



# Canadian Association of Lutheran Congregations

## Ministry of Word and Sacrament – Call, Ordination & Installation of a Pastor, Standards, Policies & Disciplinary Procedures

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### Table of Contents

Purpose of this Manual .....	2
Section 1 - Polity of the Canadian Association of Lutheran Congregations .....	2
Section 2 - Application Process - Ordained Pastors Seeking a Call to a CALC Congregation .....	2
Section 3 - CALC's Pastoral Review Panel (PRP).....	5
Section 4 - The Office of the Ministry of Word and Sacrament – The Call, Training, Ordination and Installation.....	6
Section 5 - Parish Pastors and Pastors Emeriti – Terms of the Call .....	10
Section 6 - Pastors – General Qualifications & Expectations .....	11
Section 7 - Pastors in Extended Ministries: Terms of Call, and Their Unique Qualifications & Expectations .....	13
Section 8 - Discipline of CALC's Pastors .....	17
Schedule 1 - Our Common Confession of Faith and Purpose .....	25
Schedule 2 - Congregational Call Package.....	29
Schedule 3 - Application For Entry Into Pastoral Ministry in a CALC Congregation.....	45
Schedule 4 - Salary Guidelines.....	51
Schedule 5 - Rite of Ordination .....	53
Schedule 6 - Rite of Installation .....	59
Schedule 7 – Complaint Form: Re Discipline of a CALC Pastor .....	65
Schedule 8 – CALC's Shepherd's Pathway .....	73
Schedule 9 - Application Form for Entering CALC's Pastoral Training Program .....	91

### Canadian Association of Lutheran Congregations

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## Purpose of this Manual

This manual, together with the supporting documents attached hereto, is meant to establish standards, policies and procedures necessary to facilitate the training, call, ordination, installation and discipline of pastors serving in congregations of the Canadian Association of Lutheran Congregations (“CALC”) or in Extended Ministry.

### Section 1

#### Polity of the Canadian Association of Lutheran Congregations

CALC is a federally chartered church body which was created by the Canadian Association of Lutheran Congregations Act which was passed by the Canadian Federal Parliament on June 3, 1993 and received Royal Assent on June 15, 1994. CALC is organized as an association of congregations. CALC congregations do not recognize any ecclesial authority (a Synod or other church hierarchy) over and above the local congregation. We are congregations who have intentionally agreed to partner together in the fulfillment of Jesus Christ’s Great Commission (Matthew 28:18-20). We find our unity in common beliefs regarding the authority of God’s Word, a common confession of faith and common mission. Our confession of faith, core beliefs and common mission are found in Articles 3 and 5 of our Constitution. Articles 3 and 5 of our constitution are reproduced in Schedule 1 attached hereto. CALC congregations have a great deal of freedom and autonomy. “The local congregation calls its own pastor upon review of the Pastoral Review Panel, owns its property, provides for its maintenance, and conducts its own program” (Subsection 2.2.1, Article 6, CALC Constitution). CALC’s constitution also states that our Association and our Member congregations are called to work together to train and discipline an ordained ministry for the administration of the Means of Grace (Subsection 4.2.2, Article 5 of CALC’s Constitution). Accordingly, CALC affirms the authority and responsibility of its congregations to call their pastors together with a duty and obligation to be in partnership with our Association in the training and discipline of Pastors.

CALC’s constitution assures congregational autonomy in matters of the call of a pastor and programming; however, our Association plays a vital role in the lives of our congregations. Our Association is called to insure faithful adherence by our congregations to the doctrinal position as confessed in our Constitution and to apply discipline, which could include removal from our roster of congregations, when disloyalty to this Association’s doctrinal position is evident in the faith and life of a Member Congregation or Associate Member Congregation. Once a Pastor has been admitted to the Roster of Pastors of our Association, he/she shall be subject to the discipline of the Association. CALC reserves the right to suspend, discipline, or dismiss any pastor on the Roster of Pastors for just cause, following the implementation of the appropriate disciplinary procedures as outlined herein.

This manual and supporting documents are meant to describe how the partnership between CALC and its member congregations may work together to train, call, and discipline an ordained clergy for the administration of the Means of Grace (Word and Sacraments).

### Section 2

#### Application Process - Ordained Pastors Seeking a Call to a CALC Congregation

1. **Maintenance of a Roster of Pastors**: Our Association is required to maintain a roster of the pastors of our Association. The Pastors on the Roster of CALC shall consist of:
  1. **Parish Pastors**: Pastors who are serving under a call from a Member Congregation of CALC shall constitute the Pastors of this Association. Their names shall be on the Roster of Pastors of this Association.
  2. **Pastors in Extended Ministry**: Pastors recommended by the Board of Elders and approved by the National Council, who are serving in non-parish ministries of CALC or ministries approved by the National Council, shall constitute Pastors in Extended Ministry. Their names shall be on the Roster of Pastors of this Association.
  3. **Pastors Emeriti**: Pastors, at least 62 years of age, who have requested such status, shall be designated and constitute Pastors Emeriti. Their names shall be on the Roster of Pastors of this Association.

2. **The Ultimate Authority to Examine/Call & Roster a Pastor is Vested in the Congregation:** CALC's governing documents declare and affirm that each Member and Associate Member congregation of CALC has both the freedom to call a pastor of its own choosing and the solemn responsibility of discerning the aptness for ministry and qualifications of a candidate for the office of the Ministry of Word and Sacrament. However, each calling congregation must follow the terms of its constitution at every stage in the call process. In the event that a congregation issues a call to a candidate pastor and the candidate accepts the congregation's call, the name of that pastor will be placed on CALC's Roster of Pastors effective the first day that said candidate pastor assumes pastoral duties in the subject congregation. The candidate pastor's name will remain on CALC's Roster of Pastors until said pastor: retires, resigns or is removed from the congregation as set forth in a member congregation's constitution and bylaws or CALC's constitution and bylaws.
3. **Negotiation of the Terms of the Call:** While CALC has established guidelines for wages (See Schedule 4 attached hereto), and has defined other terms of a call to pastoral ministry; the specific terms of any call of a pastor to a CALC congregation shall be determined in negotiations between the pastor candidate and the calling congregation. The terms which should be agreed upon by the candidate pastor and the congregation before the call is issued include, but are not limited to, the following:
  - (a) the basic duties required of the pastor as set forth in the congregation's constitution and bylaws or agreed to by the pastor and the congregation;
  - (b) the base salary;
  - (c) the housing allowance;
  - (d) the car allowance; and
  - (e) whether employee benefits are offered to the pastor. Employee benefits may include: payment of the premiums under applicable provincial medical insurance programs for the pastor and his/her dependents; provision of extended medical and dental insurance coverage for the pastor and his/her dependents; provision of life and disability insurance coverage for the pastor; and/or the provision an employer/employee funded pension plan. If any employee benefits are offered to the pastor, the congregation and the pastor must work out in advance the portion paid by the congregation and portion paid by the pastor of any premium or payment due for the applicable employee benefit.
4. **Congregational Autonomy in the Call Process.** The local congregation calls its own pastor, owns its property, provides for its maintenance, and conducts its own program. Therefore, our congregations are free to advertise pastoral vacancies, receive inquiries from potential candidates and examine and approve candidates for call in any manner the leadership and membership of said congregation deem right, proper and salutary. Member congregations are also free to use all or any of the resources that have been developed by our Association to aid, support and assist congregations in the call process, including, but not limited to, the forms attached to this manual. Member congregations may advertize their pastoral vacancy on CALC's website and receive and direct all inquiries which are generated from their advertisement. The Association will forward any inquiries to an advertisement on our website to the calling congregation. The Association will also share the names and contact information on any pastors on file with the Association who have indicated a willingness to serve a CALC congregation.

While CALC congregations are granted great autonomy in the call process; the call of a pastor or shepherd for a congregation or specialized ministry is a sacred trust. A danger always exists that congregations will make unwise choices in the call process. All those who play a role in the call process should be chastened by the awesome privilege and responsibility involved in discerning whether a particular man or woman should be called to the office of pastor in a parish or in extended ministry. Yet, we believe that God has given each congregation the gifts necessary to discern a good shepherd and call him/her as their pastor.

However, as stated above, our constitution envisions a partnership between the calling congregation and our Association in the call process. To this end, our Association has developed a process whereby a congregation may voluntarily partner with our Association in the call process. This voluntary process is set forth in paragraph 5 below.

5. **The Cooperative Call Process:** Consistent with our Association's duty to partner with our congregations in the training and discipline of an ordained clergy for the administration of the Means of Grace, the following voluntary cooperative call process has been established to aid, assist and support CALC congregations in the call of their pastor.

- (a) Upon the occurrence of a pastoral vacancy, the congregation shall notify our President and our Pastoral Personnel Director (PPD) of said vacancy. The President and the PPD will contact the chairperson of the congregation. Possibilities for interim ministry will be discussed.
- (b) The congregational council will receive the Call Package attached hereto as Schedule 2. The congregational council should complete the “Congregational Profile” as found in Appendix 1 of said Call Package. The Congregational Profile is meant to help the congregation describe its past, its present needs and its vision for the future. Its present needs and its vision for the future will help the congregation discern the gifts and abilities their future pastor should possess in order for the needs of the congregation to be met and for its vision to unfold.
- (c) The congregation must follow its governing documents in the call process. Some congregational constitutions and bylaws require that the congregation establish a call committee. The call committee would take responsibility for interviewing candidates and recommending a candidate for call to the congregational council. The governing documents may require the call committee to be elected by the congregation or be appointed by the church council. Other congregational constitutions vest the authority to interview candidates and recommend a candidate for call to the congregational council or a committee thereof.
- (d) The pastoral vacancy will be advertized on CALC’s website and in CALC’s newsletter, *The Lutheran Connector*. CALC may also advertise pastoral vacancies in our congregations on “*Leadership Link*” which is maintained by Lutheran Congregations in Mission for Christ (LCMC) and/or “*Clergy-Connect*” which is maintained by WordAlone Ministries. *Leadership Link* and *Clergy Connect* are lists maintained on LCMC’s and WordAlone’s websites. They connect clergy seeking a call and congregations seeking a pastor. LCMC and WordAlone are Confessional Lutheran bodies with offices in the USA who have generously offered this service to CALC.
- (e) All responses to the advertisement of a congregational vacancy will be directed to the office of the PPD. Our PPD will engage in a conversation with all applicants for the purpose of: (a) informing any candidate of the particulars of the calling congregation, including its needs and vision for the future and (b) discerning whether the pastor understands and can by abide by CALC’s confession of faith and purpose.
- (f) The PPD will encourage all candidates who can subscribe to CALC’s confession of faith and purpose and are willing to explore the possibility of a call to the congregation to prepare and forward to the PPD a résumé or Curriculum Vitae (CV). The PPD will forward the résumé or CV to the congregational council or call committee for their review and comment. The congregational council or call committee may determine, from review of a candidate’s résumé or CV and/or personal contact with the candidate, that said candidate possesses the gifts, talents, aptitudes and experiences which may meet the congregations needs and vision for the future. The congregation should immediately inform the PPD of their interest in said candidate.
- (g) The PPD will ask any candidate who a congregation has serious interest in under Paragraph (f) above, to complete an application in the form attached hereto as Schedule 3. Said application elicits written information on the candidate, including: educational records and achievements; a complete biography on the candidate; information on ordination, rostering and previous calls to the pastoral ministry; letters of reference; and background checks.
- (h) The congregation shall designate a representative who will communicate with and liaise with the PPD. The congregational representative may include the chair of the congregation, the chair of the congregation’s call committee and/or any other person designated by the congregation. The PPD will share information received from candidates with appropriate congregational representatives.
- (i) The church council or the call committee, as the case may be, or any subgroup of either, may conduct preliminary telephone or face to face interviews with the candidates disclosed by the PPD.
- (j) In the event that the call committee or the church council believes that one or more candidates are suitable, the committee or council may arrange for an interview with said candidate or candidates utilizing CALC’s Pastoral Review Panel (PRP). CALC’s PRP is described in Section 4 herein below.

- (k) The church council or call committee of the congregation shall designate at least one and ideally two of its members to meet with CALC's PRP.
- (l) The members of the PRP appointed by the Board of Elders and the representatives of the calling congregation will receive and review the application submitted by each candidate together with all supporting documents. The members of the PRP appointed by the Board of Elders and temporary members will have a face-to-face conversation with the candidate. The purpose of the conversation is to ask questions and receive answers from the candidate which are designed to bring out a candidate's beliefs, gifts, abilities, talents, training, strengths and weaknesses. The temporary members are also able to ask questions of the members of the PRP appointed by the Board of Elders concerning the information on the candidate which came out during the interview and the documents submitted by the candidate. The written information and results of the interview are to be kept confidential by all parties. However, the temporary members may share the documents received and results of the conversation with a candidate with their church council or call committee only. The information gleaned in the conversation with a candidate can be revealed to the calling congregation only with the candidate's permission. With this information in hand, the temporary members of the PRP and their church council, are better equipped to discern a candidate's aptness for pastoral ministry in their congregation. The church council and/or call committee may use the information gleaned from the PRP conversation in discerning whether to bring the candidate to the parish for a candidacy weekend or to extend a call to the candidate.
- (m) The PRP meets on an as needed basis. Meetings of the PRP are held at a location which permits a majority of the PRP's permanent members to meet face-to-face with an aim towards minimizing travel costs (typically Cochrane or Calgary, Alberta). The temporary members of the PRP appointed by a congregation and the candidate being interviewed typically come to the face-to-face meeting. We intend to use the Internet to connect the members of the PRP appointed by BOE who live relatively far away from the site of the face-to face meeting. This will save on travel and accommodation costs. The participants present at the site of the face-to-face meeting and those in the remote areas will be connected by cameras and microphones installed in the face-to-face meeting room and installed on the remote participant's computer. This system of cameras and microphones allows everyone to see and hear one another. The representatives of the calling congregation and the candidate(s) are responsible for their own transportation to and from the meeting with the PRP together with costs of accommodations and meals.

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The following sections are presented for guidance to congregations and candidates in the process of discernment of a call in a CALC congregation.

### **Section 3 CALC's Pastoral Review Panel (PRP)**

In furtherance of our Association's duty to partner with our congregations in the training, call and discipline of an ordained clergy for the administration of the Means of Grace, CALC's constitution provides for the establishment of the Pastoral Review Panel (PRP). The PRP consists of at least seven and ideally eight members. CALC's Board of Elders appoints six of the PRP's members. These are referred to as the permanent members. The congregation utilizing the PRP appoints at least one and ideally two members. These are referred to as the temporary members. The permanent members attend and participate in all meetings of the PRP. The temporary members of the PRP attend and participate only in meetings relating to the call process of the congregation who appointed them to the PRP. The temporary members are members of the PRP until a pastor is called by the congregation requesting the services of the PRP or the congregation rescinds their appointment to the PRP. The six members of the PRP who are appointed by the Board of Elders include:

- (a) A representative from the Institute of Lutheran Theology (ILT) who will pay particular attention to the doctrine and theology that guides this church body;
- (b) A representative independent of CALC who is expected to have expertise in the area of personal psychological and internal growth development including a keen interest in family and marriage;
- (c) CALC's Pastoral Personnel Director (PPD) who will provide the first point of contact for a new candidate for ministry or a pastor being considered for call by a CALC congregation,

- (d) A lay member of CALC who is not a member of the National Council or the host congregation;
- (e) A member of CALC's National Council,
- (f) A traveling mentor who meets regularly with the candidate for a first call during their training period and pastors of CALC from time to time.

The members of the PRP, which includes the calling congregation's representatives, are called and empowered to engage in a meaningful dialogue with any candidate to be considered by the congregation for a call. The purpose of this dialogue is to help the congregation discern: (a) the candidate's soundness of the faith, aptness to teach and educational qualifications; (b) whether the candidate has been properly ordained, (c) whether the candidate accepts and adheres to the CALC's Confession of Faith; and (d) whether the candidate strives in life and conduct to be above reproach.

Those serving on the PRP will receive much sensitive information concerning any candidate for pastoral ministry, including, but not limited to: (a) applications to the PRP for an interview or conversation; (b) academic transcripts; (c) diplomas; (d) academic degrees granted; (e) letters of recommendation or reference; (f) biographical information; (g) police reports; (h) court records; (I) performance evaluations; (j) internship evaluations; (k) biographical sketches or life stories; (l) psychological reports and data; and (m) similar documents which disclose personal information about a candidate which is not public knowledge. Members of the PRP will likewise be a party to and overhear discussions between the candidate and the permanent and temporary members of the PRP. The purpose of the PRP is to gain information concerning and insight into a candidate's qualifications and aptness for pastoral ministry in a CALC congregation and then to pass such information and insights on to the temporary members of the PRP so that they may pass such information on to the Church Council or any call committee of the Church Council (hereinafter individually and collectively the "**Church Council**").

CALC, and the PRP in particular, have a compelling need to maintain confidentiality in the process of performing their respective obligations in connection with assisting congregations in assessing a candidate for aptness for ministry in a CALC congregation. Each member of the PRP recognizes that his/her participation in discussions with any candidate for pastoral ministry will place him/her in a position of special trust and confidence with access to confidential information concerning any candidate interviewed by the PRP and about CALC as an organization. When the temporary members of the PRP report information on the relevant candidate for pastoral ministry to their Church Council, said Church Council would be in a position of special trust and confidence with access to confidential information concerning any candidate interviewed by the PRP and about CALC as an organization. By separate agreement, each member of the PRP and the Church Council receiving information from the PRP will agree as follows: each member of the PRP and Church Council, and each member thereof, will agree that neither he/she, nor anyone operating on his/her behalf, will disclose or use, in any manner, any confidential or proprietary information or material concerning: (1) any applicant for assessment for aptness for pastoral ministry in a CALC congregation, (2) the PRP, (3) CALC or its operations, unless: (a) expressly authorized to do so in writing by the candidate for Pastoral ministry which is the subject of the confidential information; or (b) expressly ordered to do so by a court of law.

#### **Section 4**

### **The Office of the Ministry of Word and Sacrament**

#### **– Call, Training, Ordination and Installation**

**A. The Office of the Ministry of Word and Sacrament is Divinely Instituted:** We believe, trust and confess that God instituted the office of the ministry for the purpose of bringing the Word and the Sacraments to His people in order that they may come to saving faith (Matthew 28:19; 1 Corinthians 11:23-25; 2 Corinthians 5:18; Acts 20:28). It is only through these two means that the Holy Spirit works faith where and when He pleases in only those who hear and do not reject the Gospel (John 5:52; Romans 10:17; 1 Thessalonians 1:5). *"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."* (Ephesians 4:11-12).

**B. A Congregation's Call is God's Call:** CALC's rite of ordination asks the ordinand to profess and affirm: "Before almighty God, to whom you must give account, and in the presence of this congregation, I ask: Will you assume this office, believing that this congregation's call is God's call to the ministry of Word and Sacrament?" We believe, trust and confess that the act of choosing, electing or appointing a man or a woman to the office of the Ministry of Word and Sacrament is referred to as "*the divine call.*" The divine call is much more than an inner conviction or belief held by a man or woman that God wants him or her to be a pastor. The inner conviction does not

make that man or woman a pastor; rather, it is the external election or call of the church that makes any man or woman a pastor. Without the mediation of a call by a congregation, a man or woman serving as a pastor would be engaged in self-appointed service to God and that can be a form of idolatry. Only the Apostles and the Prophets received an immediate call from God Himself. Pastors are neither Apostles nor Prophets; their call is mediated through the congregation. It is a congregation, acting in obedience to the will of God, who has the command from God to call qualified men and women to the Ministry of Word and Sacrament. A call from a congregation to serve, as their pastor is a call from God like the call of Apostles and Prophets, the difference is that the pastoral call is mediated. God's call to public ministry cannot be accepted by the candidate out of a spirit of voluntarism, a sense of familial duty or obligation, a desire to achieve social justice, a desire for self-fulfillment, and/or a desire for intellectual attainment. The call of God binds the pastor to obedience to God's will.<sup>1</sup> Because a congregation's call is God's call to an ordinand or pastor, the calling congregation is given the most solemn duty, and must approach any call to a pastor with humility, reverence and fear of the Lord.

**C. Qualifications of a Pastor:** In his letter to Titus 1:5-9, Paul spoke of the qualifications of the elder (pastor) of the congregation. The elder must be: a believer, a good spouse and the parent of good and believing children. The elder must not be overbearing, quick-tempered, given to excesses in drinking and/or dishonest in business and personal life. The elder should be hospitable, good, upright, self controlled and disciplined. The elder must also have a good grasp of the scriptures and the fundamentals of faith so that, through the elder's teaching, preaching and ministrations, the people of God are built up in their faith and those who oppose sound doctrine are soundly refuted. A church member found worthy of the high office of elder was conferred the office by the other elders laying hands on the candidate. Paul admonished the young preacher Timothy, who like Titus, was called to organize congregations, to be careful in appointing elders. Paul specifically admonished Timothy: "Do not be hasty in the laying on of hands, and do not share in the sins of others" (1 Timothy 5:22). Timothy, Titus and any other persons who were responsible for appointing elders to be careful to investigate each candidate and pray fervently for the help of the Holy Spirit in the discernment process. If those charged with discerning whether to call and appoint an elder acted impetuously in the selection process, the new elder could cause much damage to the flock and his or her self. Paul reminded Timothy, Titus and all other elders who appointed and laid hands on an elder that they do not want the actions of a hastily appointed elder to be on their heads.

**D. God Calls Both Men and Women to the Office of Ministry of Word and Sacrament.** We believe, trust and confess that God calls both men and women to the office of the Ministry of Word and Sacrament. At its Annual General Convention held in November of 2007 the congregations of CALC voted to change their longstanding policy against the ordination of women to the Ministry of Word and Sacrament. CALC's Policy on Ordination and Ministry is as follows:

**Statement 2.5 - ORDINATION AND MINISTRY**

The Canadian Association of Lutheran Congregations has studied the role of men and women in the Church in the light of Scriptures and with the enlightening of the Holy Spirit.

The Canadian Association of Lutheran Congregations submits to Scripture the only infallible authority in all matters of faith and life.

All Christians are priests. (1 Peter 2:9) There is no distinction. (Galatians 3:28) Mostly, the functions are as follows: to teach, to preach and to proclaim the Word of God, to baptize, to consecrate or administer Communion, to bind and loose sins, to sacrifice, to pray for others and to judge all doctrines and spirits. We are all priests before God, as much as we are Christians (Romans 8:32; Galatians 3:28; 1 Corinthians 10:17; Ephesians 4:4; 5:30).

For order within the congregation, (1 Corinthians 14:40) no one should exclusively claim those functions that are common, in public, without allowance of the community or without special calling.

God has given gifts to Priests and calls a Pastor, men or women. (Ephesians 4: 8-11). God teaches and equips priests as Pastors (John. 5:6) and then they are called by the congregation.

God wills who is to be recipient of His Gifts and partakers of his preached and offered mercy. His will is not to be inquired into but reverently adored, as by far the most awe-inspiring secret of the Divine Majesty, reserved for Himself alone and forbidden to us.

