MUTUAL MINISTRY COMMITTEE

A Vision for Building Up the Body of Christ
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The Rev. George E. Keck
PREFACE

The sponsor of this booklet is the Leadership Support unit of the Division for Ministry. The Leadership Support Staff is dedicated to providing high quality and timely resources for lay leaders, associates in ministry, deaconesses, diaconal ministers and ordained pastors. We thank George E. Keck for his past distinguished service in churchwide leadership support and his continuing interest in providing helpful resources for mutual ministry in the congregation.

Since the first publication of the booklet in 1989, the Division for Ministry has distributed 35,000 copies. This overwhelming response indicates the importance of this area of service for the Evangelical Lutheran Church in America.

This reprint is the first major rewrite based on a wide review held in the spring of 1994. We have made many changes, and have incorporated all the suggestions which had broad support. You will also find additional resources that make this booklet a significantly stronger resource.

Your response and critique is coveted. Please address all comments to Leadership Support, Division for Ministry, 8765 W. Higgins Road, Chicago IL 60631.

William C. Behrens
Director
Leadership Support

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I. INTRODUCTION
Mutual Conversation and Consolation

God has entrusted the Gospel to earthen vessels - people like you and me. As earthen vessels, Christians can both empty themselves for others and they can be filled from another.

Pastors and other called leaders have assumed the responsibility to be servant-leaders for the church. Day after day they are expected to care for others. Day after day through calling, meeting, writing, teaching, planning, preaching, speaking, laughing and crying - these servant-leaders care for others. Day after day, these servant-leaders empty themselves for the sake of the Gospel. And that is what should happen. But there comes a time for mutual ministry. A time to care for those who are our servant-leaders.

Some may ask, "But why another committee? We're already too busy!" That, I suggest, is the very reason we need mutual ministry. Councils and programmatic committees have far too many things on their agendas. Pastors and other called leaders have far too many appointments, meetings, and demands placed on their time. And in the midst of all this business, no one takes time for what Luther called the "mutual conversation and consolation among Christians."

The evidence is all too clear. Clergy burnout. Sexual boundaries crossed. Broken marriages. Bickering congregations. These are symptoms of busy people who do not set aside time for the mutual conversation and consolation called for by Luther. In short, our busy schedules cry out for mutual ministry.

Why another committee? Because God has entrusted the Gospel to earthen vessels, and vessels like you and me require some intentional care: some refilling, some renewing, some refreshment in the midst of busy times.

The original organizing documents of the ELCA Model Constitution for Congregations, in chapter 13, called for a Staff Support Committee within each congregation. We have learned much in these first seven years of the ELCA. Congregations have adapted our suggestions to meet their needs. New insights have been gained about family systems, the need for boundaries, and causes of burnout. To convey more clearly the focus, we are now using the title of Mutual Ministry Committee rather than the previous term of Staff Support. I am indebted to the hundreds of phone calls, letters, and comments which have come to me since a handbook was first published in 1988. In, with, and under all of this feedback, there has emerged the clear testimony that Mutual Ministry Committees, when equipped and focused, are providing for "mutual conversation and consolation" in hundreds of ELCA congregations.

Since there are over 11,000 different congregations in the ELCA, one brief handbook like this cannot speak to all sizes and situations. But, as I prepared this material, I kept certain realities of the ELCA before me. First, most ELCA congregations are small to medium in size - under 200 at Sunday worship services. Second, the only called staff person in most ELCA congregations is the pastor. Chapter III, however, does have special suggestions for multiple staff or multiple congregation situations. Third, the term "called leaders" refers to those persons under official call and on the rosters of the ELCA such as pastors, associates in ministry, diaconal ministers, and deaconesses. Each "called leader" is normally a full member of a Mutual Ministry Committee. Other support staff persons (secretaries, musicians, custodians, administrators, etc.) may come under the care of the committee but they are not regular members of it.

The ELCA is blessed with over 11,000 congregations and nearly 19,000 leaders on its ordained and lay rosters. This handbook was written with these partners in mind. Now it is dedicated to the pastors and other rostered leaders in the ELCA and the congregations they serve.

May this vision for mutual ministry stimulate the ministry and mission in the place where you serve.

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II. THEOLOGICAL REFLECTIONS
We Have This Treasure in Earthen Vessels

For some it may be a scandal that God chose to use an earthen vessel - Jesus of Nazareth - as the vehicle for salvation. But that is the biblical story and that is what theologians call the incarnation. In turn, Jesus of Nazareth chose twelve persons - earthen vessels - for his disciples. Pentecost is the account of God's Spirit spreading throughout the world through human vessels - people of every color, gender, age, and language. Earthen vessels may be a scandal of particularity for some, but it is the focus of mission and ministry in the New Testament.

Earthen Vessels
God chose to entrust the gospel to earthen vessels - human beings like you and me. For Paul, this imagery took on vital theological significance - "... we have this treasure in earthen vessels to show that the transcendent power belongs to God and not to us" (II Corinthians 4:2).

Earthen vessels do make good carriers. They can be filled. They can be emptied. They can be filled and emptied again. And again. And again.

But earthen vessels demand some care in their handling. Vessels can be upset, rims chipped, parts broken and the contents can be lost!

Our baptism prepares us for a ministry of earthen vessels - a life of being filled and being emptied. At the same time, it calls for a ministry to earthen vessels - a mutual ministry to one another. Without this mutual ministry our earthen vessels will soon be empty and have no ministry for the world.

Through the waters of Holy Baptism you and I - earthen vessels - are made carriers of the gospel and made members of the one holy, catholic, apostolic church. For this reason, the Evangelical Lutheran Church in America (ELCA) speaks of the "ministry of the baptized people of God."

"This church affirms the universal priesthood of all its baptized members. In its function and its structure this church commits itself to the equipping and supporting of all its members for their ministry in the world and in the church. It is within this context of ministry..."
that the church calls or appoints some of its baptized members for specific ministries in the church” (Constitution of the ELCA 7.11; emphasis added).

It is the water of baptism that fills us for the ministry we carry into the world as the baptized people of God. Thus, mutual ministry is the equipping and supporting of all baptized members (earthen vessels) so they can, in turn, carry the gospel into the world and into the church.

**When The Vessel is Empty**

Committed Christians soon find out, however, that carrying the gospel in earthen vessels into the world and into the church is a never ending task. Day after day there are new opportunities to empty ourselves. But that’s what ministry is all about!

We need a place where we can be refilled. Fortunately, our weekly corporate worship is such a place. God promises to be present in word and sacrament so these earthen vessels can be refilled and refreshed.

Our Lutheran liturgy is designed for earthen vessels. We begin with the cleansing of confession and the words of affirmation for what has been spilled.

We are filled. “The body of Christ given for you. The blood of Christ shed for you.” Being filled we are told to go in peace and serve the Lord!

As an earthen vessel we need that cleansing and filling every week. As earthen vessels, we are indebted to our pastor and the worshipping community for the cleansing, filling, and refreshing experience of corporate worship.

**Vessels Don’t Fill Themselves**

Paul’s image of the gospel being in earthen vessels has another valuable theological insight. Vessels don’t fill themselves! Water does not come from wishing for it. Burnout is not overcome by trying harder. Sin does not disappear by our good efforts.

Luther said it clearly - God’s Word always comes from outside. God’s love always is mediated to us.

But where is the religious leader filled and renewed? Each week your pastor stands before the congregation and says, “I therefore declare to you the entire forgiveness of your sins.” But who speaks the word of assurance and absolution to your pastor?

Confession and absolution are a renewing power possessed by all baptized Christians. The Small Catechism calls it the “office of the keys” - the authority which Christ gave to his church to forgive the sins of those who repent. The Large Catechism puts it more bluntly. “Now, all of us are debtors one to another, therefore, we should and we may confess... no one being afraid of anyone else. Thus by divine ordinance Christ himself entrusts absolution to his Christian church and commands us to absolve one another from sins.” (Book of Concord, Tappert Edition, page 458).

Confession and absolution. Mutual conversation and consolation. Out of our Lutheran heritage come these theological themes which lay the foundation for mutual ministry.

**Mutual Ministry Committee**

In the Model Constitution for Congregations, the ELCA has provided that each congregation should have a Mutual Ministry Committee (C13.04). Without question, mutual ministry is basic to our Lutheran theology and necessary for earthen vessels to whom God has entrusted the gospel. With these theological reflections in mind, the following pages outline how mutual ministry might become a reality.
III. MUTUAL MINISTRY COMMITTEE

It Doesn't Just Happen!

Mutual ministry doesn’t just happen. Simply appointing a committee won’t help much. Committees are made up of people - earthen vessels - who themselves need to be filled for their work. The concept of a Mutual Ministry Committee may be a totally new idea for some people in your congregation. Some members may lack clarity regarding the task of such a committee. Some may see the task of such a committee as merely “hand holding.” At times, committees can easily forget to whom it is that they are accountable. It is necessary, therefore, to start by clarifying the purpose of a Mutual Ministry Committee and identifying some of the organizational details which are important.

The idea of a Mutual Ministry Committee is not totally new. Congregations have had similar committees for years under the name of pastoral care, pastor parish relations, personnel, and staff support committees. During the past twenty years, we have learned some things that are beneficial and some things that need to be avoided.

