



Southeastern Minnesota Synod
Evangelical Lutheran Church in America
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Call Process Manual
Congregational Council Overview
and
Phase One
The Leave-taking
The Transition-time
Formation of the Call Committee

SEMN Synod Call Process Overview for Congregations and Councils

The time between when a rostered leader announces his or her resignation and the next ‘settled’ roster leader begins his or her call is a special time in the life of the congregation. It is a time filled with hope and expectation, of questioning and experimentation. It can also be a time of anxiety.

The first and foremost task of the congregation and of its leaders during this time is spiritual reflection and prayer. Prayer, bible study, and regular devotions will keep the congregation spiritually centered, responsive to the movement of the Spirit, and focused on what God’s hopes for this congregation and its mission are.

A Four Phase Process

The congregations of the SEMN Synod participate in a Four Phase Call Process.

Phase I: The Leave-taking/The Transition-time

At the point that a rostered leader announces that they are resigning their call at the congregation, a representative from the Office of the Bishop will meet with the congregational council to orient them to the call process. It is also at this time that information about transitional pastoral support is shared with the council in order that they might make the best decision about how the congregation and ministries will be cared for upon the departure of the current rostered leader. It is during this phase that a conversation is had regarding what it means for a rostered leader to leave well and the expectation to honor boundaries set forth by the ELCA between the congregation and the leaving rostered leader. This is also the time to celebrate the ministry that the rostered leader and the congregation have shared and the council forms and appoints the call committee.

Phase II: Self-Study Process and Ministry Site Profile Completion

In this phase, the call committee participates in an orientation facilitated by the assistant to the bishop. The call committee explores vision and ministry needs of the congregation by engaging the congregation in a self-study which may be accomplished through a variety of ways. The self-study leads to the completion of the Ministry Site Profile (MSP) which becomes an integral document shared with potential candidates as their first exposure to who your congregation is. After the MSP is completed and before it is officially submitted, a congregational town hall meeting may be held to review and comment on the MSP. This is attended by the Assistant to the Bishop in call process. After final edits are made to the MSP, it is submitted by the call committee on the ELCA website.

Phase III: Interviewing Candidates/Discerning the Candidate of Choice

Once again, this phase begins with an orientation of the call committee. In the orientation the call committee will discuss its interview protocol, develop questions for candidates and prepare packets of information for candidates. It is also at this time that the call committee will elicit nominations of pastoral candidates from the congregation. When the call committee is ready to begin interviews, they will receive names of candidates from the Assistant to the Bishop in Call Process. The call committee engages in first interviews with each candidate that is presented to them. After the first interviews are completed, the call committee chairperson communicates with each candidate as to whether they will retain or release the candidate. The call committee engages in second interviews and gathers other information (including sermon and reference checks). The call committee discerns the candidate of choice and, with mutual consent from the candidate, presents the candidate of choice recommendation to congregation council. The congregation council sets the date for the special congregational call meeting.

Phase IV: Preparing for and Welcoming the New Pastor

The pastor, the council president and the Assistant to the Bishop coordinate a date for the installation of the new pastor. An Assistant to the Bishop will be present to perform the rite of installation. Congregation council and call committee plan activities to welcome the new pastor (and family) to the congregation and the community.

Phase One: Introduction

The call process is primarily Spiritual Work

The time between when a rostered leader announces his or her resignation and the next ‘settled’ roster leader begins his or her call is a special time in the life of the congregation. It is a time filled with hope and expectation, of questioning and experimentation. It can also be a time of anxiety.

The first and foremost task of the congregation and of its leaders during this time is spiritual reflection and prayer. Prayer, bible study, and regular devotions will keep the congregation spiritually centered, responsive to the movement of the Spirit, and focused on what God’s hopes for this congregation and its mission are.

Every gathering of the congregation, whether it be for worship, for meetings, or for social interaction is an opportunity to gird the call process in prayer. Through bulletin announcements, newsletters, and social media people can be invited into deep reflection about the mission and ministry of the congregation.

Understanding Call

At the very core of Lutheran theology is the ‘priesthood of all believers.’ In baptism, God has called us all to be part of the body of Christ. We are all ministers of the Gospel in our daily lives. Within this priesthood of all believers, there are some who are called to serve the people of God through Word and Sacrament ministry (Clergy) or through Word and Service ministry (Deacon).

