

## Luke 10:1-12

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.

<sup>2</sup> He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest.

<sup>3</sup> Go on your way. See, I am sending you out like lambs into the midst of wolves.

<sup>4</sup> Carry no purse, no bag, no sandals; and greet no one on the road.

<sup>5</sup> Whatever house you enter, first say, 'Peace to this house!'

<sup>6</sup> And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you.

<sup>7</sup> Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house.

<sup>8</sup> Whenever you enter a town and its people welcome you, eat what is set before you;

<sup>9</sup> cure the sick who are there, and say to them, 'The kingdom of God has come near to you.'

<sup>10</sup> But whenever you enter a town and they do not welcome you, go out into its streets and say,

<sup>11</sup> 'Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.'

<sup>12</sup> I tell you, on that day it will be more tolerable for Sodom than for that town.

What captures my attention?

What questions do I have? What do I wonder?

Where might God's Spirit be nudging us?

# C/SIS Interim Ministry Gathering

March 10, 2021

90 seconds each.

1. Introduce yourself; identify one typical congregational habit/practice that you were happy to see disappear during the pandemic.

# C/SIS Interim Ministry Gathering

May 16, 2019

90 seconds.

2. Introduce yourself; What is one lesson about ministry that you learned from a lay person whom you admired and respected or who mentored you in some way?

# **C/SIS Interim Ministry Gathering**

**May 16, 2019**

The purpose of Interim Ministry is to provide appropriate and effective pastoral servant leadership from the time the departing pastor leaves to the arrival of a new pastor.

**But what about our context now? “Interim pastors” serve in congregational contexts that don’t fit the conventional definition of “interim”?**

For example:

- Congregation previously supported a full-time pastor; future pastoral staffing unknown.
- Congregation has not had a called pastor for many years; searching for yoking or a parish.
- It is unlikely that the congregation will call a pastor in the foreseeable future.

# Interim Ministry, “Permanent” Ministry, and ELCA Polity

“A key difference between interim ministers and settled or installed pastors (different denominations have different terms) is that the former tend to be in a contractual relationship with a congregation while the latter tend to be in a covenantal one. What’s the difference? A contract is more definite, with clear specifications about tasks and timing. A contract spells out the work to be done, the services to be rendered and frames it within a definite time period. A covenant is more open-ended.” (Anthony B. Robinson, “Rethinking Interim Ministry”, January 9, 2013, Alban at Duke Divinity School)

AND

A key difference between interim ministries in some ecclesiastical settings and interim ministries in the ELCA is that, in the ELCA, interim ministers are appointed by the synod bishop, not hired directly by congregations. \*C.9.06: “At a time of pastoral vacancy, an interim pastor shall be appointed by the bishop of the Synod with the consent of this congregation or the Congregation Council.”

# Historically Referred To “Developmental Tasks” of the Congregation

- 1. COMING TO TERMS WITH HISTORY**
- 2. DISCOVERING A NEW IDENTITY**
- 3. ENABLING NEEDED LEADERSHIP CHANGE**
- 4. RENEWING DENOMINATIONAL LINKAGES**
- 5. COMMITMENT TO NEW DIRECTIONS IN MINISTRY**

# Guiding Principles and Priorities for Interim Ministry in the C/SIS

- 1. PREACH THE CHRISTIAN GOSPEL**
- 2. DO NO HARM**
- 3. BUILD ON HEALTH**
- 4. RESPECT YOUR PREDECESSORS**
- 5. CULTIVATE TRUSTWORTHINESS IN THE PASTORAL OFFICE**
- 6. INVENTORY PASTORAL CARE CONTEXT**
- 7. INVENTORY ADMINISTRATIVE CONTEXT**
- 8. COMMUNICATE WITH THE BISHOP AND OTHER SYNOD STAFF**
- 9. STAY OUT OF THE CONGREGATION'S CALL PROCESS**
- 10. FACILITATE EFFECTIVE COMMUNICATION ABOUT THE CALL PROCESS**



## PREACH THE CHRISTIAN GOSPEL

Quoting Fleming Rutledge:

Most religious thinking says something like this: God is a spirit who can respond if we pray. God can reward us if we do the right thing. God is a source of comfort and strength, God provides hope for peace and eternal life, but there are various things we must do, disciplines we must embrace in order to find God; we are on a spiritual journey toward God.