**Some Things To Be Avoided**
- Do not start a Mutual Ministry Committee at time of conflict.
- Do not see a Mutual Ministry Committee as a way “to get rid of the pastor.”
- Do not wait and meet only when there is dissatisfaction.
- Do not use a Mutual Ministry Committee for counseling or therapy.
- Do not use a Mutual Ministry Committee to do tasks belonging to the congregation council: i.e., preparing position descriptions; matters of clarifying accountability.

**Some Things To Do**
- Include the pastor, and any other called leaders, as part of the committee.
- Begin with the vision of strengthening the mutual ministry of all baptized.
- Have all members read the handbook.
- Have the committee appointed by the congregation council.
- Set up a yearly agenda and a regular meeting time.

The following suggestions are written with the realization that there are over 11,000 congregations in the ELCA. Your congregation is unique and you should feel free to adapt and adjust these suggestions to fit your local situation and particular needs.

**Purpose**

Affirming and strengthening the mission of the congregation and the ministry of the staff is the primary purpose of a Mutual Ministry Committee. This is done not through programs but through:
- Listening and clarifying
- Sharing and communicating
- Reviewing and reflecting

Why bother having another committee? Isn’t it the job of the whole people of God to carry out mutual ministry? Of course! If it were not for sin, the church would probably be a perfect community and not need such a group. But God chose to entrust the gospel to human beings - earthen vessels. The reality of sin requires that we must be intentional about mutual ministry.

Many congregations have been working with some form of a Mutual Ministry Committee for two decades or more. Out of these years of experience, congregations have reported these benefits:
Developed open communication about the expectations, attitudes, and concerns within the congregation, the community, and the staff;
Were able to identify early warning signs of misunderstandings;
Became a “Listening Post” for pastor and people;
Served as a group where the pastor and staff could test new ideas;
Conducted annual review and affirmation of staff;
Were a “sounding board” in time of personal, professional stress;
Planned continuing education that benefitted both the mission of the congregation and the ministry of the staff;
Each year assessed the working conditions, compensation, housing, benefits, etc., provided for the pastor and other staff.

Membership
From past experience, congregations have learned some important matters related to how a Mutual Ministry Committee might best function. First, it is clear that a Mutual Ministry Committee should not be the congregation council. Council members are elected in light of fitness for overall guidance of parish life rather than being selected for this special task. Second, the committee should be selected by president and pastor, not elected by the congregation, with the appointments ratified by the congregation council. Third, never should the group selected be simply an informal gathering of “friends of the staff.” All this means that a Mutual Ministry Committee should be intentionally selected as prescribed and held accountable to the congregation council.

The ELCA approved Model Constitution for Congregations suggests “A Mutual Ministry Committee shall be appointed jointly by the president and the pastor” (C13.04). In most cases this means that the president and the pastor/called leader suggest names to the congregation council who formally approve the committee each year. In this way, the committee becomes officially related to the council and reports in the same manner as do all other committees.

The committee should reflect the age, race, gender, and economic composition of the congregation and the community. Committee members should be persons who are committed to the vision of our whole church, the mission of the congregation, and the ministry of the staff.

Normally, the pastor/called leaders are full members of the committee. Also, it is important to have a designated liaison with council for regular reporting and channeling of recommendations.
Qualities and Skills

Committee members, like earthen vessels, come in a variety of sizes, shapes, colors, and conditions. Each congregation, of course, will need to determine the variety of persons who will be most helpful. Some qualities and skills committee members need are:

◆ Ability to keep confidences;
◆ Sensitivity to the feelings of others; in touch with their own feelings;
◆ Understanding of the Christian faith and the vision of the ELCA as manifest in the congregation, the synod, and the churchwide organization;
◆ Ability to speak candidly but with care;
◆ Non-anxious presence with objectivity.

Can such persons be found? Certainly. Will such persons already be extremely busy? Certainly. But the invitation can be an exciting challenge for many committed Christians.

Numbers and Length of Term

The ELCA approved Model Constitution for Congregations suggests a committee of six (6) persons. It may be necessary, however, for a congregation to adjust this number in light of local situation, i.e., size of congregation, multiple staff, multiple congregation, etc.

“Term of office shall be two years, three members to be appointed each successive year.” (C13.04) The constitution is here suggesting that three persons would be appointed in a given year for a two-year term. At the conclusion of the two years, each person would be eligible for reappointment or a new member could be added into the rotation. In addition to the congregational members, the pastor/called staff is/are a member of the committee. The committee meets only if one or more of the staff members are present. Mutual ministry requires that staff be seen as full participants in all the work of the committee.

Accountability and Reporting

Past experience has taught us another lesson - a Mutual Ministry Committee must have a clear understanding about accountability and reporting.

a) To the congregation council

As a committee of the council, the Mutual Ministry Committee should report regularly to the congregation council. Unless so authorized in the congregation constitution or by specific council action, the committee does not set policy, salary, etc. Instead, recommendations are developed and forwarded to the council, or other committees, for final approval. Recommendations about annual salary, benefits, specific duties for the coming year which are part of the “Definition of Compensation, Benefits, and Responsibilities” form used in the annual review, are forwarded to the council or appropriate committee.

b) To one another

Committee members must remember that they are accountable to one another for maintaining discretion or confidentiality when personal information is shared during a meeting. This commitment and understanding regarding confidentiality is essential. From time to time certain information may be shared during a meeting that cannot be shared outside the group unless permission is clearly given by the one who has shared it. An important part of mutual ministry is how we handle sensitive information.

Reports to the congregation council or the annual congregation meeting summarize the work of the committee and state formal recommendations but need not disclose confidential items or detailed background information when the matters are personal. Let discretion be an important guide.

c) To the congregation

Each annual meeting of the congregation should receive a report of the work of the committee during the past year and the committee’s plans for the coming year. Adjustments to specific duties or working conditions. Priorities for staff time and staff assignments are all valuable information to be shared with all members of the congregation.

Multiple Staff

Some congregations have more than one called staff person. If your congregation has more than one pastor, or has a pastor and an associate in ministry, you will find a Mutual Ministry Committee extremely valuable. It is not easy to be a member of a multiple staff. Experience shows that multiple staff arrangements need special attention. Don’t expect that these earthen vessels, even though they are professionals, will always be able to care for themselves.

The “Definition of Compensation, Benefits, and Responsibilities” form related to the ELCA Call can be a great help in outlining the specific duties and responsibilities each year for each staff person. This form is to be renewed and updated annually (Appendix B).

In addition, the procedures to be followed when the senior pastor resigns or details for staff persons serv-
ing a term call should always be set forth. Having these matters in writing ahead of time will avoid many embarrassing situations later.

There are a variety of workshops, manuals, and books dealing with the dynamics of multiple staff. Your synod office or synod leadership support committee can provide you specific information regarding these resources. Don’t overlook Strengthening the Multiple Staff, Appendix G, provided by the Division for Ministry.

Large congregations with more than three called staff persons suggest that it is wise to have a separate personnel committee to care for personnel matters and other paid employees (secretaries, custodians, musicians, etc.). Since each ELCA congregation and the multiple staff is unique, the specific suggestions outlined in this handbook need to be adapted to your situation. For example, one large congregation has each staff person represented by a specific member on the committee. This allows each staff person to have a liaison and avoids the temptation to have a different committee for each staff person.

For the pastor who is head of staff and who has supervisory responsibility for other staff, it is important that he or she has individual time with the committee, perhaps at the beginning of each meeting, to share information about working relationships that are affecting the whole staff. Likewise, it is essential that each staff person have individual time with the committee as need dictates by the individual and/or committee. Once again, the private meeting times should be scheduled before the whole committee meets.

Whatever your situation, you will find a Mutual Ministry Committee helpful in the following ways:

♦ By assisting each staff member to have a written position description (Appendix C provides a “Position Description Form”);

♦ To assist in role clarification and differentiation;

♦ By creating an arena in which each staff member can privately share and discuss professional and personal matters;

♦ Providing an annual review based on clearly stated goals and expectations for each staff member along with opportunity to discuss compensation, housing, benefits, working conditions, and goals for the coming year.

**Multiple Congregations**

In the ELCA, there are many situations where one pastor serves two or more congregations. Just as with multiple staff, experience has shown that where there is a multiple congregation situation a Mutual Ministry Committee can be extremely valuable. For example, each congregation may have different expectations. Misunderstandings can easily arise over investment of time, sharing of expenses, and priority of schedules. An active Mutual Ministry Committee can prevent many of these issues from becoming problems.

Specific suggestions in this handbook may be adapted for multiple congregations situations, and again, past experience has identified some valuable learnings:

♦ There should be one committee for the multiple congregation parish.

♦ Each congregation should be equitably represented on the committee.

♦ Programs and financial support which are shared by the parish or multiple congregations will require particular attention.

Your synod office or synod leadership support committee is in a position to provide you assistance in adapting a Mutual Ministry Committee to your local situation.
IV. MUTUAL MINISTRY AT WORK
A Vision for Building up the Body of Christ

Your Mutual Ministry Committee will want to deal with topics and concerns that are important for your congregation, staff, and community. Before we look at specific agenda details, however, let us make sure we understand the three main purposes of having a Mutual Ministry Committee. Once we have the vision in place, we can decide what specific agenda details might help us move toward fulfilling that vision. Three general activities are the focus of every committee each year: listening and clarifying, sharing and communicating, reviewing and revising.