Rostered Leaders (Clergy and Deacons) are called, *not hired*, to serve congregations. A call to a rostered leader to serve is one element in the church’s seeking and following God’s movement into the future. The call process is not the same as a hiring process in other parts of society. For in a call process, the congregation is seeking and following God’s movement into the future. The congregation engages in an effort to discern what God wants for their setting so that the Gospel may be more fully proclaimed. This call is not just a call to the congregation – it is a call by the whole church to engage in the ministry of the Gospel.

The Call to Ministry

God calls some Christians to rostered ministry. Once that call is discerned, individuals normally devote years to study, training, and preparation under the guidance of the Office of the Bishop, the Candidacy Committee, and the leadership of the seminaries.

Similarly, through the church, God calls rostered leaders to a specific ministry. Local congregations participate directly in the call process. The whole church also participates through the office of the Bishop. Just as the whole church took an active role as individuals prepared for ministry, so now the whole church takes an active role in the call to a specific ministry. This is demonstrated by the process through which a person is approved for rostered ministry in the church. Candidates must receive and accept a call to a specific ministry in order to be ordained as pastors or consecrated as deacons. The rite of ordination or consecration usually occurs in a local congregation, but it is always an action by the whole church. That’s why a Bishop of the Church presides at all ordination and consecration services.

The Church, the Congregation and Call

The work of the call process is not just the work of the local congregation. The whole church has a stake in this process since the whole church is involved in the proclamation of the Gospel, wherever it occurs. The congregational leadership, the call committee, and the congregation all participate in different ways in this process. The Office of the Bishop also participates, representing the commitment of the whole church to the “next best chapter in ministry” for both the congregation and the rostered leader. The Office of the Bishop, the congregation, and the prospective rostered leader work together to insure that this new ministry is faithful to the Gospel, empowers the local congregation in its ministry, and strengthens the witness of the whole church.

Phase One: The Leave-taking

Resignation of the Current Pastor

When the current rostered leader resigns or retires, most congregations want to find a new pastor quickly. No one can determine how long a particular call process will take. Congregations are encouraged to be diligent in their process of calling a new rostered leader. Laying a strong foundation for the next chapter in a congregation's life and calling a rostered leader who can most appropriately lead the congregation are more important than the length of time the process takes.

Usually when accepting a new call, the rostered leader notifies the congregational leadership first and then sends a letter to all members. Normally, the final day of the rostered leader's service is at least thirty days from the time of the announcement and may include accrued vacation time.

During the time between the rostered leader's notification and that person's last day of service, several steps need to be taken:

1. Members of the congregation council meet with a representative from the Office of the Bishop to review the call process and determine the kind of transition-time pastoral support that will be needed.
2. The rostered leader and a representative from the Office of the Bishop conduct an exit interview.
3. The rostered leader and the congregational leadership insure that the congregational records are complete and that all financial obligations on the part of the congregation and the rostered leader are completed.
4. A celebration of the ministry that the rostered leader and the congregation have shared is planned and on the final Sunday of the rostered leader's service to the congregation, the *Litany of Closure at the Completion of Ministry and Litany of Farewell and God's Speed* (found in the resources at the end of this packet) are included as part of the service.

It is also helpful for the rostered leader to share with the congregation the ethical boundaries regarding pastoral acts by former pastors and deacons. In the ELCA, there is a very clear understanding of these pastoral boundaries. These applies both to rostered leaders who accept another call and to those who retire. Once a rostered leader has left a call, that person *may not*:

- Do funerals for persons from the former congregation.
- Do weddings for persons from the former congregation.
- Interfere in the life, pastoral care or mission of that former congregation.
- Return to or engage in the life of the congregation.
- Retain membership with the congregation.

Phase One: The Transition-time

As the transition-time begins in the life of the congregation following the resignation or retirement of a pastor, there is an immediate need for an ordered process to keep a sense of stability in the congregation's life and to help people stay focused on the mission they share as God's people in this place.

The transition-time plays a very significant role in the life of a congregation. Some ministry settings require, simply, a continuation of current ministries and pastoral leadership between pastorates. Other ministry settings may need an intentional interim pastor to help address specific needs such as when there has been a very long pastorate or when a congregation has experienced unusual challenges. Office of the Bishop Staff will work with a congregation's leadership to determine, together, the best model for moving forward.