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<sup>1</sup> Wollenberg, George F., Pieper Lectures 2005 – Volume 10: Call and Ordination in the Lutheran Church, - Call, Ordination and the Preaching Office (2005 Concordia Historical Institute and Luther Academy) page 56

## **E. Call, Training and Ordination/Installation Practices in CALC.**

- 1) **Candidacy - The Internal Dimension of the Call to Pastoral Ministry.** CALC affirms that an individual's call from God has an internal dimension. Candidates for the pastoral ministry become aware of their gifts and God's call in various ways. Some become aware in a critical moment in life. Some are urged by others in the church to consider their call. Some struggle for years with their call and their circumstances. Candidacy is a process of discernment and reflection that encourages individuals to consider whether God is calling them to the pastoral ministry and assists those who are already called and ordained to prepare to serve within CALC.
- 2) **Candidacy - The Partnership.** The candidacy process in CALC is a shared responsibility. Each partner in the process expects the full participation of other partners. Candidates, congregations, the PRP, seminaries, and our Association all work together to identify, prepare and present for call to CALC congregations, gifted men and women who are called by God to serve in public ministry.
- 3) **The Candidate:** Personal faith and commitment to Christ are at the heart of one's decision to serve in ordained ministry. That decision often comes after uncertainty and a lengthy period of prayer and thought. The decision should involve others in a process of discernment and reflection about the individual's gifts and abilities for ministry. The process of discernment is described in CALC's Shepherd's Pathway which is attached hereto as Schedule 8. The decision to begin study for ordained ministry is one that will be tested, not only by the one seeking to serve, but by the community of faith that he or she is a part. A decision to serve this church is ordained ministry involves the individual as well as his or her pastor and congregation, the PRP and the seminary faculty. A person seeking to serve the church should contact the office of CALC's Pastoral Personnel Director in order to begin the candidacy process upon making application as per the form in Schedule 9. Once in the candidacy process, the candidate will need to exercise initiative in completing the steps of candidacy, providing reports as required and demonstrating competence in the task of theological education and practical preparation for ministry. Growth and development are expected as one seeks to become equipped to both serve and lead in the church's public ministry. The candidate is expected to be a mature, responsible, and trustworthy partner in the process of preparation, formation and evaluation.
- 4) **The Congregation.** Congregations provide significant support for the baptized in their ministries. Congregations are to identify and assist in the recruitment of potential leaders for ministry in CALC. Every person who seeks candidacy in CALC must have been an active member of a CALC congregation and be recommended by that congregation. The pastor of the candidate's home congregation is able to provide pastoral guidance in the discernment process and throughout preparation for ministry. As per Schedule 9, a recommendation from the home pastor is required. Congregations are asked to maintain a relationship with the candidate through the years of preparation, to pray for the candidate, and, to the extent possible, provide financial assistance.
- 5) **Theological Education. The Shepherd's Pathway.** The Shepherd's Pathway (SP) as found in Schedule 8 attached hereto, describes a process whereby a candidate for pastoral ministry, working together with our Pastoral Review panel (PRP) and the sponsoring congregation, discerns the following: his or her call to pastoral ministry; the path to be followed in the training and the education of the candidate for pastoral ministry. The candidate attends an intensive course aimed at discerning gifts and aptness for ministry. The candidate and the congregation dialogue with CALC's Pastoral Review Panel (PRP). The candidate, congregation and PRP work as a team; they discern the call, the training required and then implement their plan.
  - (a) **The Traditional Pathway:** The traditional pathway for a candidate seeking ordination to the office of the Ministry of Word and Sacrament in a CALC congregation would be as follows:
    - (1) The Candidate earns a Master of Divinity degree from an accredited Lutheran seminary, after having attained a bachelors degree from a recognized college or university. The Master of Divinity Degree normally requires: three academic years of study carrying a fulltime course load (while in residence at a seminary); a twelve month supervised internship in a parish setting; and a minimum of two units of supervised Clinical Pastoral Education in a hospital/institutional setting.
    - (2) In the event a candidate is a mature student (40+ years) and does not have an undergraduate degree, CALC recognizes a four-year Bachelor of Divinity Degree as the equivalent of a Master's of Divinity Degree. The academic requirements for this degree conferred by a seminary are often almost identical to the requirements of the Master of Divinity Degree. Mature candidates would have to follow the



ordination) where the vows of ordination are affirmed. The rite of Installation includes a public declaration by the called pastor to approve and subscribe to CALC's constitution and Confession of Faith. A rite of Installation is attached hereto as Schedule 6. It is approved for use in CALC congregations. In the case of a congregation joining CALC along with their current pastor, the pastor and congregation, nonetheless, would be expected to participate in a rite of installation (affirmation of ordination) where the vows of ordination are affirmed and the pastor makes a public declaration approving and subscribing to CALC's constitution and Confession of Faith.

Following the candidate's installation, he or she will be one of CALC's rostered pastors and thus eligible to serve on CALC's National Council or committees thereof. In order to reflect the partnership between the congregation whose call authorizes the candidate's installation and CALC, the President of our Association may be called upon to officiate in the rite of installation. If the President is unable to officiate, the Pastoral Personnel Director (PPD) shall officiate. If the PPD is unable to officiate, then another CALC pastor may officiate. A certificate of Installation shall forthwith be issued by the Canadian Association of Congregations attesting to the installation of the candidate as follows:

"In the name of the Father, and of the Son and of the Holy Spirit. This is to certify that Name minister of the Church of Christ in the OFFICE OF WORD AND SACRAMENT having received and accepted a call to serve Congregation Lutheran Church, as their pastor; and having acknowledged that he/she accepts the Confession of Faith and Purpose as found in Articles 3 and 5, respectively, of the Constitution of the Canadian Association of Lutheran Congregations (CALC), was installed as pastor of said congregation by rite of installation celebrated at location, on the \_\_\_ day of \_\_\_\_\_, by \_\_\_\_\_, officiate, and has been received as member of the roster of pastors maintained by CALC. In Witness Whereof, we have this day hereunto set our hands" Said certificate shall be signed by the President and Secretary of CALC and the officiate (if not the President).

## Section 5

### Parish Pastors and Pastors Emeriti – Terms of the Call

**A. Parish Pastors - Terms of Call:** Subject to the provisions of the Constitution and Bylaws of any Member congregation of CALC, or as may be otherwise agreed to between the candidate and the congregation, Parish Pastors are called to:

1. Preach the Word, administer the Sacraments and conduct public worship in harmony with the faith and practices of this Association;
2. Baptize, confirm and marry in accordance with the teaching of this Association and with the laws of the province or territory, visit the sick and distressed and bury the dead;
3. Inculcate piety in individual and family life and provide pastoral leadership to all schools and auxiliary organizations of the congregation;
4. Install members of the Congregational Council and, with the council, administer discipline;
5. Seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, at home and abroad;
6. Encourage the members to be generous in support of the ministry of the congregation, CALC and the church;
7. Keep accurate membership records including baptisms, confirmations, marriages, burials and communicants, and submit a report of such statistics annually to the secretary of the CALC on forms provided by CALC. The parish records shall be kept in a separate book which shall remain the property of the congregation.

**B. Term of a Parish Pastor's Call:** Subject to the provisions of the Constitution and Bylaws of any Member congregation of CALC, or as may be otherwise agreed to between the candidate and the congregation, the term of a regular call to parish ministry when accepted by a pastor shall constitute a relationship which shall be terminated only for certain causes. Causes which may terminate a call include: (a) The pastor's resignation or the expiry of the term for which the pastor is called; (b) The attainment by the pastor of the age of sixty-five years, after which time

the pastor may be called for renewable terms; (c) Division of a pastoral charge; (d) The physical or mental incapacity of the pastor; (e) Disqualification of the pastor through discipline; (f) Continued neglect of ministry; and (g) Inability to conduct the pastoral office satisfactorily in the parish in view of local conditions, without reflection on the moral and spiritual character of the pastor.

**C. Pastors Emeriti - Terms of Call:** Pastors Emeriti are pastors who have retired from fulltime service under a call from a congregation. Nonetheless, said pastors desire to continue to serve the body of Christ in a pastoral role. Subject to the provisions of the Constitution and Bylaws of any Member congregation of CALC, or as may be otherwise agreed to between the pastor and the congregation, Pastors Emeriti may be called by a congregation to: (a) provide interim ministry during a vacancy of the pastoral office in said congregation; and/or (b) perform, from time to time, and on an as needed basis, any acts requested by a congregation that a regularly called Parish Pastor is called to perform.

**D. Licensure of the Pastor as a Religious Representative Under Marriage Acts:** To the extent that CALC is recognized as a Religious Body under any provincial Marriage Act and therefore able to license its Rostered Pastors as Religious Representatives under said provincial marriage act; CALC shall take all steps necessary to license the rostered pastors of CALC congregations under the jurisdiction of the relevant provincial marriage act. Said congregation shall petition CALC for licensure of their pastor as a religious representative by a letter requesting their pastor's licensure. Said letter shall include a description of the term or length of the pastor's call. Unless they have already done so, the congregation shall attach to said petition any applications, plus any and all supporting documents, which was received from their pastor during the call process. If no such application was obtained from the candidate; the pastor shall complete and submit an Application for Entry into Pastoral Ministry in a CALC Congregation attached hereto as schedule 3 and all required supporting documents. The pastor should also request a police check from their local police station. Please designate the President of CALC as the recipient of said police report. Upon the receipt and approval of all such documentation, CALC shall submit an application to license said pastor as a religious representative under the relevant marriage act.

The licensure of any pastor as a religious representative by CALC shall be revoked upon CALC's receipt of information confirming the termination of the relevant pastor's call. CALC shall forthwith file with the governing authority under a marriage act any and all applications and notices required to be filed to terminate the subject pastor's status as a religious representative. Causes which may terminate a call include: (a) The pastor's death; (b) the pastor's resignation or the expiry of the term for which the pastor is called; (b) The attainment by the pastor of the age of sixty-five years, and said pastor does not petition for status as a pastor emeritus; (c) The physical or mental incapacity of the pastor; and (d) Disqualification of the pastor through discipline.

Pastors licensed by CALC as religious representatives shall use a rite of solemnization of marriage vows which conform to the teachings of CALC with respect to marriage. The rite for Marriage found in the *Lutheran Book of Worship, Inter-Lutheran Commission on Worship* (1978 Augsburg Publishing House, Minneapolis & Board of Publication, Lutheran Church in America, Philadelphia) shall be deemed a rite of solemnization of marriage vows which conform to the teachings of CALC with respect to marriage.

## Section 6

### Pastors – General Qualifications & Expectations

**A. General Qualifications.** A pastor in a CALC congregation shall be a person: (a) whose soundness of the faith, aptness to teach and educational qualifications has been examined and approved by the calling congregation; (b) who has been properly ordained or is eligible for ordination; (c) who accepts and adheres to the common confession of faith and purpose as set forth in Articles 3 and 5 of CALC's constitution; and (d) who strives in life and conduct to be above reproach.

**B. Personal Standards:** Persons rostered as ordained ministers serving CALC congregations should:

- (a) Demonstrate a commitment to Christ.
- (b) Accept and adhere to the Scriptures as the divinely inspired, revealed, and inerrant Word of God, and joyfully submits to this as the only infallible authority in all matters of life and faith.
- (c) Accept and adhere to the common confession of faith and purpose as set forth in Articles 3 and 5 of CALC's constitution.
- (d) Show willingness and ability to serve in response to the needs of the church.

- (e) Have academic and practical qualifications for ministry, including leadership abilities and competence in interpersonal relationships.
- (f) Exhibit commitment to lead a life worthy of the gospel of Christ and in so doing to be an example in faithful service and holy living.
- (g) Have received and accepted a letter of call from a CALC congregation.
- (h) Have maintained active membership in a congregation of this Association.

**C. Expectations:** CALC and its congregations understand the call to ordained ministry of Word and Sacrament to mean that:

- (a) Ordained ministers, called by God through the congregation, are accountable to the Word of God for the sake of the gospel of Jesus Christ;
- (b) Ordained ministers are called by God through the congregation as an expression of the church universal, the “*Una Sancta*” and are not self-chosen or self-appointed and do not select a ministry context independent of the church;
- (c) Ordained ministers are called by God through the congregation as an expression of the church universal, the “*Una Sancta*”, for a ministry of servanthood, and not for the exercise of domination or coercive power;
- (d) Ordained ministry is a privilege granted by God through the call of the congregation as an expression of the church universal, the “*Una Sancta*” and is not a right of the individual; and
- (e) Ordained ministers voluntarily place themselves under the legitimate authority and discipline of the congregation he or she serves and CALC, and assents to the polity of this association of congregations.

All ordained ministers in CALC should state a clear intention to live and conduct themselves in a manner consistent with these expectations.

**D. Subscription to CALC’s Policy on Marriage and Statement on Homosexuality.** Persons rostered as ordained ministers serving CALC congregations must subscribe to CALC’s Policy on Marriage and Statement on Homosexuality:

**Policy on Marriage**

In accordance with our confession of faith, we define marriage as being between one man and one woman.

**Statement on Homosexuality**

This Association regards homosexual desires and behaviour as sinful and contrary to God’s intent for His children (Lev. 18:22; 20:13; Deut. 23:18; Rom. 1:27; 1 Cor. 6:9-11). It rejects the contention that homosexual desires, behaviour and/or lifestyle are simply another form of sexuality equally valid with the God given male-female pattern. We acknowledge that each person may have a tendency or predisposition to a particular sin, or temptation to which he or she is especially prone. Being tempted is not a sin; acting on the temptation, by indulging in wrongful thoughts, words, or deeds is sinful (James 1:12-15).

We urge Pastors and Congregations to initiate Scriptural teaching: in appropriate situations so as to counter the growing social and cultural approval of homosexual attitudes and mindset. At the same time, we encourage pastors and congregations of this Association to minister redemptively with homosexual persons with whom they come in contact, realizing that each one is a person whom God loves and for whom His Son died. Also, we encourage congregations and pastors to show love and compassion to those who have facilitated, encouraged, enabled or participated in homosexual activities or in its lifestyle, and assure them of God’s complete forgiveness to all who repent (2 Cor. 6:11).

Accordingly, we shall not allow the ordination or continuation in ministry of those who advocate the acceptance of homosexual desires, activities or lifestyle. Neither shall we allow the ordination or continuation in ministry as pastors of self-professing or practising homosexuals. All those who advocate such positions, or who profess or practice homosexuality, shall not be allowed to continue in this Association, until there is evidence of repentance and amendment of life.

**E. Educational Qualifications:** The Lutheran church has valued an educated clergy. A four-year Masters of Divinity Degree has been the standard for Lutheran Pastors for the last five or more decades. CALC congregations value an educated clergy. CALC encourages and admonishes its congregations to call as their pastors candidates who have attained a Master of Divinity degree or its equivalent from a Lutheran Seminary. The ideal theological education and a list of approved seminaries are set forth herein below under the heading “Theological Education.”

The congregations of CALC recognize that some of its member and associate member congregations face challenges which may preclude them from calling a candidate with a Master of Divinity degree, including, congregations in rural areas, house churches, and congregations who have been substantially reduced in membership due to conflict or socio-economic circumstances. The congregational autonomy of CALC congregations permits congregations to call pastors with educational qualifications other than a Master of Divinity degree, including, but not limited to a Master of Theology Degree, or its equivalent, a Bachelor degree in pastoral or religious studies granted by a university, or bachelors degree or a diploma conferred by a Bible College.

In recognition of the challenges faced by some of its congregations in calling a qualified candidate for the ministry other than a graduate of a seminary with the Master of Divinity degree, CALC endorses the Pastoral Ministry Certificate (PMC) program. The Pastoral Ministry Certificate program is described in a separate document entitled The Shepherd's Pathway for Pastors Serving in Parish Ministry, a copy of which is attached hereto as Schedule 8. CALC has partnered with the Institute of Lutheran Theology, 910 4th Street Brookings, South Dakota, 57006, USA (ILT) for the provision of instruction under the SP Program. The ILT is an online seminary. It meets CALC's standards for theological education for the attainment of a Pastoral Ministry Certificate under CALC's Shepherd's Pathway to Ministry. Candidates who hold a Pastoral Ministry Certificate have satisfied CALC's educational qualifications for call to one of our member congregations.

If a candidate for ordained pastoral ministry in CALC has attended a seminary other than the seminaries listed herein below under the heading "Theological Education", the following criteria should be used in evaluating the educational background of said candidate. Did the seminary provide the candidate with a solid grounding in Lutheran systematic theology and the Lutheran Confessions, and enable the candidate to articulate a Lutheran theological perspective? Did the student not only study theology but also engage in the study of church history, Bible, worship, preaching, education, pastoral care, and ethics? Did the seminary provide the candidate with a sound understanding of ministry in a Lutheran congregation; that is, a clear sense of the centrality of Word and Sacrament; the use of the Law/Gospel dialectic in preaching; and a clear sense that the Old and New Testament Scriptures are the divinely inspired, revealed, and inerrant Word of God, to which one joyfully submits and is the only infallible authority in all matters of life and faith? It is vitally important that in situations where a CALC congregation considers a candidate that has not been educated at an approved seminary that the congregation requests the services of CALC's Pastoral Review Panel (PRP). The PRP will work with congregation in assessing the candidate's educational background in light of these questions. In the event that a candidate's educational background and/or pastoral experience are found to be deficient, the PRP may suggest a course of action for remediation which will be acceptable to the congregation and the candidate, which may include, without limitation, taking seminary level courses with the ILT.

**F. Theological Education.** The ideal candidate for call to the office of the Ministry of Word and Sacrament in CALC would be a graduate of a recognized college or university with a bachelors degree and has earned a Master of Divinity degree from a seminary. The Master of Divinity degree normally requires three academic years of study, carrying a fulltime course load, while in residence at the seminary, a twelve month supervised internship in a parish setting, and a minimum of two units of supervised Clinical Pastoral Education (CPE) in a hospital/institutional setting. CALC also accepts a Bachelor of Divinity degree. A four-year Bachelor of Divinity degree is sometimes conferred upon mature students (40+ years) who do not have an undergraduate degree. The academic requirements for this degree conferred by a seminary are often very close to the requirements of the Master of Divinity Degree. Mature candidates would have to follow the relevant seminary's policies, procedures and academic requirements for the attainment of the Bachelor of Divinity degree.

Any seminary attended by a pastor intending to serve in a CALC congregation should offer programs of preparation for ministry that are of the highest academic quality, faithful to the Lutheran tradition, and uniquely suited to meet the challenges facing this church today.

## Section 7

### Pastors in Extended Ministries – Terms of Call, and Their Unique Qualifications & Expectations

**A. Pastors in Extended Ministry – General Provisions:** The Board of Elders shall receive and act on the application of a pastor to serve any designated inter-synodical, or non-synodical Lutheran or non-Lutheran institution, agency, or activity. These activities may include without, limitation, those who wish to serve as: chaplain in the military or other care ministry; evangelist; missionary; a member of the faculty or the administration of a parochial school, Bible school, Bible college or seminary; and/or administrator in an organization dedicated to

evangelism, missionary work and/or the alleviation of poverty and human suffering. The specific terms of the call to Extended Ministry shall be outlined in the application for status as a Pastor in Extended Ministry. Candidates shall submit an “Application For Entry Into Pastoral Ministry in a CALC Congregation” in the form attached hereto as Schedule 3. Applications for service in an Extended Ministry shall be submitted through the President of this Association. The Board of Elders shall determine by vote whether or not he/she may serve in this capacity and continue on our Roster of Pastors.

**B. Chaplaincy:** This ministry of Word and Sacrament includes not only preaching and teaching, but also the provision of pastoral care and counsel. These ministries are designed not only to provide nurture for believers, but also to give expression to God's love for others as well. Chaplaincy and other care ministries represent some of the many ways the church provides ministry to persons in special situations.

These chaplaincy ministries are found in a wide range of settings such as: institutions (hospitals, prisons, nursing homes, homes for disabled persons, youth homes, rescue missions and other similar care ministries); pastoral counseling centers; hospice programs; substance abuse recovery programs; grief counseling; and the military service. Some military chaplains offer a full parish ministry, while others may exercise special gifts such as counseling, family life programs, and mentorship.

CALC desires to provide competent, well-trained persons to serve in these specialized ministries. Generally chaplains are ordained clergy, gifted and trained, called by the church, and sent by Jesus Christ to bring the Word and the Sacrament to those in institutional and special life circumstances, which very often include crisis and loss.

In the process leading to ordination in parish ministry, the church seeks assurance and declares that the prospective pastor possesses the gifts for and is fit for ministry, that is, an apt teacher and preacher and sound in doctrine. The church pays close attention to the person's doctrine, life and preparation for ministry. In the process leading to endorsement for chaplaincy, our Association seeks assurance and declares that the prospective chaplain is fit and gifted for specialized ministry. Our Association seeks assurance that this ministry will be consistent with the chaplain's call to serve as minister of the Word and Sacrament, but also seeks evidence of the chaplain's suitability to provide pastoral ministry, care and counsel in this specialized setting.

**C. A Call to Chaplaincy is Confirmed When:**

- (a) An employing agency/institution invites a person to serve as chaplain or to another specialized or Extended Ministry.
- (b) The job description has been reviewed by the PRP, and the Board of Elders reviews and approves the same as a valid expression of the ministry of Word and Sacrament.
- (c) The Board of Elders issues an official Letter of Ecclesiastical Endorsement.

**D. Ecclesial Endorsement of Chaplains:** Ecclesiastical endorsement is our Association's means of making an official declaration that a prospective chaplain is considered suitable, fit and apt for a particular Extended Ministry. When CALC's Board of Elders issues a Letter of Endorsement, the following assurances are offered:

1. The candidate will be performing a valid ministry on behalf of CALC.
2. Based upon a review of documented evidence, the candidate has the special training required for this ministry, and is committed to continuing education.
3. The Candidate is considered suitable for such ministry, based on a review of this person's spiritual gifts, skills, aptitudes and readiness to serve.
4. The candidate's present or projected professional certification or licensure is approved by the entity or institution granting the same.
5. The candidate is a member in good standing of CALC and, as such, acknowledges accountability to the ecclesiastical authority of CALC.

The meaning of endorsement, however, is not limited to the process described above. Endorsement is an on-going process of ministry review in which CALC's Pastoral Review Panel, in close cooperation with the employing agency/institution, seeks assurance that our chaplains continue to offer effective and valid ministry consistent with his/her high calling in Christ.

**E. Rationale For Endorsement:**

1. Endorsement designates chaplaincy as a valid ministry of the church. It is a reminder that although chaplains usually serve away from the church, they never provide ministry apart from the church. Chaplains are endorsed in order to extend the church's ministry, not their own.
2. Endorsement confirms that chaplain's call by God to this ministry. Endorsement by the church assures the individual that they have met the required standards for theological and pastoral competence expected of those planning to serve in a specialized setting.
3. Endorsement is required by most agencies and institutions employing chaplains. By way of example, prospective military chaplains in the Canadian Armed Forces must submit their denominational Letter of Endorsement before they can initiate their application for appointment as an active duty chaplain. The Correctional Service of Canada, the Veteran's Administration, and most other employing agencies/institutions also require proof of ecclesiastical endorsement prior to their offering a contract to a prospective chaplain.
4. It is a pre-requisite for certification by professional chaplains' organizations, such as: American Association of Pastoral Counselors (AAPC); Association of Clinical Pastoral Education (ACPE); Association of Professional Chaplains (APC); Canadian Association of the Practice of Pastoral Education (CAPPE).
5. Endorsement embodies an expressed intent for the candidate and CALC to participate in on-going ecclesiastical supervision. This on-going ministry review declares that endorsement is not a one-time decision, but the beginning of a process designed to bring encouragement and support to our chaplains, as well as to hold them accountable to the church for providing effective ministry.

#### **F. Standards - General**

In granting ecclesiastical endorsement to persons seeking to serve in chaplaincy, CALC seeks assurance that the candidate meets minimum standards in the following categories:

1. education and training;
2. demonstrated competence in prior ministry;
3. documented experience in specialized ministry track; and,
4. professional credentials.

#### **G. Standards For Chaplains:**

1. Ordination as clergy in good standing.
2. Graduation from an accredited college or university with a bachelors degree, and seminary with an earned Master of Divinity degree.
3. A commitment to continued pastoral education.
4. Minimum two years parish ministry experience.
5. Minimum two units of CPE or CAPPE (1600 hours of supervised clinical pastoral care or counseling experience relevant to the particular ministry requirement).
6. Pursuit of certification by an approved professional chaplaincy organization.
7. **Equivalencies.** The list of core standards (paragraphs 1-6 above) reflect an attempt to identify predictors of ministry competency and effectiveness. However, there is a diversity of life experiences, training and spiritual gifts invested among us. Careful consideration will be given to requests for approval of equivalencies for training, ministry experience and professional credentials. Such requests will be considered on a case-by-case basis. Candidates seeking equivalency will need to demonstrate that their training/education/experience/credentials are in fact equivalent to the standards described.

#### **H. Levels of Endorsement**

Letters of Endorsement issued by the Board of Elders for professional Chaplains fall into one of the following three categories:

1. **Level One – Training.**
  - a. For clergy seeking to enroll in CPE Internships and other extended specialized training programs.
  - b. Time limited - valid only for duration of training program.
2. **Level Two - With Stipulations**

- a. For prospective chaplains needing a Letter of Endorsement as part of their application for employment file.
  - b. For those not meeting core training standards.
  - c. This endorsement will be time limited and ministry specific, and withdrawn if training requirements are not fulfilled.
  - d. For part-time Chaplains.
3. **Level Three – Without Stipulations**
- a. Core standards are met by the candidate.
  - b. The candidate has full certification by professional organization(s) required by the employer.
  - c. The candidate has demonstrated effectiveness in ministry for at least two years.

**I. Endorsement for Specialized Ministry is Made Subject to the Following Contingencies:**

1. **Under Review:** When reports from a chaplain or employer indicate that conditions of endorsement or church policy may have been violated, a chaplain’s endorsement will ordinarily be placed under review while these issues are researched and resolved by CALC’s PRP and the Board of Elders. The endorsement remains in effect during the period of and will be re-evaluated at the end of the review period.
2. **Revocation:** If it has been determined by CALC’s PRP and the Board of Elders, that the chaplain has violated the conditions of endorsement, such endorsement may be withdrawn. Such revocation normally occurs because of proven unprofessional and/or unethical conduct.