A. LISTENING AND CLARIFYING

"What concerns me is not the way things are, but rather the way people think they are." (Epictetus)

Peter Steinke describes it so well in his book, How Your Church Family Works. Each congregation is an emotional system and within that family people see things differently. Steinke offers helpful observations: "The church family has its 'distancers' in the nonactive and the quitters. It has its share of 'fusers' who consider the church family to be their property. Moreover, people act out their own unfinished agendas in other relationships with members of the congregation. Some are intent on haranguing others so that they do not have to change themselves. Some are forever cheating others out of their birthright for their own special place in the family. Still others form a crankiness crowd, looking for external conditions to explain their own unhappiness. And what church family doesn't have a sunshine squad? Fearful of differences and differing, they brighten the family's life and distract from threatening storm clouds."

In every congregation there will be differences in expectations. Staff may have one set of expectations about the mission of the congregation while the members have another. Differing viewpoints, left unclarified, can and often do lead to conflict. Conflict is basically the failure to understand the other point of view and the refusal to grant the other person the privilege of holding a point of view different from one's own.

Thus, the first task of a Mutual Ministry Committee is finding ways to listen to one another. Studies have shown that the most common cause of conflict in a congregation is unclear expectations. It is estimated that 70 to 80 percent of all "forced" staff resignations are the result of mixed or unclarified expectations. Clarification of expectations begins by listening: to the called leaders: to the congregation.

Another issue is role clarification. Who is responsible for what? Is there a position description written for each staff person? Many members see a staff person only on Sunday morning and honestly do not understand the many responsibilities carried out the other six days of the week.

Are there job descriptions for each committee? Sometimes committees do not function, or over-function, simply because no one has taken the time to clarify the expectations or to define the boundaries.

A third part of listening and clarifying is to pick up early warning signs of any dissatisfaction in the congregation concerning staff. Why is the pastor's energy level so low? Why is our worship attendance and weekly offerings declining? Why do people not want to serve on council? We make assumptions and seldom take time to listen. Sending a questionnaire to the congregation is not a very personal, or helpful, way of trying to listen. A better way to listen might be through small group discussions, doing interviews with selected members, setting up "let's talk" sessions on Sunday morning, etc. The same is true regarding your staff. Elaborate evaluation forms are not nearly as helpful as simple face-to-face conversations. Much can be learned from talking about the joys/satisfactions and the frustrations/disappointments of the past year.

A fourth opportunity for listening and clarifying is to provide a "sounding board" for new or creative ideas. Invite the staff to test one new, even foolish, idea for the committee at each meeting. Don't debate. Listen. Keep a list. Some ideas just might provide new directions at the right time. Refer these to the congregation council or the appropriate committee for implementation. Others may simply better be left on the list.

Thus, the first step toward building up the body of
Christ is listening and clarifying. It is through listening, conferring, clarifying, forgiving, and reconsidering that the ministry of the whole body of Christ can be strengthened.

**B. SHARING AND COMMUNICATING**

"The main problem is not the differences in points of view, it is the emotional reactions to the differences" (Michael Nichol)

Each meeting of a Mutual Ministry Committee should provide time, probably at the beginning, for staff and members to share personal joys and frustrations about their life and ministry. So often we want to rush into the agenda, or to get on with the business so that we don't take time to share with one another. Our personal lives are filled with good times and bad times. To all of these things in life, we react emotionally. Congregations need to foster some safe places where members might be able to talk about such things. Where is the safe place for staff to personally share? Could your Mutual Ministry Committee model what Luther called for when he spoke about the "mutual conversation and consolation of Christians?" To model this in your Mutual Ministry Committee will demand a level of candor that does not come easily for most Christians today. At the same time, it will require a commitment of confidentiality. That, too, does not come easy. Therefore, part of the expectations outlined for members in the job description for a Mutual Ministry Committee will be confidentiality. Most of the time, probably 95 percent, what you talk about is public information and conversation. But there may be times when things are shared that will require all members to hold what has been said in confidence. It may be sharing by a staff member or by a member of the committee. Or it may be sharing about someone or something in the congregation.

Gossip can destroy community. It can bring illness into a healthy congregation. It is important, therefore, not to spread anonymous criticisms or listen to anonymous comments. Mutual ministry can never permit someone to say "I can't tell you who told me this, but . . ." if there is no name, there is no credibility to what is being said.

This raises a third purpose of sharing and communicating. If mutual conversation and consolation happens, there will be times when confession and absolution will be needed. It is strange that we tend to limit confession and absolution to our liturgy on Sunday morning. Each Sunday we offer our general confession of "thought, word and deed." In response each Sunday our pastor pronounces words of absolution. But why does this happen only on Sunday? Why is the pastor the only one to speak words of absolution? Where does the pastor/called leader receive a spoken word of absolution and forgiveness?

I wonder how much of what we call career burnout, inappropriate crossing of the sexual boundaries, or depression is related to the absence of confession and absolution? The Small Catechism says that Christ gave to the church (all baptized believers) the power to forgive sin. I take that to mean it can happen on Monday through Saturday, as well as on Sunday.

A fourth dimension of sharing and communicating is how we interpret the ministry and expectations of staff to all other members of the congregation. Each year, in most congregations, staff should have some
new emphasis or priority in ministry. The “Definition” form related to the Call provides for seven things which will receive special attention during the coming year. How are all members of the congregation kept abreast of this list of seven? What recommendations are forwarded to council, or other committees, related to shifts in emphasis or staff time? The committee can provide a full report not only of its work, but the work of staff as well, in the annual report for the congregation meeting. Finally, a regular column in your monthly newsletter can go a long way toward promoting and understanding mutual ministry. (See the last two pages of Appendix D, “Reflections and Directions Worksheet”, which includes both “REFLECTION ON MINISTRY FUNCTIONS” and “REFLECTION ON CONGREGATIONAL INTERACTION”.)

C. REVIEWING AND REVISING
“If the blind lead the blind, both shall fall into the ditch” (Matthew 15)

Sin blinds us all - called staff and lay members. That is why reviewing and revising can only be done in light of the first two purposes for a Mutual Ministry Committee - listening and clarifying, sharing and communicating.

So often an annual review is misunderstood as an “evaluation” of staff. If our vision is mutual ministry, then the scope of an annual review should be both the ministry of the pastor/called leader and the mission of the congregation. In short, the goal of any evaluation or review is the “building up the body of Christ” (Ephesians 4:12) - not finding fault!

Pausing to evaluate, to celebrate our success, to review our strategy for the future, is the only way to avoid walking blindly and falling into the ditch. Membership needs change. Our communities change. Our pastor/called staff change. Thus, we must constantly be checking our directions. If there is not some revision each year, then it probably suggests that we are not going anywhere.

Each meeting of the Mutual Ministry Committee will contain some element of reviewing and revising, but at least once a year devote one full meeting to an annual review. Many procedures and forms are used in the business world to evaluate performance. Unfortunately, many of these approaches are simply not well suited within the church.

The “Definition” form related to the call provides a good starting point for reviewing and revising in a church setting. The format is simple. The concern for mutual ministry is evident. The “Definition” form (Part E) is to be discussed and details agreed upon at the time of the call. There are possibilities of listing seven emphases of staff ministry and seven ways the congregation will encourage and support the ministry. One year later this document can serve as the basis for reviewing and revising. Each year the Mutual Ministry Committee can discuss with the staff the seven priorities. Each year, the Mutual Ministry Committee can review the ways the congregation has committed itself to support the ministry. Each year we can find ways which were helpful and determine what might be even more helpful during the coming year.

It is out of such ongoing dialogue that the ministry of the whole people of God is strengthened. It is out of such dialogue that mutual ministry can develop within the life of your congregation. The next chapter will help us define some of the terms related to your work on Mutual Ministry Committee.
V. DEFINITIONS
The Place to Start

Peter Steinke talks about “change through definition” (page 85 - How Your Church Family Works). Steinke says the way to start to change things is to start to define things! That means, the place to start changing things related to mutual ministry is to start by defining things - your expectations, new committee or old committee, a job description for the committee, and staff-congregation partnership. Let’s start with you.

Your Expectations
A Mutual Ministry Committee will not provide any magical answers, but it will provide a place to begin to define your vision for building up the body of Christ within your congregation.

A Mutual Ministry Committee will not change your pastor into “exactly what you want,” but it will provide an arena for the two of you to define your differences and still love and respect each other as partners in ministry.

A Mutual Ministry Committee will not solve all personal problems for staff or members, but it will be a “safe place” for mutual conversation and consolation. A place of forgiveness, absolution and renewal.

New Committee or Old?
It is tough to teach an old dog new tricks. In the same way, it is often difficult to redirect the work of the committee that has been working with an agenda other than mutual ministry. Sometimes it is simply easier to start with a clean slate. But that is for you, your congregation, your pastor, to define and to decide.

There are, however, some proven times when starting a Mutual Ministry Committee is easier than other times.

1. The most successful time to start a Mutual Ministry Committee is within the first year after a new pastor/called staff person has arrived. At this time, several members of the call committee are obvious selections for the Mutual Ministry Committee. Some synods, in fact, are making this a part of the call process. A synod staff person will return to the congregation about nine months after the official call action, review the working relationship, and assist in the establishment of a Mutual Ministry Committee.

2. The second most successful time to start a committee is on the anniversary (one or two years) of the call. The longer the delay, however, the more difficult it will be to start off with a clean slate.

3. A final time might be after the congregation has thoroughly worked through some difficult or major problem with an outside consultant or counselor. Note - the Mutual Ministry Committee appropriately comes after the disruption has been settled. You do not set up the Mutual Ministry Committee to settle the conflict. That is the work for an outside counselor or consultant.

