymity of these records, the only persons authorized to have access to financial data relevant to their specific duties shall be the Rector, the Pledge Secretary and Assistant, and the Chair of the Building Fund Committee.
2. Provide statements of pledges and contributions to the individual donors.
3. Provide anonymous statistical data to the Vestry or to committees designated by the Vestry.

H. The Trustees (three in number) shall:

1. Be appointed by the Vestry for a four-year term. Trustees may be appointed to successive terms. If a trustee position is vacated, such position shall be filled as quickly as possible.
2. Serve as the legal representative of St. Margaret's Episcopal Church in all such matters where civil law requires such representation.
3. Hold legal title to any property belonging to St. Margaret's Episcopal Church and under the control of the Vestry thereof.

I. The Diocesan Council Lay Delegate and the Regional Council Lay Delegate and Alternates shall:

1. Be elected by the Vestry not later than the March vestry meeting for a two-year term effective upon election. At St. Margaret's Episcopal Church, primary delegate(s) and one alternate delegate are elected. Each serves as alternate to the other. In practice, the alternate serves as the Regional Council Delegate in his or her first two year term and is elected and serves as the Diocesan Council Delegate in a second two year term.
2. Each may serve additional consecutive terms if re-elected by the Vestry.
3. Represent the parish at council meetings and faithfully reflect the conscience of the parish.
4. Advise the Vestry of agenda items prior to meetings, seek Vestry guidance and report results of meetings to the Vestry.

J. The Staff at St. Margaret's Episcopal Church may consist of ordained and laypersons.

1. The Lay Staff shall:

- a) Be authorized by the Vestry and will serve at the pleasure of the Rector.
 - b) Sign a written Letter of Agreement specifying duties, responsibilities, termination provisions and working conditions, e.g. paid vacations, working hours. The staff member, Rector and Seior Warden shall sign the Letter of Agreement.
 - c) Have an annual performance review with the Rector.
2. An Assistant Rector will have voice but no vote at Vestry meetings. Nor will the Assistant Rector be counted for the purpose of establishing a quorum.

K. Standing Committees and Ad Hoc Committees. The Rector and the Vestry shall form Standing Committees and Ad Hoc committees as may be necessary to act as agents for the Vestry in developing and executing the affairs of the parish.

1. Standing Committees shall:

- a) Be chaired by one or more members.
- b) Be staffed by the broadest possible representation from the parish.
- c) Prepare a charter that shall address duties, responsibilities, authority, accountability, and relationships with the Vestry and other committees of the parish.
- d) Hold regular meetings and report thereon to the Vestry.
- e) Propose a committee budget and authorize expenditures within the budget for approval by the Vestry person charged with committee oversight responsibilities.

2. Ad Hoc Committees may be created by the Rector for the spiritual and ecclesiastical affairs of the church, and by the Vestry and for the temporal affairs of the church. These Ad Hoc Committees shall have clearly defined charters expressing their duties, responsibilities, and terms in writing. They shall report to the Rector, Vestry or Vestry person responsible for oversight as defined in their charter.

IV. EFFECT AND AMENDMENT OF THE CONSTITUTION

A. This Constitution shall be effective upon approval by two-thirds of those authorized to vote at a Congregational meeting.

B. Amendments to the Constitution require assent by two-thirds of those authorized to vote at a Congregational meeting. Amendments may be offered by a Vestry member or by any member of the congregation at any time and will be forwarded to the Senior Warden for action. Any amendment failing to gain Congregational approval may not be reconsidered for one year. No amendment contrary to canon law will be permitted to take effect.

V. This Constitution was approved by the Congregation of St. Margaret's Episcopal Church on March 2, 2003.

RECTOR

SENIOR WARDEN

JUNIOR WARDEN

Date

Date

Date

*Notes from a Vestry Workshop by The Rt. Rev. J. Clark Grew (Ohio)
given at the Mission and Ministry Conference in the Diocese of Ohio, February, 1997*

March 1, 1997

Thomas C. Pumphrey

Dear Vestry et al.:

On February 1, I attended the Mission & Ministry Conference of the Diocese of Ohio. There were several workshops available to participants, and one of the ones I attended was entitled "Why Were You Elected." It was lead by Bishop Grew, and dealt with issues concerning the vestry. I found it so inspiring that I want each one of you to have a tape of the morning workshop (I attended the afternoon session). Bishop Grew outlined a pattern of developing and structuring the vestry based on mission and ministry and our experience of God. I believe that this is valuable for us, especially in the way that it sets a context for discussing what we see as the "daily business" that is rooted in God's direction and our basic purpose as a church.

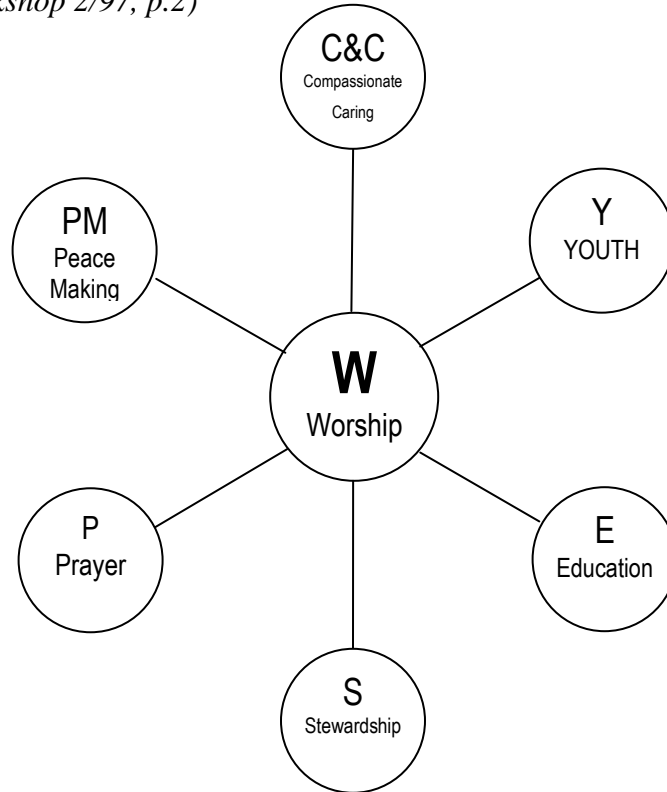
Please take the time to listen to the tapes and reflect on what we can learn from the Bishop's lesson. The first tape is 90 minutes, the second tape is only 30 minutes (blank on the second side). I edited out the introduction of people in the beginning since it used a lot of time and was barely audible.

Let me summarize the workshop. Bishop Grew used the illustration of our response to God in our lives to draw out a pattern of critical issues with which the vestry should be concerned. He then went on to address several issues of dynamics within the vestry and the church.

