

Interim Ministry Resources

Chapter 11 Collegiality

Contents	1	
Introduction	2	
Reflections and Resources (1)		
#	Page	Topic
1)	4	Interim Ministry Gathering
2)	5	Critical incident reports
3)	5	Interim Ministry Training Day: The Ministry Site Profile
4)	6	Interim Ministry Training Day: Congregation Histories and Healthy Congregations/Systems Thinking
5)	6	Interim Ministry Training Day: The Self-Differentiated Church – Who are we?
6)	7	Case study
7)	7	Letter from the Synod Staff to Rostered Leaders
8)	8	Farewell Message from the Bishop
9)	8	Interim Ministry Gathering to meet with representative from Portico Benefit Services
10)	9	Discussing the form and function of a gathering for rostered leaders in interim ministry 1
11)	9	Discussing the form and function of a gathering for rostered leaders in interim ministry 2
12)	9	Discussion of topics and addressing a case study
13)	10	Facilitating interim ministry gathering
14)	10	Presentation on rapidly changing context
15)	10	Mutual conversation
16)	11	Interim ministry workshop on difficult conversations
17)	11	Interim ministry gathering on difficult conversations
18)	12	Monthly interim ministry report
19)	12	Introduction to individual and group spiritual direction
20)	13	Changing gender roles: herr pastor/church basement ladies to soft males/hard females
21)	13	Four Archetypes
22)	17	Colleague Program
23)	18	Text studies
24)	19	Virtual support groups
25)	20	Soul Support
26)	20	When starting a new assignment
27)	21	Pastoral etiquette
28)	21	Professional courtesy
29)	22	Consulting with the assistant to the bishop
30)	22	Notifying the home pastor of a newcomer
31)	23	Hospital visits
32)	23	Neighboring pastor steps in
33)	23	Retired pastors as members of a congregation
34)	26	Retired pastor who thinks he knows what's best
35)	26	A tale of two retired pastors
36)	26	An alternative to interim ministry?
37)	41	Questions for the future of interim ministry
38)	42	Interim ministry for the sake of the church
39)	44	Support and training from the synod
40)	45	Questions for pastors who have been missing from conference gatherings
41)	45	Uphold each other in prayer
42)	45	Reminder of mortality
43)	45	Can ecumenical and evangelicals work together?
44)	47	Relating to pastors who have terminated their relationship with the Evangelical Lutheran Church in America

Introduction

Decision to Restore the Walls

¹⁸ I told them that the hand of my God had been gracious upon me, and also the words that the king had spoken to me. Then they said, "Let us start building!" So, they committed themselves to the **common good**.

Nehemiah 2:18 - Bible Gateway

<https://www.biblegateway.com/verse/en/Nehemiah%202%3A18>

Images of decision to restore the walls in nehemiah

Kindred Live Together in Unity

¹How very good and pleasant it is when kindred live together in unity!

²It is like the precious oil on the head, running down upon the beard, on the beard of Aaron, running down over the collar of his robes.

³It is like the dew of Hermon, which falls on the mountains of Zion. For there the LORD ordained his blessing, life forevermore.

oremus Bible Browser: Psalm 133

<http://bible.oremus.org/?version=nrsv&passage=Psalm+133>

Images for Kindred Live Together in Unity

[DOC]Model Constitution for Congregations 2019 - ELCA Resource Repository

Chapter 3.

NATURE OF THE CHURCH

- *C3.01. All power in the Church belongs to our Lord Jesus Christ, its head. All actions of this congregation are to be carried out under his rule and authority.
- *C3.02. This church confesses the one, holy, catholic, and apostolic Church and is resolved to serve Christian unity throughout the world.
- *C3.03. The Church exists both as an inclusive fellowship and as local congregations gathered for worship and Christian service. Congregations find their fulfillment in the universal community of the Church, and the universal Church exists in and through congregations. The Evangelical Lutheran Church in America, therefore, derives its character and powers both from the sanction and representation of its congregations and from its inherent nature as an expression of the broader fellowship of the faithful. In length, it acknowledges itself to be in the historic continuity of the communion of saints; in breadth, it expresses the fellowship of believers and congregations in our day.

<https://www.elca.org/constitution> 2019 Model Constitution for Congregations

<https://download.elca.org> > ELCA Resource Repository > Model Constitution

<http://www.elca.org/Resources/Office-of-the-Secretary>

Images for Model Constitution for Congregations 2019 - ELCA Resource Repository Chapter 3. NATURE OF THE CHURCH

[PDF] Sustaining Pastoral Excellence report

- Regular engagement in spiritual disciplines
- Ongoing biblical and theological study with **colleagues**
- Friendships formed and nurtured with peers and mentors
- Extended time away for spiritual and personal renewal
- Involvement in programs to improve one's pastoral skills

http://pastoralexcellence.com/pdfs/Final_SPE_Report2011.pdf

Images of sustaining pastoral excellence



Rostered ministers at the installation of Rev. Laurie Skow-Anderson on August 25, 2018 at Bethel Lutheran Church in Hudson, Wis.

Interim Ministry Network

Mission

The Interim Ministry Network strengthens the spiritual and organizational health of the congregation by equipping and supporting those who lead during times of transition.

Vision

As a result of the work of the Interim Ministry Network, church bodies are stronger because they have effectively managed transition and are better able to share with their members and society God's love that brings hope and joy in times of change.

Core Values

- Providing praxis-oriented education and training for clergy and lay leaders
- Providing learning experiences that reflect professionalism, excellence, and innovation
- Seeking and affirming inclusivity in living out the mission
- Strengthening faith communities
- Building healthy relationships among colleagues and within faith communities

Interim Ministry Network:IMN

<http://imnedu.org/>

Images of interim ministry network:imn

Interim Ministry Association

Vision: To be the voice of interim ministry in the ELCA.

Purpose: The purpose of the IMA is to strengthen and sustain excellence in interim ministry within the ELCA.

Mission:

1. To raise the awareness of interim ministry throughout all expressions of the ELCA.
2. To promote the best practices of interim ministry throughout all expressions of the ELCA.
3. To nurture interim ministers by encouraging education and training.
4. To advocate on behalf of interim ministers throughout all expressions of the ELCA and separately incorporated ministries (Portico, Augsburg Fortress, Mission Investment Fund).

Membership - Interim Ministry Association of the ELCA

<http://www.imaelca.org/membership/>

<https://www.imaelca.org/wp-content/uploads/2019/03/IMA-ELCA-Report-to-Bishops-2019.2.pdf>

Images of interim ministry association of the elca

Interim Ministry “Alphabet Soup” by Daniel DeBlock

Most training for Lutheran intentional interim pastors is provided by two organizations, the Interim Ministry Network (IMN) and the National Association of Lutheran Interim Pastors (NALIP). Both groups run training classes for interim pastors and hold an annual conference.

IMN is the larger group. It runs about 12 training courses a year, consisting of a 3-day course, “The Work of the Leader” and a 5-day course, “The Work of the Congregation”, with practical experience in-between. It is ecumenical and inter-faith, with members from Christian denominations as well as Jewish rabbis and Unitarian Universalists.

NALIP serves primarily Lutheran pastors from the ELCA and Lutheran Church – Missouri Synod, although it is open to other persons. NALIP runs about 4 training classes each year, consisting of two 5-day courses with practical experience in-between. Both the LCMS and the ELCA have an association of interim pastors. IMA is the Interim Ministry Association of the ELCA. IMC is the Interim Ministry Conference of the Lutheran Church Missouri Synod. NALIP has been, a joint activity of IMA and IMC, with a 4-member board composed of 2 members from IMA and 2 from IMC, but is in the process of re-structuring as LuTMA (Lutheran Transitional Ministry Association).

<https://www.imaelca.org/interim-ministry-alphabet-soup/>

Images for National Association of Lutheran Interim Pastors (NALIP)

Reflections and Resources

1) Interim Ministry Gathering

I convened the Northwest Synod of Wisconsin Interim Ministry Gathering 1993-2013 and used the following colleague group format:

Refreshments and conversation with assistant to the bishop @ 9:30am
Opening devotions @ 10am
Presentation by each participant
Break
Conversation as a group on the topics raised in the individual presentations
Noon meal at a local restaurant

Expectations for Participation in Individual Presentations

Speaking

- Give personal name and name of church.
- Use "I" statements.
- Identify issues with which you are dealing. How can the rest of the group be of most help in examining those issues?
- Concentrate on your experience and what it means to you rather than going on at length in telling the history and context.
- Refrain from using the presentation time to comment on the situations of other participants or to give advice.
- Propose topics for the dialogue hour.
- Divide time proportionately. Stick to the point.
- Pass the "podium" to the next participant when completed.

Listening

- Listen attentively and respectfully.
- Only one, whose turn it is, is allowed to speak.
- Write down any comments and questions that come to you.
- Think of how you can contribute to the dialogue hour. Take notes rather than insist on speaking.
- Refrain from interrupting the flow by making comments and asking questions during the presentations.
- Refrain from engaging in one-on-one conversations during presentations.
- Turn off all electronic devices.
- Practice confidentiality. What is said here stays here!

Resources

[PDF]Colleague groups bring peer support to pastors - Northeastern Iowa Star

Colleague groups don't follow set agendas, but their meetings are more structured than casual conversations with friends. Each group has an assigned leader who facilitates the meetings, and participants sign a group covenant to ensure confidentiality, commitment, honesty, and respect. The two-hour meetings focus on open conversation, mutual support, and encouragement, with everyone taking turns and advice given only when requested. Conversations may revolve around personal health issues, family challenges, congregational issues, call discernment, and a gamut of other topics.

http://www.neiasynod.org/synod_news/pdf/STAR_April2013.pdf

[Images for colleague groups bring peer support to pastors](#)

What sustains excellence in ministry?

If you are part of a peer learning group, that checklist can make for a helpful evaluative tool. How many, and how well, does your peer learning group practice the elements on the list? If you are starting a peer learning group, the list can be helpful for establishing parameters for a peer learning covenant.

<http://perspectivesig.blogspot.com/2013/10/what-sustains-excellence-in-ministry.html>

[Images for What sustains excellence in ministry?](#)

April 1, 2013

Dear Colleagues in Interim Ministry,

Plan to come to our next interim ministry gathering at the synod office at Luther Park Bible Camp at 944 24 ¼ Street, Chetek, WI on Tuesday, May 7, 2013 @ 9:30am–12noon.

- Refreshments and conversation with assistant to the bishop @ 9:30am
- Presentation by assistant to the bishop @ 9:50am
- Opening devotions @ 10am
- Check-in and sharing with each other
- Break
- Conversation as a group on the following:
 - bishop's election*
 - case study/studies submitted to pstrbolstad@gmail.com and shared previously
 - topics raised in the check-in as time permits
- Noon meal at Subway in Chetek**

The format of our time together is a disciplined small group method for the purpose of enhancing transitional ministry skills in interim settings. I trust that you will agree with me when I state that these gatherings are important for us to build collegiality and to increase awareness. I look forward to your participation!

Lowell Bolstad
Interim Pastor
Convener of Interim Ministry Gathering

*Bishop's Election

Questions

What are the most critical tasks required in this position?

What are the gifts for ministry that the rostered leader must bring to the office of bishop?

What are other gifts that would be helpful for the office of bishop?

What are the primary areas that you wish the newly elected bishop give special attention to during the first year?

**Noon meal

P.S. Please accept my invitation for me to pay for lunch on the occasion of my 20th anniversary as convener of the interim ministry gathering.

2) Critical Incident Reports

Another model for a collegial group could be the use of critical incident reports or case studies. When I took the interim ministry training, one of the requirements in phase II included critical incident reports using the following format:

Background
Description of the Event
Analysis
Evaluation
Theological Reflection

Call Process – Documents for Download

The Critical Reflection Process: A Tool for Learning and Collegiality

<http://www.ntnl.org/index.php/downloads/call-process>

[Images for Critical Reflection Process](#)

3) Interim Ministry Training Day: The Ministry Site Profile

Assistant to the Bishop Todd Iverson set up the following Interim Ministry Training Day:

What is the role of the interim pastor in leading the congregation to fill out their congregation's ministry site profile? Come and see!

Rooted in Baptism, Engaged in Mission

The time of interim is an opportunity for our congregations and the disciples within them to hone their understanding of their common identity in Christ and think anew about the church's mission.

The Ministry Site Profile is a tool to help congregations explore who they are and the mission to which God is calling them. It is your call to lead them through that process of exploration. This day is designed to give you ideas for leading the congregation through the profile creatively, faithfully, and effectively. Presenters include assistants to the bishop Pastor Amy Odgren and Pastor Todd Iverson as well as fellow interim pastors. You are also invited to bring your ideas for getting at identity and mission.

Who we are and what do we do?

Every member an evangelist

Every pastor a mission developer

Every congregation a mission outpost

Northwest Synod Office
Luther Park Bible Camp

Tuesday, August 24, 2010

8:30am	Check-in and coffee
9:00am	The shape of the day
	Small group work
10:00am	Amy's toolkit sampler
12noon	Lunch
12:30pm	Sharing tools
	Practicing pastors
2:00pm	Revisiting the Ministry Site Profile
2:30pm	Call Process Booklet
	Bridgebuilders
	Questions and Answers

4) Interim Ministry Training Day: Congregation Histories and Healthy Congregations/Systems Thinking

Assistant to the Bishop Todd Iverson set up the following Interim Ministry Training Day.

Getting the most out of the interim between pastors requires creativity and thoughtfulness. How many tools do you have in your toolbox? When all you have is hammer, everything starts to look like a nail. But that doesn't work for building a house, and it doesn't work for building up the body of Christ. This year's interim ministry training day will look at two tools for your Interim Toolbox.

First, in the morning, Pastor Lowell Bolstad will help us to think about the first interim task: "helping congregations come to terms with their history" or, more positively phrased, exploring the past. Most congregations have much to celebrate. Some congregations need to face some hard truths. Exploring the congregation's past is the first step in preparing the Ministry Site Profile.

Second, in the afternoon, Pastor Mark Hendrickson will lead us through a session of Peter Steinke's *Healthy Congregations* workshop. Systems thinking is a very helpful way of examining the congregations we serve and helping them to understand themselves and what God might be drawing them into.

Add to your Interim Toolbox!

Rev. Todd Iverson

Assistant to the Bishop

An encouragement for the time of interim: Jeremiah 29:10-14. "For thus says the Lord: Only when Babylon's seventy years are completed will I visit you, and I will fulfill to you my promise and bring you back to this place. For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the Lord, and I will bring you back to the place from which I sent you into exile."

Northwest Synod Office
Luther Park Bible Camp

Tuesday, August 9, 2011

9:00am	Gathering
9:20am	Devotions
9:30am	Thinking about interim
10:30am	Congregation histories
12noon	Lunch
1:00pm	<i>Healthy Congregations</i>
2:30pm	Concluding thoughts
2:45pm	Sending

5) Interim Ministry Training Day: The Self-Differentiated Church – Who are We?

Assistant to the Bishop Todd Iverson set up the following Interim Ministry Training Day.

The personality of the congregation sets communication patterns, values, and spiritual posture. Understanding the congregation's personality, while learning to speak its spiritual language, we will build trust, support health, enhance spiritual growth and

response. Leading by one's strengths, one's agenda, and one's spiritual preference makes for broken trust, the development of a survival mode, and possibly deep conflict.

In this workshop, participants will be introduced to the modes of survival, the rules and behaviors that keep congregations unhealthy, the Profiler of Congregation Personality Preferences (PCPP), basic communication dynamics for predicting the spiritual posture, enhancements, diminishments, and warning signs of conflict.

Dr. Michael C. Rehak began conducting research and PCPP development in 1988. He has worked with hundreds of congregations from California to Florida to Wisconsin. He has been a workshop presenter for the APT International since 1999. Since 2002, Dr. Rehak has been a staple in teaching at the Wisconsin – Upper Peninsula Annual First Call Theological Educational Events. He has served calls in California, on synod staff in the South Central Wisconsin as Associate for Congregational Health, and is a synodically called interim pastor.

Northwest Synod Office

Luther Park Bible Camp

Tuesday, August 21, 2012

8:30am Gathering

9:00am Devotions

9:15am The self-differentiated church

Nurturing the congregation's health

Identifying its core personality

11:00am Preview/Review of the synod staff presentations

11:45am Lunch

12:30pm The self-differentiated church

Honoring its spirituality

2:45pm Sending

3:00pm Optional check-in conversations with Assistant to the Bishop

6) Case study

John Mann gave a brief overview of family systems thinking at the 1/21/2014 Northwest Synod of Wisconsin Interim Ministry Gathering and then took the group through two case studies. He used the following method:

1. Interim pastor to present the case from the ministry site, while the rest listen.
2. Facilitator and presenter converse about the case, while the rest listen.
3. Group asks questions and makes comments to the facilitator, while the presenter listens.
4. Presenter responds to the questions and comments, while the rest listen.

As a facilitator, Mann asked the following kinds of questions in step 2:

If someone asked you to describe what is going on among the subjects, what would you say?

How big are the ripples of discontent?

How do you see your role going forward?

Family systems thinking suggests the questions: How can I set a tone that can lead us out of the muck and function more effectively? How can I function differently? How can I set some standards for behaving differently? Would you be comfortable exercising this kind of leadership?

Rev. Dr. John Mann - Gloria Dei

In the fall of 2010 Reverend Dr. John Mann was called as Interim Senior Pastor. Pastor Mann served our congregation for nearly two years (May 2012), graciously providing pastoral leadership and helping prepare this community of faith for the next chapter in our ministry. During this time of transition, he continued our tradition of fine worship and preaching and he placed particular emphasis on pastoral care for our members. Pastor Mann began as Lutheran campus pastor at Edinboro State University in Edinboro, PA. He has served congregations in Edinboro and in Erie, PA, in both interim and called pastorates - and as we at Gloria Dei have come to know - has a passion for social and urban ministry. Prior to coming to Gloria Dei, Pastor Mann served as seminary pastor at Luther Seminary in St. Paul for four years.

Rev. Dr. John Mann holds a Bachelor of Arts degree in Social Sciences from Clarion State University in Clarion, PA; Master of Divinity and Master of Sacred Theology degrees in pastoral care from Duke University in Durham, NC; and a Doctor of Ministry in pastoral care from the Ohio Theological Consortium at Wittenburg University in Springfield, OH.

http://www.gloriadeistpaul.org/Rev_Dr_John_Mann2.html

<https://www.workingpreacher.org/profile/default.aspx?uid=jmann001>

<http://metrolutheran.org/2012/04/new-futures-imagined/>

<https://www.legacy.com/obituaries/name/reverend-dr-john-martin-mann-obituary?pid=191665744>

7) Letter from the Synod Staff to Rostered Leaders

Northwest Synod of Wisconsin

Evangelical Lutheran Church in America

God's work. Our hands.

Dear Lowell,

This letter is simple and straightforward: Your synod staff will remember you in prayer this week.

It is our joy to hold every roster leader and their spouse in prayer over the course of a calendar year. This week, we will remember specifically *you* in our individual prayers and during our staff devotions. If you have a specific prayer requests that you wish to share with the synod staff, let us know at info@nswsi.org. Regardless of what you share, joys or concerns, we will pray for you and give thanks to God for your ministry and your leadership.

As a rostered person or spouse in the Northwest Synod of Wisconsin, know how much your synod staff honors and treasures you. We give thanks for your love of the Lord and his church and trust that he will continue to guide and direct you.

Another important part of our life together as a synod staff is holding the congregations and leaders of the Northwest Synod of Wisconsin in prayer.

Synod staff will also remember (*congregation*) by name in our individual prayers and during our weekly staff devotions. We will pray for your worshiping community and your pastor, staff, and lay leaders. We will pray for your ministry so that your witness and service might be inspired by the Spirit and deeply grounded the Lord of the cross and resurrection.

If your congregation has specific prayer requests, please share them with us at info@nswsi.org. We would like to highlight your congregation in next week's E-clipse. If your congregation has something to share please email it

to lramlow@nswsi.org. We hope that you will remember your synod staff and the ministries of the wider church in your prayers, too, and that you would let the congregation know that we are praying for them next week.

How we treasure your partnership in the ministry and mission of Jesus Christ! May the grace of God guide and direct your community of faith and send you as disciples into the world on behalf of all who need the Light of Christ to shine upon them.

Finally, we also ask you to remember your synod staff in your own prayer life, too.

Blessings,

The Synod Staff

Northwest Synod of Wisconsin, ELCA

8) Farewell Message from the Bishop

Dear Sisters and Brothers of the Northwest Synod of Wisconsin,

Easter joy!

On this Easter Sunday, the final day as your synodical bishop, I say "thank you" for your partnership in the Gospel, for your faithfulness to Jesus in your respective communities and beyond, and for your service and witness to the God who brings life from the dead. I am overwhelmed by the multitude of ways that the Lord works in and through you in your daily lives and respective communities of faith.

I trust that the Spirit will call, gather, enlighten, and sanctify you now and in the future. Thank you for the privilege and joy of serving as your synod pastor. I will hold you in prayer, even as you hold me in yours.

Christ is risen! Christ is risen indeed!

Bishop Duane Pederson

A Blessing

Go now with God.

Be not tempted to stay in the safety of known places.

Move from where you are to where God points.

Go now with God.

Be not tempted to go only in your time, when it suits, when it is sure,
for now is God's time.

Go now with God.

Choose not to go alone.

Go in the faith that there is no wilderness so vast, no way so confused,
that God is not already there to show you the way. Amen.

9) Interim Ministry Gathering to meet with representative from Portico Benefit Services

February 26, 2014

RE: Interim Meeting, March 18, 2014

Pastor Dick Bruesehoff, Outreach Coordinator for Portico Benefit Services, will join us for the March 18 interim gathering at the synod office at Luther Park in Chetek. Join us for coffee and conversation at 9:30, and we'll begin the meeting at 10 AM. Dick is interested in hearing from you regarding the challenges and impediments you encounter as an intentional interim—some of which are simply part of being an interim and others that can be addressed. As Reinhold Niebuhr says in the Serenity Prayer attributed to him, often it's "the wisdom to know the difference" that counts.

Intentional interim ministry is recognized almost everywhere in the ELCA as a gift to transitions in congregations. It has been that to many congregations in the Northwest Synod of Wisconsin. Pastoral ministry that focuses on key times of transition in congregations is one of the keys to ongoing transformation and vitality in ELCA congregations.

Often less evident is the cost of serving as an intentional interim pastor. And while there are some of those costs that you who practice this ministry willingly pay, there are others that are more burdensome and can become impediments to intentional interims and therefore to good, whole-hearted intentional interim ministry.

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www.nwswi.org

10) Discussing the form and function of a gathering for rostered leaders in interim ministry 1

On 5/20/2014, the subject was brought up again as to the form and function of a gathering of interim pastors that had been convened at the synod office by assistant(s) to the bishop. Subsequently, I proposed the following gathering.