(For a sample of mutual ministry definitions, mission statement and goals, see Exhibit F.)

Job Description for Your Committee
Some folks get excited about mutual ministry, rush off, and set up a committee before they define their own expectations or the boundaries for the committee. Unfortunately, these committees are seldom helpful in building up the body of Christ. In fact, they may create even more problems than they solve!

The place to start is with a definition - a job description - for the committee. It need not be complicated, but the boundaries and expectations need to be clearly stated.

1. What is the purpose? (see Chapter IV for some thought starters.

2. Who are the members? How are they selected?
What is the length of term (see Chapter III for some suggestions).

3. What is expected of members/staff who are part of the committee?

All members of the committee should have a copy of this job description. You may decide to change it, but each time a new member joins the group, the job description should be discussed, revised, and agreed upon so everyone is comfortable with the boundaries that have been set.
Staff - Congregation Partnership

In 1994, the ELCA developed a new resource for defining staff - congregational partnership. It is part of what every congregation works with during the official call process and is called "Definition of Compensation, Benefits, and Responsibilities." It is the expectation that all called leaders (pastors, associates in ministry, diaconal ministers, and deaconesses) will have opportunity to annually review and update this "Definition" form with the Mutual Ministry Committee.

Because the "Definition" form is so basic for staff-congregation partnership, it is absolutely necessary that each member of the Mutual Ministry Committee have a copy of the "Definition" form which was completed at the time of the call or was updated in the previous year. In addition, members of the committee will need blank copies so that the form may be updated annually. Sample copies of the "Definition" form are in Appendix B. This form may be photocopied or you may secure additional copies from your synod office.

The "Definition" form is an extremely valuable resource for every Mutual Ministry Committee. Used each year, it provides a common format and uniform process for staff and congregation to clarify expectations, identify special emphases, and to discuss compensation and benefits. Once in place, the "Definition" form becomes a benchmark or starting place for the annual review. Thus, the "Definition" form becomes a normative basis of evaluating and strengthening both the mission of your congregation and the ministry of your staff.

Since the "Definition" form is new to all of us in the ELCA, the following comments may assist you in using it. You are urged to begin your review of the "Definition" form with Part E which outlines the partnership of staff emphases and congregational support. We begin with Part E because it is a brief and simple example of how each congregation can put mutual ministry into practice. After all members of the committee understand the special priorities or emphases of each staff person and the ways the congregation has agreed to encourage this ministry, then the committee can review the details of compensation and other agreements which also are part of the "Definition" form.

♦ Staff Emphases (Part E - "Definition" Form)

There is no better way to clarify expectations than to talk about the special emphases in the ministry of each staff person. What are the priorities regarding the use of time? What is the main focus of ministry? How does an emphasis change next year from last year? What are the implications of mutual ministry and how volunteers might share and assist staff in his/her ministry? In short, can some things be done by volunteers rather than by staff?

Part E may be the most valuable section within the "Definition" form. Because of its value and importance, it may take one or more meetings of the committee simply to discuss the expectations and agree upon the specific duties for the coming year. Writing the details down provides a basis for review and revision next year. Finally, this section has particular value in situations where there is more than one staff person serving within a congregation or when one staff person is serving in a multi-congregation situation.

♦ Congregational Encouragement (Part E - "Definition" Form)

The second section of Part E is the partnership side of mutual ministry. Here is an opportunity to set forth what the committee, or congregation, commits itself to provide in way of support and encouragement for the staff person during the coming year. Here is an opportunity for the congregation to be specific regarding its mutual ministry commitment. How can empty vessels be refreshed and refilled? How can caregivers be cared for?

How will your committee agenda throughout the year focus on this mutual ministry? Once again a review of the three purposes in Chapter III may give you some ideas.

Having looked at the partnership outline in Part E, you are now ready to talk about how the congregation will compensate the staff person for the ministry which is expected.

♦ Compensation (Part A - "Definition" Form)

Part of the congregation's commitment for mutual ministry is the financial support provided to each staff person. The "Definition" form distinguishes between base salary, housing allowance or parsonage, which is compensation in kind rather than direct dollars. Most synods have guidelines or information regarding salaries to guide you in this area of discussion.

The compensation section needs special attention each year in light of changing tax laws, housing arrangements, cost of living, and merit increases. If questions arise regarding local, state,
or federal tax laws for church employees, you may wish to contact a local tax consultant. It is
important to find a consultant who is familiar with the unique regulations regarding pastors who are
considered self-employed.

The Division for Ministry has produced a helpful resource titled Compensation Planning for
Pastors and Associates in Ministry. This resource provides valuable information to Mutual Ministry
Committees about housing allowance, pension benefit plans, automobile expenses, vacation,
continuing education time, sick leave, and related matters. The resource is available from the ELCA
Distribution Service, 426 South Fifth Street, Box 1209, Minneapolis, MN 55440. Or you may order by phoning 1-800-328-4648. The code number for the handbook is 69-2322.

♦ Pension and Other Benefits
   (Part B - “Definition” Form)

The ELCA has an inclusive pension and benefit program for all called leaders. Currently, the
pension expectation is 10, 11 or 12 percent of the total defined compensation. Defined compensation is the total of cash salary (including housing allowance or 30 percent for those living in parsonages), plus any social security allowance. Other benefits may include special life insurance programs or malpractice insurance.

The cost of ELCA medical and dental plan is computed each year by the Board of Pensions. The percentage varies according to the family situation of the staff person. Currently, the percentages range from approximately 10 percent to 18 percent. Updated information needs to be secured each year from the ELCA Board of Pensions in Minneapolis, MN.

♦ Agreement (Part C - “Definition” Form)

Each call to a staff person has certain other agreements related to it. Vacation is normally
four weeks each year. Continuing education time is usually two weeks each year in addition to
vacation. Do not overlook the opportunity, however, to spell out other agreements on a separate
page. These items may include such things as procedures for resignation in a multiple staff situ-
ation, length of term in a call for a stated period of time, responsibilities related to military duty, or
any other important matters in the life of an individual staff person. Once again this section is of
particular importance in multiple staff or multiple congregation situations.

♦ Expenses (Part D - “Definition” Form)

The budget of each congregation will include expense items which are neither compensation nor benefits but are necessary to carry out the ministry on behalf of the congregation. It is important to understand that these items are not part of compensation, but are part of the overall commitment of the congregation to undergird the ministry of staff and congregation.

Each year these items need to be reviewed, renewed or changed. Occasionally, a shift in spe-
cific duties (Part E) will have implications regarding travel or other expenses in this section (Part
D).

One item that is a standard expectation within the ELCA is the support for continuing education which has been set at a annual contribution by each congregation at $550 and $250 by the pastor-called leader. This partnership underwriting the cost of continuing education means that each staff person will have at least $800 each year which may be used toward continuing education activity.

A planning guide “Reflections and Directions for Continuing Education” is in Appendix D for those committees who wish to be more intentional about supporting their pastor/called leader in planning for continuing education which both supports the mission of the congregation and the ministry of the individual. Such partnership in continuing education is another expression of our mutual ministry in building up the body of Christ.

The above comments are provided to guide you through the various sections of the form, “Definition to Compensation, Benefits, and Responsibilities”. It is important each year to take time to discuss the items within each section. In this way, the “Definition” form becomes a convenient way to lay the foundations for mutual ministry. In short, any vision for mutual ministry among the partners must include a serious discussion related to the items within the “Definition” form. Enjoy what Luther called “mutual conversation and consolation” (Book of Concord, Smaleald Articles, Part III, Article IV).
VI. CONTINUING EDUCATION
Strengthening Ministry and Mission

Many congregations in the ELCA have come to see continuing education as a key way to strengthen the ministry of the staff and to carry out the mission of the congregation. Your Mutual Ministry Committee can be the arena for deciding what form of continuing education might be most appropriate for the special emphasis of a staff person (“Definition” form Part E) and the overall mission of the congregation. In short, continuing education, which grows out of mutual reflection and shared planning, will benefit the ministry of all the people of God.

Each year, in January or February, your committee can put planning for continuing education on its agenda for one of its meetings. Use “Reflections and Directions” (Appendix D) to assist your discussion and focus your planning. You may not have time each year to work through the form and write out all the details, but you will find it helpful to talk about items appearing in each section. In short, conversation is important, not the written form.

What is Continuing Education?
Continuing education is defined as the means by which each pastor/called staff:
- Builds upon and extends previous knowledge and skills;
- Acquires new knowledge and skills;
- Experiences growth for a more effective ministry which strengthens the mission of the congregation.

Continuing education can be done in workshops, classes, retreats, guided groups, and individual study. A variety of educational opportunities are available. Whatever the format, continuing education should be planned to further the individual’s goals for ministry and to strengthen the mission of the congregation.

What are the Expectations?
All ordained ministers, associates in ministry, diaconal ministers, and deaconesses are expected to participate regularly in continuing education. The ELCA expects a minimum of twenty-five hours (contact hours) annually in focused continuing education.

Each staff person annually reports this continuing education activity to the synod via the annual continuing education report.

What is PACE?
PACE is an intentional way for pastors/called staff and congregations to share in the planning, funding and providing time for continuing education.