But this is not the Christian gospel at all. The Christian gospel, and the story of God and Israel that goes before it, is a story unlike any other. *God has done something*, and what God has done is unthinkable by any ordinary religious standards. God has entered history. God has not remained in the spiritual realm waiting for us to find him. God has come down into the world that has been spoiled by the sin of Adam. God the Son has been born into this violent and disordered world—that is the story of Christmas. In order to show that he was one of us in the midst of this world of sin, God the Son underwent baptism for cleansing from sin so that we can be joined to him in our own baptism—that is the story of Epiphany. God the Son deliberately turned his face to Jerusalem to be handed over by sinful human beings—that is the story of Lent. God the Son—and this is the part that is simply unthinkable by ordinary religious standards—gave himself up for our sakes to an unimaginably cruel and brutal death. God did that on Good Friday. And on Easter Day God the Father raised up the Son from death, the firstborn of the dead as the Scriptures say (I Corinthians 15:20). God did all of that. And he did it all, as Paul makes plain, without our help: *While we were still helpless, Christ died for the ungodly.* (Romans 5:6)

## DO NO HARM

Matthew 18:1-6

At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" And calling to him a child, he put the child in the midst of them and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles herself or himself like this child is the greatest in the kingdom of heaven. Whoever receives one such child in my name receives me, but whoever causes one of these little ones who believe in me to sin, it would be better for her or him to have a great millstone fastened around his or her neck and to be drowned in the depth of the sea."

The saying "Do no harm" aptly summarizes an inviolable trust in the covenant relationship between an interim pastor and congregation. An interim minister beginning an interim ministry enters into the sacred spaces where Christ's flock as this congregation has laughed, cried, engaged faith crises, prayed, been nurtured by Word and Sacrament, jubilantly been confirmed, joyfully married, received the ashes on the forehead, and commended loved ones to God's eternal rest. Watch where you walk. Tread wisely and compassionately.

## **BUILD ON HEALTH**

Broadly speaking there are two ways to approach interim ministry. One approach to interim ministry is to envision a primary role of the interim pastor to be to identify the congregation's dysfunctions and root them out. This approach tends to drive the interim pastor to internally score the effectiveness and success of her or his interim ministry on the amount of dysfunction she or he can find – the more dysfunction identified and confronted, the more valuable the interim ministry.

Correspondingly, in this first approach, the image of churches in pastoral transition is that congregations are essentially impaired churches: grieving, angry, frustrated, fearful, depressed, and confused. With this image of churches in pastoral transition, the role of interim pastor becomes akin to the role of physician or therapist who is called upon to treat the sick client.

A more productive approach to interim ministry is to envision a primary role of the interim pastor to be to work with congregational members who are gifted by the Holy Spirit and willing to be equipped with the best practices available for using this time of transition as an opportunity for congregational renewal and vitality. This image of congregations in transition lends itself to the interim pastor's role resembling that of player/coach called upon to accompany fellow players for a time.

Clearly, it is the second approach that I want to encourage in the C/SIS. To be sure, congregations are a mixed bag of grieving and hoping, frustration and excitement – and, at times, dysfunctions do need to be confronted. But our default mindset is to be to build on health.

## **RESPECT YOUR PREDECESSORS**

It is appropriate – and sometimes particularly wise – to talk about previous pastors, even publicly. It is never appropriate to talk down the previous pastors.

Interim ministry is impoverished when an interim pastor is so threatened by esteem paid to a predecessor that he or she gives off the vibe that members are not to speak about the predecessor in the interim pastor's presence. Interim pastors build credibility when members hear them affirming the previous pastor as a servant of God whose ministry made important contributions to the congregation.