Name	Interim Ministry Gathering of the NW Synod of WI
Nature	Staff gathering to promote partnership in the gospel
Convener(s)	Assistant(s) to the Bishop functioning as head of staff
Place	Synod Office
Frequency	Third Tuesday six times during school year (No gatherings the months of Fall Ministry Retreat, Winter Theological Event, Holy Week)
Gathering	9:30-10 - refreshments and conversation 10-noon - staff gathering with a 10 minute break. Noon - lunch at Subway in Chetek.

Respectfully submitted,
Lowell Bolstad
Interim Pastor

11) Discussing the form and function of a gathering for rostered leaders in interim ministry 2

On 9/16/2014, the subject was brought up again as to the form and function of a gathering of interim pastors. Various options were discussed that had been garnered from interim pastors in other synods. The option of forming a non-geographical conference was considered in light of the conference description in the synod constitution, and the decision was made to go for a more doable arrangement. I reiterated my proposal that the designated synod staff at each gathering function as head of staff, and that the interim pastors present be considered staff. Another interim pastor with knowledge of what neighboring synods had done proposed a three-month rotation of formats: check-in; case study; presentation. The assistant to the bishop proposed meeting monthly September through May. The combination of these proposals seemed acceptable to the gathering, and the decision was made to move ahead in that direction.

12) Discussion of topics and addressing a case study

From: Elizabeth Bartsch [mailto:lbartsch@nwswi.org]
Sent: Monday, October 27, 2014 12:45 PM
To: Elizabeth Bartsch
Subject: MARK YOUR CALENDARS

Next Meeting: Nov. 18 from 10-noon at the synod office.

Devotions: (name)

Case Study: (name)

Facilitator: Lowell Bolstad (John and Greg will sadly miss this gathering since they will be attending the first ever Region 5 assistants to the bishops gathering, held the same day at Wartburg Seminary.)

1. Rostering issues – different synods handle the call process for interims differently. Some have non-stipendiary calls for their trained interims, who can serve anywhere. They don't drop into the dreaded "on leave from call" status for Portico. We have folks from all synods go on call through our synod council. How does that affect you?
2. How long should an interim be? Is there benefit to shorter intensive work compared to long haul? Does the 1 month for 1 year of ministry of the previous pastor still hold?
3. What should the role of Bridge Pastors be? Do we team up Bridge pastors and trained interims to serve different needs in congregations?

4. What about continuing ed. for interims? How do we deal with evaluating how each is doing? How do they evaluate how our process is working? Which type of training should be used by our interims? Should we require at least some? How about thinking about apprenticing with a trained interim to get training for others?
5. How should our network be structured? How does it relate to other networks in other synods? The national network? The synod staff? The deans?

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13) Facilitating interim ministry gathering

As facilitator for the above announced 11/18/2014 meeting, I led a dialog regarding the above stated questions and then prepared myself for facilitating the scheduled case study by going over the following documents from the National Association of Lutheran Interim Pastors (NALIP).

Critical Incident Report Reflection Process
Critical Incident Reflection Guide

NALIP-Sponsored Educational Opportunities

Phase III (Harvesting) is the second residential week in which through a group process **you will share one of your critical incident reports**, review material learned in Phase I, and learn more about the dynamics of congregations in pastoral transition, and your leadership skills and needs. You will also discuss the biblical and theological connections in this special ministry as specifically related to the Lutheran church. info@nalip.net
<http://www.nalip.net/education.asp>
[Images of nalip-sponsored educational opportunities](#)

14) Presentation on rapidly changing context

4/2/2019

Greetings Interim Pastors,

This is just a quick reminder that there will not be a meeting in April during Holy Week.

The next meeting will be May 14th. This is a slight change in the regular schedule as synod staff is not available the third week of May.

Greg Kaufmann will be the presenter in May.

Remember coffee is on at 9:30 and the meeting will begin at 10.

Here's a note from Greg about the upcoming May 14th meeting:

*I'd welcome the opportunity to talk about the **rapidly changing reality of pastoral coverage** for congregations both in transition (interims and bridge pastors) and as they face shrinking budgets and mounting costs for older buildings. How might we do this differently? What wisdom is there that I need to hear from our current rostered ministers?*

Elizabeth Bartsch

Assistant to the Bishop-Administration

Hebrews 11: 1 Now faith is the assurance of things hoped for, the conviction of things not seen.

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office: 715-859-6810 fax: 715-859-6812

15) Mutual conversation

A colleague related her frustration with her new assignment in which it seemed that congregation leadership was only interested in moving ahead as fast as possible in filling out the ministry site profile and interviewing candidates. I listened to her lament and then related my experience, "You can lead a horse to water, but you can't make it drink." She emailed me after the encounter to say that the words proved to be helpful as she stepped back to more realistically assess what she could do and what she could not do.

Resources

Pastors, what do you do if they don't want to follow you? – Margaret Marcuson

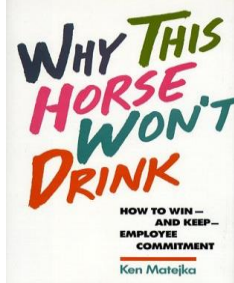
What's a leader to do? After years of having this experience myself, and then coaching leaders and even boards through this, I've come up with four steps to take.

<http://margaretmarcuson.com/pastors-what-if-they-dont-want-to-follow/>

[Images for Pastors, what do you do if they don't want to follow you? – Margaret Marcuson](#)

Why This Horse Won't Drink: How to Win and Keep Employee Commitment [Ken Matejka]

A guide to what companies and managers do wrong and how to do right; and how to recognize what employees want and what motivates them. Focuses on how to create plans and goals to improve productivity.



https://books.google.com/books/about/Why_this_Horse_Won_t_Drink.html?id=4EFkQgAACAAJ

<https://www.amazon.com/Why-This-Horse-Wont-Drink/dp/0814450059>

<https://www.amazon.com/Ken-Matejka/e/B001KJ3Q9W>

https://www.goodreads.com/author/show/984563.Ken_Matejka

[Images for Ken Matejka, author](#)

[Images for Why This Horse Won't Drink: How to Win and Keep Employee Commitment \[Ken Matejka\]](#)

16) Interim ministry workshop on difficult conversations

Interim and bridge pastors in the Northwest Synod of Wisconsin received an invitation to a workshop at Gustavus Adolphus College in St. Peter, MN in the Southwest Minnesota Synod on March 2, 2017. I listened to it via a live stream.

The Letter to Titus: Christian Character in Contentious Times for Interim Ministry

This workshop will look to Titus to inform the practice of interim ministry in the recent heightened political climate of America.

Goals of the workshop are:

- Looking to scripture to inform interim ministry.
- Reclaiming Christian character as anchor for civil discourse.
- Discussion the role of law and grace in highly politicized society.

Schedule

9:30-10:00 Gathering and Introductions

10:00-11:00 The Letter to Titus and Interim Tasks

How does Titus inform the 5 developmental tasks of interim ministry?

11:00-Noon The Character of the Leader

What is the functional and missional difference between elder and leader in the church?

What is the effect of Christian behavior on moderating political discussion?

Noon-1:00 Lunch

1:00-2:00 Law and Gospel in Political Discussion

Where do we begin? What are some fundamentals for discussion?

What is the role of church in politicized society?

2:00-3:00 Principles of Difficult Conversations

How to honor and discuss political differences.

What are the key principles for listening and speaking for mutual understanding?

<https://swmnelca.org/event/letter-titus-christian-character-contentious-times-interim-ministry/>

[Images for images for The Letter to Titus: Christian Character in Contentious Times for Interim Ministry](#)

Led by Rev. Dr. Christopher E. Hagen

M.Div., M.S. Nonprofit Management, D.Min. Congregational Mission and Leadership is experienced and skilled in parish and interim ministry, having served over 18 congregations in Minnesota, Chicago, Pennsylvania, Delaware, and Maryland. His specialty is collaborative leadership and collective discernment of God's purposes for congregations. More information about Christopher at <http://www.christopherhagenconsulting.com/>

Resources - Christopher Hagen Consulting

<https://www.christopherhagenconsulting.com/resources.html>

[The Difficult Conversation](#)

<http://www.christopherhagenconsulting.com/difficult-conversations.html>

[Images of the difficult conversation](#)

<https://www.linkedin.com/in/christopher-hagen-18648234>

http://digitalcommons.luthersem.edu/cgi/viewcontent.cgi?article=1000&context=dmin_theses

<https://zionbuffalo.org/meet-pastor-chris-hagen/>

17) Interim ministry gathering on difficult conversations

With the two assistants to the bishop, who regularly took turns convening the interim ministry gathering, gone for the meeting on 2/21/2017, the assistant to the bishop – administration asked me to convene the gathering. I adapted part of the agenda for the

previously mentioned 3/2/2017 interim ministry workshop on difficult conversations. This seemed appropriate since the Winter Theological Event on 2/12-13/2017 event focused on Entry Points: Conversations about Race as a Whole People of God.

[PDF]Entry Points - Conversations About Race to Become Whole People of God

<http://www.covenantmadison.org/Images/Entry%20Points%20-%20Conversations%20About%20Race.pdf>

[Images of entry points - conversations about race to become whole people of god](#)

I used Titus 3:1-15 for a short Bible study on

- Law and Gospel in Political Discussion
 - Where do we begin? What are some fundamentals for discussion?
 - What is the role of church in politicized society?
- Principles of Difficult Conversations
 - How to honor and discuss political differences.
 - What are the key principles for listening and speaking for mutual understanding?

Following this, the first hour was devoted to individual presentations using Expectations for Participation in Individual Presentations listed earlier and the second hour for Group Dialog. To conclude, I asked the participants to go around the circle to pray for the person to their right. I concluded with the Lord's Prayer, Blessing, and Dismissal.

18) Monthly interim ministry report

A monthly report keeps the synod staff informed and provides background for the installed pastor. Here is a report I constructed.

NORTHWEST SYNOD OF WISCONSIN – ELCA

Monthly Interim Ministry Report

Interim Pastor

Date

Congregation

Pastoral Ministry

Worship

Preaching

Governance

Infrastructure

Personnel

Stewardship

Constitution

Collegiality

Other

Transition Dynamics

Heritage

Identity

Vision

Mission

Leadership

Connections

Call Process

Other Matters

Summary and Additional Comments

19) Introduction to individual and group spiritual direction

The Northwest Synod of Wisconsin offered a workshop on 2/26/2015 on An Introduction to Individual and Group Spiritual Direction: Practical Applications in the Congregation. The facilitators explained spiritual direction, demonstrated spiritual direction, and then involved the attendees in an exercise on peer group spiritual direction. They recommended *Prayerful Listening: Cultivating Discernment in Community* by Lois A. Lindbloom as a guide.

Prayerful Listening: Cultivating Discernment in Community by Lois Lindbloom

Spiritual discernment is the process of paying prayerful attention to one's own life in order to be clearer about and more cooperative with God's activity.

This 20-page booklet is composed of two main parts: 1) an exploration of the experience of prayerful listening and 2) practical information about setting up a group for discernment through prayerful listening.

The model described is that of group spiritual direction developed by Rose Mary Dougherty, SSND, and others at the Shalem Institute, and the intent of this booklet is to give enough information to discern whether this kind of group is right for the reader, now or at some other time.

Different sections deal with prayerful listening to others, to self and to God; intercessory prayer/interconnected prayer; silence; and group meetings for prayerful listening. Within the section on group meetings, details are provided for setting up a group spiritual direction group, the first meeting and what happens beyond the first meeting.

http://store.shalem.org/product_info.php?products_id=111

<https://shalem.org/2012/07/01/shalem-summer-reading-2012/>

<http://www.sdiworld.org/publications/presence-journal/bonus-media-reviews/prayerful-listening>

http://www.goodreads.com/list/show/12556.Vocation_calling_discernment
[Images for Lois Lindbloom, author prayerful listening](#)
[Images for Prayerful Listening: Cultivating Discernment in Community by Lois Lindbloom](#)

20) Changing gender roles: herr pastor/church basement ladies to soft males/hard females

When I studied at Luther Seminary in St. Paul, MN (1975-79), the American Lutheran Church (predecessor church body to the Evangelical Lutheran Church in America) had been ordaining women since 1970. Men sought to move away from the image of *herr pastor*,

Resources

Moving from Leadership 1.0 to 2.0

When I attended seminary, we joked about the "Herr Pastor" style in the Lutheran congregations in which we grew up. The pastor was the ultimate authority, and he (only men were pastors in the Lutheran church when I was growing up) knew it. This was an age when people relied on expertise, and the presumption was that since he had attended seminary, he was the only one trained in theology and congregational leadership.

<https://alban.org/archive/moving-from-leadership-1-0-to-2-0/>

<https://alban.org/category/leadership/>

[Images for "Herr Pastor" style in the Lutheran congregations](#)

Pastoral Concerns by James Nuechterlein | Articles | First Things

In mainstream American Protestantism today (and, I suspect, in much of American Catholicism as well), the magisterial *Herr Pastor* of my Lutheran childhood no longer exists, and not simply because in many churches the person who replaced *Herr Pastor* may well be a woman. The waning of pastoral authority began prior to women's ordination, and it continues for reasons that the undoing of women's ordination would not touch.

<http://www.leaderu.com/ftissues/ft9711/opinion/nuechterlein.html>

[Images for Herr Pastor of my Lutheran childhood](#)

while women sought to move away from the image of the church basement ladies.

Church Basement Ladies - Wikipedia

Church Basement Ladies is a musical comedy, book by Jim Stowell and Jessica Zuehlke, and music and lyrics by Drew Jansen. The story is about the ladies that work in the church basement cooking meals for church functions. The musical is inspired by the humorous book *Growing Up Lutheran*, by Janet Letnes Martin and Suzann Nelson. Published in 1997, *Growing Up Lutheran* is a humorous "scrapbook of memories" of what it was like to grow up Lutheran in the Midwest in the 1950s. In addition to their best seller, Janet and Suzann have written numerous other works, and have performed together as "Those Lutheran Ladies" around the country. Their lives and writings have inspired four additional Church Basement Ladies' musicals.

https://en.wikipedia.org/wiki/Church_Basement_Ladies

<https://www.youtube.com/watch?v=GD3wcCpFRyg> Church Basement Ladies TV - Episode One: "Hotdish" - YouTube

<http://www.churchbasementladies.com/pc.htm> The Church Basement Ladies | Live at the Eisemann Center - YouTube

<https://www.youtube.com/watch?v=KUJZYkOsogg> CHURCH BASEMENT LADIES - YouTube

<https://www.youtube.com/watch?v=O2mLqwcRB1Q> Church Basement Ladies mark 10 years in the basement – YouTube

<https://www.youtube.com/watch?v=uEj7CX30WRq> Church Basement Ladies Pale Food Polka – YouTube

https://www.youtube.com/watch?v=E_uHQYgOuKU The Church Basement Ladies | Live at the Eisemann Center - YouTube

<https://www.youtube.com/watch?v=mx6j8DkLDuo> Church Basement Ladies Trailer – YouTube

https://www.youtube.com/watch?v=_PC18pKqLT0 Church Basement Ladies – YouTube

<https://www.youtube.com/watch?v=uOQcSN9pBEk> The Church Basement Ladies: Away in the Basement - YouTube

<https://www.youtube.com/watch?v=M01p97YPHfI> The Church Basement Ladies: A Mighty Fortress Is Our Basement-YouTube

[Images for Church Basement Ladies](#)

21) Four Archetypes

After 12+ years in the pastoral ministry, I participated in The New Warrior Training Adventure weekend and the corresponding weekly men's groups, which was based heavily on the works of Robert Bly, Robert L. Moore, and Douglas Gillette. Bly contends that the pendulum has swung to other side of soft males and hard females and argues for rediscovering the four archetypes.

Resources

A GATHERING OF MEN, WITH ROBERT BLY - YouTube

Excellent video of poet Robert Bly being interviewed by Bill Moyers in 1990. They discuss what it means to be a man in today's society - the pains of being a man and the things that can be done to heal them.



<https://www.youtube.com/watch?v=TP3HWLIL1Aw>
 Images for A GATHERING OF MEN, WITH ROBERT BLY - YouTube
<https://www.youtube.com/watch?v=n2iwri3NkOA> - Robert Bly Poetry: Searching for the Father (1995) – YouTube
<https://www.youtube.com/watch?v=0wgzFveOAlA> Robert Bly: ...And I Am His Son (1988) - YouTube
https://www.youtube.com/watch?v=8v11ch7X_fc Robert Bly - YouTube
<https://www.youtube.com/watch?v=7uhUo93PUNE> Robert Bly: News of the Universe - YouTube
<https://www.youtube.com/watch?v=-L6CZ30Auuc> Robert Bly - "Threshing Time" - YouTube
<https://www.youtube.com/watch?v=-eaXB5mLBtY> Robert Bly reads Rumi-1 - YouTube
<http://billmoyers.com/content/gathering-men-robert-bly/>
<https://www.facebook.com/A-Gathering-Of-Men-275652132534414/>
<http://ew.com/article/1991/04/26/gathering-men/>
www.robertbly.com/
<https://www.poetryfoundation.org/poets/robert-bly>
<https://www.amazon.com/Robert-Bly/e/B00456BU6S>
https://www.goodreads.com/author/show/5424911.Robert_Bly

Robert Bly | biography - American author | Britannica.com

Robert Bly, in full Robert Elwood Bly (born December 23, 1926, Madison, [Minnesota](#), U.S.), American poet, translator, editor, and author, perhaps best known to the public at large as the author of *[Iron John: A Book About Men](#)* (1990, reprinted 2001 as *[Iron John: Men and Masculinity](#)*). Drawing upon Jungian psychology, myth, legend, folklore, and fairy tales (the title is taken from a story by the [Brothers Grimm](#)), the book demonstrates Bly's masculinist convictions. Though it had many detractors, it proved an important, creative, and best-selling work on the subject of manhood and masculinity for a budding men's movement in the United States.

<http://www.britannica.com/biography/Robert-Bly>
 Images for Robert Bly | biography - American author

Robert Bly - Wikipedia

Much of Bly's prose focuses on what he saw as a deeply troubled situation in which an increasing number of males find themselves throughout (but not limited to) today's western industrialized societies. He understood this to be a direct result of the decline in traditional fathering, which has left young boys unguided through the difficult stages of maturity. He claimed that in contrast with women who are better informed by their bodies (notably by the beginning and end of their [menstrual cycle](#)), men need to be actively guided through the path from boyhood to manhood by their elders. Pre-modern cultures had elaborate myths activated by [rites of passage](#) which helped men along this often dangerous path, as well as "men's societies" where older men would teach young boys on these gender-specific issues. He argues that this knowledge, which is as important to humans as instincts are to animals, is no longer being passed down to younger men since fathers have increasingly become absent from the household during and after the industrial revolution.^[10] This "Absence of the Father" is a recurrent theme in Bly's work and many of the phenomena of depression, juvenile delinquency and lack of leadership in business and politics are linked to it.

Bly therefore sees today's men as half-adults, trapped somewhere between childhood and maturity, a state in which they find it extremely hard to become responsible leaders in their work and communities as well as fathers which eventually leads this behavior to be passed down to the younger generations. In his book *[The Sibling Society](#)* (1997), Bly argues that a society formed by such men is inevitably problematic as it will also lack creativity and a deep care about others. The image of half-adults is further reinforced by popular culture which often portrays fathers as naive, often overweight, and almost always emotionally co-dependent. As this is a relatively recent shift from the traditional patriarchal model, Bly believes that women rushed to fill the gap through the various [youth movements during the 1960s](#),^[11] infusing men with an enhanced emotional sensitivity which, while helping men to better understand women's age-old pain of repression, also led to the creation of "soft males" which lacked the outwardly directed strength to revitalize the community with assertiveness and a certain warrior strength.

In Bly's view, a potential solution lies in the rediscovery of the ancient meanings that are hidden in traditional myths and fairytales and are now in danger of being forgotten. He researched and collected myths that concern male maturity, many originating from the *[Grimm's Fairy Tales](#)* and published them in various books, *[Iron John](#)* being the most notable and best known example.^[12] In contrast to the continual pursuit of higher achievements, that is constantly tough to young men today, the theme of [spiritual descent](#) (often being referred to by its Greek term *κατάβασις*) which is to be found in many of these myths, is presented as a necessary step for coming in contact with the deeper aspects of the masculine self and achieving its full potential. This is often presented as hero, often during the middle of his quest, going underground to pass a period of solitude and sorrow in semi-bestial mode. Bly notices that a cultural space existed in most traditional societies for such a period in a man's life, in the absence of which, many men today go into a depression and alcoholism as they subconsciously try to emulate this innate ritual. Bly was influenced by the Swiss psychiatrist [Carl Jung](#) who developed the theory of [archetypes](#), the discrete psychic structures, often perceived as mental images of human or half-human form, that exist within the human Psyche. The Powerful King, the Evil Witch and the Beautiful Maiden are, according to Jung, images imprinted in the [collective unconscious](#) of every man and Robert Bly wrote extensively about their meaning and relations to modern life. As an example and in accordance with Jung, he considered the Witch to be that part of the male psyche upon which the negative and destructive side of women is imprinted, first developed during infancy to store his own mother's imperfections. As a consequence, the Witch's symbols are essentially inverted motherly symbols, where the loving act of cooking is transformed into the brewing of evil potions and knitting clothes takes the form of spider's web.

The feeding process is also reversed, with the child now in danger of being eaten to feed the body of the Witch rather than being fed by the mother's own body. In that respect, the Witch is a mark of [arrested development](#) on the part of the man as it guards against feminine realities that his psyche is not yet able to incorporate fully. Many fairy tales describe the mostly psychic battle of incorporation in physical terms, with the hero saving his future bride by killing a witch, as in "The Drummer" ([Grimm's tale 193](#)). These concepts are expounded in Bly's 1989 talk "The Human Shadow" and the book it presented.^[13]

http://en.wikipedia.org/wiki/Robert_Bly

https://simple.wikipedia.org/wiki/Robert_Bly

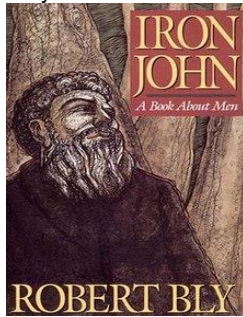
Images of robert bly

https://en.wikipedia.org/wiki/Mythopoetic_men%27s_movement

Images of mythopoetic men's movement

Iron John: A Book About Men: Robert Bly

In this deeply learned book, poet and translator Robert Bly offers nothing less than a new vision of what it is to be a man. Bly's vision is based on his ongoing work with men and reflections on his own life. He addresses the devastating effects of remote fathers and mourns the disappearance of male initiation rites in our culture. Finding rich meaning in ancient stories and legends, Bly uses the Grimm fairy tale "Iron John," in which the narrator, or "Wild Man," guides a young man through eight stages of male growth, to remind us of archetypes long forgotten-images of vigorous masculinity, both protective and emotionally centered. Simultaneously poetic and down-to-earth, combining the grandeur of myth with the practical and often painful lessons of our own histories, Iron John is a rare work that will continue to guide and inspire men-and women-for years to come.