I. As the Bishop brought out each area of mission and ministry, he repeatedly insisted that we should be involved and concerned with each one of these issues as primary to our responsibilities. My understanding of his lesson to us is that we as individuals should express our vision of what God wants for our church in all of these issues. This does not mean that we each insist upon our own way, but rather that in expressing what we find important and in the dialog with each other about these things, we might learn what God wants for us. The Bishop constantly said that we should be in conversation around these issues and expect the best out of each of these aspects of our ministry. If we are disappointed in them, we should work together to make them better.

Bishop Grew drew a model of the issues with which the church should be concerned, especially the vestry and the clergy. He started with our experience of God in our lives, and how that grew and how we found that worship and life in a Christian community to be very valuable to us and important to our relationship with God. Especially central to that experience is worshiping God. With Worship as the core, he drew out issues of Prayer, Education, "Compassionate Caring," "Peace Making," Youth, and Stewardship.

(Bp. Grew Vestry Workshop 2/97, p.2)



A. Worship is at the core of our life together. The Rector is responsible for the worship, but we must be in dialog together about the value of our worship experience, seeking to always be brought closer to God in a meaningful way through the Liturgy. The Bishop presented our involvement with worship issues as primary to our responsibilities.

B. Prayer (outside of Sunday worship) Do we discuss our life of prayer and our spiritual life together? How do we live that out in our lives? Bishop Grew mentioned small groups as a way to engage this issue beyond the discussions of the vestry. We must also insist that we provide time for our clergy to pray and nurture their own spiritual lives with God.

C. Education Do we offer opportunities for education, for adults and youth? We must be committed to study of scripture and God. We must also insist upon providing time and resources for continuing education for our clergy. Bishop Grew mentioned that he has funds earmarked for continuing education. He also commended The College for Preachers in Washington D.C. as an excellent resource.

D. Compassionate Caring As God's people, we must reach out to people. One common expression of this is pastoral care, but it is only one expression of this, and it is not just the responsibility of the clergy. This starts the moment someone walks in the church, in the way we reach out to each other with hospitality and caring. Do we care about people in a pro-active and intentional way? This, too, is an important concern for the vestry.

(Bp. Grew Vestry Workshop 2/97, page 3)

E. Peace Making (traditionally spoken of in terms of “outreach”) We must be a reconciling force for God in the world around us. What can we do, even in small ways?

F. Stewardship This is not equal to the Every Member Canvas. Stewardship is taking care of someone else’s property. For us that means physical resources, financial resources, personal resources, and spiritual resources, all entrusted to us by God to tend. How do we do this all the year round? (This context might bring a helpful perspective to our financial concerns)

G. Youth The Youth of the church are not the future of the church, they are the church now. Their needs and contributions are just as vital in the church as those of adults.

The Bishop chose not to create a new circle for Evangelism, because “That [the issues he outlined] is all evangelism!...If you are about these things... then people will find you!” or you will be so excited about it that you will start telling people about it.

“The biggest enemy to the Episcopal Church is not the mega-church, it’s the non-church.” ‘As leaders of the church, we should expect the very best.’

The Bishop suggested that each individual on the vestry can focus on one of these particular ministries, or lead committees that pursue each issue in depth, reporting back to the vestry.

II. Bishop Grew then discussed a variety of issues about Vestry meetings and interpersonal dynamics, especially between vestry and clergy.

Vestry meetings: The Bishop recommended:

- Since we can’t cover all of these issues in every meeting, we should have a vestry retreat to deal with them in depth over the period of a whole day or two—long range planning.
- Have the agenda planned (by the Rector and wardens) and handed out in advance; perhaps have the financials sent out in advance as well so we don’t get bogged down in the details.
- Start and end on time, and have the meetings early in the day instead of at the end of the day when we are usually tired—perhaps meeting after Sunday worship.
- Connect personally and spiritually with each other, and be a group of faith and prayer.
- Don’t surprise people (especially the Rector): get the issue on the agenda if you want to discuss it.
- Don’t micromanage; delegate decisions to committees, etc. (‘How many Episcopalians does it take to screw in a light bulb?’)
- Share the decisions with the parish, but not the process.
- Remember to be linked with the diocese as the basic unit in the Episcopal Church. Resist the common temptation to think only of ourselves.

(Bp. Grew Vestry Workshop 2/97, page 4)

Interpersonal dynamics: One of the things that helps us in our dynamics in meetings and conversation around that is what the Bishop called “self differentiation.” When we express our vision of what the church should be, this will kick off anxiety in others whose vision is different. “Self differentiation” is the capacity to recognize this anxiety and resist being “hooked” by the other person’s anxiety. Thus we are good listeners, resisting blaming emotions and language, but still true to what we may hear God telling us. Thus, in dialog with others, and open to their reactions, we, as a group, may hear what God wants from us as a group. As Fr. Bob said to us in our February meeting, this dialog is very valuable and healthy for us.

The Bishop called us to resist “triangulation” where we allow ourselves to get caught up in someone else’s disagreement with a third person. We should direct the friend to speak to the third person. This is most commonly problematic where the third person is the Rector.

We should do mutual evaluations of our ministries: Clergy, wardens, vestry, etc. in a constructive, non-blaming way, and don’t do it at a bad time. Response to one another’s effectiveness should go on all the time. Remember that one of the primary concerns of the vestry is to care for the clergy and clergy family.

Someone asked about responsibilities of the rector vs. the vestry. Bishop Grew took that opportunity to acknowledge our different roles, some of which are canonical, but resisted the sharp distinction that the question set up. He quoted from the canons: “It shall be the duty of the Wardens [and the vestry, the Bishop opined] to work with the rector in establishing a climate of mutual trust and honesty within which the parish can be provided with effective leadership and its problems addressed and its mission furthered.” “If you don’t have that [dynamic], then nothing works.” This is everyone’s responsibility.

I certainly believe that this is true, not just among the wardens and the Rector, but among the whole vestry. And it is our responsibility as vestry members to see that this climate of mutual trust and honesty is created by us in the parish at large.

Please listen to the tapes and consider how we might use the Bishop’s construct to help us be a more effective vestry. I look forward to seeing you all at our scheduled meeting, next Sunday, March 9 at 7:00 PM. God be with you.

Yours in Christ,

An Organizational Structure & Design for Ministry

Christ the Redeemer Episcopal Church, Chantilly, VA

(Draft as of 5/27/2003)

[Infra]structural Assumptions:

- Structure exists to provide equipped and released individuals a way to do ministry in the context of a team.
- Structure ensures a balance of both "freedom to grow" while "thriving" within certain pre-determined boundaries.
- If too cumbersome, structure can choke our ability to be successful at accomplishing our ministries.
- Ultimately, structure serves to position each person and team to be more responsive to the Holy Spirit.

Vision Team

- The Vision Team forms our infrastructural core at Christ the Redeemer.
- This team is comprised of our Vicar, an elected Vestry Committee. Vestry Committee members at Christ the Redeemer must be Active Members in good standing to be eligible to stand for election. Per our diocesan canons, Vestry Committee terms are 3 years.
- The Vision Team meets at least monthly and purpose to:
 - Champion Christ the Redeemer's mission statement, vision and mission strategy
 - Ensure parish goals are established and accomplished
 - Ensure ultimate pastoral, provision and accountability for all staff, leaders and teams.