**J. Accountability and Supervision.** CALC seeks assurance that our chaplains are providing effective ministry in ways consistent with their high calling in Christ and their call to serve our Triune God in an Extended Ministry in a specialized setting.

**(a) Continuation of ecclesiastical endorsement is dependent upon:**

1. Maintenance of a good standing as a member/pastor in the CALC;
2. Meeting conditions stipulated in a time-limited endorsement;
3. Documentation of continuing pastoral education;
4. Submission of an annual ministry report to the PRP and the Board of Elders
5. Satisfactory ministry review every three years by the PRP. Said review shall also be approved by the Board of Elders.

**(b) Chaplains are involved in the following levels of accountability and supervision:**

1. Chaplains are supervised by their employing agency/institution. Supervision by the employing agency or institution offers job performance appraisal, with target on quality and competence of the chaplain's professional and clinical work.
2. Chaplains are supervised by CALC through the PRP and Board of Elders. The chaplain will relate to the PRP for ecclesial supervision. The Board of Elders will review and act on the PRP’s report. Ecclesiastical supervision offers CALC assurance that the chaplain’s work gives faithful and effective expression of their call to ministry
3. Chaplains are supervised by the professional certifying organization. The primary focus of the review by the certifying organization **is** on maintaining ethical conduct, and giving evidence of professional competence and growth.
4. Chaplains are accountable to CALC, their employer and the professional organization certifying them. If either the Chaplain’s employer or body that certifies him or her of proven ethical, moral or legal violations, Ecclesiastical Approval will be reviewed and may be withdrawn.

**K. Endorsement Process**

1. **Application:** The candidate fills out an Application for Entry into Pastoral Ministry in a CALC Congregation attached hereto as schedule 3. In addition, the candidate is to provide a description of the Extended Ministry the candidate has made application for together with a copy of the job description of the proposed Extended Ministry and any application that the candidate has submitted to the agency or organization seeking the candidates employment in extended ministry plus any and all supporting documents. Applicants are responsible for providing materials requested in application for extended ministry.

2. **Interview:** CALC's Pastoral Review Panel (PRP) will review all materials submitted by the candidate. Following this review, an interview will be scheduled between the PRP and the candidate at a mutually agreed upon time and place. The candidate is responsible for arranging for all of his or her costs associated with attendance at said interview. The members of the Board of Elders on the PRP will communicate the results of the interview to CALC's Board of Elders. If the applicant's request for endorsement is approved by a majority of its members, the Board of Elders will issue an official Letter of Ecclesiastical Endorsement and transmit the same to the candidate and the agency or organization requesting the same. In the event that ecclesial endorsement is not given, the candidate and the agency or organization requesting the same will be informed of the same.
3. **Installation:** Following approval and endorsement of a call, an appropriate service of installation should be planned to begin the candidate's new ministry. The service shall be conducted by a member of the Board of Elders (normally the President) on the date, time and place determined by the candidate, the employing agency or organization and the member of the Board of Elders responsible for conducting the service.

## Section 8 Discipline of CALC's Pastors

A. **Grounds for Discipline:** Subject to the provisions of the Constitution and Bylaws of any Member congregation of CALC, a pastor serving a congregation of CALC may be suspended from his/her duties or dismissed and his/or her call to the congregation terminated for the following causes:

- (a) Deviation from **doctrine, morals, approved and necessary practice or of conduct unbecoming** the holy calling of proclaiming the Word of God by word and deed.
- (b) The term "**approved and necessary practice**" shall include reasonable cooperation in the affairs and decisions of the Canadian Association of Lutheran Congregations as opposed to an uncooperative and/or belligerent attitude.
- (c) The term "**conduct unbecoming the holy calling of proclaiming the Word of God by word and deed**" shall include financial irresponsibility, insensitivity to authentic needs and concerns of the 'flock' and other conduct which is incompatible with the character of the pastoral function, which may include, without limitation the following:
  - (1) **Conviction of a Criminal Offence.** Canadian society has placed a high premium upon the role of law in regulating the rights and duties of individuals. Canadian laws define certain conduct as a criminal offence. The commission of an indictable offence, in the absence of some reasonable explanation for such conduct, is conduct unbecoming a rostered minister and grounds for discipline.
  - (2) **Membership in Certain Organizations:** No rostered minister shall belong to any organization that in its documents, rites or practices contradicts the Gospel of salvation through faith in Jesus Christ. (Section 2 of Part 3 of CALC's Bylaws)
  - (3) **Confidential Communications:** Rostered ministers shall respect a confidential confessional communication and may not disclose such communication, except with the express permission of the person involved, or where required by law, or in order to prevent the commission of a crime.
  - (4) **Relationship to Family:** Rostered ministers, whether married or single, are expected to uphold Christian ideals of marriage in their public ministry as well as in private life. A rostered minister's spouse and children are to be regarded by the minister with love, respect, and commitment. Any departure from this normative behavior shall be considered conduct unbecoming a rostered minister. Such departure might include any of the following: (i) Separation or divorce that occurs without consultation with the congregation's church council and without the rostered minister taking appropriate action on any agreement reached in such consultation. Each case of separation or divorce must be considered pastorally. (ii) Desertion or abandonment of spouse or children. (iii) Abuse of spouse or children. (iv) Repeated failure to meet legally determined family support obligations.
  - (5) **Substance Abuse:** The misuse of alcohol or mind-altering substances impairs the ability of a rostered minister to perform the duties of the office with full effectiveness. The failure to embark on an effective treatment program or to follow through on treatment and abide by the terms of such treatment and the consequent impairment of performance is conduct unbecoming a rostered minister and grounds for discipline.

- (6) **Financial Responsibilities:** Rostered ministers are expected to conduct their financial affairs in accordance with ethical and legal requirements. Among those financial activities which shall be considered conduct incompatible with the character of the ministerial office are: (i) indifference to or avoidance of legitimate and neglected personal debts; (ii) embezzlement of money or improper appropriation of the property of others; and (iii) using the ministerial office improperly for personal financial advantage.
- (7) **Sexual Matters:** Sexual acts, including, adultery, promiscuity, addiction to pornography, the sexual abuse of another, or the misuse of counselling relationships for sexual favours or other advantage would constitute conduct unbecoming a rostered minister and grounds for discipline.
- (8) **Sexual Harassment:** Sexual Harassment constitutes conduct unbecoming a rostered minister and grounds for discipline.

**“Sexual harassment” shall be defined as** any unwelcome, unwarranted, unsolicited or offensive sexual conduct that is directed at a person or persons by one in a position of authority, power or leadership and which demeans and undermines the inherent self-worth and dignity of that person or persons or denies individual human rights as guaranteed by Provincial or Canadian Human Rights Code(s). It includes any conduct that coerces, pressures, manipulates, or threatens persons, or curtails a person from participating in the life of the church, fulfilling the duties of their position in the church workplace, freely expressing their ideas, practicing in their chosen church vocation, or freely advancing in their church employment, whether it is a single incident or several incidents over a period of time. “Sexual harassment” may involve two or more persons of the opposite or of the same gender, male or female.

**Sexual harassment may include**, but is not limited to, the following: (i) Sexual comments that are offensive. (ii) Unwelcome jokes with sexual overtones. (iii) Subtle innuendo or open taunting regarding perfections or imperfections about a person’s body. (iv) Unwelcome displays of sexually offensive material such as pictures, photographs, sexually manipulative objects or sexual desire stimulants. (v) Sexually offensive gestures or facial expressions. (vi) Sexually humiliating, insulting or intimidating behaviour including, but not limited to, boundary or space intrusion to obtain sexual favours. (vi) Unwelcome physical contact. (i.e. touching, patting, pinching, cornering, etc.) (vii) Unwelcome invitation, direct or in person, by mail or through any other form of communication to engage in behaviour of a sexual nature. (viii) Prolonged, sexually suggestive staring. (ix) Unwelcome pressure for dates. (x) Indecent exposure. (xi) Verbal abuse or threats. (xii) Retaliation against an individual for having: invoked this policy on behalf of oneself or other individuals, or participated or co-operated with any investigation under this policy; or been associated with a person who has invoked this policy or participated as a witness.

**Sexual harassment does not apply in** a relationship of mutual consent or in the expression of affection between friends as long as one’s behaviour is not imposed on another. However, it is stressed that where one person holds power over another, either in fact or perceived, a relationship of mutual consent may be impossible to achieve. It is inappropriate for a rostered minister to date a parishioner or someone working under the minister’s supervision within the congregation he or she is serving, until that relationship has ceased for a period of at least one year.

## **B. CALC’s Policy on Sexual Harassment.**

1. The congregations of CALC recognize that every person has the right to be treated with dignity and respect as a child of God, and therefore the right to freedom from all forms of sexual abuse and sexual harassment.
2. Sexual abuse or sexual harassment by any rostered minister, seminarian, or other person serving under call or appointed by CALC, will not be tolerated by the congregations of CALC.
3. The disclosure of any abusive sexual conduct shall be in writing and signed by the complainant, the alleged victim’s representative or a third party.
4. All disclosures of abusive sexual conduct shall be addressed promptly.
5. Throughout the process, pastoral care will be provided to the complainant, the defendant, and, as appropriate, their respective congregations or institutions.
6. Confidentiality and discretion will be maintained by the church to the extent possible to protect the innocence and identity of those involved.

7. Rostered ministers and congregational council members are responsible for discouraging non-rostered employment-related harassment or abuse and ensuring that congregational members are aware of their responsibilities to prevent harassment or abuse.
8. Congregations are responsible for their own sexual abuse and harassment policies relating to non-rostered members or adherents of their congregations.
9. Any allegations concerning the sexual abuse of children will be immediately reported to the appropriate civil authorities.
10. Should criminal proceedings be initiated against a rostered minister, completion of the church's investigative and disciplinary procedures may be suspended pending completion of the criminal proceedings.

**C. Procedure to be Followed in Cases Involving Sexual Harassment:**

1. Any complaint of sexual harassment or abuse by a rostered minister, seminarian, or other person serving under call or by appointment by CALC shall be reported to the President in all instances. The decision to pursue an alternative course of action does not preclude the subsequent initiation of procedures outlined in Paragraph 4 below.
2. A complainant also may wish to pursue other courses of action such as:
  - (a) Filing a complaint with the provincial Human Rights Commission in accordance with the provincial code or Act.
  - (b) Reporting to the local police department for investigation under the provisions of the *Criminal Code* any complaints involving sexual assault, obscene phone calls, intimidation or criminal harassment causing fear for one's safety.
  - (c) Taking civil action against the person who caused the injury if mental or physical damage is deemed to have been suffered.
  - (d) Employing a mediator for resolution if both parties agree and it is appropriate under the circumstances.

**D. Procedure to be Followed For Discipline of a Pastor:** The following procedure shall be followed if it is alleged that an ordained pastor has deviated from doctrine, morals, and approved and necessary practice or of conduct unbecoming the holy calling of the Word of God by word and deed:

1. **Local Action:** Such charges shall first be treated locally in accordance with the Word of God and with prayer. It is recommended that the following Scripture passages, among others, be consulted and practiced when such charges are being handled. (1) Deuteronomy 19:15 (the requirement of two or three witnesses). (2) Matthew 18:15-20 (one concerned brother meeting with an apparently offending brothers in private; if necessary leading to another meeting with one or two others present; and if necessary, culminating in action by the congregation). (3) I Timothy 5:19-20 (the seriousness of such charges, the need for two or three witnesses, and the objective of counteracting sin). (4) Luke 17:1-10 (If our brother sins, rebuke is necessary, and if he repents, forgiveness is necessary).
  - a. The form that the local action is to take and the motivation underlying the local action are defined and shaped by the provisions of Matthew 18:15-20. The whole purpose of this local action is to restore the broken relationship between the pastor and those who he/she has hurt and offended through, confession, contrition, repentance, forgiveness, absolution and reconciliation. If a pastor has fallen, that is, sins or stumbles and injures a congregant or some other he/she owes a duty to, these steps must be taken in order to avert a permanent falling out between the pastor, his/her victims and the entire congregation. A threefold procedure aimed at reconciliation is defined: (1) First, the victim and the pastor are to meet privately and quietly. The victim is to tell the pastor his/her fault. If the pastor listens to the victim, confesses his/her sin, repents and asks forgiveness, the victim has repaired the broken bond and restored wholeness to the community (cf. Lev 19:7-18). (2) In the event that the pastor is stubborn and refuses to admit or confess the sin, repent and ask forgiveness of the victim; then the victim must take one or two others as witnesses and try again to reason with the pastor again (cf. Deuteronomy 19:15; 2 Corinthians 13:1; 1 Timothy 5:19). If the pastor listens to the victim and the witnesses, confesses his/her sin, repents and asks forgiveness, the victim and the witnesses have repaired the broken bond and restored wholeness

to the community (cf. Lev 19:7-18). (3) If the efforts of the victim and the witnesses are also be in vain and the pastor does not repent and reconcile with the victim, the victim is to take the matter to the congregation, to the solemn assembly of the sisters and brothers. The entire community is summoned to help regain one straying sheep, to hear the facts and circumstances, which led to the falling out between the pastor and those he/she has hurt. The aim is to hold the pastor and those he/she has hurt within the forgiving embrace of the church. However, it is possible that the exhortations of the congregation may fail to move the pastor to repentance. In that event, the pastor is to be treated as one who is outside the congregation.

- b. When the efforts taken pursuant Matthew 18:15-20 fail, the church council of the relevant congregation may institute disciplinary proceedings against the pastor in accordance with its constitution and bylaws. Any decision by a congregation on a matter of discipline against a pastor under its constitution and bylaws shall be deemed and considered full and final by CALC. However, any congregation may bring any grievance with a pastor to CALC's Board of Adjudication for their decision (Subsection 2.2, Section 2 of Article 14 of CALC's Constitution). Said hearing shall be conducted in accordance with the provisions of Article 14 of CALC's constitution.

**E. Appeal to CALC:** The congregation may appeal to CALC for assistance in proceedings which may lead to the imposition of discipline against their pastor, provided, that: (1) the congregation has attempted to comply with the provisions of Matthew 18:15-20 under paragraph (a) above, and such efforts have failed, and (2) the church council does not wish to take formal disciplinary action against its pastor under its own constitution and bylaws by reason of conflicts of interest or similar impediments that would make a formal disciplinary hearing by the congregation even appear unfair or biased. CALC may respond as follows:

- a. **Appeal to President:** For the sake of confidentiality, the matter may be directed to the President of CALC for counsel. The president may follow the same procedure of Matthew 18:15-20 or may otherwise attempt to mediate between the pastor and the congregation for the purpose bringing about a peaceful solution to the controversy between the pastor, his/her victims and the congregation.
- b. **Hearing Before the Board of Elders:** If such counsel of CALC's President fails to resolve the subject dispute, it shall be referred to the Board of Elders for hearing who shall take appropriate action (such as exoneration, suspension, or dismissal of the pastor), and the Board of Elders shall act upon such recommendation and report such action to the next General Convention. The hearing before the Board of Elders shall comply with the procedures described in this section.
- c. **Appellate Hearing Before the Board of Appeals:** A pastor who is suspended or dismissed by the Board of Elders may appeal such decision to the Board of Appeals and Adjudication as provided in CALC's constitution and bylaws, whose decision shall be final.

#### **F. Procedure to be Followed for Disciplinary Hearings Before the Board of Elders:**

##### **1. Definition of Terms**

**"Complainant"** is the person or persons who lodge a Complaint against a rostered pastor which, if proven, could result in discipline of the pastor.

**"Complaint"** is the written description of the accusations made against a rostered pastor which, if proven, could result in discipline.

**"Respondent"** is the rostered pastor who is the subject of a Complaint which, if proven, could result in discipline of the minister.

##### **2. Discipline—Preliminary Matters.**

- (1) When conducting a disciplinary hearing, the Board of Elders must be seen to be impartial and without bias toward either the Respondent or the Complainant. No Elder may participate in a disciplinary hearing who:
  - (a) has any substantial prior knowledge of the matters to be reviewed by the Board of Elders;
  - (b) is related to either the Respondent or the Complainant;
  - (c) was or is a member of a congregation served by the Respondent;
  - (d) was or is a member of a congregation where the Complainant are members.If at any time during a disciplinary hearing, a member of the Board of Elders discovers a conflict of interest, such a person shall declare the conflict and withdraw immediately from the hearing.
- (2) The President of CALC shall serve as chairperson of the disciplinary hearing and the Secretary of CALC shall serve as the secretary. If either is ineligible to serve, the remaining Elders shall choose a chairperson

and/or secretary, as the case may be, from its members to serve as its chairperson and secretary. The chairperson shall be responsible for chairing the disciplinary hearing and any of the meetings of Board of Elders which are required by the disciplinary hearing. The chairperson shall fix a time and place for the disciplinary hearing at which the Complaint will be considered. The secretary shall be responsible for keeping a record of the proceedings of the Committee, for putting together the final written report of the Committee, and for all correspondence necessary to support the work of the Committee.

- (3) The quorum for a disciplinary hearing shall be the quorum for any regular meeting of the Board of Elders.
- (4) The expenses of the Board of Elders shall be the responsibility of CALC. The expenses of the Complainant shall be borne by the Complainant and the expenses of the Respondent shall be borne by the Respondent.

### **3. The Disciplinary Hearing before the Board of Elders.**

- (1) The Respondent shall be entitled to a full hearing before the Board of Elders, but the Board of Elders may refuse to consider evidence that clearly has no bearing upon the Complaint or that is unduly cumulative. Cumulative evidence is defined as repetitive testimony or facts or information that proves what has previously been established by other information concerning the same issue.
- (2) The Respondent, the Complainant, and their representatives, if any, shall be given at least ten days notice in writing of the time and place and date of the hearing.
- (3) The hearing before the Board of Elders shall commence at the time and place set forth in the notice issued by the President, unless in the opinion of the President, after consultation, if practical, with the parties involved or their representatives, an emergency such as snowstorm, flood, or airline strike, necessitates a postponement or change of site of the hearing.
- (4) In the proceedings before the Board of Elders there shall be a presumption of innocence in favour of the Respondent. Among other things this requires that: (a) the Board shall reach its finding and recommendations solely on the basis of the evidence presented at the hearing before the Board; (b) the Complainant has the burden of proof as defined below; and (c) the evidence presented at the hearing, as well as the entire process before the Board of Elders, shall be in conformity with the requirements of the constitution and bylaws of CALC and these rules, including specifically the due process requirements set forth below.
- (5) The hearing shall not be open to the public unless both the Complainant and the Respondent agree to a public hearing.

### **4. In the hearing:**

- (1) The Respondent and the Complainant may each be represented by not more than two representatives who may present or assist in the presentation of the evidence.
- (2) The Board of Elders may permit attendance by a limited number of other persons, with the consent of both the Respondent and the Complainant, or as may be otherwise determined by the Elders;
- (3) While testifying, a witness may be accompanied by a spouse and by a friend or advocate.
- (4) Witnesses (other than the Respondent and Complainant) shall be permitted in the hearing only when testifying.
- (5) Persons permitted to attend the hearing under this rule shall not have any role in the proceedings, unless specifically authorized by an additional rule adopted by the Board of Elders in a particular case.
- (6) A verbatim record of the hearing shall be made by an audio or video tape recording or by a stenographer or a court reporter.
- (7) The Complainant and the Respondent may, but need not, make opening statements. Such opening statements shall be limited to no more than one hour per side. The Complainant shall be entitled to make the first such opening statement.
- (8) The Complainant may first call witnesses, including the Complainant if appropriate, to present evidence in support of the Complainant. They may also present documentary evidence in support of the Complainant. After the Complainant has had the opportunity to call witnesses and to offer any documentary evidence, the Respondent may call witnesses and offer documentary evidence.
- (9) After the Respondent has called witnesses and offered documentary evidence, first the Complainant and then the Respondent may call witnesses and offer documentary evidence for the purpose of rebuttal.
- (10) The Respondent has the right to testify or to remain silent.

- (11) Whenever a witness (including the Respondent or the Complainant) testifies, the party who has called the witness shall first question the witness, following which the other party may question the witness on any matter relevant to the Complaint.
- (12) Then the party calling the witness may again question the witness, but only with respect to new matters which arose during the other party's questioning of the witness. A representative of a party, in lieu of the party, may question any witness. Members of the Board of Elders may also question the witness for the purpose of clarification.
- (13) The Complainant and the Respondent or their representatives may, but need not, present closing statements. Closing statements shall be limited to no more than one hour per side. The Respondent shall make the first closing statement. The Complainant shall be entitled to make the final closing statements.
- (14) The rules of evidence and other rules used in formal judicial proceedings shall not necessarily apply to the hearing. Testimony or documentary evidence shall not be excluded merely because it would be excluded under such formal rules. For example, evidence shall not be excluded merely because it is hearsay, although individual members of the Board of Elders may choose to give hearsay evidence little or no weight or importance. A witness gives hearsay evidence if the witness's testimony concerning an event is based on out of court statements made to the witness by another person about said event, and not on the witness's personal knowledge and/or observation.
- (15) The Complainant shall have the burden of proof.
- (16) The Board of Elders shall not find that any allegation contained in the Complaint is true unless the Complainant has proven that it is true by a preponderance of the evidence. An allegation has been proven true by a preponderance of the evidence if the Board of Elders, after weighing all of the evidence presented at the hearing, believes that more likely than not the allegation is true.
- (17) At any time during the hearing the Board of Elders may decide to meet in-camera session for deliberations, either with the participation of the parties to the Complaint and their respective representatives, or without the participation of such parties.
- (18) If the Respondent and the Respondent's representative should fail to appear at the scheduled hearing before the Board of Elders, the Board, after making a record that the Respondent was given notice of the date, time and place of the hearing, and other information relevant to the Respondent's absence of which the Committee has knowledge, may either: (a) proceed to hear the testimony and evidence offered by the Complainant and render its written decision; or (b) adjourn the hearing to a rescheduled date, if the Committee concludes that the absence is justified.

##### **5. Due Process in Discipline Proceedings:**

- (1) The Board of Elders shall afford the Respondent due process in discharging its responsibilities.
- (2) "Due process" means: (a) the right to be given specific written notice of Complaint; (b) in the case of the Respondent, the right to testify in person or to remain silent; (c) the right to call witnesses; (d) the right to introduce documentary evidence concerning the Complaint; (e) the right to confront and cross-examine all witnesses; (f) the right to a hearing closed to the public unless both the Complainant and the Respondent agree to a public hearing; (g) the right to a written decision of the Board of Elders; and (h) the right to be treated with fundamental procedural fairness.
- (3) "Fundamental procedural fairness" means: (a) the members of the Board of Elders shall avoid sending written communications to or receiving written communications from either Respondent or Complainant unless a copy of the communication is also sent to the other; (b) avoidance by members of the Board of Elders of oral communications with either the Respondent or the Complainant outside of the presence of the other; (c) maintaining decorum during the hearing; (d) allowing both the Complainant and the Respondent to present their cases without unnecessary interruptions; (e) keeping a verbatim record of the hearing, either made by audio or video tape recording or a stenographer or court reporter; (f) allowing both the Complainant and the Respondent to be accompanied at the hearing by a representative (who may, but need not, be an attorney) who may also participate in the proceedings; (g) impartiality of the members of the Board of Elders which consider the Complaint; and (h) the right to be treated in conformity with the governing documents of CALC.
- (4) "Due process" and "fundamental procedural fairness" shall be defined without regard to how these concepts may be defined in secular civil or criminal proceedings. "Due process" and "fundamental procedural fairness" shall mean nothing more and nothing less than what is provided in these Paragraphs 4 and 5, respectively. Once a complaint against a person has been considered by the Board of Elders, that

person shall not be required to answer that complaint again except if a different but related complaint is laid.