<https://www.amazon.com/Iron-John-Book-About-Men/dp/0306813769>

https://www.goodreads.com/book/show/122600.Iron_John

<https://www.barnesandnoble.com/w/iron-john-robert-bly/1002596661#/>

https://en.wikipedia.org/wiki/Iron_John:_A_Book_About_Men

<https://www.youtube.com/watch?v=QdqrYvYyvs> The Story of Iron John, by Robert Bly - YouTube

<https://vimeo.com/218324532> Iron John, A Book About Men (audiobook) on Vimeo

http://www2.iath.virginia.edu/sixties/HTML_docs/Texts/Reviews/Egger_Iron_John.html

<https://www.nytimes.com/1993/08/27/books/critic-s-notebook-beyond-iron-john-how-about-iron-jane.html>

https://www.washingtonpost.com/archive/entertainment/books/1990/11/18/born-to-be-wild/6ac7f0b0-29ea-4ce5-b843-1ecff9ee41e7/?utm_term=.f46297b8e103

<http://www.butler-bowdon.com/robert-bly---iron-john.html>

<http://www.maxmednik.com/blog/notes-on-iron-john-by-robert-bly>

<https://www.commentarymagazine.com/articles/iron-john-by-robert-bly/>

www.slate.com/articles/arts/books/2006/08/remembering_iron_john.html

<http://www.robertbly.com/>

<https://www.amazon.com/Robert-Bly/e/B00456BU6S>

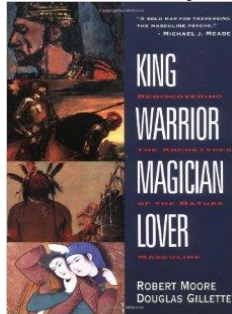
http://www.goodreads.com/author/show/5424911.Robert_Bly

Images for Iron John: A Book About Men: Robert Bly

King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine by Robert Moore (Author), Douglas Gillette (Author)

King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine by Robert Moore and Douglas Gillette is the study of the four main archetypes of the male personality. The book begins with the authors stating the crisis that young men face today because there are no ritual elders to guide them into manhood. From there the authors explain the immature sides of the male personality and then discuss the fully-formed male archetypes of King, Warrior, Magician and Lover. Through the ages, boys and young men have experienced rites of passage that transition them from their immature emotional states to that of the mature male state. Stories reaching back to the days of cave paintings illustrate these initiations and the death of the boy's psyche in order to make room for the persona of the mature male. Typically, these rites of passage are headed by a Ritual Elder who embodies wisdom and insight and is the overseer of the boy's passage. Today, though, the authors claim that the figure of the sage Ritual Elder is missing in society and boys are forced to endure their initiations into manhood without proper guidance resulting in flawed relationships and negative patterns. Carl Jung, the noted Swiss psychologist, declared that boys have internal blueprints called archetypes which help them grow toward their potential as a mature male. These archetypes are King, Warrior, Magician and Lover. It is up to mature males to provide examples of these

archetypes from which the boys can model. As a boy grows, he is defined emotionally as a Divine Child, an Oedipal Child, the Precocious Child and the Hero. Each of these personas has both positive and negative characteristics which then evolve into the mature archetypes. The Divine Child will grow into the King; the Oedipal Child will grow into the Lover; the Precocious Child will grow into the Magician; and the Hero will grow into the Warrior. Each of the mature archetypes also has negative characteristics, the shadow side, and it is the responsibility of the mature male to overcome any negative traits to become fully functioning in each of the archetypes. While the shadow side may be sublimated, it is important to note that it is never disappears, and most men struggle with their own shadows for a lifetime. The authors believe that the shadow side can be sublimated through different techniques, some as simple as acting out the part of the positive behavior until that behavior becomes second nature. Understanding the roles of the four archetypes is a basic principle of Jungian psychology and the foundation for any male interested in personal growth.



<http://www.bookrags.com/studyguide-king-warrior-magician-lover/#gsc.tab=0>
<http://www.amazon.com/King-Warrior-Magician-Lover-Rediscovering/dp/0062506064>
https://www.goodreads.com/book/show/91781.King_Warrior_Magician_Lover
<https://www.harpercollins.com/9780062506061/king-warrior-magician-lover>
https://www.barnesandnoble.com/w/king-warrior-magician-lover-robert-moore/1100537240#
<https://books.google.com/books?isbn=188860221X>
<http://zenmoments.org/archetypal-images-of-the-king-and-warrior/>
<http://www.artofmanliness.com/2011/07/31/king-warrior-magician-lover-introduction/>
https://en.wikipedia.org/wiki/Jungian_archetypes
 Images for four archetypes
<http://www.robertmoore-phd.com/index.cfm/product/55/king-warrior-magician-lover-rediscovering-the-archetypes-of-the-mature-masculine.html>
<http://www.menweb.org/kingwarr.htm>
<http://www.menstuff.org/columns/overboard/moore.html>
<http://www.masculinity-movies.com/articles/king-warrior-magician-lover>
<https://www.youtube.com/watch?v=v1JhMux6AZo> King Warrior Magician Lover by Moore & Gillette – YouTube
<https://www.youtube.com/watch?v=g1523brduw4> King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine
https://en.wikipedia.org/wiki/Robert_L._Moore
<https://robertmoore-phd.com/index.cfm?>
<https://www.amazon.com/Robert-L.-Moore/e/B000APXU7K>
https://www.goodreads.com/author/list/71193.Robert_L_Moore
 Images for Robert Moore (Author) mature masculine
<http://douglasgillettecreations.com/about-me/>
https://www.amazon.com/s?ie=UTF8&page=1&rh=n%3A283155%2Cp_27%3ADouglas%20Gillette
https://www.goodreads.com/author/show/52770.Douglas_Gillette
 Images for Douglas Gillette (Author) mature masculine
<https://www.amazon.com/Robert-Moore-Douglas-Gillette-King-Warrior-Magician-Lover-Rediscovering-the-Archetypes-of-the-Mature-Masculine/dp/0062506064>
 Images for King, Warrior, Magician, Lover: Rediscovering the Archetypes of the Mature Masculine by Robert Moore (Author), Douglas Gillette (Author)

ManKind Project - Wikipedia

The New Warrior Training Adventure is a weekend process of initiation and self-examination that is designed to catalyze the development of a healthy and mature masculine self. It is The Hero's Journey of classical literature and myth adapted to our modern culture.^[10]

http://en.wikipedia.org/wiki/ManKind_Project
 Images for ManKind Project

The comparable equivalent for women is Woman Within - Char Tosi.

Resources

Char Tosi - Woman Within

Char Tosi, RN, MS, founded Woman Within International in Wisconsin in 1987. Since the grass roots beginnings, the Woman Within Trainings have touched the lives of thousands of women across the United States, England, France, South Africa, and around the world. Woman Within is an experiential weekend with the mission of creating opportunities for

women to discover the power of who they are and encourage women to communicate this truth in their relationships, families, workplaces and communities. Char has trained hundreds of facilitators to deliver this course throughout the world. Char has a BS in Nursing from Vanderbilt University, a Masters in Educational Psychology from the University of Wisconsin, certificates in Jungian Theory and advanced training in counseling. She taught psychiatric nursing at the University of Wisconsin-Milwaukee for 15 years and has been in private practice for over 30 years. She has worked with executives in corporations and nonprofit groups, to establish better communication and develop problem-solving skills and techniques. In addition to her corporate work, she has designed programs for Couples, men who issues with their mothers, and customizes workshops for organizations and groups. Her passion is to teach women and men how archetypal energies can be active in one's life and how to monitor or use these energies in a good way. Being aware of how these energies can serve to empower and change old patterns can open up new doors and healing to wholeness unknown before. Her book, *Discover Your Woman Within*, explores these archetypes and can be ordered from her website, www.discoveryourwomanwithin.com

<http://womanwithin.org/blog/team/char-tosi/>

Images for Char Tosi - Woman Within

<https://womanwithin.org/woman-within-articles/a-welcome-from-char-tosi/>

<https://makewaypartners.org/directors/char-tosi/>

<http://www.menstuff.org/columns/overboard/tosi.html>

Discover Your Woman Within: Journey to Wholeness by Charlene Bell Tosi (Author), Pam Suwinsky (Editor), Gary Hall (Illustrator), Judith Duerk (Introduction), Tony Tosi (Cover Design)

By taking a sacred journey into the woman within you, you may discover hidden and unknown parts of yourself. To know the fullness of your potential as a woman is a gift to yourself. By stepping into your sacred place within, you can discover your potential, your strengths, and learn how to work with your limitations. In this book you have the opportunity to expand this knowledge of yourself and get unstuck from old patterns that may be blocking you from moving forward.

<https://www.amazon.com/Discover-Your-Woman-Within-Wholeness-ebook/dp/B009I4RDY0>

<https://www.goodreads.com/book/show/20490741-discover-your-woman-within>

<https://www.barnesandnoble.com/w/discover-your-woman-within-charlene-tosi/1113062735?type=eBook>

<http://www.discoveryourwomanwithin.com/>

<https://www.twttest.wordpress.com/founder-char-tosi/>

<http://www.mothersshadow.com/aboutPresenter.php>

<https://www.fnac.com/livre-numerique/a5391884/Char-Tosi-Discover-Your-Woman-Within-Journey-to-Wholeness>

Images for Discover Your Woman Within: Journey to Wholeness by Charlene Bell Tosi (Author)

Woman Unleashed Virtual Retreat- Char Tosi Video Presentation

This presentation is a brief overview of what you can gain from attending the Woman Within Wholeness workshop. By understanding the archetypal energies that are available to you, there are skills available for you to get through each day with a song in your heart.



<http://womanwithin.org/blog/woman-unleashed-virtual-retreat-char-tosi-video-presentation/>

Images of woman unleashed virtual retreat- char tosi

<https://womanwithinblog.wordpress.com/founder-char-tosi/>

<https://www.facebook.com/WomanWithinInternational/>

22) Colleague Program

Back in 1990, I was asked by the synod staff to lead a Colleague Program group for first call pastors.

Although many clergy and laity make the unexamined assumption that at ordination or certification the pastor or associate in ministry is now prepared for ministry, in actual fact they have completed only the academic portion of their work. What is now required is a readiness to discover how to manage themselves in a complex and demanding role. One of the most effective ways of discovering that role is through *disciplined reflection, together with others who are also in ministry, on their day to day experiences, perplexities, and questions.*

The Colleague Program is designed for Synods to enable newly ordained pastors and newly certified associates in ministry to undertake the crucial task of discovering greater role clarity. It presents an opportunity to achieve this clarity by entering into a group where they covenant with others to embark on this essential voyage of discovery in their continuing, lifelong preparation for ministry.

Page 2

The Colleague Program Handbook for Leaders: A component of the Growth in Excellence Program developed by the North Central Development Center, New Brighton, MN for the Evangelical Lutheran Church in America.

This effort has now grown into what is termed First Call Theological Education.

Resources

Congregational Support » Leadership Development » First Call

First Call Theological Education: Guiding our pastors through their critical first call - Metropolitan Chicago Synod

First Call Theological Education (FCTE) is a three-year structured program of theological education designed to assist newly called leaders in the transition to rostered ministry. One of the most dramatic transitions in the life of a newly rostered person is the transition from seminary or non-rostered status to the first call to public ministry. The ELCA has prescribed standards and expectations for continuing theological education during the first three years of rostered service under call.

http://www.mcselca.org/congregation/leadership/first_call/

[Images for guiding our pastors through their critical first call](#)

[PDF]ELCA Sustaining First Calls

The three dimensions of leadership that are the focus of this program are:

- Ministerial identity
- Ministerial skills and practice
- Discernment of the context for ministry

First Call Theological Education programs include four learning components:

- Core program
- Electives
- Mentoring or colleague groups
- Structured reading

<http://www.vasynod.org/wp-content/uploads/2013/02/SUSTAINING-FIRST-CALLS.pdf>

[Images for ELCA Sustaining First Calls](#)

<https://www.vasynod.org/resources/first-call/>

http://download.elca.org/ELCA%20Resource%20Repository/Candidacy_Manual_2016.pdf

[PDF] First Call Theological Education Annual Conference

First Call Theological Education (FCTE) is committed to providing a three-year structured program of theological education and involvement in colleague groups, designed to assist newly called leaders in the transition to public ministry (called "rostered ministry" in the ELCA).

<http://www.nglsynod.org/pdfs/Brochure9.pdf>

<http://ecsw.org/first-call/>

[Images for First Call Theological Education](#)



First call pastors Angela Fairbanks Jacobson and Josh Toufar joined several other pastors who didn't let the snowy weather keep them from attending the **First Call** Theological Event in Marathon, Wis. this week.

This week in the Northwest Synod of Wisconsin – ELCA Week of November 9, 2014

<http://archive.constantcontact.com/fs191/1101126434512/archive/1119141659816.html>

[Images of first call pastors](#)

23) Text studies

Text studies for rostered leaders can offer a collaborative approach for sermon preparation as well as mutual conversation and consolation. Through the years, I have found those text studies, which best carry out the above two characteristics, to be beneficial. At the same time, I find the following dynamics to diminish the quality of text studies.

Late and later – Those text studies, where participants drift in whenever and then drift out whenever, shows a disrespect for time.

Moan and groan – While I realize rostered leaders need safe places to "let their hair down", when text studies become little more than gripe sessions, this is not what is meant by "mutual conversation and consolation".

Bloviat and castigate – Occasionally I run across text studies where 1 or 2 rostered leaders cannot help themselves and feel compelled to puff themselves up and put others down.

Before taking on one assignment, I asked a colleague about the local text study. The colleague related, "I used to go, but then after the (2016) election most of the time was spent ripping (President) Trump. I didn't need that, and I quit going."

[PDF] Support and Care Resources for Pastors – Southwestern Minnesota

Mutual support can be found at text studies, conference pastors' meetings or area ministerial. Finding a network of people outside your congregation you trust enough to be honest with about the joys and difficulties of ministries can provide a much needed base of support.

http://www.swmnelca.org/PDF/Support_Care_Resources_Pastors.pdf
[Images for Support and Care Resources for Pastors](#)

24) Virtual support groups

I was introduced to virtual support groups by the Interim Ministry Network in anticipation of the 6/18-21/2018 annual conference.

Virtual Support Groups

As an interim, you may be in an area where you have access to local interim support groups - and others are in areas where they are isolated from colleagues. With the wonders of technology - specifically Zoom, IMN is planning to connect interim pastors, for exchange of ideas and encouragement. The support groups will be free to IMN members and are offered through the IMN Member Support Team.

IMN Virtual Support Groups are video-conference gatherings of people who share common experiences, situations, problems or conditions. On these calls, members offer and receive practical and emotional support related to the practice of transitional/interim ministry.

Goals/context:

- Connect interim pastors to support one another by sharing intentional interim experiences
- Develop relationships among IMN members
- Problem solve together
- Share experience
- Mutually support one another emotionally, spiritually, vocationally
- Lessen isolation

General information:

- Groups will be ecumenical
- Groups will be co-hosted by a pair of IMN members
- Groups meet for 1 ½ hours, once a month
- IMN staff will schedule the monthly calls with Zoom and send each member of the group an email with the log-on information for the next meeting
- Members will need to have internet access and technology (computer, tablet, phone) to access video meetings. (Later, we may begin a voice-only meeting, if there is demand to meet without seeing each other)
- Each group is limited to twelve IMN members, so that all may participate in the conversation
- There is no charge to participate in a pilot IMN Virtual Support Group
- Members are expected to participate in each call, unless they contact a co-host in advance

Registration is now open for two pilot IMN Virtual Support groups. If you are interested in participating, [click here to specify which of the two groups best fits your availability](#). Once completed, save the form to your computer then email it to Ellen@imnedu.org. Please be attuned to the meeting time in your time zone as you consider participating.

Group A meets on second Monday afternoons starting June 11, 2018.

11:30am-1pm Eastern Time/10:30am-12pm Central Time/9:30am-11am Mountain Time/8:30am-10:00am Pacific Time

Co-hosts: Andrew Cooley, Episcopal and Kathy Keener, PC(USA)

Group B meets on the second Wednesday of each month starting June 13, 2018.

Noon -1:30pm Eastern Time/11am-12:30pm Central Time/10am-11:30am Mountain Time/9am-10:30am Pacific Time

Co-hosts: Janie Gebhardt, UCC and Donna Wright, ELCA

[CLICK HERE REGISTER](#)

Groups participants will be assigned in the order received.

Please respond by May 23, 2018

Assignments are anticipated to be confirmed by May 30, 2018.

The Member Services Team is planning these groups to meet at these times for six months. We will be evaluating as we go with these pilot groups.

If you are unable to join an IMN Virtual Support Group at this time, we intend to open more later this year.

Kathy Keener for the IMN Member Support Team

25) Soul Support

I encourage church office staff to attend Soul Support hosted by the staff of the NW Synod of Wisconsin for collegiality and education.

Soul Support 2016

Come and enjoy a relaxing 24-hour escape designed just for you and others who work in church offices to get "Back to the Basics."

<https://events.r20.constantcontact.com/register/eventReg?oeidk=a07ed33p37b22c8bc76&ose>
[Images for Soul Support for church office staff](#)

Soul Support attendees received a follow up to the 2016 event with practical resources.

Dear Soul Support Attendees and ALL office administrators,

The twenty-five folks that came to Soul Support indicated that the time we spent together was worthwhile! I encourage ALL of you to work with your pastors and councils to come to next year's gathering. Tentative dates are October 2-3! I look forward to celebrating the REFORMATION with you. That's the only teaser you are going to get...I will be contacting some of you for more ideas! It was wonderful spending time with each of you during the past two days. I encourage you to be in contact with each other throughout the next year! I've attached the list of ALL administrators (sorted by congregation) that I currently have on file. Let me know if your information has been updated.

In response to the questions raised yesterday;

1. We talked briefly about how the U.S. Department of Labor has adopted new overtime regulations under the Fair Labor Standards Act that go into effect Dec. 1. You can learn how these regulations may affect employees of ELCA congregations and ministries with a free webinar on Oct. 18 at noon CDT. Reserve your spot by Oct. 14 Here's the link for registration: <https://community.elca.org/FLSAwebinar?erid=20705646&trid=62002b14-27a2-445c-99b0-2ac848b96185>
2. We also talked about updating your website, building an app for your congregation, and electronic giving. Here's a link for "custom church app" <http://customchurchapps.com/> Please remember that current information on your website is important for any visitor trying to contact you or find out worship times. Make sure you get rid of those "Summer" worship schedules and let folks know when they can join you. J
3. We talked about inactive members and how to update the membership rolls. Some examples are attached.
4. We spoke a lot about how some congregations are reimbursing pastors for medical expenses. Do you have a system where your pastor turns in receipts for deductibles or co-pays and you write a check? Please note that this is not a correct procedure now due to the Affordable Care Act. Here's some information: [IRS guidance means that a congregation can no longer reimburse an employee for the cost of his or her health insurance policy or pay the cost of such policy directly to the insurer, on either a tax-free or an after-tax basis](#), regardless of whether the coverage was purchased through the health marketplace or through the private market, without incurring significant penalties. Failure to satisfy the Affordable Care Act coverage mandates results in a \$100 a day penalty for each violation per employee, and employers are required to self-report violations to the IRS.
From Portico: Some sponsoring employers reimburse their employees for the cost of health care coverage purchased outside an employer-sponsored group health plan, or for out-of-pocket health care expenses. If the reimbursements are not part of a group health plan as defined by the Affordable Care Act (ACA), such as a health reimbursement account (HRA) or health flexible spending account (FSA) plan, these employers are subject to tax penalties if they continue these reimbursements. Congregations need to consult a tax advisor for information. You can read more about this on the EmployerLink Portico website in the "additional tax information section"

Gail and I are here as a resource for all of you. Please don't hesitate to call or email with questions and concerns.

In His service,

Elizabeth Bartsch

Assistant to the Bishop-Administration

Northwest Synod of Wisconsin

Evangelical Lutheran Church in America

944 24 1/4 Street, Suite 2, Chetek, WI 54728

office: [715-859-6810](tel:715-859-6810) fax: [715-859-6812](tel:715-859-6812)

www.nswi.org

26) When starting a new assignment

I met with the installed pastor and the parish secretary one week after the concurrence interview to gain an orientation to the parish. Before the start date, I emailed a neighboring pastor to find out his take on the recent cooperative ministry effort. The first day on site, I visited with a son of one of the congregations serving a nearby congregation. During the week, I called on 2 retired pastors belonging to one of the congregations of the two-point parish. I telephoned the pastor who did the supply preaching the month between the departure of the installed pastor and my start date. The next week I visited with a neighboring Lutheran pastor who had been gone the week before. In addition, I talked with a neighboring UCC pastor and her husband, both of whom I had worked with some years

previously where they served in youth and education ministry. I also visited with the pastor who had served during the interim period prior to the installed pastor.

27) Pastoral etiquette

Case Study 1: "Why can't the neighboring pastor officiate at the funeral?"

I had served in a new assignment on a full-time basis for a short while when I was informed of an older woman in declining health, and so I went to visit her. When she died, the son - who had transferred his membership to a non-Lutheran church in town and who had become close friends with their associate pastor - requested that his pastor officiate at the service at the Lutheran church. When informed of pastoral ethics that the other pastor could give the message but that the called pastor needed to be the presiding minister, the son decided to have the service at their church. The children became upset and spread the word in the community and wrote to the bishop and to the Congregation Council.

It turns out that the associate pastor of the other church had been visiting the nursing home resident frequently. Interestingly, the associate pastor had only officiated at a few funeral services, as the senior pastor officiated at most of them. To get a contextual perspective, I asked a retired pastor in the congregation who said that another church in a neighboring town and the previously mentioned church in town were known for obtaining members from other churches. Fortunately, the council president and vice president saw the importance of pastoral etiquette.

These kinds of requests are common during transitional periods. It is important for interim pastors to hold the line for the sake of the integrity of the ministry. The installed pastor later told me that he was glad I held the line because a similar request came to him early in the installed pastorate.

Case Study 2: "Why can't the neighboring pastor officiate at the funeral?"

A patriarch of the congregation informed me that his brother who lived in another community was in declining health. The family wanted to have the memorial service at the home church. I informed the pastor and kept in touch with him about the matter. One Saturday evening, I opened my inbox of emails to find an obituary from the funeral director stating that a memorial service had been scheduled at the church I was serving as an interim pastor and that the other pastor would be officiating. I informed both the pastor and funeral director of pastoral collegiality that the called pastor is the officiating pastor and that another pastor may be asked to serve as an assisting minister. The next Monday I received an email from the pastor stating that the family was typing up their own funeral service and that he thought it looked pretty good. I telephoned him to say that he had stepped over the line and that he needed to straighten out the matter with the family, which he agreed to do. Right before the service, the family took the printed order of worship I had put together and inserted it into their printed bulletin.