- PACE is a partnership between the leader, the congregation, and the synod.
- PACE enables a leader to grow in ministry and the congregation to grow in mission.
- PACE is mutual commitment to share in the planning for continuing education.
- PACE is a commitment to set aside time and to provide funds for continuing education.

The “Definition” form recommends that the congregation provide at least $550 annually and the pastor/called leader a minimum of $250 annually for continuing education. The recommended time allotment is a minimum of two weeks per year in addition to vacation.

How Does PACE Work?
PACE is simple. The details of PACE are agreed upon each year by the pastor/called staff and the con-
gregation as part of the annual review and updating of the “Definition” form. Basic components, which can be adapted and arranged to fit any local need or situation, are these.

1. Mutual Commitment - the staff and the Mutual Ministry Committee begin by agreeing to share in the planning and funding for continuing education. The agreement needs to include an allotment of time and financial support for the coming year.

2. Covenant - the staff person, in partnership with the committee, will develop a continuing education plan which is formalized in a signed “Covenant.” The synod will review the Covenant form and respond to the plan. It is important to note that a Covenant on file in the synod office is required before any GEM (Growth in Excellence in Ministry) awards may be granted. A sample of the Covenant form is contained in Appendix E.

3. Time - the ELCA recommends that a minimum of two weeks (up to twelve working days) be set aside each year specifically for continuing education. These two weeks are in addition to vacation. The staff agrees to arrange his/her schedule in order to participate in the approved continuing education activities. If a continuing education event must include a Sunday, the arrangement should be negotiated with the Mutual Ministry Committee.

   The two week time period allocated for continuing education need not be used within one time block. Time may be accumulated from year to year by common agreement, but only up to six weeks total accumulation. Some congregations also have provided for an extended leave (sabbatical). Details are outlined below.

4. Funds - The ELCA recommends that pastors/called leaders provide a minimum of $250 each year and that the congregation contributed a minimum of $550 each year to a special PACE reserve account. Procedures for deposit and with withdrawal of these continuing education funds are agreed upon by both parties and arranged locally. Normally, these funds are withdrawn from the budget and placed in a local savings account. This will allow the funds to be accrued for future use if they are not used within a given year.

5. Use of PACE Funds - funds designated for PACE may be spent for tuition, required materials, and resources, travel, room and board, and other expenses related to a specific study program.

Withdraw of PACE funds are made after staff and committee have agreed upon the specific continuing education activity.

If all the money in the PACE account is not used within the calendar year, it accumulates for use in subsequent years.

If the staff person resigns and assumes another position within the ELCA, all contributions to the PACE account are transferred to the new congregation. If the pastor or associate in ministry terminates service within the ELCA, only the individuals accumulated contribution and interest are returned to the individual.

Upon retirement, the pastor/called leader must make specific arrangements with the congregation regarding any unused funds.

**PACE Growth Awards**

Your synod has assistance to help congregations and staff who cannot provide the minimum funds ($800) for a given year within the PACE account. Grants from $100 to $500 may be requested through your synod office. Special consideration can be given to those situations where “permanent need” is a factor or where mission outreach is important to the ELCA. This scholarship is awarded by the synod and only to persons who have filed a Covenant form.

**Extended Study Leave Award**

Extended Study Leave Awards also are available through your synod. Grants may range from $500 to $1,000. These scholarships are for person who desire to have a time of release from normal duties in order to devote an extended time for study and renewal. These scholarships are awarded by the synod.

**Extended Study Leave**

Extended Study Leave is understood to be a time of release from normal duties in order that a person may devote time to study and renewal. Such an extended study leave may be offered every five to seven years. It is important to note that an Extended Study Leave does raise certain concerns:

- A determination must be made as to how the congregation will be served.
- Study leaves are often associated with academic settings. Therefore, special care must be taken to gain acceptance of congregation members whose careers do not normally include such study leaves.
At the same time, an Extended Study Leave offers certain benefits:

1. It has considerable potential for renewing a person’s ministry in a congregation and can enhance the congregation’s sense of mission.
2. Congregations benefit from staff in whose work has been “renewed and updated.”

With these concerns and benefits in mind, the following suggestions are offered when a study leave is being considered.

1. An extended study leave of twelve weeks to three months may be granted after a person has served in a parish for at least six years.

2. An extended study leave request is to be developed in cooperation with a Mutual Ministry Committee and presented to the congregation council at least six months before the leave is to begin.

3. The staff person is expected to continue to serve the congregation for at least one year following the leave.

4. The congregation continues compensation, including benefits, and assumes the cost of appropriate coverage or help during the leave.

5. The synod office, or area institutions (seminary, college, or social service agency), may be invited to share in providing pastoral services of other staff assistance during this extended leave.

6. The staff person would be responsible for the cost of tuition, books, supplies, travel, and living expenses while on leave.

7. Within a month after returning, a report of the study leave is to be submitted to the congregation council.

**Leadership Award**

Leadership Award grants range from $750 to $2,000. This grant is to assist rostered persons to enhance leadership and skills through career consultation and a multi-year experience in a supervised program of study. The recipients, while attaining a new focus for ministry, are expected to exercise more effective leadership in the congregation or agency as well as in the church at large.

**Summary**

Our Lord is calling the church to grow in faith and discipleship as we move toward the 21st century. To become such a church is a challenge for staff and congregations. Continuing education is one means to assist us in this adventure to meet the challenges of the future.
VII. AGENDA
Mutual Ministry Throughout the Year

Defining your expectations, setting the boundaries, and preparing a committee job description are the starting points for having a Mutual Ministry Committee in your congregation. Many congregations report that having an overnight retreat each year is very helpful for committee members. Each year you will need to order new copies of the "Definition" form. When new members join the committee, you also need to provide copies of the committee job description and copies of this mutual ministry handbook. Finally, many congregations have found it beneficial to develop an overall annual agenda.

Projecting an annual agenda assures that you will cover the full range or scope of committee work as outlined in your committee job description. It also avoids the pitfall of having meetings degenerate into an "ain't it awful" gripe session.

Once you have an outline of an annual agenda, you can build a specific agenda for each committee meeting. In some congregations the Mutual Ministry Committee meets monthly. Other committees meet six to eight times a year. Experience has shown that quarterly meetings are feasible for most congregations, and there should be at least two (one after the annual council election and organization; one before the December council meeting) every year.

Annual Agenda

Here is a sample annual agenda. It focuses on different areas of concern according to the events in the life of the congregation, the details in the committee job description, and the time of the year.
January-February
a. Review the annual congregation meeting and any goals or emphases that were established for the coming year.
b. Review the investment of time of staff for the past year and determine what adjustments are necessary in light of new goals or emphases for the coming year.
c. Prepare an article for your newsletter communicating specific duties outlined in Part E of the “Definition” form. Be sure to report any shifts in emphases of staff time.

March-April
a. Plan vacation coverage for staff.
b. Sponsor a recognition dinner for staff. Note any anniversaries of call, birthdays, etc.

May-August
a. Give a temple talk to the congregation about the work of the committee.
b. Have staff prepare an article for the newsletter related to the joys and stresses of ministry.

September-October
a. Set aside two meetings for the annual review. Use this time to go over the details in “Definition of Compensation, Benefits and Responsibilities.”
b. Formulate recommendations that will be forwarded to the congregation council or appropriate committee in time for inclusion in the next year’s budget.

November-December
a. Complete plan for continuing education using “Reflections and Directions for Continuing Education.”
b. Review the congregation’s goals, the goals of staff, and the work of the committee during the past year.
c. Prepare a report for the annual congregation meeting.

This is how one Mutual Ministry Committee planned its annual agenda. You will want to adapt this sample to fit the situation in your congregation and the responsibilities written into your committee job description.

**Generic Meeting Agenda**

Each meeting of the Mutual Ministry Committee is meant to promote a healthy conversation among leaders who are concerned about God’s mission and ministry in this place. The chairperson and pastor can do much to set the tone of “shared ministry” through positive and open communication.

**Here is a generic meeting agenda:**

a. Devotions. (This task can be passed around. Passages from the Pauline writings are replete with references to the body of Christ and the interdependence of the congregation.)
b. Introductions and brief personal sharing. (People need a chance to say what has been going on in their lives. This gives them an opportunity to disengage from the world and to engage in the task at hand.)
c. Statement of meeting objective(s). (If the intent is simply to bring a new member up to date, indicate that is all we need to do. If the main task is discussion and approval of the pastor’s Continuing Education Covenant, say so.)
d. Review of the shared ministry. (At this point, the chairperson or pastor begins the process by asking, “How are things going?” Then (s)he takes a few moments to share perceptions about the life and ministry of the congregation, including both high points and low points. These comments provide a model for others each to take a turn and give authentic input. It helps the process to use “I” statements, such as: “I felt myself being rushed two weeks ago because the early service went longer than expected.” It also helps to be specific about events and areas of ministry, such as: affirmation of involvement of parents in Confirmation program, ministry of learning.)
e. Discussion of primary issue(s). (Issues arising from the review of ministry are dealt with. Here it is important to keep the discussion within the framework of “where the Spirit is leading us in the context of our mission and our leadership opportunities.” Often the sharing itself is all that is required. Sometimes, action is called for.)
f. Decision(s). (The chairperson may need to offer a resolution or course of action. Or, a member of the committee may be assigned to carry out a given task or to have a conversation with a person or group within the congregation.)
g. Go around circle, giving each person opportunity to comment on content or process of the meeting. (The purpose of this is to get into the good habit of immediate feedback for the sake of the group’s own life. It is okay for people simply to say “pass”, but it is important to give everyone a chance to speak.)
h. Closing prayer together.
**Shared Planning of Continuing Education**

It is good to surface the issue of shared planning of continuing education early in the year, so that the committee as well as the pastor can be thinking about it in the weeks ahead. When the time comes to present a Continuing Education Covenant, some pastors may wish to present a preliminary plan to the committee early on, and then to revise it at a later date. Other pastors may send a proposed Covenant to the committee and then have it discussed, amended and approved at a meeting later in the year.