#### **6. Determination, Report, and Post-Hearing Matters**

- (1) For the purpose of reaching its findings of fact and recommendations, the Board of Elders shall meet without the presence of the Respondent, the Complainant, their representatives or any other person who is not a member of the Board of Elders, other than any attorney/lawyer of the Board of Elders.
- (2) When the Board of Elders has determined by the preponderance of the evidence (as defined above) the Respondent should be subject to discipline, it shall recommend the appropriate disciplinary action. Otherwise the Board of Elders shall recommend the dismissal of the Complaint.
- (3) At least a majority of the members of the Board of Elders who were present during the hearing when all evidence was presented to the Board must concur with the determination that the Respondent should be subject to discipline.
- (4) The Board of Elders shall report its findings and recommendations in writing. The report shall be in two parts: (a) Findings of Fact: In this part, the Board of Elders shall set forth what it has found to be the relevant facts—that is, what it believes to be the truth of the matter. (b) Recommendation: In this part, the Board of Elders shall state whether, based upon the evidence, it believes the Respondent should be subject to discipline and, if so, what discipline the Board of Elders recommends be imposed on the Respondent.
- (5) When making a determination of the discipline to be imposed the Board of Elders should ensure that the recommendations are: (a) measurable (that it will be clear when the discipline is complete), that there is a time line attached to the discipline (with a clear process for extensions), (b) that it is clear who will supervise compliance with the discipline, and (c) that there are specific consequences made for non-compliance by the Respondent with the discipline.
- (6) The disciplinary actions which the Board of Elders; may recommend are: (a) suspension from the office and functions of the rostered ministry by the Board of Elders for a designated period or until there is satisfactory evidence of repentance and amendment; or (b) removal from the roster by the Board of Elders.
- (7) The President of CALC shall provide Complainant and the Respondent with a copy of the Board of Elder's written report described in Subparagraph (4) above, within 15 days from the time the disciplinary hearing was completed. The President shall report the findings and recommendations of the Board of Elders to the next meeting of the National Council and shall advise the National Council of any action taken by the President as a result of such recommendations. The National Council shall take any necessary action to suspend the Respondent from the office and functions of the rostered ministry or to remove the Respondent from the roster in accordance with the recommendations of the Board of Elders.
- (8) The action to suspend the Respondent or to remove the Respondent from the roster may be appealed to the Board of Appeals and Adjudication by the Respondent within 45 days of the Respondent receiving written notice of the action of the Board of Elders.
- (9) In event of an appeal, the President shall furnish the Board of Appeals and Adjudication with the written findings and decisions of the Board of Elders together with any other information requested by the members of the Board of Appeal and Adjudication in the custody of the Board of Elders relating to the subject case and certify the completeness and accuracy of such record.
- (10) In the event there is no appeal, 75 days after giving the notice referred to in Subparagraph 7, above, the President shall make the following disposition of the material which would have constituted the record of appeal: (a) documentary and physical evidence and the transcript of the proceedings of the Committee on Discipline shall be delivered to the Secretary for safe keeping; and (b) the President of CALC shall keep the findings and determination of the Board of Elders in a confidential file.

#### **7. Form of Complaint Discipline of Pastor/Notice:**

The Complainant shall use the form of complaint, attached hereto as Schedule 7, to initiate any disciplinary hearing before the Board of Elders.

**Notice to Complainant or Respondent:** Any written notice hereunder which may be given by the Board of Elders to the Complainant or the Respondent, or their respective representatives, shall be considered given to him/her on the date the written notice is handed to him by any member of the Board of Elders, any officer of CALC, and/or any other Member of the National Council of CALC or any employee of CALC. If the notice is delivered by Canada Post or a courier, it shall be deemed delivered to the Complainant or the

Respondent, and/or their representatives, five (5) days after it is dropped in the mail or delivered to the courier. The address for delivery of notice by mail or courier shall be to the address for the party and/or representative filed with the Complaint or otherwise communicated in writing to the Board of Elders.

**Notice to the Board of Elders:** Any written notice which may be given by the Complainant or the Respondent, or their respective representatives, to the Board of Elders hereunder shall be considered given to the Board of Elders on the date the written notice is handed by him/her to any member of the Board of Elders, any officer of CALC, any other member of CALC's National Council or any employee of CALC. If the notice is delivered by Canada Post or a courier, it shall be deemed delivered to the Board of Elders five (5) days after it is dropped in the mail or delivered to the courier.



Canadian Association of Lutheran Congregations

**Schedule 1**  
**Our Common Confession of Faith and Purpose**

The congregations of CALC find our unity in our common Confession of Faith and Purpose as set forth in Articles Three and Five of our Constitution:

#### **ARTICLE THREE - CONFESSION OF FAITH**

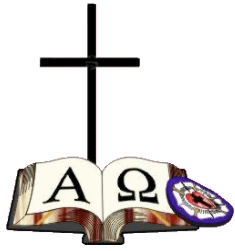
1. **The Bible:** The Association accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and joyfully submits to this as the only infallible authority in all matters of life and faith.
2. **Faith in the Triune God:** The Association is built upon faith in the ever-living Triune God, Father, Son, and Holy Spirit as revealed in the Holy Scriptures to Whom be the glory for ever and ever (see the three Ecumenical Creeds).
3. **God the Father.**
  - 3.1. Almighty God, Creator of the universe, Who formed man in His own image, Who from the beginning loved goodness and hated evil, desires that the children of His creation live in eternal fellowship with Him. We hold to the creation and fall of humanity as described in the first chapters of Genesis, not as myth, but as historic facts.
  - 3.2. Therefore, the Creator gave His only begotten Son (John 3:16) to be the Savior of the world, that people might be set free from the bondage of sin, and become joint heirs with Jesus Christ of eternal life.
4. **Jesus Christ, God's only Son and our Savior.**
  - 4.1. At the heart and centre of this faith is confidence in Jesus Christ and love for Him, the Eternal Word of God, true God (only Son of the Father from eternity), and true man (born of the Virgin Mary), and the only Savior of the world.
  - 4.2. The reason for our being the Canadian Association of Lutheran Congregations is to proclaim salvation solely by grace through faith alone in Jesus Christ.
5. **Dependence upon the Holy Spirit.** We also acknowledge dependence upon the Holy Spirit working solely through the Means of Grace to call unbelievers into saving faith in Jesus Christ, to empower believers to grow in faith, to bestow His gifts for the ministry of the Church locally and universally, to inspire love for one another, and to bring glory to the Father through the Lord Jesus Christ, the only Head of the Church.
6. **Symbols: Basic and Required:** As brief and true statements of the doctrines of the Word of God, this Association accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals:
  - 6.1. The ancient Ecumenical Creeds: The Apostolic, the Nicene, and the Athanasian;
  - 6.2. The Unaltered Augsburg Confession and Luther's Small Catechism.
7. **Book of Concord: Normative:** As further elaboration of and in accordance with these Lutheran Symbols, this Association also receives the other documents in the Book of Concord of 1580: the Apology, Luther's Large Catechism, the Smalcald Articles (including the Treatise on the Power and Primacy of the Pope) and the Formula of Concord; and recognizes them as normative for its theology.
8. **Pure Doctrine:** The Association accepts without reservation these symbolic books of the Lutheran Church not insofar as but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church.

#### **ARTICLE FIVE - STATEMENT OF PURPOSE**

1. **Witness to the Christian Faith.** The Canadian Association of Lutheran Congregation is a fellowship of congregations to which the Gospel of reconciliation has been given. It seeks to focus and coordinate the purposes and resources of these Congregations so that the Triune God may be more fully known among all people through a faithful ministry of God's Word and the Sacraments. The Association dedicates itself to bear witness to the eternal Gospel of our Lord Jesus Christ in its fullness and purity, and to preserve and extend the unity of that faith as revealed in God's Holy Word.
2. **Proclamation and Propagation.** Through the Means of Grace, the Association specifically purposes to proclaim and propagate this eternal Gospel to the lost and weary of this world, and to provide for daily renewal and sanctification of the members of its congregations.
3. **Emphases.** The emphases of the Association shall be evangelism, missions, prayer, the study of the Holy Scriptures, and the application of these to daily living within congregations and caring ministries.

4. **Statement of Mission:** The mission of this Association is to:
- 4.1. Assist Associate and Member Congregations and Individual members in coordinating joint efforts for the sake of Jesus Christ and His Church.
- 4.1.1. These shall include the emphases of the Association. These may also include (but are not limited to) other areas such as: conferences and seminars; exchange visits; lay activities; distribution of Bibles and other literature; children's homes, Bible camps, Bible schools, ministries to women, men, youth, singles, families; chaplaincy work; and other caring ministries.
- 4.1.2. Assist the congregations involved with the Association in the nurture of the children, youth, and adults in the covenant of their Baptism that they may grow in the knowledge of Jesus Christ and in their life of loving and obedient faith in Him.
- 4.1.3 Study the problems of contemporary life and society in the light provided by the sacred Scriptures in order to bring to bear as Christian understanding of human nature, Law and Gospel, and Dr. Martin Luther's insight concerning the two kingdoms, in order to enter effectively into society and government to help in dealing justly and mercifully with such problems.
- 4.1.4. Develop, produce, and broadcast programs to communicate the Gospel using various communication media such as radio, television, audio and video tapes, motion pictures, etc.
- 4.1.5. Establish pension, medical, and disability plans in order to provide assistance for the pastors, eligible laity, and their families.
- 4.2 Assist Member Congregations on the roster of this Association to:
- 4.2.1. Establish congregations and missions throughout the world as centres for the proclamation of God's Word and proper administration of the Sacraments, Christian evangelism, ministries of outreach and mercy, and Christian fellowship and growth.
- 4.2.2. Train and discipline an ordained ministry for the administration of the Means of Grace.
- 4.2.3. Provide theological and parish education and ministry to those involved in higher education.
- 4.2.4. Establish and maintain cooperative relationships and support with other denominations, groups, and independent movements, who are in doctrinal agreement, so that together we may effectively minister the Gospel of Jesus Christ to the whole world.





Canadian Association of Lutheran Congregations

**Schedule 2**  
**Congregational Call Package**

## **Introduction**

Under sub-section 2.2.1 of Section 2.2 (Relationship of the Association to the Congregation) of Article 6 (Powers) of CALC's Constitution, "The local congregation calls its own pastor owns its property, provides for its maintenance, and conducts its own program." Accordingly, CALC recognizes the authority and responsibility of congregations to call their pastors.

Our fundamental goal as an Association is to proclaim the Gospel of Jesus Christ to the world. To do this, we believe we need faithful pastors and laity working together through the Holy Spirit.

This call packet is one step toward a good working relationship between a congregation and a pastor. We invite you to follow these guidelines with prayer.

This call packet is not intended to restrict congregations; rather, it is meant to provide a suggested process and resource by which pastors are called for Word and Sacrament ministry.

## **Reflections on the Call Process**

When considering calling a pastor, congregations should think about their expectations of candidates. One way to address those expectations is to evaluate the person in at least these four areas: theology, morality, faith and practice. These focus areas are offered and intended to provide a way to create discussion and conversation between the congregation and the pastoral candidate.

**Theology** It is critical that pastors have a solid biblical foundation and can apply the truth of Scripture to life in teaching and preaching. God's Word is given to us to reveal truth, and a personal commitment to the study of the Bible is crucial for the pastor.

As part of the Lutheran community we want to know that our pastors understand the Reformation and Lutheran theology as expressed in the Book of Concord.

It is important for pastors to have a good grasp of these principles:

Christ alone, faith alone, scripture alone, grace alone and the cross alone.

Confessional pastors are able to properly distinguish Law and Gospel.

Pastors also need to consistently address issues of faith and life without confusion or contradiction.

**Morality** It is essential that pastors live lives worthy of the Gospel. The congregation is responsible to do the necessary checks of the candidate's history.

Congregations cannot take for granted that pastors are above reproach. It is reasonable to ask the questions, to do the research and to be thorough in doing so.

When pastors fail in morality, the damage can be severe. It is also important to acknowledge that all are sinners in need of a Savior and all are called to practice forgiveness, love and acceptance. The question is how sin will be handled. It is the responsibility of the congregation to determine if a candidate should serve in a leadership role in the congregation.

**Faith** It is appropriate for a congregation to discuss faith issues with a candidate. What a candidate believes will affect the working relationship between the congregation and the candidate. Asking questions concerning a candidate's faith in Jesus Christ can be very helpful in assessing the potential of the candidate and the congregation to work together.

**Practice** This area addresses practical skills. The candidate should be adept at listening effectively, organizing groups, speaking with clarity, showing respect and demonstrating good interpersonal skills. Is the pastor faithful and reliable?

Does the pastor follow through on what is promised? Preaching and teaching are very much part of the practice of pastoral ministry. Is the candidate able to communicate effectively from the pulpit and/or in the classroom? Does the candidate demonstrate an interest in improving these areas? The congregation can examine these qualities in a live situation or have the candidate send a recording of a sermon or teaching.

Another aspect of the practice of ministry is leadership. If the congregation expects leadership, then leadership ought to be part of the discussion. Prior to the discussion, the congregation must determine the type of leader it seeks, for example: an administrator, a shepherd of souls, a facilitator who empowers others, a preacher, teacher, etc.

The candidate should be able to describe work and study habits of, an average day or an average week. The congregation might ask the candidate how he or she might divide time, between work and home.

It may be helpful to look up and discuss the following Scriptural references with the council and/or call committee:

**Theology:** Ephesians 6:10-18, Hebrews 4:12, I Peter 1:22-23, II Timothy 4:3.

**Morality:** Romans 6, Philippians 1:27, Colossians 1:9-14, I Timothy 3:1-10, Ephesians 4:25-27.

**Faith:** Romans 10:8-10 & 17, I Corinthians 13:13, II Corinthians 8:7, Colossians 1:1-6, James 2:14-17.

**Practice:** II Corinthians 5:18, II Timothy 4:3-5, Ephesians 4:25-27, Matthew 5:33-37, Matthew 20:25-28, Mark 6:31, Philippians 2:1-11.

### **Suggested Steps of a Call Process**

The following outline recommends steps, which congregations may use to seek a pastoral candidate:

1. The congregational council or a special call committee elected by the congregation or appointed by the council guides the call process.
2. Open lines of communication between the call committee/council and the congregation are important at all times in the process, while at the same time respecting confidentiality of the candidates.
3. Call committee members must be available to meet, especially as the committee moves into the interview process.
4. Perhaps the first step for the call committee is to determine who you are as a congregation, where you are in your ministry together and what God is calling you to do in the future. Try to be as honest as possible regarding what you want and need. (Caution: Many congregations say they want to grow, but resist any change. Do you want someone to come in and firmly confront you as a congregation, if necessary? Who will support the pastor if he or she does this, and how, specifically, will that support be shown?) See Appendix 1 regarding writing a Congregational Profile and Appendix 2 in writing a job description.
5. If the pastoral vacancy was caused by strife, sudden death of a pastor or a long pastorate, the council should consider having an interim pastor to help heal the wounds and, if needed, correct causes of the conflict. In addition, consultants who specialize in conflict situations may be called upon.
6. The call committee should:
  - a. Actively seek names of candidates. This can be done through various methods. A first step is to contact CALC's President who maintains a list of pastors who have contacted CALC and indicated an interest in being a pastor for a CALC congregation. A congregation might also ask for input from congregational members, advertise in various media forums, contact seminaries, utilize the LCMC *Leadership Link*, WordAlone's *Clergy Connect* or other online services. Names of candidates may come from other sources not listed here.
  - b. Ask for a résumé from all pastors whom you are potentially interested in interviewing. You can request any additional information as appropriate.
  - c. Prayerfully determine which résumés seem to best match your specific needs/desires.
7. Phone interviews may help to narrow the number of candidates to bring in for a face-to-face interview. The call committee may prepare a brief list of questions to be used in the phone interview.
  - a. These can be done through a speakerphone with the call committee gathered together in one location, or through a conference call set up through the phone company (more expensive, but easier for everyone to hear/participate.)
    - i. During the phone and/or face-to-face interview, don't hesitate to ask direct and penetrating questions. (Note below section 9. e.) Feel free to add your own questions. You might think all candidates' answers would agree on these questions, *but they don't!* Not all seminary professors teach traditional Christian theology or values.

- ii. It's the congregation's responsibility to exercise due diligence.
  - b. The call committee is not looking for someone who interviews well, but for a pastor who fits the congregation.
8. According to the constitutional amendments approved at the 2009 General Convention, Subsection 2.21 of Article 6 (Powers) of CALC's Constitution was amended to the following by insertion of the words "upon review of the Pastoral Review Panel": "The local congregation calls its own pastor upon review of the Pastoral Review Panel (PRP), owns its property, provides for its maintenance, and conducts its own program." Accordingly, CALC congregations are strongly encouraged to utilize the PRP process to aid them in their discernment of the call. A copy of the Congregational Profile should be provided to CALC's Pastoral Personnel Director for distribution to the candidate and the members of the PRP in advance of the PRP meeting. Note that as part of the PRP process a candidate is expected to submit an application form which includes the candidate's résumé, references, and background checks, etc. which will be shared with the call committee and the congregational representatives attending the PRP meeting with the candidate as part of the call process. Thus, a congregation using the PRP as part of its call process will be relieved of the responsibility of securing references and background checks (see 11 and 12 below) for the candidates. The congregational representatives attending the PRP meeting are expected to share the information gleaned from this meeting with the rest of the members of the call committee on a confidential basis.
  9. The chair or appointed person on the committee should then arrange for an interview between the call committee and the candidate(s) at times when the whole committee will be present. Do not stretch out this phase of the process. Candidates are anxious. If there is a delay, notify them. Whenever a candidate is eliminated from the process, notify that person. It is the responsibility of the congregation to pay for travel expenses incurred if an interview is conducted.
  10. Plan the call committee interview carefully. It is suggested that:
    - a. The interviews are confidential.
    - b. The interview with the call committee lasts from one to two hours, but no more than two hours.
    - c. The visit before and/or after the interview could include time to get to know the community.
    - d. Consider how to make the most of the interview visit. Are the spouse and/or family invited? If so which parts should they attend? The candidate might also visit with other church staff, the church council and a larger group of the congregation at an open forum. The committee may want to determine if each candidate is to preach and lead worship at the congregational site. If the candidate is currently serving a congregation the committee or members of it might travel there (caution: check with the candidate first, as this may or may not be possible or advisable). Or, ask for audio/video tapes of his or her worship services. The congregation should expect to pay the expenses for any such trips or resources it requests. Be sure to inform the candidate beforehand of all components of the visit.
    - e. In developing interview questions, a call committee may use the following examples:
      - i. What do you believe is the central doctrine or teaching of Christianity?
      - ii. Why is the Gospel of Jesus good news to you personally?
      - iii. In a time when Christianity is viewed as but one of many world religions, how do you respond to Acts 4:12, which states: "there is no other name under heaven given among mortals by which we must be saved"? (Acts 4:12b) Who will be saved, and from what?
      - iv. Are there changes in your life that you directly attribute to the work of the Holy Spirit?
      - v. What is meant by "sola Scriptura" or "only Scripture?" What does this mean for your potential ministry here, especially in your preaching and teaching?
      - vi. Are there issues of morality, which have an absolute right and wrong? If so, give an example of such an issue.
      - vii. The Apostle Paul states that "no one is righteous, no, not one." (Romans 3:10) How do you understand this truth as set forth in both Old and New Testaments?
      - viii. What does Christian unity or "the communion of saints," as expressed in the Apostles' Creed, mean to you?

- ix. Do you believe that in ordination, God gives pastors special spiritual powers not available to lay people? What is ordination and why does the church have it?
- x. Why are you a Lutheran Christian? What does Luther's teaching on law/gospel mean to you?
- xi. What gifts of ministry do you have to offer to the mission of Jesus Christ in this particular call?
- xii. What are your strengths and weaknesses as a pastor?
- xiii. What is the most challenging aspect of ministry for you as a pastor?
- xiv. What is your understanding of baptism?
- xv. What is your understanding of communion?
- xvi. What is your understanding of the office of preaching and absolution?
- xvii. What questions do you have for us?

- 10. If you need to interview more candidates, repeat appropriate steps.
- 11. Once the list of candidates has been narrowed to those the call committee could reasonably consider recommending, check references. If the candidate has not already volunteered this information, ask. Before contacting the references, make sure the candidate knows the committee will be doing so. (If a reference is listed in his/her present congregation, the candidate needs to know that the references will be contacted. The candidate might suggest specific means for doing so discreetly.)

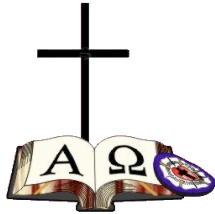
It is certainly appropriate to contact previous congregations where a candidate has served, but exercise care in contacting the existing congregation where a candidate might be serving. (For example, calling the church secretary or congregational president directly, or having the call committee show up as a group for worship, would be inappropriate unless the candidate specifically gave permission.)

- 12. Do a background check of the candidate. Those with nothing to hide will understand and appreciate this care and effort. Don't assume anything. Ask questions. Responsible call committees will do thorough background checks. Failure to do this opens the congregation to potential legal liability.
- 13. There are at least two ways to recommend pastoral candidates to the congregation. The call committee/church council may choose to recommend only one candidate or the call committee/church council may find reasons to recommend two or three candidates to the congregation. The first way entrusts the call committee/church council with the responsibility to present a finalist. In the second way, the congregation exercises more selection responsibility.
- 14. Alert the president of the congregation so that a fair salary will be offered. A rule of thumb is to not go below the person's current salary.
  - a. The council should set salary parameters before candidates are selected. Cost might eliminate some candidates, but do not be afraid to stretch.
  - b. Before negotiating a salary package with the candidate, consult the Salary Guidelines prepared by CALC's Board of Elders which were part of the Elders' report to the 2009 General Convention and attached Ministry of Word and Sacrament - Call, Installation of an Ordained Candidate Standards, Policies & Disciplinary Procedures"
- 15. Proceed with a call to a candidate, according to the congregation's bylaws.
- 16. The congregation will issue the letter of call. This specifies the particular responsibilities of the Office of Holy Ministry to which the Pastor is called as well provisions promised by the congregation to enable him to fulfill them. A sample form for a letter of call is provided in Appendix 3. A copy of the letter of call should be sent to the President of CALC as well as CALC's Pastoral Personnel Director. A cover letter should ask for a response in a defined time period, such as "no more than three weeks." If the candidate accepts the call, expect an interval of up to 30 days before the candidate begins to work in your congregation.
- 17. If the candidate accepts the call, the President of CALC as well as CALC's Pastoral Personnel Director should be notified.
- 18. When the newly called pastor arrives, there should be an ordination/installation service. A reception is in good order.

**Ordination/Installation**

If the successful candidate for call to your congregation is not ordained, the call issued by your congregation to that candidate authorizes his/her ordination to the office of the Minister of Word and Sacrament. According to *The Book of Concord* (Kolb & Wengert Edition, page 341), “it is necessary for the church to retain the right to call, choose and ordain ministers. This is a gift bestowed exclusively on the church, and no human authority can take it away from the church.” An ordination is nothing more than a rite or ceremony confirming a pastor’s call by a CALC congregation. The ceremony includes a public declaration by the called pastor to approve and subscribe to CALC’s constitution and Confession of Faith. The ordination takes place in the congregation issuing the call. Pastors and other laypersons (including the council members of your congregation) may be invited to participate in the service, which may include the laying on of hands (Acts 6:6). The laying on of hands is not restricted to clergy. Subsection 4.2.2 of Article 5 of CALC’s Constitution envisions a partnership between CALC and its congregations in the training and discipline of an ordained ministry or clergy for the administration of the Means of Grace. Therefore, it would be most important for CALC’s PRP to have been involved in the process discernment which led up to the call of the candidate. The partnership between CALC and the congregation may be reflected in the service of ordination. The President of CALC, CALC’s Pastoral Personnel Director (PPD), or another CALC Pastor may lead the rite of ordination. A certificate of ordination could then be issued by CALC of ordination of the candidate into a CALC congregation. Upon ordination, the candidate’s name would forthwith be entered onto the roster of CALC pastors and a certificate indicating the same issued to him/her.

In the case of a congregation joining CALC along with their current pastor, or an existing CALC congregation calling an ordained pastor, while not going through an ordination service, the pastor, nonetheless, would be expected to participate in an installation (affirmation of ordination) service where ordination vows are affirmed. The partnership between CALC and the congregation in the training and disciplining of an ordained ministry may be reflected in the service of installation. The President of CALC, CALC’s Pastoral Personnel Director (PPD), or another CALC Pastor may lead the rite of installation. The candidate’s name would be entered onto the roster of CALC pastors and a certificate indicating the same issued to him/her.



**Appendix 1 – Congregational Profile**  
**Canadian Association of Lutheran Congregations**  
**- Congregational Profile**

**Part I – Congregational Information**

**1. Congregation**

Congregation:

Date Submitted:

**2. Congregation Council Chairperson**

Name:

Address:

City: Prov.: Postal Code:

Home Phone: Email:

Work Phone: Email:

**3. Call Committee Chairperson (if any)**

Name:

Address:

City: Prov.: Postal Code:

Home Phone: Email:

Work Phone: Email:

**4. Membership statistics**

Baptized members:

Confirmed members: 1

Average church attendance:

Would you describe your church community as?