Three Models for Transition-time Leadership by Pastors

Model One – Transitional Pastor (substitute pastor or pulpit supply)

Transitional pastors could be pastors who are retired or on leave from call, or in rare cases, laypersons with special training who have been authorized by the bishop to engage in this ministry. These pastors might preside at worship and preach, teach confirmation, and provide a minimum of pastoral care for the seriously ill or those in crisis.

These pastors generally provide pastoral services on a part-time basis and are compensated per service provided. This model works best for very short-term needs.

Model Two – Intentional Interim Pastor (specially trained in pastoral leadership through transition)

Those who serve as intentional interim pastors are required to have or are in the process of completing intentional interim training. The synod council issues an interim call; the congregation council works with the synod office and interim pastor to negotiate the terms of the letter of agreement. An intentional interim pastor who receives a synod council call *is not* available as a candidate for the settled call to the congregation.

This pastor serves the congregation in two ways: with all of the usual pastoral duties of a pastor as well as provides support and guidance in processing through specific needs/concerns of the congregation and through the call process.

These pastors are compensated in the same way a long-term settled pastor is compensated. This model works best for congregations who have had a long pastorate prior to the open call, if the congregation has expired challenging times, and if the congregation is participating in the entire call process.

Model Three –Bridge Pastors

This pastor serves the congregation in all aspects of pastoral duties and may or may not have intentional interim training. In congregations navigating transition after a long pastorate or in congregations needing to focus on particular aspects of congregational life (staff dynamics, financial realities, conflict management, etc), Model Two may be a better option.

Model Four – Bridge-to-Settled Pastor

The traditional path for a congregation whose pastor leaves is to move into what we call the transition time. You may hear this also called the interim time because typically this is a time that an intentional interim pastor comes to serve the congregation until the Holy Spirit brings the next settled called pastor to the congregation. The reality of the church at this time is that the number of open calls, or congregations needing an intentional interim pastor, surpasses the number of interim pastors available.

A new model that we offer if a candidate is available is called ‘Bridge to Settled Model’ in which a pastor who is open to a settled long-term call in a congregation serves as short term bridge pastor (see Model Three) in a congregation and who is then considered for call as the settled long-term pastor in that congregation.

This model has three parts:

Part One – the pastor comes to serve the congregation for a specified amount of time as both pastor and congregation get to know one another. This could be a short or as long as seems right for the congregation and pastor.

Part Two – after the pastor has been with the congregation for 1-3 months, the congregation engages in the call process which includes forming a call committee, doing a self-study, and completing a ministry site profile. The pastor is available to serve as a resource and support to the call committee during this time while continuing to serve in the pastoral role; however, the Assistant to the Bishop in Call Process is the primary pastoral support for the self-study and to the call committee.

Part Three – The pastor who has been serving the congregation and the call committee engage in an interview to discern if all feel God is calling the pastor and the congregation to the long-term relationship and the settled call.

If yes, the pastor is brought before the congregation for a congregational vote.

If no, the call committee moves forward interviewing other candidates.

Once the council and the Assistant to the Bishop discern the best Model(s) moving forward and they have discerned the transition-time pastor, the pastor arrives, is welcomed, oriented, and begins service to the congregation.

After the transition-time pastor has begun their service, a meeting of the transition-time pastor, the congregational council, and the assistant to the bishop will be held. This group will determine the needs and possible concerns to be addressed during the transition time. Goals for the transition-time are set and a tentative schedule for moving forward will be set.

Congregational Council Support during the Transition-time

A congregation’s council provides important leadership, a calming presence, and reassurance during a time of transition. The following are ways the congregation’s council can provide support during this time:

- Oversee and guide the ministry of the congregation during the time between pastoral leadership.
- Reassure members that pastoral ministry tasks will be fulfilled;
- Provide leaders to assure continuation of worship services and assist worship leaders
- Give support and guidance to staff persons who normally function under pastoral supervision (continuation of staff meetings to help clarify needs, directions, expectations);
- Assure continuation of pastoral ministries (hospital and other visits, emergency pastoral response, funerals, weddings, confirmation, baptisms);
- Support congregational leaders in the service of their various responsibilities;
- Assure confidentiality in regard to sensitive issues which arise during the transition;
- Be a resource to the next called pastor and assist her/him in the continuation of immediate and special pastoral ministry needs.