**Here is a generic agenda for shared planning of continuing education:**

a. Opening prayer.

b. Review ministry highlights. (This is done in the same context of sharing perceptions of “how things are going.” However, the purpose of this sharing is to relate the pastor’s continuing education to the leadership needs of the congregation’s mission and ministry. The pastor can help the process by relating high and low points of parish life in terms of recent continuing education experiences. For example, “When I was involved with that three-day conference on hospitality and liturgy, I didn’t see how it would fit here; but Easter and all those new faces convinced me otherwise.”)

c. Determine areas for leadership growth. (This growth often happens in areas where the pastor has particular gifts which can be made stronger. However, if a community served has a new a different language, i.e., Spanish, a pastor might well be encouraged to become bi-lingual for the sake of the gospel. Again, the evangelical commitment guides the discussion and deliberation.)

d. Discuss first draft of Continuing Education Covenant. (Neither the pastor nor the committee may be aware of particular events or course planned and available. It is sufficient for the planning process to determine those mission and ministry priorities which are most affected by pastoral leadership. Then the group can translate the leadership needs into at least one category of leadership growth among the five listed on the Covenant form: Bible/Doctrine, Personal/Spiritual, Ministry Development, Church/Society, Ministry Practice.)

e. Modify and approve, or refer for later approval.

f. Sign Covenant and send on to synod. (Be sure to keep copies for local use, including reporting to council and congregation. Remember that extra funding may be available through the synod; an application for a specific award must be attached to the Covenant.)

g. Go around the circle, asking each member to comment on how the group functioned.

h. Benediction.

**A Closing Prayer**

The ELCA is blessed with nearly 19,000 servant leaders and over 11,000 congregations. Everything written in this handbook has been focused on how these servant leaders and congregations might build up the body of Christ where they live. With this vision in mind, I invite you to share in a closing prayer from a book of “Prayers” by Michel Quoist.

**The Wire Fence**

*The wires are holding hands around the holes; To avoid breaking the ring, they hold tight the neighboring wrist, And it’s thus that with holes they make a fence.*

*Lord, there are lots of holes in my life. There are some in the lives of my neighbors. But if you wish, we shall hold hands, We shall hold very tight, And together we shall make a fine roll of fence to adorn Paradise.*

It is my prayer that this vision for mutual ministry may stimulate new visions for ministry and mission in the place where you live and serve.

APPENDIX
Resources for your Mutual Ministry Committee

In addition to this handbook, there are several resources which can assist your Mutual Ministry Committee in its work.

Appendix A
Two copies of the official Call form: a pastor or associate in ministry under call by a congregation. The Call form is issued once at the time of call. These and other Call forms are available from the Office of the Secretary of the Evangelical Lutheran Church in America.

Appendix B
“Definition of Compensation, Benefits, and Responsibilities.” This “Definition” form is issued at the time of the call and is to be renewed annually. The “Definition” form may be photocopied or additional copies are available from your synod office.

Appendix C
Position Description Form. This form lists duties or projects for which staff members may be responsible. Leadership functions and time allotments can also be determined.

Appendix D
“Reflections and Directions for Continuing Education” assists your congregation in planning for continuing education to strengthen the ministry of staff and the mission of the congregation.

Appendix E
Continuing Education Covenant is completed each year. A copy is to be sent to your synod office.

Appendix F
Mutual Ministry sample mission statement and goals, adapted from the document prepared by the Greater Milwaukee Synod.

Appendix G
Some additional resources and readings which you may find helpful in assisting your committee to carry out its work.
LETTER OF CALL
TO AN ORDAINED MINISTER OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

IN THE NAME OF THE FATHER,
AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

With prayer for the guidance of the Holy Spirit to do God’s will,

a congregation of the

of the Evangelical Lutheran Church in America
meeting on

extends to you this call to serve as

We call you to exercise among us the ministry of Word and Sacrament which God has established and which the Holy Spirit empowers: To preach and teach the Word of God in accordance with the Holy Scriptures and the Lutheran Confessions; to administer Holy Baptism and Holy Communion; to lead us in worship; to proclaim the forgiveness of sins; to provide pastoral care; to speak for justice in behalf of the poor and oppressed; to encourage persons to prepare for the ministry of the Gospel; to impart knowledge of the Evangelical Lutheran Church in America and its wider ministry; to endeavor to increase support given by our congregation to the work of our whole church; to equip us for witness and service; and guide us in proclaiming God’s love through word and deed.

We call you to fulfill this pastoral ministry in accord with the standards and policies for ordained ministers of the Evangelical Lutheran Church in America.

In so doing, we call you to be diligent: in the study of Holy Scripture; in use of the means of grace; in prayer; in faithful service; and in holy living.

With this call, we pledge our prayers, love, esteem, and personal support for the sake of the ministry entrusted to you by God and for our ministry together in Christ’s name. Specific responsibilities, compensation, benefits, and conditions of this call are contained in a document related to this call.

In testimony of this call, we have subscribed our names on behalf of the congregation on this day of , in the year of Our Lord

President

Secretary

Attested by

Bishop of the

Date of bishop’s signing
LETTER OF CALL
TO AN ASSOCIATE IN MINISTRY OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA

In the Name of the Father,

With prayers for the guidance of the Holy Spirit to do God's will,

a congregation of the

of the Evangelical Lutheran Church in America
meeting on

extends to you this call to serve as

You are called as an associate in ministry of the Evangelical Lutheran Church in America. The basic responsibilities and conditions for service as an associate in ministry of this church include commitment to Christ, soundness of faith, aptness and ability to serve in ministries that equip and support the people of God, and appropriate educational and personal qualifications approved in the manner prescribed in the documents of this church. As one called to serve as an associate in ministry, you are to accept and adhere to the Confession of Faith of this church; you are to be diligent and faithful in the exercise of the ministry to which you have been called; and your life and conduct are to be consistent with the Gospel and the standards established by this church. You shall comply with the constitution and bylaws of the Evangelical Lutheran Church in America and with policies and documents applicable to the position of service.

In so doing, we call you to be diligent: in the study of Holy Scripture; in use of the means of grace; in prayer; in faithful service; and in holy living. The specific responsibilities and conditions, together with compensation related to your call, are provided to you in an appropriate document.

For this ministry to which you have been called, we pledge to you our prayers, our love, our esteem, and our personal support. In testimony of this call, we have subscribed our names this day of

A.D. 19

___________________________
(Title)

___________________________
(Title)

Attested by

___________________________
Bishop of the

Date of synodical bishop’s signing

___________________________
Appendix B  Ordained "Definition"

DEFINITION OF COMPENSATION, BENEFITS, AND RESPONSIBILITIES OF THE PASTOR

Prepared by 

for the Reverend __________________________

for the period: ____________________ to ____________________

A. COMPENSATION

The congregation will provide the following annual compensation:

1. Base Salary (including cash housing allowance, if any) $ ______

2. Self-employed Social Security payment allowance (if provided) $ ______

3. If parsonage is provided:
   a. Utilities allowance $ ______
   b. Furnishings allowance $ ______
   c. Housing equity allowance $ ______

B. PENSION AND OTHER BENEFITS

The congregation will sponsor the pastor in the Pension and Other Benefits Program of the Evangelical Lutheran Church in America, which provides retirement, disability, survivor, and medical-dental coverage. (Sponsorship will include medical-dental coverage for the pastor's spouse and children unless they have other employer-provided group medical insurance coverage and the pastor consents to waiving medical-dental coverage for them under the ELCA Pension and Other Benefits Program.)

1. ELCA Pension at _____ %

2. ELCA Medical-and-Dental Insurance (circle one):
   a. Member only
   b. Member and spouse
   c. Member and children
   d. Member, spouse, and children

3. Other insurance or benefits: ________________________________ $ ______

C. AGREEMENT

1. Vacation time of ____________________ per year, including ________ Sundays;

2. Continuing education time of ____________________ weeks per year (recommended minimum of two weeks per year that may be accumulated up to three years);

3. Up to two months of continued salary, housing, and contributions to the ELCA Pension and Other Benefits Program in a 12-month period in the event that the pastor is physically or mentally disabled{1}; and

4. Where applicable, parental leave up to six weeks with full salary, housing, and benefits.

D. EXPENSES

The congregation will provide for the following expenses related to this pastor's ministry.

1. Automobile and travel allowance $ ______

2. Other professional expenses $ ______

3. Expenses for official meetings of the synod $ ______

4. Continuing education $ ______

5. Other (__________) $ ______

6. Pay the moving expenses to this field of service as follows: ________________________________

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{1} Provision may be made for further unpaid time for disability recovery as agreed by the congregation, but with the stipulation that unused accumulated sick leave will not be compensated at the end of this call.
A description of the particular responsibilities of this position may be attached to this "Definition of Compensation, Benefits, and Responsibilities."

