

Interim Ministry Resources

Chapter 11 Collegiality

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Introduction

A Word about Professional Ethical Boundaries

For a congregation, the most difficult part of saying “Goodbye” to a pastor or rostered staff person is fully understanding the meaning of “Goodbye.” The same is often true for the pastor or rostered staff person. Simply put, when a pastor leaves a congregation he/she is no longer holds the office of pastor in that congregation. This means that he/she is no longer available for: baptisms, confirmations, weddings, funerals, hospital visits, or any other pastoral acts in that congregation. None. The reasons for this are at least twofold:

1. A pastor's or staff person's continued involvement in the life of a congregation (or in the lives of congregants) impedes the grief and transition process by fostering a “snapping back” to the past. This will hinder the ability of the new pastor or staff person to fulfill the office to which they are called. The “ghost” of the previous pastor is often difficult enough for his or her successor; “embodied spirits” are even worse!
2. Just as pastor's or staff person's continued “peripheral” involvement in his/her former ministry is unhelpful to that congregation, neither is it helpful or fair to his/her new calling. It is incumbent upon the departing pastor, the Congregational Council, and the Transition Coach to clearly communicate these professional boundaries to the congregation - and then maintain them.

Retirement Boundaries

When a pastor retires, there is sometimes the temptation to “retire into” the congregation last served. “Pastor Emeritus” is even a status sometimes officially (or unofficially) granted. However, upon retirement, pastors should never retain membership in the congregation they last served. They must seek membership in another congregation. It is sometimes relatively easy to point out situations when the presence of a retired clergy person caused difficulty for their successor. However, even in situations where it seems to be “going well,” the truth is that there is no way of knowing the unintentional and often subtle detrimental effects the presence of former pastors can have on the ability of a congregation to move forward in ministry with its new pastor. Everybody needs to “move on!”

A Word about Professional Ethical Boundaries

Section 1 “Termination”/Page 2

[PDF] Transition Process Handbook – Gulf Coast Synod

<http://192.168.1.1:8181/http://gulfcoastsynod.org/wp-content/uploads/sites/142/2013/01/TransitionHandbook.pdf>

[Images for Professional Ethical Boundaries](#)

Expectations of a Pastor upon Resignation from a Congregation

The following expectations apply when a pastor is leaving a congregation whether for retirement or a change of call. The transition time can be stressful for both the resigning/retiring pastor and the congregation. These expectations are provided to make clear the expectations of the Office of the Bishop regarding the resigning/retiring pastor and his/her relationship with the congregation. These expectations are discussed during the exit interview with the resigning/retiring pastor.

1. The pastor who is resigning or retiring will immediately move his/her congregational membership to another congregation, and if at all possible, relocate to another town. Parish ministry is built on relationships. There is an absolute need for space so that relationships, particularly new ones, can develop. This encourages the congregation to be truly intentional about the new parish-pastor relationship.
2. The retiring/resigning pastor is not to return to the congregation until invited to do so by his/her successor. The appropriate response when asked by parishioners to return is that it is not appropriate at this point in time. The rubric says no weddings, no baptisms, no funerals after the resignation date. In a rare instance of extenuating circumstance, in the early part of the transition period when there is as yet no regularly called pastor, permission may be given by the office of the bishop to return for a specific purpose. This, however, will be the remote exception to the rule.
3. The resigning/retiring pastor needs to be clear with the bishop about resignation/retirement plans/dates as soon as possible. Identify the last Sunday as early as possible so that the presence of someone representing the wider church can be arranged.
4. The resigning/retiring pastor should read the synod call process document, but not attempt to explain the process to the council or congregation. Let the bishop's designee do that as either an early, anxiety lessening summary of the process at a council meeting, or as the regular step at the appropriate time in the process.
5. The resigning/retiring pastor is not to get involved in selecting the call committee. The process and the bishop's designee provide that guidance to lay leaders.
6. The resigning/retiring pastor should write a letter to the congregation clarifying the ground rules for leaving. The pastor should ask the congregation not to put him/her in an awkward position with requests for pastoral ministry after the resignation date.
7. The resigning/retiring pastor will need to set the boundaries regarding ongoing contact with members via social media networks. The pastor should be removed from group email / text messages regarding congregation announcements (the exception being an electronic newsletter) or conversation. Decisions regarding “friending / unfriending”, subscribing, following, etc. should be clearly discussed between the pastor and congregation.

* Taken from “Parish Ministry Transition and Retirement: Expectations for the Sake of the Church”, E. Roy Riley, Bishop, August 1, 1996



Office of the Bishop New Jersey Synod of the Evangelical Lutheran Church in America
The Pastoral Call Process: A Guide to Procedure and Practice

[Images for Expectations of a Pastor upon Resignation from a Congregation](#)

http://synodresourcecenter.org/admin/personnel/retirement/0001/transition_and_retirement.html

<http://www.elca.org/News-and-Events/5055> ELCA Bishops Elect Roy Riley, Chair, Andrea Degroot-Nesdahl, Vice Chair

<http://www.elca.org/News-and-Events/7258> E. Roy Riley Jr. re-elected bishop of the ELCA New Jersey Synod

[Images for E. Roy Riley, Bishop](#)

Future Pastoral Acts of Former Pastors

One of the most commonly troublesome issues in ministry is the matter of former pastors continuing to perform pastoral acts for former parishioners. It is unethical for pastors to do so, but in any given instance it seems so natural and even desirous.... (See Chapter 12, Appendix B for two letters. One from an interim pastor explaining appropriate involvement of previous pastors and one a personal letter from a departing pastor.)

[Call Process Manual - Saint Paul Area Synod](#)

http://www.spas-elca.org/sites/default/files/files/Call%20Process%20Manual_August%202012.pdf Page 20

[Images for Future Pastoral Acts of Former Pastors](#)

Interim Pastor Explaining Appropriate Involvement of Previous Pastors

Dear Sisters and Brothers in Christ,

This is one conflict I had hoped to avoid for now. The subject matter is the relationship between pastor and people. I would have preferred to deal with it at a later (more convenient) time, but it is a constantly recurring problem so I will address it now. It is a problem that is not unique to this Lutheran Church, but that does not make dealing with it any easier. The relationship bond between people and their pastor(s) is a special one. Much of the time these relationships are good and positive, but there are times when these personal relationships can be detrimental to the health of the congregation as a whole. This can happen in a number of ways.

It is natural for mutual affection to develop between individuals and their pastor(s); when this occurs, there is a tendency to "blur the boundaries." It becomes difficult to distinguish between being one's pastor and being one's friend. When boundaries become blurred it is more likely that relationships will be violated. It is always the pastor's responsibility to maintain appropriate boundaries because of the sacred trust which is entrusted to the person who occupies the office of ministry.

It is inappropriate for pastors to use their relationship with parishioners for their own personal benefit (this includes financial favors or gifts, employment opportunities, etc. for one's self or family members). Sometimes sexual boundaries are crossed – it is now recognized that the pastor who violates this sacred trust must be removed from the clergy roster and criminal charges applied (when appropriate). Sexual misconduct in the pastoral officer must have zero tolerance. (Minnesota Statute §148A)

The violation of pastoral ethics also occurs in more subtle ways. It is inappropriate for any former pastor(s) of the congregation to function in a pastoral capacity within the congregation. This includes baptisms, weddings, funerals, counseling, hospital visitations, etc. When asked by parishioners to perform a pastoral function, it is the responsibility of the former pastor to say, "No, I am no longer a pastor of the congregation, and it would not be appropriate for me to do so." Former pastors who continually return are detrimental in allowing the current pastor(s) to become a pastor to the people of the congregation. It is essential that we honor the call of the current pastor(s) to the congregation.

The only time former pastors are encouraged to return in the role of a pastor is when invited by the Congregation Council for a specific event, such as the celebration of a church anniversary. Former pastors can best serve the congregation as a whole by sending an appropriate card or letter to individuals and families they had become close to during their time of service to the congregation. Although it is not advised, some pastors remain members of the congregation they once served. This is a difficult thing to manage for the former pastor, the congregation, and the current pastor(s). Roles have changed. If the new relationships are going to work, everyone must be very clear about the new role and boundaries of the former pastor(s). Former pastors should not function in any leadership capacity within the congregation they once served; not on council, call committee, special projects, or any other committee.

I am sure this letter will find people who disagree with what I have written; I would encourage you to come talk to me concerning it. It is essential that we continue to *build up the body of Christ* and do all that we can to promote health, healing, and reconciliation within the congregation.

Your brother in Christ and partner in ministry,

Pastor Larry

Interim Senior Pastor

[Appendix B - Saint Paul Area Synod](#)

<http://www.spas-elca.org/sites/default/files/files/Appendix%20B%202012.pdf>

[Images for Interim Pastor Explaining Appropriate Involvement of Previous Pastors](#)

Personal Letter from a Departing Pastor

Dear Members and Friends of St. Paul's,

After a long ministry here, Mary and I will be leaving for my retirement. At one point in my life, retirement was so far in the future that it never even entered my thoughts. But as it looms in the immediate future, we are getting more and more excited about it.

My pastorate at this church has not only been long – it has also been healthy and good. With the help and guidance of the Holy Spirit many wonderful things have happened here in these last 23 years. And to keep it all in perspective – we've been able to build on the work of the pastors and people who have gone before us.

Leaving is difficult, probably more difficult than anything I've been called to do in my ministry. The love and affection that you have shown us over the years have made a deep impression on our whole family. One of the happiest decisions in my ministry was one that brought us here.

Now that it is time to say good-bye, there are several things I must ask of you. It is important that you begin the process of preparation for a new pastor. This will be made easier if Mary and I are longer part of this congregation. Some congregations have had severe difficulties in making the transition to a new pastor. **Because of this, the Bishop, rightly, insists that a retiring pastor resign from his present church and become part of a new congregation.**

When a new pastor is called, his or her style of ministry may be very different from mine. Change can be very healthy and can lead to a period of growth and deepening faith. Let the Spirit work among you – and He will, for the blessing of all concerned. With all this in mind, I will never be critical of your new pastor, or of the decisions and style of ministry that will be his or hers.

One of the most difficult things I must ask you to do with those moments in our lives when the church touches us most deeply. These include funerals, weddings, and the Sacrament of Baptism. After September 30, I will no longer be able to officiate at these high points in our lives.

The past 23 years have been happy and fruitful. My prayer is that the same will be said after another 23 years have gone by, with someone else being your pastor.

Mary and I leave this congregation with deep feelings of thanksgiving for a wonderful congregation that has tried always to live up to the motto we hold dear – “Blessed to be a blessing.”

May the Lord always be with you.

Pastor David

Appendix B - Saint Paul Area Synod

<http://www.spas-elca.org/sites/default/files/files/Appendix%20B%202012.pdf>

[Images for Personal Letter from a Departing Pastor](#)

Interim Ministries ABC Code of Ethics

- Upon the completion of my assignment, **I will sever my professional relations with the church and will abstain from professional contacts with the congregation** without the request or consent of the current pastor.

ABC Ministers Council and (2) Interim Ministries-ABC

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

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

[PDF]Letting Go: Setting Boundaries in Retirement and Former Parishes

Finally, Peter, following his retirement to a distant state writes letters of pastoral encouragement to families in his previous congregation when he learns of a death or a crisis through the church newsletter or other contacts. The current pastor sees this as a **breach of ethics** because Peter is continuing to exercise a pastoral role with his former members; he is not simply involved in a nonprofessional friendship that is no longer pastoral in nature.

<http://media.fmcic.ca/images/stories/leadership/documents/transition/Letting%20Go%20-%20Setting%20Boundaries%20-%20Brushwyler.pdf>

<http://midwestministrydevelopment.org/pdf/letting-go.pdf>

[Images for Letting Go: Setting Boundaries in Retirement and Former Parishes](#)

www.midwestministrydev.org/resources/

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

Chapter 9.

ROSTERED MINISTER

***C9.05.** The provisions for termination of the mutual relationship between a minister of Word and Sacrament and this congregation shall be as follows:

- a. The call of this congregation, when accepted by a pastor, shall constitute a continuing mutual relationship and commitment, which shall be terminated only by death or, following consultation with the synodical bishop, for the following reasons:
 - 1) mutual agreement to terminate the call or the completion of a call for a specific term;
 - 2) **resignation of the pastor, which shall become effective, unless otherwise agreed, no later than 30 days after the date on which it was submitted;**
 - 3) inability to conduct the pastoral office effectively in the congregation in view of local conditions;
 - 4) physical disability or mental incapacity of the pastor;
 - 5) suspension of the pastor through discipline for more than three months;
 - 6) resignation or removal of the pastor from the roster of Ministers of Word and Sacrament of this church;
 - 7) termination of the relationship between this church and the congregation;
 - 8) dissolution of the congregation or the termination of a parish arrangement; or
 - 9) suspension of the congregation through discipline for more than six months.

***C9.08.** This congregation shall make satisfactory settlement of all financial obligations to a **former pastor** before calling a successor. A pastor shall make satisfactory settlement of all financial obligations to this congregation before beginning service in a call to another congregation or employment in another ministry setting related to the Evangelical Lutheran Church in America.

Notes and Reflections by Bishop Hazelwood for Retiring Pastors

You may also find yourself longing for some of the tasks and roles of being a parish pastor. Some have told me that they even enter a time of questioning their identity. "Who am I, if I'm not a preacher?" said one retiring pastor. I would encourage you to consider some options as well as some attention to guidelines that many have found helpful.

1. Leaving well can be one of your greatest gifts to yourself and the ministry you have served. Saying goodbye to those shut ins, having last suppers (sorry for the pun), enjoying that last church council meeting, and marking these events with honesty and an appropriate ritual. These are gifts to yourself and the congregation, as they mark the formal end of your pastoral relationship with the people of the parish. Likewise, it's essential that you not be involved in any way in the planning of the transition, the search for a new pastor or the business of the congregation after your departure. You can and should trust that God, through the ministry of others, can handle it without you.
2. Hopefully you have already done thinking and planning for a transfer of membership to a different congregation for you and your spouse as soon as you retire. I found this particularly challenging even when I was leaving my congregation, staying in the same town, living in the same house when I was elected bishop. But it needed to be done, mostly for myself, but also for the congregation. I arranged for that paperwork to be done rather quickly. I didn't make a big deal of it, just did it quietly and informed that church council leadership. **It's really quite impossible to be a lay member of the congregation that you last served. In every situation, where someone has attempted to do this, it results in problems, confusion and an inability for the congregation to move into its next chapter.**
3. When I left my congregation after nearly 20 years of service, I received an email asking me to preside at the funeral of a member. I said, "No, I am sorry, I am unable to do that for you." About three months later, the mother of a young woman whom I had confirmed, called and asked if I would perform the wedding ceremony. I said, "No, I am sorry, I cannot do that." In both situations, I simply explained, that I am no longer the pastor, that I am honored to be asked, but I'm going to decline. If I say yes to one, then I have to say yes to all, and that's just not right. I learned early on that it was not helpful to say: "I will do it if it is OK with the new pastor". This comment is unfair, and puts new pastors in a no-win situation. If they say yes, they are relinquishing their office to a person who is not the pastor, and if they say no – they seem cold, unloving and threatened. I found the best response to be: "It is not appropriate for me to do that since I am no longer your pastor," or something like that.
4. Please remember that your spouse is grieving, too. But also - your entire family has had a special role in the congregation as well. It is very difficult for a congregation to get to know and trust a new pastor while wondering about what the former pastor's spouse (and perhaps another relative) is thinking and feeling. It will be tempting to stay because of the relationships in the congregation. But I ask, for the health of the Church, that you understand how important it is to allow the congregation the space that it needs to form a strong pastoral relationship with the new leader. In these first years as a bishop, I have found this one to be the most difficult of all in some cases. Our family has formed strong bonds over time, and ending those connections is really challenging for our family. Let's talk about this one, and let's make sure there is conversation around the covenant.
5. You may certainly return to the congregation for an event, if your successor invites you to do so, and even then, I suggest this happen only after many years have passed since your departure. When boundaries are honored scrupulously in early years, it is possible for a former pastor to return as a member sometime in the future and be a valued and honored resource for the community. The irony for me is that I was really uncomfortable when I went back after a couple of years for an event celebrating a congregational milestone. It's a strange sensation to make the return. However, I also realized that it was helpful to the congregation for me to be at the event. As with all of this, it's a challenging balance.



[PDF]Healthy Transitions - New England Synod

<http://nelutherans.org/a72lf3-92j/callprocess/2-healthy-transitions-updated-september-2016/file> Page 10

Images for Notes and Reflections by Bishop Hazelwood for Retiring Pastors

Images for Healthy Transitions - New England Synod

<https://elca.org/News-and-Events/7937> James Hazelwood re-elected bishop of ELCA New England Synod

Images for Bishop James Hazelwood

<https://www.youtube.com/watch?v=IlcxmZkSt9A> Reformation 500 ~ Sermon by Bishop James Hazelwood - YouTube

PASTORAL ETHICS: FOR PASTORS RETIRING TO A COMMUNITY WHERE THEY HAVE SERVED AS PASTOR

1. Whenever possible, plan your retirement so that you will not be retiring in the community and parish where you have served as pastor.
2. If you are seriously considering remaining in the same community, please consult with the bishop before any firm decisions are made.

[PDF]SOUTH DAKOTA SYNOD

<https://sdsynod.org/images/stories/09guidelinesrev.pdf>

Page 32

Images for PASTORAL ETHICS: FOR PASTORS RETIRING TO A COMMUNITY WHERE THEY HAVE SERVED AS PASTOR

Running through the Thistles: Terminating a Ministerial Relationship with a Parish [Roy M. Oswald]

Can how you leave a church affect your feelings about leaving or create "baggage" you take to your new congregation? Gain insight into termination styles and how they affect both you and your parishioners. Using real-life illustrations, Oswald guides you through Alban Institute research findings to help you prepare for a departure.

<http://www.amazon.com/Running-Through-Thistles-Terminating-Relationship/dp/1566990041>

https://www.goodreads.com/book/show/1016938.Running_Through_the_Thistles

<https://rowman.com/ISBN/9781566990042/Running-Through-the-Thistles-Terminating-a-Ministerial-Relationship-with-a-Parish>

<https://www.barnesandnoble.com/w/running-through-the-thistles-roy-m-oswald/1118908258>

<https://www.christianbook.com/running-through-thistles-terminating-ministerial-relationship/roy-oswald/9781566990042/pd/990042>

http://books.google.com/books/about/Running_Through_the_Thistles.html?id=wVCpPQAACAAJ

<https://books.google.com/books?isbn=0664500021>

Page 146

<http://www.lifeandleadership.com/book-summaries/oswald-running-through-the-thistles.html>

Page 39

<https://www.uccfla.org/files/docs/pastoral-relations-committee.pdf>

<http://www.dublincchurch.org/uploads/3/4/5/0/34503754/170226.ser2.pdf>

<http://www.midwestministry.org/pdf/letting-go.pdf>

<https://4b2hrderdaoklyfu2n1ah3eku-wpengine.netdna-ssl.com/wp-content/uploads/2016/09/Roy-M-Oswald-bio.pdf>

<http://www.eqhrcenter.org/2015/08/19/help-us-honor-the-ministry-of-roy-m-oswald/>

<https://www.amazon.com/Roy-M.-Oswald/e/B001K8KQ1Q>

https://www.goodreads.com/author/list/152452.Roy_M_Oswald

[Images for Roy M. Oswald](#)

[Images for Running through the Thistles: Terminating a Ministerial Relationship with a Parish \[Roy M. Oswald\]](#)

Saying Goodbye: A Time of Growth for Congregations and Pastors by Edward A. White

Ten Effects a Departed Pastor's Continuing Contacts Have on a Congregation:

1. Contacts continue to resurface for members whenever negative emotions were present at the pastor's departure.

Regret	"It's not like it used to be."
Inadequacy	"He left us for a better church."
Guilt	"Why didn't I do enough to make her stay?"
Anger	"Why did he leave us flat?"
Loneliness	"I miss her."
Frustration	"If he were here, I could cope."
Relief	"I'm glad he's gone, and we don't have to do that anymore!"
2. Contacts deny members the opportunity to work through those emotions of grief directly and constructively and encourage their futile grappling with ghosts.
3. Contacts discourage members' working through their feelings within the community ("I'd better not tell my deacon that I called the old pastor") and encourage a rivalry among members ("The pastor called me!")
4. Private contact with individuals deprive the community of the opportunity to share grief and loneliness, to build the strength that comes from shared suffering, to discover resurrected hope that emerges from shared struggles.
5. Contacts focus members' energy outside the congregation at a time when that energy may be needed most within the community.
6. Private communications encourage "holding on" to the past and righting former battles – this time with the invisible contenders, who decrease a person's ability to struggle with present realities and diminish hope for the future.
7. Contacts confuse persons as to where and how to direct their commitment to new leadership; they make that difficult task even more difficult for members.
8. Each contact places the resident pastor in the awkward position of interloper. Interim specialists are trained to deal with the negativism so that the installed pastor can begin positive building at the earliest opportunity.
9. By surfacing implicit comparisons between new and old, contacts undermine the choice of a new pastor and inhibit a whole-hearted commitment to the new relationship.
10. Contacts keep the new pastor on the defensive and subvert that pastor's morale and effectiveness. The new pastor can never successfully compete with the old pastor's enshrined "ghost" so long as that ghost is actively present.

Source: Saying Goodbye by Edward A. White

Page 98

<https://books.google.com/books?isbn=1566996244>

[Images for Ten Effects a Departed Pastor's Continuing Contacts Have on a Congregation](#)

Leaving a pastorate is hard on both congregation and pastor. Learn how to make this transition a growth experience for all. Written for congregations and pastors, Saying Goodbye skillfully weaves accounts from clergy, laity, and educators of seven denominations with White's own insight as a former General Presbyter to create a resource for meaningful and healthy partings. Includes examples of a "farewell" worship service and litany for closure of a ministry.

Whether you are a pastor thinking about leaving your congregation, or a parishioner whose pastor has just announced his or her leaving, then you must read this book...for thinking about leaving in the abstract is one thing, and experiencing the leave-taking quite another.

White explores the complicated and emotion-filled process of pastoral termination as revealed through the experiences of pastors and congregations of the Episcopal, Roman Catholic, Mennonite, Presbyterian, United Church of Christ, Church of the Brethren, and United Methodist denominations.

Through diary excerpts and articles, you explore why and when to say goodbye. Learn how you as a pastor or parishioner can have a meaningful and healthy parting through the examples of a letter of agreement, the last "goodbye" worship service, and a litany for the closure of a ministry. And from personal letters and accounts experience the joyous hope of future growth that can be found amidst the sorrow of the present parting.

<https://www.amazon.com/Saying-Goodbye-Growth-Congregations-Pastors/dp/1566990378>
http://www.goodreads.com/book/show/424632.Saying_Goodbye
<https://rowman.com/ISBN/9781566990370/Saying-Goodbye-A-Time-of-Growth-for-Congregations-and-Pastors>
<https://www.christianbook.com/saying-goodbye-time-growth-congregations-pastors/edward-white/9781566990370/pd/990370>
<https://www.barnesandnoble.com/w/saying-goodbye-edward-a-white/1123958205>
<https://www.commonword.ca/ResourceView/2/2255> CommonWord Bookstore and Resource Center
<http://www.lifeandleadership.com/book-summaries/white-saying-goodbye.html>
<https://georgiapreach.wordpress.com/2008/08/03/saying-goodbye-farewell-and-amen/>
<https://books.google.com/books?isbn=1566995582> Page 91
<https://books.google.com/books?isbn=1566996414> Page 96
<https://books.google.com/books?isbn=1566996244>
[Saying Goodbye: A Time of Growth for Congregations and Pastors](#)
<https://books.google.com › books>
https://books.google.com/books/about/Saying_Goodbye.html?id=nrlWAwAAQBAJ
<https://ptcaweb.org/images/CommitteeFiles/COM/Separation-Policy-excerpts-from-COM-Manual.pdf>
https://s3.amazonaws.com/mychurchwebsite/c4668/separation_ethics.pdf
<https://alban.org/archive/a-time-for-lasts/>
[Images for Saying Goodbye: A Time of Growth for Congregations and Pastors by Edward A. White](#)

Seven Additional Tasks

IV. SEVEN ADDITIONAL TASKS (by Terry Foland, IBT Vol. 9, No. 1, page 3, September 1996) At an annual conference of the Interim Network, 33 experienced interim pastors spent some time in an interest group on the A state of the art@ of interim ministry. Those 33 persons represented a total of 182 interim pastorates (average of 5.5 interim pastorates) with an accumulated 196 years of interim ministry experience. Average interim pastorate for this group was 12.7 months. Among other things discussed, the group identified seven agenda items most often dealt with in their interim experiences in addition to the normal developmental tasks of history, relation to the denomination, leadership issues, establishing a new identity and commitment to new leadership.

Getting Closure with the Previous Pastor

Formal farewell is one thing. Weaning a congregation from the previous pastor is another. The interim pastor can help congregations understand this issue since he/she is not the future clergyperson with whom lack of closure is apt to be a lingering problem.

[PDF] [Intentional Interim Ministry Manual - National Capital Presbytery](#)

<http://thepresbytery.org/application/files/3214/3897/1586/intentional-interim-ministry-manual-4-2015.pdf> Page 4

[Images for Interim Ministry Getting Closure with the Previous Pastor](#)

Synod Constitution

†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.

[Northwest Synod of Wisconsin | Congregations](#)

<http://nswi.org/leadership/congregations> ADMINISTRATIVE RESOURCES

Synod Constitution Updated 5.19.17 Page 24

[Images for respect the integrity of the ministry of congregations](#)

Transition into a New Call - Upper Susquehanna Synod

G. Pastor's relationship with his/her former congregation

A pastor's leaving can be a very emotional time. Once the pastoral relationship with the congregation has ended by resignation or retirement, the former pastor should not return to do official pastoral acts such as weddings, funerals, baptisms, etc. The former pastor may return after a period of time at the newly called pastor's invitation to preach for an anniversary or other special occasion. A pastor should never maintain friendships with members of a former congregation in ways that might undermine the developing relationship between the new pastor and congregation. **A former pastor should remove him/herself as completely as possible from the life and ministry of his/her former congregation.**

<http://www.uss-elca.org/for-rostered-leaders/resources/transition-into-a-new-call>

[Images for Transition into a New Call - Upper Susquehanna Synod G. Pastor's relationship with his/her former congregation](#)

Reflections and Resources

1) Healthy boundaries

Rev. Scott Anderson, Executive Director of the Wisconsin Council of Churches, facilitated Healthy Boundaries 201 Workshop for Pastors and other Religious Leaders at Lutheran Church of the Good Shepherd in Eau Claire, WI on 4/13/2016. He presented Joy of Boundaries – Revisiting the Basics, Power and Vulnerability, Mandatory Reporting, Internet and Social Media, **Separation Ethics**, and Self Care.

[PDF] Healthy Boundaries 201 Workshop for Pastors and other Religious Leaders

Facilitator Rev. Scott Anderson will utilize case studies and small group interaction to develop healthy boundaries for clergy and other religious leaders in a congregational setting. Borrowed wisdom blended with humor are tools to help us build stronger ministries with appropriate boundaries. Topics include: The nature of power, building and maintaining healthy boundaries, self-care, social media, grace in **separation** and introduction, and mandatory reporting.



<http://www.nwswi.org/webfiles/fnitools/documents/healthyboundariesapril2016.pdf>

https://www.wichurches.org/pdf_files/events/HealthyBoundaries201Oct2016.pdf

<http://www.wichurches.org/about/meet-the-director/>

[Images for Healthy Boundaries 201 Workshop for Pastors and other Religious Leaders](#)

As part of the topic of **Separation Ethics**, he facilitated conversation on the following case study, which he related came out of his experience early in his pastoral ministry.

Case Study #11

You are in your fourth month of your first call. A long-time member has just passed away after a long illness. When meeting with the member's spouse, he/she says **the family has already contacted one of the previous ministers to conduct the funeral**. The spouse is very clear that the previous pastor "knows the family better than you ever could, especially because you are new to the congregation. So, I've already contacted the previous pastor who has agreed to come." A date for the funeral has been set by the family; a plane ticket has already been purchased for the previous pastor, and hotel arrangements have been made. The spouse finishes the conversation by saying, "And of course we want you to be present and to help with the service."

He recommended the following resources.

Resources

[PDF] Covenant for Departing Pastors - Grand Canyon Synod of the ELCA

As Christians, we all are baptized onto the priesthood of Christ to offer ourselves to the Lord of the Church in thanksgiving for what he has done and continues to do for us. It has been my privilege to support the mission and ministry of _____ Lutheran Church.

In prayerful conversation with the congregation council I enter into the following Covenant.

I agree:

- To pray for the ongoing mission of this congregation and their new pastor.
- To communicate to this congregation, in writing and conversation, the terms of this Covenant, which terminates this pastoral relationship.
- **To abstain from any leadership or advisory role (public or private) in this congregation and to refrain from behaviors that seek in any way to control the transition process, including any attempt to influence the choice of a successor.**
- **To refrain from language or behavior that could undermine the development of the relationship between this congregation and their new pastor (temporary or successor).**
- **To abstain from offering support or advice to anyone involved in a congregational disagreement.**
- **To decline requests for pastoral services made by members of the congregation, including baptisms; weddings; funerals; anniversaries; visiting the sick and homebound, etc., except as invited by the current pastor, and to consult with the current pastor regarding attendance at worship and special events.**
- To encourage my family members to support me in maintaining this Covenant and to support the ministry of this congregation's new pastor.
- To continue to pray for the transformation and renewal of _____ Lutheran Church.

It is understood that this Covenant does not affect or require termination of friendships with individuals who are members of this congregation.

Signature of Pastor: _____ Date: _____

Witnessed by President (Vice-President): _____ Date: _____

Signed in the presence of the congregation at worship on _____.

<http://www.gcsynod.org/wp-content/uploads/2014/10/CovenantforDepartingPastors.pdf>

[Images for Covenant for Departing Pastors](#)

[PDF] Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America

E. Completion of Pastoral Responsibilities: The role of pastors in congregations to which they are not (or are no longer) called is governed by the Constitution for Synods, which states, "Ordained ministers 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" (†S14.14. in the Constitution for Synods of the Evangelical Lutheran Church in America). Ordained ministers who have completed their pastoral call to a particular congregation change their role in how they relate to that congregation, and care should be taken to provide for an orderly transition. Certain ministerial functions are specific to, and performed on behalf of, the congregation not the individual, and are therefore the responsibility of the ordained minister serving under call, or one appointed by the synodical bishop or contracted by the Congregation Council for such ministry. Although to be regarded as affirmations of the pastor's past service to the congregation, requests from members for the former pastor to preside at weddings, baptisms, funerals, and the like should politely be refused. Regardless of whether the pastor has accepted a call to another congregation or another expression of this church, the completion of pastoral responsibilities must be marked clearly and carefully. The following guidelines are for pastors, the congregations they served, and synodical bishops in understanding the new status of a pastor who has resigned a call. They are intended to affirm the past ministry of such pastors, to give directions which seek to avoid some pitfalls that can present themselves during transitions, and to point to constructive and healthful interactions in the future.