Phase One: Formation of the Call Committee

When the congregational council, transition-time pastor, and Assistant to the Bishop determine it is time, the call committee is formed as per congregation's constitution and is installed at worship. *Some congregations choose to utilize a 'self-study team' to do the work of the self-study phase two and a call committee to do the work of the interviewing/discerning the candidate of choice phase three. If this is the case for your congregation, the call committee need not be formed until this phase is completed.*

The first step in this work is to discern whom God is calling to the work of the call committee. Serving on a call committee is an opportunity to experience how the local congregation works in partnership with the greater church and to participate in opening a new chapter in the life and ministry of the local congregation. The call committee oversees the self-study process and completing the Ministry Site Profile before participating in candidate interviews.

Check your congregation's constitution. The constitution governing your congregation will prescribe whether the call committee is to be appointed by the congregation council or elected by the membership. It also will prescribe the number of persons who are to serve on the call committee.

- **Council Representative.** Often one congregation council member sits on the call committee as a liaison. The council representative usually does not have a vote on the committee, unless the congregational constitution states otherwise. The representative reports to the congregation council the progress of the call committee, but he/she may not violate the confidentiality of the call committee.
- **Size of committee.** The model constitution for congregations recommends that six (6) members compose the call committee. It is helpful to have one or two alternates who also meet with the call committee and who can be called to become a voting member of the committee if one of the members becomes unable to fulfill his/her term. Because of the need for the call committee to work efficiently and to have as many members as possible at all of its meetings, call committees larger than nine (9) people are not recommended.
- **Qualities of members.** When identifying candidates for the call committee, it is important to seek persons who:
 - regularly attend worship and participate in the life of the congregation through stewardship of their time and treasure
 - will make this work a top priority
 - can maintain confidentiality
 - can both listen deeply and also share their impressions
 - enjoy the trust and respect of the whole membership of the congregation
 - can think and decide for the good of the entire congregation rather than their own personal desires or that of any small group
 - do NOT have any personal agendas, grievances or power issues within the congregation
 - are not employed by the congregation or past pastors (or their spouses) of the congregation
 - are not from the same family (i.e., spouses or parent/child) as others on the call committee.
- **Composition of the Call Committee.** The call committee as a whole should be as diverse in age, gender, ethnicity and interests as the congregation is. It is helpful to have people who have been members of the congregation for different lengths of time.
- **Commissioning/Blessing of the Call Committee.** It is important to recognize the ministry of those who have been elected to serve on the call committee. The congregation may use the "Commissioning of the Call Committee" (found in the resources at the back of this packet) as a way of blessing the call committee members for their work. The congregation should be encouraged to regularly pray for the work of the call committee and its members.

Phase One: Resources

LITANY OF CLOSURE AT THE COMPLETION OF A MINISTRY

Congregation representative: Pastor/Deacon _____, on *(date called to be pastor/deacon)* we called you to be our pastor/deacon: to proclaim God's Word, to baptize new members into the Church of Jesus Christ, to announce God's forgiveness to us, and to preside at our celebrations of the Lord's Supper. With the gospel, you have comforted us in times of sickness and trouble, and at the death of our loved ones. Sharing our joys and sorrows, you have been important to our life together in the Church of Jesus Christ and in our service to this community.

Congregation: We release you from (name of the congregation) to share God's gifts as an ordained pastor/deacon in (name of congregation and city of new call OR retirement).

Pastor: I give thanks for the life we shared in Christ. I have found our time together rewarding and memories of what we have shared will always remain precious and meaningful. I return to you symbols representing my role and responsibilities as an ordained minister in your midst.

I have endeavored to proclaim the word of God faithfully among you. Here is the Bible that expresses this *(the Bible is presented to a lay leader)*.

I have baptized people in the name of the Triune God, using water as a symbol of cleansing and rebirth. Here is water that symbolized God's gift of belonging in Christ *(a vessel of water is given to a lay leader)*.

I have celebrated Holy Communion with you. Here is bread and wine, the means by which we are strengthened in our faith and are transformed into the Body of Christ *(bread and wine are given to a lay leader)*.

Congregational Leader: Prayer, both individual and corporate, is the means by which our relationship with God and with one another grows, deepens and strengthens. We will continue to pray for you.

Congregation: Eternal God, we thank you for Pastor/Deacon _____ and for our life together in this congregation and community. As he/she has been a blessing to us, so now send him/her forth to be a blessing to others; through Jesus Christ our Lord.

Congregational Leader: We send you forth with a "going away" blessing.