Growing: Declining: Stable:

**5. Enrollment**

Sunday school (grades?):

Adult classes:

Small group Bible studies:

Other:

**6. Organizations**

Women:

Men:

Youth:

Choir:

Other:

**7. List three events or developments that are important from the history of your congregation. Please indicate the dates. If you have a short, concise congregational history, please attach it.**

*(For example: significant anniversaries, building programs, merger, worship service added, outreach ministries, staff or pastoral positions added or revamped, lengthy pastorates, interns, intentional interims, restructuring of congregational Council or board, mission development, relationship with Lutheran agencies or organizations, capital appeals)*

**8. Historical or internal issues in any congregation about which a candidate should be aware.**

**Please describe:**

- a. The length of time your previous pastors served and their reasons for leaving.
- b. The most significant conflict in your congregation in the last 20 years and what the congregation has learned from that conflict. .
- c. Has your congregation experienced a major conflict in the last several years which remains unresolved? If yes, explain. Some members are dissatisfied with the interim pastor.

How would you describe the relationships in conflict?

Pastor vs. congregation (or portion of congregation):

Between groups in the congregation:

Between individuals in the congregation:

Between the congregation and an outside group in the community:

**9. Most members live within what distance of the church building?**

- a. Estimate, to the nearest whole number, the percentage of congregational members who live within the following distances of the church building:

Distance from Church	Percentage of Congreg.	Distance from Church	Percentage of Congreg.
½ km from church		1-3 km from church	
½-1 km from church		more than 3 km from church	

- b. Estimate, to the nearest whole number, the percentage of congregation members who use the following modes of transportation to come to church: walk or take public transportation: drive personal vehicles

Mode of Transport	Percentage of Congreg.
Walk or take public transportation	
Drive personal vehicles	

**Part II – Ministry Practices and Structure**

**10. Describe the congregation’s present program and practices.**

**Weekly worship (time, type, style and primary resources):**

**Frequency of communion:**

**Earliest confirmed age of communion-**

**Christian Education (adult, youth, confirmation, children):**

**Evangelism - (outreach in community and response to visitors).**

*(Comment on how ministries are organized – by committees [ad hoc or standing], task forces or as special projects.)*

**11. Describe the service ministries of the congregation, its community involvement, and ecumenical partnerships.**

*(For example: food bank sponsor - yes or contributor, build shelter for low-income residents in the community, addiction-related groups or other organizations.)*

**12. Describe the congregation’s present staffing. Please include volunteers responsible for parish printed communications, supervising education programs, building maintenance or other regular tasks.**

*(For paid staff: note whether part-time or full-time; whether members of the congregation; lines of accountabilities; and length of service.)*

**13. Construction date of church building: Date of last renovation:**

Is any building program projected? Yes: No: If yes, when?:

Please describe existing building issues which may need to be addressed and the current extent of handicapped accessibility. Also use this space to describe the condition of any church property, its insured value and any outstanding debt on it.

**14. Briefly describe the congregation's stewardship practices. What process is used for determining annual income projections? What is your current commitment (percentage of offerings) to ministry beyond the congregation (other ministries)?**

*(For example: describe how stewardship is encouraged; pledge Sundays; how offerings are allocated.)*

**15. Please attach a current budget for the congregation. Additionally, briefly describe savings, endowments, or investments and how these funds are to be used.**

*(Comment on how use of financial resources reflects the congregation's mission.)*

**Part III – Mission in the Community**

**16. Describe the larger community in which the church building is located and list the sources of your information.**

*(For example: gender percentages, ethnicity, marital status, median age and income; types of employment; quality of education, cost and types of housing, and recreational activities.)*

**17. Describe three distinct attributes of the community the congregation serves.**

*(For example: urban, suburban, small town or rural; growing, stable or declining economy; ethnic diversity, education opportunities; household profile.)*

**18. What trends in the community should be addressed by the congregation in the next five years?**

*(For example: impact of population shifts, domestic violence, day care, youth services or recreation, homelessness, new construction, inflated housing prices or decline of housing stock.)*

**19. What opportunities for ecumenical cooperation have you found in your community?**

*(For example: cooperative worship, youth events, food pantry, women's shelter or homeless shelter.)*

**Part IV – Where is God Leading Us?**

**20. In the past five years, has the congregation conducted a process to review its ministry and goals?**

Yes No If yes, briefly outline the process used to develop these.

**21. What is the current vision or mission statement of the congregation?**

*(Comment on whether this mission statement accurately reflects the current understanding of the mission of the congregation or if it may need to be re-evaluated.)*

**22. During the next one to three years, what are the top three mission priorities for the congregation which, if accomplished, hold the most promise for the continued development of your ministry?**

*(For example: outreach; service to the community; building program; adding staff or rostered ministers; restructuring of committees or boards; stewardship or evangelism programs.)*

**23. What is your congregation excited about?**

*(For example: list events or activities that generate interest and participation.)*

**24. List the three greatest strengths that the congregation has and outline any strategies that you have developed, if any, to make good use of them.**

**25. List the three greatest weaknesses that the congregation has and outline any strategies that you have developed, if any, to address them.**

26. List the three greatest challenges within the congregation at the present time and outline any strategies you have developed, if any, to address them (e.g. youth, worship attendance, Sunday school, etc.)

**Part V – The Leader We Seek**

27. As you look at your strengths, weaknesses and challenges, what are some of the gifts and qualities which you believe will be important for your next pastor to have?

28. **Ministry Priorities and Skills.** Please rate the following based upon your priorities and the perceived necessary skills for the pastor you seek: (5 is the highest).

Priority 1-5 5 is High	Skill 1-5 5 is High	Ministry Area	Description	Four areas of most essential need
		Worship Leadership	Place high value on carefully planned and well conducted worship services.	
		Social Ministry	Enable persons to become aware of community needs and participate in action and advocacy.	
		Children’s Ministry	Teach and relate to preschool and elementary age children.	
		Ministry to Youth and Young Adults	Teach, work and relate well with high school and young adults.	
		Teaching Adults	Teach and lead adults in faith development.	
		Administration	Oversee the affairs of the organization and work of staff.	
		Community	Represent the church and motivate persons to corporate in community activities.	
		Ecumenical Work	Stimulate cooperation in local inter-church program.	
		Stewardship	Inspire and motivate persons in developing and using individual and group resources in the service of the church.	
		Evangelism	Reach out with the Good News of Jesus the Christ.	
		Visitation	Support and nurture persons by visiting with them in their homes and hospitals.	
		Preaching	Proclaim law and gospel as it applies to the lives of people.	
		Ministering in Crisis	Support persons in the midst of crisis.	

<b>Priority 1-5 5 is High</b>	<b>Skill 1-5 5 is High</b>	<b>Ministry Area</b>	<b>Description</b>	<b>Four areas of most essential need</b>
		Financial Management	Work with accounts, figures and budgets.	
		Inter-personal Climate	Exhibit and inspire a spirit of community.	
		Recruit and Equip	Enlist, equip and motivate leaders to carry out the work of the congregation/organization.	
		Interpreter of Theology	Communicate a comprehensive understanding of the Bible and Christian theology from a Lutheran perspective.	
		Innovator	Envision and implement new approaches, activities and projects.	
		Conflict Management	Analyze and utilize conflict situations to strengthen community life.	
		Planner	Map out objectives, plan overall organization strategy and design programs.	
		Sharing Leadership	Work mutually with volunteers and colleagues in a staff situation.	
		Family Life/Self Care	Expect the rostered minister to and allow time for cultivating home and personal life.	
		Study Habits	Expect the rostered minister to and allow time for following a regular schedule of reading and studying.	
		Spiritual Discipline	Expect the rostered minister to and allow time for maintaining a disciplined life of prayer and personal devotion.	
		Small Groups	Plan, cultivate and support small group ministry.	
		Teaching Youth	Creatively relate to youth to teach the faith and inspire commitment.	
		Transformational/Redevelopment	Lead a declining congregation into hope and new life.	
		Musical and Artistic	Enjoy and use music and the arts to enhance worship.	

**29. Compensation and professional expense reimbursement.**

Range of base salary: \$ -

Range of base salary including housing allowance: \$ -

In addition to base salary, we provide: *(Check all that apply)*

Parsonage  Housing Equity Allowance

Continuing Education

Car Allowance

Extended Health, Dental and Pension

Other: (Please explain briefly below.)

**Total compensation and professional expense package:** \$ \_\_\_\_\_

**Use this space if you need to include additional information.**

**Please describe the process used by to complete this Congregational Profile.**

## Appendix 2 - Writing a Job Description

(Sample Job Description)

\_\_\_\_\_ Lutheran Church

**Title:** Pastor of Youth Ministries

**Basic Function and Responsibility:**

Serves as a member of the pastoral staff with an emphasis in leading \_\_\_\_\_ Lutheran Church youth ministries and events

**Characteristic Duties and Responsibilities:**

This person shall

- 1) Regularly pray for the congregation and its ministry
- 2) Support a youth evangelism program by:
  - a) encouraging and aiding in the development of spiritual growth in the lives of all young people whether they are seekers, believers, disciples and/or leaders
  - b) exploring ways to bring youth into a personal relationship with Jesus Christ and help them find avenues to strengthen and deepen their faith
  - c) serving as a resource for other congregations seeking to develop a vibrant youth ministry
  - d) increasing the fellowship opportunities for youth
- 3) Participate and coordinate a discipleship program for youth by
  - a) developing spiritual retreats and events for youth
  - b) playing a role in the teaching of Confirmation classes
  - c) teaching Sunday school youth classes
  - d) leading Bible studies
  - e) teaching Vacation Bible School classes
- 4) Teach and promote biblical stewardship for youth in areas of spiritual gifts and possessions and provide input for the benevolence ministry
- 5) Encourage youth participation in a variety of social ministries
- 6) Supervise youth ministries and events in collaboration with the chairperson of the Youth Ministry Team and members of the Youth Ministry Team
- 7) Collaborate with the young adult coordinator in the development of transitional activities for movement from youth ministries to young adult ministries
- 8) Aid in congregational worship by:
  - a) Possessing and developing a positive public presence through various skills in worship (both *Lutheran Book of Worship* and alternative worship) in the areas of preaching,
  - b) Preaching at least twice monthly (at least one Saturday evening and Sunday morning and/or Sunday evening
  - c) Exploring worship opportunities for youth
- 9) Perform other duties as assigned by the Senior Pastor.

**Reporting Relationship:** To the senior pastor

**Supervision Exercised:** None

**Organizational Outline:** pastor of youth ministries, senior pastor, church council, \_\_\_\_\_ congregation

**Desired Personal Characteristics:**

- 1) Strong Christian walk demonstrated by regular worship, Bible study and fellowship
- 2) Strong communication skills with groups and one-on-one contact through phone calling and personal meetings
- 3) Personal computer skills to support creation of communication pieces in a variety of media forms
- 4) Desire to grow and learn by seeking out and applying new ideas from reading, studying and talking with others serving in a similar capacity.

- 5) The willingness to participate in ongoing training for the youth ministry
- 6) Desire to work as a team member to further the mission of

\_\_\_\_\_ Lutheran Church which is "to make Christ known to all people, aiding them to become baptized believers, equipping them to become committed disciples of Christ and inspiring them to become Christian servant-leaders in God's church and world"

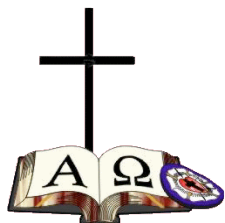
**Minimum Qualifications (education/experience):**

This pastor will have a master of divinity degree from an accredited Lutheran seminary and complete the requirements as outlined in the congregational bylaws.

**Knowledge, Skills and Abilities Required:**

It is expected that this person have the general personal characteristics, skills and abilities as outlined above. At the same time, a call issued to the pastor of youth ministries will also be influenced by the direction of the Holy Spirit, a candidate's personality in relating to others in a team situation, and a candidate's passion and effectiveness in the areas of evangelism, worship, education, stewardship, social ministry and administration.

## Appendix 3 – The Letter of Call



### Canadian Association of Lutheran Congregations

## Letter of Call

*This call is issued in the Name of God the Father, the Son and Holy Spirit. Amen*

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

To: \_\_\_\_\_

Mindful of the apostolic admonition that all things be done decently and in order, and in accordance with the practice of the Lutheran church to provide qualified persons of good report and in whom the fruits of the Spirit are manifest, the Canadian Association of Lutheran Congregations recognizes the office of the ministry established by our Lord and seeks through it to give the spiritual leadership and pastoral care necessary for the establishment, growth, development, and welfare of Christ's holy Church. Accordingly, the congregation of \_\_\_\_\_ at a meeting of the congregation held on \_\_\_\_\_ has called you to serve as pastor of this congregation according to the following terms:

#### **That You...**

1. Preach the Word, administer the Sacraments and conduct public worship in harmony with the faith and practices of the Lutheran church;
2. Baptize, confirm and marry in accordance with the teaching of CALC and with the laws of the province or territory, visit the sick and distressed and bury the dead;
3. Inculcate piety in individual and family life and provide pastoral leadership to all schools and auxiliary organizations of the congregation;
4. Install members of the Congregational Council and, with the council, administer discipline;
5. Seek out and encourage qualified persons to prepare for the ministry of the Gospel and strive to extend the Kingdom of God in the community, at home and abroad;
6. Encourage the members to be generous in support of the ministry of the congregation, CALC and the wider church;
7. Keep accurate membership records including baptisms, confirmations, marriages, burials and communicants, and submit a report of such statistics annually to the secretary of the CALC on forms provided by CALC. The parish records shall be kept in a separate book which shall remain the property of the congregation.
8. Subscribe to the Constitution and By-Laws of Canadian Association of Lutheran Congregations (CALC), and to the Constitution(s) and By-Laws of our congregation(s). Keep your ministry practices in harmony with the Word of God, the Confessions of the Lutheran Church and Articles 3 and 5 of CALC's Constitution.
9. Strive in word and action to be a worthy example in Christian living, avoiding conduct which might endanger the faith of others.

**That We...**

1. Receive you as our pastor and accord you the love, the respect, the good will, and the co-operation due your office, and uphold you in prayer;
2. Promise you our faithful assistance in the work to which you are called;
3. Support the work of our congregation and the Canadian Association of Lutheran Congregations;
4. Pay you an annual salary, to be reviewed annually, of \$ \_\_\_\_\_ the payments to be made in equal installments as follows: \_\_\_\_\_;
5. Contribute to a medical/pension plan;
6. Provide you a residence kept in good repair, including utilities   
OR  
Pay you a housing allowance of \$ \_\_\_\_\_
7. Grant you an annual vacation of \_\_\_\_\_, and provide for pulpit supply for \_\_\_\_\_ Sundays during your absence;
8. Provide your car reimbursement as follows: \_\_\_\_\_  
\_\_\_\_\_
9. Reimburse you for expenses not otherwise provided for incurred in attending regional and national conventions and other official meetings at which your attendance is required;
10. Urge you to participate in continuing education opportunities and we will support you in that regard;
11. Reimburse you for expenses, not otherwise provided for, incurred in attending conventions and other official meetings at which your attendance is required.
12. Pay your moving expenses (including travel) as follows: \_\_\_\_\_  
\_\_\_\_\_

This call may be terminated only by the procedures outlined in the Constitution and By-laws of the congregation and in the Constitution and By-Laws of the Canadian Association of Lutheran Congregations.

May the Lord our God grant you His Holy Spirit, to guide you according to His will in the consideration of this call. We earnestly request you to acknowledge receipt of this Letter of Call immediately. It is our hope that your decision will not be unduly delayed.

Correspondence should be sent to:

\_\_\_\_\_  
(Name)

\_\_\_\_\_  
(Address)

Telephone number \_\_\_\_\_

Dated: \_\_\_\_\_

By: \_\_\_\_\_  
Congregational Chairperson

I accept this call:

Dated: \_\_\_\_\_

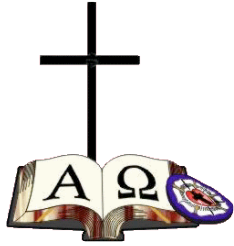
By: \_\_\_\_\_  
Pastor



Canadian Association of Lutheran Congregations

### **Schedule 3**

## **Application For Entry Into Pastoral Ministry In a CALC Congregation**



*Canadian  
Association of  
Lutheran  
Congregations*

## **APPLICATION FOR ENTRY INTO PASTORAL MINISTRY IN A CALC CONGREGATION**

### **APPLICATION FORM**

The following materials, along with the completed application form, are to be sent to CALC's Pastoral Personnel Director.

1. An autobiographical statement setting forth clearly your background and reason for wishing to enter into pastoral ministry with the Canadian Association of Lutheran Congregations (CALC).
2. Official transcripts of your collegiate, university and seminary education and a full description of non-credit academic work completed.
3. Testimonials as to Christian character and life, personality, ability and previous service from no fewer than three competent references, who have known and observed you preferably for at least one recent year, including at least one from a pastor. [Letters of recommendation are to be sent by your references directly to the attention of CALC's Pastoral Personnel Director.]
4. A criminal record check must be obtained by the applicant and submitted along with the application. This can be obtained from the nearest police department.

#### **I. PERSONAL INFORMATION**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Social Insurance No. \_\_\_\_\_

Phone Number \_\_\_\_\_ Email: \_\_\_\_\_

Date of birth: \_\_\_\_\_ Location: \_\_\_\_\_

Date of baptism: \_\_\_\_\_ Location: \_\_\_\_\_

Date confirmed: \_\_\_\_\_ Location: \_\_\_\_\_

Are you married \_\_\_\_\_ Were you previously married? \_\_\_\_\_ If so, was that marriage terminated because of death \_\_\_\_\_ or divorce \_\_\_\_\_?

If presently married, please provide:

Spouse's name: \_\_\_\_\_ Number of years married: \_\_\_\_\_

Spouse's occupation: \_\_\_\_\_

Names and ages of children: \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

1. Were you ordained as a Minister of the Church Christ to the Office of Word and Sacrament? \_\_\_\_\_  
If Yes, please provide the date, place of the ordination and the name of the denomination in which the ordination took place. Attach a copy of any certificate of ordination.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**II. EDUCATIONAL INFORMATION** (please give name of school, location, years attended)

College or university (undergraduate - please list majors and degrees received)

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Post-baccalaureate (please list majors and degrees received)

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Other educational experiences

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**III. EXPERIENCE**

Present church body affiliation: \_\_\_\_\_

Has there been any change in your denominational affiliation within last 10 years? \_\_\_\_\_

If so, explain why: \_\_\_\_\_

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Pastorates, teaching positions or business positions:

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

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

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

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

\* A résumé may be attached if so desired.

**IV. MISCELLANEOUS INFORMATION**

In considering a person for ministry in the church, it is important for CALC to provide protection for congregations and church workers in the performance of their official duties and the maintenance of their rights. Accordingly, your honest and open response to the following questions is appreciated:

1. Have you ever been suspended or expelled by any educational institution? \_\_\_\_ If so, provide the name of the institution and state the reason for such action. \_\_\_\_\_

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2. Have you ever applied for admission to a seminary program and been refused entry? \_\_\_\_ If so, provide the name of the school, date and particulars. \_\_\_\_\_

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3. Have you ever been suspended, or removed from the roster of clergy of a synod or other church body? \_\_\_\_\_ If yes, provide the name of the suspending church body and state the reason for such action.

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4. Have you ever resigned from the roster of clergy of a synod or other church body? \_\_\_\_ If yes, provide the name of the church body and state the reason for your resignation.

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5. Are you presently in good health? \_\_\_\_ If not, please comment. \_\_\_\_\_

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6. Is there anything in your past and present professional background that would be necessary for you to disclose as part of this application process?: \_\_\_\_\_

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7. Why do you wish to leave your present church affiliation? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**V. PLACEMENT INFORMATION**

Is there any information that would be helpful to know for congregations who might be interested in calling you as their pastor? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**VI. TO WHOM IT MAY CONCERN:**

I understand that in the process of reviewing my application, CALC will receive from other individuals and organizations information and materials relating to my personal, academic and professional background. I agree that all such information and materials shall be retained solely by CALC as the property of CALC and that in no event must such information or materials be revealed to me. In consideration of CALC accepting and proceeding with my application, I agree that I have no right to such materials or information and I waive any right which I may now or later have to be informed of the contents of such materials whether or not I enter into pastoral ministry with CALC.

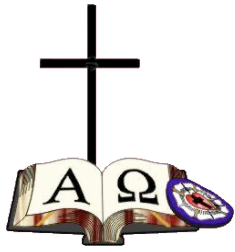
\_\_\_\_\_  
(Date) (Signature of Applicant)

**Please submit completed form along with other required documents to:**

Pastor Rick Bergh  
Pastoral Personnel Director, CALC  
c/o St. Peter's Lutheran Church  
43015 George Fox Trail  
Cochrane, Alberta T4C 2E6

Pastor Rick Bergh can be contacted through email and telephone:  
Email: [pastorrick@saintpeters.ca](mailto:pastorrick@saintpeters.ca)  
Telephone: 403-932-3345





Canadian Association of Lutheran Congregations

**Schedule 4  
Salary Guidelines**

**COMPENSATION GUIDELINES FOR ROSTERED MINISTERS  
FOR 2010**

The following GUIDELINES are provided to assist congregations in planning the remuneration for rostered ministers for 2010

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	Level 7
Start Rate	28,475	29,475	30,475	31,475	32,275	33,100	33,900
Year 1	29,300	30,300	31,300	32,300	33,125	33,950	34,775
Year 2	30,200	31,200	32,200	33,200	34,050	34,925	35,775
Year 3	31,075	32,075	33,075	34,075	34,925	35,825	36,700
Year 4	31,950	32,950	33,950	34,950	35,825	36,725	37,650
Year 5	32,900	33,900	34,900	35,900	36,825	37,775	38,675
Year 6	33,925	34,925	35,925	36,925	37,850	38,800	39,750

\*Level 1: Basic theological training. Not finished stage one of HP program

\*Level 2: Finished stage one of HP program

\*Level 3: Finished HP program or equivalent training.

\*Level 4: Bachelor of Theology (B.Th.)

\*Level 5: Master of Divinity (M.Div.)

\*Level 6: Master of Sacred Theology (S.T.M.) or Doctor of Ministry (D.Min.)

\*Level 7: Doctor of Theology (Th.D.) or Doctor of Philosophy (Ph.D.)

For rostered ministers with service beyond the 6th year the increment for 2010 should be \$500/year for each additional year of service under call after the 6th year to the 10th year.

Assumptions:

- there is one pastor in the congregation.
- the average attendance on a Sunday rounded to the nearest 10th is 100.
- In addition to the basic salary the congregation provide a housing allowance or a parsonage and a vehicle allowance, allowance for pension plan and health benefits for the pastors family.
- For those congregations where the attendance is greater than 100, the amount of \$500 per 10 people should be added.
- For those congregations where the attendance is less than 100, the amount of \$ 500 per 10 people should be deducted.
- When attendance is over 130 persons the congregation should consider a second Pastor and when attendance is under 50 persons, the congregation should consider if they can afford a fulltime Pastor



Canadian Association of Lutheran Congregations

**Schedule 5**  
**Rite of Ordination**

## Ordination Service for CALC

*This rite of ordination is approved for use in CALC congregations. The elders and other members of the congregation have the right and freedom to ordain their pastor in a rite led entirely by the congregational members. Each Christian congregation is an expression of the church universal. Ordination of a candidate by an expression of the church universal represents an ordination into the church universal. However, the congregation and its leadership should examine ordination, and the administration of the rite of ordination, in the following light. The ordination and those who participate in it should represent the process which led up to the ordination. The candidate's call was first discerned in a process involving the candidate, his/her home congregation, CALC's Pastoral Personnel Director and CALC's Pastoral Review Panel, the faculty of the seminary attended by the candidate and pastors who may have supervised the candidate during required internships. Further, following the candidate's ordination, he or she will be one of CALC's rostered pastors and thus eligible to serve on CALC's National Council or committees thereof. In order to reflect the partnership between the congregation, whose call authorizes the candidate's ordination, and CALC, the President of our Association may be called upon to preside and lead in the rite of ordination. If the President is unable to preside, the Pastoral Personnel Director (PPD) shall preside. If the PPD is unable to preside, then another CALC pastor shall preside at and lead the rite of ordination.*

*A representative (usually the chairperson) or representatives of the congregation presents the ordinand to the presiding minister and to the congregation:*

I present for ordination to the holy ministry of Word and Sacrament \_\_\_\_\_ (name)\_\_\_\_\_ who has been called by \_\_\_\_\_name of the congregation)\_\_\_\_\_.