Resources

Etiquette - Wikipedia

Rules of etiquette encompass most aspects of social interaction in any society, though the term itself is not commonly used. A rule of etiquette may reflect an underlying [ethical code](#), or it may reflect a person's [fashion](#) or [status](#). Rules of etiquette are usually unwritten, but aspects of etiquette have been codified from time to time.

<http://en.wikipedia.org/wiki/Etiquette>

<https://simple.wikipedia.org/wiki/Etiquette>

[Images for Etiquette](#)

Interim Ministries ABC Code of Ethics

I will not proselytize from other Christian churches.

<http://www.interimministries-abc.org/Local/documents/codeofethics.pdf>

[Images for Interim Ministries ABC Code of Ethics](#)

Letter of Agreement for Interim Pastoral Ministry – Northwest Synod of Wisconsin

The Interim Pastor will:

- C. Provide pastoral care to all members of the parish according to their needs, visit as necessary, officiate at weddings, baptisms, confirmation, funerals, and uphold the members in prayer.

The congregation will:

- D. Expect the interim pastor to preside at baptisms, celebrations of Holy Communion, and other rites of the church.

Call Process Booklet EDITED - Northwest Synod of Wisconsin

http://www.nwswi.org/webfiles/fnitools/documents/call_process_rev11.17.09smaller.pdf

Page 42

Call Process Booklet - Yumpu

<https://www.yumpu.com/en/document/view/53432941/call-process-booklet>

28) Professional courtesy

I wrote the following email to a neighboring pastor when a member of the neighboring congregation came to worship and indicated a desire to reunite with the congregation I was serving.

Good morning Pastor *(name)*,

As a matter of professional courtesy, I am writing to say that *(name)* came to the *(date)*, *(time)* service of worship at *(this congregation)*. She introduced herself as a former member of *(this congregation)* who left during the split to join *(name)*, but who now desires to reunite with *(this congregation)*. I gave her my disclaimer that I am not looking to take members away from another congregation. She said she was taking responsibility for the initiative.

Sincerely,
Lowell Bolstad
Interim Pastor

Professional courtesy - Wikipedia

Professional courtesy chiefly refers to an understanding that exists between practitioners of a particular profession (mainly [medicine](#) and [police work](#)) and certain individuals with whom they may come into contact in the course of their duties, especially family members or others working in their field. The phrase may also be applied in a literal form, such as the required ethical behavior of lawyers towards each other.^[1]

https://en.wikipedia.org/wiki/Professional_courtesy

[Images for professional courtesy](#)

<https://simple.wikipedia.org/wiki/Professional>

29) Consulting with the assistant to the bishop

Case Study 1

To the assistant to the bishop

This note comes to say that I was asked to officiate at a wedding on 7/20 for a couple that Pastor (name) had worked with. The woman actually belongs at (name) Lutheran Church (where I am serving) where she had her bridal shower on Saturday but gravitated to (name) Lutheran Church where she has connections and family. She said she was told the new interim pastor will not come until July, and she is getting nervous. The wedding is to take place at (name) Lutheran Church in [another town]. She says the pastor there is going on a family vacation then. I told her I wanted to check on collegiality issues first before responding. Would the new interim pastor be able to contact her and let her know that he/she will officiate?

I look forward to hearing your counsel before proceeding.

Thanks.

From the assistant to the bishop

I will be meeting with (the new interim pastor) for the concurrence interview at (name) on Thursday at 6pm. He certainly should be able to do a wedding, since he'll be starting by the beginning of July.

However, it does appear to be a bit messy, since the woman is a member of the (name) parish, not the (name) parish. I appreciate your wisdom in checking this out.

I think the best procedure would be to have (the new interim pastor) talk with her as you suggest once we get past the concurrence interview. Could you send me her contact information?

Thanks.

Case Study 2

To the assistant to the bishop

I have been asked if I would officiate at a funeral for a woman who belongs at (name) Lutheran Church. She is in the final stages of pancreatic cancer and would like the funeral at (name) in (town). Her brother brought the request to me. It is a large family. Some still belong at (name), many have joined in (name). I said I would have to check on collegiality. Do they have a pastor there? What do they do about funerals? I am willing to officiate at a funeral, but I do not want to disregard pastoral collegiality. Thanks for your recommendation on this matter.

From the assistant to the bishop

They do not currently have a pastor. However, Pastor (name) had recently been preaching there once or twice a month, prior to his taking the interim position at (town). I would encourage you to check with (name). If he is OK with it, then proceed. Thanks for checking,

Forwarded above to the former supply pastor

From the former supply pastor

Of course, do the funeral. May I ask who it was?

To the former supply pastor

(name) is part of the (name) clan.

30) Notifying the home pastor of a newcomer

One of the things I do as a matter of pastoral collegiality is to notify the home pastor of people who come to a service of worship indicating an interest in changing churches.

Rev. (name),

(name) worshipped at (name) Lutheran Church in (town) on (date). She identified herself as a member of (name) Lutheran Church of (town) but stated that because she lives four miles east of (town) she does not get back to her home congregation very often. She is interested in worshipping more often, and this church is more accessible.

Sincerely in Christ,

31) Hospital visits

When I began in the pastoral ministry in 1980, if I heard of someone in the hospital, the rule of thumb was to drop everything and go and visit. Through the years, I began to telephone more and ask hospital chaplains to visit. In 2004, I was serving an assignment in which there was a large regional Lutheran hospital located 50 miles to the south and a large regional Lutheran hospital located 50 miles to the north. One day, 2 members were hospitalized, 1 in each hospital. I traveled on a weather inclement day to visit the member in the hospital to the south only to find that the patient was being transported between appointments, and I was only able to visit briefly. I then traveled to visit the member in the hospital to the north only to find that the patient gave the distinct impression that the patient did not think it was necessary for me to visit in person. From then on, I have acted more strategically in using the telephone and in requesting hospital chaplains to visit on my behalf. Occasionally, when I have served in a city with a large regional hospital, I have received a request from another pastor to visit a member on that pastor's behalf. Hospital visits is one area where collegiality is helpful.

32) Neighboring pastor steps in

It was one of my first interim assignments. I received a telephone call that a member had died. By the time I got to the house, a pastor from a neighboring congregation was making arrangements with the family to officiate at the funeral service.

Northwest Synod of Wisconsin | Congregations

†S14.14 Ministers of Word and Sacrament shall respect the integrity of the ministry of congregations which they do not serve and shall not exercise ministerial functions therein unless invited to do so by the pastor, or if there is no duly called pastor, then by the interim pastor in consultation with the Congregation Council.

<http://nwswi.org/leadership/congregations> ADMINISTRATIVE RESOURCES Synod Constitution Updated 5.19.17 Page 24
[Images for respect the integrity of the ministry of congregations](#)

33) Retired pastors as members of a congregation

Retired pastors in one congregation I served for a short time as a bridge pastor at the end of a healthy interim period demonstrated gracious hospitality to me in extending table fellowship. In addition, they offered assistance and advice when asked. If only every pastor could be so fortunate.

Resources

How to welcome retired pastors into the congregation | The Lutheran

With the spate of Lutheran pastors of boomer age retiring in the next decade (see page 18), congregations may be faced with how they would welcome, and involve, retired clergy into their faith communities. Bethlehem Lutheran, a more than 3,800-member church in St. Cloud, Minn., has had ample experience. It has welcomed 17 retired pastors into its congregation during the past 10 years.

These concepts worked for Bethlehem:

http://www.thelutheran.org/article/article.cfm?article_id=12292
[Images for How to welcome retired pastors into the congregation | The Lutheran](#)
<https://www.livinglutheran.org/contact-us/>
<https://www.livinglutheran.org/issues/>

Retired pastors don't usually get to hang around | Spiritual Life - Blogs

Sometimes a church will attract a cluster of a half-dozen retired pastors and spouses. They know their limits and their place. They serve as special Christian witnesses. They transition from long, robust lives of active ministry to more passive roles. For lay people, it is heartening to have them in their midst as the faith's senior statesmen.

<http://blogs.evtrib.com/spirituallife/2010/07/20/retired-pastors-dont-usually-get-to-hang-around/>
[Images for retired pastors don't usually get to hang around](#)

Retired pastors enrich congregations: One church's story – The Presbyterian Outlook

Enhancing the life of the church

The retired pastors that now call First Presbyterian Church of Sarasota their faith home have previously held a wide variety of roles — and also traditions (Brethren, Mennonite, United Methodist and, of course, Presbyterian). They come from all across the United States, and hold in common an eagerness to share their abilities and skills for the glory of God through the ministries of First Presbyterian Church.

<https://pres-outlook.org/2019/01/retired-pastors-enrich-congregations-one-churchs-story/>
[Images for Retired pastors enrich congregations](#)
<https://twitter.com/presoutlook/status/1087734511973081091>

Unfortunately, I have too often experienced and have heard from other pastors of how some retired pastors have made life difficult for the resident pastor. For instance, in one congregation a retired pastor - who had previously served a neighboring congregation so that he had resided in the area for almost 50 years - spoke in a critical manner of the congregation previously served and its pastor. He served on the Congregation Council and seemed all too willing to provide advice and counsel to the president of the congregation who acted in a dismissive manner towards me but in a solicitous manner towards the retired pastor.

[PDF]Walking Together through the Transition Process - Florida-Bahamas Synod

Retired Pastors Who Join a Congregation

Retired pastors who join congregations can be a blessing to the congregation. Retired pastors need to remember that they come with experience and gifts for ministry and may be asked to share such gifts at the invitation of the current pastor. Retired pastors need to be supportive of the current pastor. Should retired pastors have concerns about the current pastor, or feel they are unable to be supportive of the current pastor, they are to call the bishop rather than to share their unsupportive viewpoints with the leadership or congregation. It is strongly suggested that retired pastors and their spouses do not serve on council.

<http://www.fbsynod.com/wp-content/uploads/2016/01/TMSections-1-2-The-Interim-and-Discernment-Period.pdf> Resource B

The Ethics of Pastoral Transition

Images for Retired pastors need to be supportive of the current pastor.

http://www.adventbrevard.org/uploads/7/3/9/8/73988413/walking_together_through_the_transition_process_1.pdf

After challenging this retired pastor on such behavior on two occasions, the retired pastor blamed me for “not wanting my help.” I could cite numerous other examples but suffice it to say that some are well-intentioned but simply cannot help themselves from inserting their opinions and exercising certain actions, while others undermine the pastor by being either directly or indirectly critical of the pastor. Such pastors are the equivalent of **backseat drivers**.

Resources

Backseat Driver Quotes (2 quotes) - Goodreads

<https://www.goodreads.com/quotes/tag/backseat-driver>

www.azquotes.com/quotes/topics/backseat-drivers.html

<http://www.quotemaster.org/backseat+drivers>

Images for quotes on back seat drivers

<https://www.goodreads.com/quotes/tag/back-seat>

<https://www.brainyquote.com/topics/backseat>

www.azquotes.com/quotes/topics/backseat.html

<http://www.picturequotes.com/backseat-quotes>

Back-seat driver - Wikipedia

A backseat driver is a passenger in a [vehicle](#) who is not controlling the vehicle but who excessively comments on the driver's actions and decisions in an attempt to control the vehicle.^[1] A backseat driver may be uncomfortable with the skills of the [driver](#), feel out of control since they are not driving the vehicle, or want to tutor the driver while they are at the wheel. Many comment on the speed of the vehicle, or give alternative directions.^[2]

Some backseat drivers exhibit this type of behavior simply because they feel the driver is taking risks they would not normally take, while others may have other reasons to be nervous, such as when the driver has a poor driving record.^[3] However, the practice is somewhat dangerous and instead more likely to cause crashes, according to the Daily Mail, citing a ‘Driver Distraction’ study by [Esure](#).^[4]

The term is also used allusively for any person who intervenes with advice and instructions in affairs they are not responsible for, or subjects they may not understand well.^[1] This is in a manner similar to “armchair *professionals*” terms like [armchair general](#). For example, Barb Palser in the [American Journalism Review](#) article comments that “The ascendant blogosphere has rattled the news media with its tough critiques and nonstop scrutiny of their reporting.”^[5] Similarly, it has been used to describe interference from people in business, such as excessive [micromanagement](#).^[6]

https://en.wikipedia.org/wiki/Back-seat_driver

Images for back-seat driver

Bob Dylan > Quotes > Quotable Quote

“**Back seat drivers** don't know the feel of the wheel but they sho' know how to make a fuss”

Bob Dylan/Bonnie Raitt, “Let's Keep It Between Us,” 1982”



<https://www.goodreads.com/quotes/218996-back-seat-drivers-don-t-know-the-feel-of-the-wheel>

https://www.goodreads.com/author/quotes/8898.Bob_Dylan

Images for Bob Dylan > Quotes > Quotable Quote Back seat drivers dont know the feel of the wheel but they sho know how to make a fuss

50 best Backseat Driver images on Pinterest

<https://www.pinterest.com/driversedcom/backseat-driver/>

Images for Backseat Driver on Pinterest

<https://www.pinterest.com/backseatdri0348/backseat-driver/>

<https://www.pinterest.com/mrclean1957/backseat-driver/>

Hail to the Cabbies: 9 Awesome TV Taxi Drivers

9. Angry Cabbie from 'Seinfeld'

In the series' first two-part episode, entitled 'The Boyfriend,' Jerry is obsessed with Keith Hernandez, Keith is obsessed with Elaine, George is obsessed with backseat driving, and we're obsessed with the cabbie who kicks George out - twice.



<http://www.aoltv.com/2010/08/27/hail-to-the-cabbies-9-awesome-tv-taxi-drivers/>
[Images for Angry Cabbie from 'Seinfeld'](#)

How to Cure Your Inner "Back Seat Driver" - Nationwide Blog

It could be the nearly irresistible urge to "take command" with unsolicited driving directives every time you're a passenger in a vehicle. Or that sudden "shriek" you let out whenever you feel your comfort zone violated.

<https://blog.nationwide.com/are-you-backseat-driver/>
[Images for Cure Your Inner "Back Seat Driver"](#)

6 ways to avoid being an annoying backseat driver | The Tribune

What drivers and passengers fail to realize is that backseat driving is a power struggle to see who's in charge of the car. When drivers get behind the wheel, they assume control. Passengers place their safety and fate in the drivers' hands. Many folks are uncomfortable with that arrangement and attempt to reclaim power by making suggestions, being critical or giving directions.

<http://www.sanluisobispo.com/living/family/linda-lewis-griffith/article149176864.html>
[Images for avoid being an annoying backseat driver](#)

Dealing with continuing contact by former pastors and retired pastors who exert undue influence have been some of the most wearisome areas in my interim ministry. As I look back over my years in interim ministry since 1990, the first instance cited where retired pastors demonstrated gracious hospitality seems to be the exception rather than the rule. With the coming Baby Boomer bulge of rostered minister retirements, unfortunately, I see this dynamic increasing in frequency and intensity.

9 Reasons It's Hard to Attend a Church Once You've Been Involved in Leading One - Carey Nieuwhof

4. You've become more of a critic than a worshipper

This one's hard. Once you've been on the inside, you listen 'at' a sermon as much as you listen 'to' a message.

You ask "What's he doing here? Why did he make that transition this way? What's up with his body language?"

<http://careynieuwhof.com/2014/02/9-reasons-its-hard-to-attend-a-church-once-youve-been-involved-in-leading-one/>
[Images of you've become more of a critic than a worshipper](#)

The relationship is complicated because of the following factors among others:

The called pastor is expected to be the pastor to the pastors who are members.

The pastors who are members are involved as members of the congregation.

The pastors who are members are also colleagues of the called pastor.

It is important for pastors who are members, at the very least, to remember that their voices often carry more weight than various members. It is impossible to be "just a member." It is hoped that in the interests of collegiality, pastors, as members of the congregations, will think twice about the impact their voices might have on the pastor's leadership before voicing an opinion or position on the life and ministry of the congregation, particularly at cross purposes with the installed pastor.

[PDF]Code of Ethics and Ministry Practice - Uniting Church Assembly

(g) Retired Ministers and Ministers in non-congregational placements shall recognize the inherent power they have in the congregations in which they are members. In seeking to express the principles of collegiality they:

- (i) shall respect the call and placement of those in ministry;
- (ii) may support and encourage those in ministry if asked to do so;
- (iii) shall not encourage discontent about or seek to interfere with the ministry of a Minister (whether in their own congregation or elsewhere);
- (iv) may express leadership within the congregation of which they are a member when invited to do so by the Minister in placement.

<https://assembly.uca.org.au/images/assemblies/appendixdcoe.pdf>
[Images for Code of Ethics and Ministry Practice](#)

34) Retired pastor who thinks he knows what's best

I attended an area community clergy gathering 1X a month in the neighboring city with a population of 2,777. A retired pastor who stayed on as a part-time visitation pastor at the congregation previously served asked me where I served. I told him I served 3 open country congregations. He replied, "I could never do that." He then asked, "Why can't they just join together in one church?" I asked him, "Why can't families on your block move in together to save on housing?" He never said another word to me.

What makes you think you know what's best for others? | jennifer365

You might think you're doing someone a favor when you offer advice. And if they've specifically asked for your two cents, maybe you are. But usually you're not. Because implicit in those uttered words of advice is this: I know better than you.

And equally undermining: I know what's best for you.

<https://jennifer365.com/blog/whats-best-for-others>

[Images for What makes you think you know what's best for others?](#)

My thought is that congregations do not exist for the compensation and convenience of clergy. Clergy exist to serve congregations in their local context.

Shared Ministry Agreement

I. Mission Statement

By the power of the Holy Spirit, (name) and (name) Lutheran Parish will use our united talents and resources to bring God's love and grace to our communities.

II. Purpose

The purpose of this agreement is to provide a framework for shared ministry between the following congregations to share a full-time installed pastor.

1) (name) Lutheran Church, address, (name), Wisconsin zip code.

2) (name) Lutheran Church, address, (name), Wisconsin zip code.

III. Identity

Each congregation will maintain its own identity as it now exists as a member of the Evangelical Lutheran Church and of the Northwest Synod of Wisconsin.

35) A tale of two retired pastors

I came to one congregation to learn that 2 retired pastors belonged. Interestingly, I followed both as an interim pastor after their retirement. I visited the one pastor the third day of the first week I was there, and he told of his fondness for the previous pastor and of his willingness to help. I visited the other pastor the next day in an assisted living facility where he was suffering from Parkinson's. I hardly recognized him. It was a humbling experience to see a retired pastor as a shell of his former self.

36) An alternative to interim ministry?

An alternative to interim ministry has been argued in the form of a pastoral succession model. A pastor announces an end date (most often a retirement), may or may not facilitate the visioning and call process, and gives a blessing to the successor.

Resources

Anthony B. Robinson: The decline of interim pastorates

Does the **pastoral succession model** always work? No. No model always works. But for some congregations it is an option worth considering and may prove a better fit than the interim or transitional ministry specialist.



<http://www.faithandleadership.com/blog/01-25-2011/anthony-b-robinson-the-decline-interim-pastorates>

Images of pastoral succession model

<https://alban.org/archive/rethinking-interim-ministry/>

<http://sowhatfaith.com/2014/06/11/the-end-of-interim-ministry/>

<http://sowhatfaith.com/2011/02/26/no-more-interim-pastors/>

<https://alban.org/archive/rethinking-transitional-ministry/>

<http://stephentayres.com/2012/07/02/interim-ministry-in-transition/>

<http://www.anthonbrobinson.com/teacher.htm>

<http://www.anthonbrobinson.com/>

Images for Anthony B. Robinson

<https://www.faithandleadership.com/anthony-b-robinson>

<https://www.christiancentury.org/contributor/anthony-b-robinson>

<https://books.google.com/books?isbn=1566997518>

Images for Another Option: Pastoral Succession Anthony B. Robinson

<https://www.amazon.com/Transitional-Ministry-Today-Successful-Strategies/dp/156699750X>

<https://rowman.com/ISBN/9781566997669/Transitional-Ministry-Today-Successful-Strategies-for-Churches-and-Pastors>

https://books.google.com/books/about/Transitional_Ministry_Today.html?id=Oy7VBQAAQBAJ

http://macucc.s3.amazonaws.com/71BBE2C7B9B049B0883D51809D9A1E82_Rethinking%20Transitional%20Ministry.pdf

<https://alban.org/2015/03/06/norman-bendroth-transitional-ministry-today/>

<https://alban.org/archive/rethinking-transitional-ministry/>

<https://louisville-institute.org/interviews/norman-bendroth/>

<http://imnedu.org/wp-content/uploads/2012/05/Programs-2012.pdf>

Page 8

Church Doctor Report • Church Doctor Ministries

May/June Church Doctor Report – A Retiring Pastor: The Most Severe Earthquake Your Church Can Survive – For several decades, transitions of long-term pastors will represent one of the most traumatic experiences for most churches. A misstep, based on poor planning, is one of the most expensive mistakes your church can make — and you may pay for it for at least 10 years! Pastoral transition planning is the best investment your church can make for a healthy and vibrant future. This issue of the Church Doctor Report focuses on the best practices of succession planning. It is based on real-life experiences from consulting dozens of churches that are saying goodbye to a pastor, while making the best informed choices about the next pastor to lead their churches.

http://churchdoctorministries.com/resources_old/church-doctor-report/

Images of pastor transition planning

Holy Cow Consulting » Congregations

For Strategic Planning, Succession Planning or Pastoral Search, Financial Campaigns, and getting a read on the Overall Health and Vitality of your church.

<https://holycowconsulting.com/get-started/churches/>

Images of pastoral succession planning

Next: Pastoral Succession That Works [William Vanderbloemen, Warren Bird, John Ortberg]

Every church and ministry goes through changes in leadership, and the issue is far bigger than the wave of pastors from the Baby Boomer generation who are moving toward retirement. When a pastor leaves a church, ministries are disrupted, and members drift away. If the church is already struggling, it can find itself suddenly in very dire straits indeed. But the outcome doesn't have to be that way.

What if when a pastor moved on, the church knew exactly what to do to find a suitable replacement because a plan and a process had been in place for some time? While there is no simple, one-size-fits-all solution to the puzzle of planning for a seamless pastoral succession, Next offers church leaders and pastors a guide to asking the right questions in order to plan for the future. Vanderbloemen, founder of a leading pastoral search firm, and Bird, an award-winning writer and researcher, share insider stories of succession successes and failures in dozens of churches, including some of the nation's most influential. Through case studies, interviews, and real-time research, the authors demystify successful pastoral succession and help readers prepare for an even brighter future for their ministries.