Congregation: The Lord bless you and keep you; the Lord's face shine upon you and be gracious to you. The Lord look upon you with favor and give you peace now and forever. Amen.

LITANY OF FAREWELL AND GODSPEED

Leader: For _____ years, *Pastor/Deacon* _____ has served as our *pastor/deacon*. *He/She* has offered *his/her* gifts and has worked diligently for the up-building of the church in this place. By the grace of God, *he/she* has served us well.

People: **Thanks be to God.**

Leader: We have contributed to *Pastor/Deacon* _____'s ministry, supporting and encouraging *him/her*, responding to *his/her* skills as a minister of *word and sacrament/word and service*. By the grace of God, we have blessed *Pastor/Deacon* _____ in *his/her* ministry among us.

Pastor/Deacon: I am grateful for your care and encouragement and for your partnership in the gospel.

Leader: For everything there is a season, a time for every matter under heaven; a time to be born and a time to die; a time to plant and a time to pluck up what has been planted; a time to weep and a time to laugh; a time to mourn and a time to dance; a time to seek and a time to lose; a time to keep and a time to let go.

People: **So, too, there is a time for coming together and a time for parting. While we continue as the church of Jesus Christ in this place, you, *Pastor/Deacon* _____, will go to a new place of ministry. May God go with you.**

Pastor/Deacon: While I go to a new church and a new community, you, my siblings in Christ, will continue to share life and ministry in this community. May God be with you.

People: **And also with you.**

Leader: Let us pray. . .

All: **For our time of ministry together, we give thanks to you, O God. In the hour of parting, we ask the comfort of your Holy Spirit. And in looking toward tomorrow, we trust that your hand will guide us to new strength, new hope, and new joy in the ministry of the Gospel of Jesus Christ, in whose name we work and pray. Amen.**

Sample Transition-time Pastor Interview Questions

These questions are not all inclusive. They are a guide to help the interview team prepare.

1. Tell us a bit about yourself and your call to ministry?
2. What is it that you enjoy about interim ministry? What is your experience as an interim minister?
3. Tell us about one of your favorite biblical stories and why you chose it.
4. In your opinion, what is the most important task facing the church today?
5. What are your perceived strengths? What areas do you prefer not to work on extensively?
6. How will you help our congregation move through the process from our pastor's leave-taking to welcoming our new pastor?
7. In your opinion, what are the strengths and the challenges of rural ministry? (if applicable)
8. Do you have experience working with multiple staff members? (if applicable)
9. How do you work with children, education and confirmation?
How would you work with the aging and shut in members of our congregation?
10. When can you begin and what previous commitments do you need to honor?
Do you prefer full time or part time?
Will you need housing?
What are your expectations regarding salary and benefits?

It is helpful to have everyone on the interview team participate in the conversation by asking a few of the questions. Other questions that pertain to attending to particular tasks that the congregational leaders have identified may also be asked.

COMMISSIONING OF A CALL COMMITTEE

P=Pastor C=Congregation CC=Call Committee members

The congregational council president calls the call committee forward each by name. The call committee is presented before the congregation.

P: Let us pray. Gracious God, in times of change and transition you provide leaders to guide and direct us. Through them, you lead us over the rough places, and reassure us when we are anxious or impatient. We pray today that you will send your Spirit to be with these leaders and each one of us during this time of discernment. We ask in the name of your Son, Jesus Christ our Lord. Amen.

P: Do you, the people of ____(*church*)____ promise to hold this Call Committee in prayer?

C: We do.

P: Will you accept their leadership, support them in their work, and encourage them in their deliberation?

C: We will.

P: (*To the Call Committee*) You have prayerfully been selected to serve this congregation in selecting a pastoral candidate. You have been asked to give generously of your time. You have been entrusted with this responsibility on behalf of the whole congregation. Do you accept this responsibility and trust?

CC: We do.

P: Will you faithfully participate in the process, support one another in meetings, and call upon the Spirit for guidance and direction in all you do?

CC: We will.

P: Let us pray - Lord, bless this committee, its work and its decisions, that through them we might all be strengthened to serve you. Bless each member of the committee, that he or she might have the compassion, wisdom and energy to fulfill this responsibility. Keep us strong in faith and resolute in proclaiming the gospel to all people. We pray in the name of Jesus, our Lord. Amen.