* OR THE FOLLOWING MAY BE COMPLETED *

E. **OTHER PROVISIONS**—Special emphases of the pastor and special encouragement by the congregation:

1. During this time period, the pastor will give special attention in ministry to the following:
   (a) __________________________________________
   (b) __________________________________________
   (c) __________________________________________
   (d) __________________________________________
   (e) __________________________________________
   (f) __________________________________________
   (g) __________________________________________

2. The congregation will encourage this pastor's ministry in the following ways:
   (a) __________________________________________
   (b) __________________________________________
   (c) __________________________________________
   (d) __________________________________________
   (e) __________________________________________
   (f) __________________________________________
   (g) __________________________________________

We, the undersigned, certify that the necessary approvals of the congregation and congregational council have been granted for the provisions set forth above.

<table>
<thead>
<tr>
<th>Title</th>
</tr>
</thead>
</table>

| Date: ______________________ |
| Title |

I certify that I accept the above statement:

The Reverend ____________________________________ Date of signature: ______________________

(PAST:COM:5-4/71-94)
AIM "Definition"

DEFINITION OF COMPENSATION, BENEFITS, AND RESPONSIBILITIES
FOR ASSOCIATE IN MINISTRY UNDER CALL

Prepared by ________________________________

for _______________________________________

for the period: ___________________ to _______________

A. COMPENSATION

The congregation will provide the following annual compensation:

1. Base Salary

2. If housing is provided:
   a. Utilities allowance
   b. Furnishings allowance
   c. Housing equity allowance

B. PENSION AND OTHER BENEFITS

The congregation will sponsor the associate in ministry in the Pension and Other Benefits Program of the Evangelical Lutheran Church in America, which provides retirement, disability, survivor, and medical-dental coverage. (Sponsorship will include medical-dental coverage for the individual's spouse and children unless they have other employer-provided group medical insurance coverage and the individual consents to waiving medical-dental coverage for them under the ELCA Pension and Other Benefits Program.)

1. ELCA Pension at ____
2. ELCA Medical-and-Dental Insurance (circle one):
   a. Member only
   b. Member and spouse
   c. Member and children
   d. Member, spouse, and children
3. Other insurance or benefits: ____________________________

C. AGREEMENT

1. Vacation time of ____________ per year, including _________ Sundays;
2. Continuing education time of ____________ weeks per year (recommended minimum of two weeks per year that may be accumulated up to three years);
3. Up to two months of continued salary and contributions to the ELCA Pension and Other Benefits Program in a 12-month period in the event that the associate in ministry is physically or mentally disabled;
4. Where applicable, parental leave up to six weeks with full salary and benefits.

D. EXPENSES

The congregation will provide for the following expenses related to this position.

1. Automobile and travel allowance
2. Other professional expenses
3. Expenses for official meetings of the synod
4. Continuing education
5. Other (______________________) $_____
6. Pay the moving expenses to this field of service as follows:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

*Provisions may be made for further unpaid time for disability recovery as agreed by the congregation, but with the stipulation that unused accumulated sick leave will not be compensated at the end of this call.
E. OTHER PROVISIONS--Special emphases of the associate in ministry under call and special encouragement by the congregation:

1. During this time period, the associate in ministry under call will give special attention in ministry to the following:

   (a)  
   (b)  
   (c)  
   (d)  
   (e)  
   (f)  
   (g)  

2. The congregation will encourage this associate in ministry in the following ways:

   (a)  
   (b)  
   (c)  
   (d)  
   (e)  
   (f)  
   (g)  

We, the undersigned, certify that the necessary approvals of the congregation and congregational council have been granted for the provisions set forth above.

__________________________________________________________________________  Title
__________________________________________________________________________  Title

I certify that I accept the above statement:

__________________________________________________________________________  Date of signature: ____________________________
## POSITION DESCRIPTION FORM

**Position Title:**

**General Description:**

<table>
<thead>
<tr>
<th>% of Total Time</th>
<th>Specific Duties or Projects Related to Above Description:</th>
<th>Plan/Initiate</th>
<th>Do/Implement</th>
<th>Advise/Coordinate</th>
<th>Train/Teach</th>
<th>Review/Report</th>
</tr>
</thead>
<tbody>
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<td>j.</td>
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<td>100%</td>
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</tbody>
</table>

**Accountability:**

**Reports to:**

**Totals Regarding Time/ Benefits/ Compensation:**

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30
Appendix D
REFLECTIONS AND DIRECTIONS FOR CONTINUING EDUCATION

In the Evangelical Lutheran Church in America, we look for an educated leadership. Basic for our pastors and associates in ministry is knowledge of the realities of life, understanding of Scripture, and appreciation for our Lutheran heritage. Therefore, ongoing continuing education is expected of all servant-leaders.

Pastors and Associates in Ministry

OVERVIEW

Participants
Those who will participate in this review process are pastors or associates in ministry and the congregational Mutual Ministry Committee. If your congregation does not have a Mutual Ministry Committee, the congregation council can appoint a group of six to eight persons who are committed to strengthening the ministry of congregation members and staff to do this review process. Other congregational members may be invited to participate in Step 1.

Materials
Each participant involved with this process should have a copy of this guide.

Steps
Step 1. Reflect upon 36 areas of ministry.
Step 2. Identify the strengths of the pastor or associate in ministry.
Step 3. Identify the goals of the congregation.
Step 4. Identify specific areas in which continuing education by the pastor or associate in ministry might strengthen mutual ministry.

Leadership
The chairperson of the Mutual Ministry Committee normally will provide leadership, or participants may determine who will serve as facilitator.

Time
This review process will take approximately two hours. The group can do Step 1 at one meeting and complete Steps 2 through 4 at the following meeting. An option is to complete all four steps in one meeting.

Step 1
Reflect on ministry of pastor or associate in ministry
Just as our ministry is shared, plans for continuing education for servant-leaders need to be shared. Each year we can reflect on what we have been doing and give direction to what we want to do in the future.

This planning guide will help Mutual Ministry Committees review the most recent year of ministry and identify how continuing education can strengthen the ministry of pastors and associates in ministry and the mission of the congregation.

1. Give copies of this guide to the pastor or associate in ministry and to the members of the Mutual Ministry Committee. You also might invite other members of your congregation who are well acquainted with the staff person’s ministry to complete the Reflections and Directions worksheet.
2. Ask each person to complete the Reflections and Directions worksheet by reflecting on each of the 36 items of ministry in which your pastor or associate in ministry is involved. Rate his/her strength and competency.
3. A designated member of the Mutual Ministry Committee or your group’s facilitator should receive a completed worksheet from each person who was asked to participate.

Step 2
Identify pastor’s or associate in ministry’s strengths
1. One or two members of the Mutual Ministry Committee and the pastor or associate in ministry should review the ratings of all Reflections and Directions worksheets and identify the five areas of greatest strength.
2. Return the worksheets to the persons who completed them.
3. List the five areas of greatest strength, as summarized from all worksheets.

<table>
<thead>
<tr>
<th>Competencies</th>
<th>Item number from listing</th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td></td>
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<td>b.</td>
<td></td>
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<tr>
<td>c.</td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td></td>
</tr>
<tr>
<td>e.</td>
<td></td>
</tr>
</tbody>
</table>

31
Step 3
Identify congregational goals
1. Identify what you consider to be the five most important goals or needs of your congregation for the future.
2. Write the five goals or needs, listing them in order of priority.
   a.
   b.
   c.
   d.
   e.
3. Share the goals each person has listed and discuss all suggestions. Several goals may be related to the same concerns.
4. Identify three or four goals that have priority for the coming year. These goals can be shared with appropriate planning groups or your congregation council.

Step 4
Strengthening the ministry of pastor associate in ministry and the mission of the congregation.
1. In light of the summary of strengths and in keeping with the priority of the congregation's goals, identify three specific directions or suggestions for continuing the education of the pastor or associate in ministry during the next year that will strengthen your ministry.
   a.
   b.
   c.
2. On the basis of insights derived from the Reflections and Directions worksheets, and in keeping with the goals of the congregation, the pastor or associate in ministry can make specific plans for continuing education.
3. These plans can be submitted to the congregation council or to the Mutual Ministry Committee. They can include descriptions of specific continuing education plans and follow-up evaluation.
4. A report and word of appreciation can be given to all those who participated in this process. It is through such sharing that we are able to strengthen our ministry together.

Components of a Continuing Education Curriculum for Pastors and Associates in Ministry

These five components serve as a convenient way to evaluate and plan continuing education. They also serve as helpful guidelines in developing a wholistic program of continuing education.

1. Biblical, doctrinal, and historical theology
   Growth in knowledge and articulation of the Christian faith and our Lutheran heritage. Some examples of this component are:
   ♦ Updating studies begun in college or seminary.

2. Personal and spiritual growth
   Growth in personal and spiritual maturity. Some examples of this component are:
   ♦ Human relationships, sexuality, marriage, communication, dealing with children, handling conflict, role identity, middle age, retirement.
   ♦ Prayer spiritual discipline,, devotional literature.

3. Practice of ministry
   Growth in leadership and functioning in ministry. Some examples of this component are:
   ♦ Administration, time management, dealing with change, planning.

   ♦ Preaching, teaching, counseling, visiting, leading worship.

4. Issues in church and society
   Growth in awareness about the context of and the concerns for ministry in today's world. Some examples of this component are:
   ♦ Context of ministry (language, culture, way of life) including urban, rural and small membership congregations.
   ♦ Issues of social concern such as abortion, prison reform, human rights, racism, world hunger, overpopulation, peace, nuclear disarmament, energy.