<http://www.amazon.com/Next-Pastoral-Succession-That-Works/dp/0801016479>

http://cdn.bakerpublishinggroup.com/processed/book-resources/files/Excerpt_9780801005718.pdf?1436292892

<http://www.goodreads.com/book/show/20665260-next>

<https://www.barnesandnoble.com/w/next-william-vanderbloemen/1118484959>

<https://www.christianbook.com/next-pastoral-succession-that-works/william-vanderbloemen/9780801005718/pd/000270>

<https://www.vanderbloemen.com/next-pastoral-succession-that-works-book>

<https://www.vanderbloemen.com/>

<https://www.xpastor.org/strategy/10-year-planning/5-commandments-of-pastoral-succession-planning/>

<https://www.youtube.com/watch?v=xOSohrVvbl8> Next: Pastoral Succession That Works by William Vanderbloemen and Warren Bird – YouTube

<https://www.youtube.com/watch?v=NtKcy1ljVw> How to Leave a Legacy as a Senior Pastor - Pastoral Succession Planning

<https://www.youtube.com/watch?v=CHcU6jFqYBQ> William Vanderbloemen & Jim Sheppard Discuss Pastoral Succession Trends

<http://careynieuwhof.com/2014/09/why-every-leader-is-an-interim-leader-and-5-things-you-can-do-about-it/>

<http://9marks.org/review/book-review-next-by-william-vanderbloemen-and-warren-bird/>

<http://www.christianpost.com/news/pastoral-succession-plan-more-urgent-than-you-think-say-authors-of-book-next-129016/>

<http://www.unseminary.com/williamvanderbloemen/>

<http://thomrainer.com/2014/10/trends-pastoral-job-searches-succession-rainer-leadership-078/>

<http://www.newshepherdsorientation.com/books/next-pastoral-succession-that-works/>

<http://www.religionnews.com/2014/09/17/pastoral-succession-experts-warn-churches-prepared/>

<https://www.vanderbloemen.com/about/william-vanderbloemen>

https://en.wikipedia.org/wiki/William_Vanderbloemen

<http://fortune.com/author/william-vanderbloemen/>

<https://www.amazon.com/William-Vanderbloemen/e/B00MPTCBCE>
http://www.goodreads.com/author/show/5511559.William_Vanderbloemen
 Images for William Vanderbloemen, author
<http://leadnet.org/staff/warren-bird/>
<http://warrenbird.com/biography>
<https://www.amazon.com/Warren-Bird/e/B002BLN1V6>
http://www.goodreads.com/author/show/85146.Warren_Bird
 Images for Warren Bird, author
https://twitter.com/warrenbird?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor
<https://www.ivpress.com/warren-bird>
<https://www.linkedin.com/in/wbird>
<http://www.johnortberg.com/>
https://twitter.com/johnortberg?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor
https://en.wikipedia.org/wiki/John_Ortberg
<http://menlo.church/team-members/john-ortberg/>
<https://www.amazon.com/John-Ortberg/e/B001H6O91W>
http://www.goodreads.com/author/show/4215981.John_Ortberg
 Images for John Ortberg, author pastoral succession
<https://www.facebook.com/john.ortberg.5/>
<https://www.rightnow.org/Content/Speaker/1117>
 Images for Next: Pastoral Succession That Works [William Vanderbloemen, Warren Bird, John Ortberg]

One Size Doesn't Fit All: Inventing a Parish Specific Transitional Ministry by Rev. Robert J. Voyle, Psy.D. 2009
 Rather than debate whether a congregation should or should not engage in a search while a retiring incumbent is still employed ask an alternative question which could lead to some different strategies regarding **succession planning**.
 "Under what circumstances would it be appropriate for a congregation to engage in a search, or what resources are needed for the congregation to be able to engage in a search, while the retiring incumbent is still present?"
 From our perspective congregations that have the following characteristics could easily engage in a search while the retiring rector is still present:
 Stable and energized;
 Have a clear sense of their future and are acting from a place of love and hope and not fear of an unknown future they need to control;
 A well differentiated rector who will not meddle in the search;
 Do not need major congregational development;
 Have the resources to engage an external search consultant so that search issues do not default to the church staff.
 For example, a well-energized congregation, with a predictable well-energized congregation, with a predictable transition, especially a large one where much of the day-to-day pastoral work is provided by associate staff, could engage in most of their search process during the last year of the rector's tenure.
 This would require only a 2-3 month "sabbatical" between clergy.
 During the last year of the rector's ministry, the congregation could engage in an appreciative summit to celebrate the retiring rector's ministry in the congregation and to use the process as a foundation for taking ownership of the ministry and their future. Knowing their future is in their own hands will minimize the potential for excessive grief, or a loss of momentum. Such a process will reduce the likelihood of the all too common congregational decline that accompanies a retiring rector's last years of ministry.
 In contrast, a congregation that is dispirited or in conflict and does not have the above resources, even though the transition is predictable, is unlikely to be able to successfully engage in a search process during the rector's tenure. In these circumstances, it would be appropriate to wait until the rector departs and the congregation can then engage in a substantial period of transitional ministry prior to engaging in their search.

One Size Doesn't Fit All - Clergy Leadership Institute
<http://www.clergyleadership.com/tm-resources/one-size.pdf>
 Images of parish specific transitional ministry

Page 135

Transitional Ministry Today: Successful Strategies for Churches and Pastors edited by Norman B. Bendroth

9 **An Appreciative Inquiry Paradigm for Transitional Ministry** 121

Rob Voyle

<https://books.google.com/books?isbn=1566997518>
<https://www.amazon.com/Transitional-Ministry-Today-Successful-Strategies/dp/156699750X>
<https://rowman.com/isbn/9781566997669/transitional-ministry-today-successful-strategies-for-churches-and-pastors>
<http://www.goodreads.com/book/show/23811442-transitional-ministry-today>
<https://books.google.com/books?isbn=1566997518>
https://books.google.com/books/about/Transitional_Ministry_Today.html?id=Oy7VBQAAQBAJ
<https://alban.org/2015/03/06/norman-bendroth-transitional-ministry-today/>
http://macucc.s3.amazonaws.com/71BBE2C7B9B049B0883D51809D9A1E82_Rethinking%20Transitional%20Ministry.pdf
<https://louisville-institute.org/interviews/norman-bendroth/>

Overview of Transition Process - Trinity Lutheran Church

With guidance from the Holy Spirit, Trinity's vision for the **pastoral succession** process is a collaborative, inclusive one in which the congregation feels confident and secure that our mission of "Serving in Christ's Love and Sharing the Good News" and the ministries of Trinity will continue with a new lead pastor whose gifts enliven, complement, challenge and encourage our growth in faith, service and outreach to the community.

-composed by the Transition Team with input from Council, Call Committee and staff participating in the September succession planning retreat with Dr. Jim Pence

Pastoral Succession Process

Trinity is in a period of pastoral transition. Lead Pastor Kurt Jacobson, who has served Trinity since 1988, has announced his retirement. His *letter* to the congregation in July 2015 followed his announcement to the *Council* in August 2014.

Upon learning of Pastor Kurt's plans, in November 2014 the council selected to use an evidenced-based, intentional *pastoral succession planning process* guided by a professional transition consultant lead to the calling of a new Lead Pastor in 2016. They were intent upon taking full advantage of the time prior to Pastor Kurt's departure for the purpose of providing an effective, congregation-wide process to insure a successful transition to new leadership.

The Council has retained the services of Walkalong Consulting. *Dr. Jim Pence* is the transition consultant working with the Council, three teams, current pastors and staff in the process. He also will work with the bishop and staff of the NW Synod of WI.

Following an application process in February, the Council appointed three teams: Transition Team, Call Committee, and Start-up Committee. These teams, along with the Council, pastors and full-time, program staff meet with Dr. Pence for three retreats. The first was September 18-19 and included:

- reviewing history of the congregation and developing a "Presentation wall" on display in the Trinity Room;
- discussing what we learned from previous transitions in the Lead Pastor role;
- working on a statement articulating the Vision for Transition
- understanding the importance of transparency and inclusiveness of all members in the process;
- introducing the assessments by *Holy Cow Consulting* which include surveys to be taken by Council and teams, the staff and all members. The CAT (Congregation Assessment Tool) was taken by Trinity members in 2010 and Dr. Pence shared key insights from it which display the congregation's strengths and health.

Throughout October, all members age 15 and older were asked to take the CAT.

Two additional succession planning retreats are scheduled for November 13-14 and January 8-9. Dr. Pence will lead them and offer congregation-wide forums on November 15 and January 10.

http://www.trinity-ec.org/transitions_overview.phtml

[Images for Overview of Pastoral Transition Process - Trinity Lutheran Church](#)

[PDF] Passing the Mantle: The Interim Time Period in the Large Congregation

What about the large church? Are the five interim tasks relevant? Is interim ministry the best way to go? The purpose of this paper is to discuss the distinctiveness of the interim period in the large congregation, and to evaluate the effectiveness of the interim pastor role in a congregation with more than 400 in worship attendance. We will examine the distinctive features of large church leadership, redefine the five developmental tasks of the interim time period, and evaluate **alternative models** of leadership transition.

<http://www.susanbeaumont.com/wp-content/uploads/2013/03/Passing-the-Mantle-The-Interim-Time-Period-in-the-Large-Congregation.pdf>

[Images for Passing the Mantle: The Interim Time Period in the Large Congregation](#)

[Images for susan beaumont](#)

<http://www.susanbeaumont.com/2014/06/25/size-matters/>

<https://www.susanbeaumont.com/2014/01/> Passing the Baton

[Images of alternative models of pastoral leadership transition](#)

The default interim - The Presbyterian Outlook

A friend of mine was a rabbi at his congregation for almost 30 years. It was a positive time of growth for the congregation. In the PC(USA), many presbyteries would say the congregation needed an extended interim period to grieve the departure of their rabbi. However, **the congregation spent the rabbi's last year 1) celebrating the rabbi's successful work with them and 2) looking for a new rabbi.** When the retiring rabbi walked out the door, the new rabbi walked in. Staff and members tell me the congregation hasn't missed a step because of the way they handled the transition. There are many, many stories of congregations in other Christian denominations who have had the same experience. Why do Presbyterians think we are incapable of making a similar transition when healthy, successful pastorates end?

<http://pres-outlook.org/2015/03/the-default-interim/>

[Images for default interim - The Presbyterian Outlook](#)

[Images of healthy, successful pastorates](#)

The Elephant in the Boardroom: Speaking the Unspoken about Pastoral Transitions by Carolyn Weese (Author), J. Russell Crabtree (Author)

One way or another, every church will eventually lose its pastor or minister, yet few congregations prepare for this dramatic event. The pastor's departure evokes a range of reactions and problems - sorrow and grief, uncertainty, loss of mission and momentum, power struggles - yet no one wants to talk about this elephant in the church boardroom. Weese and Crabtree give a guide to developing a succession plan for smoothing pastoral transitions.

Contents

1. Principles of transition, Jesus style
2. Counting the cost
3. The five key players in a healthy transition
4. One church, four variations
5. Transition strategies for leaders in a family culture
6. Transition strategies for leaders in an icon culture
7. Transition strategies for leaders in an archival culture
8. Transition strategies for leaders in a replication culture
9. Strategic planning and the search process
10. The asset-preserving ministry
11. A capability-and-maturity model for churches
12. Pastoral transitions in low-performing churches
13. A plan for responding to the crisis of sudden transitions
14. Getting started on a plan for your church

App. The church planning questionnaire.

<http://www.christianbook.com/elephant-boardroom-speaking-unspoken-pastoral-transitions/carolyn-weese/9780787972578/pd/972576>

<http://www.amazon.com/The-Elephant-Boardroom-Speaking-Transitions/dp/0787972576>

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<http://www.ecfvp.org/vestry-papers/article/559/transition-planning>

<http://pastortransition.com/resource/the-elephant-in-the-boardroom-speaking-the-unspoken-about-pastoral-transitions/>

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<https://www.amazon.com/Carolyn-Weese/e/B001KI9RDW>

http://www.goodreads.com/author/show/468101.Carolyn_Weese

Images for Carolyn Weese (Author)

<https://www.thriftbooks.com/a/j-russell-crabtree/902323/>

<https://www.amazon.com/J.-Russell-Crabtree/e/B001JS8HB6>

https://www.goodreads.com/author/list/468100.J_Russell_Crabtree

Images for J. Russell Crabtree (Author)

<https://holycowconsulting.com/publications/>

<https://www.linkedin.com/in/jrussellcrabtree>

Images for The Elephant in the Boardroom: Speaking the Unspoken about Pastoral Transitions by Carolyn Weese (Author), J. Russell Crabtree (Author)

Transition Apparitions: Why Much of What We Know about Pastoral Transitions Is Wrong by J. Russell Crabtree (Author)

This latest book from Holy Cow! Consulting studies the data from nearly a thousand churches and makes some startling discoveries regarding what happens to churches during a pastoral transition. In a relatively brief number of pages, Russ Crabtree provides answers to questions like • What happens to the morale of a typical church as it moves through a pastoral transition? • Why do conflict levels in a typical church tend to intensify during a pastoral transition rather than improve? • Why does the trajectory of a church through a pastoral transition not track what we might expect with a grief reaction? • What are the typical losses in attendance and giving during a pastoral transition and what are the impacts of those upon the congregation? • Do interim pastors typically help congregations become more flexible as they prepare to welcome a new pastor or not? The book ends by proposing an entirely new way of thinking about pastoral transitions and suggests a transformation in the way we train interim pastors.

<https://www.amazon.com/Transition-Apparitions-about-Pastoral-Transitions/dp/0692494707>

<https://holycowconsulting.blog/transitions-apparitions/>

<https://carducc.wordpress.com/2018/01/01/change-management-intentional-interim-ministers-and-congregations/>

Images for Transition Apparitions: Why Much of What We Know about Pastoral Transitions Is Wrong by J. Russell Crabtree

Whither Interim Ministry: Whither Interim Ministry - albanroundtable - WordPress.com

"Whither Interim Ministry," (the July 2, 2012 *Alban Weekly*) explores both the reasons why a period of interim ministry following the departure of a minister can be fruitful, and the reasons why such a period deserves to be challenged.

<http://albanroundtable.wordpress.com/2012/07/02/resources-and-comments-in-response-to-whither-interim-ministry/>

Images for period of interim ministry following the departure of a minister

The Interim Ministry Network commended an article and a book in its March 3, 2017 E-letter.

Sent by crystal@imnedu.org in collaboration with Constant Contact

A common theme in the evaluations from participants in the IMN classes, whether the Work of the Leader, the Work of the Congregation, or the Fieldwork, is that of "this has application to all congregations." Sometimes, all that is needed is the exposure to ideas placed in a context that may be different than previously experienced. As more clergy retire and congregations examine their futures, the answer to "what is God calling us to do?" will require a broad exploration of ideas and reflection of the options.

[Click on the picture below to view article](#)

This article appeared in the February 1, 2017 issue of the Christian Century.

L. Gail Irwin is an interim minister in Wisconsin and the author of *Toward the Better Country: Church Closure and Resurrection* (Wipf & Stock). She blogs at *From Death to Life*, part of the CCBlogs network.

[Interim Ministry Network](#) | [410-719-0777](tel:410-719-0777) | Crystal@imnedu.org | www.imnedu.org

Can retiring pastors mentor their own successors? | The Christian Century

Now that 60 is the new 50, creative models are emerging for ministry transitions.

<https://www.christiancentury.org/article/can-retiring-pastors-mentor-their-own-successors>

<https://www.christiancentury.org/magazine>

Images of creative models are emerging for ministry transitions

Don't Wait until the Pastor Leaves Planning for Ministerial Transition Helps Ensure that One Successful Minister Follows Another Written by Michael Durall

Book Review by Rev. Alan Mead

I found Durall's book to be good source to understand better some of the challenges facing congregations and everyone concerned with healthy congregations, whether interim or settled. Chapter 6, "Is Interim Ministry the Best Choice?" and Chapter 7, "Succession Ministry, Transition Planning, and Redevelopment Ministry" offer thoughtful analysis and a variety of ways for congregations to move forward. Other chapter titles include, "Obstacles to Change, That Old Time Religion, The Sacred Cow Roundup, Money in the Church, Power and Authority in the Church" and others with intriguing headings. In chapter 7 Durall urges all congregations to think ahead regarding pastoral transitions and as a beginning, develop an emergency plan answering such questions should, for example, "What happens if the pastor gets hit by a bus?" In other words, develop a plan in case of crisis, including, contact information, a communication system, diocesan and national church numbers to call, what happens to spouse and children, who are the back-up leaders, what are the congregation's responsibility if death occurs, and so on, with a checklist following of "necessary items in introducing transition planning to a congregation." (p.61)

This book review appeared in the March 3rd, 2017 issue of the IMN E-letter.

[Interim Ministry Network](#) | [410-719-0777](tel:410-719-0777) | Crystal@imnedu.org | www.imnedu.org

Don't Wait Until the Pastor Leaves: Planning for Ministerial Transition Helps Ensure that One Successful Minister Follows Another by Michael Durall (Author)

With the typical length of pastoral tenure now between four and eight years, transitional ministry is a serious concern for churches of all faith traditions. Transition planning should be the norm, not just for lay leaders but also for ministers who are likely to experience numerous transitions in their careers.

<https://www.amazon.com/Dont-Wait-Until-Pastor-Leaves/dp/1495172570>

<https://www.goodreads.com/book/show/28110075-don-t-wait-until-the-pastor-leaves>

<http://www.vitalcongregations.com/>

<http://www.vitalcongregations.com/books/>

<https://www.uuabookstore.org/Dont-Wait-until-the-Pastor-Leaves-P17741.aspx>

<https://www.uua.org/offices/people/michael-durall>

<https://www.uua.org/directory/people/michael-durall>

<http://www.vitalcongregations.com/>

<https://www.uua.org/directory/people/michael-durall>

<https://www.amazon.com/Michael-Durall/e/B001K8KBTQ>

http://www.goodreads.com/author/list/488383.Michael_Durall

[Images for Michael Durall \(Author\)](#)

[Images for Don't Wait Until the Pastor Leaves: Planning for Ministerial Transition Helps Ensure that One Successful Minister Follows Another by Michael Durall \(Author\)](#)

The following reflections are offered:

1. Certain religious bodies have no need for transitional ministry. For instance, in the Roman Catholic Church, the bishop appoints the priest, as does the bishop the pastor in the United Methodist Church. [In the United Methodist Church, a limited

use of interim pastors is allowed. (see resource below)]. Also, unaffiliated congregations sometimes practice a form of pastoral succession in which the outgoing pastor may provide guidance to the congregation in obtaining their next pastor. In the pastoral succession model, an interim period is eliminated when the installed pastor remains in place during the process to bring on a successor and then gives a blessing.

Resources

[PDF] A Guide for Pastors in Transition - Missouri Annual Conference

The United Methodist system of itinerant ministry roots itself in John Wesley's vision of spreading scriptural holiness across the land, utilizing both clergy and laity in the fulfillment of this mission. This means we are a sent-system of clergy deployment. God calls ministers to enter United Methodist ministry and sends them from then on. In the Missouri Annual Conference, we practice missional appointment-making. The Bishop and the Cabinet work to place pastors with the gifts and graces to serve a particular community for a particular season of time.
https://www.moumethodist.org/files/leadership+excellence/passing+the+baton/2019+move+pack_final.pdf
[Images for A Guide for Pastors in Transition - United Methodist Church](#)
[Images for United Methodist system of itinerant ministry](#)

A Vision for Interim Ministry | General Board of Higher Education and Ministry

Interim Ministry occurs when a unique period in the life of a congregation is met by acts of ministry especially focused upon the characteristics of that period.
<https://www.gbhem.org/clergy/district-superintendents/interim-ministry/vision-interim-ministry>
[Images of a vision for interim ministry](#)

How Interim Ministry Works in the United Methodist Church

In the United Methodist of appointing pastors, often the successor arrives the very day the departing pastor moves out. No interval of time; no interim pastor is needed. However, the General Conference of 1996 placed the term Interim Minister in the Book of Discipline. The 2004 Discipline reads, Par. 338.3:
Interim appointments may be made to charges that have special transitional needs:
a) Interim clergy may serve outside the annual conference where membership is held under the provisions of 337.1, with approval and consent of the bishops involved.
b) Interim appointments will be for a specified length of time, established in advance following consultation with the district superintendent, the pastor-parish relations committee, and the interim pastor.
http://www.gbhem.org/site/c.lsKSL3POLvF/b.3852799/k.D915/How_Interim_Ministry_Works_in_The_United_Methodist_Church.htm
[Images of interim ministry works in the united methodist church](#)

[PDF] Navigating Pastoral Transitions: A Parish Leader's Guide - Liturgical Press

The Archdiocese of Chicago and Loyola University Chicago funded this guide through a grant from the Lilly Endowment, Inc. Sustaining Pastoral Excellence (SPE) program. Dedicated to finding and sustaining excellent pastoral work in several U.S. Christian denominations, SPE helped the Archdiocese and University found INSPIRE. The INSPIRE project promotes pastoral excellence in parishes of the Archdiocese. Its acronym summarizes its mission: to Identify, Nurture, and Sustain Pastoral Imagination through Resources for Excellence. Serving parish staffs throughout the Archdiocese, INSPIRE helps them develop collaborative expressions of excellence in pastoral leadership. On behalf of the Archdiocese of Chicago Department of Personnel Services, the Office for Lay Ecclesial Ministry submitted a proposal to INSPIRE recommending a Pastor Transition Study Team to explore the challenges and opportunities inherent in pastor transitions. The task force formed the following question to express their singular mandate: Can we find better ways for priests to make their way to new parishes as pastors? Subsequently the quest was extended to see how parish staff and parishioner leaders can best work through this difficult time in the life of the parish, and booklets were developed for these groups. Members of the Study Team designed and implemented surveys of pastors, parish staffs, and parishioner leaders in the Archdiocese of Chicago who had recently experienced a pastor change. The team is grateful for the participation of ordained and lay leaders who generously contributed their observations and insights.
https://www.litpress.org/Content/Site145/FilesSamples/146155978081463_00000042072.pdf
[Images for Navigating Pastoral Transitions: A Parish Leader's Guide - Liturgical Press](#)

A change in pastors can be one of the most difficult times in parish life. *Navigating Pastoral Transitions: A Parish Leader's Guide* helps make the transition smooth and successful. By helping parish leaders understand their unique role in managing change, this guide enables communities to turn crisis into opportunity. This resource walks parish leaders through a detailed Pastor Transition Timeline that includes vigils, liturgies, and rituals for saying goodbye to the current pastor and welcoming the new one. You will also find solutions for common concerns and a welcoming orientation process. This invaluable guide should be part of every pastor transition. The practical tips and guidelines in this book will help to assure the parish continues to thrive under new leadership.
<https://www.amazon.com/Navigating-Pastoral-Transitions-Parish-Leaders/dp/0814638066>

<https://www.christianbook.com/navigating-pastoral-transitions-parish-leaders-ebook/marti-jewell/9780814638316/pd/62392EB>
<https://www.praytellblog.com/index.php/2013/11/12/book-review-navigating-pastoral-transitions-a-parish-leaders-guide/>
<https://www.bookdepository.com/Navigating-Pastoral-Transitions-Marti-R-Jewell/9780814638064>
https://books.google.com/books/about/Navigating_Pastoral_Transitions.html?id=Ga7tAAAAQBAJ
<https://www.linkedin.com/in/mjewell08>
https://udallas.edu/ministry/about/facstaff_profiles/jewell_marti.php
 Images for Marti R. Jewell (Author)

Why Every Leader is an Interim Leader (And 5 Things You Can Do about It) - Carey Nieuwhof

Today's post is by [William Vandenbloemen](#). William has developed an expertise in helping churches find top staff for their teams. He has some sage advice on how to plan for your replacement regardless of your age or how long you've been in your position. So, whether you're a young leader or have only a decade left in full time leadership, William's advice can help you set up your church or organization up for future success long after you're gone. Personally, we're going to implement his advice where I serve at [Connexus](#). It will only make us stronger. – Carey

<http://careynieuwhof.com/2014/09/why-every-leader-is-an-interim-leader-and-5-things-you-can-do-about-it/>
 Images for Why Every Leader is an Interim Leader (And 5 Things You Can Do about It) - Carey Nieuwhof
<http://www.churchleaders.com/pastors/pastor-articles/177006-5-early-leadership-lessons-from-the-dissolution-of-mars-hill-church.html/4>
<https://careynieuwhof.com/my-books/>
<https://www.amazon.com/Carey-Nieuwhof/e/B003GJCLCM>
http://www.goodreads.com/author/show/3396023.Carey_Nieuwhof
 Images for carey nieuwhof (author)

2. A congregation may not be able to avail itself of intentional interim ministry even if the congregation could benefit from such specialized ministry.