1. Upon the effective date of the resignation, the ordained minister no longer is a pastor of the congregation, and therefore must discontinue the functions of the pastoral office in that congregation.

2. Care must be taken by the pastor to assure that the parochial record of pastoral acts conducted within the congregation is up to date. As required by *C9.14. in the Model Constitution for Congregations and †S14.15. in the Constitution for Synods, the secretary of the congregation shall attest in writing to the bishop that the record was received, in good order, before the departing pastor can be installed in a new charge or be granted retired status. Attention also must be given to "... make satisfactory settlement of all financial obligations . . ." to the congregation before departure (*C.9.08. and †S14.16.).

3. Prior to, but as near to, the effective date of the resignation as is practicable, the ordained minister may make use of the rite of "Farewell and Godspeed" during which the pastor may return to representatives of the congregation the signs of the ministerial office that were given at the pastor's installation.

4. If invited to exercise a ministerial role by a member of a congregation to which they are not called, ordained ministers should indicate that they are not (or are no longer) authorized to take such a role. If invited to exercise such a role by the current pastor, care must be taken to assure that the parameters and limited scope of the activity are clear.

5. As part of the bishop's pastoral care, especially during times of transition, a synodical bishop or a member of the bishop's staff is encouraged to discuss these guidelines and their implications either in person or in correspondence.

http://download.elca.org/ELCA%20Resource%20Repository/Policies_Procedures_Roster_Mgmt.pdf Part One, page 10
[Images for Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America](#)

[PDF] Separation Ethics Policy - John Knox Presbytery

SEPARATION ETHICS POLICY concerning the departure of a pastor

Pastors and their congregations form unique, close personal bonds and relationships during their times of ministering together. When a pastoral relationship is dissolved or ended, it is understandable that the pastor(s) and their former parishioners would like to stay in touch and, in some way, continue the relationship they have enjoyed. However, doing so makes it more difficult for congregations to begin forming new bonds and relationships with their new pastor(s).

Due to the disruption and harm former pastors may unintentionally or intentionally cause their successors and former congregations, failure to comply with this policy may result in ecclesiastical charges being filed against a former pastor, former associate pastor, former interim pastor or commissioned ruling elder under the Rules of Discipline D-10.0100, with possible charges of failure to comply with Book of Order G-2.0905 (as above), Directory for Worship W- 4.4003e ("e. Will you be governed by our church's polity, and will you abide by its discipline? Will you be a friend among your colleagues in ministry, working with them, subject to the ordering of God's Word and Spirit?"), and W-4.4003g ("g. Do you promise to further the peace, unity, and purity of the church?").

Therefore, the Presbytery rejects any pastoral activities which invade another teaching or commissioned ruling elder's arena or calling without a specific invitation by that minister, including returning to former calling bodies for pastoral services.

"After the dissolution of the pastoral relationship, former pastors and associate pastors shall not provide their pastoral services to members of their former congregations without the invitation of the moderator of session." Book of Order (G-2.0905)

The Presbytery affirms that this applies to all members of John Knox Presbytery, including interim pastors, commissioned ruling elders, and student pastors.

The Presbytery opposes any fostering of informal relationships in parishes in which former pastor(s) have served which in the perceptions of the current pastor(s), Session, or the Presbytery harm the ministry of the current pastor or pastors.

Commentary:

These statements allow for the exchange of annual Christmas greetings, and the occasional sharing of other "news."

These statements prohibit a former pastor from saying: "Of course, I'll officiate at a (wedding, baptism, funeral or any other pastoral activity) if your pastor asks me." It prohibits a communication to the present pastor that "I am going to be in town and plan to visit a., b., and c.; I hope this is all right with you." It prohibits any other verbal or written statement that covers the above contingencies or similar ones.

This policy shall:

1. be given to a retiring or change-of-pastorate pastor at the exit interview;
2. be given to an incoming pastor at his/her initial interview with the Committee on Ministry; and

3. be given by the Committee on Ministry to the church where there has been a pastoral change to be printed in the church's paper or bulletin under the signature of the Committee on Ministry, with endorsement of the departing pastor and the Session. The Committee on Ministry is responsible for the enforcement of this statement.

Adopted by the Committee on Ministry: August 4, 2011

Adopted by the John Knox Presbytery: August 20, 2011

<http://jknnox.org/wp-content/uploads/MO-COM58.pdf>

<http://jknnox.org/resources/manual-of-operations/> COM-58 Separation Ethics Policy (2 pages)

[Images for SEPARATION ETHICS POLICY concerning the departure of a pastor](#)

2) Case studies at a gathering of rostered ministers

Bishop Laurie Skow-Anderson of the Northwest Synod of Wisconsin requested case studies for the 2019 Fall Ministry Retreat on Conflict in the Church.

Case Study Form

Dear Rostered Leaders,

Rock, Paper, Scissors - Can't we all just get along?

This year at our Fall Ministry Retreat we will talk about Conflict in the Church. On Monday and Tuesday mornings there will be several short learning sessions about conflict and family systems, healing strategies, anxiety, types and levels of conflict, triangulation, conflict in the Bible and 10 things pastors and deacons do to make things worse and better. Following the presentations, we will discuss case studies. You are invited to submit a brief case study about conflict that you personally have experienced in a congregation. Please complete the form below and submit it by August 30 to me, lskow-anderson@nswsi.org. If your case study is one of the six selected, you will win a major prize! Remember to change the names, places and identifying factors to protect the innocent and the guilty.

<http://nswsi.org/home/calendar-of-events> Fall Ministry Retreat for all Rostered Leaders. September 22-24, 2019. Case study for discussion.

infor@nswsi.org

https://s3.amazonaws.com/media.cloversites.com/0a/0a854394-3a19-4d9f-b1ae-f93021508921/documents/Fall_Ministry_Case_Study_Form.pdf

[Images for Conflict in the Church Case Study Form](#)

Case Study 2 focused on Pastor Stillhere and Pastor Notforlong.

Pastor Stillhere and his wife had served this church for 30 years, but due to health issues and age elected to retire. But they were not going to leave this church or community after having built so many important and meaningful relationships. Pastor Stillhere's wife, Martha, was dearly loved by the members of the church. She was in the kitchen for every meal. She taught Sunday school for many years. Even in retirement, she was an official leader for the Women of the ELCA. Even though they intentionally sat in the pew furthest from the pulpit, their presence was still felt throughout the congregation.

When my senior pastor, Pastor Notforlong, arrived with his wife Mary and teenaged son Luke, they lived next door in the parsonage where the Stillheres once lived. They immediately built a privacy fence as that was a reflection of their nature – very private. Mary was a stay-at-home mom, and Luke was a very gifted musician and computer technician. Luke shared his computer skills to help set up the new computers along with the internet, but, when it came to sharing his sax skills in church, he was rarely willing. His presence was noticeably absent in the very active youth group as well. He was a behind the scenes kind of a guy, just like his mom, Mary.

After worship, there were frequent conversations regarding the new pastor's family and their lack of involvement. Mary wasn't a teacher. She never entered the kitchen for meals. She didn't even attend Women of the ELCA meetings at all! And Pastor Notforlong was no Pastor Stillhere either. He was a team player, not the high-powered Herr Pastor people were used to. But the high expectations to match the Stillheres were so strong that Mary and Luke stopped worshipping entirely.

I was the newly called associate pastor, and people triangulated me wondering if I had any influence or answers. I tried my best to support Pastor Notforlong and stand up for him when confronted. Eventually, things go so bad that Pastor Notforlong was informed that he would not receive a raise, even though the rest of the staff did, in order to "send a message." At the annual meeting, he offered a prepared speech that addressed the conflict in the air. It had little effect. After consulting with other pastors and my synodical bishop, I elected to say nothing at the annual meeting. I later found out that Pastor Notforlong was upset with me due to my perceived lack of public support.

Pastor Notforlong was eventually asked to resign and he did. He no longer had to live under the shadow of Pastor Stillhere.

1. All conflicts in churches involve values. What value is at stake here?

2. What types of conflict is happening here?

Goals-methods/process

Structure-communication/power/roles

Decline-finance/membership/lack of vision

Interpersonal-styles/past hurts/lack of care

Lack of leadership-skills/incompetence

Ethics-misconduct

Anxiety-unresolved grief/change

3. What could have been done to deal with this situation differently that might have had a more positive outcome? What intervention might have helped?
4. What could have been done to avoid this conflict?

Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America. As adopted November 11, 2018.

b. Congregational membership

A retired pastor should not remain a member of the congregation served at the time of retirement. Transferring one's membership to another congregation allows the successor pastor to assume pastoral leadership more readily. It also provides an opportunity for the retired pastor to enter fully into the life of a different congregation with clarity about the pastor's retired role.

[PDF]Evangelical Lutheran Church in America\OS\Other Docs

https://s3.amazonaws.com/media.cloversites.com/0a/0a854394-3a19-4d9f-b1ae-f93021508921/documents/Policies_Procedures_Roster_Mgmt.pdf Page 37

[Images for retired pastor should not remain a member of the congregation served at the time of retirement](#)

A Boundaries 2.0 Training was offered immediately following the Fall Ministry Retreat.

Boundaries 2.0

Sep 5, 2019, 1:31 PM

Greetings Rostered Leaders!

Many of you have completed the first offering of Boundary Training with Barbara Solsaa. The next phase of Boundaries Training (Boundaries 2.0) will be offered on Tuesday, September 24 at Heartwood Conference Center right after the conclusion of FALL MINISTRY RETREAT from 11:30 a.m. to 3:30 p.m.

Whether or not you are registered for Fall Ministry retreat this is an excellent opportunity to update your Boundary Training. Please use [this link](#) to register NOW. Registration will close on September 16.

With Boundaries 2.0 we will delve deeper into issues regarding:

- Financial Boundaries
 - o Best practices for congregations and you as leader
- Mandatory Reporting
 - o Mandatory reporting in the state of Wisconsin and your role as a mandatory reporter
- Registered Sex Offenders in your Congregation
 - o Guidelines to consider when a registered offender wants to attend your congregation
- Safe Church Policies
 - o What are important considerations to put into a safe church policy
- Internet/Social Media
 - o Social Media in ministry and creating Internet/Social Media guidelines
- **Separation Ethics**
 - o **Leaving your call for either another call or retirement**

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.

Northwest Synod of Wisconsin

Evangelical Lutheran Church in America

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

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

www.nswwi.org

"Walking together † for the sake of mission † in God's world"

Meet the Coaches | Clergy Life Coaching

Barbara Solsaa

Having worked with pastors in a variety of settings for over 25 years, I have a unique understanding of many of the day to day issues pastors face – balance with work and family – taking their Sabbath – getting ministries going in their churches – feeling stuck – feeling lonely and isolated.

My passion is working with people in ministry, helping them to prioritize the myriad of expectations in their lives, getting them reconnected with the passions that initially drew them into the ministry to begin with.

https://www.clergylifecoaching.com/meet_the_coaches.html

<http://nswwi.org/congregations/boundaries-resources> SEPARATION ETHICS

<http://nswwi.org/congregations/separation-ethics>

A case study was presented relating to separation ethics.

You are in your fourth month of a new call in a new congregation. A long-time member of the congregation has just passed away after a long illness. When meeting with the spouse of the member who has died, he/she says the family would like the minister who was there before you to conduct the funeral. The previous pastor had ministered to the family during the long illness, had

conducted funerals for other family members, and knew all the family very well. The spouse is very clear that the previous pastor really “knows the family better than you ever could, especially because you’re new to the congregation.” The spouse says that he/she has already contacted the previous pastor, and he has agreed to come and do the funeral. The spouse finishes the conversation by saying, “And of course we want you to be present and to help with the service.”

How do you respond to this person? How do you respond to the pastor when he calls you with this request?

How do you respond if you would get a call from a member of a former congregation/work setting with this request?

Chapter 14.

ROSTERED MINISTERS

†§14.19. 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.

Constitutions - Evangelical Lutheran Church in America

[2019 Constitution for Synods](#) Constitution for Synods 14

<https://www.elca.org/constitution>

[Images for respect the integrity of the ministry of congregations](#)

3) Admonitions from a synod bishop and the presiding bishop

Bishop Ann Svennungsen, of the Minneapolis Area Synod in the Evangelical Lutheran Church in America, spoke at a pre-retirement seminar at Easter Lutheran Church in Eagan, Minnesota on 8/18/2018. She stated that, when a pastor leaves a congregation, the pastor needs to leave. She emphasized that it is not appropriate to come back to preach at funerals because funerals are times when a new pastor can connect with families. When asked to officiate or preach at funerals for former members, the former pastor must say, “No.” She explained that to say, “You’ll have to ask the pastor,” only puts the installed pastor in an awkward situation.

Ann Svennungsen re-elected bishop of the ELCA Minneapolis Area Synod

The Rev. Ann M. Svennungsen, Minneapolis, was re-elected May 5 to serve a second six-year term as bishop of the Minneapolis Area Synod of the Evangelical Lutheran Church in America (ELCA).



<https://www.elca.org/News-and-Events/7929>

<http://mpls-synod.org/tag/bishop-ann-svennungsen/>

<https://www.youtube.com/watch?v=4Vxi7RhqaQ> On Leadership - Bishop Ann Svennungsen – YouTube

[Images for Bishop Ann Svennungsen](#)

Presiding Bishop Elizabeth Eaton speaking via a video stated that boundaries are a gift and emphasized, “When you leave, leave well.”

Elizabeth Eaton elected ELCA presiding bishop - ELCA

PITTSBURGH (ELCA) - The Rev. Elizabeth A. Eaton, bishop of the Evangelical Lutheran Church in America (ELCA) Northeastern Ohio Synod, was elected Aug. 14 presiding bishop of the ELCA at the 2013 ELCA Churchwide Assembly.



<https://www.elca.org/News-and-Events/7603>

<https://www.livinglutheran.org/tag/presiding-bishop-elizabeth-eaton/>

https://www.youtube.com/watch?v=R5HQ1oD7_lg Bishop Eaton's Leadership Initiative – YouTube

https://www.youtube.com/watch?v=LA009B_4G8k Bishop Eaton's Leadership Initiative – How will you lead? – YouTube

[Images for Bishop Eaton's Leadership Initiative – How will you lead? – YouTube](#)

4) Personality centered or Christ centered?

Dissensions at Corinth

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, “I belong to

Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

I thank God that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. (I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized anyone else.)

For Christ did not send me to baptize but to proclaim the gospel, and not with eloquent wisdom, so that the cross of Christ might not be emptied of its power.

oremus Bible Browser: 1 Corinthians 1:10-17

<http://bible.oremus.org/?ql=175941782>

[Images for Dissensions at Corinth](#)

The education hall separate from the worship facility was named after a long-term former pastor who died decades earlier. His daughter still owned a house in town to which she returned occasionally. One of the rooms in the education hall was named after a former pastor who died in office and whose widow continued to belong to the church and play the organ. One of the members of the call committee held him up years later as the model pastor and vetoed candidates who did not match. Two pastors served at the same time for many years, but towards the end only communicated by post-it notes. One pastor retired a few years before I came. I followed the other pastor when he retired. The church secretary also retired shortly before I came. It was said that she secretly abused the use of alcohol. In retirement, the 2 pastors continued contact with former members, made pastoral visits, conducted weddings and funerals off site, and made pastoral visits. Another more recent short-term, part-time former pastor, who took a call to a congregation in a nearby village, continued to advise the president, key leaders, and a staff member; contact members; attend funerals and other functions. I stayed 1 ½ years and then took another assignment when it was thought the congregation was getting close to calling a pastor. Another interim pastor came and stayed 1 year when the previously mentioned member of the call committee vetoed still another candidate the rest of the committee wanted. Since then, a succession of installed pastors came and went. None stayed more than a few years. The interim pastors did their best as they too came and went while serving between installed pastors.

5) A long-tenured pastor retires and builds a new house down the road from the church

The synod staff asked me to accept the interim assignment at the congregation early on in my interim ministry. Congregation leadership asked me, among other things, to look at new confirmation curriculum, since the former pastor had used the same material from the Lutheran Church – Missouri Synod for the last 19 years. He and his wife continued to live in the parsonage next to the church while they built a new house just down the road from the open country church. The new house was being built half-way between the church previously served and a church building of a Lutheran congregation now closed. He kept the keys to the church and the pastor's study and came into the pastor's study while I was gone. He even answered the phone once when an assistant to the bishop called for me. He left a note informing me that his files remained in the file cabinet and not to remove them. He called me to ask about one of the members in the hospital. Members contacted him with questions, and he was only too willing to respond.

I conveyed to him, in as respectful manner as possible, that I would like him to remove his files, plants, and anything else of value from the pastor's study. This he did reluctantly. I suggested that he turn in his keys to the congregation president but do not know when this ever happened. I stated that I considered the following incidents to be problematic: officiating at a private baptism at the church and not notifying me, visiting two members and their families in severe illness, and leading a birthday party at the church for one of the members. I suggested that building a house within a short distance of the church and continuing contact and involvement could also be problematic. He became testy and insisted that he had rights as a private citizen and that he intended to do what he wanted to do. He contended that he was handling the adjustment just fine, and that it was my problem for raising these objections to his behavior. Later I learned that he and his wife came to the new installed pastor in tears asserting how mean I was to say such things.

At the suggestion of the assistant to the bishop, I brought up the issue of the unique dynamics of having a former pastor live so close to the church and belonging to the congregation at a Congregation Council meeting. I pointed out the importance of maintaining clear boundaries and being able to transfer loyalties to the new pastor to work in partnership. I also asked them to look at doing what needed to be done at the parsonage to get ready for a new pastor. They seemed to listen intently about the clear expectations, and the president reinforced my perceptions as being valid concerns. They decided to give notice to the former pastor to vacate the parsonage.

Resources

An Open Letter of Pastoral Advice - from Bishop Peter Rogness

WHY NOT ASK OUR FORMER PASTOR?

So, what is the best way to handle this?

The following was originally published in the newsletter of the Saint Paul Area Synod and has been widely reproduced. It is intended to give guidance to pastors and congregations alike.

For laity: Don't even ask - it immediately puts both the current and former pastor in very awkward positions. Even if the current pastor is someone that you hardly know, you affirm your former pastor best by inviting her/him to come while showing high regard for the pastoral office he/she held by seeking out that new pastor to be your pastor.

For pastors: Don't ever give in to the temptation to think "just in this case." Everybody is going to think their situation is the exceptional one. You reduce future difficulty for yourself, your colleagues, and all you former parishioners by being very clear that you simply don't do pastoral acts for former parishioners.

There are also other situations that arise, such as contacts with former pastors over personal life struggles, complaints about the life of the parish, etc., but the same principle applies: we honor our former pastors most highly by recognizing the importance of the work they do and the office they hold by looking to current pastors for those ministry acts. Most pastors know of this issue, and most are sensitive and appropriate. Many laity have never thought about it and may innocently make this kind of request, not thinking about the complexities. It doesn't hurt to remind congregational members from time to time that this is how we create and nurture healthy on-going pastoral relationship. I don't mean this to sound arbitrary and legalistic. I mean it to be pastoral. This is how we best care for the whole body and each other as members of it.

Beating the Odds: Successfully Following a Long-Term Pastor

While each player in the transition is necessary, it became increasingly obvious that the incoming pastor has the power to make or break the transition in most situations. The pastors themselves confirmed this truth as they told their stories. Five themes became clear through my research, which included interviews with twenty clergy.

<https://alban.org/archive/beating-the-odds-successfully-following-a-long-term-pastor/>

[Images for Beating the Odds: Successfully Following a Long-Term Pastor](#)

How to Follow a Long-Tenured Pastor — Pastor Well

I am acquainted with the ups and downs, the blessings and not-so-blessings (curses is too strong a word!) of following long-tenured legendary pastors. While I have benefitted from the stability and unity that it brings, I have faced the monolithic intransigence it fosters as well. Here's what I have learned.

www.pastorwell.com/blog/2017/1/26/how-to-follow-a-long-tenured-pastor

[Images for How to Follow a Long-Tenured Pastor — Pastor Well](#)

<http://www.thegoodbookblog.com/2013/jun/14/long-pastoral-tenure-can-hurt-your-church/>

<https://www.christianpost.com/news/habits-long-tenured-pastors-179571/>

[http://jeremyroberts.org/followingpastor/ 7 Practical Tips for A New Pastor Following A Long-Tenured Pastor](http://jeremyroberts.org/followingpastor/7-Practical-Tips-for-A-New-Pastor-Following-A-Long-Tenured-Pastor)

<https://alban.org/archive/beating-the-odds-successfully-following-a-long-term-pastor/>

www.absc.org/files/uploads/WhatIsIntentionalInterimMinistry.pdf 3rd ¶

Letter of agreement between a former pastor & congregation: Appendix 2

1. The pastor's resignation, effective _____, signifies his/her understanding that all pastoral and administrative duties in this congregation are terminated as of that date.
2. It is mutually understood that this termination of responsibilities applies also to the Interim period before another pastor is called, since the congregation needs some time and space between pastors to discover who they are now, where they want to go, and with what new leadership. It is agreed that the congregation council will make provision with the Synod Office for interim pastoral leadership for the congregation.
3. The former pastor agrees that he/she will not officiate or assist at any baptism, wedding, or funerals in this congregation, but may attend as a worshipper on occasion. This is to prevent divided loyalties in the congregation and pressures on either the former for future pastors or interim pastors.
4. The former pastor agrees that he/she will not continue to make pastoral visits on members of the congregation. Circumstances make it necessary for exception for limited involvement in the following instances:
 - a) _____
 - b) _____
5. The former pastor agrees further that if attending this congregation in the future, it will only be as worshipper and participant and that he/she will neither say or listen to any uncomplimentary or critical remarks in social or other gatherings concerning the interim, past or future pastors.
6. The former pastor will not do services (wedding, baptism, funeral, etc.) unless it is the specific initiation and request of the current pastor and/or council (rather than member).
7. If, after approximately one year, there is a desire on the part of the next pastor to review any of the above items, the former pastor pledges to accept the guidance and instruction of the next pastor and congregation council about any participation in the life of _____ Lutheran Church.
8. The former pastor will remove his/her vestments, equipment, books, and possessions by _____. All items belonging to the congregation will remain in the congregation. Keys to the building will be returned to the church office, no; later than _____.
9. The former pastor will continue serving in the community in the following capacities:
 - a) _____
 - b) _____

[PDF]Moving into the Future - Amazon S3

https://s3.amazonaws.com/media.cloversites.com/0a/0a854394-3a19-4d9f-b1ae-f93021508921/documents/Call_Process_Booklet_2016.pdf

[Images for letter of agreement between a former pastor & congregation](#)

Model Covenant for Departing Pastor

I pledge to support the continuing ministry of this congregation and its future called and ordained pastor.

I promise:

1. to continue to pray, support and respect the ministry of the congregation and a new pastoral leader;
4. to not intervene, support or give advice to anyone involved in a congregation disagreement or dispute and to refrain from language or behavior that could undermine the transitions necessary for the congregation and the development of the relationship between the congregation and the new pastoral leader;
5. to refuse requests for pastoral services made by members of the congregation, including visiting the sick and homebound;
6. to consult with the (interim or successor) pastor regarding visiting, attending worship or special events;

to not officiate in any special events or in the lives of members of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities, other than on the rare occasions when the new pastoral leader may invite a predecessor pastor to participate in a congregational event;

9. to encourage my family members to support me in maintaining the covenant and to support the ministry of the new pastoral leader;

[PDF] Call Process Booklet EDITED - Northwest Synod of Wisconsin

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

Call Process Booklet - Yumpu

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

[Images for Model Covenant for Departing Pastor](#)

Page 12

On Leaving a Congregation - the Episcopal Diocese of Washington

Don't put the new rector in the middle between you and a parishioner and create a situation that compromises your successor.

Don't continue pastoral relationships with parishioners after your departure.

Don't hold onto the keys.

Begin planning early so that there is sufficient time to process feelings, to get the business of the parish in good order, and to prepare the wardens and the vestry for their role in transition.

Change mailing address in a timely way.

Clean out personal files including computer files.

Turn in all keys.

Make sure to clean out the office by the time of the official final service.

<http://www.edow.org/for-clergy-and-parish-leaders/calling-a-new-rector/On-Leaving-a-Congregation.pdf>

[Images for On Leaving a Congregation - the Episcopal Diocese of Washington](#)

[Images for don't continue pastoral relationships with parishioners](#)

Pastoral Ethics: Pastors Relating to Previously Served Parishes

When a pastor accepts a call to a congregation, a sacred covenant is established between that pastor and the people of God in that place. In order that the ministry might be strong and effective, it is important for that relationship to be strengthened and nurtured until God calls that pastor to another sector of ministry. When a pastor resigns that call or retires - that covenant - ends. How does a pastor relate appropriately to members of congregations where one has previously served? The following best practices give guidance to healthy faithful practices that have positive rather than negative impact with the congregation. When the pastor retires

a. Whenever possible, plan retirement so that you will not be retiring in the parish where you have served as pastor.

b. If considering remaining in the same community, or to a former community, please consult with the Bishop before any firm decisions are made.

c. Consider retirement as a "call to the ministry of the baptized." Retirement does not mean being uninvolved as an active church member; it means to be involved in ministry as we have encouraged members to be involved throughout our ministries. Belonging to the same congregation that served as pastor may not allow the former pastor to function actively, sharing your many gifts and insights, without creating problems for the congregation, which now has a covenant with a new pastor. Therefore, if there is any other ELCA congregation within commuting distance, transfer.

d. If a former pastor decides to live where you have served as a pastor, recognize that this may become the focus of difficulty in that setting. As the pastor prepares to leave, declare the new relationship to members of the congregation. Visit in depth with the new pastor who has been called to the parish, so the pastor can be assured that your presence will not be a hindrance, and that you will do everything possible to be of support and help. Ongoing communication within the pastorate is absolutely essential. "Do to others as you would want them to do to you" is the guiding principle."

e. It is the responsibility of the former pastor to decline invitations to conduct pastoral acts in any former parish. It is important that you say "no," rather than, "I'll come if the current pastor says okay."

f. While the above statements are addressed to pastors, spouses of pastors must consider the same factors, and also respect the above recommendations. Spouses share a pastoral identity and, as a result, can become hindrances as easily as a pastor can.

g. It is the responsibility as a former pastor to be supportive of your successor, even when that is difficult to do. If it is not possible to be supportive of the pastor's ministry, it is extremely important that you remove yourself from that congregation, in order to not become a hindrance to its ministry.

This guideline on pastoral ethics is shared for the sake of the Church and the ongoing ministry of the congregation, to enable us to act wisely in difficult circumstances. It is provided to help rostered leaders and congregations understand S14.14 of the Synod Constitution: S14.14 Ordained ministers 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. Adopted by the Synod Council of the North/West Lower Michigan Synod September 2012.

[PDF] Call Process Manual - North/West Lower Michigan Synod

<http://mittensynod.server303.com/docs/CallProcessManual.pdf>

Addendum F

[Images for Pastoral Ethics: Pastors Relating to Previously Served Parishes](#)

Page 14

PASTORAL SEPARATION AGREEMENTS

4. **The former pastor's return of all employer property (including keys),** and possibly an option for the former pastor to receive ownership of personal property purchased with church resources. For example, if the church purchased the pastor a cell phone or computer, will the church offer the former pastor the option to purchase these items, and if so, for how much?;

<https://www.simmshowerslaw.com/pastoral-separation-agreements/>

[Images for PASTORAL SEPARATION AGREEMENTS 4. The former pastor's return of all employer property \(including keys\)](#)

Policy Regarding Former Pastors from Genesee Valley Presbytery

This Letter of Agreement should be shared throughout the congregation so that others may understand the changes in the pastoral role and responsibilities and can cooperate as the church and pastor move into another phase of their respective lives.

E. It is agreed that (pastor's name) will not expect to have the freedom to use the services of the church office or support staff.

It is expected that all church property, including all church keys, will be returned on the last day of service.

<http://oga.pcusa.org/media/uploads/oga/pdf/midcouncil-resources/policy-regarding-former-pastors.pdf>

[Images for Policy Regarding Former Pastors from Genesee Valley Presbytery](#)

[DOC]Separation Agreement - Amazon S3

10. **RETURN OF PROPERTY:** By the end of your Separation Date, you are to return to Sample Church any church property, including instruments, computers, laptops, musical instruments, credit cards, keys, documents, electronic documents, confidential information, or intellectual property in your possession.

<https://s3.amazonaws.com/texasbaptists/church.../Separation-Agreement.docx>

[Images for Separation Agreement - RETURN OF PROPERTY](#)

Separation Ethics for Ministers - Presbytery of New Covenant

Guidelines for the Relationship of Former Pastors and Congregations in the Presbytery of New Covenant

A. When Presbytery dissolves the pastoral relationship, that relationship is ended. Only the pastor duly installed by Presbytery, or the pastor approved by the Presbytery for temporary service, is authorized to perform pastoral duties among a particular congregation.

B. The former pastor shall not participate in any funerals, weddings, etc., of her/his former parish, unless invited by Session. Also, there shall be no visitation or contact which could be interpreted in any way as pastoral. This will be difficult, but if the first invitation is accepted, there will be no reason to refuse other requests.

C. The only exceptions to "B" are those mentioned in the Book of Order, G-14.0606. Certainly, during the first year, it is advisable to refrain from all pastoral contact.

D. In the case of a pastor who retires in the same community as her/his former church, COM strongly recommends that the former pastor and family become active in the work and worship of another congregation. Remaining in the same congregation can lead to tensions and difficulties which no one intends, but nevertheless cannot be avoided.

E. Simple sensitivity and courtesy ought to rule. Pastors who violate the guidelines and return to a previous congregation are showing disregard for the minister or interim in place there. The congregation or individual members who insist on inviting a previous pastor to perform duties undermine the success of the pastor currently serving them.

F. The former pastor shall vacate both the manse and the office by the date of termination or some immediate predetermined date. At the time of vacating, all keys should be returned to the Session or proper church committee. Further, definite plans should be made by the former pastor for the disposition of pastoral counseling notes, personal records, etc.

http://www.pbyofnewcovenant.org/files/forms/filecabinet/Dissolution_Pastoral_2013_Separation_Ethics_for_Ministers.pdf Page 2

[Images for Separation Ethics for Rostered Ministers](#)

6) Ongoing dynamic

Twenty of the congregations I have served [as of 9/1/2018] have followed pastors who continued to reside in the communities or vicinity of the congregations last served. Some continued to belong to the congregation last served. Many remained in close contact with members of the congregation previously served. In some of these settings, there has been more than one former pastor in the community or vicinity. These situations of continued contact by former pastors have presented the most difficult challenges in my interim ministry. When there is a failure to leave well, the leftover baggage compromises the effectiveness of pastor and people to carry out the life and ministry of the congregation. Some of the angriest pushback I have received has come from former pastors and their supporters in these settings. In my opinion, this dynamic will only increase as more pastors, on the one hand, are availing themselves of a housing allowance and, on the other hand, are finding it difficult to sell and move.

Ethics for Retiring Pastors and Those Replacing Them

With more retiring pastors owning homes within the community of their last pastorate, careful attention must be given to the church's well-being and that of the new pastor called to serve that church. With this concern in mind, the region, in cooperation with the Commission on the Ministry and Ministers Council, sets forth the following as Regional Policy regarding this matter.