Area Teams

- Area Teams form an infrastructural network - connecting all of our ministries. [Administration, Spiritual Formation, Worship, Pastoral Care, Outreach & Communications]
- Area Teams are comprised of at least one staff-person and a team made up of appointed members from the congregation. Area Teams should have not more than seven members overall. Area Team members fulfill the four "essential" functions (outlined below). Area Teams must be comprised of active members in good standing to be eligible to be appointed. Term limits are set by Area Team itself.
- Area Teams meet at least every other month and purpose to ensure that:
 - A unity of vision exists
 - Ministry boundaries (parameters) are established, maintained and appropriately enforced
 - Growth and development goals are established and achieved
 - Pastoral care and accountability structures are installed for leaders and ministry teams
 - Training and development occurs for leaders and ministry leadership teams
 - Resource stewardship guidance is provided to ministry teams
 - Prayer being waged on behalf of its leaders, leadership teams and ministries.

Essential Area Team Functions

Coaching ensures adoption, translation and installation of an area-specific vision and mission. Coaching seeks unity throughout the area ministries regarding that vision. Coaching ensures that each area is developed and expanded in a healthy manner through ongoing support, prayer and encouragement. Coaching ensures an initial and ongoing process of discovery (learning loop) is successfully facilitated.

Leading ensures initial and ongoing processes of training and development are available to Ministry Leaders / Ministry Teams, provides accountability structures and systems. Leading provides for the recruiting, appointing and shepherding members of the Team (and providing some pastoral care) and may help ministry teams do the same.

Resourcing ensures that all ministry teams have the money and materials to be successful in accomplishing their mission. In addition, resourcing includes monitoring budgets, interpreting and coordinating fund raising policies and activities.

Interceding provides prayer coverage for leaders and ministry teams.

Area Team Development

As a church body, we have a vision for ministry -- it is our spiritual DNA (our identity) -- that will be evident in every aspect of our common life together --- in our people and programs. Our vision describes WHO we are becoming as the CtR community.

In the midst of a broken and hurting world, we envision becoming a community

...whose love for God is so real that it transforms our daily lives through prayer, worship, Bible study and interaction with others;

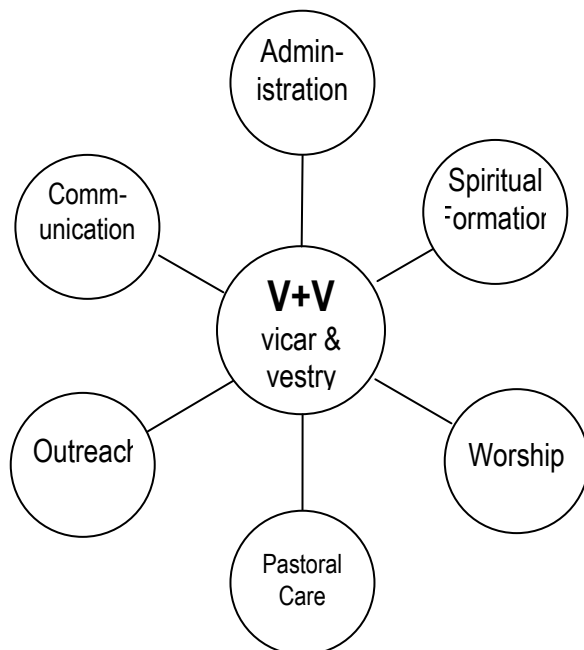
...whose love and acceptance enable each person to find their place to thrive and grow into the person God created them to be; and,

...whose love compels us to serve others near and far and to invite them into a relationship with God as intentional followers of Jesus

As a church body, we have a three-fold approach to our ministry work - it is part of our spiritual DNA as well. This is our approach on the personal and corporate levels of our ministry. Our approach describes HOW we go about our life together at CtR.

<i>We are Vision-driven</i>	<i>Our vision for ministry permeates d propels us personally and as a community</i>
<i>We are Prayer-led</i>	<i>Prayer is our lead-foot - we want to know how God wants us to proceed</i>
<i>We are Team-based</i>	<i>We are not lone-ranger ministers - we work toward unity and partnerships</i>

As an organization, we have a flat, "hub"-like structure. In the center is our Vision Team (Vicar and Vestry Committee). Surrounding the Vision Team are 6 distinct yet interconnected Area Teams who's overall purpose is to provide the necessary support and environment within which Ministry Teams can experience catalytic growth, prosperity and success as they impact our community for Christ.



Area Teams provide leadership, coaching, resources and prayer coverage --- thus ensuring:

- **A unity of vision exists with the area Ministry boundaries (parameters) are established, maintained and appropriately enforced**
- **Growth and development goals are established and achieved**
- **Pastoral care and accountability structures are installed for leaders and ministry teams**
- **Training and development occurs for leaders and ministry leadership teams**
- **Resource stewardship guidance is provided to ministry teams**
- **Prayer being waged on behalf of its leaders, leadership teams and ministries.**

(Christ the Redeemer, Chantilly, VA: An Organizational Structure & Design for Ministry, p.3)

Ministry Teams

- Ministry Teams "own" a specific ministry - not only possessing the responsibility for the ongoing success and life of their ministry but also holding the full authority to carry it out and empower other leaders.
- Ministry Teams are comprised of a leader and **appointed or elected members** from the congregation. It is recommended that each Ministry Team should have no more than seven members. It is strongly recommended that all members of Ministry (Leadership) Teams be comprised of active members in good standing. Ministry Teams may need to develop multiple layers of leadership and set other standards or prerequisites for members of their leadership teams.
- Ministry Teams meet at least monthly and purpose to:
 - Plan for and carry out the day-to-day operations for this particular ministry
 - Promote their specific vision, mission and strategy
 - Ensure adhesion to CtR's approach to ministry: Vision-driven, Prayer-led and Team-based
 - Ensure adhesion to Christ the Redeemer's set of guiding principles for team ministry. These include but are not limited to the adoption and maintenance of: Christ the Redeemer's decision-making protocol, understanding of leadership, authority and commitment to annual review of vision and mission.

Ministry Teams distribute responsibility and authority(given to them through the Area Teams) to other leaders and are the front-line accountability structure for the members and leaders within their ministry. In turn, Ministry Teams are accountable to their Area Team and ultimately to the Visionary Leadership at Christ the Redeemer.

Ministry Team Leaders

- Each Ministry Team must have a Leader who is committed to Christ the Redeemer's vision and understanding of team ministry including the training of an apprentice. All Ministry Team Leaders must active members in good standing, be connected with a support group and a seasoned member of the congregation (for at least one year).
- While each Ministry Team will establish a length of service and review checkpoints for their Leader.
- A Leaders' initial appointment or election (and their re-appointment or re-election) must be confirmed by the Area Team as it is through the Area Team that the leader receives the authority and blessing to lead their ministry.