**C:** Thanks be to God.

*The presenter(s) step aside. The presiding minister addresses the ordinand:*

**P:** According to apostolic usage you are now to be set apart to the office of Word and Sacrament in the one holy catholic Church by the laying on of hands and by prayer.

*Our Lord Jesus Christ says:* "Peace be with you. As the Father has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (John 20: 21-23)

*And again:* "All authority in heaven and on earth has been given to me. 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, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matt. 28: 18-20)

*St. Paul writes:* I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Cor. 11: 23-26).

*The presiding minister questions the ordinand:*

**P:** Before almighty God, to whom you must give account, and in the presence of this congregation, I ask: Will you assume this office, believing that this congregation's call is God's call to the ministry of Word and Sacrament?

**O:** I will and I ask God to help me.

**P:** Will you subscribe unreservedly to the terms of Article 3 of Constitution and By-Laws of Canadian Association of Lutheran Constitution which states:

The Association accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and joyfully submits to this as the only infallible authority in all matters of life and faith.

The Association is built upon faith in the ever-living Triune God, Father, Son, and Holy Spirit as revealed in the Holy Scriptures to Whom be the glory for ever and ever (see the three Ecumenical Creeds).

God the Father, Almighty God, Creator of the universe, Who formed man in His own image, Who from the beginning loved goodness and hated evil, desires that the children of His creation live in eternal fellowship with Him. We hold to the creation and fall of humanity as described in the first chapters of Genesis, not as myth, but as historic facts. Therefore, the Creator gave His only begotten Son (John 3:16) to be the Savior of the world, that people might be set free from the bondage of sin, and become joint heirs with Jesus Christ of eternal life.

Jesus Christ, God's only Son and our Savior. At the heart and centre of this faith is confidence in Jesus Christ and love for Him, the Eternal Word of God, true God (only Son of the Father from eternity), and true man (born of the Virgin Mary), and the only Savior of the world. The reason for our being the Canadian Association of Lutheran Congregations is to proclaim salvation solely by grace through faith alone in Jesus Christ.

Dependence upon the Holy Spirit. We also acknowledge dependence upon the Holy Spirit working solely through the Means of Grace to call unbelievers into saving faith in Jesus Christ, to empower believers to grow in faith, to bestow His gifts for the ministry of the Church locally and universally, to inspire love for one another, and to bring glory to the Father through the Lord Jesus Christ, the only Head of the Church.

Symbols: Basic and Required: As brief and true statements of the doctrines of the Word of God, this Association accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals: The ancient Ecumenical Creeds: The Apostolic, the Nicene, and the Athanasian; The Unaltered Augsburg Confession and Luther's Small Catechism.

Book of Concord: Normative: As further elaboration of and in accordance with these Lutheran Symbols, this Association also receives the other documents in the Book of Concord of 1580: the Apology, Luther's Large Catechism, the Smalcald Articles (including the Treatise on the Power and Primacy of the Pope) and the Formula of Concord; and recognizes them as normative for its theology.

Pure Doctrine: The Association accepts without reservation these symbolic books of the Lutheran Church not insofar as but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church.

Will you therefore preach and teach in accordance with the Holy Scriptures and these Creeds and Confessions?

**O:** I will and I ask God to help me.

**P:** Will you be diligent in your study of the Holy Scriptures and in your use of the means of grace? Will you pray for God's people, nourish them with the Word and Holy Sacraments, and lead them by your own example in faithful service and holy living?

**O:** I will and I ask God to help me.

**P:** Will you give faithful witness in the world, that God's love may be known in all that you do?

**O:** I will and I ask God to help me.

**P:** Almighty God, who has given you the will to do these things, graciously give you the strength and compassion to perform them.

**C:** Amen.

*The prayers are said. Other appropriate prayers may be used instead.*

A: Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

A: For the holy catholic Church, that it may be filled with truth and love and by your grace be found without fault at the last day: Lord, in your mercy:

C: Hear our prayer.

A: For all members of the Church, that they may serve you in true and godly lives: Lord, in your mercy,

C: Hear our prayer.

A: For all those responsible for the care and nurture of your people: Lord, in your mercy,

C: Hear our prayer.

A: For \_\_\_\_\_ (name) \_\_\_\_\_, chosen to be a pastor in your Church, that he/she may faithfully fulfill the duties of this ministry, serve your people, build up your Church, and glorify your name: Lord in your mercy,

C: Hear our prayer.

A: For the peace of the Church, that our divisions may be overcome and that we may serve the world as one people in one Lord Jesus Christ: Lord, in your mercy,

C: Hear our prayer.

A: For the peace of the world, that a spirit of respect and understanding may grow among nations and peoples: Lord, in your mercy,

C: Hear our prayer.

A: For the poor, the persecuted, the sick, the lonely, the forgotten, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected: Lord, in your mercy,

C: Hear our prayer.

*Other intercessions may be offered.*

A: For the glorious company of all the saints, those who have died in faith and those who live in certain hope, we praise you. That their witness may give us courage until the day of Jesus Christ: Lord, in your mercy,

C: Hear our prayer.

P: Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord.

C: Amen.

*The ordinand may kneel. "Come, Holy Ghost, our souls inspire," hymn 472 or 473 is sung. The presiding minister begins the thanksgiving.*

P: The Lord be with you.

C: And also with you.

P: Let us give thanks to the Lord our God.

C: It is right to give him thanks and praise.

P: Holy God, mighty lord, gracious Father, we bless you for your infinite love in Christ our Lord, in whom we have redemption and forgiveness of sins according to the riches of his grace. We thank you

that by his death your Son has overcome death and, having been raised by your mighty power, has ascended far above all the heavens, that he might fill all things.

We praise you that Christ has poured out his gifts abundantly on the Church, making some apostles, some prophets, some pastors and teachers, to equip your people for their work of ministry for building up the body of Christ.

*The minister lays both hands on the head of the ordinand. Other clergy, members of the congregation's church council and others may impose their right hands.*

**P:** Eternal God, through your Son, Jesus Christ, pour out your Holy Spirit upon \_\_\_\_\_ (name) \_\_\_\_\_, and fill him/her with the gifts of grace for the ministry of Word and Sacrament.

*Following the laying on of hands the ordinand remains kneeling.*

**P:** Bless his/her proclamation of your Word and administration of your Sacraments, O Lord, so that your Church may be gathered for praise and strengthened for service. Make him/her a faithful pastor, patient teacher, wise counsellor. Grant that in all things he/she may serve without reproach, that your people may be renewed and your name be glorified in the Church; through Jesus Christ our lord, who lives and reigns with you and the Holy Spirit, one God, forever.

**C:** Amen.

*Sit. The newly ordained may remain kneeling. A stole is placed over his/her shoulders as the minister says:*

**P:** Receive this stole as a sign of your work, and walk in obedience to the Lord Jesus, serving his people and remembering his promise: "Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30)

*The newly ordained stands; the minister addresses him/her:*

**P:** "Strive for righteousness, godliness, faith, love, endurance, and gentleness. Fight the good fight of the faith." (1 Tim. 6: 11-12).

"Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the Church of the Lord which he obtained with his own blood." (Acts 20:28)

"Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock. And when the chief shepherd is manifested you will obtain the unfading crown of glory." (1 Peter 5: 2-4)

"This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy." (1 Cor. 4: 1-2)

**P:** Care for God's people, bear their burdens and do not betray their confidence. So discipline yourself in life and teaching that you preserve the truth, giving no occasion for false security or illusory hope. Witness faithfully in word and deed to all people. Give and receive comfort as you serve within the Church. And be of good courage, for God has called you, and your labour in the Lord is not in vain.

*The newly ordained may kneel for the blessing.*

**P:** The God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do His will, working in you that which is pleasing in His sight, through Jesus Christ; to whom be glory forever and ever.

**C:** Amen.

*Stand.*

*The minister and the newly-ordained minister turn to face the congregation.*

**P:** Will you assembled as the people of God and speaking for the whole Church, receive \_\_\_\_\_ (name)\_\_\_\_\_ as a messenger of Jesus Christ sent to serve God's people with the Gospel of hope and salvation? Will you regard him/her as a servant of Christ?

**C:** We will.

**P:** Will you pray for him/her, help and honour him/her for his/ her work's sake, and in all things strive to live together in the peace and unity of Christ?

**C:** We will.

**P:** Let it be acclaimed that \_\_\_\_\_ (name)\_\_\_\_\_ is ordained a minister in the Church of Christ. He/She has Christ's authority to preach the Word and administer the Sacraments, serving God's people.

**C:** Amen. Thanks be to God.

*The congregation may offer acclamation with applause. The peace is shared.*

**P:** The peace of the Lord be with you always.

**C:** And also with you.

*The ministers, the newly ordained, his/her spouse and family, and the congregation may greet one another in the name of the Lord.*

Peace be with you.

*All return to their places.*

*Sit.*

*The service continues with the offering. The newly ordained may assist in the Holy Communion.*



Canadian Association of Lutheran Congregations

**Schedule 6  
Rite of Installation**

## Installation Service Canadian Association of Lutheran Congregations (“CALC”)

*In the case of a congregation joining CALC along with their current pastor, or an existing CALC congregation calling a new pastor, the pastor, nonetheless, would be expected to participate in an installation (affirmation of ordination) service where ordination vows are affirmed. The partnership between CALC and the congregation in the training and disciplining of an ordained ministry may be reflected in the service of installation. The President of CALC, CALC’s Pastoral Personnel Director (PPD), or another CALC Pastor may lead the rite of installation. After the installation, the newly installed pastor assumes the role of presiding pastor.*

**P:** Having been invited by \_\_\_\_\_ congregation to install \_\_\_\_\_ (name) \_\_\_\_\_ our co-worker in the Gospel, as Pastor, I now ask for certification of this appointment.

*A representative of the church council comes forward with the pastor being installed and addresses the presiding minister:*

We, of \_\_\_\_\_ name of the congregation) \_\_\_\_\_ present \_\_\_\_\_ (name) \_\_\_\_\_ to be installed as pastor of our congregation.

*The presenter steps aside. The presiding minister addresses the pastor being installed:*

*Our Lord Jesus Christ says: “Peace be with you. As the Father has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.” (John 20: 21-23)*

*And again: “All authority in heaven and on earth has been given to me. 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, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.” (Matt. 28: 18-20)*

*Here the words addressed to Timothy: Set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of Scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress. Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers. (1 Tim. 4: 12-16)*

*The presiding minister questions the pastor being installed:*

**P:** Pastor \_\_\_\_\_ (name) \_\_\_\_\_ in the presence of this congregation will you commit yourself to this new trust and responsibility, and promise to discharge your duties in harmony with the constitutions of this church?

**I:** I will and I ask God to help me.

**P:** Do you subscribe unreservedly to the terms of Article 3 of Constitution and By-Laws of Canadian Association of Lutheran Constitution which states:

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Dependence upon the Holy Spirit. We also acknowledge dependence upon the Holy Spirit working solely through the Means of Grace to call unbelievers into saving faith in Jesus Christ, to empower believers to grow in faith, to bestow His gifts for the ministry of the Church locally and universally, to inspire love for one another, and to bring glory to the Father through the Lord Jesus Christ, the only Head of the Church.

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Pure Doctrine: The Association accepts without reservation these symbolic books of the Lutheran Church not insofar as but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church.

Will you therefore preach and teach in accordance with the Holy Scriptures and these Creeds and Confessions?

**I:** I will and I ask God to help me.

**P:** Will you be diligent in your study of the Holy Scriptures and in your use of the means of grace? Will you pray for God's people, nourish them with the Word and Holy Sacraments, and lead them by your own example in faithful service and holy living?

**I:** I will and I ask God to help me.

**P:** Will you give faithful witness in the world, that God's love may be known in all that you do?

**I:** I will and I ask God to help me.

**P:** Almighty God, who has given you the will to do these things, graciously give you the strength and compassion to perform them.

C: Amen.

*The minister addresses the congregation:*

P: And you, people of God, will you receive this messenger of Jesus Christ, sent by God to serve God's people with the Gospel of hope and salvation? Will you regard him/her as a servant of Christ and a steward of the mysteries of God?

C: We will.

P: Will you pray for him/her, help and honour him/her for his/ her work's sake, and in all things strive to live together in the peace and unity of Christ?

C: We will.

*The minister addresses the pastor being installed:*

P: The office of pastor to a CALC congregation is now committed to you in the name of the Father and of the Son, and of the Holy Spirit. Amen

*The newly installed pastor may kneel for the blessing:*

P: The God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.

C: Amen.

*The pastor stands.*

*The prayers are said.*

A: Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

*Prayers are included for the parish, the pastor, the pastor's family and the community served by the parish. The congregation may be invited to offer petitions and thanksgivings. After each petition of the prayers:*

A: Lord in your mercy.

C: Hear our prayer.

*The prayers conclude:*

P: Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord.

C: Amen.

*Sit.*

*The presiding minister escorts the newly installed pastor to the font, where a representative of the congregation says:*

**R:** You have been called to be among us to baptize, to teach, and to forgive sins.

*They proceed to the pulpit where a representative of the congregation says:*

**R:** You have been called to be among us to proclaim the good news.

*They proceed to the altar, where a representative of the congregation says:*

**R:** You have been called to be among us to lead worship and preside at the Holy Communion.

*The minister and a representative of the congregation welcome the pastor. The congregation may offer acclamation with applause*

*Stand.*

*The peace is shared with the pastor assuming the role of presiding pastor.*

**P:** The peace of the Lord be with you always.

**C:** And also with you.

*The ministers and the congregation may greet one another in the name of the Lord.*

Peace be with you.

*All return to their places.*

*The service continues with the offering.*

*The newly installed pastor presides at Holy Communion.*





Canadian Association of Lutheran Congregations

**Schedule 7**  
**Complaint Form: Re Discipline of a CALC Pastor**



# Canadian Association of Lutheran Congregations

FORMAL COMPLAINT FORM  
RE: MISCONDUCT BY A ROSTERED MINISTER OF CALC

## Hearing Before The Board of Elders

**Grounds for Discipline:** Subject to the provisions of the Constitution and Bylaws of any Member congregation of CALC, a pastor serving a congregation of CALC may be suspended from his/her duties or dismissed and his/or her call to the congregation terminated for the following causes: deviation from **doctrine, morals, approved and necessary practice** or of **conduct unbecoming** the holy calling of proclaiming the Word of God by word and deed.

**Definitions:**

“**Complainant**” is the person or persons who lodge a Complaint against a rostered pastor which, if proven, could result in discipline of the pastor.

“**Complaint**” is the written description of the accusations made against a rostered pastor which, if proven, could result in discipline.

“**Respondent**” is the rostered pastor who is the subject of a Complaint which, if proven, could result in discipline of the pastor.

Date of this Complaint: \_\_\_\_\_

Name of the accused (Respondent): \_\_\_\_\_

Name of congregation or employing agency of Respondent: \_\_\_\_\_

**Section 1: Allegations:**

Fully describe the incident(s) by which the Respondent allegedly deviated from doctrine, morals, approved and necessary practice or of conduct unbecoming the holy calling of proclaiming the Word of God by word and deed. Please include dates, times and places as accurately as possible. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 2: Witnesses:**

Name any witness(s) who know about or has witnessed the incident(s), including address if known: Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 3: Reports to Police:**

If the incident(s) is criminal in nature, has it been reported to the police? Name the police department and date reported. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 4: Other Incidents Involving the Respondent:**

Are you aware of any other incident(s) involving other persons in relation to the Respondent? Identify them. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 5: Other Information:**

Is there any other relevant information regarding this complaint you wish to disclose that might prove helpful? Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Other Questions:**

Have you received a copy of CALC's manual entitled: "Ministry of Word and Sacrament - Call, Ordination and Installation of a Pastor - Standards, Policies & Disciplinary Procedures" regarding disciplinary procedures? Yes \_\_\_ No \_\_\_.

Do you understand the disciplinary procedure which will follow from your complaint? Yes \_\_\_ No \_\_\_

Do you understand that a pastoral care support person will be assigned to you if you so desire? Yes \_\_\_ No \_\_\_

**Identity of the Complainant**

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ Province: \_\_\_\_\_ Postal Code: \_\_\_\_\_  
Telephone: \_\_\_\_\_ Fax: \_\_\_\_\_ E-mail: \_\_\_\_\_

\_\_\_\_\_  
Complainant's Signature  
(Implies your consent to proceed with the complaint)

The original of this Complaint should be sent to CALC's Head Office in Kamloops, BC and a copy of said signed original sent to CALC's Administrative Office in Cochrane, AB. Both envelopes should be addressed to the President of CALC and marked "Highly Confidential Material Enclosed – For the President's Eyes Only." Complainant is encouraged to send the Complaint by Registered Mail – Signature Required to both the Head Office and the Administrative Office.

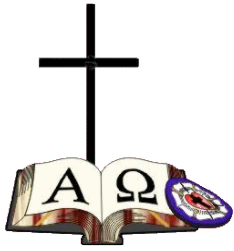
**Canadian Association of Lutheran Congregations**

Website: [www.calc.ca](http://www.calc.ca) e-mail: [info@calc.ca](mailto:info@calc.ca) Toll-Free Telephone: (877) 853-4801

**Head office:** C/O: St. Andrew's Lutheran Church: 815 Renfrew Street, Kamloops, British Columbia, V2B 3X3 - (250) 376-8323

**Administrative Office:** C/O: St Peter's Lutheran Church: 43015 George Fox Trail, Cochrane, Alberta T4C 2E6 - (403) 932-3345

**President's Office:** C/O: Grace Lutheran Church: 1162 Hudson Road, West Kelowna, British Columbia V1Z 1J3 - (250) 769-5685



# Canadian Association of Lutheran Congregations

FORMAL COMPLAINT FORM  
RE: MISCONDUCT BY A ROSTERED MINISTER OF CALC  
Allegations of Sexual Harassment

## Hearing Before The Board of Elders

**Grounds for Discipline:** Subject to the provisions of the Constitution and Bylaws of any Member congregation of CALC, a pastor serving a congregation of CALC may be suspended from his/her duties or dismissed and his/or her call to the congregation terminated for the following causes: deviation from **doctrine, morals, approved and necessary practice** or **of conduct unbecoming** the holy calling of proclaiming the Word of God by word and deed.

**Definitions:**

“**Complainant**” is the person or persons who lodge a Complaint against a rostered pastor which, if proven, could result in discipline of the pastor.

“**Complaint**” is the written description of the accusations made against a rostered pastor which, if proven, could result in discipline.

“**Respondent**” is the rostered pastor who is the subject of a Complaint which, if proven, could result in discipline of the minister.

Date of this Complaint: \_\_\_\_\_

Name of the accused (Respondent): \_\_\_\_\_

Name of congregation or employing agency of Respondent: \_\_\_\_\_

**Section 1: Allegations:**

Fully describe the incident(s) by which the Respondent allegedly deviated from doctrine, morals, approved and necessary practice or of conduct unbecoming the holy calling of proclaiming the Word of God by word and deed. Please include dates, times and places as accurately as possible. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 2: Witnesses:**

Name any witness(s) who know about or has witnessed the incident(s), including address if known:  
Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 3: Corroborating Physical and Medical Evidence:**

If sexual abuse or sexual assault is involved, identify what other independent corroborating physical or medical evidence is available. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 4: Assault or Abuse of Minors - Reports to Civil Authorities:**

If sexual abuse or sexual assault of a minor(s) is involved, has this been reported to the civil authorities as required by law? Name the agencies and date reported. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 5: Reports to Police:**

If the incident(s) is criminal in nature, has it been reported to the police? Name the police department and date reported. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 6: Other Incidents Involving the Respondent:**

Are you aware of any other incident(s) involving other persons in relation to the Respondent? Identify them. Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Section 7: Other Information:**

Is there any other relevant information regarding this complaint you wish to disclose that might prove helpful? Attach as many additional pages to this Complaint as are necessary to complete this Section.

**Other Questions:**

Have you received a copy of CALC’s manual entitled: “Ministry of Word and Sacrament - Call, Ordination and Installation of a Pastor - Standards, Policies & Disciplinary Procedures” regarding disciplinary procedures? Yes\_\_\_ No\_\_\_.

Do you understand the disciplinary procedure which will follow from your complaint? Yes\_\_\_ No\_\_\_

Do you understand that a pastoral care support person will be assigned to you if you so desire? Yes\_\_\_ No\_\_\_

**Identity of the Complainant**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ Province: \_\_\_\_\_ Postal Code: \_\_\_\_\_

Telephone: \_\_\_\_\_ Fax: \_\_\_\_\_ E-mail: \_\_\_\_\_

\_\_\_\_\_  
Complainant’s Signature  
(Implies your consent to proceed with the complaint)

The original of this Complaint should be sent to CALC’s Head Office in Kamloops, BC and a copy of said signed original sent to CALC’s Administrative Office in Cochrane, AB. Both envelopes should be addressed to the President of CALC and marked “Highly Confidential Material Enclosed – For the President’s Eyes Only.” Complainant is encouraged to send the Complaint by Registered Mail – Signature Required to both the Head Office and the Administrative Office.

**Canadian Association of Lutheran Congregations**

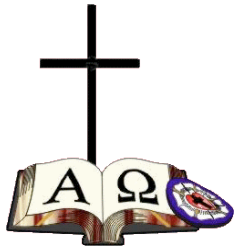
Website: [www.calc.ca](http://www.calc.ca) e-mail: [info@calc.ca](mailto:info@calc.ca) Toll-Free Telephone: (877) 853-4801

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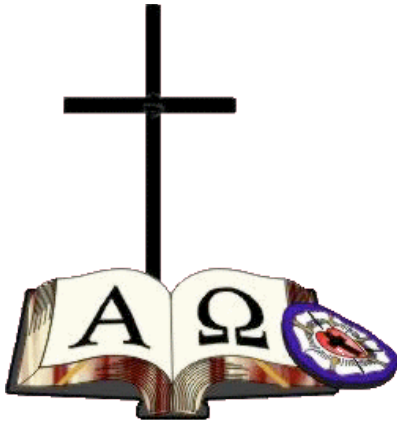




Canadian Association of Lutheran Congregations

**Schedule 8**  
**The Shepherd's Pathway for Pastors Serving**  
**in Parish Ministry**

# The Shepherd's Pathway for Pastors Serving in Parish Ministry in CALC



Canadian Association of Lutheran  
Congregations

Prepared by Pastor Rick Bergh  
CALC's Pastoral Personnel Director

## TABLE OF CONTENTS

<b>1.0 INTRODUCTION</b> .....	76
1.1 Origins of the Shepherd’s Pathway.....	76
1.2 Solving the Problem.....	76
1.3 What is a Leader?.....	77
1.4 The Struggle within Christian Congregations.....	78
1.5 The Shepherd’s Pathway for Pastors Serving in Parish Ministry: A Primer .....	78
<b>2.0 THE SHEPHERD’S PATHWAY MODEL FOR PASTORAL LEADERSHIP</b> .....	79
<b>3.0 CHRIST CENTERED PASTORAL FORMATION</b> .....	84
3.1 Style of Learning Methods.....	85
3.2 The Four Elements of the CCPF .....	86
3.2.1 Heart.....	86
3.2.2 Mind.....	87
3.2.3 Body.....	88
3.2.4 Soul .....	89

## 1.0 INTRODUCTION

### 1.1 *Origins of the Shepherd's Pathway*

The origins of the Shepherd's Pathway approach to preparing pastors for parish ministry has evolved partly out of my own experience, partly through communication with pastors within the Canadian Association of Lutheran Congregations (CALC), from discussions with numerous lay people, from people who are presently feeling called to enter into ministry but do not know how to proceed under the present Masters of Divinity model, from pastors who have quit the ministry and gone on to other careers, and, finally, through my involvement with the Institute of Lutheran Theology (ILT). It was important to discover the barriers and challenges within the present pastoral training models in order to evaluate, pray, and ask God through his Holy Spirit for a new and exciting direction in preparing pastors for parish ministry. Based on considerable feedback, I, along with many others, believe we are on the right track!

As I reflect back upon my own training, and my subsequent entrance into parish ministry, I am keenly aware that theologically speaking, I was prepared for my role as pastor, but there were other components that were lacking and yet so necessary. As a 26-year old with a wife and family on the way, how was I to function as a pastor, relate to my congregation, care for my family, take care of my body and nourish my relationship with Jesus Christ, the source of my life, preaching and ministry, all at the same time? The level of responsibility was almost overwhelming and would not be expected in any other career of someone at such a young age. It seemed expected that following our seminary education we would have all the necessary skills to succeed as a pastor. However, I quickly learned that many necessary skills were not taught at seminary.