The interim pastor who will listen to members talk about their affection for their previous pastor enables those members to integrate their experience with the past pastor with their present experiences of pastoral leadership and congregational life, rather than compartmentalizing the two.

Or, if the interim pastor "teams up" with members critical of their previous pastor, the interim pastor becomes vulnerable to unknown triangulation in the congregation.

Don't put members in the position of having to choose between appreciation for their previous pastor and appreciation for you.

Interim situations following a previous pastor's misconduct are a special circumstance in this regard.

## CULTIVATE TRUSTWORTHINESS IN THE PASTORAL OFFICE

A gossip goes about telling secrets, but one who is trustworthy in spirit keeps a confidence. (Prov. 11:13 NRS)

Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. (Luke 16:10)

## INVENTORY PASTORAL CARE CONTEXT

- Patterns of pastoral care visitation (homebound, hospitalized, other)
- Patterns of lay visitation and associated training for this visitation
- Homebound list
- List of persons bereaved in the past 12 months
- List of persons terminally ill or having particular health needs
- List of key community resource people (e.g. Salvation Army case worker, hospital chaplain, food bank administrator)
- List of seasonal pastoral care traditions, and the pastor's role in these traditions
- Identification of safe children policies and practices

## INVENTORY CONGREGATIONAL ADMINISTRATIVE CONTEXT

- What other staff positions are there, and are there written job descriptions for those staff positions?
- Is there a master list of congregational programs and committees?
- Who counts the offerings?
- When was the last audit of the congregation's finances?
- Is the congregation a nonprofit corporation registered with the state of Illinois?
- What are the facility use policies, procedures, and practices?

## **COMMUNICATE WITH THE BISHOP AND OTHER SYNOD STAFF**

- Quarterly reports
- Immediately when any impropriety or misconduct is discovered
- Any time there is a particularly tense or complicated situation
- Whenever you are uncertain or would benefit from a second opinion about how to proceed

## **STAY OUT OF THE CONGREGATION'S CALL PROCESS**

Some ready answers to questions about the call process from members of the congregation:

"I don't know."

"This would be a question for the chair of the call committee."

"This would be a question for the Council President."

"The call committee can check with Pastor Sandlin."



# FACILITATE EFFECTIVE COMMUNICATION ABOUT THE CALL PROCESS



Everybody agrees that communicating is better than not communicating, and that effective communication is better than ineffective communication. Google “characteristics of effective communication”; you will see more good, general advice than I can give. Speaking specifically about appropriate communication in interim ministry, communicate the facts of the call process in such a way as to frame this as an exciting and hopeful time in the life of the congregation – a unique opportunity for faith formation.

The congregation's call process will pass through several stages during its interim period. **Congregations that use these stages as intentional times of reflection and renewal will greet their future more confidently.** The stages of the call process are:

## **1. END OF A MINISTRY**

At some point every pastorate comes to an end. Endings can be happy or sad (or both), loving or angry (or both), long expected or sudden. There are two sides to every conclusion of a ministry, that of the pastor and that of the congregation. Farewells are expressed and the clergy exits.

## **2. DIRECTION FINDING**

Normally, there is some confusion on the part of the congregation as to what will happen when the pastor leaves – what to do and how to do it, who's in charge, where to find help, etc. What needs to be done until another called pastor is on the scene? It is important for the congregation to work with the synod staff to learn the answers to these questions.

## **3. SELF STUDY**

This is the work of the congregation in assessing its mission, its ministry, its priorities, its resources, its hopes, and what leadership it seeks for the future. A Ministry Site Profile is produced by the Congregation Council, with the input of the congregation.

## **4. SEARCH WITH CALL COMMITTEE**

The bishop makes nominations, perhaps one at a time, perhaps multiple at a time. This stage involves getting the congregation's The Ministry Site Profile and the pastor's picture of himself or herself into direct conversation. Finally, it comes down to face-to-face interaction – interviews.