(Christ the Redeemer, Chantilly, VA: An Organizational Structure & Design for Ministry, p.4)

Team Ministry

Consider this Definition -

A (small) number of people with complementary giftings, skills and callings who are committed to a common purpose (vision and/or mission) and approach to ministry for which they hold themselves mutually accountable.

Consider this Quote -

"The best (ministry) teams invest a tremendous amount of time and effort (prayerfully) exploring, shaping, and agreeing on a purpose that belongs to them both collectively and individually. Because a team's purpose is a joint creation that exists only because of the team's collaborative effort, they often revisit the purpose to clarify its implications for action. " -- From, the WISDOM OF TEAMS

Regarding Goals -

Prayer-discovered SMART goals are an integral part of the purpose. They provide clear and tangible footholds for our teams.

Specific
Measurable
Achievable
Results-oriented
Time-bound

Do you agree?

No group ever becomes a team until it can hold itself accountable as a team. There must be baseline commitment and trust.

Basic Questions to evaluate / re-evaluate six basic elements of teams:

- Are you small enough in number to meet and communicate easily and frequently?
- Do you have the "right" mix of complementary gifts, skills and callings?
- Do you have a broader, meaningful purpose that all members aspire to and is a team purpose that is understood and defined in the same way by all members.
- Do you have a prayer-discovered specific set of goals that are team goals; are clear, simple, and measurable; are realistic yet ambitious?
- Is the approach to ministry clearly understood, equitable, and commonly agreed upon by all ?
- Do you hold yourselves individually and mutually accountable for the team's purpose, goals, approach?

(Christ the Redeemer, Chantilly, VA: An Organizational Structure & Design for Ministry, p.5)

Top 10 Reasons For Teams

- **Biblical**
 - Jesus devoted His years to successfully developing a team of leaders
- **No Superheroes**
 - The purpose of a team is to make the strengths of each person effective and his weaknesses irrelevant.
- **Community**
 - One in vision, relationship, and ministry, as modeled by the leaders.
- **Less Stress**
 - share workload, decision-making, solutions.
- **Synergy**
 - A true team generates results far greater than the sum of parts could have achieved.
- **Innovation**
 - The push-and-pull dynamic that occurs among a group of individuals with shared commitment & true leadership capacity will outdistance the lone leader.
- **Joy**
 - A winning team becomes a reward in itself.
- **Mutual Reliance**
 - team serve as a means for each to deploy gifts, ideas, money, time, etc.
- **Numerical Growth**
 - teams can facilitate exponential growth.
- **Relieves the Leader**
 - frees up each leader to deliver what he has been uniquely called & gifted to bring.

Spiritual Formation Ministries Draft Vision/Mission Statement
Christ the Redeemer Episcopal Church, Chantilly, VA
July 2, 2003

Mission

The Spiritual Formation ministries exist to cultivate passion for Jesus and compassion for others by encouraging and facilitating the transformation of every believer in our community into the image of Christ.

Vision

Every believer at Christ the Redeemer will be transformed more and more into the image of Christ, as evidenced by the following in each person:

- An increasing presence of the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control
- A consistent desire to obey God's commandments
- Commitment to the Body of Christ through consistent tithing, attendance, and service, and by working to achieve unity in all that is undertaken
- An increasing ability to withstand trouble or persecution as well as to discern the deceptions of this world
- An increase in passion for Jesus and compassion for others

Core Beliefs

- Every believer is called to an ever-deepening relationship with Christ involving the heart, soul, mind and strength. and to a loving relationship with others. *"Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength ... Love your neighbor as yourself. There is no commandment greater than these. " Mark 12:30-31 NIV*
- Becoming like Christ is a lifelong process requiring deliberate actions, commitment, discipline, and accountability. By God's design, it takes place primarily within the context of the Body. *"It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, 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. "Ephesians 4:11-13 NIV*
- Transformation into the image of Christ is a work of God's grace, aided significantly by obedience to the teachings of Christ, by resting and abiding in Him, and by a humble, child-like heart.

"But when the Holy Spirit controls our lives, he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. " Galatians 5:22-23 ALT

"Remain in me, and I will remain in you. For a branch cannot produce fruit if it is severed from the vine, and you cannot be fruitful apart from me."John 15:4 NLT

"I tell you the truth, anyone who will not receive the kingdom of God like a little child will never enter it. "Mark 10:15 NIV

- The Holy Scriptures of the Old and New Testaments are the Word of God, reveal Christ, and serve as the foundation for spiritual transformation. *"All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work." 2 Timothy 3:16-17 NIV*
- We are called to renew our minds and shape our lives according to the ways of God. *"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--His good, pleasing and perfect will. " Romans 12:2 NIV*

(Christ the Redeemer, Chantilly, VA: Vision/Mission for Spiritual Formation ministry, p.2)

Guiding Principles for Spiritual Formation Ministries

General

- Spiritual Formation ministries are vision-led and team-based.
- Spiritual Formation ministries follow the CtR decision-making model: pray, listen, decide, and act.
- Throughout church history, different dimensions of the Christian faith have been emphasized, giving rise to major historical traditions in Christianity. Spiritual Formation ministries recognize and draw on the time-honored strengths of these traditions, trusting God's Holy Spirit to guide them into all truth.
- Spiritual formation is a process that includes starts and stops, successes and failures, advances and retreats, spurts and re-circling. Spiritual Formation ministries offer patience, faith, and encouragement to every believer.
- Spiritual Formation ministries provide for the transformational needs of believers of every age, of every phase of belief (new, renewed, plateaued, or passionate) and of every stage of commitment to the Body (uncommitted, new to CtR/Episcopal Church, regular participants, or leaders).
- Spiritual Formation ministries ensure that all Spiritual Formation activities are physically, emotionally, and spiritually safe.
- All Spiritual Formation ministries are ultimately accountable to the Spiritual Formation Area Team, from which they derive their authority. Therefore, all Spiritual Formation ministries are asked to communicate on a regular basis with the Spiritual Formation Area Team as they form their ministry plans.

Leaders/Teachers/Mentors

Persons may serve as Spiritual Formation leaders, teachers, and mentors if they fulfill the following requirements (with ultimate authority resting with the Spiritual Formation Area Team).

- Understand and support the vision and mission for CtR, for the Spiritual Formation Area, and for the Spiritual Formation ministry for which they serve, and are willing to work as a member of a team
- Are on a path transforming themselves more and more into the image of Christ, engaging in daily prayer and scripture reading
- Attend training conferences and classes to further their ability to be a leader, teacher, or mentor
- Are knowledgeable of the subject matter and able to articulate it clearly
- Are able to give encouragement and call out the life of Christ in others
- Are members of CtR, or have received the approval of the Vicar to serve as a leader if they are not members due to special circumstances
- Have received confirmation of their call by the ministry team on which they serve.