The seminary did not prepare me for those parts of my ministry, that is, the real meat and potatoes of every day life and living out my ministry. Thankfully, I was able to find a wonderful mature pastor 30 miles up the road, who took me by the hand, listened to my challenges, and encouraged me as a pastor to persevere. And yet, even then, following 10 years of active parish ministry, I quit. I was burned out and frustrated with my role as a shepherd and yet still believed so strongly in my calling. Many of my colleagues have experienced the same frustrations and it continues to this day with others who have completed seminary training and desired something more.

I soon realized in the subsequent nine years by working in a business environment as a marketing director, vice-president, sales manager and business owner that many of the skills I required to be an effective leader and pastor were ones I learned and acquired in the secular business world. Many seminaries do not place high priority on teaching leadership skills. Further, as most of the education is theological in scope, important self-examination including a careful and realistic look at oneself as well as considering an in-depth examination of both one's gifts and limitations is rarely a priority let alone considering the dynamics that occur within a family and a marriage as you serve as a pastor.

This situation raises numerous questions for me such as:

- Where would I be now if someone from the seminary would have taken the necessary time to teach me how to love God with not only my mind, but also my heart, body and soul?
- What if I could understand better those challenging parts of my life, that is, how I relate or not relate to people, and what things get in the way of effective ministry?
- What if I could have put into place and understood the balance required to take care of my body, my family, and my life outside the church?
- What if I could have put into place or been encouraged during my theological training, (mind) to discover a disciplined life that included Jesus at the center of my life and ministry at all times?
- What if I could have learned conflict management skills and been taught how to lead a Board meeting or to create a vision for implementation?
- What if I could have been trained as a leader for Jesus Christ and to be healthy in both my professional and personal life?

### 1.2 *Solving the Problem*

Can we solve this problem? Yes we can, IF we are willing to be honest with what is missing and what could be helpful in creating effective pastors for the future of the church.

By looking at three important factors, that is, the maturity and experiential level of people entering into pastoral training, the missing learning components outside of traditional seminary training, and a proper ongoing support, accountability and mentorship relationship, we can indeed begin to address some of the possible challenges existing in the present model of training pastors.

Speaking with other pastors who have quit the ministry, I soon discovered I was not alone. Indeed, common patterns soon emerged that often focused upon lack of specific training, maturity in one's life experience prior to entering into parish ministry, and support, accountability and ongoing mentorship during ministry serving.

There should be more to our preparation as pastors than focusing upon the theology of our church. Jesus challenged the people to love God with heart, mind, body and soul. Indeed, we need to be theologically trained to high standards; however, this preparation is only one part of who we are in relationship with God and with one another. We need to be healthy in all four areas of our life: heart, mind, body and soul in order to be effective leaders in our congregations...a holistic approach to preparation.

And so, the holistic approach is based upon Jesus' commandment to love God with heart, mind, body and soul and to love neighbor as self. It is that simple.

Can we help pastors examine all these important areas of their life prior to entering into parish ministry? Should the church be involved in this sort of preparation? Can we continue to provide the necessary future components to help our pastors once serving in a congregation to be healthy and effective leaders?

I want to remind you that daily I struggle with all of the above. Do you not think that Satan is working every day to take us away from Scripture and Prayer, wanting us pastors to focus in upon the "busyness" of the church rather than God's business for the church? And do you not think that Satan is plotting against us, hoping that we do not spend sufficient quantity and quality time with our spouses and families? Do you think that a sick and unhealthy body is capable of being effective in ministry? I believe that none of us wants to fail in any of these areas, but unfortunately, we often feel overwhelmed by everything that comes at us. We need a new paradigm and this is where the Shepherd's Pathway comes in.

### ***1.3 What is a Leader?***

If we are to love God with all of our hearts, minds, bodies and souls, we as pastors (i.e. God's earthly representatives) must set the example. In other words "We must walk the walk, not talk the talk". How do we do this? Well, by becoming leaders. But, by this, I do not mean simply showing up at church and giving sermons, marrying and burying etc. Let us explore this. When you look at Paul's explanation of a leader to Timothy, you can begin to recognize the importance of a Holistic approach in preparing people for parish ministry that goes beyond teaching sound theology and church history. It starts with leadership.

Here are a few Scriptural truisms you can trust:

- 1) If anyone wants to be a leader in the church, he/she wants to do a good work for God and people.
- 2) A leader must be free from blame. In anything he does, he must not go too far. He must control himself. He must be worthy of respect. He must welcome people into his home. He must be able to teach.
- 3) He must not get drunk. He must not push people around. He must be gentle. He must not be a person who likes to argue. He must not love money.
- 4) He must manage his own family well. He must be faithful to his wife. He must strive to have his children obey him and show him proper respect. If someone does not know how to manage his own family, then how can he take care of God's church?
- 5) The leader must not be a new believer. If he is, he might become proud. Then he would be judged just like Satan.

- 6) The leader must also be respected by those who are outside the church. Then he will not be put to shame. He will not fall into the Satan's trap.

Indeed, Jesus is our most wonderful example and the title he gave to leadership was "Shepherd".

If, as some have suggested that the word "pastor" comes from the Latin for which our word pasture also comes, and if it means "to feed" as was usually applied to one who took care of animals, particularly sheep, then the view of a pastor being a "shepherd leader" is quite appropriate. Based on this analogy, I believe we can develop a better way on how we should call, equip and commission pastors.

In Matthew 9:35-38, we get a description of Jesus as a Shepherd and what He does in the most practical sense. "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless like sheep without a Shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." Note here that Jesus also attached responsibility and accountability to this charge.

#### ***1.4 The Struggle within Christian Congregations***

As we reflect on the last few sentences above, it is clear that the number of pastoral workers is still few and the situation is not getting any better. The truth is that there is a struggle within many Christian denominations, not just in Lutheran circles, to find pastors to serve vacant congregations. However, re-cycling of the pool of existing pastors is not the answer. This has led many denominations to look at alternative methods of training in order to fill these vacancies.

With the mounting daily challenges being faced within congregations, lay people are praying and searching for a specific kind of pastor - one perhaps described in the book of Timothy, one who has a shepherd's heart for serving and leading, one who indeed is dependent on God and His Holy Spirit as the source of his/her ministry. However, they most often cannot find a person available or trained in a sufficient manner to meet the needs of a struggling church. This is not surprising since overall, the seminary pipeline is broken in many ways and finding well-balanced, effective leaders has proven difficult at best. It is with this in mind that CALC intends to develop and implement a new pastoral training program to help address the growing gap in effective leadership.

#### ***1.5 The Shepherd's Pathway for Pastors Serving in Parish Ministry: A Primer***

We recognize one of the most significant challenges to the future of the Lutheran church is the provision of a steady supply of strong conservative, orthodox, confessional Lutheran leaders whom we refer to as "shepherds". Given that the traditional routes of training pastors make it very difficult for a mature individual to enter into parish ministry, we intend to provide a solution to this problem with our Shepherd's Pathway approach to preparing people for parish ministry.

Much of the Shepherd's Pathway (SP) model is based upon targeting people in mid-life who have some worldly experience, and feel nudged by the Holy Spirit to enter into God's ministry but are not certain of the next steps. The SP Program will help these individuals discern and pray about a potential calling into parish ministry, while at the same time, allow a fair and reasonable time frame to complete the necessary training according to prescribed high educational standards.

It is noteworthy that prior to acceptance into the Shepherd's Pathway program a crucial and necessary step will need to take place for each candidate. We believe that this step has been missing in the more traditional seminary training programs. This step is called a "period of discernment" in which each candidate will spend a specific period of time in prayer and listening to the voice of God as she/he seeks to hear clearly the Holy Spirit's intention for their lives. This is only the first step of discovering God's call as the candidate will then enter the Christ Centered Pastoral Formation (CCPF) component looking further and deeper into the understanding of whether or not God is "setting me apart" for ministry of Word and Sacrament.

We realize that each candidate will vary in their world and working experience. As a first step, the Pastoral Review Panel, along with the candidate, will develop a customized preparation route that will allow them to fulfill the necessary components required to be an effective leader in parish ministry.

We also recognize that Shepherd ministry is a unique profession insofar as once you are in a parish setting, you are there all alone without support and encouragement. And so, even though maturity and skills may be part of one's life experiences, it is still necessary for a mature, seasoned pastor to partner with each SP pastor as they enter into their first parish. In this regard, a traveling mentor is placed with each of our pastors during their training period from the point at which they go into parish ministry until they complete their theological requirements. As well, CALC plans to find a mature, seasoned pastor to give support and accountability to their role as a shepherd in ministry.

## 2.0 THE SHEPHERD'S PATHWAY MODEL FOR PASTORAL LEADERSHIP

The following schematic provides an overview of the Shepherd's Pathway.

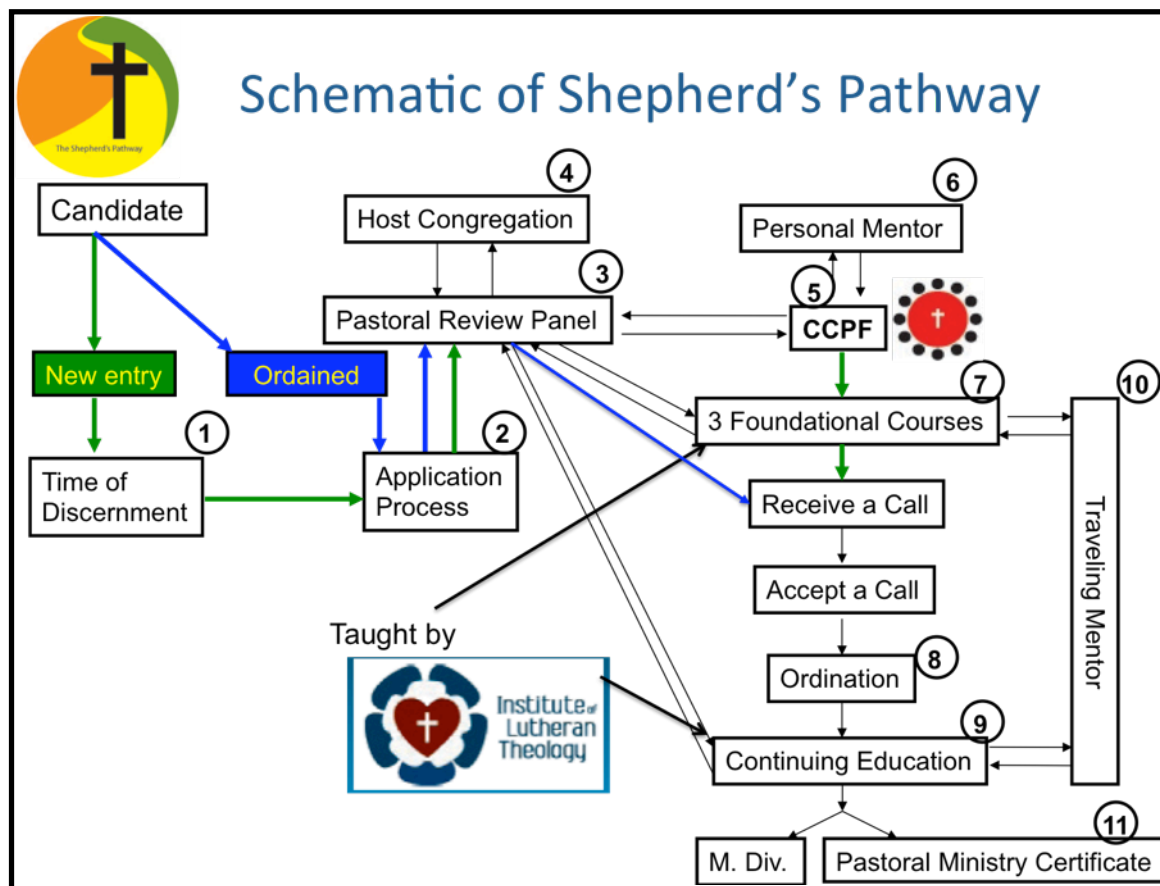


Figure 1. Schematic of the Shepherd's Pathway for pastoral ministry in CALC. See below for explanation of each step.

### 1. The Discernment Process – Identifying a Shepherd

The first point of contact shall be the Pastoral Personnel Director. This person will provide initial information about CALC's understanding of pastor, ordination and training. The key is to indicate what kind of Shepherd CALC is committed to training and providing for its member congregations. The Pastoral Personnel Director meets with the host congregation to explain the 40 days of discernment and CALC's understanding of a host congregation's responsibility to this potential candidate.

This time period is intended to help persons without any previous pastoral experience to discern their call, understand the importance of the “Heart of a Shepherd” (qualities of a pastor) and review the constitution and main foundational principles of CALC: 1) the authority of Scripture (as the divinely inspired, revealed and inerrant Word of God), 2) Law and Gospel, 3) theology of the Cross and 4) relevance of the historic Lutheran Confessions. In the case of a person having previous pastoral experience at a non-CALC congregation (designated as “Ordained” in Figure 1 above), who a CALC congregation is considering to call, this stage will consist primarily of an interview with the candidate to determine agreement with the CALC’s constitution, in particular, Article 3, CALC’s Confession of Faith.

We need to encourage and help people to explore or verify a calling into parish ministry as a pastor shepherd. Is this a calling directed by God and initiated by the Holy Spirit? Is it real according to what was recorded in Ephesians 4:11-13, that is, *“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 in his 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 - become mature, attaining to the whole measure of the fullness of Christ.”*

Is it God through His Holy Spirit who has spoken to this person’s heart? Can we as a congregation and as individuals help this person through the process of self-examination, prayerful consideration and further commitment to study God’s Word discern their call into parish ministry?

Following the expression of initial interest and meeting of the potential pastoral candidate with CALC’s Pastoral Personnel Director, the latter will meet with the congregation and instruct them on their responsibility to pray and fast for the specific individual. CALC’s 40 days of prayer and fasting discernment program includes the congregation, family and the candidate making a commitment to draw close to God in discernment of his or her call.

During the 40 days of fasting and prayer, the candidate will examine through a series of devotional readings the important qualities of a shepherd by first looking at what it means to have the ‘heart of a pastor’. At this point we are not asking the candidate to explore his or her academic or professional credentials or their lived out experiences. We are not looking at a person and asking, “Do you have the right stuff to be a shepherd?”, that is, are you a good speaker, teacher, counselor or leader?” We are, however, asking them to consider their calling in terms of the ‘heart of a shepherd’? Each candidate will identify through God’s Word, through the people of God, family and friends what in fact the “heart attributes” of a servant leader are and more precisely, how this will guide his/her role as a shepherd.

Following the 40 days of discernment, the candidate will meet with the congregation and CALC’s Pastoral Personnel Director to speak openly about the possibility of the next step. A candidate feeling called to continue will proceed with the application process.

## **2. Application Process**

The candidates complete the relevant application forms in which a clear understanding of CALC’s constitution and distinctiveness are answered and agreed upon by the potential candidate – one form for pastors-in-training (Schedule 9) and another form for experienced pastors seeking or being considered for a call by a CALC congregation (Scheduled 3). The application forms will also provide information on academic, professional and lived out experience.

## **3. Pastoral Review Panel (PRP)**

The next step is for the candidate to meet with the Pastoral Review Panel (PRP) and discuss a specific training route for a candidate wanting to enter parish ministry and, where requested, to assist a congregation with its call process in the case of a pastor being considered for a call. In the case of the latter, additional educational needs may be identified through the interview with the PRP. Information gathered through the time of discernment and application process will be provided to the PRP.

### **Function**

Unlike a traditional colloquy body which is commonly understood to be involved in examining and certifying a candidate, the Pastoral Review Panel looks at each specific candidate and puts into place a specific pathway for an ordained pastor wanting to join CALC or a candidate wanting to enter into pastoral ministry – a pathway which is

tailored to and takes into account past experiences, academic credentials and perceived needs. During the times that the PRP meets with the candidates, a conversation will take place in an open, honest and caring atmosphere. For a pastor-in-training, information gathered during the application process and time of discernment will be the starting point for discussion. If the pastor-in-training is meeting with the PRP at the end of his/her training, education transcripts, host congregation interview forms and traveling mentors' insights are expected to be provided as final submissions

In the case of an ordained pastor who a CALC congregation is considering to call, it is unlikely that the CCPF (#5 in the schematic) and three foundational theological courses (#7 in the schematic) will be a requirement. However, if for example, such a person has received his/her education from a non-Lutheran school or seminary, it is likely that the candidate after accepting a call by a congregation would be expected to take courses on Lutheran beliefs and teaching (most likely the three foundational courses). For a pastor being considered for a call by a CALC congregation, the PRP's primary function is to assist that congregation, where requested, in making a well-informed decision concerning the call of a Scripturally-grounded, solidly Lutheran pastor who will meet the congregation's pastoral needs.

CALC's Pastoral Personnel Director will meet with the candidates following the PRP session, and will recommend and initiate a specific training, further education route.

A confidential file will be secured at the head office to which CALC's Pastoral Personnel Director and Chair of the Board of Elders will have access to when necessary.

### **Membership**

The Pastoral Review Panel shall consist of seven individuals appointed by CALC's Board of Elders with each person represented on the panel having a specific role in the discussion based upon his/her defined job descriptions:

#### *Theological*

This person will pay particular interest to the doctrine and theology that guides this church body as expressed and taught in our constitution and through our theological training center.

#### *Independent*

This person will have expertise in the area of personal psychological and internal growth development including a keen interest in family and marriage

#### *CALC's Pastoral Personnel Director*

The first point of contact for a new candidate for ministry or a pastor being considered for call by a CALC congregation. This person provides input from both the host congregation and through interaction with the candidate during the application, discernment process (new candidate) and through yearly evaluations with the congregation and pastor during the training period (new candidate). This person shall chair the individual meetings.

#### *Laity*

A lay member of CALC, not a member of the National Council or the host congregation, who has an interest in CALC's pastoral needs.

#### *National Council*

The National Council member must take particular interest in a candidate's view of CALC's constitution, position papers and vision within the context that he/she will serve as a pastor.

#### *Host Congregation*

One or two representatives of each congregation who has either called or is in support of a candidate must be present to support and encourage each candidate and to act as a liaison with the local congregation. In the case of a congregation supporting a candidate who is interested in entering ministry, the congregation's representative is most likely to be the chairperson of the church council. For a candidate being considered for a call, the representative is most likely to be the chair of the congregation's Call Committee.

#### *Traveling Mentor*

The traveling mentor represents the wider church in so far as this person becomes that one person who offers continued support, challenge and accountability to the candidate during the initial stages of his/he training and keeps them true to their commitments coming out of the CCPF portion of their training.

#### **4. Host Congregation**

Corresponds to either a congregation that is sponsoring an individual within their congregation who feels that the Holy Spirit is calling him or her to ministry or a congregation which is open to a call and is considering a specific pastoral candidate. Host congregations are expected to help in identifying and supporting potential pastoral candidates in their midst.

#### **5. Christ-Centered Pastoral Formation (CCPF)**

An intensive program, somewhat similar to the established Clinical Pastoral Education (CPE) program. Unlike CPE, which is a multi-faith program, CCPF is Christ-centered. During the CCPF program a candidate has time and an opportunity for internal self-examination with respect to Heart, Soul, Body and Mind aspects of the Shepherd's Pathway.

##### **a) Heart**

This facet of the CCPF program takes place in hospitals and care facilities. A supervisor leads candidates through written verbatim and individual and group discussions on how to effectively relate to people under sometimes stressful and difficult situations. The purpose is to recognize and correct any weakness that potential pastors may have in dealing with relationships.

##### **b) Soul**

This facet of the CCPF program helps the pastoral candidate to put into place a structured discipline process of staying connected to the source of our life, Jesus, by learning and staying close to the Word, praying, meditating, contemplating, and journaling. Each candidate will meet with a spiritual director who will help them to lay a solid foundation of keeping connected to Christ and to help them also to examine their relationship and ministry in light of God's view of them as a called pastor.

##### **c) Body**

This facet of the CCPF program examines how pastors take care of their physical bodies as well as their families, and marriages in order to create balance in their lives and living. Each candidate meets with a parish nurse to look specifically at self-care and family care, and tries to implement some disciplines in this regard.

##### **d) Mind**

This facet of the CCPF program examines the leadership, organizational and administrative skills. Different from theology, this component helps to develop practical, useable skills for parish ministry.

#### **6. Personal Mentor**

A Personal Mentor is placed with a candidate immediately following the first PRP meeting. This person is a mature pastor who walks alongside this person in prayer, support and encouragement during the challenging CCPF program.

#### **7. Three Foundational Courses**

Upon completing the CCPF program and where prescribed by the PRP, the pastor-in-training will take three foundational theological courses offered by the Institute of Lutheran Theology (ILT), thus entering into the academic growth (nurturing of the mind) portion of the candidate's Shepherd's Pathway for ministry:

- 1) Principles of Biblical Interpretation
- 2) Luther and His Catechisms
- 3) Proclaiming God's Word

ILT ([www.ilt.org](http://www.ilt.org)) is an autonomous, multi-location and web-based institute working to offer Scripturally-grounded, solidly Lutheran theological education for both clergy and lay persons. Classes offered by the Institute can be taken from anywhere in the world. All you need is a computer and high-speed internet connection, and you'll be set up for real time interactive theological education.

As indicated in Figure 1, for those wanting to receive a call to be a pastor to a CALC congregation, the recommended minimum requirement will be the Christ-Centered Pastoral Formation (CCPF) program followed by three foundational theological courses, both of which shall be completed prior to entering into a parish.

## **8. Ordination**

According to *The Book of Concord* (Kolb & Wengert Edition, page 341), “it is necessary for the church to retain the right to call, choose and ordain ministers. This is a gift bestowed exclusively on the church, and no human authority can take it away from the church”. Accordingly an ordination is nothing more than a rite or ceremony confirming a pastor’s call by a CALC congregation. The ceremony includes a public declaration by the called pastor to approve and subscribe to CALC’s constitution and Confession of Faith. In the case of a previously ordained pastor or a congregation joining CALC along with their current pastor, while not going through an ordination service, the pastor, nonetheless, would be expected to participate in a Rite of Installation service (Schedule 6) where such vows are affirmed.

## **9. Traveling Mentor**

When a candidate begins to serve in a congregation, CALC’s Traveling Mentor will visit the pastor in his/her congregation to give support, helping the pastor to cope with the academic rigor, holding the pastor accountable to all components of the program and providing a good listening ear to deal with any congregational challenges during the continuing education process.

## **10. Continuing Education**

While serving as a shepherd to a congregation, the remaining educational components are expected to be completed in a timely fashion in consultation with the candidate, the host congregation and the Pastoral Review Panel. A traveling Mentor will be available to support and assist the candidate during the process.

The candidate will be expected to pursue a continuing education program toward a Pastoral Ministry Certificate by completing the following nine courses offered by the Institute of Lutheran Theology:

- 1) Lutheran Reformers and The Book of Concord
- 2) Old Testament Theology and History
- 3) New Testament Theology and History
- 4) The History of the Christian Church to 1500
- 5) The History of the Christian Church 1500 to Present
- 6) Systematic Theology
- 7) Defending and Spreading the Faith
- 8) Lutheran Worship
- 9) Pastoral Theology and Counseling

However, upon completing the three foundational theological courses, the candidate may instead opt to pursue a Masters of Divinity (M.Div.) program, receiving credit from the first three courses.

## **11. PMC Certification or M.Div.**

In recognition of the need for a supply of well-trained, confessional Lutheran pastors, which is not being met by traditional M.Div. programs, particularly for smaller rural congregations, the Institute of Lutheran Theology is offering a 12-course Pastoral Ministry Certification (PMC) program. Fortunately, the PMC program was being developed as an ILT initiative around the same time that the design of the Shepherd’s Pathway for pastoral preparation was being conceived. With some generous accommodation by ILT, particularly with respect to the timing and content of three of its 12 courses, the needs of the PMC program and the needs of the SP program were both met. Upon successfully completing all 12 courses of the PMC program through the duration of the SP program, the candidate will be accorded a certificate from the Institute of Lutheran Theology in recognition of that achievement following upon a disputation (oral defense). A representative of the host congregation is welcome to participate in the disputation. At an estimated cost of \$US600/course, a CALC student could take all course work for \$US7200, a tuition price less than one semester’s tuition at an ELCA college in the United States. The three basic courses in the PMC program can be used to waive 6 credits of the M.Div. program and an additional 18 credits may be academically challenged based on PMC courses. This means that successful completion of the PMC program may be used to satisfy some requirements for the M.Div. degree and thereby shorten the length of that program.