Retiring Pastor Agreement Form – PDF – Docstoc

<http://www.docstoc.com/docs/47114054/Retiring-Pastor-Agreement-Form---PDF>

[Images for Ethics for Retiring Pastors](#)

More retirees are staying close to their last call and maintaining significant relationships with members of the congregation. In addition, the clergy retirement wave will increase the scope of the matter.

November cover story:

Leaders say 40 percent of ELCA clergy are expected to retire within the next 10 years. This promises to make a major change in the denomination.

Bulletin blurbs - The Lutheran Magazine

<http://www.thelutheran.org/template/page.cfm?>

[Images for Leaders say 40 percent of ELCA clergy are expected to retire within the next 10 years.](#)

Get set for clergy retirement wave: Age, perspectives will change the face of the ELCA | The Lutheran ELCA pastors are getting younger. It's not that our beloved, gray-haired pastors are suddenly dropping 20 years (and 50 pounds) and having play-lists of the latest rock stars banging in their ears as they write sermons. The reason is that a large number of pastors are reaching retirement age this year and in the years ahead. As these leaders depart from active ministry, the face of the ELCA pastorate will change and become younger, both in age and outlook. The numbers are clear. The ELCA ministerium is not wholly older, but a significant percentage is more likely to carry AARP membership cards in their wallets than credit cards from the Gap. In the **Northeastern Iowa Synod**, for example, 60 of the 138 pastors under call to a congregation are age 60 or older, said Bishop Steven L. Ullestad. In the **Northwestern Minnesota Synod**, Bishop Lawrence R. Wohlrabe said that more than half of the rostered leaders (pastors and associates in ministry) were 65 or older. ELCA Secretary Wm Chris Boerger, former bishop of the **Northwest Washington Synod**, recalls that the numbers there were similar, with more than half the active pastors over 55. In the **Southeastern Synod**, Michelle Angalet, an associate in ministry who is assistant to Bishop H. Julian Gordy, estimates that about half its pastors are nearing retirement age.

Get set for clergy retirement wave - Living Lutheran

http://www.thelutheran.org/article/article.cfm?article_id=12299

[Images for clergy retirement wave - Living Lutheran](#)

Together with the previously mentioned, people are living longer. Last, but not least, an increasing number of pastors "value friendships with congregation members very highly."

The Leading Edge: A Fresh Look at American Clergy - Alban Institute

Another piece of conventional wisdom challenged has to do with clergy friendships. Once, many clergy believed that they should not become friends with parishioners. Here, we read that 60 percent value friendships with congregation members very highly.

<https://alban.org/archive/the-leading-edge-a-fresh-look-at-american-clergy/>

[Images for Alban at Duke Divinity School » The Leading Edge](#)

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

7) Early articles

One of the earliest articles I read on the matter of continuing contact by former pastors was "My Friend, the Former Pastor" by Joan Mabon reprinted by permission from ACTION INFORMATION, published by The Alban Institute, Inc., 4125 Nebraska Avenue, NW Washington, DC 20016. 1980. She spelled out "Ten Effects a Departed Pastor's Continuing Contact Have on a Congregation." This article is included in **Saying Goodbye: A Time of Growth for Congregations and Pastors** by Edward A. White, page 96ff (See Introduction above). I collected other articles, photocopied them, stapled them together, and gave them to former pastors and others. These articles included the following many of which are not available online: "The Ethics of Exiting" by Roger Nicholson, in the November/December 1998 issue of the Lutheran Partners and originally published in the *In-Between Times* by the Interim Ministry Network; "Just Say No – The Best Policy" by Bishop Robert D. Berg in a synod insert in The Lutheran; "The Problem of Former Pastors Who Will Not Stay Away" by John Robert Wetherwax (source unknown); **Manual of Policies and Procedures for Management of the Rosters of the Evangelical Lutheran Church in America** Guidelines for Retired Ordained Ministers Part One - page 35 http://download.elca.org/ELCA%20Resource%20Repository/Policies_Procedures_Roster_Mgmt.pdf a question and answer column by Norma and Burton Everist

Former pastor too close? - The Lutheran Magazine

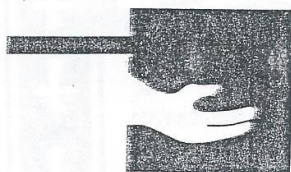
'His presence is hurting our church'

Our pastor of three years is excellent. The former pastor, who was here 15 years, is kind, gentle, good-natured and well-liked. We were sad to see him go. But he went only 50 miles away and frequently socializes with our members. His presence is strong and hurts our church. Other pastors have mentioned this to him, but he claims it's the new pastor's problem. What is proper contact?

http://www.thelutheran.org/article/article.cfm?article_id=1590

[Images for Former pastor too close? - The Lutheran Magazine 'His presence is hurting our church'](#)

a question and answer column by Norma and Burton Everist – "Retired pastors revisited" – The Lutheran – May 3, 1989; question and answer article with Randy Boone in an Interim Ministry Network newsletter (title and date unknown); "Retired Pastors Who Stay: Some Ethical Thoughts" by Larry W. Spielman in Lutheran Partners January/February 1999, pages 33-36 (no longer in publication) [See also another article by Larry W. Spielman in Word and World [PDF] **David's Abuse of Power** http://www.otgateway.com/articles/19-3_Spielman.pdf.]



SHARING

Ideas and observations for partners in ministry

The Ethics of Exiting

Roger Nicholson

Intentional interim ministers seek to guide congregations during the transition between installed pastors. There are five developmental tasks to be undertaken during the interim period. All of the tasks are impacted by the former pastor if he or she continues to be "present" to the parish, whether visibly or invisibly. This article is an attempt to suggest how the pastor who leaves can help or hinder this necessary adjustment.

1). *Coming to terms with history* means many things but it practically always means adjusting to the loss of a pastor. That adjustment takes different forms for different people.

For many it is a grieving process if the departed pastor was much loved. Not infrequently it is a case of resolving feelings of conflict which focused on the former pastor, feelings which include anger and guilt. Coming to terms with history means the congregation gains perspective on the previous ministry, affirms its contributions, and brings closure to it.

Clearly, if the departed pastor keeps reappearing or maintains pastoral contacts by telephone or mail, the congregation's adjustment to change is delayed. Indeed, closure may never really take place for some parishioners and this negatively affects the new pastorate. Too often new pastorates are short-lived because a congregation is stuck in the past.

2). *Discovering a new identity* is essential for a congregation anticipating a new pastor. Some churches need to learn that "there is life after the Rev. Graham leaves." The church will not dissolve; its mission remains and needs only to be clarified and understood for

a new time under a different leader. Interim pastors can help churches gain perspective on strengths and weaknesses, see what special contribution they have to offer, and plan for their future ministry as a people of faith.

Influence Like Anchor

This work, however, will be hindered by the former pastor's influence if he or she remains on the scene or maintains contact with lay leaders. The former pastor's programmatic emphases, style, and influence tend to act like an anchor, impeding the congregation's voyage into a new time.

3). *Preparing for new leadership* is another crucial task. Interim pastors not only model a different ministerial style but help a congregation to expect a different kind of leader than the one to whom they are accustomed. This task is made more difficult if the former pastor remains involved in the parish.

Adjusting to a different style of ministry is only part of the task. Changes may be needed in a congregation's expectations about support for the pastor. One congregation needed to face up to the woeful condition of the parsonage. It was not helpful for the previous pastor to tell people the parsonage was just fine and they shouldn't spend money on it.

4). *Shifts in lay leadership and changes in congregational power structures* occur during a time of ministerial change. It is natural for pastors to develop strong ties with particular key lay leaders. A leader develops a team he or she can work with. When the leader departs, the "team" may un-

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SHARING

ravel or it may remain entrenched. If the team's primary commitment was to the departed leader, change is surely indicated. This change needs to be allowed to happen. It is not helpful for a departed pastor to have input about future lay leadership.

5). Finally, the task of *renewing denominational linkages* can be adversely affected by a disenchanted former pastor who communicates negative feelings to parishioners or discounts the need for the church to have supportive ties to the denomination.

Interim pastors frequently find that a poor understanding of the denomination prevails in many interim congregations. There has been either a lack of communication about the wider church by the former pastor or minimizing the need for the denomination. Departed pastors may perpetuate such a mindset from afar precisely at a time when the congregation can greatly ben-

efit from the resources of the denomination.

Intentional interim ministers agree that there is more stress and concern around the issue of former pastors who continue to play a pastoral role from afar than around any other issue. Complete and consistent closure of the former pastorate is crucial to the healing progress of the congregation under a new minister.

Roger Nicholson is an interim pastor, Minister-at-Large, of the Connecticut Conference, United Church of Christ.

Used by permission of *The In-Between Times*, published by the Interim Ministry Network.

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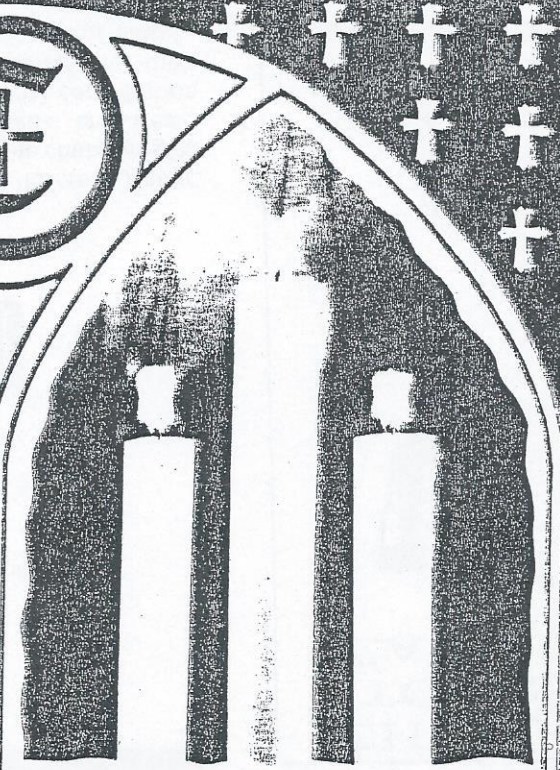


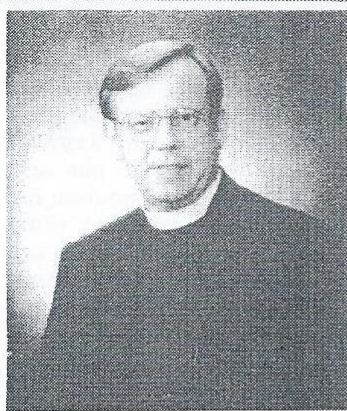
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Bishop Robert D. Berg

Just Say No -- The Best Policy

This is a much larger issue than many would expect. I continue to be made aware of congregations where former pastors are creating problems through exercising a pastoral presence or engaging in pastoral acts in the congregation or community.

-- Bishop Berg

In January of 1998 I wrote a synod newsletter article about an on-going concern. I had written about it a couple years before, but prompted by continuing issues relative to the concern and an article in the Lutheran that same month, I felt a need to address it once again. The concern has to do with the need for former pastors to refrain from performing pastoral acts or exercising any kind of influence in a congregation where they are no longer called to serve. The time has come to again speak to this matter.

Much of what I share now is the same or similar to what I shared in 1998. My hope is that lay leaders who read this article will be sensitive to the matter. It is expected that ordained pastors will be, but that has not always been the case. Pastors who do not follow guidelines with respect to this matter can create great difficulty for current pastors. Lay leaders or parishioners who are not aware of potential problems may put the current pastor into no-win situations. None of this helps the ministry of a congregation.

The Lutheran article referred to above focused attention on the need for closure when a pastor no longer is serving a parish he or she formerly served. That pastor should not perform any pastoral acts or exercise any influence over ministry in congregations previously served. Article S14.14 of the Synod Constitution states: *Ordained ministers 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.*

Just say no is the best policy whenever asked to do anything of a pastoral nature in a former congregation. This policy is for pastors who move away and also for those pastors who remain in a community where they were involved in pastoral ministry. When asked if one is willing to do any form of pastoral ministry, never put the current pastor into the no-win situation by saying, "If it's OK with your current pastor." You, as a former pastor, are the one to say "no" from the beginning. If the request is for something like a wedding or baptism of a family member, a

confidential conversation between you and the current pastor should be where a decision is made about appropriateness. If the pastor is not comfortable with your involvement, you must be the one to say "no" without reference to the conversation. Obviously there are times when former pastors are invited to preach, preside, or to speak at special occasions such as congregation anniversaries. Such requests (after consultation with the current pastor) can be honored.

This is a much larger issue than many would expect. I continue to be made aware of congregations where former pastors are creating problems through exercising a pastoral presence or engaging in pastoral acts in the congregation or community. It is not to be done for the sake of the ministry of the congregation and the pastoral leadership of the current pastor.

In a somewhat different but related matter, retired pastors who have become members of new congregations must be careful so as not to exert too much leadership which could be seen as pastoral simply because one is a retired pastor. As a retired ordained pastor there likely could be some requests from the current pastor to do pastoral ministry. In most situations this is entirely proper and strengthens ministry. On the other hand, there are those few situations when the actions and strongly felt presence of a retired pastor can become problematic. A retired pastor is not the pastor of a congregation where he or she is a member. Care and consideration for the current pastoral leadership must be practiced. A retired pastor living in the community where he or she was a called pastor must also refrain from doing pastoral acts in the community, privately or publicly.

As pastors and lay leaders, please keep this important matter of pastoral ethics ever before you, and do everything you can to uphold and honor the guide-

Retired Pastors Who Stay: Some Ethical Thoughts

Should retired pastors stay in the parish they last served, or should pastors leave those parishes at retirement? "Boundary" and role issues, gleaned from misconduct concerns, are relevant to these questions.

"Should retired pastors stay in the parish served, or should the pastor leave that parish at retirement?" asked *The Lutheran* magazine (Jan. 25, 1998, p. 40):

"Retired pastors should leave" was the response, "because relationships would be too confusing."

A reader responded with a letter to the editor in the following month's issue saying: "The pastor should stay, because former pastors need the care of the community recently served."

While there will not be one answer that satisfies all, I believe there are at least three important ethical principles to be considered when such a question is raised that are parallel with principles associated with sexual misconduct.

In particular, I am inspired by Karen Lebacqz, and Ronald G. Barton's excellent book entitled *Sex in the Parish* (Louisville: Westminster/John Knox Press, 1991),¹ and Roland Capp's 1993 article: "Sex in the Parish: Social

Scientific Explanations for Why it Occurs"²

The underlying concern for a pastor staying in a parish served has to do with boundary issues and the role of the pastor. The underlying anxiety is that a former pastor of a parish may interfere and unduly influence members in opposition to the current pastor.

While such concerns and anxieties may not be fairly placed on all retired pastors who stay, there are numerous examples where such concerns and



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anxieties are justified.

While sexual violation concerns are not fairly placed upon all pastors, there are numerous examples where such concerns and anxieties are justified to the point of requiring pastors to receive training in these issues.

Just as in prevention of sexual misconduct the pastor is responsible for maintaining appropriate boundaries, the retired and staying pastor has similar responsibilities to maintain appropriate boundaries and roles in relationships without giving cause for justified anxiety.

An Illustration

George is a retired pastor who has stayed in the parish he formerly served. He consistently refused to do funerals, weddings, and baptisms in the parish. When told of someone who was ill, George insisted that the called pastor be informed.

A significant vote came before the congregation 20 years after his retirement. George discreetly, yet actively, sought to influence the congregation against the called pastor. When George was confronted by the called pastor, he denied campaigning against the called pastor.

Later George sent word to the called pastor, through another, that he was entitled to his opinion and that he was no different from anyone else in the parish.

As time passed, George publicly expressed dismay as to why members of the parish gave him a cold shoulder and seemed so unforgiving of him.

The Principle of Power

The first principle, and a most fundamental one for considering the ethic of a pastor staying, has to do with the nature of clergy power.

In the above story, George holds a perception that many pastors, both retired and current, have today: I am an ordinary member of a parish with no special power.

Pastors tend not to perceive their vocation endowing much, if any, power. The lack of perception or personal experience of power does not exclude the fact that pastors do have extraordinary power. The role of pastor, and of being a predecessor pastor, carries many forms of power.

Lebequec and Barton have demonstrated that pastors acquire

power because of the functions and roles they fulfill (and fulfilled).³ Peter Rueter makes similar points in his writing on the same topic (*Sex in the Forbidden Zone*).⁴

Lebequec and Barton lists the kinds of power pastors possess and potentially misuse as:

The power of freedom—without continued supervision by and accountability to others,

The power of access and accessibility—having privileged access to others,

The power of knowledge—knowing a great deal of personal information about others.

The role of pastor does create an inequality of power between pastor and parishioner. The courts recognize this. The misuse of these kinds of power is a basis for legitimate lawsuits against those who have sex with a parishioner. To be unaware of the power one has fails to negate the presence of power, and makes a person vulnerable to crossing boundaries that should not be crossed.

George, in the above story, is an example of the misuse of power. He did not acknowledge that he had used his greater power to influence a congregational decision. In this case, his power was granted to him by years of faithful ministry to many parishioners and by his having privileged access to many ears.

The fact he could not acknowledge, or own, his power and said instead that he was "an ordinary member of that parish" is a clue that his view of his power, and his conduct, was amiss. He did not say, "I am using my greater power to influence this vote" because to do so would admit his behavior violated commonly held standards of conduct.

Predecessors, it is commonly thought, should stop trying to run their former parishes.

Sometimes called pastors will use the predecessor's support to gain congregational affirmation for a special project. Is this wrong? Is the called pastor willing to risk that the same dynamic can be used for ill? When the called pastor seeks support from a retired pastor who stays, is the called pastor improperly tempting the retired pastor to exercise power, or seek further power, that offering support may endow?

It also goes without saying that for-

Guidelines for Retired Pastors Adopted

The ELCA Church Council approved guidelines regarding several issues related to retired pastors at their Nov. 13-16, 1998 meeting in Chicago.

The guidelines refer to roster issues and congregational membership following retirement, as well as matters involving pastoral service, interim ministry, and compensation.

The ELCA's Division for Ministry drafted the guidelines, which state that retired pastors "are not only to be honored for their past service but are seen as important resources for ministry within the life of the church."

The text can be obtained by contacting one's synod office. The Division for Ministry is planning to develop a resource based on the guidelines.

mer pastors should no longer perform pastoral acts in the parish once served. To do so is to garner power such acts give to the pastor (the power of respect and access) and undercuts the called pastor's ministry. It is surprising that many retired pastors do not see anything wrong with doing this!

Some retired pastors will point out how difficult it is because "we are not listened to, or valued, as we once were." This is indeed a painful experience. Unfortunately this concern raises the question: Do pastors need to exert power to make themselves feel power no longer experienced or denied to them?

Some predecessors may be unaware of an inability to release long held visions, particularly if change threatens these hopes. The temptation to influence may be irresistible. For some, the better option is to leave that parish altogether (Mt. 5:29).

The principle of power is why cler-

gy, and their denominations, are sued today when clergy have sex with parishioners. The courts recognize that a clergyperson has power that the parishioner does not have. Retired pastors also have power and this power can be, and unfortunately is, misused.

The Principle of Co-Dependency

The second principle has to do with a pastor's vulnerability to co-dependency. Pastoral ministry, by its very nature, is susceptible to co-dependency.⁵ Generally speaking, pastors are people who care very deeply. As a result clergy easily overestimates their (our) importance in an organization's, or in people's, lives (Roman 12:3).

The caring pastor falls into compromising situations with a mistaken belief that his/her love is what the other, or the organization, needs. In fact, care is available from others. This is the surprising nature of the miracle of God's Spirit. The body of Christ in today's world is larger than an individual or a congregation. Love is a gift for and a fruit of the entire body of believers.⁶

This is what is troubling about the

reader's response to *The Lutheran* magazine article cited in the opening. The rebuttal was that a pastor needs the care afforded by relationships built over years of mutual ministry/care.

Indeed, people do need care from each other. However, the expression of care easily becomes flawed when surrounded by a mistaken belief that care comes only in a specific situation, or from a specific person.

Retired pastors who stay, and congregations who encourage them to stay, are particularly vulnerable to perpetuating an unhealthy co-dependency by over-reliance upon one another.

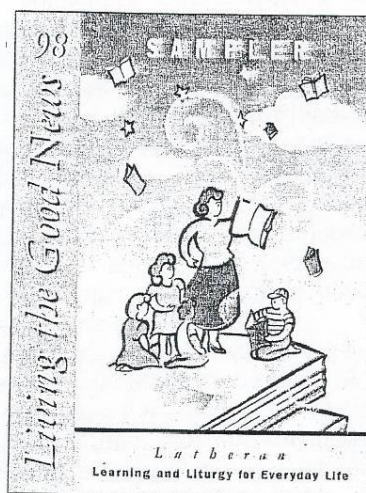
This principle is another reason why former pastors should not perform pastoral acts in the parish they once served. The bond of love and respect can and should be expressed in ways that are not reflective of a role one has surrendered. Love should be expressed in ways other than by duplicating a former role as the only and best way.

Even Christ had to let go of his former role by going the way of the cross. Love does not insist on its own way (1 Cor. 13). Love is kept small by the mistaken belief that others cannot fulfill

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roles (1 Cor. 12) they have been called to (i.e., the new pastor as the officiant).

I find myself wondering if inappropriate outcomes are part of the risk of staying. To stay in a parish, and to express opinions, is to perpetuate one's own vision and limitations and potentially hamper a new work of the Spirit.

The Principle of Scapegoating

The third principle has to do with the sociological nature of scapegoating. Scapegoating occurs when the sin of the community is placed upon a person who bears the sins of all and is sacrificed on behalf of the community.⁷ Parishes and denominations will blame a pastor rather than confront and change their own complicity in inappropriate behavior.

Pastors are particularly vulnerable to being scapegoated in a parish with a beloved former pastor. Rather than confront the congregation's own dysfunctional (co-dependent) behavior, organizations such as a congregation will allow the retired pastor to subvert the called pastor. Few parishes are will-

ing to formally stand up to a retired pastor who stays and strays by undercutting the called pastor.

Instead of taking a formal stance against the staying and straying former pastor, indirect and unclear messages will be given. We see this in the cited case as George was puzzled by the cold reception from others and a perceived lack of forgiveness.

Too often the task of giving clear messages about the inappropriate behavior of a staying and straying pastor is left to the bishop, or to the called pastor, both of whom can become ideal scapegoats. If parishioners directly confront a retired pastor, these people too easily become labeled as uncaring, are scapegoated, and the real problems are not addressed.

Sometimes scapegoating is done by denominational executives in the way that support is offered to, or withheld from, the called parish pastor. When a former pastor improperly influences a vote of a congregation (see cited case), that person is generally immune from formal action and seldom is disciplined.

The Rest of the Story

As in most difficult situations, there is not one common solution to the issue.

Some pastors leave the community served at retirement and issues of staying never have to be addressed. While some pastors stay and stray, others stay and never stray. When a pastor does stay and stray, there is an ethical violation that can be informed, I have argued, by being reminded of common principles used to prevent sexual misconduct.

Both staying and straying pastors and issues of sexual misconduct have to do with a collapse of boundaries that have devastating effects.

I do not argue, or seek to suggest, parity in depth of wounding resulting from sexual misconduct and retired pastors who stay and stray. Nevertheless, there is a spiritual and emotional wounding of people caused by a staying and straying pastor.

Unfortunately, such wounding is seldom attended to by the church because there is inadequate acknowledgment of the pain, except to say to the effect: Isn't that horrible what happened?

I would like to see others also develop an ethic of what should happen between pastor and congregation when a pastor retires or even resigns. I believe that these ethical issues should be presented and discussed at pre-retirement events. Ways need to be found to help clarify for both pastor and congregation a clearer understanding about the new relationship between the two.

Larry W. Spielman is senior pastor at Grace Lutheran Church, Cleveland Heights, Ohio. He has also served congregations in California.

Endnotes

1. *Sex in the Parish* by Karen Lebacqz and Ronald G. Barton (Louisville: Westminster/John Knox Press, 1991).
2. "Sex in the Parish: Social Scientific Explanations for Why It Occurs" by Roland Capp (*The Journal of Pastoral Care*, 47 [4], pp. 358-360).
3. *Ibid.*, Lebacqz and Barton, pp. 93ff.
4. *Sex in the Forbidden Zone*, by Peter Reuter (Los Angeles: Jeremy P. Tarcher Inc., 1989).
5. *Ibid.*, Lebacqz and Barton, pp. 75ff.
6. For a thoughtful discussion of a parish as a closed system of support, see the Capps' article.
7. *Ibid.*, Capps.

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8) Preparing for the future

Randy Boone in the question and answer article mentioned above observed that

"The pre-retirement clergyman's retreat into non-functionality may stem from an unwillingness to envision a congregational future without him as pastoral leader. But whatever the cause of the disengagement, it signals a refusal to lead the congregation in preparing for its future. The pastor in a state of pre-retirement managerial non-functionality will, however, often be willing to invest in efforts to ensure the continuation into post-retirement of the emotional bonds that join him to the congregation."

Boone articulated what I have witnessed on numerous occasions.

9) Pastoral Etiquette Continued Contact

Professional Courtesy	Personal Privilege
Unity	Division
Clarity	Slippery (slope)
Definition	Duality
Principled	Does not apply
Friends outside congregation	Former members changed to friends
Workmanlike	Ego gratification
Agent of reconciliation	Hero
Respect	Disrespect

10) Transition Challenges

Heritage	Stuck in the past
Identity	Tied to previous patterns
Vision	Imagination and creativity stifled
Mission	Maintenance minded
Leadership	Allegiance to former pastor
Connections	Congregation disconnected from wider church

11) Chaplain Ministry

Pastors, who invest in the emotional bonds that will carry over into continuing contact with members, often settle into a chaplain ministry. Some, in effect, continue in this role into retirement.

Ten Signs a Pastor Is Becoming a Chaplain – ThomRainer.com

The danger is when pastors do little other than minister to the needs of church members, and the leadership of the church is neither equipping others nor leading the congregation to reach those who do not have a church home. In essence, the pastor is becoming a chaplain. Here are ten warning signs that such a process is taking place.

<http://thomrainer.com/2015/09/ten-signs-a-pastor-is-becoming-a-chaplain/>

Images for Ten Signs a Pastor Is Becoming a Chaplain – ThomRainer.com

<http://thomrainer.com/2015/10/seven-thoughts-about-retiring-pastors-who-stay-at-their-churches/> #5

<http://thomrainer.com/2017/07/seven-dangers-last-years-ministry/> #4

<https://books.google.com/books?isbn=1493411519> 5. Looking at Fellow Ministers: Integrity with Your Colleagues 103-126

Footnote 12

Images for thom rainer (author)

12) Congregation takes care of pastor

One former pastor seemed lost in retirement. He attended Sunday services of worship as well as funerals and memorial services and stopped into the church office. He had gotten used to the congregation taking care of him while waiting for him to retire as he and his family went through a loss of a loved one. But people said, "We have to get on with our lives after the loss of a loved one. Why can't he?" Therefore, in the eyes of the people, the respect and effectiveness of the pastoral office was called into question.

There was a common phenomenon in the community of the grumpy husband expecting the wife and others to cater to him. The pastor could not lead people to break out of that behavior but only fostered it. The congregation found it necessary to move on with their lives even though the former pastor found it difficult to get on with his life.

Resources

Called for Life: Finding Meaning in Retirement [Paul C. Clayton]

Called for Life reflects on our calling to serve God and neighbor in the context of retirement. People facing retirement ask a variety of questions, each framed by a different perspective. "Will I ever be interested in retiring?" some baby boomers ask. "Who am I now?" newly retired clergy ask. "What, if anything, is God calling me to do and be after retirement?" all inquire. This book is built on the assumption that most people don't want to spend the last third of their lives doing nothing. What they want is a life that is worth living, an occupation that will help others, and a retirement in which they can continue to exercise their calling. Clayton uses examples from his own experience and from others, laity and clergy, to explore retirement and the three components of our calling: our identity, our gifts, and our occupation. He also examines the role of community in our calling and retirement, the challenges of the transition into retirement, options for meaningful activity, the importance of identifying our purpose, doing and being in retirement, and the final call to death. Readers will be encouraged to see retirement as an opportunity to do what they have always wanted to do and to become the kind of person they have wanted to be.

<http://www.amazon.com/Called-Life-Finding-Meaning-Retirement/dp/1566993652>

<https://www.goodreads.com/book/show/25492737-called-for-life>
<https://rowman.com/ISBN/9781566993654/Called-for-Life-Finding-Meaning-in-Retirement>
<https://books.google.com/books?isbn=1566994802>
<https://alban.org/archive/a-time-for-lasts/>
<https://alban.org/archive/continuing-the-call/>
<https://sites.duke.edu/theconnection/2012/09/07/preparing-for-retirement/>
https://www.amazon.com/s?ie=UTF8&page=1&rh=n%3A283155%2Cp_27%3APaul%20C.%20Clayton
https://www.goodreads.com/author/show/1161087.Paul_C_Clayton
[Images for Paul C. Clayton](#)
[Images for Called for Life: Finding Meaning in Retirement \[Paul C. Clayton\]](#)

On Leaving a Congregation - the Episcopal Diocese of Washington

Within the context of preaching the gospel, name your grief and issues of closure in sermons. Do so in ways that allow you to share your experience of loss with the congregation **without seducing them into taking care of your feelings.**

<http://www.edow.org/for-clergy-and-parish-leaders/calling-a-new-rector/On-Leaving-a-Congregation.pdf>
[Images for On Leaving a Congregation](#)

13) Sense of entitlement

Increasingly, I am discovering that it is more than simply a lack of awareness of boundaries as it is a sense of entitlement for former pastors to maintain contact with members to meet personal needs. I encountered former pastors, for instance, who pled special privilege in keeping their children and grandchildren in the educational ministry of the congregation.

Resources

11 reasons why entitlement mentality will ruin your life

Most often they feel entitled for success, recognition or accomplishments without having the discipline to work hard and make the right sacrifices.

<http://mobilewebcity.com/11-reasons-why-entitlement-mentality-will-ruin-your-life.php>
[Images for entitlement mentality will ruin your life](#)

Entitlement Quotes - BrainyQuote

<https://www.brainyquote.com/topics/entitlement>
[Images for entitlement quotes](#)
<https://www.goodreads.com/quotes/tag/entitlement>
www.azquotes.com/quotes/topics/sense-of-entitlement.html
[Images for sense of entitlement](#)
<https://www.enkiquotes.com/quotes-about-entitlement.html>
<https://www.quotemaster.org/Entitlement+Mentality>
<http://www.picturequotes.com/entitlement-quotes>
www.spiritualityandpractice.com/practices/features/view/22895/giving-up-entitlement
[Images for giving up entitlement](#)

Entitlement - Wikipedia

An inflated sense of what is sometimes called *psychological entitlement*^[8] - unrealistic, exaggerated, or rigidly held - is especially prominent among narcissists. According to the DSM-5, individuals with *narcissistic personality disorder* (NPD) are likely to have a "sense of entitlement to special treatment and to obedience from others", typically without commensurate qualities or accomplishments.^{[9][10]} Similarly, according to Vaknin, the narcissistic personality attempts to protect the vulnerable self by building layers of grandiosity and a huge sense of entitlement.^[11]

<https://en.wikipedia.org/wiki/Entitlement>
[Images for entitlement](#)

5 Reasons Why an Entitlement Mentality Will Diminish Your Life

In a nutshell, people with this mentality feel they have a natural right to privileges that others earn through sacrifice and discipline. When others are visited by great good fortune, they consider those same events to be their own natural right.