(Christ the Redeemer, Chantilly, VA: Vision/Mission for Spiritual Formation ministry, p.3)

Materials/Resources/Speakers/Topics

- Spiritual transformation is accomplished through the study of Scriptures, Christian literature, and the spiritual disciplines, as well as the development of spiritual gifts and Christian life skills.
- All materials, speakers, or resources must be well grounded in Scripture and prayerfully discerned by the ministry team.
- Learning is a process that assimilates new information with what was previously understood, yielding new understanding. Spiritual Formation ministries ensure that scope and sequence start with basic principles and take into account the need to reflect on and to revisit the same concepts when moving on to new areas.
- The Spiritual Formation Ministries offer classes or other resources appropriate to the served age levels on a regular basis that support the following:
 - Discipleship of new believers
 - A core set of foundational topics (such as the nature of God, Jesus, the Holy Spirit, sin, salvation, the Bible, etc.) and spiritual disciplines (such as prayer, worship, daily devotions, etc.) that are established by each ministry and approved by the Spiritual Formation Area Team
 - The liturgical year (Advent, Christmas, Epiphany, Lent, Easter, Pentecost)
 - CtR's vision for ministry (UP towards God. IN towards the Body, and OUT towards the world)
 - Seasons of special focus which God gives the Body through prophetic means, and are confirmed by the Vicar
 - Baptism, confirmation, and membership

Methodology

- Methodologies should provide for the following:
 - Different learning styles: verbal/aural, visual/written, or kinesthetic/active
 - Different ways of approaching something new, such as plunging in and learning through trial and error; or hanging back and learning through observation
 - The unique ways in which God is working out each person's salvation.
- Spiritual Formation ministries employ a variety of venues for spiritual formation, such as: ongoing groups, short-term groups, support groups, one-on-one mentoring, individual study, retreats, and conferences.

Excerpts from “Welcome to St. David’s Episcopal Church” (St. David’s, Ashburn, VA)

Who Are We?

St. David’s is an inclusive, Christ-centered faith community in the Episcopal (Anglican) tradition dedicated to knowing Christ and to making him known. We come from many backgrounds and perspectives but share a common commitment to growing in faith and love of God and neighbor. St. David’s is a place to ask life’s big questions—without easy answers.

What We Believe

As part of the Episcopal Church (USA), we share in the heritage of the worldwide Anglican Communion. We are a community of Christians guided by Scripture, tradition and reason as we seek to interpret our ancient faith in the modern world. Anglicanism has historically been characterized by regularized forms of worship and a generous latitude of theological interpretation. We use the Book of Common Prayer, two thirds of the text of which is taken from Scripture. In the sacraments, we look for outward, physical signs of inward, spiritual realities. We proclaim the ancient creeds of the church as symbols of our orthodox faith and continuity with Christians through the ages.

Worship

Worship is at the heart of this faith community. At St. David’s, we combine ancient and modern worship practices. Holy Eucharist in a more traditional style, usually with full choir, is held Sunday mornings at 8:30 and 10:30 a.m. An informal, Gospel Bluegrass Eucharist is held Sunday afternoons at 5:00 p.m. Child care is offered at all Sunday services. During the week, Eucharist is held on Tuesday mornings at 6:30 a.m. We also worship Wednesday evenings at 7:50 p.m. after the Adult Forum and Children’s Choir (during July and August, 7:00 pm).

Where We Are Going

We believe that through baptism all members of the body of Christ are called to be ministers. St. David’s seeks to help its members discern where God is calling them and then equip them to fulfill that calling. Our vision is to continue to grow and expand our ministries, with greater participation and service to the community. From the founding of St. David’s, the church has been committed to excellence in education for children and adults. St. David’s Episcopal Preschool opened in 2002. In the future, we hope to build a Life Center on the campus, which will include ample facilities for adult and children’s education, offices, fellowship and activities for all ages.

How to Learn More

We would love to get to know you! Please fill out a welcome card in the narthex (entrance hall) so that we may be in touch with you. Or call the church office at 703-729-0570. Stephen McWhorter, our vicar, would welcome a chance to greet you personally. You may reach him at that number.

Mission

To know Christ and to make him known.

Vision

- A growing church with a variety of ministries in which lives are changed.
“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.”—Matthew 28:19-20
- Excellence in Christian education for children and adults, including a day school in which the Gospel is freely preached.
“The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God....”—Ephesians 4:11-13
- To build a thriving, Christ-centered community on the Belmont campus.
“They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.”—Acts 2:42
- To provide the financial, physical and administrative resources to support this vision.
“We will not neglect the house of our God.”—Nehemiah 10:32

Adopted by the vestry, March 9, 2002

Proposed Vestry Responsibilities (*St. Davids, Ashburn, VA, 9/03*)

Canonical Responsibilities:

Canon 12, *Constitution and Canons of the Diocese of Virginia:*

Each Vestry, as the constituted agents of the Church, shall transact all its temporal business, e.g.: (a) providing for the appointment of Trustees pursuant to the laws of the Commonwealth of Virginia to hold title to the property of the Church; (b) making and executing all contracts for erecting, furnishing, and preserving the Church edifice and other property; (c) regulating the use of any graveyard or columbarium; (d) establishing a Finance Committee as required by Canon 25 (Finance Committees); and, (e) observing Canon 13 (Business Methods in Church Affairs).

Canon 25, *Constitution and Canons of the Diocese of Virginia:*

Each Church and Mission shall establish a Finance Committee of not less than three persons to provide assistance in financial matters to the Rector, Vicar, Vestry and Treasurer in the implementation of these Canons.

Spiritual Leadership Responsibilities:

- To be a spiritual discernment team that seeks God's guidance for the mission and overall direction of the church;
- Together with the Vicar and senior staff, to keep the church's vision clear and to encourage its regular communication and clarification to the congregation;
- To hold the church's ministries and leaders accountable to that vision through serving as coaches to ministry area leaders in a servant leadership capacity;
- To build bridges with the surrounding community, actively seeking opportunities for the church to have a greater impact on that community;
- To function as a community of prayer;
- To model good stewardship in supporting the ministries of the church and, where possible, to garner additional resources to support the church's mission (i.e., through links to foundations, outside donors, etc).

Financial Responsibilities

I. Vestry

- Will review and approve, as a body, the proposed budget for each year as well as the mid-year revision as prepared by the staff and recommended by the Finance Committee;
- Will set strategic financial direction for major campaigns and programs;
- Will review significant variations from budget as reported by the Finance Committee;
- Will not normally review routine transactions.

II. Finance Committee

- Will consist of the Treasurer, General Manager, Church Financial Officer, Executive Pastor and the Junior Warden.
- Will review monthly, in detail, the actual revenue and expenditures of the Church, Preschool and Chapel/Cemetery against the budget.
- Will prepare a monthly report of the budget categories which deviate by more than 10% from the budget along with explanations for the variance and actions being taken. This report will be presented to the Vestry at their monthly meeting. Areas of concern, if any, will be highlighted
- Will prepare, as appropriate, presentations and recommendations for Vestry approval of major strategic changes

Budget Process

- The annual budget will be prepared in September/October each year, presented to the Vestry in November each year and approved in December each year.
- The Finance Committee will establish spending ceilings by program and will furnish these to the Program Leaders by September 15th.
- The revenue in the proposed budget will not exceed the expected revenue for the current year. Distribution of revenues between various categories will also conform to the experience of the current year.
- Separate proposed budgets will be prepared for the Church, the Preschool and the Chapel/Cemetery. Formal approval of all three by the Vestry is required.
- The Preschool Budget must be approved by the School Board before it is reviewed and approved by the Vestry.
- A budget revision will be prepared in July and approved in August each year.