5. Career assessment and development
   Growth in planning for and dealing with changes with in life and career. Some examples of this component are:
   ♦ Review of call, changing parishes, mobility, ministry goals, retirement.
   ♦ Assessment and evaluation of mutual ministry.
Reflections and Directions Worksheets

These 36 items for your reflection cluster around the five ministry functions of the congregation: worship, learning, witness, service, and support. Rate your pastor’s or associate in ministry’s strengths and competencies, using the following designations: 1 means very effective; 2 means moderately effective; 3 means less effective; 4 means do not know or does not apply.

REFLECTION ON MINISTRY FUNCTIONS

<table>
<thead>
<tr>
<th>Worship</th>
<th>RATING (Circle One)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Evidence of personal spiritual and devotional life</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>2. Preaching and/or speaking before groups</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>3. Developing and encouraging music within the church</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>4. Ability as a worship leader</td>
<td>1 2 3 4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Learning</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Teaching the Bible</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>6. Interpreting current issues in our society and the world</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>7. Teaching youth</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>8. Teaching adults</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>9. Helping others plan for a balance between work and leisure</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>10. Teaching Lutheran heritage, theology, and worship understanding</td>
<td>1 2 3 4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Witness</th>
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</thead>
<tbody>
<tr>
<td>11. Witness through personal or family life-style</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>12. Training others in evangelism and community outreach</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>13. Personal use of time</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>14. Combining personal goals for ministry with congregational goals</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>15. Enabling people to witness in their everyday life</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>16. Participation in synodical concerns</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>17. Involvement in ecumenical and community activities</td>
<td>1 2 3 4</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Service</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>18. Relating Christian faith to society, politics, and world issues</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>19. Talking with people about moral and personal problems</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>20. Assisting people with major decisions such as career, marriage, education, and divorce</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>21. Ministry with children</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>22. Ministry with youth</td>
<td>1 2 3 4</td>
</tr>
</tbody>
</table>

23. Ministry with adults | 1 2 3 4 |
24. Ministry with older adults | 1 2 3 4 |
25. Helping people deal with current social issues | 1 2 3 4 |
26. Providing enrichment for both single and married people | 1 2 3 4 |

<table>
<thead>
<tr>
<th>Support</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>27. Planning for congregational life and mission</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>28. Skilled in working with groups and volunteers</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>29. Coping with conflicts within the congregation</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>30. Skilled in church administration and development of programs</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>31. Leadership in stewardship</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>32. Ability to introduce and implement change</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>33. Maintaining positive personal and peer relationship</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>34. Motivating, training, and affirming leadership in the congregation</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>35. Planning for the future in his/her own life and ministry</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>36. Building a sense of mutual or shared ministry with all members</td>
<td>1 2 3 4</td>
</tr>
</tbody>
</table>

Additional Comments

Date __________ Name ___________________
REFLECTION ON CONGREGATIONAL INTERACTION

After the ministry review, note those areas where pastoral effectiveness was encouraged or inhibited by congregational characteristics and dynamics.

Worship
A. Encouraged

B. Inhibited

Learning
A. Encouraged

B. Inhibited

Witness
A. Encouraged

B. Inhibited

Service
A. Encouraged

B. Inhibited

Support
A. Encouraged

B. Inhibited

Additional Comments

Date __________ Name __________________
Appendix E

CONTINUING EDUCATION COVENANT

Name ____________________________________________

Congregation or Agency ____________________________

Synod ____________________________ For the year(s) _________

God has chosen me on behalf of the Church to carry out ministry in this place for the sake of the Gospel of Christ. In order to strengthen the leadership of God's people, I have consulted with appropriate partners in ministry and hereby submit this report on my plan for continuing education.

My Letter of Call indicates several areas of ministry emphasis, personal and corporate. For the coming year, the following emphasis is the area which most needs my attention as a leader among God's people:

___________________________________________________________________________________________________________

My continuing education plan takes into account this priority for ministry and my growth in effectiveness.

A. Plan

1. I intend to strengthen my leadership in the following area(s):

   — Bible, Doctrine
   — Ministry Development
   — Personal, Spiritual
   — Ministry Practice
   — Church, Society
   — Other

   (Describe area of study and/or specific topic below.)

   __________________________________________________________________________________________________________

   __________________________________________________________________________________________________________

2. Through this continuing education the mission to the congregation or agency will be strengthened in the following way(s):

   __________________________________________________________________________________________________________

   __________________________________________________________________________________________________________

3. This plan was developed in consultation with:

   __________________________________________________________________________________________________________

B. Covenant

We, the undersigned, having reviewed this plan, agree that it is a faithful effort to strengthen the leadership of God's people. We pledge our prayers and our support.

Name of Rostered Person ____________________________ (pastor/AIM) (date)

Congregation or Agency ____________________________ (lay leader/supervisor) (date)

Synod ____________________________ (bishop/designee) (date)

Photocopy and send original to your synod office.

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Appendix F
(adapted from Greater Milwaukee Synod document)

Mutual Ministry Mission Statement

Mutual Ministry is a call to a wider vision of the church as the interconnected Body of Christ. All the baptized are linked together as God’s people in a shared purpose and a common adventure in the service of Jesus Christ in the world.

The marks of mutual ministry:
♦ mutual communication
♦ mutual growth
♦ mutual accountability
♦ mutual affirmation
♦ mutual vision

Together as a Mutual Ministry Committee we commit ourselves to strengthen the life and mission of ______________Lutheran Church, a congregation of _____________ Synod of the Evangelical Lutheran Church in America.

We are called to care and pray for the leaders of this congregation. We believe that God’s power is meant to be shared with and for others, not over others. We intend to share this ministry for the sake of the Gospel.

Our goals:

1. Mutual communication means listening and speaking, advocating and clarifying the expectations of ministry together, as well as addressing the needs of our congregation. Our goal is to listen carefully and to speak with the people of our parish.

2. Mutual growth means encouraging our leaders and all our members to participate in continuing education. We intend to assist our rostered leaders in the planning of their continuing education so that the corporate ministry is strengthened.

3. Mutual accountability means assessing the growth of both rostered leaders and congregation. We intend to discern and nurture all the resources of people which God has placed in our midst.

4. Mutual affirmation means celebrating the gifts God gives to our congregation to lead in ministry together. We intend to share such affirmations specifically and personally.

5. Mutual vision means to imagine what God’s particular plan is for our congregation and what might happen if leaders and members were to make a renewed commitment to the shared vision. We intend to set aside time and to develop a process so that this vision can be widely shared.
# Appendix G

## ORDER FORM AND ADDITIONAL RESOURCES

### Leadership Support

<table>
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<tr>
<th>Quantity</th>
<th>Code</th>
<th>Title</th>
<th>Price</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>69-6735</td>
<td>Mutual Ministry Committee: A Vision for Building Up the Body of Christ</td>
<td>$2.00 each, $10.00/6</td>
</tr>
<tr>
<td></td>
<td>69-2322</td>
<td>Compensation Planning for Pastors and Associates in Ministry</td>
<td>$3.00 each, $15.00/6</td>
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<tr>
<td></td>
<td>69-8581</td>
<td>Strengthening The Multiple Staff (Booklet) Provides descriptive and evaluative information and processes</td>
<td>$5.00 each, $10.00/3</td>
</tr>
<tr>
<td></td>
<td>69-3298</td>
<td>Ending Well . . . Starting Strong (Packet) For rostered leaders who are moving; exit interview; guide for rostered and congregation / agency leaders.</td>
<td>$5.00 each, $10.00/3</td>
</tr>
<tr>
<td></td>
<td>68-0051</td>
<td>Pastor and Associates in Ministry Aid for Continuing Education (Brochure)</td>
<td>Free ²</td>
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<tr>
<td></td>
<td>68-0067</td>
<td>Educación Continuada Para Personas Ordenadas Y Asociadas En Ministerio</td>
<td>mínimo 12, máximo 24 por orden ³Free ²</td>
</tr>
<tr>
<td></td>
<td>68-0056</td>
<td>Few Facts and Figures About Continuing Education in the ELCA ¹</td>
<td>Free ²</td>
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<tr>
<td></td>
<td>68-0058</td>
<td>Continuing Education in the ELCA ¹</td>
<td>Free ²</td>
</tr>
</tbody>
</table>

### Growth In Excellence In Ministry

|          | 68-0081| Shared Planning for Continuing Education (Short Form)                  | Free ²               |
|          | 68-0052| Consider This GEM (Brochure) ¹, ³                                     | Free ²               |
|          | 68-0075| Shared Ministry = Fulfilled Ministry (Brochure) Why File a Continuing Education Covenant? For Congregational leaders | Free ²               |
|          | 68-0091| Scholarship Award Flyer                                                 | Free ²               |
|          | 68-0098| Short Course On GEM Scholarship Awards                                  | Free ²               |
|          | 68-0082| Planificación compartida para Educación Continuada (formulario breve)   | Free ²               |

## ORDER FROM:

ELCA Distribution Service, 426 S. Fifth Street, Box 1209, Minneapolis, MN 55440
1-800-328-4648

1 Minimum of 12, maximum of 24
2 Postage plus a $3.25 handling charge will be charged for each order of free materials.
3 Spanish, Chinese, and Korean translation are available from the Division for Ministry.

Revised August 18, 1994

a: orderfm