<http://1eightyconsulting.com/5-reasons-why-an-entitlement-mentality-will-diminish-your-life/>
[Images of entitlement mentality will diminish your life](#)
<http://www.evilyoshida.com/thread-1587.html>

[PDF]guidelines ministerial service and membership in a former parish

Recognizing that we are a highly relational denomination, healthy ministerial relationships are developed, flourish, and grow when we honor and respect one another's ministry; past, present, and future. "It is essential that we understand that our ordination is for the benefit of the church and her mission in the world. It is not something for our advantage; it is not a personal right or **entitlement**. We are not ordained to be private chaplains to whomever we please."

<http://www.brethren.org/ministryoffice/documents/guidelines-former-parish.pdf> Page 2
[Images of not a personal right or entitlement](#)

Leadership and Entitlement – ThomRainer.com

As a leader's sphere of influence increases, he may feel that certain benefits and perks are due him. She may believe that those in the organization exist for her service and needs. Entitlement is a creeping sickness that often envelops a leader with such deceptive subtlety that the leader is often unaware of its control over him.

http://thomrainer.com/2012/04/leadership_and_entitlement/

Images for Leadership and Entitlement – ThomRainer.com

<https://thomrainer.com/2017/03/six-warning-signs-church-problem-entitlement-mentality/>

Images for warning-signs-church-problem-entitlement-mentality

<https://thomrainer.com/2017/02/entitlement-mentality-crept-churches/>

Images for entitlement-mentality-crept-churches

https://thomrainer.com/2012/07/entitlement_and_the_local_church/

https://thomrainer.com/2012/11/entitlement_and_thanksgiving/

<http://thomrainer.com/2017/04/nine-changes-churches-must-make-or-die/>

#3

<https://thomrainer.com/2018/01/four-keys-successful-church-year-2018-rainer-leadership-400/>

#3

<http://thomrainer.com/2013/01/the-main-reason-people-leave-a-church/>

Images for thom rainer (author)

Letting Go: Setting Boundaries in Retirement and Former Parishes

Understand fully what saying "goodbye" means. It means the end of the pastoral role in a congregation. It means any intrusion in a former congregation undermines another's ministry and is betrayal of one's ordination. Ordination is for the welfare of the church and its mission; it is not given to benefit the individual—it is not our personal right or an **entitlement**.

[PDF]Letting Go - Midwest Ministry Development

<https://midwestministrydevelopment.org/pdf/letting-go.pdf>

Page 3

Images for Letting Go: Setting Boundaries in Retirement and Former Parishes

Images for Ordination for welfare of the church and its mission

<https://www.midwestministrydev.org/resources/>

9 Types of Entitlement Tendencies and How to Overcome Them | Psychology Today

If you have entitlement tendencies, choosing to work on them is likely to improve your relationships.

<https://www.psychologytoday.com/blog/in-practice/201303/9-types-entitlement-tendencies-and-how-overcome-them>

Images for 9 Types of Entitlement Tendencies and How to Overcome Them | Psychology Today

<https://www.psychologytoday.com/us/magazine/archive>

The deadliest mindset of all: Entitlement mentality | Business Life

In a sense, adversity is the vaccination for the worst disease a human being or an organization or an entire society can catch. It's a disease that rips the soul out of a person yet leaves the heart still beating. It leaves people alive physically but broken mentally. It leaves weakness instead of strength. It leaves dependent individuals instead of independent ones. It results in playing a game of "pass the blame" when things don't go as planned. It's a disease I would not wish on anyone. It's called "entitlement mentality."

<http://www.philstar.com/business-life/2017/02/06/1669346/deadliest-mindset-all-entitlement-mentality>

Images for The deadliest mindset of all: Entitlement mentality | Business Life

The Saul Syndrome - Enrichment Journal

2. A sense of **entitlement**.⁵ Position comes with appropriate perks, say these Sauls who require extravagance as a salve for their fragile self-image.⁶ Since entitlements reflect their honored position, they expect and even demand perks that their secular counterparts (for example, business executives) receive, and are angry when these are not forthcoming. Such entitlements may include exorbitant salary and investment packages, luxury autos, travel opportunities, and the exclusive right to perform high-profile ceremonies (for example, funerals and weddings of the wealthy) even when families may desire a staff member to whom they feel closer. Entitlement outweighs any sense of concern for the financial health of the church or its staff. Narcissistic pastors also feel entitled to blind loyalty and respect without earning either.

http://enrichmentjournal.ag.org/200704/200704_000_Saul_Syndrome.cfm

Images for The Saul Syndrome: a sense of entitlement - Enrichment Journal

What Does the Bible Say About Entitlement? - OpenBible.info

<https://www.openbible.info/topics/entitlement>

https://www.openbible.info/topics/entitlement_society

Images for bible and entitlement

<https://www.kingjamesbibleonline.org/Bible-Verses-About-Entitlement/>

<https://www.holybiblesays.org/articles.php?ID=353> Entitlement Mentality - What Does The Bible Say?

<https://www.valley-church.com/everydaywithjesus/posts/beware-of-the-entitlement-mentality>

Images for entitlement mentality

<https://adivineencounter.com/entitlement/>

<https://www.crosswalk.com/family/finances/confronting-entitlement-11635182.html>

Images for confronting entitlement

<https://countingmyblessings.com/entitlement-attitude/>

[Images for entitlement attitude](#)

<https://www.christiantoday.com/article/breaking-entitlement-in-our-lives/82285.htm>

<https://www.desiringgod.org/articles/entitlement-will-rob-you-of-rest>

[Images for entitlement-will-rob-you-of-rest images](#)

www.plainbibleteaching.com/2016/07/06/the-entitlement-mentality/

<https://www.christianitytoday.com/biblestudies/bible-answers/marriage/how-can-we-avoid-having-entitled-children.html>

[Images of avoid-having-entitled-children](#)

14) If it causes problems, it is a problem

While studying at the seminary, I took one class taught by staff from the Johnson Institute and another class taught by a chaplain from the Hazelden Addiction Treatment Center.

Resources

Addiction Treatment Center | Minnesota | Center City | Hazelden Betty Ford Foundation

A Proven Leader in Inpatient and Outpatient Chemical Dependency Treatment

Beginning in 1949, at a picturesque lakeside retreat near Center City, Minnesota, the Hazelden Betty Ford Foundation's earliest clinicians developed the addiction treatment approach most widely used in the world today—originally known as the Minnesota Model of care. Combining expert medical care with then-emerging Twelve Step mutual support practices, alcohol and drug addiction treatment at the pioneering Hazelden facility was, above all, provided with empathy and respect. Today, the flagship drug rehab center continues to lead the way forward with evidence-based treatment practices and research-informed approaches, provided with the respectful, compassionate care that has set our programs apart from the start.

www.hazeldenbettyford.org/locations/center-city

[Images of hazelden betty ford foundation](#)

Johnson Model Intervention - Intervention Support

Vernon Johnson, founder of the Johnson model of intervention, was an Episcopal priest who devoted his life to the study of addiction and methods that could be used to stop addiction before death occurred.

<http://www.interventionsupport.com/intervention-techniques/johnson-model/>

[Images of johnson model intervention - intervention support](#)

I learned about the complicated nature of dependency and addiction. What was most helpful, though, was the simple statement, "If it causes problems, it is a problem."

Resources

Presented By: Janice Gabe, LCSW, LCAC - ppt video online download

* If it causes problems.....It is a problem

<http://slideplayer.com/slide/7404092/>

[Images of defining addiction](#)

17 Defining Addiction

[PDF] VASE-R - Alcohol and Drug Abuse Institute - University of Washington

Appendix B: Character Background Information and Narratives

http://adai.washington.edu/instruments/pdf/vaserscoringmanual_145.pdf

[Images of alcohol and drug abuse](#)

Page 25

15) Coasting into retirement

Some pastors coast into retirement even up to 5 to 7 years out either burned out or rusted out more intent on making for a soft landing than exercising the responsibilities of the pastoral office. Respect for the office of pastoral ministry is diminished.

At What Age Should a Pastor Retire? Ten Diagnostic Questions – ThomRainer.com

5. Do you have a clear and compelling vision for your ministry's future? If not, you may be **coasting** and ready to retire.

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

[Images for At What Age Should a Pastor Retire? Ten Diagnostic Questions – ThomRainer.com](#)

<http://thomrainer.com/2017/07/seven-dangers-last-years-ministry/>

#1

<http://thomrainer.com/2013/03/six-thoughts-on-how-great-leaders-will-retire/>

#1

<http://thomrainer.com/2012/03/eight-reasons-leaders-lose-their-drive/>

#5, #8

<http://thomrainer.com/2014/10/four-kinds-church-leaders-will-lead-revitalization/>

#4

<http://thomrainer.com/2016/06/challenges-following-long-term-pastor-rainer-leadership-235/>

[Images for coasting into retirement](#)

<https://thomrainer.com/2018/08/why-i-am-retiring-from-lifeway/> I have been tempted to hang on. I must avoid that temptation.

<https://www.facebook.com/Thom.S.Rainer/>

<http://www.lifeway.com/n/Popular-Authors/Thom-Rainer>

<https://www.amazon.com/Thom-S.-Rainer/e/B0011GLMVG>

https://www.goodreads.com/author/show/27470.Thom_S_Rainer

[Images for thom rainer \(author\)](#)

If there is one salient point I remember from taking a workshop from Roy Oswald of The Alban Institute on *New Visions for the Long Pastorate* when I was in the installed pastorate, it was the importance of leading on the growing edge.

Latest E-Alert - Luther Seminary

Roy Oswald, freelance trainer and consultant, and former senior consultant with Alban Institute, will give two presentations: "New Visions for the Long Pastorate" and "Thriving as an Associate Pastor." In the first, Oswald will touch on ways to address the potential challenges of long pastorates while capitalizing on the strengths of long-term fruitful ministries. Participants are invited to assess their own pastorates through several key theories and self-assessment tools. Despite its title, "Thriving as an Associate Pastor" is applicable for any program staff person working full time on a multiple-member staff. In many ways, the role of associate or program staff person affords some unique opportunities that are not available to those in an administrative role. Participants will return to their places of ministry with renewed vision of their many opportunities and strategies for discovering and exploring them.

<http://www.luthersem.edu/elerts/article.aspx?id=343>

[Images for potential challenges of long pastorates](#)

New Visions for the Long Pastorate

Research conducted by Roy Oswald while a senior consultant with the Alban Institute indicated that there are some real challenges to remaining effective within a long pastorate. When in one pastorate for more than seven to nine years, some negative dynamics can begin to occur. He discovered that through training, clergy could manage these challenges confidently, thereby allowing them to capitalize on the many advantages of a long pastorate. This training is important as long pastorates are a good and desirable thing. It is difficult for congregations to attain long-term goals without long-term pastorates. In the case of some congregations, long pastorates are needed to overcome years of dysfunctional and unproductive ministries.

You'll learn about:

Concrete ways of preventing burnout in a long pastorate

Three ways of gaining accurate feedback from congregational members

Leadership strategies for keeping a congregation on its growing edge

A discernment process to answer the question, "Should I stay another five years or move on?"

Paying attention to the accumulation of power in a long pastorate and continuing to empower strong lay leadership

Engaging in a strategic planning process that will focus the energy of the congregation

Negotiating a three-month sabbatical every four years to sustain personal vitality

The seminar engages lectures, experiential learning and small-group activity.

Courses - Luther Seminary

http://www.luthersem.edu/lifelong_learning/kairos/course_detail.aspx?course_id=576

[Images for Concrete ways of preventing burnout in a long pastorate](#)

New Visions for the Long Pastorate by Roy M. Oswald, Gail D. Hinand, William Christ Hobgood, Baron Lloyd

Based on a simple but solid research model, Oswald and his companions hammered out straightforward principles of what makes for the successful long pastorate. Applicable to any denomination, their perceptive advice can enhance the ministry of any pastor who wants to stay longer than five to seven years...and enjoy the fruit that only a long ministry can produce.

<http://www.amazon.com/Visions-Long-Pastorate-Etal-Oswald/dp/1566990106>

<https://static1.squarespace.com/static/54c7d7ede4b03a45e09cd270/t/5aa00b43652dea8c73c46299/1520438089615/HowToMinisterEffectivelyInFamilyPastoralProgramandCorporate-SizedChurches.pdf>

<https://www.facebook.com/roy.oswald>

<https://www.amazon.com/Roy-M.-Oswald/e/B001K8KQ10>

http://www.goodreads.com/author/show/152452.Roy_M_Oswald

[Images for roy oswald author](#)

[Images for New Visions for the Long Pastorate by Roy M. Oswald](#)

Resources

How to Leave Your Church Without Hurting It - LifeWay Pastors

Step 5-[Serve Enthusiastically to the End](#)

<http://www.lifeway.com/pastors/2014/11/04/how-to-leave-your-church-without-hurting-it/>

[Images for Pastor Leave Your Church Without Hurting It](#)

How to Strengthen Clergy/Staff Leadership & Relationship Skills – The Parish Paper

The study concluded that five support pillars hold up healthy, dynamic, long pastorates:

[PDF] Ch. Effectiveness Nuggets--Volume 22--How to Strengthen Clergy/Staff Leadership & Relationship Skills – The Parish Paper

<http://www.theparishpaper.com/files/resources/Church%20Effectiveness%20Nuggets-%20Volume%2022.pdf> Page 11

<https://www.theparishpaper.com/free-resources> Church Effective Nugget, Volume 22: How to Strengthen Clergy/Staff Leadership & Relationship Skills

[Images for How to Strengthen Clergy/Staff Leadership & Relationship Skills – The Parish Paper healthy, dynamic, long pastorates](#)

<http://www.wisconsinumc.org/connections/conference-news/the-parish-paper>

<http://www.wcucc.org/resource-center/church-management/parish-paper/>

<http://www.hcucc.org/the-parish-paper>

In It for the Long Haul: Building Effective Long-Term Pastorates [Glenn E. Ludwig]

A seventeen-year veteran in his current call, Reverend Ludwig draws both on his own experience and the research and observations of those who have studied successful long-term pastorates to create an essential guide for sustaining mutual ministry. With an engaging and forthright style, he considers the advantages and disadvantages of long-term pastorates and outlines the key elements that promote them, including: Starting off strong, Building trust, Establishing firm foundations, Developing support systems, Nurturing staff and lay ministry, Creating a favorable environment. All who are seeking the joy and depth that long-term pastorates can bring to both pastors and congregations will value the time-tested wisdom of *In It for the Long Haul*.



<http://www.amazon.com/Long-Haul-Effective-Long-Term-Pastorates/dp/1566992699>

<https://books.google.com/books?isbn=1566995582>

<http://www.pbs.org/thecongregation/indepth/honeymoon.html>

<http://www.ltsq.edu/about-us/faculty-staff-directory/ludwig-glenn>

<https://www.amazon.com/Glenn-E.-Ludwig/e/B001HO43B0>

http://www.goodreads.com/author/show/83494.Glenn_E_Ludwig

Images for Glenn E. Ludwig

Images for *In It for the Long Haul: Building Effective Long-Term Pastorates* [Glenn E. Ludwig]

THE RIGHT START: Beginning Ministry in a New Setting - Lewis Center for Church Leadership

Best Practices for Concluding Ministry in One Setting

<http://www.churchleadership.com/pdfs/bestpracticespastoraltransitions.pdf>

Page 3

Images for *Best Practices for Concluding Ministry in One Setting*

"Wear Out, Don't Rust Out" – By Marilyn Carlson Webber | Pastor's Postings

I learned one of Bardy's secrets as well. What makes her such an interesting person is her **determination to wear out, not rust out.**

<http://pastorfergus.wordpress.com/2011/10/04/wear-out-dont-rust-out-by-marilyn-carlson-webber-3/>

<http://www.chickensoup.com/book-story/48114/wear-out-don-t-rust-out>

Images for "Wear Out, Don't Rust Out"

One of the arguments through the years for interim ministry is successfully following a long-term pastor.

Resources

Beating the Odds: Successfully Following a Long-Term Pastor

4. Understanding congregational dynamics is half the battle. One pastor could not comprehend why his congregation did not respect his authority. Yet he obviously did not understand how the congregation functioned, what they valued, and what they needed in a leader. He listed the problems he saw in the church but had no clue how to address them. Sadly, the conversation was a sort of "exit interview" among the boxes packed for his new assignment.

Another pastor I interviewed spoke of the dynamics of the congregation she served in terms of its systems. She understood the impact of the church's history and the need to address issues previously unresolved. In four years, the congregation made significant needed changes as the pastor wisely utilized the existing systems of the church to guide the people toward a better future.

Pastors need the capacity to see the big picture of the church if they are to succeed in any new pastorate. **Understanding the dynamics of a specific congregation is especially crucial when following a long-term pastor, since those dynamics are deeply rooted.**

<https://alban.org/archive/beating-the-odds-successfully-following-a-long-term-pastor/>

Images for *Beating the Odds: Successfully Following a Long-Term Pastor*

<https://alban.org/about-alban/alban-weekly/>

<https://alban.org/books/>

<https://alban.org/author/nekduke-edu/>

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

<http://www.elizabethpresbytery.org/Resource%20Center%20ON%20THE%20WEB/Alban%20Institute%20Resources%202012.pdf>

<https://alban.org/about-alban/congregations-magazine/>

[PDF] *Interim Ministry Guidelines-second-draft* - Squarespace

THE INTENTIONAL INTERIM PASTOR

There are special situations when a congregation may need additional time and specialized skills to navigate through a specific developmental issue or set of experiences before they can start a formal pastoral search. **It is advised that an Intentional Interim Pastor be considered in the following circumstances:**

- If your congregation is in an "in-between" time
- **Has just ended a very long-term pastorate**
- At a critical point in setting new directions for its life and ministry
- A demographically complex and diverse congregation
- Experiencing severe or chronic conflict
- The pastor resigned suddenly or died
- The pastor left because of professional misconduct

<https://static1.squarespace.com/static/5848377a59cc681c8c6659c8/t/58e3dfc58419c239b74ab27c/1491328966150/Guidelines-For-Interim-Ministry.pdf>
[Images of intentional interim pastor](#)

16) Finishing Strong/Ending Well

Bishop Richard Graham of the Metropolitan Washington, D.C. Synod speaking at the September 15-17, 2013 Northwest Synod of Wisconsin Fall Ministry Retreat told of how he tries to counter the temptation for a pastor near retirement to coast. The synod sponsors Finishing Strong/Ending Well workshops. Unfortunately, he admits sometimes those pastors who need it most do not show up.

Bishop Graham's Visit to CTS (5/2/2010) : Richard Graham - Internet Archives

Bishop Richard Graham visited Christ the Servant Lutheran Church in Montgomery Village, Maryland, to discuss the upcoming transition as Pastor Peter Bastien prepares to retire.



<http://archive.org/details/BishopGrahamsVisitToCts522010>
<http://metrodcclca.org/about-us/staff/>
[Images for Bishop Richard Graham](#)

Resources

Four Reasons Older Pastors Do Not Retire When They Need To

Lead pastors must finish well. To do so, they need to regularly think in terms of their own spiritual health and that of the church. At the end of the day, the question is not: How successful was I in running myself into the ground and leaving the church in a state of decline? The question should be something like: Did I do what God asked me to do and hand off His church to the person I've chosen to lead it to the next level?

http://enrichmentjournal.ag.org/201304/201303_ejo_001_4_reasons.cfm
[Images of lead pastors must finish well](#)

11 Marks of Finishing Well in Ministry | - Leadership Resources

It was the fullness of Christ that enabled Paul to finish well.

<https://www.leadershipresources.org/11-marks-of-finishing-well-in-ministry/>
[Images for 11 Marks of Finishing Well in Ministry | - Leadership Resources](#)
<http://www.calvinseminary.edu/2015/10/29/pastor-appreciation-finishing-well-in-ministry/>
<https://www.desiringgod.org/messages/four-essentials-to-finishing-well>
[Images of essentials-to-finishing-well](#)
<https://paulchappell.com/2014/01/06/7-commitments-for-finishing-well/>
[Images of commitments-for-finishing-well](#)
<https://www.nae.net/finishing-well/>
<http://iphc.org/wp-content/uploads/2017/06/June-July-2017-Encourage-Magazine.pdf> [PDF]run your race and finish well - IPHC.org
[Images for Encourage Magazine run your race and finish well](#)
<https://factsand Trends.net/2018/04/23/finishing-well/>
<http://chucklawless.com/2017/11/10-characteristics-of-pastors-who-finished-well/>
[Images of characteristics-of-pastors-who-finished-well](#)
<https://www.fsbccolorado.com/wp-content/uploads/2017/09/Sermon-11-The-Finish-Line.pdf>
<https://www.sermoncentral.com/sermon-illustrations/on-topic/finish-well?keyword=Finish+Well>
<https://www.nae.net/finishing-well/>

Finishing Well In Life & Ministry: Bill Mills, Craig Parro, Dr. Ron Cline (Foreword)

Burnout is inevitable. Apart from the sustaining presence of God, the pressures of ministry are more than any man or woman can bear. Learn from Elijah, Moses, David, Jeremiah, Peter, Paul and the Lord Jesus. This book on Christian ministry burnout will help you, so that, like Jesus, you will be able to declare to the Father, "I have brought you glory on earth by completing the work you gave me to do." Whether you are a pastor, a missionary, or church leader, this book is a "must read." If you are

struggling with burnout now, you will be greatly encouraged. If your heart is free and your ministry is going well, you will receive strong protection for the days ahead.

<https://www.amazon.com/Finishing-Well-Life-Ministry-Mills/dp/1980428700>

<https://www.goodreads.com/book/show/23275548-finishing-well-in-life-ministry>

https://www.goodreads.com/author/show/264087.Bill_Mills

https://www.goodreads.com/author/show/7122617.Craig_Parro

[Images for Bill Mills, Craig Parro, Dr. Ron Cline \(Foreword\)](#)

[Images for Finishing Well In Life & Ministry: Bill Mills, Craig Parro, Dr. Ron Cline \(Foreword\)](#)

Finishing Well: What People Who Really Live Do Differently! by Bob Buford (Author)

Author Bob Buford called them 'code breakers.' They are people age 40 and older who have pioneered the art of finishing well in these modern times, and who can teach us to do the same, starting today. Buford sought out 60 of these trailblazers--- including Peter Drucker, Roger Staubach, Jim Collins, Ken Blanchard, and Dallas Willard---and has recorded their lively conversations in these pages so that they can serve as 'mentors in print' for all of us. 'Twenty years from now,' Buford writes, 'the rules for this second adulthood as a productive season of life may be better known. But for now, we're out across the frontier breaking new ground.' Buford gives you a chance to sit at the feet of these pioneers and learn the art of finishing well so you can shift into a far more fulfilling life now, no matter your age, and pursue a lasting significance that will be a legacy for future generations.

<http://www.amazon.com/Finishing-Well-People-Really-Differently/dp/B000GY11QK>

http://www.goodreads.com/book/show/270860.Finishing_Well

<https://www.goodreads.com/work/quotes/14735843-halftime-changing-your-game-plan-from-success-to-significance>

<http://www.lifeworkleadership.org/Finishing-Well>

<http://halftimeinstitute.org/hti-faculty/founder/>

<http://leadnet.org/author/bob-buford/>

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

<https://www.amazon.com/Bob-Buford/e/B0011R1EZE>

http://www.goodreads.com/author/show/101618.Bob_Buford

[Images for Bob Buford \(Author\)](#)

[Images for Finishing Well: What People Who Really Live Do Differently! by Bob Buford \(Author\)](#)

5 Reasons Some Leaders Finish Poorly - Ed Stetzer

5. They could not pass on what they helped create.

Perhaps this was the clearest of all. All of these leaders were used of God to create great things, movements, ministries, and change. In the end, they just couldn't trust the movement's members - even the ones they had personally trained - to continue what they started.

<http://www.edstetzer.com/2013/01/5-reasons-some-leaders-finish-poorly.html>

[Images for 5 Reasons Some Leaders Finish Poorly - Ed Stetzer](#)

<https://www.christianitytoday.com/edstetzer/leadership/>

Nine Steps to Pastors Finishing Well

You can finish strong. I implore every pastor reading this article to stop at whatever age you are and examine your dependence on God. Few finish as did Saul. Many finish as did Solomon. Too many finish as did Asa. As your friend in ministry, I challenge you to finish as did King David. You know his imperfections and failures, just like you know your own. You also watched him finish with power and grace.

http://enrichmentjournal.ag.org/201401/201401_001_013_9%20Steps.cfm

[Images for Nine Steps to Pastors Finishing Well](#)

What Does the Bible Say About Finishing Well? - OpenBible.info

https://www.openbible.info/topics/finishing_well

https://www.openbible.info/topics/finishing_strong

https://www.openbible.info/topics/finish_the_race

[Images for bible and finishing well](#)

<https://www.kingjamesbibleonline.org/Bible-Verses-About-Finishing-Well/>

<http://www.bibleinoneyear.org/bioy/commentary/1261>

<https://bible.org/seriespage/lesson-20-finishing-well-2-timothy-46-8>

www.jollynotes.com/bible-verses/7-bible-verses-about-finishing-strong/

[Images for finishing strong](#)

<http://www.eagleflight.org/pastors-seminars/a-pastors-seminar/299-finishing-well-hebrews-121-3>

<http://biblicalcounselingcoalition.org/2015/05/20/4-principles-for-finishing-well/>

<https://www.crossway.org/articles/4-essentials-for-finishing-well/>

<https://www.desiringgod.org/messages/four-essentials-to-finishing-well>

[Images for essentials to finishing well](#)

www.redeemervp.com/finishing-well/

<https://www.navigators.org/characteristics-help-finish-well/>

<https://www.crosswalk.com/church/pastors-or-leadership/5-tips-for-pastors-from-paul-on-how-to-finish-the-race-well.html>

www.acts29.com/pastors-who-finish-well/

[Images for pastors who finish well](https://paulchappell.com/2014/01/06/7-commitments-for-finishing-well/)

<https://paulchappell.com/2014/01/06/7-commitments-for-finishing-well/>

[Images for Commitments for Finishing Well](https://www.pastorlife.com/members/sermon.asp?SERMON_ID=4246&fm=authorbio&authorid=3427)

[http://www.pastorlife.com/members/sermon.asp?SERMON_ID=4246&fm=authorbio&authorid=3427](https://www.pastorlife.com/members/sermon.asp?SERMON_ID=4246&fm=authorbio&authorid=3427) How To Finish Well - Sermon

17) Dealing with the record of successor

A long-term pastor retired and relocated an hour away but continued contact with a group of strong supporters. A new pastor with a different personality and new ideas of how things should be done came on board and lasted 3+ years. Average worship attendance and financial receipts decreased by a 1/3 in that time. Eleven weeks after the new pastor left, the previous long-term pastor wrote an email to the group of strong supporters.

The former long-term pastor took issue with the short-term pastor's farewell sermon, in particular.

The former long-term pastor also took issue with the short-term pastor's ministry, in general.

The former long-term pastor then offered a prayer for the future.

Resources

Departing Pastor Policies - Salem Presbytery

A departing pastor is ethically responsible to do everything to strengthen the ties between the new pastor and members of his/her former congregation. There are complexities that can and will influence the nature of this particular pastoral transition.

<http://www.salempresbytery.org/uploads/1/6/6/9/16698848/a-salem-policy-departing-pastor.pdf> Page 3

[Images for departing pastor policies](http://www.salempresbytery.org/uploads/1/6/6/9/16698848/a-salem-policy-departing-pastor.pdf)

[PDF] Exit Checklist for Clergy - Episcopal Church Foundation

Relating After You Leave

- o Arrange for change of address and mail forwarding. Notify those outside the parish of your new e-mail address.

- o After your last day, do not return to the office to check mail, e-mail, or phone messages.

- o In all cases, the responsibility belongs to clergy leaving to make clear that the pastoral relationship has ended. Know your diocesan guidelines about this and convey them to the vestry and congregation verbally and in writing.

- o It is expected that clergy will not communicate with former parishioners about matters involving the church and will not meet with any members of the church for any reason during the interim period until new ordained leadership is fully integrated into the life of the church, and then only at the invitation of the new rector.

- o Never be involved with the search process including giving names or offering opinions about candidates.

- o Avoid getting triangulated with members of the congregation and your successor.

- o Make plans to worship with another congregation. Pray and/or seek spiritual counsel about this, especially if you are retiring.

- o In the absence of a rector or interim priest, the wardens are canonically responsible for the worship, finances, property and administration of the parish.

- o Remember, you have no official or canonical role in the parish you leave and your priestly, pastoral, and administrative functions end on the effective date of your resignation or retirement. However, you may hold your former congregation and its people in your prayers.

http://www.ecfvp.org/files/uploads/4a_-Exit_Checklist_for_Clergy_080912.pdf

Page 4

[Images for Exit Checklist for Clergy](http://www.ecfvp.org/files/uploads/4a_-Exit_Checklist_for_Clergy_080912.pdf)

[PDF] ministerial guidelines for leaving a parish - The Presbytery of Cayuga-Syracuse

In any social context, where the former pastor is with friends or other members of the former congregation, it is the responsibility of the former pastor to be sure that he/she voices no criticism or evaluative comments about the new leadership of the congregation. It is not appropriate for the former pastor to comment on the "state of the congregation"

http://cayugasyracuse.org/files/5413/6303/8344/Leaving_a_Parish_Ministerial_Guidelines.pdf

[Images for ministerial guidelines for leaving a parish](http://cayugasyracuse.org/files/5413/6303/8344/Leaving_a_Parish_Ministerial_Guidelines.pdf)

[PDF] Pastoral Ethics and Leave-Taking - Gulf Coast Synod

The following draws heavily upon the following Alban Institute publication by Edward A. White - *Saying Goodbye: A Time of Growth for Congregations and Pastors* – a helpful resource for those wishing to review this topic further

Leaving a pastorate is hard on both congregation and pastor. Learn how to make this transition a growth experience for all.

Written for congregations and pastors, *Saying Goodbye* skillfully weaves accounts from clergy, laity, and educators of seven denominations with White's own insight as a former General Presbyter to create a resource for meaningful and healthy partings. Includes examples of a "farewell" worship service and litany for closure of a ministry.

<http://www.amazon.com/Saying-Goodbye-Growth-Congregations-Pastors/dp/1566990378>.

[Images for Pastoral Ethics and Leave-Taking](http://www.amazon.com/Saying-Goodbye-Growth-Congregations-Pastors/dp/1566990378)

Changing Roles

When a pastor leaves a congregation, members may feel they have lost a trusted friend. Like the eternal presence of God, the presence of God's ministers takes on an aura of permanence, and members are surprised and hurt when the relationship must end. The break is often as hard for the congregation as for the pastor.