Delegation of Authority

- The Treasurer has delegated to the Church Financial Officer, and as her back-up the General Manager, the responsibility to maintain all financial records both manual and automated. She will also perform all financial reviews and analysis as she deems necessary.
- The Treasurer has delegated to the Senior Warden, the Junior Warden, and the Register the authority to sign checks in addition to himself. Two signatures are required for all checks over \$1,000 in value. He has also delegated limited authority to the General Manager to sign checks not to exceed \$500 in value in cases of emergency.

Requirements of Vestry Members:

- The spiritual gifts of leadership, discernment, prayer, wisdom, shepherding or stewardship
- A willingness to function as a team and to submit personal agendas to the group's vision.
- A commitment to service in Christ's name.
- To be an adult communicant in good standing confirmed or received in the Episcopal Church.

What the Vestry Is NOT:

- A mere board of directors responsible for fiscal oversight.
- A representative body for every ministry in the church, where members advocate primarily for their program's interests.
- A group of program managers (due to appropriate span of care, program managers should preferably NOT also carry the burden of Vestry membership).

Officers

Senior Warden: Serves as the chairperson of the Vestry in the absence of the Vicar and as the principal lay leader in the congregation. The Senior Warden acts an advisor to the Vicar and maintains confidentiality accordingly. The Senior Warden maintains direct oversight and understanding of all financial matters of St David's. Together with the Vicar and the Junior Warden, the Senior Warden coaches and equips the members of the Vestry. The Vestry from among its members elects the Senior Warden. The Senior Warden may act on the behalf of the Vestry when urgency requires immediate action.

Junior Warden: Serves as the chairperson of the Vestry in the absence of the Senior Warden. The Junior Warden oversees the operation and maintenance of the church property through the General Manager. Together with the Vicar and the Senior Warden, the Junior Warden coaches and equips the members of the Vestry. The Vestry from among its members elects the Junior Warden. The Junior Warden acts an advisor to the Vicar and maintains confidentiality accordingly.

Treasurer: In accordance with the canons, the treasurer shall take charge of all funds, except the Discretionary Fund, disburse all funds as directed by the Vestry, maintain the accounts of the church, and render reports to the Vestry, Vicar and Diocese as required. The Treasurer is elected by the Vestry and may be but is not required to be a member of the Vestry. It is the custom of St David's that the Treasurer will delegate to the Church Financial Officer (CFO) the actual accounting, preparation of checks, and similar administrative tasks. These activities are always subject to the Treasurer's oversight and approval. The CFO may not have signature authority for the disbursement of funds. It is also the custom of St. David's that the Financial Secretary shall receive and record the receipt of all funds always subject to the Treasurer's oversight and approval. The Treasurer may be but is not required to be a member of the Vestry.

Register: In accordance with the canons, the Register will take charge of all records except the Parish Register and will keep correct entries of all proceedings of the Vestry. The Register acts an advisor to the Vicar and maintains confidentiality accordingly. The Register is elected by the Vestry and may be but is not required to be a member of the Vestry.

St. Peter's in the Great Valley, Paoli, PA:

Compensation Committee
Procedures for Performance and Compensation Review

2 February 18, 2002

The committee was formed by Vestry approval to implement a formal performance and compensation review process for parish employees.

The committee is to consist of four members composed of the Senior and Junior Wardens as well as two other Vestry members. The Treasurer shall be an ex officio member because his background and budget knowledge is important to the committee's work. The two Vestry members shall be elected at the June Vestry meeting. This election timing is important so that the committee may meet during the Vestry's July/August recess, and then report their proceedings to the September meeting. This schedule will allow adequate time for the salary proposals to be incorporated in the following year's budget. Due to the sensitive nature of the committee's discussions, all proceedings will be conducted with the utmost confidence.

The Rector's formal relationship with the committee is that he (she) will be responsible for providing written current job descriptions as well as staff evaluations prior to the committee's salary review. Included within the Rector's staff report will be a commentary as to how the individual staff members performed versus the criteria within their written job descriptions. The Rector will inform the committee of any staff or job description changes as they occur so that it will maintain a current reference.

The committee's basis of evaluation of the Rector shall be twofold: 1) The Mutual Ministry Review and diocesan guidelines on clergy compensation will provide the quantitative measurement; 2) The Warden's and Vestry's commentary and judgment will provide a qualitative aspect.

The foregoing guidelines were to have been prepared within "diocesan guidelines"; however, after some research our committee discovered that no guidelines exist. As St. Peter's grows and evolves, the committee expects that our guidelines may be amended from time to time.

Rev 4/02

Church of the Apostles, Fairfax, VA: Ministry Summary and Excerpts from :

“Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church”

God has an exciting plan and purpose for Church of the Apostles. We would like to share something of how we have come to understand what that is, and invite you to enter into that plan and purpose with us.

God has revealed *His calling* for this congregation, and also our specific *mission*.

Our Calling

To demonstrate the power of God's love so that all might know him

Our Mission

We will accomplish our calling through....

Dynamic Worship

Authentic Community

Powerful Healing

Life-changing Teaching

Servant Ministry

Creative Witnessing

We believe that God has called us to obey His calling and fulfill our mission by building our church around five Purposes. Each of these covers a vital "New Testament" function that is essential for achieving a healthy, growth-producing balance.

Each of our five purposes is supported by one of our **six Design Teams**.

Design Teams

- 1. *Worship*—Demonstrating the power of God's love through dynamic worship**
- 2. *Membership*—Demonstrating the power of God's love through authentic community**
- 3. *Discipleship*—Demonstrating the power of God's love through life-changing teaching**
- 4. *Ministry*—Demonstrating the power of God's love through servant ministry**
- 5. *Mission/Evangelism*—Demonstrating the power of God's love through creative witnessing**

***Children and Youth*—a sixth Design Team demonstrating the power of God's love in the lives of our youngest members**

Can **I** belong to a Design Team?

Yes! Membership of the Design Teams is open to any member of the congregation. Should you have an interest in serving, you should talk to one of the clergy.

The Centrality of Prayer: It is prayer that upholds and supports the life and mission of the church, and enables us to fulfill our five purposes. Out of prayer comes our strength, and all the resources that God, through Christ, releases the Holy Spirit. We place prayer as our highest priority.

Church of the Apostles is thus a Purpose-Driven, Prayer-Enabled Church

(Excerpts from : "Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church," page 2)

Vestry Service at Church of the Apostles [excerpts]:

The Work Of Ministry Belongs To All Of Us

Ministry belongs to all of us by virtue of our baptism. The Rector is the appointed leader of this congregation of ministers. His task includes keeping us focused on God's vision and calling and, with the help of the other clergy and staff, "to equip the saints for the work of ministry".