[PDF] Interim Ministry Policy and Procedures Handbook – The United Church of Canada

3. Alternatives to Interim Ministry

<http://www.united-church.ca/files/handbooks/interim-ministry.pdf> Page 7
 Images of alternatives to interim ministry

3. I believe that congregations can benefit from an interim period focusing on the transition dynamics after a long-term pastorate. Perhaps, the congregation is being called to move in a new direction but would feel constrained because the long-term pastor in place projects the congregation to carry on the trajectory of the present ministry. One of the reasons for the development of intentional interim ministry is the recognition that some installed pastors performed the role of unintentional interims particularly following long-term pastors.

Resources

A Model of Interim Pastoral Coaches for Ohio Assemblies of God Churches in Pastoral Transition

Six Congregational Tasks during the Interim Period Appendix A

4. Revealing the Congregational Identity

The interim period can serve as an opportune time to take a fresh look at the identity of the congregation. The interim time gives freedom to a congregation to investigate who they are apart from the influence of their former pastor's identity.

Congregational identity may involve the way a church perceives itself to be known by outsiders, strong ministries, its physical facility, a preferred style of worship, or numerical size.

http://books.google.com/books/about/A_Model_of_Interim_Pastoral_Coaches_for.html?id=z3o23Gfaj1cC

<https://books.google.com/books?isbn=0549678808>

<http://search.proquest.com/openview/32706e049a8c5e76474162c5ad194fae/1?pq-origsite=gscholar&cbl=18750&diss=y>

Images of revealing the congregational identity

Intentional Interim Ministry

A purposeful approach for transitions and crises

New perspectives. When a long-term pastor leaves a congregation, the norms and expectations set up by the long tenure may be difficult for the pastor that follows. Intentional Interim Ministry allows a congregation to experience different approaches to ministry and opens eyes to different kinds of pastoral leadership.

<http://interimministrylcms.org/>

Images for purposeful approach for pastoral transitions

Images for different kinds of pastoral leadership

Preparing the soil - The Lutheran Magazine

Congregations Need Transition Pastors
STORY BY PAUL N. SVINGEN

The October "My View" (page 53) raised questions about the ELCA call process-and, to me, about how intentional interim ministry is viewed. An interim period is a rich time for the developmental work that needs to be accomplished in a congregation if the next called long-term pastor is to avoid membership in the all-too-frequently crowded arena of "unintentional interim pastors."

Research by the Alban Institute, a resource for congregations, and its president emeritus, Loren B. Mead, reveals the high cost of filling the departing pastor's chair before it has cooled. In fact, congregational leaders may even realize the need for a new kind of pastor's chair.

Far too many sad stories exist of pastors arriving in a congregation, expecting the warm welcome and hospitality of prepared soil. Instead they find they were cast upon hard, uneven chunks of "emotional plowing" that rejected the spiritual seed they had come to plant and nurture.

Many of these deceived and wounded pastors, sadly, then look outside the ordained ministry for a safer vocational terrain. Those pastors, their families, the congregations involved and the larger church all paid a heavy price to try to keep up momentum. And the uneven soils of corporate grief and normal transitional emotions remained sadly uncultivated.

http://www.thelutheran.org/article/article.cfm?article_id=8681

<https://www.livinglutheran.org/contact-us/>

<https://www.livinglutheran.org/issues/>

http://www.trinitylc.org/news_article/show/533080?referrer_id=773890

<https://www.bethel-madison.org/post/introducing-new-interim-pastor-paul-svingen>

<https://www.linkedin.com/in/paul-svingen-0180a421>

http://www.thelutheran.org/article/article.cfm?article_id=8681

<https://www.linkedin.com/pub/paul-svingen/21/a4/18>

http://www.trinitylc.org/news_article/show/533080?referrer_id=773890

<http://www.bethel-madison.org/sites/main/files/file-attachments/bethelintrotr.pdf>

<http://www.blc-denver2.org/archives/transitions/>

<http://www.blc-denver2.org/wp-content/uploads/2014/07/2014-Interim-Pr-Paul-Bio.pdf>

<http://www.felc.com/?i=14350&mid=1000&id=349812> First English Lutheran Church - Our History

<http://blogs.elca.org/newsblog/thomas-aitken-re-elected-bishop-of-elca-northeastern-minnesota-synod/>

<http://www.trinitycrookston.org/tp40/page.asp?ID=94652> Trinity Lutheran Church: History

<https://www.facebook.com/paul.svingen.3>

http://www.lutheranservices.org/sites/default/files/images/pdfs-CaringConnections/CC_Summer2011.pdf

[Images of paul n. svingen interim pastor](http://www.lutheranservices.org/sites/default/files/images/pdfs-CaringConnections/CC_Summer2011.pdf)

Page 11

Special circumstances: The unintentional interim - Pastoral Transition and Placement Reflections

A friend of mine recently learned-- the hard way-- that he was in a type of position I call the "unintentional interim."

<http://placementreflections.blogspot.com/2009/02/special-circumstances-unintentional.html>

<https://loganleadership.com/unintentional-interim/>

<https://baptistcourier.com/2012/08/the-unintentional-interim-pastor/>

[Images of pastoral transition and placement reflections](https://baptistcourier.com/2012/08/the-unintentional-interim-pastor/)

When Pastoral Succession Goes Bad. Don't be that Church. – NL Moore

If you have spent any time in ministry it's likely you can point to an example of a pastoral succession that did not go well. In the "marketplace of ministry," stories abound. Within the past month I have heard succession tales that could be titled with any of the following:

<http://nlmoore.com/when-pastoral-succession-goes-bad-dont-be-that-church/>

[Images for When Pastoral Succession Goes Bad. Don't be that Church. – NL Moore](https://nlmoore.com/when-pastoral-succession-goes-bad-dont-be-that-church/)

<https://nlmoore.com/what-we-do/#succession>

<https://nlmoore.com/when-a-pastor-retires-five-keys-to-a-healthy-transition/>

5. I have a sneaking suspicion that, in practice, some of what passes for a pastoral succession model is in effect an **immortality project** in which the pastor preparing for retirement desires the congregation to bear the image of the pastor into the foreseeable future.

The Denial of Death - Wikipedia

This symbolic self-focus takes the form of an individual's **"immortality project"** (or causa sui), which is essentially a symbolic belief-system that ensures oneself is believed superior to physical reality. By successfully living under the terms of the immortality project, people feel they can become heroic and, henceforth, part of something eternal; something that will never die as compared to their physical body.

https://en.wikipedia.org/wiki/The_Denial_of_Death

[Images for Denial of Death](https://en.wikipedia.org/wiki/The_Denial_of_Death)

I suggest that the question needs to be asked: “What practice best serves the mission of God in the local context?” and not: “How does a pastor insure a legacy?” Another way of asking this question is: “Whose needs are being served?” Is it necessary to accommodate the departing pastor’s need to be needed and to be recognized for still having gifts to share? I offer instead the following questions.

Transition Dynamics

Heritage Identity Vision	Past Present Future	Reflection	
		Action	
Mission Leadership Connections	Definition Operation Cooperation	Where have we been?	
		Where are we at?	
		Where is God leading?	
Mission Leadership Connections	Definition Operation Cooperation	What is God's purpose for this congregation?	
		How is God's purpose to be carried out?	
		Who are the partners in mission God provides?	
• Heritage	• Identity	• Vision	• Mission
• Identity	• Vision	• Mission	• Leadership
• Vision	• Mission	• Leadership	• Connections
• Mission	• Leadership	• Connections	
• Leadership	• Connections		
• Connections			

- Heritage appreciate how the past of the congregation informs the present
- Identity discover who the congregation is in the current context
- Vision discern what it is this congregation understands God is calling this congregation to be
- Mission define purpose and direction for the congregation in God’s mission
- Leadership engage people of the congregation in God’s mission
- Connections explore all the relationships a congregation shares beyond itself

- At the same time, I find the highly nuanced appreciative inquiry approach in **One Size Doesn't Fit All: Inventing a Parish Specific Transitional Ministry by Rev. Robert J. Voyle, Psy.D. 2009** cited above to be persuasive.
- The critiques embodied in some of the above cited proposals for this alternative to interim ministry provide a challenge to continue to elevate the quality of interim ministry and adapt to the changing context.

Resources

A Future for Interim Ministry: Excerpts from the National Coordinator's Report 2000br. Rev. Robert J. Voyle

I think however that at this stage in our development rather than simply seeking political power to address such issues we need to continue to **develop a moral power based on the quality of our ministry** and our service to the Church. I look forward to the day when the Church knows it can't do without us.

<http://www.clergyleadership.com/tm-resources/aim-articles.cfm#future>

Images of future for interim ministry

Rethinking Transitional Ministry by Norman Bendroth » Alban at Duke Divinity School

New Questions

I think we need to grapple with the following questions:

Are there congregations of different sizes that benefit more from interim ministry than others? Or are there situations in which an interim minister is unnecessary?

What issues of transition respond best to interim leadership?

Should there be interim ministers who just serve as “place holders,” if churches do not want to do the work?

Can or should judicatory officials hold congregations accountable for mistreating clergy, having a reputation for conflict, or not doing the necessary work before they call a new pastor by withholding the names of candidates until they do?

What level of training is needed for most interim positions and what skills and activities do interims find themselves most engaged with?

How do different polities impact the kind of transitional ministry that is offered?

What is the role of revitalization, renewal and transformation for interim ministers? Are they separate tasks, or do they overlap? Should there be a two-stage process?

Why don't ethnic churches use interim ministers? Many use a succession model. Are there things those in Anglo churches could learn from them and vice versa?

Alban at Duke Divinity School » Rethinking Transitional Ministry

<https://alban.org/2015/03/06/norman-bendroth-transitional-ministry-today/>

http://macucc.s3.amazonaws.com/71BBE2C7B9B049B0883D51809D9A1E82_Rethinking%20Transitional%20Ministry.pdf

Images of rethinking transitional ministry by norman bendroth

<https://www.amazon.com/Transitional-Ministry-Today-Successful-Strategies/dp/156699750X>

Images of transitional-ministry-today-successful-strategies

www.goodreads.com/book/show/23811442-transitional-ministry-today

<https://books.google.com/books?isbn=1566997518>

<https://louisville-institute.org/interviews/norman-bendroth/>
<https://www.linkedin.com/in/norman-bendroth-19575434>

Transitional Ministry: A Time of Opportunity [Molly Dale Smith]

Transition is the word we use to describe the time following significant change. In congregations, that change might be the departure of the pastor, a catastrophe such as Hurricane Katrina or 9/11, or simply the changes caused by growth. Transition calls for clergy with special training to respond to the needs generated by the special time. "Task, training, and time limit" are the hallmarks of transitional ministry. Trained intentional interim clergy must have the skill and experience to lead congregations during transition.

However, transitional or interim ministry has a bad reputation in some places. As one diocesan leader said, "We have never had a church in this diocese that was so bad of that an interim was needed." Indeed, there are some "sick" churches, but most congregations have some good things happening and some things that need attention. Intentional interim ministry can be medicine for the sick, but in most cases it is better compared to vitamins that are taken to promote health.

This book seeks to clear up misconceptions about transitional ministry and present an accurate and up-to-date picture of transitional ministry and to describe the various settings in which this specialized ministry might be helpful.

Chapter 1	What is transitional ministry?
Chapter 2	What do we do first?
Chapter 3	What does an interim pastor do?
Chapter 4	Why have a letter of agreement?
Chapter 5	Why can't things stay the same?
Chapter 6	Why we fight
Chapter 7	What is the appreciative inquiry approach to transition?
Chapter 8	How can we make plans now?
Chapter 9	When the environment changes, church changes
Chapter 10	A story of intentional interim work in the United Church of Christ
Chapter 11	Being an after-pastor
Chapter 12	The best-kept secret in the Lutheran church

<http://www.amazon.com/Transitional-Ministry-A-Time-Opportunity/dp/0898696224>

<http://www.goodreads.com/book/show/6516076-transitional-ministry>

<https://books.google.com/books?isbn=0898698367>

http://books.google.com/books?id=SXlHr3ZzTYC&source=gbs_book_similarbooks

<https://www.churchpublishing.org/products/index.cfm?fuseaction=productDetail&productID=6229>

<http://pres-outlook.org/2010/08/transitional-ministry-a-time-for-opportunity/>

<https://www.linkedin.com/in/molly-dale-smith-07388ba>

[Images for Molly Dale Smith](#)

<http://www.goodshepherdsf.org/about-gsslf/our-board/molly-dale-smith/>

http://www.goodreads.com/author/show/2949403.Loren_Mead

http://www.goodreads.com/author/show/179866.Loren_B_Mead

[Images for Loren Mead](#)

[Images for Transitional Ministry: A Time of Opportunity \[Molly Dale Smith\]](#)

- Communicating the value of interim ministry is a continuing process.

Resources

From Transition to Transformation: The Importance of Interim Ministry

Walking Together

A Congregational Resource Event

From Transition to Transformation: The Importance of Interim Ministry

Rev. Jeanne Warner, interim pastor, Dovre Lutheran Church, rural New Auburn

Every pastor moves, and every congregation experiences a gap in pastoral ministry at some point. Regardless of lead time to the transition, there are concerns to be addressed during the "in-between time". An intentional interim pastor is a specially trained professional whose ministry is to accompany a congregation through the transition of a pastoral vacancy. An interim walks with a congregation, both fulfilling the regular duties of a parish pastor under call and facilitating the congregation's self-examination to discern what mission God is calling them to and what gifts their next pastor should bring to best serve among them. This workshop's goals are: 1) To clarify what is "intentional" about interim ministry and the role of the interim pastor, and 2) To outline the preparation of a Mission Site Profile and what it has to do with the call process.

a congregational resource event - Northwest Synod of Wisconsin

http://www.nwswi.org/webfiles/fnitools/documents/program_book_3.16.13.pdf Page 6

info@nwswi.org

http://rushriverlutheran.org/uploads/RRL-April_2014_newsletter2.pdf Page 2

[Images of from transition to transformation the importance of interim ministry](#)

Rationale for the Intentional Interim Pastor Program

The following are some reasons for the intentional interim ministry program that are not stated elsewhere in this document. Some of these reasons were gleaned from Lyle Schaller's book, *Survival Tactics in the Church*.

1. The intentional interim pastor program gives the members the time to evaluate their mission and ministry, set direction for the future, and, in so doing, clarify expectations for ministry with the next permanent pastor.
2. It increases the chances that the next pastorate will be long (at least five to eight years) and effective.
3. It reinforces the concept of the ministry of the laity.
4. It helps the congregation work on those areas that have traditionally been traps of ministry so that the new pastor can devote his energies to the present and future rather than reliving and being asked to reconstruct the past.
5. It gives the congregation time to respond to grief aroused because of the departure of the previous pastor and his family.
6. It increases the freedom of choice open to the call committee in searching for a new minister. (Frequently, congregations seek a new minister who is strong in those areas where the previous pastor was viewed as weak. The intentional interim pastorate allows sufficient time to pass to reduce this tendency.)
7. It allows the intentional interim pastor to do what needs to be done in the congregation to prepare for the arrival of the next full-time pastor.
8. It promotes healing in the congregation. This is especially true of severely conflicted congregations.

[PDF] Interim Ministry Guidelines - Pacific Southwest District Lutheran Church—Missouri Synod

<http://psd-lcms.fhcaleb.com/images/File/District/Ministry%20Areas/Interim%20Ministry/Guidelines%2011232010.pdf>
Images of rationale for the intentional interim pastor program

Rethinking Transitional Ministry by Norman Bendroth » Alban at Duke Divinity School

But Does It Work?

This all, of course, begs the question: How effective is transitional ministry? There is a crying need for longitudinal studies to be done across denominational lines that will provide quantitative results. To date that has not been done, but some smaller studies affirm the effectiveness and need for interim ministry.

Alban at Duke Divinity School » Rethinking Transitional Ministry

<https://alban.org/archive/rethinking-transitional-ministry/>

http://macucc.s3.amazonaws.com/71BBE2C7B9B049B0883D51809D9A1E82_Rethinking%20Transitional%20Ministry.pdf

Images of affirm the effectiveness and need for interim ministry

Transitional Ministry Today: Successful Strategies for Churches and Pastors edited by Norman B. Bendroth

Effectiveness of interim ministry...

Page 194

<https://books.google.com/books?isbn=1566997518>

<https://www.amazon.com/Transitional-Ministry-Today-Successful-Strategies/dp/156699750X>

Images of effectiveness of interim ministry

9. The bubble of baby boomers now retiring most likely portends that, for better or worse, more pastors will be attempting to carry out some sort of pastoral succession model.

Resources

What Happens When Boomer Pastors Retire? — ThomRainer.com

The implications for church leadership are even more challenging when we realize how many Boomer pastors specifically will be retiring. This generation was, until recently, the largest generation in America's history.

Millennials now represent the largest generation.

Keep in mind that the ages of these pastors today range from 50 to 68. The Boomers have more pastors represented in their generation than any other. There are many pastors reaching retirement age every month.

And I'm not sure our churches are ready for this transition.

<http://thomrainer.com/2014/09/happens-boomer-pastors-retire/>

[Images for What Happens When Boomer Pastors Retire? — ThomRainer.com](http://thomrainer.com/2017/12/four-considerations-baby-boomer-pastors/)

<https://thomrainer.com/2017/12/four-considerations-baby-boomer-pastors/>

<https://thomrainer.com/2014/03/eight-implications-of-aging-boomer-pastors-and-church-staff/>

<https://thomrainer.com/2017/03/age-pastor-retire-ten-diagnostic-questions/>

<https://thomrainer.com/2019/09/five-trends-of-retiring-baby-boomer-pastors/>

<https://thomrainer.com/2015/10/seven-thoughts-about-retiring-pastors-who-stay-at-their-churches/>

<https://www.christianitytoday.com/news/2017/january/only-1-in-7-senior-pastors-is-under-40-barna.html>

<https://baptistcourier.com/2017/06/pastors-are-getting-older-delaying-retirement/>

Images for thom rainer (author)

What the retirement of Baby Boomers could mean for the church | The Christian Century

If you look around at most denominational meetings, you will see that Baby Boom retirements will have a massive impact on our denominations. Boomers make the majority of those in the pews, in the pulpits, and in power. The first wave of Boomers is in the midst of retiring, so what can we expect? How will this affect us?

<http://www.christiancentury.org/blogs/archive/2014-05/what-retirement-baby-boomers-could-mean-church>
[Images for What the retirement of Baby Boomers could mean for the church | The Christian Century](#)

10. The pastoral succession model in mainline Protestant denominations is primarily intended for a pastorate ending in retirement often in larger congregations, which can afford consultants. Most likely, there will continue to be a need for some sort of pastoral ministry in between installed pastorates in the other settings in mainline Protestant denominations.

Resources

Intentional Interim Ministry

A purposeful approach for transitions and crises

In every congregation, there will be times when members wrestle with their church's identity and ministry. These unique transitions occur after particularly long pastorates, when conflicts exist within the congregation, when there are instances of pastoral misbehavior, when demographics change drastically, or during other church-changing circumstances. Such times of transition are often marked by congregational stress, hampering ministry and making a fulfilling church experience difficult. **Intentional Interim Ministry** is designed to restore congregational health by offering a **safe bridge between challenging times** and the selection of the next permanent pastor.

<http://interimministrylcms.org/>

[Images for Intentional Interim Ministry safe bridge between challenging times](#)

[PDF] Pastor Search Manual - Clover Sites

The Interim Pastor

Only rarely will the search process result in a new pastor selected and installed in a seamless transition from one pastor to the next. Generally, there will be a break in sequence, an interim period, which can be used to strengthen the congregation if used intentionally or can result in weakness or lack of focus if used accidentally. Page 22

<http://storage.cloversites.com/generalbaptistministries/documents/Pastor%20Search%20Manual%20rev%202015.pdf>

[Images for Pastor Search Manual - Clover Sites The Interim Pastor](#)

Rethinking Interim Ministry by Anthony B. Robinson » Alban at Duke Divinity School

If interim ministry isn't the only option or the best one for every situation, what are some other models? Some congregations, typically larger and/or ethnic congregations have had success with the pastoral succession model of transition. In a pastoral succession, the new pastor is called before the incumbent leaves. There may be a time of overlap or not. But the incumbent blesses his or her successor, gives them his or her support and gets out of the way. This is often a good fit for larger congregations where the outgoing minister is retiring and if that person is responsible about minding his or her boundaries. A variation on this theme is the church that calls someone as an Associate Pastor, preparing that person over the next several years to succeed the outgoing lead minister. Again, these models tend to be limited to larger congregations.

Alban at Duke Divinity School » Rethinking Interim Ministry

<https://alban.org/archive/rethinking-interim-ministry/>

[Images of rethinking interim ministry by anthony b. robinson](#)

[Images for pastoral succession model of transition](#)

<http://www.anthonyrobinson.com/>

<https://www.faithandleadership.com/anthony-b-robinson>

<https://www.christiancentury.org/contributor/anthony-b-robinson>

11. One congregation started out with a pastoral succession model only to discern that a "renewal pastor" was needed.

Pr. Rick's Retirement and the "Call" process

Transitions can be hard, so we put this page together, so everyone can stay informed.