It is extremely difficult to shift roles. The pastor ceases to be the pastor and a friend, and becomes friend only; members cease being one's flock and friends, and become friends only. Relationships must be redefined apart from the ecclesiastical roles.

The pain of such change only compounds the sense of mutual loss and grief.

Making Contact

Before a pastor's departure, it was customary for members to seek (and for pastors to give) friendly concern, sympathy, visits, cards, letters, hospital calls, sacramental services, taped sermons, and conversation about the congregation's life and future. After the pastor's departure, there is often a persistent tendency to continue these contacts as if to —hang on to each other and to the good that was. These contacts very often occur in a covert way, as though it is not OK for the new leaders to know about them, since continuing contacts are private matters —just between old friends.

A member in contact with a former pastor, however, generally focuses individually on that relationship and may not see how maintaining that connection affects other members or impedes developing a healthy and proper relationship with the new pastor.

The contact usually takes one of the following forms by retired and former pastors:

- Returning to former congregations to perform weddings, funerals or baptisms.
- Continuing to make pastoral visits on members of the congregation.
- Injecting themselves into the life and problems of former congregations and/or advising members on these issues.
- Criticizing the successor pastor to members of the congregation or becoming the confidant of those who wish to express criticism.

The Problem

The problem may lie in our understanding of the church. If the church is centered in the relationship of the pastor and the people, then it might be argued that a pastor's congregation is all those people throughout the land who have come to rely on them as their pastor. But, if the church is centered in Christ and a pastor is but a servant of that one Lord, then a pastor's congregation is those who — in this time and place only — have been entrusted to them. It is then an issue of pastoral ethics to fail to recognize that the church currently installed pastor of the congregation is the pastor of the congregation and to undermine that person's ministry is a betrayal of one's ordination vow and the constitutional requirements of the larger church.

-At the time of retirement, a pastor is no longer pastor of a congregation and therefore must discontinue the functions of the pastoral office in the congregation unless authorized to do so. (*On Ordained Ministers: Manual of Policies and Procedures for Management of the Rosters*, ELCA Section III). Furthermore:

-A retired pastor should not remain a member of the congregation served at the time of retirement. Transferring one's membership to another congregation allows the successor pastor to assume pastoral leadership more readily. (Section II).

-Ordained ministers 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. (*Mission Area Constitution*, S14.14).

Effects of Continuing Contact

Consider what happens when a pastor fails to let go of his/her former pastorate:

- Members delay or deny the necessary grief work and get emotionally stuck.
- When the congregation must work through a problem, the unseen (or seen) presence of a former pastor complicates the ability to have an open dialog.
- When members turn privately to a former pastor for comfort and care, it deprives the community the opportunity to build the strength that comes from shared struggles.
- Private contacts direct members' energy outside the congregation when that energy may be needed within the community.
- Private contacts encourage —holding on to the past and fighting former battles; they decrease the congregation's ability to struggle with present realities and create a new future.
- Contacts confuse members about where and how to focus their commitment.
- Private contacts place the resident pastor in the awkward position of interloper.
- By surfacing implicit comparisons between new and old, the new pastor is forced to contend with ghosts.
- Private contacts keep the new pastor on the defensive and subvert that pastor's morale and effectiveness.

Members are confused. Pastors are hurt. Congregational life may be brought to conflict. And the church's true *passion*—which is to be consumed by the mission of Christ—is diverted instead to personal loyalties and relationships. It is clear that former pastors and members need to manage interpersonal contacts appropriately.

LeaveTaking - Gulf Coast Synod

Pastoral Ethics and Leave-Taking: Towards a Pastoral Ethic Upon Leaving a Congregation

<https://gulfcoastsynod.org/leaders/formsadmin/leavetaking/>

<http://gulfcoastsynod.myworshiptimes22.com/wp-content/uploads/sites/49/2013/01/LeaveTaking.pdf>

[Images for Pastoral Ethics and Leave-Taking](#)

[Images for Pastoral Ethic Upon Leaving a Congregation](#)

Pastoral Ethics: Pastors Relating to Previously Served Parishes (departing rostered leader)

When the pastor retires

g. It is the responsibility as a former pastor to be supportive of your successor, even when that is difficult to do. If it is not possible to be supportive of the pastor's ministry, it is extremely important that you remove yourself from that congregation, in order to not become a hindrance to its ministry.

[PDF] Call Process Manual - North/West Lower Michigan Synod

<http://mittensynod.server303.com/docs/CallProcessManual.pdf>

Addendum F

Page 16

Images for Pastors Relating to Previously Served Parishes

Policy on Former Pastors (3) - the Pittsburgh Presbytery

The Commission on Ministry has found that healthy relationships between new pastors (Installed and Temporary) and their congregations develop best when former pastors are attentive to maintaining appropriate boundaries with the congregation. The Book of Order states, "After the dissolution of the pastoral relationship, former pastors and associate pastors shall not provide their pastoral services to members of their former congregations without the invitation of the moderator of session" (G-2.0905). When former pastors receive requests for pastoral services by former parishioners, they should refer all such requests to the current pastor.

Former pastors should offer neither solicited nor unsolicited pastoral counsel to their former congregants. If they become concerned about developments in their former congregation, they should communicate such concerns only to the presbytery ministerial staff, and not to the church's session or members.

http://www.pghpresbytery.org/forms/pdfs/com/policy_former_pastors.pdf

Images for Policy on Former Pastors

Previous Pastor. Church Relationship – Minnesota Conference United Church of Christ

The relationship of ordained, commissioned, and/or licensed ministers to former parishes

A teaching document regarding common practices

The United Church of Christ is a church of covenants. Among our greatest strengths are the covenants we make with one another about our life together. These covenants are stated in many different ways and places, including the Constitution and By-Laws of the national United Church of Christ, Conferences, Associations, and local churches, in the UCC Manual on Ministry, and in the services of ordination, commissioning, or licensing, and services of installation. Ordained, commissioned, and licensed ministers are expected to represent and embody well the covenants that make us who we are.

Regarding the issue of the relationship of the authorized ministers to former parishes, there are several sections of the Ordained Minister's Code (in the UCC Manual on Ministry, section 1, pp. 11-19) that provide the foundation for the practices commonly observed throughout the church. These include:

- I will regard all persons with equal respect and concern and undertake to minister impartially.
- I will not perform pastoral services within a parish or for a member of a parish without the consent of the pastor of that parish.
- I will deal honorably with the record of my predecessor and successor.
- I will not upon my termination and departure from a ministry position, interfere with nor intrude upon the ministry of my successor.

In addition, in the Manual on Ministry's chapter, "The Local Church in Relation to its Pastor," (section 1, pp. 20-21) a section on Ethics in Ministry says, "We recognize that we have called our pastor as the pastoral leader of this local church, and we will not invite other pastors to provide pastoral services within this church or to members of this church without our pastor's consent."

This ethic is usually reiterated during services of closure when departing pastors declare that they "release this church from turning to him/her for pastoral services." We have found that such closure is extremely important in helping a congregation prepare appropriately to receive and affirm new pastoral leadership. Closure needs to be clear and unambiguous.

<http://www.uccmn.org/ministrygroups/committeeministry/Resources%20from%20the%20Committee%20on%20Ministry/Previous%20Pastor.Church%20Relationship.pdf>

Images for Previous Pastor. Church Relationship

[PDF] Separation Ethics Guidelines - Presbytery of Des Moines

The former pastor should make every effort to be supportive of his/her successor. Pastors should encourage persons who might contact them with concerns about their successor to address them to their new pastor or the Session or the CCD/PCD Committee. Pastors should not draw conclusions about their successor or interpret their behavior and words. They should encourage openness and opportunities for growth. Page 7

Office Resources - Presbytery of Des Moines

<http://dmpresbytery.org/resources/office-resources> Separation Ethics Guidelines

Images for Separation Ethics Guidelines

Transition into a New Call | Upper Susquehanna Synod

G. PASTOR'S RELATIONSHIP WITH HIS/HER FORMER CONGREGATION.

A pastor's leaving can be a very emotional time. Once the pastoral relationship with the congregation has ended by resignation or retirement, the former pastor should not return to do official pastoral acts such as weddings, funerals, baptisms, etc. The former pastor may return after a period of time at the newly called pastor's invitation to preach for an anniversary or other special occasion. A pastor should never maintain friendships with members of a former congregation in ways that might undermine the developing relationship between the new pastor and congregation. A former pastor should remove him/herself as completely as possible from the life and ministry of his/her former congregation.

<http://www.uss-elca.org/for-rostered-leaders/resources/transition-into-a-new-call>

Images for Transition into a New Pastor Call

Images for PASTOR'S RELATIONSHIP WITH HIS/HER FORMER CONGREGATION

18) Former pastor makes suggestions

The following written electronic message about a former pastor sent by a congregation member to the installed pastor was left behind on the computer in the pastor's office.

Umm....yes, I thought it was strange. It struck me so odd that I can't even remember why she said he was even at the Boy Scout meeting to begin with. I just kept thinking "why did she have (the former pastor) there & not (the current pastor)?" If he's volunteering his time to the troop, that's fine, but if he's making comments/suggestions on our curriculum (or other things at (our congregation)) that is not acceptable. I'm not sure what to tell you, but it seems like he just keeps weaving his way through things.

Resources

Model Covenant for Congregations

The Congregation Council on behalf of the congregation has in prayerful conversation discussed the intent of the Healthy Transition documents of the Northwest Synod of Wisconsin and enters into the following covenant:

We promise:

1. To pray for the ongoing mission of our congregation and for our pastoral leadership, past, present and future; and
2. To respect the terms of the attached covenant of Rev. [Name]; and
5. To refrain from asking the former pastor to perform pastoral functions and to remind members likewise to refrain from making requests; and
6. To show respect and regard for our new pastoral leader (interim or successor) by allowing them to perform their pastoral duties; and to encourage members to come to the new pastoral leader; and

[PDF] Call Process Booklet EDITED - Northwest Synod of Wisconsin

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

Page 11

Call Process Booklet - Yumpu

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

[Images for Model Covenant for Congregations](#)

Model Covenant for Departing Pastor

I pledge to support the continuing ministry of this congregation and its future called and ordained pastor.

I agree to the following:

I promise

1. to continue to pray, support and respect the ministry of the congregation and a new pastoral leader; and
2. to abide by the guidelines established by the Upstate New York Synod and the Evangelical Lutheran Church in America; and
1. to not to be involved in any leadership or advisory role (public or private); and
2. to not to intervene, support or give advice to anyone involved in a congregation disagreement or dispute and to refrain from language or behavior that could undermine the transitions necessary for the congregation and the development of the relationship between the congregation and a new pastoral leader; and
3. to refuse requests for pastoral services made by members of the congregation, including visiting the sick and homebound; and
4. to consult with the (interim, vacancy, or successor) pastor regarding visiting, attending worship or special events; and
5. to not officiate in any special events or in the lives of members of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities. On rare occasions, the new pastoral leader may invite a predecessor pastor to participate in a congregational event; and
6. to refrain from giving opinions or directions regarding church business that could undermine the transitions necessary for the congregation and the development of the relationship between the congregation and a new pastoral leader; and further
7. to encourage my family members to support me in maintaining the covenant and to support the ministry of the new pastoral leader;

[PDF] Call Process Booklet EDITED - Northwest Synod of Wisconsin

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

Page 12

Call Process Booklet - Yumpu

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

[Images for Model Covenant for Departing Pastor](#)

19) Pastor stays on for friends

One retired former pastor walked into the pastor's study visibly irate and exclaimed in an exasperated manner, "I want to be supportive and helpful, but you won't give me a chance." Then the former pastor went on to say that he was upset that he had come in another time (when I was in the middle of a conference with a staff member) and that I had not shown enough interest in him when he wanted to inform me of a special rate on mobile phones that could be applied to the church phone. I had listened to what he had said and accepted the information sheet, but then stated that I was not using the mobile phone and that I left it in the closet. After some more heated words on his part, I told him that I did not appreciate his storming in and acting in such an angry manner and that an interim pastor should not have to put up with this kind of aggressive behavior. He went on to ask angrily, "What do you want from me?" I responded that the generally accepted pastoral etiquette among clergy is that former pastors join another congregation and cultivate a circle of friends outside the congregation.

How to Say "No" Gracefully – Woman's Day

The Bully

Bullying among grownups is more common than you may think. A 2007 study of nearly 8,000 working adults conducted by the Workplace Bullying Institute found that 37 percent of workers had been bullied. Adult bullying can take many forms, but the bully always uses his anger and intimidating demeanor to get you to do more than you want.

Reality check: No matter what you have done or not done, no one deserves to be treated disrespectfully or in a threatening manner.

Your response: A bully wants to get under your skin, so don't let him see you sweat. Don't respond in anger (he feeds on negative emotions) and don't allow yourself to be browbeaten into doing something you don't want to do. "A calm, quiet, firm, neutral voice is more powerful than a loud no. It conveys more self-control and strength," says Dr. Ury. "Speak assertively and be very clear about what you want to happen. Say, 'I don't appreciate being treated this way. Come back when you calm down,' or 'I think I've made myself clear—I won't discuss it anymore.'"

<http://www.womansday.com/life/etiquette-manners/how-to-say-no-gracefully-113856>

[Images for Say "No" Gracefully](#)

He responded in an even more exasperated manner that he "(came) from a clergy family and knew all that." He defiantly stated, "These people are my friends who helped me through a difficult time, and I am not going to give them up." He then stormed out of the office and angrily stated, "You won't have to see me anymore."

Resources

Exiting and Evaluating

Frequently the best gift to a congregation for the interim period is an experience of a healthy farewell. Such an exit includes appropriate mutual expressions of joy and sadness, intentional person-to-person contacts with members who have had significant relationships with the interim pastor, and a well-planned farewell in the context of worship or congregational assembly. A suggested Litany of Farewell is included in the manual. Negotiations regarding contract termination are also important to be completed positively and with integrity. Assisting the congregation to learn from the interim time is included in this process task. This learning is mutual, with the exiting interim pastor gleaning as much constructive information about his or her effectiveness as possible, and at the same time providing the congregation with an opportunity to reflect on its life and ministry. The exiting process includes the clean break in relationships after the interim relationship has ended. Ordinarily the interim pastor ends all pastoral and social relationships with members of the congregation in order to allow the emotional space for the new pastor to join the congregational system effectively.

[PDF]Interim Ministry Handbook - Northern Texas – Northern Louisiana Mission Area

<https://www.ntnl.org/wp-content/uploads/2014/01/Interim-Ministry-Handbook-Interim-Pastor.pdf> Section III Interim Ministry Tasks

[Images for interim pastor ends all pastoral and social relationships with members of the congregation](#)

Exiting Clergy Covenant - Denver Metro District

GUIDELINES FOR APPROPRIATE CONDUCT BY CURRENT AND FORMER PASTORS

Clergy Session '09 – produced jointly by the Cabinet and Board of Ordained Ministry, Rocky Mt. Conference, United Methodist Church in the Rocky Mountain Conference

In the Rocky Mountain Conference, we serve as colleagues in a covenant community. We all wrestle with the complexity of pastoral relationships and friendships with parishioners that require us to be sensitive and clear, especially after we have ended an appointment. These are some behavior guidelines so that our covenant community is honored.

5 Continued personal relationships with congregants do not assist in the health and welfare of the local church and is therefore discouraged.

<http://denvermetrodistrict.weebly.com/uploads/1/0/4/6/10463360/covenant.pdf>

[Images for Exiting Clergy Covenant](#)

Letting Go: Setting Boundaries in Retirement and Former Parishes

Begin now to cultivate and nourish friendships and satisfying activities outside your ministry roles. Enlarge your identity beyond your professional life so you are not as dependent on your pastoral role for your sense of self-worth.

[PDF]Letting Go - Midwest Ministry Development

<https://midwestministrydevelopment.org/pdf/letting-go.pdf>

[Images for cultivate friendships outside ministry roles](#)

<https://www.midwestministrydev.org/resources/>

Page 3

The Four Categories of Pastors - LifeWay

Schaller says pastors can be put into one of four categories. The first category includes those "who fail to pay the rent on time or are not able to pay the rent on time or are not able to pay it in full every month." Simply stated, these pastors, due to poor health, family problems, uncertainty of call, or poor work habits, do not carry out basic pastoral duties. These pastors have too much on their plate. They fail to delegate responsibility and, in the end, burn out and become disgruntled with ministry.

<http://www.lifeway.com/pastors/2016/02/29/the-four-categories-of-pastors/>

[Images for lyle e. schaller on four categories of pastors](#)

[Images for fail to pay the rent on time](#)

20) Baptismal Sponsor

The former pastor, who stayed at his first call for 3 years and then moved to his home state 7+ hours away, agreed to be a baptismal sponsor for the first-born daughter of the president of the congregation. Not surprisingly, when I came, the president's primary allegiance was to the former pastor and not to me as the new pastor.

Choosing godparents - Living Lutheran

Start with the "job description": A godparent is to develop a special, lifelong relationship with the godchild, communicating faith and values to her or him in word, deed and play, reminding him of his baptism, rooting for her as she grows and questions and struggles.

<https://www.livinglutheran.org/2007/08/choosing-godparents/>

[Images for Choosing godparents - Living Lutheran](#)

[Images for godparent special, lifelong relationship with the godchild](#)

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

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

21) Dual Relationships

The former pastor was related to people in the community. Sometimes pastors and people develop other dual relationships, which makes it that much more difficult to separate after leaving the call.

Resources

A Pastors Guide to Interpersonal Communication: The Other Six Days by Blake J. Neff (Author)

Improving your powers of communication can encourage powerful communication with your parishioners.

A Pastor's Guide to Interpersonal Communication: The Other Six Days provides students preparing for the pastoral ministry with specialized training in communications that focuses on the kind of one-on-one conversations they can expect to have with their parishioners. This comprehensive book examines a variety of essential topics, including perception, self-disclosure, verbal and nonverbal messages, listening, stages of relational development, power assertiveness and dominance, conflict management, forgiveness, persuasion, dual relationships, pastoral family communication, and how to develop a communications model. Each chapter includes "Pastoral Conversations," real-life dialogues presented for analysis; "Key Concepts" for quick student review; "Meanings Mania," self-tests on vocabulary; and "Unleashing the Power of Interpersonal Communication," student exercises that reinforce the practical aspects of key principles.

While many pastors have a great love for the people they minister to, they have difficulty demonstrating that love because they lack the skills to develop and maintain relationships. This book explores how communication works and how to make it work for you, applying the best available interpersonal communications techniques to your relationships with the real people of the church—your parishioners.

A Pastor's Guide to Interpersonal Communication: The Other Six Days examines: how self-disclosure works and when it's appropriate for a pastor; stumbling blocks and building blocks for effective listening; the differences between power, assertiveness, and dominance and when to use each; conflict management styles and negotiation strategies; several myths about forgiveness; dual relationships and how to avoid them; pitfalls to avoid in pastoral family communication; and much more.

<http://www.amazon.com/Pastors-Guide-Interpersonal-Communication-Chaplaincy/dp/0789026651>

<https://books.google.com/books?isbn=1317786807>

<https://www.amazon.co.uk/Blake-J.-Neff/e/B001JS5VBK>

http://www.goodreads.com/author/show/132228.Blake_J_Neff

[Images for Blake J. Neff \(Author\)](#)

[Images for A Pastors Guide to Interpersonal Communication: The Other Six Days by Blake J. Neff \(Author\)](#)

Baylor University || Clergy Sexual Misconduct Study || Dual Relationships when Clergy Counsel Congregants

Licensed social workers and professional counselors have codes of ethics that proscribe dual relationships and guide the professionals through various ethical issues and dilemmas. Violation of these codes carries a heavy penalty and even loss of license. No formal ethical guidelines are currently required for pastors, however. We, therefore, make the following recommendations:

<http://www.baylor.edu/clergysexualmisconduct/index.php?id=67408>

[Images for Clergy Sexual Misconduct Study || Dual Relationships when Clergy Counsel Congregants](#)

Dual relationship - Wikipedia

In the mental health field, a dual relationship is a situation where multiple roles exist between a therapist, or other mental health practitioner, and a client.^[1]

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

[Images for Dual relationship](#)

Dual Relationships, Multiple Relationships, & Boundaries - Ken Pope

I've gathered together the following resources that may be helpful in thinking through dual relationships, multiple relationships, and other boundary issues.

The major categories of this section are decision-making guides; excerpts addressing dual relationships and multiple relationships from the standards and guidelines of professional associations; quotes and Information about boundaries in

therapy & counseling from articles, books, & studies; articles on dual relationships, multiple relationships, and other boundary topics; and related resources.

<http://kspeope.com/dual/>

<https://kspeope.com/dual/multiple-relationships.php>

<https://kspeope.com/site/multiple-relationships.php>

<https://philpapers.org/rec/POPDR1>

<https://www.amazon.com/Kenneth-S.-Pope/e/B001HOIHNA>

<https://www.linkedin.com/pulse/courage-reform-ethics-why-dr-kenneth-pope-resigned-from-yuki-togawa>

[Images for Dual Relationships, Multiple Relationships, and Boundaries - Ken Pope](#)

Ethics in Pastoral Ministry [Richard Gula]

"Dual relationships become problems in pastoral ministry when roles get confused and boundaries are not respected." Page 81

<https://www.google.com/search?tbo=p&tbm=bks&q=isbn:0809136201>

[Images for Dual relationships become problems in pastoral ministry when roles get confused and boundaries are not respected.](#)

In a conversational style, the author offers a theological ethical framework for reflecting on the moral demands that arise from the professional exercise of the pastoral ministry.



<http://www.amazon.com/Ethics-Pastoral-Ministry-Richard-Gula/dp/0809136201>

http://www.goodreads.com/book/show/212789.Ethics_in_Pastoral_Ministry

<https://books.google.com/books?isbn=1616432950>

https://books.google.com/books/about/Ethics_in_Pastoral_Ministry.html?id=nWzyCnoO4eIC

<http://www.lifeandleadership.com/book-summaries/gula-just-ministry-professional-ethics-for-ministers.html>

<http://www.americamagazine.org/users/richard-m-gula>

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

<http://gtu.edu/news/commencement-2011>

<https://www.amazon.com/Richard-M.-Gula/e/B001KHNRU>

http://www.goodreads.com/author/show/49272.Richard_M_Gula

[Images for Richard Gula, author ethics in pastoral ministry](#)

[Images for Ethics in Pastoral Ministry \[Richard Gula\]](#)

Just Ministry: Professional Ethics for Pastoral Ministers [Richard M. Gula]

After all, the purpose of avoiding dual relationships is to guarantee an unambiguous space for people who seek pastoral service to get their needs met... Page 141

<https://books.google.com/books?isbn=0809146312>

[Images for avoiding dual relationships](#)

Offers a theological-ethical framework for reflecting on the moral responsibilities of the pastoral minister as a professional person.

<http://www.amazon.com/Just-Ministry-Professional-Pastoral-Ministers/dp/0809146312>

<http://www.goodreads.com/book/show/7732628-just-ministry>

<https://www.barnesandnoble.com/w/just-ministry-richard-m-gula/1112596201>

<https://www.christianbook.com/just-ministry-professional-ethics-pastoral-ministers/richard-gula/9780809146314/pd/146310>

http://books.google.com/books/about/Just_Ministry.html?id=Y1GjneSA8RMC

<http://www.lifeandleadership.com/book-summaries/gula-just-ministry-professional-ethics-for-ministers.html>

http://www.2shared.com/document/ci-Yh7GX/Just_Ministry_-_Professional_E.html

https://www.fordham.edu/download/downloads/id/5084/regr_61258125_moral_education_and_development_online_b_horell.pdf

[Images for Just Ministry: Professional Ethics for Pastoral Ministers \[Richard M. Gula\]](#)

Pastoral Misconduct

Dual Relationships

Professionals provide effective services that are in the best interests of the client. A boundary violation occurs when a professional seeks to satisfy his own needs rather than the client's needs. To prevent boundary violations, codes of conduct limit the interactions between the professional and the client to the helping relationship. Engaging in any activity with a client outside the helping relationship is engaging in a dual relationship. Mental health professionals avoid developing friendships with clients, socializing with clients, engaging in business transactions with clients, or becoming sexually involved with current or former clients. Any of these activities may be exploitative of the client through the (mis)use of the professional's influence or power. While it is not always possible to avoid dual relationships, professionals bear full responsibility for any real or perceived abuse of power.

http://ldysinger.stjohnsem.edu/ThS_574_Pen-Anoi/10_misconduct.htm

Images for Pastoral Misconduct Dual Relationships

Preventing dual relationships in pastoral counseling - EBSCOhost

Presents information on how pastoral counselors can avoid dual relationships. Ease with which these relationships occur; How some counselors cope; Vulnerability of some pastors.

<http://connection.ebscohost.com/c/articles/9705070481/preventing-dual-relationships-pastoral-counseling>

Images for preventing dual relationships in pastoral counseling

22) Double Bind

Members may feel like being caught in a double bind in which they find themselves between the installed pastor and the former pastor.

Resources

Deborah Tannen Quotes Page 3 - BrainyQuote

A double bind is far worse than a straightforward damned-if-you-do, damned-if-you-don't dilemma. It requires you to obey two mutually exclusive commands: Anything you do to fulfill one violates the other.

https://www.brainyquote.com/authors/deborah_tannen_3

Images for mutually exclusive emotional commands

The trickiest thing about the double bind is that it operates imperceptibly, like shots from a gun with a silencer.

https://www.brainyquote.com/quotes/deborah_tannen_788475

Images for double bind operates imperceptibly

double bind - definition of double bind by the Free Online Dictionary

double bind'

n.

1. a situation in which a person is faced with contradictory demands such that to obey one is to disobey the other.

<http://www.thefreedictionary.com/double+bind>

Images for double bind - definition

Images for contradictory demands

Double bind - Wikipedia

A double bind is an emotionally distressing dilemma in communication in which an individual (or group) receives two or more conflicting messages, in which one message negates the other. This creates a situation in which a successful response to one message results in a failed response to the other (and vice versa), so that the person will automatically be wrong regardless of response. The double bind occurs when the person cannot confront the inherent dilemma, and therefore can neither resolve it nor opt out of the situation.

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

Images for Double bind

Getting Clear on Boundaries and Ethics: Ask Alban

In my experience as a consultant, a high percentage of my conflict cases also involve more subtle boundary violations. What has become clear is that those clergy who understand the enormous power differential between themselves and their parishioners and are vigilant in protecting the vulnerability of their members are also excellent leaders in many other ways. There is a direct correlation: As a clergy person, if I understand whose needs are primary in the clergy congregant relationship, I will separate my needs and be intentional about where I get those needs met. If I understand that even subtle secrets eventually leak and can leave my members feeling confused and burdened, I will exercise great caution in what I do and say. If I understand that my parishioners will feel caught in a double-bind before I might notice, I will spend more time checking with others about how they are experiencing my words and actions. If I remember who owns their own life experiences, I am unlikely to disrespectfully use what does not belong to me.

Alban at Duke Divinity School » Ask Alban: Getting Clear on Boundaries and Ethics

<https://alban.org/archive/ask-alban-getting-clear-on-boundaries-and-ethics/>

Images for Getting Clear on Boundaries and Ethics: Ask Alban

<https://alban.org/archive/ask-alban/>

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

[PDF] Letting Go: Setting Boundaries in Retirement and Former Parishes

As with other kinds of professional boundary violations, using Marilyn Peterson's criteria (At Personal Risk), several key ingredients are usually present. There is a reversal of roles in that the parishioner actually takes care of the former pastor by allowing him or her to continue to exercise a pastoral function beyond what is appropriate. Then, a double-bind occurs because the parishioner may be caught between offending neither the new nor the former pastor at a time when the parishioner may have real needs for pastoral care. In addition, a secret is usually involved. The former pastor is not likely to inform a parishioner about statements in the code of conduct which specifically denounce continued pastoral relationships with former congregations. Neither will the former pastor mention the awkward position the new pastor is placed in when he or she is requested to officially include the former pastor in a wedding or funeral. Finally, a professional privilege is indulged when the former pastor uses ordination and the previous relationship with a parishioner as an entitlement for continued pastoral contacts in hospital visitation, weddings, or funerals.

<http://www.midwestministrydevelopment.org/pdf/letting-go.pdf>

Page 2

[Images for Letting Go: Setting Boundaries in Retirement and Former Parishes](https://www.midwestministrydev.org/resources/)
<https://www.midwestministrydev.org/resources/>

Step Away from Double Binds - Sundown Healing Arts

You can **effectively counter double binds by taking a step back and releasing your feelings**, fully describing the situation, and choosing among many courses of action.

<http://www.traumahealed.com/articles/step-away-from-double-binds.html>

[Images for Step Away from Double Binds](http://www.wellspringofcompassion.com/)

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

[PDF] The Double Bind Theory: Still Crazy-Making after All These Years by Paul Gibney

The 'double bind hypothesis' and 'the schizophrenic dilemma' were seen as part of a continuum of human experience of communication, that involved intense relationships and the necessity to discriminate between orders of message. Fifty years on, the double bind hypothesis of Gregory Bateson and his research group still offers ongoing insights, cause for reflection, an area and methodology of research, and proposes interventions that dismantle pathology and offer hope of new, more functional pathways.

http://www.psychotherapy.com.au/fileadmin/site_files/pdfs/TheDoubleBindTheory.pdf Page 48

[Images for The Double Bind Theory: Still Crazy-Making after All These Years by Paul Gibney](#)

[Images for double bind hypothesis of Gregory Bateson](#)

23) Neediness

Some former pastors stay attached to members of the congregation last served seemingly out of neediness. Such pastors often seek out the most vulnerable people who will be always grateful. Such pastors need the congregation to need them, while such pastors also need the congregation for support. Both become so fused that it does not occur to them to separate especially when the former pastor continues to reside in the same community.

Resources

Best 25+ Codependency ideas on Pinterest

<https://www.pinterest.com/explore/codependency/>

[Images for Codependency on Pinterest](#)

<https://www.pinterest.com/missezmb/codependent/>

<https://www.pinterest.com/leslieclane/codependent/>

<https://www.pinterest.com/bipolarbandit/codependency/>

<https://www.pinterest.com/finallyawaken/codependency-the-curable-addiction/>

[Images for codependency the curable addiction](#)

<https://www.pinterest.com/DrAnneBrown/codependency-codependent-relationships/>

[Images for Co-dependent Relationships pinterest](#)

Co-Dependency - Psychologist Anywhere Anytime

Codependent people have a greater tendency to enter into relationships with people who are emotionally unavailable or **needy**. The codependent tries to control a relationship without directly identifying and addressing his or her own needs and desires. This invariably means that codependents set themselves up for continued lack of fulfillment. Codependents always feel that they are acting in another person's best interest, making it difficult for them to see the controlling nature of their own behavior.

http://www.psychologistanywhereanytime.com/relationships_psychologist/psychologist_codependency.htm

[Images for Co-Dependency - Psychologist Anywhere Anytime](#)

Co-dependent Relationships - Psych Central

In codependent relationships, "We **need** each other," which can be a healthy thing, often covers over "I need you to need me"; this can lead to "I will keep you needy because, if you ever get better, I am afraid that you will leave me." This kind of interaction is grounded in desperation and often spawns abusive and obsessive relationships grounded in neediness and control rather than love and respect.