The Rector assumes responsibility for finding God's direction for the overall direction and vision of the church, but seeks discernment and confirmation from our elected lay representatives-the members of Vestry.

The Vestry is responsible for implementing our vision by establishing policies and providing resources and prayer covering for its various ministries.

Both Rector and Vestry are answerable to our Lord Jesus Christ, from whom vision comes. This will cause them to work closely together, modifying the vision as the Holy Spirit directs.

The Vestry Is More Than A Management Board

God has called us to be a dynamic Great Commission church, not caretakers of an institution. We seek to be a church with a strong sense of mission, called to share God's love, one person at a time.

Vestry members need to be more than good managers and administrators. They must be men and women of spiritual maturity, motivated and equipped by the Holy Spirit to work with the Rector in helping guide the congregation into the fulfillment of God's whole purpose for us.

Vestry Members And Moses' Seventy Elders

The role of the Vestry, and the Rector's relationship to its members, is analogous to that of Moses and the 70 elders. God took the same Spirit that was on Moses, and imparted it to the elders. Their sphere of leadership was more limited than that of Moses, and so their anointing was different-but the same Spirit bound them together, creating unity of purpose. Their anointing gave them not only a leadership role in the community: it made them an integral part of Moses' ministry. As Moses' ministry encompassed both spiritual and temporal functions, there is no hint that the elders differentiated between them either.

Since it is God who calls and anoints, Vestry members are His representatives on that body. Although church members elect them, they are not delegates of any special interest group within the church.

(Excerpts from : “Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church,” page 3)

The Function Of The Vestry

The life of the church proceeds directly from Jesus Christ, and is vested in every member by the power of the Holy Spirit.

A Vestry can never "run" this kind of church. Its primary function is to work closely with the leader God has placed over it so as to ensure that *"the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."*

In a congregation of our size, the Vestry does not attempt to micromanage the church. It provides oversight and support, in the following ways:

1. Biblically-based Policy-making

The Vestry establishes sound, scripturally-based policies to ensure that the church embodies godly principles in every aspect of its life. In many cases, the policies which the Vestry will adopt have been formulated within one of the six Design Teams or a Vestry committee.

2. Ministries' Accountability

The Rector, staff and Design Team leaders supervise and coordinate all the church's ministries. In turn, they are accountable to the Vestry for fulfilling their responsibilities.

3. Staying in Touch

The Vestry brings Design Team and other ministry leaders to its meetings on a regular basis. As a result of these interactions, the Vestry exercises its role of ultimate oversight, and is better able to provide them support.

4. Funding Support and Budget Management

The Vestry, Rector and staff are stewards of the finances of the church. The operation of the church and its ministries cannot be successfully undertaken without adequate funding. Vestry members are personally committed to the Biblical principle of tithing. They encourage all members of the congregation to join them in that commitment.

The Vestry sees to it that the church's income and expenses are properly balanced by managing and monitoring an annual budget, which is developed by the staff under broad Vestry guidelines. The Vestry also arranges an independent annual audit of our church accounts.

5. Evaluating Those Called to the Ordained Priesthood

Members of the Vestry may be asked to serve on a Parish Discernment Committee (PDC) during their term. The role of the PDC is to help those aspirants, who have perceived a call to ordination, to examine that vocation. Each PDC must include two members of Vestry. Aspirants who successfully complete the PDC process are presented to the Vestry. The Vestry interviews them, and makes a recommendation about whether they should proceed towards postulancy.

(Excerpts from : “Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church,” page 4)

How To Determine Whether Someone Is Called To The Vestry

1. Are they qualified?

Canon 11, Section 6, of the Constitution and Canons of the Diocese of Virginia states:

Only Lay persons, eighteen years of age or over, who are confirmed adult communicants in good standing of the Church ... shall be eligible for election as Vestry members of such church.

Such adult communicants must have been in the church for at least six months, be registered members of Church of the Apostles, and make regular financial contributions. Our church teaches that tithing is the expected standard of giving, and that the full tithe (10% of income) should be brought into the church. *We expect all who run for Vestry to be tithing-or deliberately working towards tithing-in their personal lives.*

2. Are they mature in Christ?

In order to know if a suitably qualified person is being called to the Vestry, we should look for a blend of the following characteristics:

1. One who is full of the Holy Spirit.
2. One who is full of wisdom.
3. One who has been or is currently active in ministry.
4. One who has a heart to serve God, not the desires of people.
5. One who is dedicated to God's will for the congregation.
6. One whose own life (and family) is in order.
7. One who is respected in the community.
8. One who already demonstrates qualities of leadership.
9. One who has the gift of encouraging unity in the Body.
10. One who seems to be called by God to serve as a Vestry member.

If God is choosing someone for service, He will also equip them. So we do not *necessarily* seek people whose outward qualifications are outstandingly strong, although God may certainly wish to use such persons. It is more important that we seek those who stand out within the congregation as spiritual elders. As we pray, God will reveal these persons to our hearts. There is nothing more dynamic than a Vestry that is made up of people whom God has called, and who know it.

(Excerpts from : "Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church," page 5)

Could God Be Calling Me?

God isn't looking for those who qualify themselves by their own merit, as if they had something of value to offer.

Our Vestry is made up of people like yourself. Vestry service is a calling which sets you apart for a particular work, not for greater rank. If you believe God might be calling you, carefully consider the following **three things**:

1. Vestry service is a calling from God

Being called to Vestry is just that: a calling by God. He seeks mature Christians who are willing to serve Him faithfully. God isn't looking for those who qualify themselves by their own merit, as if they had something of value to offer. Since it is not *self*-authority that will prevail, we must understand the call of the One who grants true authority.

If you think you may be called to serve on the Vestry, consider the following:

First, are you qualified?

If you are not yet a member of Church of the Apostles, make a decision to join. Call the church office (703-591-1974) for more information.

If you are not yet tithing, begin to practice *proportional* giving, starting at whatever percentage of your income God gives you faith to embrace. Determine to work towards a tithe (10%). As you seek God, He will show you how to do this.

If you are not yet in a home group, we recommend that you take steps to join one.

Second, is the Holy Spirit leading you?

Listen to the leading of the Holy Spirit. Record what he says to you.

Third, have you counted the cost?

Serving God on the Vestry requires commitment-normally two to three hours per week on average-so you should count the cost, always remembering that God gives grace, and provides for the personal situations of those who are called. Here is how your time will be distributed:

Twice-monthly Meetings

The Vestry meets every second and fourth Tuesday. The Committee on which you will serve meets at some other time of the month. (See "Additional Meetings" below). Vestry meetings begin punctually at 7:15 p.m. and normally end ~ 10 p.m.

Expectations of Attendance:

You are expected to call the Rector or Senior Warden if you must be absent. Should you miss more than three meetings in succession, we would regard your ability to participate effectively on the Vestry to be seriously compromised.