## **5. SEARCH WITH CONGREGATION COUNCIL**

The conversations here include the specifications of the work, living arrangements, and compensation for the new pastor and family, as well as the relationship between the pastor and the congregation.

## **6. CALL EXTENDED – CONGREGATION**

The formal decision is by the congregation, with a minimum 2/3 majority vote. Once the call is extended, the pastor-elect has 30 days to accept or to decline the call.

## **7. INSTALLATION**



# So – back to the question of differing contexts

Different titles – a tale of departure and continuity with “interim minister”

- “pastoral appointment”
- “coordinating pastor”
- “administrative pastor”
- “consistent supply pastor”

A common feature: none of these is a called ministry. All are appointments.

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## **THE INTERIM MINISTRY AGREEMENT**

Pastor Lopez shall be responsible for providing pastoral ministry to the congregation of Hosanna Lutheran Church, Anytown, Illinois. She shall be responsible to the Office of the Bishop and to the Congregation Council of Hosanna Lutheran Church, who shall provide guidance for her ministry.

To this end, she shall have the rights, privileges, and responsibilities as authorized by the Bishop and as described in this agreement, consistent with the governing documents of the Evangelical Lutheran Church in America, the Central/Southern Illinois Synod, and this congregation, and exercised within the time limits of the agreement. The congregation pledges to receive her as an interim pastor and offers their support for the work of ministry.

### **Interim Pastor and Congregation Together Will:**

1. Share in the mission which was given by Christ and involves the whole people of God.
2. Engage in ministry as we celebrate God's presence, experience renewal through the Gospel, give witness to Jesus Christ, and provide care, fellowship and support for each other.
3. Call forth leadership and equip our people for ministry in order to meet the challenges and opportunities presented us in the congregation and the community.
4. Receive the Word of God as revealed in the Old and New Testaments and as witnessed to by the Lutheran Confessions.
5. Subscribe to the constitution and bylaws of the Evangelical Lutheran Church in America, to the constitution and bylaws of the Central/Southern Illinois Synod, and to the constitution and bylaws of the congregation.

# THE INTERIM MINISTRY AGREEMENT

## **I As Interim Pastor Will:**

1. Preach and teach the Word of God.
2. Preside at worship (regular and special seasonal worship services) and administer the Sacraments according to the practice of our Church.
3. Provide pastoral care to members of the parish according to their needs, and give pastoral leadership for the meetings, activities, and organizations of the congregation as needed.
4. Encourage sound stewardship practices, including support for the total ministry of the Evangelical Lutheran Church in America.
5. Be responsible for the recording of baptisms, confirmations, marriages, funerals, attendance at Holy Communion, and the maintenance of the membership rosters and report the statistics of the parish promptly and fully as requested by the Evangelical Lutheran Church in America.
6. Agree to attend Interim Pastors meetings of the Central/Southern Illinois Synod as scheduled by the Synod Office, and to attend the annual Synod Assembly.
7. Serve as Interim Pastor for the people of Hosanna Lutheran Church on a full-time basis, with actual time commitment to be worked out with the leadership of Hosanna Lutheran Church.
8. Agree to be unavailable for a regular call to this congregation and not to involve yourself in the call process.

## THE INTERIM MINISTRY AGREEMENT

### **We the Congregation Will:**

1. Commit ourselves to the Gospel by faithful participation in worship, learning, service, and fellowship.
2. Receive this pastor as our Interim Pastor, uphold her in prayer, and accord her our love, respect, and good will.
3. Look to her to preside at Baptism, celebrations of Holy Communion, and other liturgies of the church as the need arises.
4. Not consider her for a regular call to this congregation.

### **The Bishop and Synod Staff Will:**

1. Offer encouragement and commit to pray for the Congregation and Interim Pastor.
2. Offer advice and counsel to the Congregation Council and/or Interim Pastor as requested.
3. Offer guidance for Interim Pastors.
4. Seek to mediate any impasse between the Congregational Council and Interim Pastor.