<http://psychcentral.com/library/id63.html>

[Images for Co-dependent Relationships - Psych Central](#)

14 best Needy People images on Pinterest

<https://www.pinterest.com/sherryripon/needy-people/>

[Images for Needy People on Pinterest](#)

<https://www.pinterest.com/explore/needy-quotes/>

<https://www.pinterest.com/explore/needy-people/>

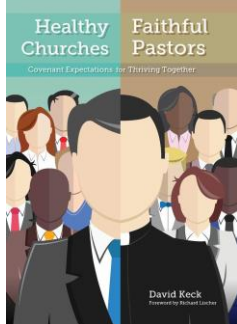
[Images for neediness quotes pinterest](#)

Healthy Churches, Faithful Pastors: Covenant Expectations for Thriving Together by David A. Keck

Pastors are notorious for wanting to please people. Chapter 4 noted that a **needy** pastor can be a great detriment to a church (see, for example, Expectation 4.1). Similarly, a needy, fused church can be a detriment to everyone. And congregations can become dependent on the pastor. Pastors and congregations, in other words, can easily go from "close" to "too close."

Congregations want to support their pastors, but don't know how. Pastors love their congregations, but they don't know what to ask of their congregations to garner needed support. Everyone wants to thrive together, but so often we get stuck. This clear and engaging guide helps pastors and congregations bridge communication gaps and set mutual goals and expectations.

Reverend Keck grounds his framework of expectations on both scholarly research and on interviews he's conducted with pastors and lay people. He finds many common difficulties in churches arise from failing to discuss priorities and expectations, and from not effectively working through the problems that arise when expectations aren't met. For pastors and congregants to arrive at common expectations, they need to understand each other—their respective needs, hopes, and distinctive callings. This book provides concrete steps to aid congregants and pastors communicate their mutual expectations. Keck presents fifty “expectation statements”—examples of what pastors and congregations can expect of one another; a vital resource to anyone who seeks to initiate a discussion of expectations in their own church. Elucidating goals and expectations allows congregations and pastors to support one another and flourish, and fosters church health and harmony.



<https://www.amazon.com/Healthy-Churches-Faithful-Pastors-Expectations/dp/1566994403>

<https://www.goodreads.com/book/show/23307115-healthy-churches-faithful-pastors>

<https://www.barnesandnoble.com/w/healthy-churches-faithful-pastors-david-keck/1119850541>

https://www.thriftbooks.com/w/healthy-churches-faithful-pastors-covenant-expectations-for-thriving-together_david-keck/11264716/#isbn=1566994403

<https://alban.org/book/healthy-churches-faithful-pastors-covenant-expectations-for-thriving-together/>

https://books.google.com/books/about/Healthy_Churches_Faithful_Pastors.html?id=DFrnAwAAQBAJ

<http://journals.sagepub.com/doi/abs/10.1177/0034637315610122k> Book Review

<https://www.amazon.com/David-Keck/e/B001HML4PA>

https://www.goodreads.com/author/show/220830.David_Keck

Images for David A. Keck, author healthy churches

Images for Healthy Churches, Faithful Pastors: Covenant Expectations for Thriving Together by David A. Keck

How Pastoral Care Stunts the Growth of Most Churches - Carey Nieuwhof

Complication 1: Pastors Who Won't Let Go

Several other factors make pastoral care complicated.

Many pastors I know are people-pleasers by nature (if that's you...[read this](#)). Wanting to not disappoint people fuels conflict within leaders: people want you to care for them, and you hate to disappoint them.

In some respect, pastoral care establishes classic co-dependency. The congregation relies on the pastor for all of its care needs, and the pastor relies on the congregation to provide their sense of worth and fulfillment: **the pastor needs to be needed.**

<https://careynieuwhof.com/how-pastoral-care-stunts-the-growth-of-most-churches/>

Images for How Pastoral Care Stunts the Growth of Most Churches - Carey Nieuwhof Complication 1: Pastors Who Won't Let Go

Images for pastor needs to be needed

<https://www.facebook.com/cniewwhof/posts/709758179212613>

Needy pastors: Behind authoritarian leadership | The Christian Century

But once this young teenager described the issue in terms of the pastor's neediness, the other descriptions faded into the background.

<https://www.christiancentury.org/article/2002-10/needy-pastors>

Images for Needy pastors: Behind authoritarian leadership | The Christian Century

<http://onlinebooks.library.upenn.edu/webbin/serial?id=christiancentury>

Needy - Wikipedia

Needy may refer to: **Narcissistic requiring constant attention from others.**

<https://en.wikipedia.org/wiki/Needy>

Images for Needy may refer to: Narcissistic requiring constant attention from others.

Quotes About Neediness (19 quotes) - Goodreads

<https://www.goodreads.com/quotes/tag/neediness>

<https://www.goodreads.com/quotes/tag/needy>

Images for neediness quotes

<https://www.quotemaster.org/Neediness>

<https://www.azquotes.com/quotes/topics/neediness.html>
<https://www.azquotes.com/quotes/topics/needy.html>
<https://www.brainyquote.com/topics/needy>
<http://www.wiseoldsayings.com/needy-quotes/>
[Images for needy-quotes](#)

Symptoms of Codependency | Psych Central

Dependency. Codependents need other people to like them to feel okay about themselves. They're afraid of being rejected or abandoned, even if they can function on their own. Others **need** always to be in a relationship, because they feel depressed or lonely when they're by themselves for too long. This trait makes it hard for them to end a relationship, even when the relationship is painful or abusive. They end up feeling trapped.

<http://psychcentral.com/lib/2012/symptoms-of-codependency/>
[Images for Symptoms of Codependency | Psych Central](#)

The Best Ways to Stop Being Needy - wikiHow

If you find yourself wanting to call, text, or e-mail someone a whole lot more than they contact you, you've probably figured out that neediness is a turn-off to most people.

<https://www.wikihow.com/Stop-Being-Needy>
[Images for Best Ways to Stop Being Needy](#)
<https://www.fabhow.com/stop-being-needy-and-clingy.html>
<https://theartofcharm.com/confidence/3-proven-behavioral-strategies-stop-needy-immediately/>
<http://www.peopleskillsdecoded.com/how-to-stop-being-needy/>
<https://www.lovepanky.com/women/how-to-tips-and-guide-for-women/9-effective-ways-to-stop-being-so-needy-and-insecure>
<https://www.marriage.com/advice/relationship/how-to-stop-being-needy-in-a-relationship/>
<https://www.thetalko.com/15-ways-to-stop-being-so-needy/>
<https://www.quora.com/What-does-it-mean-to-be-needy-And-how-can-I-stop-being-needy>
<https://www.youtube.com/watch?v=4YtwoPNKPUw> Simple Trick To Stop Needy & Clingy Behavior - YouTube
[Images of stop needy & clingy behavior](#)
<https://www.youtube.com/watch?v=ngcUlliBgn0> HOW TO NOT BE NEEDY - How To Stop Being Needy DESTROY NEEDINESS & AVOID THAT MINDSET
<https://www.youtube.com/watch?v=QHYzRoDxfIc> How to Stop Being Needy, Clingy, or Dependent - YouTube
[Images for Stop Being Needy, Clingy, Dependent](#)
<https://psychcentral.com/blog/4-ways-to-stop-being-needy-and-start-being-confident/>
[Images for start being confident](#)
<https://www.psychologytoday.com/us/blog/the-intelligent-divorce/201208/who-wants-be-needy-six-solutions>

24) The congregation cannot be expected to be a pastor's support group

She entered the seminary later in life after having experienced various life changes. One call after another did not end well, but she still maintained contact with former members. Finally, she resigned from the roster.

When Better Isn't Enough: Evaluation Tools for the 21st-Century Church by Jill M. Hudson (Author)

In a fascinating essay titled "Ten Things I Didn't Learn in Seminary," John Esau, a retired pastor from North Newton, Kansas, says, "**We pastors have to create our own support group; the church won't and can't do it for us.**"¹¹

<https://books.google.com/books?isbn=1566996953>

Page 41

[Images for We pastors have to create our own support group; the church wont and cant do it for us.](#)

Many sociologists and a growing number of church scholars have noted that we live in a time of transition—from the modern era to the postmodern. Whenever a shift of this magnitude occurs, it leaves all of life, including the church, in flux. We instinctively strive to stabilize the situation by re-establishing what has worked in the past. Increasingly, however, congregations are finding that the same old things done harder or better don't seem to make a difference. Author Jill Hudson argues, "We must identify new criteria for success, and perhaps even for faithfulness, and hold ourselves accountable to them." Approaching the postmodern era as a tremendous opportunity, Hudson identifies 12 characteristics by which we can measure effective ministry for the early 21st century. Based on those 12 criteria, Hudson has created evaluation tools, "an early measuring stick," to help congregations evaluate their work in this new era. Not everything of the past is ineffective and best discarded, she says, nor will everything we try in the future be successful. But by faithfully listening for God's guidance and carefully evaluating progress using Hudson's tools, looking at the ministry of the whole people of God as well as that of the professional staff, congregations can improve their ministry, help members and staff grow in effectiveness, deepen a sense of partnership, and add new richness to the dialogue about the congregation's future.

<https://www.amazon.com/When-Better-Isnt-Enough-21st-Century/dp/1566992893>
<https://www.goodreads.com/book/show/2621714-when-better-isn-t-enough>
<https://rowman.com/ISBN/9781566992893/When-Better-Isn't-Enough-Evaluation-Tools-for-the-21st-Century-Church>
<https://alban.org/archive/church-growth-shifting-your-leadership-style/>
<https://alban.org/archive/a-ministry-of-encouragement/>
<https://rowman.com/action/search/rl/alban%20books>
<https://www.amazon.com/Jill-M.-Hudson/e/B001K8HJG4>
https://www.goodreads.com/author/show/1155666.Jill_M_Hudson

25) Hard time letting go of the pastoral office

One long-term pastor preparing for retirement spent the last four years grooming the associate to become the senior pastor. He continued to coach the associate pastor who had become the senior pastor, helped one of the members of the Call Committee work on the Ministry Site Profile, and offered to help with a Confirmation retreat. Because the new senior pastor considered himself beholden to the former pastor, the new senior pastor only communicated substantively with me as interim associate pastor at staff meetings. The retired pastor stopped by the church office in the mornings on his way to the post office on a regular basis to visit. The former pastor's words to the congregation before retiring, "Just tell me if and when I need to step back", placed the onus on the congregation rather than on himself in taking personal responsibility for maintaining boundaries.

Resources

A Time for Lasts – Alban at Duke Divinity School - Building up Congregations and Their Leaders

A pastor contemplating retirement has a personal and professional history. In many ways, a minister's retirement is the reverse image of her or his first congregational call. Decades earlier, he or she walked to the pulpit with fear and trembling, about to preach her or his first sermon without the safety net of the seminary community or a field education supervisor. Now, hundreds of sermons and worship services later, when he or she walks to the pulpit for the last time as a full-time congregational pastor, he or she is filled with a different type of fear and trembling, the fear of **letting go** of a personal identity and theological practice that have defined her or his life for decades. While few pastors at retirement miss board meetings and budget sessions, the quotidian practices that structured her or his life day by day and month by month are what pastors often miss the most.

[Alban at Duke Divinity School » A Time for Lasts - Alban Institute](#)

<https://alban.org/archive/a-time-for-lasts/>

[Images for A Time for Lasts – Alban at Duke Divinity School - Building up Congregations and Their Leaders](#)

<http://www.amazon.com/Four-Seasons-Ministry-Gathering-Righteousness/dp/1566993660>

[Images for Four-Seasons-Ministry-Gathering-Righteousness](#)

<https://alban.org/about-alban/alban-weekly/>

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

[Best 25+ Letting go ideas on Pinterest](#)

<https://www.pinterest.com/explore/letting-go/>

[Images for letting go pinterest](#)

<https://www.pinterest.com/explore/art-of-letting-go/>

[Images for art of letting go](#)

<https://www.pinterest.com/explore/let-it-go/>

<https://www.pinterest.com/BMoney711/moving-on-letting-go/>

[Images for moving on letting go](#)

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<https://www.pinterest.com/explore/let-go-quotes/>

<https://www.pinterest.com/chicoulino/let-go-quotes/>

<https://www.pinterest.com/Crizzlybizzy/let-go-quotes/>

<https://www.pinterest.com/explore/let-it-go-quotes/>

<https://www.pinterest.com/explore/letting-go-quotes/>

<https://www.pinterest.com/explore/quotes-on-letting-go/>

[Images for letting go quotes on pinterest](#)

[Letting Go Quotes - BrainyQuote](#)

https://www.brainyquote.com/topics/letting_go

[Images for letting go quotes](#)

<https://www.goodreads.com/quotes/tag/letting-go>

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<http://www.planetofsuccess.com/blog/2015/the-60-best-letting-go-quotes/>

<https://liveanddare.com/letting-go-quotes/>

<https://thoughtcatalog.com/marisa-donnely/2017/09/quotes-about-love-and-letting-go/>

<https://www.habitsforwellbeing.com/20-quotes-on-letting-go/>

<https://www.goodmorningquote.com/letting-go-quotes-images/>

<https://liveboldandbloom.com/08/quotes/letting-go-quotes>

<https://bestwishesandquotes.com/true-letting-go-quotes/>

<http://thebettermanprojects.com/2016/05/01/letting-go-quotes/>

<https://www.lifehack.org/621817/25-letting-go-quotes>

www.keepinspiring.me/quotes-about-moving-forward-and-letting-go/

[Images for moving forward and letting go](#)

<http://www.quoteambition.com/letting-go-moving-on-quotes-images/>

<https://www.positivityblog.com/quotes-on-letting-go-and-moving-on/>

[Images for letting go and moving on](#)

Five Difficult Pastors to Succeed - ThomRainer.com

4. The omnipresent pastor. This pastor seemed like he visited every member every month. He was in homes. He attended all events. He visited the hospital fifteen times a day. He counseled people every day. He went to funerals and weddings he did not officiate. He was the superman pastor. Except that his family suffered greatly. Except that the church suffered because he would never **let go**. He just enjoyed the attention too much. And now the remaining members want to know why the new pastor is not visiting them in their homes nine days a week.

<http://thomrainer.com/2017/10/five-difficult-pastors-follow/>

[Images for Five Difficult Pastors to Succeed - ThomRainer.com 4. The omnipresent pastor.](#)

[PDF]Letting Go - Midwest Ministry Development

Charles, a long-term pastor, retired and remained in the community. He has moved his church membership but continues to “drop in” and pay pastoral visits to members as well as conduct funerals and weddings. Charles refuses to listen to complaints from the new pastor, nor does he take the counsel of the denominational official. Living a lifestyle other than an active pastoral ministry is something he doesn’t know how to do. The new pastor lasts in the congregation less than two years. Insightfully, Roy Oswald points out in *Running through the Thistles*: “At times we may discover ourselves having more difficulty **letting go of the role** we played with people than letting go of the people themselves. A symptom of this is the desire to maintain our role throughout the termination process. Dying to the parish involves dying to our role with people as well. Our failure to die to this role with congregational members gets us involved in pastoral acts with them long after we’ve left. Our hanging onto these roles is our bid for immortality. We allow ourselves to be indispensable with people, insuring our ability to live forever in their lives.”

<http://www.midwestministry.org/pdf/letting-go.pdf>

[Images for Letting Go - Midwest Ministry Development](#)

[Images for letting go of the pastoral role](#)

<https://www.midwestministrydev.org/resources/>

26) Hang on or move on?

Too many pastors try to hang on until retirement and hang around in retirement

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

When the pastor steps down, should he be allowed to take a seat in the pews each Sunday and be a bystander to observe his replacement? Should he be permitted to mingle with the congregation during coffee hour afterwards and hear members fawn over him and tell him how much he is missed? We hear of companies that let the old boss keep a desk in the office or be given some emeritus role that take use of his experience.

But as collegial as pastors are, having the revered, retired preacher hanging around creates issues and shadows of the past — worse than old boyfriends hanging around till the end of a wedding reception or the old house owners coming back again and again to see what you’ve done to “our house since we sold it to you.”

<http://blogs.evtrib.com/spirituallife/2010/07/20/retired-pastors-dont-usually-get-to-hang-around/>

[Images of retired preacher hanging around creates issues](#)

when it would be better for everybody if such pastors would move on.

Resources

Best 25+ Moving on quotes ideas on Pinterest

<https://www.pinterest.com/explore/moving-on-quotes/>

[Images for moving on pinterest](#)

<https://www.pinterest.com/megansenior2012/its-time-to-move-on/>

<https://www.pinterest.com/x3leishalove/quotes-moving-on/>

<https://www.pinterest.com/KrIMsm/its-time-to-move-on/>

<https://www.pinterest.com/explore/im-moving-on/>

<https://www.pinterest.com/pitagal73/its-time-to-move-on-and-leave-the-past-behind/>

<https://www.pinterest.com/shaylajenae/its-time-to-move-on-my-dear/>

<https://www.pinterest.com/explore/quotes-about-moving-on/>

How to Know When It's Time to Move On – An Honest Interview About Leadership, Personal Growth and Leaving before It's Too Late with Brad Lomenick – Carey Nieuwhof

How do you know it's time to move on? Brad Lomenick explains why he thinks many leaders stay on too long and shares why he stepped back from leading a world class organization when he was just 40.

<http://careynieuwhof.com/2015/03/episode27/>

[Images for How to Know When It's Time to Move On – An Honest Interview About Leadership, Personal Growth and Leaving before It's Too Late with Brad Lomenick – Carey Nieuwhof](#)

<http://careynieuwhof.com/2013/01/5-signs-its-time-to-move-on/> #4

[Images for 5-signs-its-time-to-move-on](#)

<https://careynieuwhof.com/7-signs-time-to-leave/>

[Images for 7-signs-time-to-leave](#)
<http://careynieuwhof.com/2014/03/5-ways-to-become-an-even-better-leader-as-you-grow-older-and-5-mistakes-to-avoid-like-the-plague/> #2
<https://careynieuwhof.com/can-tell-whether-risk-means-youre-trusting-god-being-stupid/>
<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 \(author\)](#)

Moving On Quotes - BrainyQuote

<https://www.brainyquote.com/topics/movingon>
https://www.brainyquote.com/topics/move_on
[Images for move on quotes](#)
<http://quotereel.com/21-quotes-about-moving-on/>
<https://www.goodmorningquote.com/inspirational-quotes-about-moving-on-pictures/>
<https://www.zoosk.com/date-mix/relationship-advice/moving-on/moving-on-quotes-quotes-about-moving-on/>
www.wiseoldsayings.com/moving-on-quotes/
<https://www.youtube.com/watch?v=frzhgUSDa8g> Motivational Moving On Quotes | Moving On Quotes - YouTube
[Images of motivational moving on quotes](#)
<http://sourcesofinsight.com/moving-on-quotes/>
<https://twitter.com/movingonquotes6?lang=en>
<https://quotes.snydle.com/quotes-about-moving-on.html>

What Does the Bible Say About Moving On? - OpenBible.info

https://www.openbible.info/topics/moving_on
https://www.openbible.info/topics/moving_on_after_a_tragedy
[Images for bible and moving on](#)
<https://biblereasons.com/moving-on/>
<https://www.patheos.com/blogs/christiancrier/2015/01/31/top-7-bible-verses-about-moving-on/>

Thom Rainer tells how he avoided the temptation to hang on.

Why I Am Retiring from LifeWay - ThomRainer.com

I have been tempted to hang on. I must avoid that temptation. I am 63 years old. That's not young; nor is it that old by retirement standards. Frankly, I found myself rationalizing how I could stay for many more years. In fact, others have told me I am leading better than ever, that I should consider staying. I, however, can feel the temptations of hanging on for my own sake, for my own pleasure. LifeWay cannot and must not be my identity. I have always advocated for leaders to know when it's time to depart, and to act upon it. I must practice what I preach. It is time to pass the baton of leadership to a new generation.

<https://thomrainer.com/2018/08/why-i-am-retiring-from-lifeway/>
[Images for Why I Am Retiring from LifeWay - ThomRainer.com](#)

27) Covenants

The signing of covenants by the former pastor and by the Congregation Council does not ensure that there will not be issues down the road, but the signing gives a basis for reference should issues come up.

A retired former pastor signed the following Model Covenant for Departing Pastor:

[PDF] Call Process Booklet EDITED - Northwest Synod of Wisconsin

Model **Covenant** for Departing Pastor

Page 12

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

Call Process Booklet - Yumpu

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

[Images of model covenant for departing pastor](#)

Resources

[PDF] A Covenant of Closure: Guidelines for the Relationship of a Congregation and Former Pastors

The following expectations will help clarify the new relationship between former pastors and congregations:

https://www.lss-elca.org/wp-content/uploads/2017/11/L_Covenants_of_Closure_Guidelines_for_Former_Ministers_and_their_Congregations1.pdf

[Images for Guidelines for the Relationship of a Congregation and Former Pastors](#)

<https://pbygrandcanyon.org/wp-content/uploads/2014/07/2017-Covenant-of-Closure-Form.pdf>

<http://lakemichiganpresbytery.org/documents-3/> Covenant of Closure

https://docs.google.com/document/d/1QWREIKZGCyVPXaLrUdOVf1qQLp_t045BoRuTWvjE444/edit C-403.1 Covenant of Closure

<http://www.salempresbytery.org/uploads/1/6/6/9/16698848/a-salem-policy-departing-pastor.pdf>

Page 3

What Does the Bible Say About Covenants? - OpenBible.info

<https://www.openbible.info/topics/covenants>

Images for bible and covenants

<https://dailyverses.net/covenant>

<https://www.gotquestions.org/bible-covenants.html>

<https://thebibleproject.com/explore/covenants/>

<https://www.crossway.org/articles/10-things-you-should-know-about-the-biblical-covenants/>

<https://www.compellingtruth.org/covenants-in-the-Bible.html>

<https://www.desiringgod.org/interviews/a-little-introduction-to-covenants>

[https://en.wikipedia.org/wiki/Covenant_\(biblical\)](https://en.wikipedia.org/wiki/Covenant_(biblical))

Images of covenant_ biblical

The Congregation Council signed the following Leadership Covenant.

Leadership Covenant

We agree to:

1. Make growth in our faith a priority.
For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. (Romans 8:29)
 - We agree to begin each meeting with a sharing of God's word.
2. Accept and respect one another.
Welcome one another, therefore, as Christ has welcomed you, for the glory of God. (Romans 15:7)
 - We will disagree openly and avoid speaking unkindly of others. Opinions and questions are encouraged and respected.
 - We understand the importance of the congregational leadership being a unified force. We promise that we will support all majority decisions and will not speak against these decisions even if we disagreed with them during deliberation.
3. Take care of one another.
A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. (John 13:34)
 - We seek to care for one another as Christ commanded using such forms as praying, encouraging, listening, and challenging.
4. Keep our commitments to the group.
O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill? He who walks blamelessly, and does what is right, and speaks truth from his heart; who honors those who fear the Lord. (Psalm 15:1-2, 4b)
 - We seek to make every effort to attend all meetings.
5. Honor confidentiality
He who goes about as a talebearer reveals secrets, but he who is trustworthy in spirit keeps a thing hidden. (Proverbs 11:13)
 - We promise that we will not discuss confidential or sensitive matters with those outside the group.
6. Hold each other accountable.
If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. (Matthew 18:15-17)

Provided by consultant Mike Simpson. Borrowed. Public Domain.

The spouse of the retired former pastor requested a use of the worship facility for a piano recital, which the Congregation Council denied. One of the Congregation Council members was gone on vacation at the time the decision was made. When she heard of the decision, she wrote the following email to the bishop.

I am very unhappy that the council is not going to let (retired former pastor's spouse) use the church of a piano recital in Dec. I feel that there are several of the students that are members of the church. What kind of a priority are we setting by not letting this happen. I know that Pastor (name) cannot preach in the church but I do feel it is unfair to (retired former pastor's spouse) and the students to do this. I hope I am not stepping on any toes but I have been a member of the (this congregation) for over 44 years. I have never heard of such a thing. We let other people use the church I feel this is not being a Christian thing to do.

Thank You,

(name)

Council member

The member was told by the bishop that the decision needed to be taken up with the Congregation Council. When the member's action by going outside the Congregation Council [4. Keep our commitments to the group.] was challenged in the Congregation Council, she angrily resigned from the Congregation Council and the congregation roll.

Leadership Covenants Foster Unity – People Need Jesus

Those who lead or teach in the church I serve are expected to sign a Leadership Covenant annually.

<https://peopleneedjesus.net/2017/05/13/leadership-covenants-foster-unity/>

Images for Leadership Covenants Foster Unity – People Need Jesus

<http://sterlingumc.org/wp-content/uploads/2015/08/Leadership-Covenant.pdf>

<https://static1.squarespace.com/static/54359e01e4b0f271f6e89590/t/581908c75016e166cfacfbbb/1478035656110/Church+Board+Covenants.pdf>

<http://storage.cloversites.com/campusministryqvsu/documents/CM%20Leadership%20Covenant%202015-16-%20final.pdf>

https://www.cathedralofhope.com/images/stories/governance/2018/Leadership_Covenant.pdf

<https://effectivechurch.com/leadership-covenants/>

<https://sbcgrowth.church/images/documents/Leadership-Covenant-2016.pdf>

http://agapecoc.com/covenants_leadership/

<http://www.umcom.org/learn/team-covenants-build-trust-with-other-church-leaders>

Images for team-covenants-build-trust-with-other-church-leaders

<http://epic.church/wp-content/uploads/2016/09/epic-leadership-covenant.pdf>

<http://beulahweb.org/leadership/covenant/>

<https://www.willowcreek.org/-/media/images/7-0-about/242-community-guidebook-first-edition-feb2017.pdf?la=en>

[PDF]Leadership Covenant - Willow Creek Community Church

Images for Leadership Covenant - Willow Creek Community Church

<http://communityofhope.church/wp-content/uploads/2017/03/Ministry-Leader-Covenant-March-2017.pdf>

Images for Ministry-Leader-Covenant

28) Entitled

A retired former pastor made the rounds of the coffee shops, fast food restaurants, as well as the senior center in the morning and then the nursing home dining room in the afternoon. This former pastor occasionally stopped into the church office in the afternoons when I was gone to use the computer and photocopier. He sometimes emailed the church secretary shortly before coming and expected the church secretary to assist him with his personal photo copying. The Congregation Council sent a letter to the former pastor saying that he was not permitted to make use of the church office and to expect the church secretary to do his bidding.

Policy Regarding Former Pastors from Genesee Valley Presbytery

This Letter of Agreement should be shared throughout the congregation so that others may understand the changes in the pastoral role and responsibilities and can cooperate as the church and pastor move into another phase of their respective lives.

E. It is agreed that (pastor's name) will not expect to have the freedom to use the services of the church office or support staff. It is expected that all church property, including all church keys, will be returned on the last day of service.

<http://oga.pcusa.org/media/uploads/oga/pdf/midcouncil-resources/policy-regarding-former-pastors.pdf>

Images of policy regarding former pastors

Upon receiving the letter, he headed down to the place of employment of one of the members of the Congregation Council and angrily confronted the member, saying that he had been at the church 15+ years and felt "entitled" to access to the church office.

Resources

Bread for the Day 2008: Daily Bible Readings and Prayer

Keep us vigilant, dear God, when we are tempted to equate being chosen with being entitled. Remind us that we are truly free when we trust in you alone. May we always have room in our lives for your grace.

<http://www.amazon.com/Bread-Day-2008-Readings-Prayers/dp/0800621263>

Page 123

Images for tempted to equate being chosen with being entitled

7 Signs You May Have Peaked as a Leader – Carey Nieuwhof

2. You feel entitled.

<http://careynieuwhof.com/2016/01/5-signs-you-may-have-peaked-as-a-leader/>

Images for 4 Signs You May Have Peaked as a Leader – Carey Nieuwhof 2. You feel entitled.

<https://www.facebook.com/cnieuwhof/posts/have-you-peaked-as-a-leader-7-signs-you-have-https://careynieuwhof.com/5-signs-you-ma/851592998362463/>

<https://churchleaders.com/pastors/pastor-articles/272034-7-signs-you-may-have-peaked-as-a-leader.html>

<http://connexuschurch.com/are-your-kids-destined-to-become-hopelessly-entitled/>

<http://connexuschurch.com/3-signs-you-or-your-family-are-struggling-with-entitlement/>

<http://theparentcue.org/5-ways-to-fight-entitlement-in-your-kids/>

<http://theparentcue.org/entitled-parents/comment-page-1/>

29) Hard time thinking of the former retired pastor other than as a pastor

One retired pastor stayed on as a member of the congregation and tried to persuade people to think of the retired pastor by the first name and as just another member. But, after being their pastor for 25+ years, members shared that they had a hard time thinking of the former retired pastor other than as a pastor.

Resources

Guidelines for Retired Ordained Ministers - Amazon Web

II. Congregational Membership

A retired pastor should not remain a member of the congregation served at the time of retirement. Transferring one's membership to another congregation allows the successor pastor to assume pastoral leadership more readily. It also provides an opportunity for the retired pastor to enter fully into the life of a different congregation with clarity about the pastor's retired role.

<http://worshiptimesmedia.s3.amazonaws.com/gulfcoast/files/2013/06/GuidelinesforRetiredOrdainedMinisters.pdf>
[Images for Guidelines for Retired Ordained Ministers - Amazon Web II. Congregational Membership](#)

Perspectives on Congregational Leadership: Leaving Well

If you're going to go, go. You don't need to burn your bridges, but you need to get clear about what leaving means. Most clergy seem to do well once they get clear. For example, they will communicate with their congregation that when they leave they are no longer the "pastor." So, they'll not make pastoral calls, conduct weddings and funerals, or get involved in church business. Clergy who are not able to "go" tend to become the bane of the "new pastor" and often do a great disservice to the congregation. It's amazing how many clergy have trouble "leaving" their congregations. Sometimes they try to come back a "members." But I've yet to see a former pastor of a congregation able to successfully return to their former congregation as "just a member." It seems hard for them to appreciate that they weren't "just a member" before and never will be.

<http://perspectivesig.blogspot.com/2010/12/leaving-well.html>
[Images for Perspectives on Congregational Leadership: Leaving Well](#)

Saying Goodbye

Former Pastors: The responsibility of establishing boundaries is yours. When asked by former parishioners, respond immediately, "It's simply not proper for me to do that. I'm not your pastor anymore..."

Call Process Booklet EDITED - Northwest Synod of Wisconsin

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

Page 10

Call Process Booklet - Yumpu

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

[Images of former pastors establishing boundaries](#)

30) When becoming accepted as the installed pastor takes even longer

Thom S. Rainer writes that it takes five to seven years to become accepted as the pastor.

Why It Takes Five to Seven Years to Become the Pastor - Thom Rainer

In most established churches, there is a prolonged period before the church members as a whole will truly embrace you as pastor. When that time comes, most pastors enjoy their greatest and most joyous years of ministry.