Additional Meetings

You will serve on one of the Vestry committees, or on the Facilities or Capital Campaign Committees. In addition, you will attend two Saturday Semi-annual planning mornings, in the spring and fall, with members of the six Design Teams. Occasionally, special Vestry meetings are called for prayer or other purposes.

(Excerpts from : "Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church," page 6)

Vestry Retreats:

Vestry members attend at least one Friday night/ Saturday retreat each year, usually the weekend immediately following the Vestry elections.

If you have other significant ministry commitments, you should consider laying these down and handing them over to others before offering yourself for Vestry.

Fourth, do others confirm the possibility of your call?

Discuss the matter with your family, home group leader, and other leaders in the church. Your calling will always be confirmed by others, especially if all are diligent to pray.

Fifth, are you willing to submit to the authority of the Church?

If elected to the Vestry you will be required, with other Vestry members, to make the following Declaration publicly:

"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do yield my hearty assent and approbation to the doctrines, worship and discipline of The Episcopal Church; and I promise that I will faithfully execute the office of Vestry member of Church of the Apostles, in Region 7 of the Diocese of Virginia, in the city of Fairfax, according to my best knowledge and skill."

Finally, have you sought God's timing?

If by now you are sensing a calling which others are confirming, then you should *pray and seek God's proper timing*. It is possible that, although you are being called, the Lord may not have you elected or appointed at this time. His proper timing may be in a subsequent year. Be patient with God and pray that the church members will make selections according to God's desire.

2. Vestry members are an example to others in the church

Because it is God who sets you apart for this work, others in the church will look to you to set an example. As a member of Vestry, you should:

- Be faithful in attending church on Sunday, unless reasonably hindered.
- Be faithful in attending important church events. Visibility and accessibility is important.
- Belong to a Home Group if possible.
- Live out your faith at home and in the community.
- Bring your full tithe to the church as the minimum pattern of giving.
- Intercede for the work of the Church.
- Show the fruit of repentance in your life.

(Excerpts from : “Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church,” page 7)

Vestry members’ responsibilities

A. Individual Responsibilities

- Understand, internalize and support the calling and mission of the church.
- Seek the guidance of the Holy Spirit to fulfill the calling.
- Lead the congregation, by word and example, to submit to the Lordship of Christ.
- Intercede for the church and congregation.
- Pray for and support one another.
- Be accessible to members of the church.

B. Corporate Responsibilities

Seek God's Will

Our Vestry operates on the basis that it collectively seeks God's ways to fulfill His vision for our church. Vestry membership requires that each member seek and obey God's will until it is revealed to the Vestry as a whole. Unity is essential to Vestry life.

Set Aside Personal Agendas

You must relinquish personal agendas, ideas and desires concerning church-related matters, and be willing to submit to one another out of reverence for Christ.

Cooperate with One Another

We must help one another to discover and obey God's will. For this to happen, each of us must endeavor to be positive, cooperative and encouraging while meeting with others. The fruit of repentance will be demonstrated by the absence of negative, self-willed or critical attitudes or behaviors.

Demonstrate Personal Integrity

Should any of us fail to seek God's will above our own, or hold on to a personal agenda, it is assumed that we will be open to self-examination, loving correction from others, and repentance if necessary.

Model Mutual Responsibility

As members of Vestry, we have a mutual responsibility to help keep one another from sinning. Sometimes this may require gentle confrontation. *Because of our love for one another, we should make every attempt to resolve any conflicts before a meeting adjourns.*

(Excerpts from : "Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church," page 8)

How Is The Vestry Elected?

There are twelve Vestry members at Church of the Apostles, each serving a term of three years. The terms are staggered so that four people are normally added to the Vestry each year. If someone resigns before the completion of his/her term, the nominee who received the next highest number of votes in the previous Vestry election may be asked to serve for the remainder of that incomplete term.

Preparation for Vestry elections begins in December or January. Anyone in the congregation may nominate another eligible member, or offer themselves. Forms for this purpose are made available. The Nominating Committee (outgoing Vestry members) also approaches prospective candidates from amongst the membership.

A slate of candidates is published at least one week before the election.

At a specially designated Sunday service, every qualified church member is given the opportunity to vote for the nominees they believe God is choosing. If there are vacancies on the Vestry for incomplete terms, those elected with the fewest votes serve the shorter terms.

To be eligible to vote for Vestry, one must have been a member at Apostles for at least six months prior to the election, be at least sixteen years of age, and a regular financial contributor to the Church.

How Does Our Vestry Function?

Decisions By Unanimity

Jesus prayed for our Vestry: *"May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me"*. John 17:23

Rules of order are valuable, but limited. God's rule of order is that we do everything His way. Therefore, our basic operational rule is to *seek God's will first, and agree upon it*. This is not only true for the Vestry: each Design Team and Committee operates the same way. We do not primarily seek unity as an end in itself, but to know God's will, believing that unity will be the *fruit* of discovering what He wants.

In our Vestry meetings, we pray and seek God's will. We listen to each other with love and acceptance. When we speak, we speak what we believe we are hearing from God, not simply our own opinions or prejudices. This means that we have a lot of conversation. We cannot afford to remain silent: each of us has a piece of what God wants to say to us. Sharing with one another is at the heart of discovering God's will.

We also believe that God is able to convince each person of His will. We therefore wait until we all come to one mind. Paul encouraged the Corinthians in this way: *"I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought"*. 1 Cor 1:10 Once we are *united in mind and thought* we make decisions. Until we reach that point, we wait upon the Lord.

(Excerpts from : "Church of the Apostles: A Purpose-Driven, Prayer-Enabled Church," page 9)

Sometimes we may feel we are not in tune with God and/or the others in the group. Should this happen to you, be content to hear God through the other Vestry members. You may say something such as, "I don't have a personal conviction about the rightness of this decision we're about to make-but I don't have a conviction that it's wrong either. I believe I can trust the rest of you, since you all agree."

There are other times, however, when the voice of the Lord is heard through the dissenting voice of an individual or minority, where the majority may be out of tune with God. In each case, we need to bear with one another until we come to a full agreement as to what God is speaking to us.

Vestry Membership Is A Privilege And A Blessing

If God is calling you to serve on Vestry, it is because He not only wants to use you in the high calling to help lead His people: He wants to bless you! The challenge of spiritual leadership will almost certainly extend you far more than you can imagine. Poor and inadequate though you may be, He will equip you with the spiritual gifts of wisdom, faith and discernment as you reach out and ask for them. He will not only manifest the gifts through you as you step out in faith to embrace this call of God: He will also enlarge and ripen the fruit of the Spirit in your life. He will teach you how truly to love and accept brothers and sisters with whom you may disagree, sometimes strongly. You will discover the joy, as the Vestry steps out in faith, of seeing the church blessed as a result. You will become sharper in prayer when, as part of the leadership team, you find yourself engaging in spiritual warfare.

Certainly, there is a cost, and it is real. But, should you be called as a Vestry member, the fruit will far outweigh the cost.

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. Ephesians 3:20-21