August:

Read pastor's letter to the congregation [click here](#)

Transition Teams - ([click here for further info.](#))

Members interested in serving on one of the three teams are asked to complete an application, which will be available in the church office and on our website ([click here](#)). The Executive Board will review the applications and choose the teams accordingly. You may only serve on one team. You must have access to email, as much of the communication and sharing of information will be electronic throughout this process. Thank you.

September

Your Voice in the Pastoral Succession

During October, a major component of the succession process takes place, The Congregation Assessment Tool, or CAT, survey will be available throughout the month for all HOPE members age 15 and older.

Please be sure to add your voice to the process. It's very important!

To ensure a transparent process, the Council has retained the services of Mustard Seed Consulting. Pr. Kurt Jacobson is now working with the Council, Transition Team, Call Committee, Start-Up Team, as well as pastor and staff. He will be in regular contact with the Bishop and staff of the NW Synod of WI who will recommend candidates who fit the "Ministry Site Profile." This profile is developed via input from the CAT which represents the voices of Hope Congregation.

As our congregation enters this period of pastoral transition prior to the retirement of Pastor Rick Lund, please know our input is valued and needed in this process.

October

Add Your Voice to Hope's Future - Our succession planning process to replace Pastor Rick as he retires in 2018 began. A key part involves you and all members age 15. Starting today you'll be asked to complete the Church Assessment Tool CAT. Please plan to participate and add your voice. You'll find the Church Assessment Tool by clicking [here](#).

November

We did it! 101% of our average weekly worship attendees were gracious enough to give their time and express their opinions and completed the congregational assessment tool (C.A.T.). Our grand total was 172. That is fantastic! The next step will be the Transitional Team, the Call Committee and the Start-Up Team meeting on Monday, November 27th with Pr. Kurt Jacobson to review the data generated from our assessment, and we will lay out the next phase. Stay Tuned. We will keep you up-to-date.

Thank You for Participating!

December

Pastor Rick has announced plans for retirement in January. Read the entire letter [here](#).

December 10, 2017 - This past Sunday Mark Turner, Council President, addressed the congregation to update them on where we as a church are headed during Pr. Rick's retirement and the calling of a new pastor. [Click here](#) to read his presentation. <https://www.hopechurchec.com/retirement-process>

August 7, 2017

Dear Hope Congregation,

Highly successful and beloved NFL quarterbacks Payton Manning, John Elway, and Brett Favre retired in recent years. Two chose to finish at the pinnacle of their game, after winning the Super Bowl. The third vacillated, struggling for three more seasons before finally ending his career. I respect people who know when the time is right to leave and transition to a new phase of life. After much prayer for discernment, I feel led to retire in 2018, no later than July 15. Family considerations weigh most heavily in this decision. Our roots are in the Seattle-Tacoma area, where all our family--except our sons in Texas and Colorado--still live. Retirement affords me flexibility to travel, and also spend more time with Katherine on weekends. Katherine and I will remain in our home in Chippewa Falls for the foreseeable future. She will continue her employment with "Clifton Larson Allen Wealth Advisors" for several more years. I have consulted with the Bishop and the Executive Team of the Church Council. They (and I) wholeheartedly support the Council's developing a Transition Plan for the calling of your next pastor. Beginning work now should lead to having the new pastor in place by next summer. I am excited to lead the congregation through this process to ensure a healthy pastoral transition. Katherine, Trygve, Peter and I have been deeply blessed by the congregations we have been privileged to serve for 28 years. I can't imagine a better vocation for us than parish ministry and I am grateful to the people of Hope for having called me to serve as pastor these past several years. God has done significant things through our shared ministry and now is the time to begin stepping aside for the next pastor. I intend to be the best pastor I can be to minister to you in this time of leadership change. Thank you so much for our time together in ministry, and may God do great work through us in the coming months of exciting transition. Sincerely yours in Jesus Christ, Pastor Rick Lund

https://docs.wixstatic.com/ugd/ca2736_3294fe7e7ab94fc6a20e6ba9d969f21a.pdf

Transitions

Three Teams for Intentional Interim Ministry Hope Lutheran Church, September 2017

Members interested in serving on one of the three teams are asked to complete an application, which will be available in the church office and on our website. The Executive Board will review the applications and choose the teams accordingly. You may only serve on one team. You must have access to email, as much of the communication and sharing of information will be electronic throughout this process. Thank you.

THE TRANSITION TEAM

To be appointed in October, the work of this team of 5-7 people begins immediately and concludes in January. The greatest concentration of time commitment occurs in bi-weekly meetings late October to early December and again during early January. The team presents a report to the Council in January then meets with the Call Committee to pass along organizational intelligence and evidence based insight applicable to the call process and selection of a new pastor.

Primary Tasks

The Transition Team will work with Pastor Kurt Jacobson to develop an evidenced-based Ministry Site Profile. The MSP is a standard ELCA form used by the bishop's staff to match candidates for Hope's pastoral position. The MSP guides the Call Committee in their work (see below).

In the exercise of its responsibilities, the Transition Team maintains constant communication with the Council, to understand the scope of its authority and to ensure that the Council is informed on the progress of the transition.

THE CALL COMMITTEE

This team of 5 – 7 people appointed by the Council will serve until new Pastor is welcomed to Hope. Primary Tasks The duties and composition of the Call Committee are guided by the Consultant and the synod bishop. The purpose of this committee is to bring a recommendation for call of a pastoral candidate to the congregation at a special meeting. The work of the Call Committee begins in earnest in early January and continues until a new pastor is installed. In designing the specifics of the search plan and using the job description for the new Pastor, the Call Committee incorporates an array of information from shared by the Transition Team. In this regard, it collaborates closely with the Transition Team.

THE START-UP TEAM

This team of 5-7 people is appointed by the Council and makes plans to welcome the new pastor and tracks with the new pastor for 6-12 months.

Primary Tasks

This team develops a start-up plan which specifies the steps that will be taken to optimize the success of the next Lead Pastor as he/she begins the work. The plan addresses the following elements:

- Relocation logistics • Welcome activities • Relationship building • Bridging strategies • Asset transfer
- Orientation to Hope's operations • Quarterly goals • Key introductions • Staff introductions
- Community networks

https://docs.wixstatic.com/ugd/ca2736_618a1013d91843fcb6b6f69caadee7ca.pdf

December 4, 2017

Dear Sisters and Brothers in Christ,

Last August I announced my intention to retire in 2018, no later than July 15. The Church Council and I believed that a smooth transition would be achieved if I stayed until the next pastor is called. To guide us through the process the Church contracted with Pastor Kurt Jacobson, Mustard Seed Consulting. Three Transition Teams were formed and have met twice, the second time last week to review results of the Congregational Assessment Tool. The CAT was completed by 101% of our average Sunday attendance, which is outstanding. Well done! Your feedback clearly indicates the need for a skilled Interim Pastor to help Hope clarify who you are as a congregation and where God is leading you in mission. A pastor cannot do this for you. It requires prayer, reflection, conversation, personal commitment and investment in the mission. It's hard but necessary work. Your reward will be attracting the right pastor to enable you to accomplish God's mission through Hope. My work at Hope is now complete. Therefore, I intend to resign my call as Pastor of Hope Lutheran Church effective January 28, 2018. Thank you for the opportunity to lead you these past four years. I wish you God's richest blessings as you prepare to call your next Pastor.

In Christ Jesus,

Rick Lund, Pastor

https://docs.wixstatic.com/ugd/ca2736_99bd0e8d423c4541936e9f3dc82cc127.pdf

December 10, 2017

Good Morning everyone,

I would just like to share a quick update on our transition process. Our large group of 30 plus volunteers, who fill our 3 transition teams, met on Monday Nov 27 for 3 hours to have the results of the CAT survey explained to us by Pastor Kurt Jacobson, our representative from Mustard Seed Consulting. Our results were compared to over 2000 other churches who have previously taken this survey. Three important points were made clear from the data collected: Number 1, Satisfaction and energy levels in our congregation are very low. Number 2, Worship that is engaging and inspirational is vital to our congregation and is one of the main drivers of our level of satisfaction

Number 3, It is clear that we are a highly clergy-based congregation and have been for quite some time. This means the well-being of the congregation rests on a single individual, and it is expected that that person be the church (set the vision, lead the mission, perform to satisfy everyone's desires, etc.) The counterpart to a Clergy focused church is a "Mission-focused" church, where the congregation's satisfaction is based more on the missions and programs of the church as opposed to what the clergy is or is not doing. The data from the CAT had a resounding theme, that our Church Family wants change. The healthy change that we need and desire is not just the change that will come from the calling of a new pastor. It is a change that must come from our entire Church Family working together to find our true vision and mission. It is wonderful that we have 3 teams with over 30 individuals already engaged in this process. However, that is not enough. We must understand that it is the responsibility of all of our members and we must all share equally in carrying out the mission of Hope Lutheran Church.

It will be a challenging yet exciting time as we strive to define our mission. As you have all received Pastor Ricks letter this week, you know that our timeline has now changed. We feel that it makes sense that we seek the help of a seasoned pastor to team up with our current consultant, Pastor Kurt, to guide us through this process before we move on to the permanent call process. With the help of the Bishop's office we hope to identify who this person will be. It will not be an "Interim Pastor" as we have known in the past. We have chosen to think of this person as a "Renewal Pastor". A pastor to come in, and, with Pastor Kurt's help, use the evidence provided by our CAT to help us renew our vision and mission. You will receive a summary in next week's mail regarding the results of the CAT. You will be invited to share your thoughts and stories as we work through this in the coming months. I am excited and confident that the extra time we put into this process will pay dividends down the road when we call our next pastor. Please pray for the process and a positive outcome. Thank you.

Mark Turner,

Council President

12. One thorough pastoral succession process in a highly regarded congregation with an average attendance of 730 used all the recommended best practices.

Transitions Home Page - Trinity Lutheran Church - Eau Claire, WI

With guidance from the Holy Spirit, Trinity's vision for the **pastoral succession** process is a collaborative, inclusive one in which the congregation feels confident and secure that our mission of "Serving in Christ's Love and Sharing the Good News" and the ministries of Trinity will continue with a new lead pastor whose gifts enliven, complement, challenge and encourage our growth in faith, service and outreach to the community.

<http://www.trinity-ec.org/transitions.phtml>

Images of trinity lutheran church - eau claire, wi

The whole process still resulted in a letter of resignation without a call by the next lead pastor 21 months after assuming office to take effect in 60 days. The congregation then called an intentional interim lead pastor.

Trinity Lutheran Church - Eau Claire, WI

Pastor Brian Mortenson

Pastor Brian Mortenson has been called to Trinity Lutheran Church as the **Intentional Interim Lead Pastor**. His ministry will begin on September 1, 2018. **His role is to provide leadership to the congregation throughout this "in between" time. He will help Trinity with everything involved in the process of calling the new permanent lead pastor.** He will preach on September 9 for the Rally Sunday services. Pastor Mortenson's personal calling and conviction right now is to be serving as a Transition Interim Pastor. He has confidence that this is what he is supposed to be doing. He is delighted to have been called to Trinity and is looking forward to doing God's work with the people of Trinity. Pastor Brian is married to Sheri, and they have three grown children and three grandchildren and counting!

<http://www.trinity-ec.org/announcements.phtml> Trinity's Sunday announcement page.

http://www.trinity-ec.org/Announcement%20PDFs/2018/08_26_18.pdf

http://www.trinity-ec.org/Announcement%20PDFs/2018/07_22_18.pdf

http://www.trinity-ec.org/news/interim_pastor_named.phtml

Images for pastor brian mortenson

37) Questions for the future of interim ministry

There are many questions for the future of interim ministry. Perhaps you are mulling over many such questions. Could it be said that intentional interim ministry will always be in transition?

Resources

Rethinking Interim Ministry by Anthony B. Robinson » Alban at Duke Divinity School

Discussion Questions

1. The original research that led to the creation of interim ministry as a distinct profession suggested that the period between settled pastors is—at least potentially—a particularly fruitful time in the life of a congregation. Does that seem right to you? Why or why not?
2. Interim ministry, as we know it, was developed on the basis of research done in the late 1960s and early 1970s. Compare and contrast that period of time with the present. What are some of the big changes in society in these forty years? What are some big changes for congregations?
3. What situations do you think really need or can benefit from a skilled interim? Are there other situations that do not require the skills of an interim, but some other method or way forward? What might that be?
4. How do you imagine the work of an interim needs to be different in different sized congregations?
5. The author suggests six tasks for interim ministers in this new time. Which one strikes you as the most interesting or surprising? What one task might you add to this list?

Alban at Duke Divinity School » Rethinking Interim Ministry

<https://alban.org/archive/rethinking-interim-ministry/>

Images of creation of interim ministry as a distinct profession

Rethinking Transitional Ministry by Norman Bendroth » Alban at Duke Divinity School

New Questions

Are there congregations of different sizes that benefit more from interim ministry than others? Or are there situations in which an interim minister is unnecessary?

What issues of transition respond best to interim leadership?

Should there be interim ministers who just serve as "place holders," if churches do not want to do the work?

Can or should judicatory officials hold congregations accountable for mistreating clergy, having a reputation for conflict, or not doing the necessary work before they call a new pastor by withholding the names of candidates until they do?

What level of training is needed for most interim positions and what skills and activities do interims find themselves most engaged with?

How do different polities impact the kind of transitional ministry that is offered?

What is the role of revitalization, renewal and transformation for interim ministers? Are they separate tasks or do they overlap?
Should there be a two-stage process?
Why don't ethnic churches use interim ministers? Many use a succession model. Are there things those in Anglo churches could learn from them and vice versa?

Alban at Duke Divinity School » Rethinking Transitional Ministry

<https://alban.org/archive/rethinking-transitional-ministry/>

http://macucc.s3.amazonaws.com/71BBE2C7B9B049B0883D51809D9A1E82_Rethinking%20Transitional%20Ministry.pdf

Images of role of revitalization, renewal and transformation for interim ministers

Ten Theses about Interim Ministry

<http://richardfloyd.com/2010/08/09/ten-theses-about-interim-ministry/>

Images of ten theses about interim ministry

38) Interim ministry for the sake of the church

When the bishop or an assistant to the bishop asks me to accept an assignment, I believe that I am serving at the discretion of the bishop with the concurrence of the Congregation Council called to carry out intentional interim ministry in the congregation(s) for the sake of the church.

The concern I have in this day is that there is a temptation to become increasingly **atomistic** in that individual cells are tempted to believe themselves to be entities unto themselves.

Atomism (social) - Wikipedia

Atomism or social atomism is a sociological theory arising from the scientific notion atomic theory, coined by the ancient Greek philosopher Democritus and the Roman philosopher Lucretius. In the scientific rendering of the word, atomism refers to the notion that all matter in the universe is composed of basic indivisible components, or **atoms**. When placed into the field of sociology, atomism assigns the **individual** as the basic unit of analysis for all implications of social life.^[1] This theory refers to "the tendency for society to be made up of a collection of self-interested and largely self-sufficient individuals, operating as separate atoms".^[2] Therefore, all social values, institutions, developments and procedures evolve entirely out of the interests and actions of the individuals who inhabit any particular society. The individual is the 'atom' of society and therefore the only true object of concern and analysis.^[3]

[https://en.wikipedia.org/wiki/Atomism_\(social\)](https://en.wikipedia.org/wiki/Atomism_(social))

Images for Atomism (social)

Survive the 10 Toughest Conversations Every Supervisor Dreads | Pryor Seminars

In today's workplace, **many employees seem to be guided only by their own personal standards**. With the variety of personalities and philosophies that are brought together in any organization, supervisors and managers have a tough job on their hands. It can be very challenging — even uncomfortable — to confront employees about certain issues.

<http://www.pryor.com/site/webinar-audio/survive-the-10-toughest-conversations-every-supervisor-dreads>

Images for Survive the 10 Toughest Conversations Every Supervisor Dreads | Pryor Seminars

<https://pryormediadn.azureedge.net/images/oldsite/ondemand/ACWHandouts/ASC-Index-1307.pdf>

<https://www.findaseminar.com/event1.asp?eventID=10617>

There was no king in Israel

25 In those days there was no king in Israel; all the people did what was right in their own eyes.

oremus Bible Browser: Judges 21:25

<http://bible.oremus.org/?passage=Judges+21>

Images of in those days there was no king in israel

Resources

A Secular Age: The Buffered Self and the Battle of Ideas by Charles Taylor

Almost everyone would agree that the place of religion in our societies has changed profoundly over the years. This book takes up the question of what these changes mean - of what, precisely, happens when a society in which it is virtually impossible not to believe in God becomes one in which faith is only one human possibility among others.

http://www.goodreads.com/book/show/824412.A_Secular_Age

<http://www.newrepublic.com/article/books/how-much-can-we-stand>

<http://www.ethical-perspectives.be/viewpic.php?LAN=E&TABLE=EP&ID=315>

<http://www.abc.net.au/radionational/programs/encounter/charles-taylor-and-a-secular-age/3019456>

<http://blogs.ssrc.org/tif/2008/09/02/buffered-and-porous-selves/>

<http://charlestaylor-asecularage.blogspot.com/2009/06/chapter-10-expanding-universe-of.html>

http://en.wikipedia.org/wiki/A_Secular_Age

<https://www.youtube.com/watch?v=TaraRAQDJAs> Charles Taylor (philosopher) – YouTube

<https://www.youtube.com/watch?v=m95ck7A2Ooc> Charles Taylor Lecture: Master Narratives of Modernity – YouTube

<https://www.youtube.com/watch?v=L3Hy31vv3uY> Charles Taylor Lecture: Disenchantment and Secularity – YouTube

<https://www.youtube.com/watch?v=5XC6DK1WkR4> Conversation with Charles Taylor – YouTube

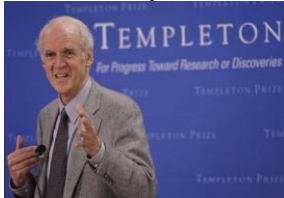
<https://www.youtube.com/watch?v=152Ng0qYRIM> Charles Taylor on «The Life of the Church in a Secular Age» YouTube

<https://www.youtube.com/watch?v=XAGNurQ5-IA> The Secular Age in a Global Context - YouTube

<https://www.youtube.com/watch?v=3TmQUo-hqHM> Origins of the Self and the Secular Age - YouTube
<https://www.youtube.com/watch?v=HAuHmRSxZY4> Professor Charles Taylor ~ What kind of religion makes sense in a secular age? - YouTube
http://www.huffingtonpost.com/entry/charles-taylor-philosopher_us_57fd00dde4b068ecb5e1c971
<https://www.nytimes.com/2007/12/16/books/review/Diggins-t.html>
<http://www.directionjournal.org/article/?1627> Recommended Reading Charles Taylor's *A Secular Age*
<http://www.newyorker.com/culture/persons-of-interest/how-to-restore-your-faith-in-democracy>
[https://en.wikipedia.org/wiki/Charles_Taylor_\(philosopher\)](https://en.wikipedia.org/wiki/Charles_Taylor_(philosopher))
<https://www.amazon.com/Charles-Taylor/e/B000APAWMQ>
https://www.goodreads.com/author/show/14187.Charles_Taylor
Images for Charles Taylor (philosopher)
Images for *A Secular Age: The Buffered Self and the Battle of Ideas* by Charles Taylor

Charles Taylor | Canadian philosopher | Britannica.com

A Secular Age tracks some of the major changes in Christian belief in Western societies during the last five centuries, examining how it has come to be that modern individuals can understand themselves, their society, and the natural world in a purely secular way, devoid of any reference to the divine or to a transcendent realm of any sort. What Taylor calls the “modern social imaginary” stands in direct contrast to the condition that obtained in 1500, when God was implicated in all areas of social and political life. Yet, despite the shifts in religion’s content and its social location over time, Taylor seems to suggest that humans necessarily have some orientation toward what he calls “transcendence”—some yearning for meaning that goes above and beyond the merely human.



<http://www.britannica.com/biography/Charles-Taylor>
Images for Charles Taylor | Canadian philosopher

I believe interim ministry for the sake of the church works to bring about a **systemic** functioning for the sake of the gospel.

Resources

Habits of the Heart: Individualism and Commitment in American Life [Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, Steven M. Tipton]

First published in 1985, *Habits of the Heart* continues to be one of the most discussed interpretations of modern American society, a quest for a democratic community that draws on our diverse civic and religious traditions. In a new preface the authors relate the arguments of the book both to the current realities of American society and to the growing debate about the country’s future. With this new edition one of the most influential books of recent times takes on a new immediacy.

<http://www.amazon.com/Habits-Heart-Individualism-Commitment-American/dp/0520254198>
https://www.goodreads.com/book/show/260357.Habits_of_the_Heart
<https://www.ucpress.edu/book/9780520254190/habits-of-the-heart-with-a-new-preface>
http://books.google.com/books/about/Habits_of_the_heart.html?id=46Y_7DBfa7UC
https://books.google.com/books/about/Habits_of_the_Heart.html?id=5DQHmykT6u4C
https://books.google.com/books/about/Habits_of_the_Heart_With_a_New_Preface.html?id=XsUojihVZQcC
https://books.google.com/books/about/Habits_of_the_Heart.html?id=LLwxngEACAAJ
https://books.google.com/books/about/Habits_of_the_Heart.html?id=cHAIKhSLVikC
Habits of the Heart, With a New Preface: Individualism and Commitment in American Life
http://www.robertbellah.com/Bellah_Reading_&_Misreading_2007.pdf
<http://www.spiritualityandpractice.com/books/books.php?id=17884>
<https://www.journals.uchicago.edu/doi/abs/10.1086/292767?mobileUi=0> Book Review
<http://www.commentarymagazine.com/article/habits-of-the-heart-by-robert-n-bellah-richard-madsen-william-m-sullivan-ann-swidler-and-steven-m-tipton/>
<https://www.latimes.com/archives/la-xpm-1985-05-19-bk-9151-story.html>
<http://socrel.oxfordjournals.org/content/68/2/179.full.pdf>
http://www.robertbellah.com/lectures_4.htm
<https://www.amazon.com/Robert-Neelly-Bellah/e/B000AQTENI>
https://www.goodreads.com/author/show/4627398.Robert_N_Bellah
Images for Robert N. Bellah, author
<https://www.amazon.com/William-M.-Sullivan/e/B001ILFNHU>
https://www.goodreads.com/author/show/152192.William_M_Sullivan
Images for William M. Sullivan, author
<https://www.amazon.com/Steven-M.-Tipton/e/B001IXQ6GK>
https://www.goodreads.com/author/show/152194.Steven_M_Tipton

[Images for Steven M. Tipton, author](https://www.amazon.com/Richard-Madsen/e/B001IR3NNA)
<https://www.amazon.com/Richard-Madsen/e/B001IR3NNA>
https://www.goodreads.com/author/show/152191.Richard_Madsen
[Images for Richard Madsen, author](https://www.amazon.com/Ann-Swidler/e/B001HCRW4W)
<https://www.amazon.com/Ann-Swidler/e/B001HCRW4W>
https://www.goodreads.com/author/show/152193.Ann_Swidler
[Images for Ann Swidler, author](#)
[Images for Habits of the Heart: Individualism and Commitment in American Life \[Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, Steven M. Tipton\]](#)

One Body with Many Members

¹²For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. ¹⁴Indeed, the body does not consist of one member but of many. ¹⁵If the foot would say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body. ¹⁶And if the ear would say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body. ¹⁷If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? ¹⁸But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹If all were a single member, where would the body be? ²⁰As it is, there are many members, yet one body. ²¹The eye cannot say to the hand, “I have no need of you,” nor again the head to the feet, “I have no need of you.” ²²On the contrary, the members of the body that seem to be weaker are indispensable, ²³and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect; ²⁴whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, ²⁵that there may be no dissension within the body, but the members may have the same care for one another.

oremus Bible Browser: 1 Corinthians 12:12-25
<http://bible.oremus.org/?passage=1+Corinthians+12:12-25&version=nrsv>
[Images for One Body with Many Members](#)

self improvement Archives - Page 5 of 5 - Evergreen Leadership

What is an Evergreen Leader? June 9, 2011 by Kris Taylor

A leader that has what it takes to succeed in today and tomorrow's environment. Here is the short list.