<http://thomrainer.com/2017/08/why-it-takes-five-to-seven-years-to-become-the-pastor-of-a-church/>
[Images for Why It Takes Five to Seven Years to Become the Pastor - Thom Rainer](#)

Becoming accepted as the installed pastor takes even longer when a former pastor continues to contact members. I have witnessed a number of congregations where the installed pastor is never fully embraced and leaves after a short-term pastorate. Some of these congregations experience a succession of short-term pastorates and interims when the former pastor hangs around.

31) Former pastor continues to attend morning Bible study

The former interim pastor kept the Master Builders Bible for Men: The Lutheran Men in Mission Edition of the Serendipity Bible for Personal and Small Group Study passed down from the previous pastor. He attended the weekly Bible study on Tuesday at 6:45am at the local fast food restaurant during the following three-year installed pastorate. The installed pastor stayed away from the weekly Bible study as she regarded some of the attendees as well as the former interim pastor to be critical of her.

Resources

[PDF] ministerial guidelines for leaving a parish - The Presbytery of Cayuga-Syracuse

B. Responsibilities of the Departing Pastor

Because of the sensitivity of the pastoral relationship, it is important that the departing pastor, in any dissolution, assume certain responsibilities to the former congregation, to the remaining staff and personnel of the church, to individual members of that congregation, and to the interim and next installed pastors.

1. To the Congregation

When the date has been set for the dissolution of the pastoral relationship, the departing pastor must take the lead in beginning to prepare the congregation for their separation. Certain things will need to be communicated clearly to the congregation in order to avoid confusion on the part of members in the days ahead. It is always incumbent upon the departing pastor to make sure that parishioners know that her/his relationship with the congregation will come to an end. It is important that parishioners understand that **this change of relationship is necessary in order that the congregation be free, in all respects, to make the adjustments necessary for changes of leadership, interim and permanent, without the departing pastor's influence. ."** This communication can be accomplished in several ways. A letter should be addressed to the members of the congregation spelling out clearly the matters below which are part of the separation and the time that follows.¹ A sermon might contain references to the approaching separation and speak to these matters. In casual conversation, one-on-one or in groups, in public presence, in newsletters, in all contacts with people of the congregation, it is important that these matters be communicated, and every effort made to have them understood. These matters are:

- a. that all pastoral and professional relationships and responsibilities of the pastor with the congregation will end as of the effective date of the dissolution;
- b. that the pastor will not be involved in any way in the selection process of either the interim pastor or the next installed pastor. Neither will he/she be involved in any way with the selection of any search team or pastor nominating committee;
- c. that the pastor, after leaving, will not become engaged in conversations with church members or staff which, in any way, offer opinions or criticism about the life of the congregation or the performance of the interim or any subsequent installed pastors;

http://cayugasyracuse.org/files/5413/6303/8344/Leaving_a_Parish_Ministerial_Guidelines.pdf

[Images for ministerial guidelines for leaving a parish - The Presbytery of Cayuga Syracuse B. Responsibilities of the Departing Pastor](#)

[PDF] Separation Ethics Policy for Pastoral Relationships

The Presbytery opposes any fostering of informal relationships in congregations in which a former pastor has served, which, in the perceptions of the current pastor, session, or the Presbytery **harm the ministry of the current pastor or pastors.**

<http://winnebagopresbytery.org/wp-content/uploads/2013/04/Separation-Ethics-Policy-5-13.pdf>

[Images of separation ethics policy for pastoral relationships](#)

32) Pre-retirement pastors claiming geographical restrictions

I have discovered that it is not just retired pastors continuing to live in the community of their last place of service, but pre-retirement pastors claiming geographical restrictions who continue to live in the community and maintain contact with former members and staff.

[PDF] Call Process - Southeastern Minnesota Synod

2. **Family considerations** can play a significant role for some pastors and their availability. The age and schooling of children, the spouse's expectations, or care for parents or other family members are all examples.

3. Sometimes a **pastor is restricted to a particular area** due to matters like custody of children or other obligations.

http://semnsynod.org/site/wp-content/uploads/downloads/2013/12/CallProcess_5_The-work-of-the-call-committee.pdf Page 32

[Images of family considerations for pastors](#)

[Images for pastor is restricted to a particular area due to matters like custody of children or other obligations](#)

33) Former pastor takes a new call within the vicinity of the congregation last served

A member of a congregation I was serving as an interim pastor came to me confused because a former pastor serving a neighboring congregation came to his home to apologize to him for not paying more attention to him at a funeral lunch. This same former pastor asserted to me that he saw nothing wrong with showing up at church functions and stopping by the church office and giving advice to the new secretary. He once walked into a text study and blurted out, "I just heard some good gossip from (town previously served)."

Resources

Letter of agreement between a former pastor & congregation: Appendix 2

1. The pastor's resignation, effective _____, signifies his/her understanding that all pastoral and administrative duties in this congregation are terminated as of that date.

4. **The former pastor agrees that he/she will not continue to make pastoral visits on members of the congregation.**

[The Call Process - S3 amazonaws.com](#)

https://s3.amazonaws.com/media.cloversites.com/0a/0a854394-3a19-4d9f-b1ae-f93021508921/documents/Call_Process_Booklet_2016.pdf

[Images for letter of agreement between a former pastor & congregation](#)

Page 37

Model Covenant for Departing Pastor

I pledge to support the continuing ministry of this congregation and its future called and ordained pastor.

I promise:

- 4 To not intervene, support, or give advice to anyone involved in a congregation disagreement or dispute and to refrain from language or behavior that could undermine the transitions necessary for the congregation and the development of the relationship between the congregation and a new pastoral leader;
- 6 To consult with the (interim or successor) pastor regarding visiting, attending worship or special events;
- 8 **To refrain from giving opinions or directions regarding church business that could undermine the transitions necessary for the congregation and the development of the relationship between the congregation and a new pastoral leader;**

Pastoral Ethics: Pastors Relating to Previously Served Parishes

When a pastor accepts a call to a congregation, a sacred covenant is established between that pastor and the people of God in that place. In order that the ministry might be strong and effective, it is important for that relationship to be strengthened and nurtured until God calls that pastor to another sector of ministry. When a pastor resigns that call or retires - that covenant - ends. **How does a pastor relate appropriately to members of congregations where one has previously served?** The following best practices give guidance to healthy faithful practices that have positive rather than negative impact with the congregation.

[PDF] Call Process Manual - North/West Lower Michigan Synod

<http://mittensynod.server303.com/docs/CallProcessManual.pdf>

Addendum F

Page 14

[Images of pastoral ethics pastors relating to previously served parishes](#)

34) Family of origin

One former pastor asserted, "When my father said 'no', my mother found a way to say 'yes'." On the one hand, this former pastor was acting out his family of origin. On the other hand, it was an indirect way of insisting that this former pastor was not going to be constrained by the expectations of pastoral collegiality.

Resources

PARENT & CHILD - NYTimes.com

Children quickly learn the advantages of occasionally **playing their parents against each other.**

<http://www.nytimes.com/1993/11/11/garden/parent-child.html>

[Images for playing their parents against each other](#)

Parenting and Keeping Your Kids from Playing Mom and Dad Against Each Other

Sometimes kids will try to manipulate you into getting what they want. Don't fall for it. The power should be in your hands, not the kids. Both parents must be consistent in their actions and back up each other decisions. Disagreements should be handled outside the ears of your children. Your kids must abide by the rules you set forth, without comprising the harmony within the family. Raising kids is difficult enough without having to worry about sides. There are no sides in a family. As parents, you must present a loving and cohesive environment for your kids. Without this foundation, the house cannot stand.

<http://www.more4kids.info/354/parenting-mom-vs-dad/>

[Images for Playing Mom and Dad Against Each Other](#)

Pitting Mom Against Dad Just Comes Naturally - latimes

Almost no one wants to implicate children as a cause of their parents' fights. But in real life, several experts acknowledge that the natural tendency of children to pit one parent against the other can drive a wedge between unsuspecting parents.

Children learn as early as 4 years of age that they can get what they want by flattery, manipulation or triggering a fight between their parents. Whether or not they succeed depends on the vulnerability of parents to be seduced by compliments or sucked in by accusations against the other parent.

http://articles.latimes.com/1996-06-16/news/ls-15514_1_parents-fight

[Images for Pitting Mom Against Dad](#)

Red Flags that a Child is Playing Parents Against Each Other

It doesn't take some children very long to realize the advantages of playing parents against each other to get what they want. After a few years of being on this earth children start to realize that just because dad said no doesn't mean that mom will say no (or vice versa).

Toddlers often see the world in almost magical terms where they simply ask for something and then it will appear. To children this age, parents are the great providers in charge of giving them anything they need at all times – not matter how difficult.

<https://www.ourfamilywizard.com/blog/red-flags-that-a-child-is-playing-parents-against-each-other>

[Images for child playing parents against each other](#)

35) Affectionate behavior

The former pastor walked into the educational wing of the church building. When one of the women saw him, she ran towards him and leaped into his arms. Another woman giggled like a school girl as she waited her turn. Some years later he resigned from the clergy roster when a credible complaint of sexual impropriety with a married woman surfaced.

36) Chronicle continuing contact by former pastors

Monthly interim reports to the synod office is one way I use to chronicle continuing contact by former pastors. The following is an excerpt from one such interim report I submitted as an interim associate:

Former Pastor (*name*) telephoned Senior Pastor (*name*) to report that this pastor had received telephone contact from a member of the congregation by the name of (*name*). Pastor (*name*) wanted to make Pastor (*name*) aware of this telephone contact. That seeming gesture of pastoral collegiality seemed encouraging. Later, word reached the pastoral staff that Pastor

(name) was making pastoral contacts with (name) even though this pastor stated in the phone conversation with Pastor (name) that this pastor did not plan to do so and was planning to leave the pastoral care to the pastoral team of the church. On (date), Pastor (name) visited member (name) at the (name) Hospital. Pastor (name) was not asked to initiate pastoral contact. In fact, word has it that [member's spouse] did not acknowledge Pastor (name's) presence. The senior pastor and visitation pastor had both visited the member, and I am planning to visit the member on my scheduled hospital visitation days. Senior Pastor (name) has chosen not to confront Pastor (name) directly about this and has also asked that I not directly confront Pastor (name). At this point, the pastoral staff has chosen to allow the process of clergy admonition by the synod office to run its course in regard to the churchwide constitution:

S20.21.01.b. conduct incompatible with the ministerial office

S20.21.02a. private censure and admonition by the bishop of the synod

Respectfully submitted,

Lowell Bolstad

Interim Associate Pastor

Resources

Constitutions - Evangelical Lutheran Church in America

20.21.01. Ministers of Word and Sacrament shall be subject to discipline for:

b. conduct incompatible with the character of the ministerial office;

20.21.02. The disciplinary actions which may be imposed are:

a. private censure and admonition by the bishop of the synod;

<https://www.elca.org/Home/About/Churchwide/Office%20of%20the%20Secretary/Constitutions> [Constitutions, Bylaws, and Continuing Resolutions of the ELCA](#)

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[Images for conduct incompatible with the character of the ministerial office](#)

[Images for private censure and admonition by the bishop of the synod](#)

Synod Constitution

†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.

Northwest Synod of Wisconsin | Congregations

<http://nswi.org/leadership/congregations> ADMINISTRATIVE RESOURCES [Synod Constitution Updated 5.19.17](#) Page 24

[Images for respect the integrity of the ministry of congregations](#)

37) Executive Committee

The Executive Committee from the above congregation wrote the following letter to the bishop and to the former pastor.

To: Pastor (name)

Bishop (name)

Greetings from the Executive Committee at (name) Lutheran Church. We hope that you are doing well in your new call at (name) Lutheran Church.

The reason for this letter is that we continue to receive reports that you are making pastoral contacts with members of (name) Lutheran Church. Previously the bishop was made aware of these contacts, and we were told that he spoke with you about the importance of not engaging in pastoral contacts in a former parish. Unfortunately, these pastoral contacts are continuing. We believe that it is important that there be a cessation of these pastoral contacts by a former pastor.

We call your attention to the synod constitution S14.14.:

Ordained ministers shall respect the integrity of the ministry of the 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.

Furthermore, now that we are preparing to receive a new installed associate pastor, we are even more concerned that there be a cessation of pastoral contacts by a former pastor. We trust that you will respect the ministry of our pastors at (name) Lutheran Church and refrain from further pastoral contacts. Thank you for your respect for this request.

Sincerely,

Executive Committee

38) Retired former pastor lives across the street from the church

A pastor took a call to a congregation in a village. The retired former pastor lived across the street from the church and stood at the door to greet the people after the services of worship.

PASTORAL ETHICS: FOR PASTORS RETIRING TO A COMMUNITY WHERE THEY HAVE SERVED AS PASTOR

1. If you decide to live where you have served as a pastor, recognize that you may become the focus of difficulty in that setting. Prepare the congregation well by declaring your new relationship to members of the congregation. Visit in depth with the new pastor who has been called to the parish so the pastor can be assured that your presence will not be a

hindrance and you will do everything possible to be of support and help. Ongoing communication with the pastor is absolutely essential. "Do to others as you would want them to do to you" is the guiding principle.

[PDF]SOUTH DAKOTA SYNOD

<https://sdsynod.org/images/stories/09guidelinesrev.pdf>

Page 32

[Images for PASTORAL ETHICS: FOR PASTORS RETIRING TO A COMMUNITY WHERE THEY HAVE SERVED AS PASTOR](#)

39) Former pastor harshly critical

Many years previously I ran into a retired pastor at a synod assembly, and this pastor proceeded to recite a litany of complaints about interim ministry in general. Later, I accepted the interim assignment to the congregation where this pastor had earlier served as the installed pastor and where this pastor remained in the congregation and community during the time of that pastor's successor. This former pastor harshly confronted me on more than one occasion. Also, he harshly criticized his successor and wanted to know why I had not been more solicitous to one of his influential friends in the congregation commonly known to oppose his successor.

Resources

Exiting Clergy Covenant - Denver Metro District

GUIDELINES FOR APPROPRIATE CONDUCT BY CURRENT AND FORMER PASTORS

Clergy Session '09 – produced jointly by the Cabinet and Board of Ordained Ministry, Rocky Mt. Conference, United Methodist Church in the Rocky Mountain Conference

In the Rocky Mountain Conference, we serve as colleagues in a covenant community. We all wrestle with the complexity of pastoral relationships and friendships with parishioners that require us to be sensitive and clear, especially after we have ended an appointment. These are some behavior guidelines so that our covenant community is honored.

1. Make no disparaging remarks about the work or life style of a predecessor, successor or other ministers.
4. Upon leaving the appointment, including retirement, sever pastoral relationships with parish, recognizing that all future weddings, baptisms, communions, counseling, visitations, and funerals should be fulfilled by the successor pastor, unless an unusual situation exists and is approved by the successor pastor.
5. For the health and welfare of the church, it is important that the former pastor and family, when they will be residing in the same community following serving as pastor, find another church to attend. The former pastors continued presence in the life of the church almost always hinders the congregation and the incoming pastor in developing the necessary relationship for successful ministry. This can be a difficult and painful event for the former pastor and family. However, considering the needs of the church, the best interests of all involved are better served by the former pastor and family participating in another church.
6. The former pastor shall avoid all conversation and communication with church members about the new pastor, as well as problems and issues regarding the former church. If approached, the former pastor needs to tactfully explain that ethics do not permit such a discussion.
7. Continued personal relationships with congregants do not assist in the health and welfare of the local church, and is therefore discouraged.

<http://denvermetrodistrict.weebly.com/uploads/1/0/4/6/10463360/covenant.pdf>

[Images for Exiting Clergy Covenant - GUIDELINES FOR APPROPRIATE CONDUCT BY CURRENT AND FORMER PASTORS](#)

http://metrodistrict.weebly.com/uploads/1/6/9/3/1693175/page_c6_guidelines_for_appropriate_conduct.pdf

[PDF]Former Pastors Policy - National Capital Presbytery

Preamble

The life of every congregation is punctuated by the coming and going of ministers; and the professional life of most ministers is punctuated by several changes in positions. For both the congregation and the minister, it is important for these transitions to take place in as healthy a way as possible. All too often attempts are made to draw a former pastor into disputes or disagreements with an interim or with the next installed pastor. The system (or family) of the congregation often tries to place a former pastor between them and new leadership. Such triangulation only serves to intensify (and sometimes mystify) the conflict. It is important that former clergy do not become involved in any way, if or when problems arise in a former parish. A "former pastor" is any pastor who once served a church in any pastoral capacity who retires, resigns, whose contract expires or whose call is dissolved by the Presbytery.

COVENANT OF CLOSURE

National Capital Presbytery

The Rev. _____, the _____ Presbyterian Church, and the Committee on Ministry of the National Capital Presbytery, having discussed the intent and requirements of the Presbytery's "Code of Ethics"

Regarding Former Pastors enter into the following covenant:

1. I, the Rev. _____ agree:
 - a. not to become involved in any leadership or advisory role (public or private) in the _____ Presbyterian Church congregation; and
 - b. not to intervene, support, or give advice to anyone involved in a congregational disagreement or dispute;
 - c. not to officiate in any special events in the lives of former parishioners or of the congregation, including weddings, funerals, baptisms, worship leadership, church anniversary activities, etc. unless expressly invited by the Moderator of the Session and with the written permission of the chair of the Committee on Ministry or his or her designee;
 - d. to refuse requests for pastoral services made by members of the congregation;

e. to consult with the Moderator of Session prior to visiting the congregation, attending worship or attending a special event;

f. to refrain from giving opinions or directions regarding church business

g. to explain and affirm the above principles to the congregation in writing (by letter or newsletter) and/or the pulpit before departing.

<https://www.thepresbytery.org/application/files/4814/3897/1572/Former-Pastors-Policy-4-17-12-Reformatted.pdf> Pages 1, 4
[Images for Former Pastors Policy](#)

Retired Pastors Who Stay Around - Lutheran Church Extension Fund

- Put the best construction on everything. Retired pastors should not be expressing displeasure with the actions of the new pastor or get drawn into taking sides against him. Keep away from voters' meetings. If you have a problem with something the new pastor is doing, go talk with him, expressing your concern, but also your respect for his office. And current pastors: Don't put down the work of your predecessor. It does not make you look any better.

<https://lcef.org/retired-pastors-who-stay-around/>

[Images for Retired Pastors Who Stay Around](#)

[Images for Retired pastors should not be expressing displeasure with the actions of the new pastor or get drawn into taking sides against him.](#)

This former pastor finally decided to join another congregation and wrote the following letter to the church secretary requesting a letter of transfer.

Dear (*church secretary*),

I don't know exactly who to send this request to but I'm sure you will take care of it in the best way. What I am writing about is to request that you send our Letters of Membership by transfer to Pastor (*name*), (*name*) Lutheran Church, (*city, state, zip code*). Thank you again for the good work you did while on my staff and the excellent way you continue to serve (*name*) Lutheran Church! Please pass this request on to whomever you know to be the proper person to receive it.

Peace and joy!

Pastor (*name*)

The Desperate Pastor Blog: A 21st Century Church Epidemic

Passive aggressive behavior is a mechanism for handling hostility or anger in an indirect way, often in an underhanded or devious way that is hard for others to recognize, let alone deal with. Sometimes the passive-aggressive is aware of what he or she is doing, and other times not.

<http://desperatepastor.blogspot.com/2011/01/21st-century-church-epidemic.html>

[Images for Passive aggressive behavior is a mechanism for handling hostility or anger in an indirect way](#)

It did not come as a surprise to me to hear from the installed pastor who followed me that, when the church secretary's husband died a few years later, she asked this former pastor to officiate at the funeral rather than the new installed pastor.

So, you are a staff employee who also happens to be a member of the church?

2) **Support of leadership.** As a church member, we would anticipate there will be times that you do not agree with the leadership or direction the church is going or disagree with primary decisions that have been made. As a church member, we encourage all members to be open and direct and express their thoughts to the leadership of the church. As a staff employee, you are considered part of the leadership and implementation of the leadership decisions of the church. This means that if session makes a decision about something, you are expected to support and abide by that decision and act with confidence in working to pursue a successful end. Session members themselves, agree that although they may discuss and debate in the course of a meeting, when they leave the meeting, they will all support and abide by the decision of the majority. As employees of the church and under the supervision of the pastor/head of staff and the session, it is your role to support the directions and leadership of the church.

Staff employee/church member dual relationship information (PDF)

<http://oga.pcusa.org/media/uploads/oga/pdf/midcouncil-resources/staffmember-churchmember.pdf>

[Images for staff employee who also happens to be a member of the church](#)

[Images for staff support of pastoral leadership](#)

40) Congregation or collegiality, people or pastor?

When a congregation becomes divided over the installed pastor, a former pastor who continues to be a member of the congregation becomes faced with a choice: congregation or collegiality, people or pastor. Often, the choice is the former rather than the latter leaving the former pastor and the installed pastor divided. Successor pastors come and go, but the former pastor has chosen to live with the congregation and its people.

41) Former pastor takes a call to a nearby congregation

One former pastor, who took a call to a nearby congregation, continued to coach a program staff member behind the scenes. The staff member told me that he did not see a need for staff meetings and wanted to communicate by notes. I informed the Congregation Council that I thought it was better for the new pastor to be given a clean slate and not have to worry about a program staff member aligned with the former pastor now serving a neighboring congregation. Also, a family from the congregation started going to the

neighboring congregation served by the former pastor because a son was a friend of the former pastor's son and wanted to go to Confirmation together with him even though an older brother had been recently confirmed. This former pastor also fielded requests to visit members of the congregation by saying, "You will have to get permission." I tried to explain collegiality to a family member, but the family member refused to accept the explanation, and the former pastor went and visited the member in special circumstances anyway.

[PDF]Presbytery of Coastal Carolina Code of Ethics for Pastors and Other Church Professionals

The Pastor and the Successor. When a Pastor accepts another call, the Pastor should exercise due care not to influence directly or indirectly the policies of the successor. Frequent visits to one's former parish should be avoided. Even when occasional visits occur, it is a courtesy to pay one's respects to one's successor and to inform the successor about the nature and purpose of the visit. During the period of temporary supply or interim, the former Pastor should avoid performing ministerial services (weddings, funerals, baptisms, etc.). Moreover, even when a successor issues an invitation to a former Pastor to assist or take part in a ministerial function, it is a wise idea for the former Pastor to take the initiative in a candid discussion with the successor about the propriety of such functioning and the possible harmful effects of the life of the congregation in terms of its new ministry. In general, the former Pastor should decline invitations to serve in a pastoral function in a former congregation. This practice pertains also to pastors emeriti. Any exception to this practice requires the written permission of the moderator of the Community Committee on Ministry or his/her designee in addition to the Moderator of the Session (See Book of Order G-2.0905).

<http://presbycc.org/wp-content/uploads/2014/04/Code-of-Ethics-June-11-2015.pdf>

[Images for Code of Ethics for Pastors and Other Church Professionals](#)

42) To follow or not to follow the rules?

The former pastor was heard to say, "I don't always follow the rules." He maintained contact with former members, made himself available to return to preach upon request, and coached the president of the Congregation Council after he left. He insisted on living in his own house during his time there, so the Congregation Council lent out the parsonage without reporting it as taxable income. The chair of the Call Committee for the multiple-point parish became so upset that the committee only received the names of three candidates that he checked out **Available for Call and Ordination - Lutheran Congregations in Mission for Christ** to explore options.

Rules: To Follow or Not to Follow, That Is the Question

Rules have a bad reputation. Unless you're the one who is setting the rules or charged with enforcing them, no one really likes rules. This is especially true when it's a rule you don't necessarily agree with or see the value of. Some rules make perfect sense, like don't drink poison. Other rules are less clear, like don't walk on the grass. What's wrong with that, you may ask? I like walking on fresh green grass. But, if everybody did it (one of your mother's favorite sayings no doubt), soon the grass would be worn to nothing but dirt.

<http://www.selectinternational.com/blog/bid/141851/rules-to-follow-or-not-to-follow-that-is-the-question>

[Images for Rules: To Follow or Not to Follow, That Is the Question](#)

43) When the rules don't apply

For some who choose to ignore separation ethics, the rational seems to be that the rules only apply to other people. The subject regards oneself as special and above the rules.

Resources

Is there a word for a person who doesn't think the rules apply to him?

I'm trying to write a letter to the editor of my local paper about their report of a man who doesn't think the rules apply to him. Is there a word for this? He's a bit of an egoist, demanding to speak at city council meetings after the public hearing portion of the meeting has been closed?

<https://english.stackexchange.com/questions/16850/is-there-a-word-for-a-person-who-doesnt-think-the-rules-apply-to-him>

[Images for person who doesn't think the rules apply to him](#)

Silly me! I never realized it's one rule for you and a completely different one for me - Pinterest

<https://www.pinterest.com/pin/326511041711060893/>

[Images for Silly me! I never realized it's one rule for you and a completely different one for me](#)

44) Former pastor wants to set up a counseling office in the church

A former assistant pastor went through a divorce and resigned from the position but desired to rent a room in the church to use as a counseling office.

[PDF]The Role of an Authorized Minister to a Former Ministry Setting

10. What if a former pastor stays in the community and sets up a private counseling practice? Is it all right for him/her to counsel former parishioners? This is generally a risky thing to do. The net effect is that the former pastor is still functioning in a pastoral role with former parishioners, and closure of those relationships has not really happened. Pastors we know of who have tried to do this generally report that it has not worked very well.

<http://uccny.org/assets/Concluding-Ministry-Documents.pdf>

[Images for The Role of an Authorized Minister to a Former Ministry Setting](#)

45) Whose praises are being sung?

The secretary of the Congregation Council (who had previously served as treasurer for 12 years) adamantly asserted that the former pastor was responsible for energizing the congregation. She claimed that there are few charismatic pastors like him, and such pastors are in high demand. She related that the former pastor had been asked by members from numerous congregations to move but waited until a neighboring larger congregation came open. Her husband, also on the council, upon meeting the former pastor when the latter showed up at a memorial service, gave him a warm embrace, called him "friend," and gazed at him fondly. At the same time, certain council members called the bishop a "devil" and accused him of taking their pastor away.

Praise God From Whom All Blessings Flow | Hymnary.org

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

Text: Thomas Ken, 1637–1711

Music: Louis Bourgeois, ca. 1510–1561. From *Genfer Psalter*, 16th century.

<https://hymnary.org/text/praise-god-from-whom-all-blessings-ken>

[Images for Praise God, from Whom All Blessings Flow](#)

46) Point to

In a personality-centered ministry, people point to the pastor.

In a Christ-centered ministry, the pastor points people to Jesus.

Martin Luther Preaching (1547) - GHDI - Image

...this painting, the fourth and most famous one (the predella), shows Martin Luther preaching in the pulpit. One of his hands rests on the Bible; the other **points to Christ** on the cross as the embodiment of the word of God.

http://germanhistorydocs.ghi-dc.org/sub_image.cfm?image_id=3317

<https://en.wikipedia.org/wiki/Sermon>

[Images for luther pointing to christ painting](#)

[Images for Martin Luther Preaching \(1547\)](#)

47) What about coming back for funerals, weddings, and baptisms?

The question comes up about the propriety of coming back for funerals, weddings, and baptisms? The question I often ask in response is, "How will you determine which ones you will come back to? Will you come back for some and not for others?"

Resources

COM Handbook.pdf - Presbytery of Great Rivers

e Final Words

One temptation churches have when a pastor leaves is to ask that pastor to come back for significant events - weddings, funerals, baptisms, etc. Our denomination has a very clear ethics polity that everyone serving a church is expected to abide by. Included in this is the understanding that I will not be coming back to do weddings, funerals, baptisms, etc., unless there are extenuating circumstances, and even then, **ONLY** upon the express invitation of the pastor or moderator of session.

This is because when former pastors return for these significant events, they hinder the ability of the current pastor to effectively be the pastor of the congregation.

http://www.greatriverspby.org/Manual_-

[Presbytery of Great Ri/MANUAL%20OF%20OPERATIONS COM%20Handbook 2013.pdf](#) Page 21

[Images for ethics polity](#)

Dear Rev. Former Pastor... about that funeral – Episcopal Cafe

The Rev. Sharon Temple **writes** to the former pastor of the church she currently serves about **maintaining pastoral boundaries**:

<https://www.episcopalcafe.com/dear-rev-former-pastor-about-that-funeral/>

[Images for maintaining pastoral boundaries](#)

Making transitions | Faith & Leadership

For many, the temptation to stay involved with former parishioners – to return for funerals, baptisms, and weddings – is strong, but should be resisted, said Les Robinson of the Center for Congregational Health, a church consulting organization in Winston-Salem, N.C. "Those are moments when pastors and church members can connect more closely than any other time of life," Robinson said. "If you're not allowed to be the pastor in those moments, then you never will be."

<https://www.faithandleadership.com/making-transitions>

[Images for Making transitions | Faith & Leadership](#)

<https://www.faithandleadership.com/resources-christian-leadership>

[https://www.faithandleadership.com/topics/pastoral-](https://www.faithandleadership.com/topics/pastoral-leadership?utm_source=albansite&utm_medium=promo&utm_content=sidebar&utm_campaign=FL_topics&page=4)

[leadership?utm_source=albansite&utm_medium=promo&utm_content=sidebar&utm_campaign=FL_topics&page=4](#)

The former pastor comes back for a wedding or funeral. Is this okay?

The pastor should learn to say, "No."

<http://joemckeever.com/wp/the-former-pastor-comes-back-for-a-wedding-or-funeral-is-this-okay/>

48) Family turns to a former pastor

I came into a setting where I was told that a family became upset with my predecessor because they believed that he did not exercise sufficient pastoral care during the time of the declining health and death of a loved one. The family then turned to a retired pastor who had served the congregation some 30+ year earlier and who lived in the area during the summer months and attended the services of worship. This pastor all too willingly ministered to them and agreed to preach at the funeral.

Resources

How to Avoid the Potholes on the Road to Retirement | The Parish Paper

Every family believes that they are the exception to the policy that prohibits the retired pastor from officiating at weddings and funerals. When the retiring pastor has baptized their daughter, led her confirmation class, and known the parents for decades, the family naturally wants that pastor to officiate at their daughter's wedding too. Nevertheless, an exception request is always awkward for the retired and current pastor. Simply don't ask.

CTUCC: How to Avoid the Potholes on the Road to Retirement

<https://www.ctucc.org/blogdetail/561421>

<https://www.theparishpaper.com/back-issue/how-avoid-potholes-road-retirement>

<https://www.wisconsinumc.org/Resources/Documents/ParishPaper/ParishPaper-Feb15.pdf>

<https://winnebagoepresbytery.org/wp-content/uploads/2007/11/P-P-2-2015-How-to-Avoid-the-Potholes-on-the-Road-to-Retirement.pdf>

<http://uccmn.org/uccmn-resources/parish-paper-02-2015-how-to-avoid-the-potholes-on-the-road-to-retirement/>

Images for How to Avoid the Potholes on the Road to Retirement | The Parish Paper

<http://www.wcucc.org/resource-center/church-management/parish-paper/>

<http://www.hcucc.org/the-parish-paper>

<https://www.theparishpaper.com/back-issue-index> Back Issue Index | The Parish Paper

The Drama Triangle: The Three Roles of Victimhood - AngriesOut.com

The three roles of the Drama Triangle are the three main positions that unhappy families play as described by transactional therapist, Stephen Karpman in 1968. The three roles are Perpetrator, Rescuer and Victim that operate to keep people in the illusion of power. The roles incorporate learned patterns of habit and control mechanisms that bond people together in sick ways. They are symbiotic, destructive behaviors that affect all members of the family.