### 3.0 CHRIST-CENTERED PASTORAL FORMATION



Christ-Centered Pastoral Formation (CCPF) is a key component in our Shepherd's Pathway for preparing people for parish ministry. The program is intended to be:

- Preventative – deal with all those possible scenarios that happen uniquely in a parish setting before they become reality.
- Transparent – enabling the candidate to discover the gift of transparency, authenticity, and humbleness and yet understand the authority given to us as pastors but how to use it appropriately.

and to provide:

- Practical Leadership Skills – learning practical leadership skills that will keep preventative possible problems from occurring as we lead as the 'CEO' of an organization called the church.
- Examples of Leadership Styles – learning 5 incredible leadership styles that can change the life and direction of each congregation. Each student learns these styles as they are lead by teachers who have these specific skills.
- A Prescription to Battle the 'Lone Ranger' Syndrome – getting rid of your ego and develop pastoral support systems that will keep you going in your ministry and your personal life.
- Variety – exploring numerous outreach and evangelism opportunities. Discovering the importance of getting out of the safe environment of your church and learn evangelism skills that will help you outreach to the community in which you serve.

One way that each pastor in training will learn valuable practical leadership skills is through practice being a pastor in a mini-congregation established at St. Peter's, Cochrane. Depending on how many pastors will be trained, each will become responsible for a group of people and in a sense become their pastor for three months. They will provide pastoral care, visitation, hospital care, community fellowship, Bible study, and be involved in worship and the spiritual care of their congregation. Each mini-congregation will be composed of all age groups thus providing a wonderful opportunity to minister to people in a safe and rewarding atmosphere. This community will try to pattern a typical congregation and will include elderly, seniors, shut-ins, widows, families, singles, young adults, etc. The people at St. Peter's also through instruction will be trained on the objectives of these mini-congregations and boundaries; goals and outcomes will be carefully laid out for all involved. This concept allows for a pastor-in-training to be in a manageable congregation of doing ministry. This will be all under the guidance of the local pastor who will oversee the mini-congregation program.

The CCPF is an intensive heart, mind, body and soul "boot camp", a venue for people to meet at a specific location to discern, question, experience, explore and learn how to do ministry as a potential shepherd. As such, it is a key component in our pastoral training program, exclusively offered through the Canadian Association of Lutheran Congregations (CALC).

A group of 12 (maximum) individuals, who have expressed an interest in becoming pastors, will commit to a time period at a set location where they will live together during the entire experience. This communal living portion of our program puts into place the opportunity for community to be established and maintained in a healthy way. This group, by living together, sharing chores, eating around a table, conversing into the night, praying with one another, asking probing questions and discussing wider personal challenges, will be instrumental in not only building a community, but also in helping each other to learn and grow in their relationship with God, in themselves, and with others as they prepare to enter into service for God as shepherds. Under supervision, pastors in training will learn to communicate and live together in a way that will form life-long friendship of support and accountability. The pastors-in-training will be lined up with an accountability partner whom they will depend upon as a friend to challenge, encourage and support them during the entire period. The CCPF program lays out specifics on how to live as a community – setting out clear boundaries and guidelines.

The CCPF course is designed to assist candidates in examining their personal lives, their relationship with God, their gifts and limitations, their skills and then to place them in ministry situations that will help them to achieve their potential as a pastor. Many of these learning situations are not traditionally taught or learned at a seminary location and yet, they are crucial and necessary for effective leadership in churches where a pastor will eventually serve.

Further, a major objective of the CCPF program is to promote the learning and internalization of many practical skills which, in turn, will help the individual to examine his internal relationship with self and to humbly submit to God and the Holy Spirit as the true source of preaching, teaching and shepherd ministry.

The menu of teachings will fall under the categories of heart, mind, body and soul. Pastoral candidates will be in a classroom setting instructed by high-quality professionals who will have expertise in specific topics under the heart, mind, body and soul menu.

A crucial aspect of the CCPF program is a set of learning styles that will help reinforce the knowledge and experience gained such that it becomes internalized and eventually used in a practical fashion in parish ministry.

### **3.1 Style of Learning Methods**

The style of learning methods will be faithfully used in sequence and will become the key to applying a teaching or instruction in each candidate's life and ministry.

1. A Teaching - A learning module on a specific topic. Many of the classroom educational opportunities have an interactive and exploration component which allows for deeper sharing, learning and growth opportunity because of the experiential component of learning together in a group setting.
2. An Experience – Many of the skills and learnings from our modules need to be explored and played out in ministry opportunities. A variety of real 'people' experiences will help each candidate reflect, think and use these learnings in ministry. These settings include hospitals, care centers, nursing homes, hospices and specialized ministry settings including prison, widow, street as well as the church. We are about making disciples of all nations. This experiential evangelistic ministry component of the program includes a relationship with Lutheran Institution Ministry of Calgary to do hospital visitation in Calgary. The director is a trained CPE (Clinical Pastoral Education) director and will offer support, training and feedback to our students. We are fortunate to link in with this organization. We are further excited about the relationship we have developed with the Salvation Army who will give us opportunities to do ministry outside the mini-congregations in downtown Calgary, shelter ministry and prison ministry.
3. A Direction - Each candidate will meet with a Christian spiritual director who will help them un-ravel their lives as they bring back both challenges and celebrations in their people ministry experiences. The focus shall always be on our relationship with God in whom we ask for strength, wisdom and guidance in our serving. Because much internal examination will take place in the learnings, it will be important for the candidates to be reminded of the importance of bringing God into their experience at all times and so the spiritual director helps them focus on Jesus in the midst of the CCPF journey.
4. A Group Discussion – Candidates will meet together as they discuss their experiences in ministry but also reflect upon their personal growth as an individual. The supervisor will lead these small groups challenging, supporting and asking probing question to foster further growth in each individual. As trust builds, each individual will become part of one another's growth as they together become authentic to each other and develop a relationship where they can truly be open to one another.
5. A Coaching Supervisor - The supervisor meets one-on-one with the candidate. Reflection papers will be required by each individual. This will be the most difficult portions of the experience because deeper, probing and gut-wrenching honest looking at oneself will help each person examine their life and become all that God wants them to be as a potential shepherd. The supervisor will help each candidate enter into places where they will need to face themselves, their pains, and their challenges in order to perhaps find a new self. This may be a rediscovery of one's self as they get ready to be a parish pastor.
6. An Accountability Partner – Each candidate will be placed with an accountability partner. This partner will become a friend over time and be willing to share deeply each other's journey during the period. They will pray together, support one another, share deeply and hold each other accountable to the learnings and goals set forth by each student at the beginning of the CCPF program.

One of the most exciting outcomes of our CCPF program will result from the osmotic effect which will occur as students meet and learn from teachers during their time together. These teachers will be modeling certain leadership styles and, as such, teach the candidate how to develop specific skills in each leadership style that will be used in the life of the congregation.

Every pastor knows that there are many workers in the church, but few people to take on leadership responsibilities. By teaching and learning about 5 specific learning styles during the CCPF term, each pastor will have the opportunity to eventually teach, train and incorporate these leadership styles into their congregation. It is important to note that following the CCPF program, the initial theological course offering and the call into parish ministry, each pastor is encouraged to continue the implementation of the learning styles in his pastoral ministry as offered through CALC.

That is, CALC will continue to provide educational opportunities that incorporate the heart, mind, body and soul menu.

A traveling mentor will begin the journey with our pastors as they continue their theological requirements as well as to help them remember the Shepherd's Pathway promise in order to be an effective leader.

Our pastors will secure a Christ-centered spiritual-director who will meet with them regularly to speak about the questions of their life as a parish pastor.

Each pastor will maintain their accountability partner from their CCPF experience with whom they have developed a real, authentic relationship and who can support and challenge them in the goals coming out of the CCPF experience.

### **3.2 The Four Elements of CCPF**

#### **3.2.1 Heart**

##### **1. Story**

Using insights from Dr. Robert Clinton's work, *The Making of a Leader*, this module helps a person understand the general phases of life development, and how God works in the leader through their lifetime. Students are given a tool to help them reflect deeply over their life and chart it onto a one-page diagram for interpretation. Students see the path their life has taken, the lessons they have learned, and the people and experiences that shaped them. Students are helped to see the sovereign hand of God through it all. Following this self-analysis, we use a well-tested method that encourages people to share their life transparently with one another. This exercise is one of the most powerful bonding experiences for people; it sets the tone for the rest of the entire course.

##### **2. Insights Personality Profile**

Certified instructors help students understand their God-given personality, appreciate their strengths and weaknesses, and understand others better. Students take an online assessment that is surprisingly accurate in describing who they are. Self-understanding is a critical component of effective leadership; understanding others and knowing how to work with them is fundamental to leadership success.

##### **3. Genera's**

This module helps leaders become aware of family tree influences, and enables them to analyze their social networks. Using simple and practical genogram tools, leaders draw a diagram of the relationships and influences in their family tree. Spiritual tools are introduced that help a person stop the negative influences, and start a generation of blessing. This module helps students understand their story deeply and the influences on them.

##### **4. Johari window**

This module helps leaders become aware of their blind spots, and how to minimize them. It also delves into the inner fears and restraints that hinder a leader from being all that God meant them to be. This module enables the leader to become more aware of their inner life, and gives them practical steps to get past the hindrances that hobble their leadership effectiveness.

##### **5. Emotional Intelligence (EQ)**

More important than IQ is EQ. The most effective leaders are not necessarily those with the highest IQ, but those who have a healthy Emotional Quotient. Leadership is all about people, and people are more impacted by emotional intelligence than intellectual brilliance. This is good news -- because we can do very little to change our intellectual brilliance, but there is much that can be done for our emotional intelligence.

#### 6. A Theology of the Heart

“Above all, guard your heart.” When leaders lose heart, they lose everything. This module deals with a theology of the heart, that deep inner fountain that must be nourished in order to lead well. Inspiring leaders are those who lead from an overflow of joy from their heart.

#### 7. Failure Is Not Final

All leaders must know how to handle failure. Without an adequate perspective and theology on failure, leaders can be derailed by the bumps and jolts in life. A proper perspective on failure can help leaders see that failure, handled correctly, is a stepping-stone to success.

#### 8. Purpose and Values

This module helps students gain a clarity of the purpose for which God made them. Values are the beliefs that shape our behavior and choices as we pursue our life purpose. Leaders are taken through an exercise that helps them surface some of their primary values. Understanding values helps leaders comprehend the message of their emotions that surface in the course of human relationships. This module helps leaders discern the deeper messages of people around them.

### 3.2.2 Mind

#### 1. Working with Boards

Leading an organization means working with a board of directors. One of the inevitable responsibilities of leaders is working with the board, either as a staff member reporting to a board, or serving on a board. And yet board meetings are often the place where the worst behaviors come out. There are ways to transform board meetings into productive, inspiring times together. Excellent governance is one of the most important keys for effective organizations, and yet one most often not functioning optimally. Beyond just theory, this module gives leaders practical models and tools to govern well.

#### 2. Conflict Management

In leadership, conflict is inevitable. This module helps leaders understand what healthy conflict is, and what is destructive. Understanding the levels of conflict and the appropriate strategies to deal with them is crucial to navigate the times when organizations go through conflict. Your leadership goes up or down, depending upon how well you handle conflict. Conflict is the landmine that can destroy your leadership -- you had better know how to navigate through it safely.

#### 3. Personal Organization

Personal organization is essential for leaders to get things done. Unless one has a system to handle the stream of information, decisions and tasks that come to your desk, you will be overwhelmed and rendered ineffective. Leaders who do not carry through on their commitments are not intentionally doing so, but simply are “too busy.” Leaders must discipline themselves to manage the details of life. This module helps leaders get a grip on this frustrating side of life.

#### 4. Leadership Behaviors

It is through their visible behaviors that leaders impact people. Kouzes and Posner, in *The Leadership Challenge*, have identified five key behaviors that all effective leaders must exhibit to be truly successful. Knowing these five key behaviors and working on displaying them well increases a leader’s impact significantly. This set of five modules unpacks these key behaviors in practical ways that can be applied immediately back in the workplace.

#### 5. Strategic Planning

This module helps leaders take a vision and wrap a business plan around it. Mission without practical implementation is frustrating to followers. The best leaders go beyond vision casting to implementation. Understanding how to take a group through a planning process that results in effective steps of action is a key skill set. Processes and tools are given in this module.

#### 6. Jesus Christ-CEO

In this session we will learn to lead by examining and reflecting upon the life and death of Jesus Christ. Jesus was the greatest leader in human history. He was able to teach, motivate and cast a vision with authority. He captured the

hearts of people, changed their minds and followed ‘His Way’ into a new kind of living and interacting with God. In this session we will learn about the character, practicing and promotional qualities of Jesus Christ.

#### 7. Marketing 101

Learn simple marketing and promotional skills that will help you lead your congregation and put into place a communication program and strategy that will help “sell” the message of the Gospel.

#### 8. Evangelism of Hope

Our message of salvation is unique. Paul says we grieve with hope. Discover important evangelistic tools as we promote our message not only from eternal life perspective but how to live, die and grieve well in order to live life to the fullest. This is a timely topic for an aging demographic world.

### 3.2.3 Body

#### 1. Energy Management

Instructors help leaders manage their energy levels in four domains: physical, emotional, mental and spiritual. Effective leadership performance is much more than time management -- it is *energy* management. Adult leaders must operate at their optimum in order to lead well. Energy management is crucial for adult leaders. Practical tools are given that help leaders improve their energy in these four domains.

#### 2. Personal Finances

Ironically, even though we have to deal with money every day, financial IQ is low in our culture. This series of modules helps leaders get a grip on their personal finances, and transform this practical side of life that must be dealt with. Going beyond simple budgeting, these modules help people become aware of financial strategies that can provide for them and their family in ways they never realized.

#### 3. Marriage

The relationship of a Pastor’s spouse within the church body presents challenges to both a congregation and for his/her husband. Discover and speak openly about some of the possible challenges that make a pastor’s spouse a unique relationship.

#### 4. Diet

Pastor’s need to have a high regard for their body’s health and so should be paying attention to nutrition, rest, exercise and stress levels. Meet with our parish nurse to examine your eating and diet pattern in order to maximize your energy for ministry. Take the personal diet evaluation test and discover how you can improve your health for great physical production...all for Jesus and effective ministry.

#### 5. Taking Care of My Body

The body is a temple of the Holy Spirit. Learn through a personal trainer how to put into place a disciplined physical fitness routine that will energize you and keep you healthy and physically fit ready for your ministry challenges. Get ready to implement this exercise routine during your 3-month formation period and then to take it into your ministry.

#### 6. Family

A pastor’s family perhaps more than for any other profession is under the telescope of a congregation and community. What are we saying to our children and what should we be saying to help them live a happy life as a P.K. (pastor’s kid)

#### 7. Life Outside the Church

How important is it to have friendship, activities, and hobbies outside of the church you serve. Discover ways to bring balance and happiness to your life without feeling guilty about life being ‘all about’ church. Learn time management skills that incorporate and give a sense of balance in life. Take time for family, friends, collegial relationship and the joy of life.

## 8. Retirement

Whether a pastor is 30 or 60, it is important to put into place a plan for a pastor's retirement. While everyone faces questions about retirement, a pastor has some unique issues that need to be addressed. A good plan for the future helps a pastor have peace of mind as they 'finish well' in ministry.

### 3.2.4 Soul

#### 1. Journaling

Students are introduced to practical ways to experience and benefit from the ancient spiritual discipline of journaling. This is one way the ancients found that helps them connect deeply with God's working in their inner life.

#### 2. Caring of Souls

The caring of souls does occur when we preach the word, administer the sacrament, give pastoral care, and administer the community of faith when we teach and *when we give spiritual direction*. Begin to learn the skills of providing spiritual guidance to your sheep.

#### 3. Focusing on Jesus and Prayer

Nothing is more important in our spiritual formation and ministry than our need to focus on Jesus. Discover new ways through the gift of prayer to keep Christ centered in your ministry and life.

#### 6. What did Jesus do?

Discover the patterns of discipline that Jesus chose during his life on earth in order to connect with his Father in heaven. Begin to reflect and put into practice your unique model of placing yourself in the pathway of God's grace.

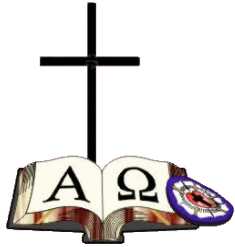
#### 7. Personal Retreats

In the busyness of ministry, intentional time alone with God benefits you, your family and your congregation. Learn how to put into place personal retreats understanding the benefits for your health and happiness.

#### 8. Luther's Way

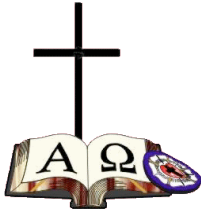
The small and large catechism of Martin Luther holds a special place in a Lutheran's heart. Discover how important it is to include a regular devotional attention to the catechism. Reflections on how Martin Luther used the catechism in his daily devotional and prayer life.





Canadian Association of Lutheran Congregations

**Schedule 9**  
**Application Form for Entering**  
**CALC's Pastoral Training Program**



Canadian  
Association of  
Lutheran  
Congregations

## Application Form

For entering the Shepherd's Pathway Rapid Pastoral  
Certification Program

A cooperative pastoral training program between the  
Canadian Association of Lutheran Congregations (CALC)  
and Institute of Lutheran Theology (ILT)



Institute of  
Lutheran  
Theology

### INSTRUCTIONS:

**COMPLETING THE APPLICATION FORM:** Print in ink (or type). Please complete the entire form. Answer N. A. (not applicable) for all items that do not apply to you.

**LETTERS OF REFERENCE:** Please include with this application three letters of reference with at least one of those letters coming from a Lutheran Pastor.

**OFFICIAL TRANSCRIPT:** Please submit an official transcript from your last completed course of academic education (high school college or university).

**CRIMINAL RECORD CHECK:** A criminal records check must be obtained by the applicant and submitted along with the application. This can be obtained from the nearest police department.

Date of Application: (dd/mm/yyyy)			
APPLICANT INFORMATION			
First Name		Middle Name	Last Name
Permanent Address			
City			
State or Province		Zip Code or Postal Code	
Telephone Number		E-mail Address	
Alternate Telephone Number		Alternate E-mail Address	
Country of Citizenship		SSN or S.I.N.	
Date of Birth		Place of Birth	



<b>EDUCATION</b>					
List the secondary and post secondary institutions you have attended.					
High School				Years Attended	
High School				Years Attended	
College or University				Years Attended	
Major		Minor		Degree Grad Date	
College or University				Years Attended	
Major		Minor		Degree Grad Date	

3. What specialized or professional training have you undertaken (courses, seminars, retreats, independent studies, etc.?)
4. What other vocational abilities or other talents have you developed that would be beneficial for your serving as a parish pastor.

<b>WORK EXPERIENCE</b>			
List in chronological order the positions in which you have been employed. –OR- Attach a resume.			
Inclusive Dates	Employer	Address	Type of Work or Position
5. What work related experiences have provided you with tools that can be used or easily transferred into parish ministry?			

**SERVING EXPERIENCE**

6. What significant community service experiences (outside the church; for example, member of the Board of Directors of a local hockey association) have you been involved in the last 10 years?

**CHURCH EXPERIENCE**

7. List the variety of capacities you have served in the local and larger church body. Share with us how these experiences shaped your understanding of the church and how they have encouraged you to look seriously to entering into the ministry.

**ADDITIONAL REFERENCES**

Please furnish contact information (not letters of reference) for three additional references, who come as close as possible to fulfilling the roles we specify below. These references should not be members of your family. These references may be contacted should we require more information beyond that provided by the three persons who provided letters of reference for you.

**Some person, not in your family, who has watched your development for a significant portion of your life.**

Name	Address	Telephone	E-mail

**A person who taught you and knows your academic abilities.**

Name	Address	Telephone	E-mail

**A person who can speak on behalf of your faith and your commitment to the church.**

Name	Address	Telephone	E-mail

**ANSWERS TO QUESTIONS**

Please type out answers to the following questions on a separate piece of paper and submit them with your application. Please use the title "Answers to Questions." Please type the number of the question and the question itself at the beginning of each answer.

1. Name three areas of your life which you believe are strengths which you bring to pastoral ministry?
2. Name three areas of weaknesses which you would like to address prior to entering into pastoral ministry?
3. Which person, factors or incidents in your life most influenced your journey of faith, and in what ways?
4. Comment on how your spouse and family feel about your entering parish ministry? What are their worries? What would excite them?
5. Why do you want to be a pastor with CALC?
6. Do you agree to the training route of CALC and are you committed to meeting with the Pastoral Review Panel and to be open to recommendations?

**ESSAYS**

Please prepare and submit three short essays (no more than one page per question) on these three questions (Note: The essays may be submitted upon completion of the 40 days of discernment.)

1. What is your understanding of the authority of Scripture?
2. What is your understanding of the theology of the Cross and the importance of the Law and the Gospel?
3. What is your understanding of a pastor/shepherd in parish ministry?

**ACADEMIC INTENTIONS**

<b>Which term do you intend to start at the Institute of Lutheran Theology?</b>	
<b>I Plan to enter the PMC program:</b>	
<b>I Plan to enter the M.Div. program</b>	
<b>I Plan to enter the M.Div. program but will begin with the PMC:</b>	

**APPLICANT DECLARATION**

**Read the Applicant Declaration before signing the Application Form. Your signature must be original and in ink.**

I certify that all the information provided in this application is true and to the best of my knowledge, that statements made in connection with this application are true and complete in all respects and that no information has been withheld. Completion of this application gives express permission to the Institute of Lutheran Theology to request from other institutions my academic transcripts in addition to those already submitted.

I acknowledge that the information herein is required to determine my eligibility for admissions. I hereby voluntarily waive any right or privilege to inspect or challenge the content and comment expressed in references given as part of this application procedure. I expect that the observations made shall remain confidential and the property of the Canadian Association of Lutheran Congregations and the Institute of Lutheran Theology.

<b>Name</b>		<b>Date: (dd/mm/yyyy)</b>	
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## Appendix A

### VOWS OF ORDINATION – CANADIAN ASSOCIATION OF LUTHERAN CONGREGATIONS

Before almighty God, to whom you must give account, and in the presence of this congregation, I ask: Will you assume this office, believing that this congregation's call is God's call to the ministry of Word and Sacrament?

Will you subscribe unreservedly to the terms of Article 3 of Constitution and By-Laws of Canadian Association of Lutheran Constitution which states:

The Association accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and joyfully submits to this as the only infallible authority in all matters of life and faith.

The Association is built upon faith in the ever-living Triune God, Father, Son, and Holy Spirit as revealed in the Holy Scriptures to Whom be the glory for ever and ever (see the three Ecumenical Creeds).

God the Father. Almighty God, Creator of the universe, Who formed man in His own image, Who from the beginning loved goodness and hated evil, desires that the children of His creation live in eternal fellowship with Him. We hold to the creation and fall of humanity as described in the first chapters of Genesis, not as myth, but as historic facts. Therefore, the Creator gave His only begotten Son (John 3:16) to be the Savior of the world, that people might be set free from the bondage of sin, and become joint heirs with Jesus Christ of eternal life.

Jesus Christ, God's only Son and our Savior. At the heart and centre of this faith is confidence in Jesus Christ and love for Him, the Eternal Word of God, true God (only Son of the Father from eternity), and true man (born of the Virgin Mary), and the only Savior of the world. The reason for our being the Canadian Association of Lutheran Congregations is to proclaim salvation solely by grace through faith alone in Jesus Christ.

Dependence upon the Holy Spirit. We also acknowledge dependence upon the Holy Spirit working solely through the Means of Grace to call unbelievers into saving faith in Jesus Christ, to empower believers to grow in faith, to bestow His gifts for the ministry of the Church locally and universally, to inspire love for one another, and to bring glory to the Father through the Lord Jesus Christ, the only Head of the Church.

Symbols: Basic and Required: As brief and true statements of the doctrines of the Word of God, this Association accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals: The ancient Ecumenical Creeds: The Apostolic, the Nicene, and the Athanasian; The Unaltered Augsburg Confession and Luther's Small Catechism.

Book of Concord: Normative: As further elaboration of and in accordance with these Lutheran Symbols, this Association also receives the other documents in the Book of Concord of 1580: the Apology, Luther's Large Catechism, the Smalcald Articles (including the Treatise on the Power and Primacy of the Pope) and the Formula of Concord; and recognizes them as normative for its theology.

Pure Doctrine: The Association accepts without reservation these symbolic books of the Lutheran Church not insofar as but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church.

Will you therefore preach and teach in accordance with the Holy Scriptures and these Creeds and Confessions?

Will you be diligent in your study of the Holy Scriptures and in your use of the means of grace? Will you pray for God's people, nourish them with the Word and Holy Sacraments, and lead them by your own example in faithful service and holy living?

Will you give faithful witness in the world, that God's love may be known in all that you do?