This agreement of ministry is effective beginning January 1, 2021, and will continue until June 30, 2021, at which time the determination will be made as to whether the agreement should be extended for an additional period of time. This agreement will be terminated when a regularly called pastor assumes office, or upon thirty (30) day written notice by the bishop, the interim pastor, or the Congregation Council, or according to another time frame with the approval of all parties involved.



## PREFERENCE OPTIONS FOR INTERIM MINISTRY OFFERED TO CONGREGATIONS

My practice is to appoint an ordained pastor as a congregation's interim pastor wherever this is possible, even if that ordained pastor is not able to provide regular Sunday morning worship leadership.

There are basically three overarching ways to structure an interim ministry: **"full-time interim ministry"**, **"part-time interim ministry"**, and **"basic fee for services"** interim ministry. Full-time ministry and part-time ministry focus on the number of working days per week. Full-time implies five to six working days per week, including Sundays; part-time generally translates to three or four working days per week, including Sundays.

I promise the congregation that I will propose to the congregation council an interim ministry agreement in which the cost of interim ministry will not exceed the cost of the pastoral ministry that is ending.

## PREFERENCE OPTIONS FOR INTERIM MINISTRY OFFERED TO CONGREGATIONS

### SAMPLE COMPENSATION PACKAGE FOR A FULL-TIME INTERIM MINISTRY

The following **annualized** compensation, expenses, allowances, and benefits shall apply to this agreement.

<b>Salary and Social Security Allowance</b>	<b>\$50,000</b>
<b>Housing</b>	<b>\$15,000</b>
<b>Medical Benefit</b>	<b>Coverage through Portico, currently \$13,272 (i.e., \$1106/mo)</b>
<b>Pension</b>	<b>\$ 6,500 (10% of defined compensation)</b>
<b>Continuing Education</b>	<b>\$ 750</b>
<b>Mileage</b>	<b>Reimbursed at the IRS rate – currently 54 cents/mile</b>
<b>Vacation</b>	<b>Earned at the rate of four weeks annually, including four Sundays, and shall be prorated according to the length of service</b>

# PREFERENCE OPTIONS FOR INTERIM MINISTRY OFFERED TO CONGREGATIONS

## SAMPLE COMPENSATION PACKAGE FOR A PART-TIME INTERIM MINISTRY

The following compensation, expenses, allowances and benefits shall apply to this agreement.

<b>Category</b>	<b>Amount / Explanation</b>
<b>Salary</b>	<b>\$1285 per month</b>
<b>Continuing Education</b>	<b>\$30 / month</b>
<b>Mileage reimbursement</b>	<b>\$ .54 per mile</b>

## PREFERENCE OPTIONS FOR INTERIM MINISTRY OFFERED TO CONGREGATIONS

### SAMPLE COMPENSATION PACKAGE FOR A "FEE FOR SERVICES" INTERIM MINISTRY

The following compensation, expenses, allowances and benefits shall apply to this agreement.

Interim basic: \$200.00 - \$600.00 per month depending on the responsibilities involved. Responsibilities always include attending monthly Council meetings and may include (a) attending monthly Council meetings (and normally-scheduled joint Council meetings where more than one congregation is involved), cooperating with the Council to provide pastoral visitation when not providing this visitation himself/herself, assisting the Council to find pulpit supply when not providing pulpit supply himself/herself and producing a written mileage report, and providing an annual pastoral report; (b) up to 16 hours per month for on-call availability for pastoral care, responding to administrative needs, and hospital / nursing home / homebound visitation.