<http://www.angriesout.com/grown20.htm>

Images for The Drama Triangle: The Three Roles of Victimhood - AngriesOut.com

Images for The three roles are Perpetrator, Rescuer and Victim that operate to keep people in the illusion of power.

49) Retired former pastor conducts funeral service for member

A retired former pastor conducted a funeral for a member at the funeral home in the winter. The former pastor also officiated at a member's wedding in the city park on a cold rainy autumn day. In addition, the pastor's wife called the church office asking when the newsletter was going to come out and when the office was going to publish a handbook for the women's organization.

Resources

A Sample Message for the Congregation on Pastoral Acts by Former Pastors

For the health and vitality of congregations it is essential that they fully embrace and support the ministry of their currently called pastor, whether that under regular call or interim call.

This means that when a pastor leaves a congregation it is not appropriate for them to continue to function in the pastoral role.

A departing pastor should not preside at baptisms, funerals, or weddings (inside or outside of the church proper), continue in any counseling relationship with a parishioner, be involved in any way in the call process or comment on a particular candidate, or influence in any manner the future of the congregation.

This can be very difficult for some people to understand. Just as you may be tempted to call upon your former pastor because of the relationship that you have had, so you are stunting any future relationship that could be possible with your new pastor. A clear line needs to be drawn from the ministry of the former pastor to that of the next pastor.

Therefore, it is important that you understand that after the farewell service, Pastor *(name)* cannot come back to do funerals, weddings, or baptisms, come back to lead worship services (other than by the invitation of the Congregation Council as the "former pastor" to help celebrate special events such as anniversaries), visit you in the hospital, accept appointments with you. Regarding this matter, you may contact the pastor until the last day of service or any Congregation Council member to discuss this important aspect of our pastoral transition.

Sample Announcement for Newsletters and Bulletins

After Pastor leaves our congregation, he/she will not be available to conduct or participate in events such as funerals, weddings, hospital calls, emergency calls, or any other functions normally carried out by a pastor in a congregation. Please call to arrange for pastoral care.

Pastor Transition/Closure - North Carolina Synod

<http://www.nclutheran.org/forms/documents/congregations/Booklet1-PASTOR-TRANSITION-CLOSURE.pdf>

Images for A Message for the Congregation on Pastoral Acts by Former Pastors

50 Ways to Welcome a New Pastor - Lewis Center for Church Leadership

Say goodbye to your current pastor in a healthy way

- ◆ 7. Show love, regard, and even grief, for your departing pastor. This is one of the best things you can do for the new pastor.
- ◆ 8. Acknowledge the change in public ways. Especially in the case of a much-beloved pastor, this allows the congregation better to let go and receive the new pastor.
- ◆ 9. Provide the congregation the opportunity to say thank you and goodbye to the outgoing pastor, even if things have not always gone well.
- ◆ 10. Find appropriate occasions — in worship and at other times — to thank the outgoing pastor.
- ◆ 11. Express appreciation in ways that are consistent with what you have done in the past.
- ◆ 12. Consider giving the pastor the last two weeks off. This helps the pastor enter the new situation rested and gives an emotional buffer between one pastor's last Sunday and another pastor's first Sunday.
- ◆ 13. Plan goodbye celebrations prior to the beginning of the two weeks off.
- ◆ 14. Provide information to the local media about the outgoing pastor's accomplishments and future plans.
- ◆ 15. Do not invite the former pastor to return for weddings, funerals, or baptisms. This allows your former pastor to engage fully with his or her new congregation, and it establishes your new pastor as everyone's pastor from the beginning.

<https://www.churchleadership.com/50-ways/50-ways-to-welcome-a-new-pastor/>

https://www.churchleadership.com/wp-content/uploads/2016/02/50_Ways_to_Welcome_New_Pastor.pdf

[Images for 50 Ways to Welcome a New Pastor - Lewis Center for Church Leadership](#)

<https://www.churchleadership.com/category/50-ways/>

50) Former pastor serves as a sounding board for president

Upon taking an assignment, I visited several pastors with connections to the congregation. One former pastor, who previously served part-time in the congregation, now served full-time at a neighboring congregation. The president of the Congregation Council went to talk to this former pastor on numerous occasions. This pastor thought she was being helpful by being a sounding board to the president in his anger and frustration. I asked her to remove herself from the triangle.

Resources

Model Covenant for Departing Pastor

I pledge to support the continuing ministry of this congregation and its future called and ordained pastor.

I promise:

- 1 To continue to pray, support and respect the ministry of the congregation and a new pastoral leader;
- 2 To abide by the guidelines established by the Northwest Synod of Wisconsin and the Evangelical Lutheran Church in America;
- 4 To not intervene, support or give advice to anyone involved in a congregation disagreement or dispute and to refrain from language or behavior that could undermine the transitions necessary for the congregation and the development of the relationship between the congregation and the new pastoral leader;

[PDF] Call Process Booklet EDITED - Northwest Synod of Wisconsin

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

Page 12

Call Process Booklet - Yumpu

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

[Images for Model Covenant for Departing Pastor](#)

Saying Goodbye: A Time of Growth for Congregations and Pastors

Part VII

What Are the Ethics of the Relationship after We've Said Goodbye?

3. Criticizing the successor pastor to members of the congregation, or becoming the confidant of those who wished to express criticism.

<https://books.google.com/books?isbn=1566996244>

Page 94

[Images for What Are the Ethics of the Relationship after We've Said Goodbye?](#)

[Images for Criticizing the successor pastor to members of the congregation](#)

51) People Pleaser

Part of the dynamic for those who can't say "no" is a desire to please.

Resources

Best 25+ People pleaser quotes ideas on Pinterest

<https://www.pinterest.com/explore/people-pleaser-quotes/>

<https://www.pinterest.com/explore/people-pleaser/>

[Images for people pleaser on Pinterest](#)

<https://www.pinterest.com/beaniekh/changepeople-pleaser/>

<https://www.pinterest.com/blmontysr/dont-be-a-people-pleaser/>

[Images for don't be a people pleaser](#)

<https://www.pinterest.com/zipzoom/people-pleaser/>

<https://au.pinterest.com/explore/people-pleaser-quotes/>

<https://www.pinterest.com/JulieSheedyLPC/people-pleasers/>

<https://www.pinterest.com/cgcharity007/people-pleasing/>
<https://www.pinterest.com/barbarazeidler/people-pleasing/>
<https://www.pinterest.com/explore/pleasing-people-quotes/>
<https://www.pinterest.com/DrAnneBrown/people-pleasing/>
<https://www.pinterest.com/barbarazeidler/people-pleasing/>
<https://www.pinterest.com/beaniekh/changepeople-pleaser/>
<https://www.pinterest.com/jj10904/people-pleaser/>
<https://www.pinterest.com/sharonmisik/people-pleasing/>
<https://www.pinterest.com/mw007y/pleasing-others/>
<https://www.pinterest.com/cgcharity007/people-pleasing/>
<https://www.pinterest.com/heatherdmcj/co-dependence-for-the-people-pleaser/>
[Images for co-dependence for the people pleaser](#)
<https://www.pinterest.com/tamaragsuttle/nice-guys-people-pleasers/>
[Images for nice guys people pleasers](#)
<https://www.pinterest.com/ruthien0/people-pleasing-advice/>
[Images for people pleasing advice](#)

Disadvantages of Being a People Pleaser - Health Guidance

Most people who are people pleasers of course do so because they want to be liked – and usually they want to be respected along with this. However, the reality is often unfortunately that they in fact lose respect from being so giving. People see people pleasers as pushovers, as doormats and as people with no backbone. Thus, they will tend not to think highly of them, or to respect them. Often the behavior can be misinterpreted as being manipulative or creepish, and we often don't trust people who seem too eager to please. At worst people pleasers can come across as cowardly. For these reasons, we tend to view people pleasers negatively and this can make it difficult for them to get what they want in their relationships, in their careers and more.

<http://www.healthguidance.org/entry/15855/1/Disadvantages-of-Being-a-People-Pleaser.html>
[Images for Disadvantages of Being a People Pleaser - Health Guidance](#)

5 Ways People Pleasing Undermines Your Leadership – Carey Nieuwhof

But people pleasing can undermine your leadership in significant ways. In fact, people pleasers rarely reach their leadership potential.

<http://careynieuwhof.com/2013/11/5-ways-people-pleasing-undermines-your-leadership/>
[Images for 5 Ways People Pleasing Undermines Your Leadership – Carey Nieuwhof](#)
<http://careynieuwhof.com/2015/01/3-hard-powerful-truths-likeability-leadership/>
<http://careynieuwhof.com/2013/03/why-you-should-stop-trying-to-be-successful/>
<http://careynieuwhof.com/2014/04/5-telling-questions/> #2
<http://careynieuwhof.com/2012/10/a-six-step-strategy-on-how-to-say-no-nicely/>
[Images for say no nicely](#)
<http://careynieuwhof.com/2016/07/how-people-pleasing-crushes-your-leadership-potential/>
<http://careynieuwhof.com/2015/01/3-hard-powerful-truths-likeability-leadership/>
<http://careynieuwhof.com/8-reasons-most-churches-never-break-the-200-attendance-mark/> #8
<http://www.lastingimpactbook.com/>
<https://careynieuwhof.com/my-books/>
<https://www.amazon.com/Carey-Nieuwhof/e/B003GJCLCM>
https://www.goodreads.com/author/show/3396023.Carey_Nieuwhof
[Images for carey nieuwhof \(author\)](#)

How to Stop Being a People Pleaser: 13 Steps (with Pictures) - wikiHow

If you're a people pleaser, then you probably tend to put other people's needs ahead of your own. Maybe you want approval from others or have been taught to always give to others. It'll take some time to adjust but start by saying "no" to some things instead of "yes" to everything. Create some boundaries and make your voice heard and your opinion matter. Above all, make time to care for yourself.

<https://www.wikihow.com/Stop-Being-a-People-Pleaser>
[Images for Stop Being a People Pleaser](#)
<https://www.positivityblog.com/stop-being-people-pleaser/>
https://greatergood.berkeley.edu/article/item/how_to_stop_being_a_people_pleaser
https://www.huffingtonpost.com.au/2016/11/10/why-you-should-stop-being-a-people-pleaser_a_21603624/
<https://psychcentral.com/lib/21-tips-to-stop-being-a-people-pleaser/>
<https://www.psychologytoday.com/us/blog/in-flux/201710/10-things-help-you-stop-being-people-pleaser>
<https://tinybuddha.com/blog/5-ways-to-stop-being-a-people-pleaser/>
www.success.com/article/4-ways-to-stop-being-a-people-pleaser
<https://greatist.com/live/stop-being-a-people-pleaser>
https://greatergood.berkeley.edu/article/item/how_to_stop_being_a_people_pleaser
<https://www.bustle.com/articles/139923-how-to-stop-being-a-people-pleaser-once-for-all>
<https://www.quora.com/How-do-I-stop-being-a-people-pleaser-1>
<https://www.theladders.com/career-advice/how-to-stop-being-a-people-pleaser-at-work>

<http://garyscetbon.com/stop-being-people-pleaser/>
<https://www.scienceofpeople.com/stop-people-pleasing/>
 Images for stop people pleasing
<https://www.isaiahhankel.com/stop-being-a-people-pleaser-avoid-a-miserable-life>
 Images for stop being people pleaser avoid miserable life
<https://verilymag.com/2015/06/unhealthy-approval-seeking-behavior-people-pleasers>
 Images for unhealthy approval seeking behavior people pleasers

Luther and ministry "in crisis" - Living Lutheran

To be sure, there have been days of difficulty and great challenge. Faithfulness to the gospel, exercising integrity within our polity where one is a pastor of the church and not only of a congregation or other calling body, means we can't always **please** everyone. At times the criticism is sharp and personal, stressful to the point of threatening to harm one's family life or friendships. The workload can be staggering in some seasons in what is never a 40-hour week free of frequent crises and interruptions.

<https://www.livinglutheran.org/2017/06/23712/>
 Images for Luther and ministry "in crisis" - Living Lutheran
 Images for we can't always please everyone
<https://www.livinglutheran.org/contact-us/>
<https://www.livinglutheran.org/issues/>

Fortress Press's Foundations for Learning series prepares students for academic success through compelling resources that kick-start their educational journey into professional Christian ministry.

In *Exploring Practices of Ministry*, Pamela Cooper-White and Michael Cooper-White share insights from their extensive experience as parish ministers, church agency executives, and seminary educators in diverse multicultural and international contexts. Pamela, an Episcopal priest who teaches pastoral theology, care, and counseling, is also a pastoral psychotherapist with an extensive clinical background. Michael, a Lutheran pastor and seminary president, is also a pilot and flight instructor and has served as a chaplain with the Civil Air Patrol.

The authors share their wisdom with seminarians and other readers seeking to deepen theological reflection and expand skills as ministry practitioners. While not all readers are preparing to be ordained ministers, most will engage in many of the practices described in the book: preaching and public speaking, teaching, leading liturgies, conducting ceremonies, counseling and offering pastoral support for persons undergoing life transitions, and serving as organizational leaders in congregations, chaplaincies, social ministries, and in the public arena. This book is a companion journal for pilgrims on the way to becoming confident practitioners of ministry.

<https://www.amazon.com/Exploring-Practices-Ministry-Foundations-Learning/dp/1451488939>
<https://www.goodreads.com/book/show/22340642-exploring-practices-of-ministry>
<http://fortresspress.com/product/exploring-practices-ministry>
<https://www.christianbook.com/exploring-practices-of-ministry/pamela-cooper-white/9781451488937/pd/488937>
<https://www.barnesandnoble.com/w/exploring-practices-of-ministry-pamela-cooper-white/1119640905>
<https://www.overdrive.com/media/2058259/exploring-practices-of-ministry>
<https://muse.jhu.edu/book/36710>
<https://books.google.com/books?isbn=1451488939>
https://books.google.com/books/about/Exploring_Practices_of_Ministry.html?id=DartAwAAQBAJ
<https://utsnyc.edu/wp-content/uploads/CV.15.Cooper-White-7-28-15-UTS.pdf>
<https://www.logos.com/product/52086/foundations-for-learning-series>
<http://fortresspress.com/foundations>
https://www.researchgate.net/publication/270892808_Exploring_Practices_of_Ministry
https://www.goodreads.com/author/show/2936620.Michael_Cooper_White
<https://www.amazon.com/Pamela-Cooper-White/e/B001JSAOCC>
https://www.goodreads.com/author/show/734164.Pamela_Cooper_White
 Images for Michael Cooper-White and Pamela Cooper-White
 Images for Exploring Practices of Ministry by Pamela Cooper-White and Michael Cooper-White

people pleaser - Wiktionary

Noun[edit]

people pleaser (plural people pleasers)

1. An **obsequious**, **subservient** person, especially in a workplace

https://en.wiktionary.org/wiki/people_pleaser

Images for people pleaser (plural people pleasers) 1. An obsequious, subservient person, especially in a workplace

People-Pleasing Pastors: Avoiding the Pitfalls of Approval-Motivated Leadership by Charles Stone (Author), Ed Stetzer (Foreword)

Pastors and church leaders often fall into the trap of people-pleasing. Charles Stone's research on thousands of pastors and ministry leaders demonstrates the dangers of approval-motivated leadership. Bringing together biblical insights and neuroscience findings, Stone shows why we fall into people-pleasing patterns and what we can do to overcome these tendencies. With practical tools for individuals and teams, Stone offers concrete resources to help you and your leadership minimize people-pleasing and have more effective ministry.

<https://www.amazon.com/People-Pleasing-Pastors-Avoiding-Approval-Motivated-Leadership/dp/0830841091>
<https://www.goodreads.com/book/show/17861716-people-pleasing-pastors>

<https://www.christianbook.com/pleasing-avoiding-pitfalls-approval-motivated-leadership/charles-stone/9780830841097/pd/841097>
<http://www.barnesandnoble.com/w/people-pleasing-pastors-charles-stone/1115203684>
http://www.worldchristian.com/productdetails.php?product_id=36824
<http://charlesstone.com/csbooks/people-pleasing-pastors/>
<http://www.ivpress.com/cgi-ivpress/book.pl/code=4109>
<https://www.ivpress.com/people-pleasing-pastors-ebook>
https://navresources.ca/product_details.php?item_id=5534
<https://books.google.com/books?isbn=083087190X>
<https://books.google.com/books?isbn=0830841091>
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Ten Fears of Church Leaders – ThomRainer.com

1. Fear of failing to please

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<http://thomrainer.com/2016/08/fifteen-reasons-pastor-not-visit-much/> #13
<http://thomrainer.com/2017/08/ten-tough-pieces-advice-pastors-trouble-receiving/> #4
<https://books.google.com/books?isbn=1433687488> Page 86
<https://twitter.com/ThomRainer/status/785541826656731140> People-pleasing pastors can fast become dying pastors.
<http://www.lifeway.com/Article/Pastor-how-to-get-beyond-the-people-pleasing-trap>
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10 Signs You're a People-Pleaser | Psychology Today

People-pleasing can be a serious problem, and it's a hard habit to break. Here are 10 signs that you may be trying too hard to please everyone:

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<https://www.psychologytoday.com/us/collections/201410/the-people-pleaser>
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The Book of No: 365 Ways to Say it and Mean it and Stop People-Pleasing Forever by Susan Newman PhD (Author), Cristina Schreil (Contributor)

An updated edition of the bestselling guide!

- Do you have problems saying "No?"
- Do people always turn to you for a favor?
- Wonder how you get roped into things you really don't want to do—with friends or family, at work or even with pushy salespeople?

Refusing someone is rarely easy. Often, it's downright uncomfortable. But constantly saying "yes" causes anxiety, anger, stress, regret, and feelings of powerlessness.

Social psychologist and author Dr. Susan Newman empowers you to break your debilitating yes habit with her simple techniques and insights. This new, enhanced edition is filled with research and timely scenarios that offer more ways to say "no" without feeling guilty or damaging your relationships.

You'll discover how to: Recognize when someone is manipulating you into "yes"; Be ready with the words you need to refuse; Avoid being overcommitted, overworked and overwhelmed; Put an end to feelings of resentment or frustration; Make quality time for things you want to do; Establish and keep your boundaries strong.

Harness the power of "No" and take back your life.

<https://www.amazon.com/Book-No-People-Pleasing-Forever-Updated/dp/1683366905>
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<https://psychcentral.com/lib/21-tips-to-stop-being-a-people-pleaser/>
<https://www.susannewmanphd.com/books/the-book-of-no/>
<https://thewolf1041.com/morning-howl/why-being-a-people-pleaser-is-bad-for-you-and-how-to-stop/>
<https://www.publishersweekly.com/978-0-07-146078-1> Nonfiction Book Review
https://www.huffpost.com/entry/things-people-pleasers-want-you-to-know_n_55e7543de4b0aec9f355b987
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<https://www.amazon.com/Susan-Newman-PhD/e/B07923TCXX>

Images for Susan Newman PhD (Author)

Images for Cristina Schreil (Contributor)

Images for The Book of No: 365 Ways to Say it and Mean it and Stop People-Pleasing Forever by Susan Newman PhD (Author)

The Galatian apostasy

Am I now seeking human approval, or God's approval? Or am I trying to **please people**? If I were still pleasing people, I would not be a servant of Christ.

oremus Bible Browser: galatians 1:10

<http://bible.oremus.org/?ql=16453747>

Images for Galatian apostasy

Images for Am I now seeking human approval, or God's approval? Or am I trying to please people? If I were still pleasing people, I would not be a servant of Christ.

The People Pleasing Pattern: Transforming Compliance to Autonomy - Personal Growth Programs

In this article, we have explored what People Pleasing behavior or compliance is like. We have contrasted it with healthy Cooperation and related patterns such as Passive-aggressive, Idealization, and Caretaking. We examined variations such as Merging and Please-then-Explode. We looked at reasons why you might feel a need to please—low self-esteem, trying to get love or approval, trying to avoid judgment, attack, or abandonment. You may have been trained to be compliant or to be controlled. We looked at how this might have come from the way you were treated by your parents or by society.

We discussed how to change Pleasing to Autonomy: Understand your behavior and its motivation, heal childhood wounds that are behind it, become aware of pleasing at the moment you are doing it, work with your compliant part, develop autonomy, and surround yourself with people who will support you in this. We demonstrated how pleasing fits into the Power Dimensions of the Pattern SystemSM. And we discussed how to relate most effectively with someone who has the Pleasing Pattern.

<http://personal-growth-programs.com/people-pleasing/>

Images for The People Pleasing Pattern: Transforming Compliance to Autonomy - Personal Growth Programs

20 Signs You're a People Pleaser and Don't Know It

Your self-respect and your people pleasing attitude

Being a people pleaser may feel nice because it makes you feel appreciated and loved all the time. And as long as you're getting those compliments, you may not think twice about bending over backwards for anyone.

But when you're a people pleaser, you're not really creating any true relationships. You're only putting on a fake facade that others want to see in you.

Start believing in yourself more. And most importantly, understand that you're an individual and you are who you are.

You don't need anyone's approval or compliment to make you feel more worthy.

<http://www.lovepanky.com/my-life/better-life/signs-youre-a-people-pleaser>

Images for 20 Signs You're a People Pleaser and Don't Know It

<https://ideapod.com/signs-people-pleaser/>

<http://www.theinspirationalifestyle.com/self-sacrifice-10-signs-that-you-are-a-people-pleaser/>

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https://www.huffingtonpost.com/lara-young/5-signs-youre-a-people-pleaser_b_8334116.html

<https://www.powerofpositivity.com/5-signs-you-might-be-a-people-pleaser/>

22 Keys to Being a Minister Without Quitting or Wishing To Retire Early by Dr. Jan Linn (Author)

This is not a book about surviving ministry. It is a book about how to truly enjoy ministry. With keen insights, theological perspectives, and practical advice, Linn offers twenty-two essential keys to keeping your ministry spiritually grounded, focused on its purpose, and intrinsically rewarding. Linn draws on the successes and failures of his own ministry and the experiences of others to reflect on the most basic elements of a fulfilling ministry that are so often lost in the struggle to **please** the congregation and live up to the expectations placed on ministers by others and by themselves. His prescription of twenty-two essentials to remember, to know, to do, and to not do can be the key to a lifetime of fulfilling and pleasing ministry.



<http://www.amazon.com/22-Keys-Being-Minister-Retirement/dp/082723645X>

<https://books.google.com/books?isbn=0827236964>

<http://www.chalicepress.com/Author.aspx?AuthorID=23>

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Images for 22 Keys to Being a Minister Without Quitting or Wishing To Retire Early by Dr. Jan Linn (Author)

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Images for bible and people pleasers

<http://biblereasons.com/people-pleasers/>

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<https://www.oneplace.com/ministries/walk-in-the-word/read/articles/people-pleasing-10500.html>

<http://pastorrick.com/devotional/english/people-pleasing-is-idolatry>

Images for people pleasing is idolatry

Why You Can't Be a People Pleaser without Also Being a Fraud

Identify your boundaries.

This is especially important if you have a hard time denying people you love.

What is unacceptable to you? What sort of behavior will you no longer tolerate?

Make these boundaries clear and make them known to your loved ones.

<http://www.alifeonyourterms.com/people-pleaser/>

Images for Why You Can't Be a People Pleaser without Also Being a Fraud Identify your boundaries

But this attempt at being "Nice Guy/Gal" creates other problems.

Resources

How to Break the "Nice Guy" Stereotype: 7 Steps (with Pictures)

You've probably heard the phrase "Nice guys finish last" and perhaps you've experienced it as you watch pushy, inconsiderate guys get the job you want or get the romantic attention of someone you've been pining for. It doesn't seem fair, does it?

There's nothing wrong with being nice, but **when you're so nice to everyone that you stop being nice to yourself, your efforts can backfire**. Here are some ways to show people that you value yourself and that they should value you, too.

<http://www.wikihow.com/Break-the-%22Nice-Guy%22-Stereotype>
Images for How to Break the "Nice Guy" Stereotype
<https://goodmenproject.com/featured-content/5-ways-to-avoid-being-a-so-called-nice-guy/>
Images for ways-to-avoid-being-a-so-called-nice-guy
<https://medium.com/@TheGeniusPower/why-you-must-stop-being-the-nice-guy-4089a91f5bb9>
<http://attractioninstitute.com/recovering-from-being-a-nice-guy/>
Images for recovering-from-being-a-nice-guy
<http://knowyourmeme.com/memes/nice-guys>
Images for memes/nice-guys

Warning: being nice in ministry can be a problem - Margaret Marcuson

Are you being too nice? Being "nice" has its place – it can smooth over awkward situations. Nice people are easier to be around, and other people like them. But nice won't take you through a whole career of ministry, and it won't help you help your church reach its potential.

Remember, "nice" is not a New Testament word. Jesus was compassionate, which is not the same as nice.

Here are three problems with being nice:

<http://margaretmarcuson.com/warning-nice-ministry-can-problem/#.VYqcHvIVhBc>
Images for Warning: being nice in ministry can be a problem - Margaret Marcuson

52) Conditioning the congregation prior to retirement

As the pastor neared retirement, he backed away from any new leadership initiatives, while he targeted certain congregants to form even deeper emotional connections to carry over into retirement.

53) Retired former pastor nice guy people pleaser

The retired former pastor played the part of the proverbial nice guy people pleaser.

Resources

How to Be Nice (with Pictures) - wikiHow

Being nice is often easier said than done. Getting through the day can be hard enough without having to go out of your way to smile at strangers and say "please" and "thank you." Why do it? Do so because being nice makes people feel good and paves the way for good relationships! If that's not enough, consider that it also helps you get what you want. People will be more inclined to help you if you're nice to them. Read on to learn how to start being nice.

<https://www.wikihow.com/Be-Nice>
Images for how to be nice

3 Ways to Be a People Person - wikiHow

A *people person* is a person who enjoys or is particularly good at being around people.

<https://www.wikihow.com/Be-a-People-Person>
Images for Ways to Be a People Person

When pastor/people relations became strained, people knew they could turn to the retired former pastor. There is no way, in my opinion, a new installed pastor could "out nice" and "out please" the retired former pastor.

54) What were you thinking?!

A second career installed pastor had by necessity developed a thick skin to meet the demands of his first career, and, so, when he heard that the former pastor retired and residing in the area had agreed to officiate at the wedding of a former member at the church previously served without first consulting with the installed pastor, he dispensed with the niceties and called him out.

Resources

"What the hell are you thinking!" -Dr.Phil - YouTube

<https://www.youtube.com/watch?v=Vh0r7puPjd4>
Images for "What the hell are you thinking!"
<https://www.pinterest.com/darrenford792/what-the-hell-are-you-thinking/>
Images for what the hell are you thinking on pinterest

What Were You Thinking? - TV Tropes

The inevitable question asked when another character's rash plan or reckless behavior results in disaster or near-disaster. Asked upon discovery of the mayhem caused by said recklessness, or after picking up the pieces, and is usually asked by their superior, a concerned parent, or simply a friend or ally.

<http://tvtropes.org/pmwiki/pmwiki.php/Main/WhatWereYouThinking>
Images for What Were You Thinking?
<https://www.pinterest.com/shjolly/what-were-you-thinking/>
<https://www.pinterest.com/JosieTerrell/what-were-you-thinking/>

55) Friends of the former pastor

At one congregation, the organist and family spent every Sunday afternoon with the long-term pastor and family over the course of 2+ decades. They kept in touch with each other following the former pastor's retirement and visited back and forth even though separated by a considerable distance. The organist rejected, resisted, and sabotaged the new pastor.

At another congregation, the former president remained connected to the former pastor, who took a call to a neighboring congregation. The former president never could warm up to me because he remained connected to the former pastor.

At still another congregation, the congregation president and music director spent considerable time with the former pastor. Both went from being overly solicitous to downright hostile when it became evident that each would not enjoy the same access and familiarity.

Resources

A Time for Lasts – Alban at Duke Divinity School - Building up Congregations and Their Leaders

"For everything there is a season." Transformation from which new life springs is bought at the price of abandonment of old routines and letting go of old ways of self-definition. The leaves must fall from the tree to create mulch to support springtime's renewal of life. Springtime's new blooms eventually rise but not without the death of the old self and its habitual patterns. In such transitional moments, a pastor's calling is to claim *kairos* time amid the fifty or more unstructured hours of *chronos* time that once defined each week's tasks. What initially seems like a void in the few weeks following retirement may shortly thereafter become the womb of new possibilities for those who awaken to new pathways of spirituality, vocation, and relationship. What the psalmist described as numbering our days will mean embracing the joy of new adventures and new talents, rather than simply passing time in preoccupation with the past.

Alban at Duke Divinity School » A Time for Lasts - Alban Institute

<https://alban.org/archive/a-time-for-lasts/>

<http://www.amazon.com/Four-Seasons-Ministry-Gathering-Righteousness/dp/1566993660>

Images for embracing the joy of new adventures

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

<https://alban.org/books/>

Help People Let Go

One cannot be loyal to two masters, and people need to let go of the past in order to live into the future. Having helped the previous rector make a good exit, reinforce the concept that leadership is changing. Support your interim, if you have one, and strictly enforce whatever agreements have been made about the relationship between the previous rector and members of the congregation.

Healthy Transitions Part 2: The Role of Leaders - ECF Vital Practices

<http://www.ecfvp.org/vestrypapers/healthy-practices/healthy-transitions-part-2-the-role-of-leaders/>

Images for Help People Let Go

[Images for One cannot be loyal to two masters, and people need to let go of the past in order to live into the future.](#)

56) Member couple spends time with retired pastor and spouse on vacation

An older man occasionally attended the weekly early morning Bible study at a fast food restaurant. He related to me that when he and his wife went south for the winter, they spent a couple of days with the long-term former pastor. His wife had given an email to me from the former pastor criticizing my predecessor.

A few years after I left the assignment, I was sitting in a city café, when he came up to me. In the conversation, I asked if he was still going to the Bible study now being conducted by the new young pastor. He looked off in the distance and said he was no longer interested. I found out later he and his wife transferred their membership to a Lutheran Congregation in Mission for Christ congregation that had terminated its relationship with the Evangelical Lutheran Church in America.

We're getting a new pastor! What can I do? | The United Methodist Church

Resist quick judgements. Stressed, tired, nervous, uncertain, worried—your new pastor is feeling all of this and more.

Look "beyond first impressions because sometimes that first impression can be difficult," Kaylor said. "Extending grace...is absolutely critical, and saying we're going to give this time and we're going to really invest in getting to know this pastor and so learn how we can be in ministry together."

<http://www.umc.org/what-we-believe/were-getting-a-new-pastor-what-can-i-do>

Images for We're getting a new pastor! What can I do? | The United Methodist Church