• Uses **System Thinking** and acts with the recognition of the interconnectedness of all things.

<https://evergreenleadership.com/tag/self-improvement/page/5/>
[Images for System Thinking](#)

Systemic - Wikipedia

Systemic refers to something that is spread throughout, system-wide, **affecting a group or system**, such as a body, economy, market or society as a whole.

<https://en.wikipedia.org/wiki/Systemic>
[Images of affecting a group or system](#)

39) Support and training from the synod

Bishop Richard Graham of the Metropolitan Washington, D.C. Synod speaking at the 9/15-17/2013 Northwest Synod of Wisconsin Fall Ministry Retreat spoke of the importance of interim pastoral ministry. He contended that interim pastors need support and training from the synod rather than making them feel “like they are left out on a branch.” In addition, he stated that “best way to respond to critiques is to do the job right.” He contrasted mainline congregations to the independent congregations. The latter, he contended, are vulnerable to conflict and fragile in those situations. Also, they are on their own in securing rostered leaders. There is something to be said for denominations in which people do together that which could not be done alone.

The Report of the Bishop 2013 Synod Assembly – The Rev. Richard Graham

In the last year, we have begun to put an interim process into place that already shows signs of making us stronger and better prepared to face our future. Using men and women who have received special training as interim pastors, we invite members of congregations into periods of faithful listening to God, to each other, and to their communities. We ask that there be as much as a year of this interim work before a Call Committee is even pulled together. We ask that the interim pastor be encouraged to put some challenging questions before the congregation, and to deal openly with whatever conflicts there might be.

The goal is that by the time a new pastor comes, the congregation has identified those elements of its past that hold the brightest promise for its future and has formed a growing consensus about what God is calling it to be. Then the congregation can begin to shape the new pastor to serve it, as he or she shapes the congregation with new visions and new gifts.

Putting this interim process in place takes work in the synod office, especially the work of identifying interim pastors with the training and the ability to serve successfully among us. And this interim process takes work and patience in the congregations, above all the willingness to trust that time invested like this will bear fruit in ministry in years ahead. It has begun to feel as though there is a special grace of God which is made available to congregations in their interim periods.

<http://metrodcelca.org/wordpress/wp-content/uploads/2013/04/sec3bishop.pdf>

<http://metrodcclca.org/about-us/staff/>
[Images for Bishop Richard Graham](#)

40) Questions for pastors who have been missing from conference gatherings

A conference dean included the following questions for pastors who had been missing from conference meetings to stay connected:

Please answer these few questions so we can stay connected as conference pastors.

Overall, how is the congregation?

What projects is the congregation working on?

What obstacles are you facing?

How are you?

What inspired you this summer?

Have you been able to stay connected to your mind, body and spirit?

If so how? If not, what are the struggles?

What prayer concerns do you have that we can lift up for you on the 16th of October?

Answer all or just a few... to help us all stay in touch.

Blessings,

Pastor (name)

Conference Dean

41) Uphold each other in prayer

One local ministerial I attended concluded each meeting with sharing and prayer. Each person prayed for the person to the right. I found this practice to be uplifting.

Resources

The Power of Pastors Praying Together - Ministry Today

Prayer between pastors is needed. Every Christian needs someone to pray with from time to time. This experience is valuable, especially if you pray with someone who takes prayer seriously. Pastors have a unique need to pray with other pastors.

<http://ministrytodaymag.com/index.php/ministry-life/prayer/20912-the-power-of-pastors-praying-together>

[Images for Power of Pastors Praying Together - Ministry Today](#)

What Does the Bible Say About Praying for Each Other?

http://www.openbible.info/topics/praying_for_each_other

https://www.openbible.info/topics/praying_for_one_another

[Images for Bible and Praying for Each Other](#)

<https://www.kingjamesbibleonline.org/Bible-Verses-About-Praying-For-Each-Other/>

<https://lifehopeandtruth.com/god/prayer-fasting-and-meditation/how-to-pray/intercessory-prayer/>

[Images of intercessory-prayer](#)

<https://bible.knowing-jesus.com/topics/Prayer.-for-others>

http://biblehub.com/topical/p/praying_for_each_other.htm

<https://biblereasons.com/praying-together/>

[Images for bible/praying-together](#)

<https://www.jollynotes.com/bible-verses/bible-verses-about-praying-for-others-15-powerful-scripture-quotes/>

[Images for bible-verses-about-praying-for-others](#)

42) Reminder of mortality

In 2017, I served a congregation where one of the members was the installed pastor whom I followed in another congregation for my first interim assignment in 1990. He died 12/1/2017. Also, in 2017, in another congregation, I followed a long-term supply pastor who died 1/4/2018. It just so happened that both were named Al.

Rev. Al Houts Obituary - Tributes.com

www.tributes.com/obituary/show/Al-Houts-105677744

[Images for Rev. Al Houts](#)

Reverend Alan Charles Minshall 1940-2017 | CW Media

<http://www.centralwinews.com/star-news-obituaries/reverend-alan-charles-minshall-1940-2017>

[Images for Reverend Alan Charles Minshall 1940-2017](#)

43) Can ecumenicals and evangelicals work together?

I led a weekly adult men's Bible study in 2015 at which various retired pastors attended while staying at their lake homes. Two of them especially nurtured ecumenical relations during their long, distinguished careers. One of them made the remark that he believed that within five years many of the barriers that have divided ecumenicals and evangelicals will become less important and that both sides will discover more of their commonalities as Christianity becomes less a part of the dominant culture.

Resources

[PDF] *After Cloven Tongues of Fire: Ecumenical Protestantism and the Modern American Encounter with Diversity* by David A. Hollinger

The role of liberalized, ecumenical Protestantism in American history has too often been obscured by the more flamboyant and orthodox versions of the faith that oppose evolution, embrace narrow conceptions of family values, and continue to insist that the United States should be understood as a Christian nation. In this book, one of our preeminent scholars of American intellectual history examines how liberal Protestant thinkers struggled to embrace modernity, even at the cost of yielding much of the symbolic capital of Christianity to more conservative, evangelical communities of faith.

If religion is not simply a private concern, but a potential basis for public policy and a national culture, does this mean that religious ideas can be subject to the same kind of robust public debate normally given to ideas about race, gender, and the economy? Or is there something special about religious ideas that invites a suspension of critical discussion? These essays, collected here for the first time, demonstrate that the critical discussion of religious ideas has been central to the process by which Protestantism has been liberalized throughout the history of the United States, and shed light on the complex relationship between religion and politics in contemporary American life.

After Cloven Tongues of Fire brings together in one volume David Hollinger's most influential writings on ecumenical Protestantism. The book features an informative general introduction as well as concise introductions to each essay.

<https://press.princeton.edu/books/hardcover/9780691158426/after-cloven-tongues-of-fire>

Images for *Ecumenical Protestantism and the Modern American Encounter with Diversity* by David A. Hollinger

<http://press.princeton.edu/titles/10008.html>

[https://bepl.ent.sirsi.net/client/en_US/default/search/detailnonmodal/ent:\\$002f\\$002fSD_ILS\\$002f0\\$002fSD_ILS:1967013/ada](https://bepl.ent.sirsi.net/client/en_US/default/search/detailnonmodal/ent:$002f$002fSD_ILS$002f0$002fSD_ILS:1967013/ada)

https://en.wikipedia.org/wiki/David_Hollinger

<https://www.insidehighered.com/views/2011/08/17/ecumenical-vs-evangelical>

Ecumenicals urged to work closer with Evangelicals, Pentecostals

A former World Council of Churches director, Rev. Wesley Granberg-Michaelson, says there is a need for closer work with previously isolated Christian traditions such as Evangelicals and Pentecostals.

"We are living in the most significant times of change in Christian history, depicting a shift in the presence of the world's Christians," said Granberg-Michaelson in Geneva, Switzerland.

Granberg-Michaelson who was general secretary of the Reformed Church in America for 17 years until 2011, was at seminar on September 11 aimed strengthening the relationships between the WCC and the Global Christian Forum.

"This shift is not only visible to the South, but also to the East. We are observing a spiritual resurgence of non-Western Christianity throughout the world," said Granberg-Michaelson, who is author of a book titled *From Times Square to Timbuktu: The Post Christian West Meets the Non-Western Church*.

The Global Christian Forum operates as a network for diverse churches and Christian organizations, promoting meetings among churches and traditions which previously have had contacts.

<http://www.ecumenicalnews.com/article/ecumenicals.urged.to.work.closer.work.with.evangelicals.pentecostals/22448.htm>

Images for *Ecumenicals urged to work with Evangelicals, Pentecostals*

<https://sojo.net/biography/wes-granberg-michaelson>

<https://thebanner.org/bio/rev-wesley-granberg-michaelson>

<https://www.amazon.com/Wesley-Granberg-Michaelson/e/B001HPEMQK>

Evangelicals and Catholics Together - Wikipedia

Evangelicals and Catholics Together is a 1994 ecumenical document signed by leading Evangelical and Roman Catholic scholars in the United States. The co-signers of the document were [Charles Colson](#) and [Richard John Neuhaus](#), representing each side of the discussions.^[1] It was part of a larger ecumenical rapprochement in the United States that had begun in the 1970s with Catholic-Evangelical collaboration during the [Gerald R. Ford](#) Administration and in later para-church organizations such as [Moral Majority](#) founded by [Rev. Jerry Falwell](#) at the urging of [Francis Schaeffer](#) and his son [Frank Schaeffer](#) during the [Jimmy Carter](#) administration.^[2]

The statement is written as a testimony that spells out the need for Protestants and Catholics to deliver a common witness to the modern world at the eve of the third millennium.^[3] It draws heavily from the theology of the [New Testament](#) and the Trinitarian doctrine of the [Nicene Creed](#). It does not mention any specific points of theology, and instead seeks to encourage what is known as [spiritual ecumenism](#) and day-to-day ecumenism. The document was signed at a time when Protestants and Catholics were still fighting each other in [Northern Ireland](#), long after the ecumenical movement had begun.^[4]

https://en.wikipedia.org/wiki/Evangelicals_and_Catholics_Together

Images for *Evangelicals and Catholics Together*

Should Christians Be Ecumenical? - The Gospel Coalition

One day, God's Kingdom won't be divided up into denominations. We should be thankful for those whose ecumenical work is anticipating that Day.

<http://blogs.thegospelcoalition.org/trevinwax/2008/05/07/can-evangelicals-and-catholics-be-together/>

Images for *Should Christians Be Ecumenical? - The Gospel Coalition*

These values which many Americans now embrace as normative, are in no small part due to **ecumenical leaders' efforts** to engage local congregations, expose them to ideas they might have otherwise missed, and enable communities of faith to be a halfway house between conservative Christianity and outright secularism.³⁸

<https://books.google.com/books?isbn=1566997518>

Images of ecumenical leaders' efforts

<http://history.berkeley.edu/sites/default/files/cloventongues.pdf>

Page 14

44) Relating to pastors who have terminated their relationship with the Evangelical Lutheran Church in America

As I move from assignment to assignment since the **2009 ELCA Churchwide Assembly** and the subsequent disaffiliations, I encounter former colleagues who have now disaffiliated. I can understand how pastors might choose to resign from the ELCA clergy roster over the decisions of the 2009 ELCA Churchwide Assembly and join another Lutheran body, but I find it unconscionable when pastors alienate a congregation from churchwide and then take the congregation with them or part of the congregation and form a new congregation in the community.

Letter of Call to an Ordained Minister of the Evangelical Lutheran Church in America

We call you to exercise among us the ministry of Word and Sacrament which God has established and which the Holy Spirit empowers: To preach and teach the Word of God in accordance with the Holy Scriptures and the Lutheran Confessions; to administer Holy Baptism and Holy Communion; to lead us in worship; to proclaim the forgiveness of sins; to provide pastoral care; to speak for justice in behalf of the poor and oppressed; to encourage persons to prepare for the ministry of the Gospel; to impart knowledge of the Evangelical Lutheran Church in America and its wider ministry; to endeavor to increase support given by our congregation to the work of the whole church; to equip us for witness and service; and guide us in proclaiming God's love through word and deed.

In accepting this call, you thereby promise to fulfill this pastoral ministry in accord with the standards and policies for ordained ministers of the Evangelical Lutheran Church in America. Therefore, be diligent in the study of Holy Scripture, in the use of the means of grace, in prayer, in faithful service, and in holy living.

With this call, we pledge our prayers, love, esteem, and personal support for the sake of ministry entrusted to you by God and for our ministry together in Christ's name. Special responsibilities, compensation, benefits, and conditions of this call are contained in a document related to this call.

<http://www.upstatenysynod.org/phocadownload/letter%20of%20call.pdf>

[Images for standards and policies for ordained ministers](#)

[DOC]Model Constitution for Congregations 2019 - ELCA Resource Repository

Chapter 9.

ROSTERED MINISTER

- *C9.01. Authority to call a pastor shall be in this congregation by at least a two-thirds vote of voting members present and voting at a meeting legally called for that purpose. Before a call is issued, the officers, or a committee elected by [this congregation][the Congregation Council] to recommend the call, shall seek the advice and help of the bishop of the synod.
- *C9.02. **Only a member of the roster of Ministers of Word and Sacrament of the Evangelical Lutheran Church in America or a candidate for the roster of Ministers of Word and Sacrament who has been recommended for the congregation by the synodical bishop may be called as a pastor of this congregation.**
- *C9.03. Consistent with the faith and practice of the Evangelical Lutheran Church in America,
 - a. Every minister of Word and Sacrament shall:
 - 1) preach the Word;
 - 2) administer the sacraments;
 - 3) conduct public worship;
 - 4) provide pastoral care;
 - 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
 - 6) impart knowledge of this church and its wider ministry through distribution of its communications and publications;
 - 7) witness to the Kingdom of God in the community, in the nation, and abroad; and
 - 8) speak publicly to the world in solidarity with the poor and oppressed, calling for justice and proclaiming God's love for the world.
 - b. Each pastor with a congregational call shall, within the congregation:
 - 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
 - 2) relate to all schools and organizations of this congregation;
 - 3) install regularly elected members of the Congregation Council;
 - 4) with the council, administer discipline; and
 - 5) endeavor to increase the support given by the congregation to the work of the ELCA churchwide organization and of the Northwest Synod of Wisconsin of the ELCA.
 - 6) **encourage adherence to covenantal relationship with this church as expressed in the *Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.***

<https://www.elca.org/constitution> 2019 Model Constitution for Congregations
<https://download.elca.org> > ELCA Resource Repository > Model Constitution
<http://www.elca.org/Resources/Office-of-the-Secretary>
[Images for Model Constitution for Congregations 2019 - ELCA Chapter 9. ROSTERED MINISTER pastor of this congregation](#)

The termination of relationships with the Evangelical Lutheran Church in America following the 2009 ELCA Churchwide Assembly placed stress on collegiality. The first letter from the bishop demonstrated some of the pain amidst the terminations.

Fwd: Pre-Disaffiliation Vote Consultation, Grace Lutheran, Marshfield

From: Liz Bartsch <lbartsch@nswsi.org>

Date: Fri, Aug 3, 2012 at 5:00 PM

Subject: Pre-Disaffiliation Vote Consultation, Grace Lutheran, Marshfield

To: [pastor](#) @tds.net

Dear Pastors of the Chequamegon Conference,

You are requested to attend a consultation meeting at Grace Lutheran, 11284 Highway 10 West, Marshfield, on Thursday, August 16, 6:30 pm.

My request for your presence is due to the scheduled August 26th first disaffiliation vote at Grace Lutheran, Marshfield, to leave the ELCA. The August 16 consultation is part of the appropriate *C6.05 constitutional process to disaffiliate from our denomination.

No doubt you have heard various rumors regarding the above disaffiliation movement at Grace Lutheran. I first became aware last spring that a "disaffiliation task force" had been formed at Grace because a meeting of the task force was listed in the congregational newsletter and someone alerted me to the formation of the group. When I inquired, the pastor told me that it was for the purpose of gathering information because of "concerns" about the ELCA that had been expressed by some members. [Click here](#) for the packet that the task force provided the members of the congregation; it consists of the standard anti-ELCA claims promoted by schismatic groups with a brief reference to the synod and ELCA websites.

When I complained to the pastor about the imbalance and bias of the information provided, I was invited to the congregation to conduct an open forum on June 7. Because the 2009 sexuality decisions touched off the disaffiliation movement, I used the forum time to share about those churchwide assembly decisions and about the diversity of biblical interpretation. Then, I shared this "fact checker" to attempt to provide accurate information about the theology and practice of the ELCA as opposed to what schismatic groups claim about the theology and practice of our church body. I didn't get through an overview of the [fact checker](#) due to interruptions from some of those present, who lodged their accusations against the denomination. It was my sense given what I heard at the forum that "ELCA theological drift to the left" is at the heart of "concerns," and that two issues in particular are problematic for some: the prevalence of "universalism" taught in the ELCA and what is usually termed "goddess worship." Further, there was a fair amount of passion expressed that those who are perceived to teach/practice universalism and/or goddess worship are not disciplined for such heresy. You should know that some in attendance specifically reported universalist teaching among many of the pastors of the Chequamegon Conference. It is a conclusion/observation held and affirmed by the pastor as well. Thus, the accusations of those at the forum were not just against the ELCA in general, but also specifically against many of you. One pastor was mentioned by name; I've done a follow up with that pastor and will likely share with Grace about that conversation, provided I have that pastor's permission, at the August 16 meeting.

The agenda for the August 16, 6:30 pm, meeting is as follows:

- Opening devotions

- Opening statement by the bishop

- Review of Grace's extended ministries through the Northwest Synod of Wisconsin

- Reflections by ELCA pastors, if they choose to do so

- Brief time of Q&A for members of Grace

You will note the item, "Reflections by ELCA pastors." If you wish to briefly speak about what affiliation with the ELCA means to you, or about how Grace's impending action affects you and/or the congregation you serve, you are free to do so, or not. Do not feel any obligation to speak, but if you wish to do so I want to give you such opportunity. Then you'll note the Q&A time at the end: Because I have already held an open forum at Grace, I do not intend to rehash what has already been addressed, but I still want to invite give-and-take from the congregation. During the Q&A, I ask that you go to the microphone at any time to answer whatever questions may be posed; if none of you go to the mic, I'll take the question. I do not anticipate going beyond 8 pm for the entire evening's agenda and the Q&A will not go for an extended period of time. I ask that you email me directly: bishop@nswsi.org to let me know whether or not you will be in attendance on August 16. I ask that as a pastor of this church, you take seriously the concerns of those who are struggling, that you hold them in prayer, and that you wish God's blessings upon Grace Lutheran as they make an affiliation decision. But I also ask that you defend our denomination when falsehoods are spread. For some of you, the actions at Grace Lutheran may have an adverse ripple

effect in your congregations. I request your presence and ask that you let me know whether or not you will attend on August 16, 6:30 pm.

Yours in Christ,
Bishop Pederson

<http://nswsi.org/>

The second letter from the Evangelical Leadership Commission gave guidance and counsel on the relationships with disaffiliated colleagues and congregations.

Long standing relationships with disaffiliated colleagues and congregations are now significantly different

MEMO

To: Rostered Leaders in the Northwest Synod of Wisconsin
From: Evangelical Leadership Commission, Northwest Synod of Wisconsin
Re: Boundaries with former ELCA congregations and pastors
Date: July 15, 2011

Over the past two years, some congregations and rostered persons have chosen to leave the Evangelical Lutheran Church in America, most of whom have affiliated with a separatist group. In some synods, there have been no departures; in other synods, there have been many. To date, seven congregations have left the Northwest Synod of Wisconsin; 205 congregations remain. The departure of sisters and brothers in Christ from our fellowship in the Gospel has been unfortunate and painful. Long standing relationships with disaffiliated colleagues and congregations are now significantly different. Therefore, we, the Evangelical Leadership Commission of the synod, have consulted with our bishop and wish to offer the following as a reflection regarding appropriate boundaries with former ELCA pastors and congregations.

- First and foremost, we acknowledge the loss of valued colleagues and congregations from our denomination's ministry and mission. We are diminished by their departure, and we grieve that they have chosen to leave us.
- We are grateful that, in spite of their separating themselves from our fellowship, we are still brothers and sisters in Christ in the water and Word of Holy Baptism. For this God-giving unity, we give thanks!
- We welcome the participation of those who have disaffiliated in ELCA ministries that have always been open to all regardless of religious affiliation: Lutheran Disaster Response, Lutheran World Relief, use of Augsburg Fortress material, college and seminary offerings, world hunger efforts, outdoor ministries, etc.
- We understand that those who have disaffiliated will no longer participate in Conference or synod events, gatherings for ELCA rostered leaders and/or congregations, Women of the ELCA, ELCA global companion relationships, Lutheran Youth Organization meetings and gatherings, etc.
- We acknowledge and affirm that rostered ELCA clergy, both active and retired, are not to provide pastoral service of any kind for groups who have left or who are taking steps to leave the ELCA, and requests for such from those disaffiliated is inappropriate.
- We support interaction and cooperation with disaffiliated pastors and congregations when community-related ministry and mission benefits from partnerships that go beyond our full communion ecumenical relationships.
- We look forward to a future when all God's people are defined by what unifies us in Christ, rather than the differences that separate us.

Again, because relationships have changed, we think it is important to be clear about what constitutes appropriate boundaries to minimize awkwardness and to honor and abide by the polity of our church. We offer our thinking to the other rostered leaders of our synod for your prayerful consideration.

The Evangelical Leadership Commission
Northwest Synod of Wisconsin
Evangelical Lutheran Church in America
944 24 1/4 Street, Suite 2, Chetek, WI 54728
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