Prayers for the Call Process

For the work of the call committee:

Almighty God, giver of all good gifts: Look on your Church with grace and guide the minds of those who shall choose a rostered leader for this congregation, that we may receive a faithful servant who will care for your people and equip us for our ministries; through Jesus Christ our Lord. (*Lutheran Book of Worship*, p. 46)

For new ventures:

Lord, you have called your servants to ventures of which we cannot see the ending, by paths as yet untrodden, through perils (and possibilities) unknown. Give us faith to go out with good courage, not knowing where we go, but only that your hand is leading us and your love supporting us; through Jesus Christ our Lord. (*Evangelical Lutheran Worship*, p. 304)

For the departing rostered leader:

Gracious God, you have united us all in one body. We give you thanks for the work of _____ among us. As *he/she* leaves us surround *him/her* with your Spirit. Give us the courage to release *him/her* and bless our remembering of the work that we have done together. Guide _____ and us as we continue to seek to share the Good News of salvation through Jesus Christ our Savior. Amen. (*Evangelical Lutheran Worship*, p. 111)

During the Transition Time:

Loving God, be with us and guide us during this time of discernment. Fill our leaders with your wisdom. Keep us mindful of the work you would have us do. Lead us and guide us O Lord to be about the work of your kingdom even as the search for our new (*pastor/deacon*) continues. Bless all who have taken on extra responsibility and fill them with a sense of your love and *presence*. We pray in the name of Jesus our Savior. Amen.

During interviews:

God, keep us mindful of your presence among us as we seek to discern your will for us. We pray that you will help us to see beyond our own needs to the needs of your whole church. We pray that you will open our eyes to new possibilities and new opportunities to be your people. Guide us and lead us, O Lord. Amen.

At Meetings:

Life giving God, create among us a desire to do your will. Open our hearts to your Word. Lead us as we seek to lead. Guide us as we seek to guide. God, we desire a new (*pastor/deacon*) to be among us to lead us and walk with us. Direct us as we wait. Bless all who serve this congregation, especially those who have the responsibility to lead us in this call process. Bless us, dear Jesus. Amen.

For Potential Candidates:

We give you thanks, almighty God, for raising up among us faithful servants for the ministry of Word and (*Sacrament/Service*). We pray that you will bless even now the servant whom are preparing for this ministry. Encourage that (*pastor/deacon*) through the process of discernment, let that person trust in your call and know joy in serving the Good News. We ask this through Jesus Christ, our Savior. Amen.

A Community Bible Study

Leader: (*open with this or a similar prayer*) Almighty God, we look to your Word for guidance and hope. Open our hearts and our minds that we may bear your Word for us. Guide us to hear your Good News for our lives together through Jesus Christ our Lord. Amen.

- A. One person reads the lesson.
In silence, everyone writes down one word or phrase from the lesson that seems significant.
Each person shares the word or phrase without additional comment.
- B. A second person reads the lesson.
In silence, each person writes a sentence on what this passage is saying to him/her.
Each person *may* share his/her reflection without additional comment.
- C. A third person reads the lesson:
In silence each person reflects in one sentence or less what he/she thinks this passage is saying to the congregation during this transition time.
Each person shares his/her reflection.
- D. If time allows, a 10-minute open discussion may be included.

Closing Prayer:

Leader: *Lord God, we are your servants in need of your love.*

The leader then offers a prayer for the person on his/her right. That person prays for the person on his/her right, continuing around the room until all have been included.

Close with the Lord's Prayer or the prayer for new ventures (see above.)

Suggested Biblical Texts:

The following are just a few of the texts that may be used for devotions or bible study during the call process.

Matthew 28:16-20

Matthew 9:9-13; The Call of Matthew:

Luke 5:1-11; Call of the First Disciples:

John 1: 35-46: "Come and see"

John 11:33-35

John 12.:20-26

Romans 12:1-8 (9-21)

1 Timothy 2; Instructions concerning prayer

1 Timothy 3:1-7; Qualifications of Bishops

1 Timothy 3:8-13; Qualifications of Deacons

1 Timothy 4:6-16; A Good Minister of Jesus

Reflections on God's Call:

1 Samuel 2:1-3:18

Luke 1:26-38

Luke 1 (Elizabeth and Zechariah)

Genesis 18:9-15

Luke 2: 22-38

Matthew 4:18-22

Mark 1:16-20

Luke 5:1-11

Reflections on being the church:

Read the Book of Acts. Read a chapter a week as a transition team. Begin meetings by reflecting on recent readings and the ministry of your congregation.