Additional office hours and visitation: \$30/hour

Preaching and leading worship: \$175.00 per service

Classes taught (Confirmation, new member, etc.): \$50.00 per class

Mileage Reimbursed at the IRS rate (currently 54 cents/mile)

**Central/Southern Illinois Synod  
Interim Minister's Quarterly Report \_\_\_\_\_**

Date

Minister \_\_\_\_\_ Congregation \_\_\_\_\_

1. Are you finding any obstacles to providing pastoral basics: planning worship and preaching, pastoral care, and church administration? Please be specific.
2. As you observe congregational life – worship life, attendance, finances, commitment, participation – are there major issues confronting the congregation(s)? How is/are the congregation(s) dealing with these issues? Has anything about this changed over the past quarter?
3. How are you engaging the congregation concerning the issues you have identified? Some standard interim ministry approaches: coming to terms with history, exploring identity and direction, making leadership/operational changes, renewing ELCA/synod linkages, or committing to new leadership and a new direction.)
4. Describe any positive signs of renewal and growth in the past three months.
5. How can the synod staff support your work?



**Synodically Authorized Ministry**

**AKA**

**Synod-Authorized Ministry**

A Brief Introduction

## **Preface**

Synodically Authorized Ministry has been, and is now, a gift to the Central / Southern Illinois Synod. We have faithful and competent lay people serving in Synodically Authorized Ministry, for which I am grateful to God. I envision Synodically Authorized Ministry becoming an even more integral piece of our synod's strategic planning going forward.



# ELCA Constitution

**7.31.10 Synod-authorized Ministry.** When need exists to render Word and Sacrament ministry for a congregation or ministry of this church where it is not possible to provide appropriate pastoral leadership, the synod bishop—acting with the consent of the congregation or ministry, in consultation with the Synod Council, and in accord with standards and qualifications developed by the appropriate churchwide unit, reviewed by the Conference of Bishops, and approved by the Church Council—may authorize a person who is a member of a congregation of the Evangelical Lutheran Church in America to offer this ministry. Such an individual shall be supervised by a minister of Word and Sacrament appointed by the synod bishop; such service shall be rendered during its duration under the sacramental authority of the bishop as the synod’s pastor. Such an individual will be trained to fulfill this ministry for a specified period of time and in a given location only. Authorization, remuneration, direct supervision, and accountability are to be determined by the appropriate synod leadership according to churchwide standards and qualifications for this type of ministry. Authorization for such service shall be reviewed annually and renewed only when a demonstrated need remains for its continuation.

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# ELCA Manual of Policies and Procedures for the Management of the Roster

## Part 3: Non-roster Related Matters

(selected portions)

This synod-authorized ministry policy is intended to honor the God-given office of Word and Sacrament (Article V, The Augsburg Confession). Synod-authorized ministry is intended to assist this church to respond pastorally and effectively to emerging opportunities in Christ's mission where it is not possible to provide a minister of Word and Sacrament. Principle 40 and related sections in "The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament," which was adopted "for guidance and practice" by the 1997 Churchwide Assembly, also address this subject.

# ELCA Manual of Policies and Procedures for the Management of the Roster

## Part 3: Non-roster Related Matters

(selected portions)

A. Identification of need. The synod identifies a congregation or other ministry where pastoral leadership is not available for an extended period of time and where synod-authorized ministry may be appropriate. Because of the relationship of such authorized lay ministry to those serving in the ministry of Word and Sacrament, pastors serving congregations within the area where this ministry need is located normally will be consulted concerning this determination. When determining the need for a pastor in a congregation or other identified ministry where a minister of Word and Sacrament of this church is not available, synods will first consider the utilization of an ordained minister from a full communion partner church, under the guidelines related to the orderly exchange of ordained ministers... (continued)

# ELCA Manual of Policies and Procedures for the Management of the Roster

## Part 3: Non-roster Related Matters

(selected portions)

... Synod-authorized ministry is not to be used to authorize an individual to provide for short-term, intermittent absences of a congregation's called pastor. However, there is sometimes a need to provide for the celebration of the sacrament in circumstances when neither an ELCA nor a full communion ordained minister is available. Such situations highlight a tension between a bishop's authority to provide for "appropriate pastoral leadership" (7.31.10.) and the limitation that such authorization is only to be used when the need for such leadership is "for an extended period of time" (Use of the Means of Grace, Principle 40). On rare occasions, this tension may require flexibility in interpreting "for an extended period of time" so that an individual is authorized by the synod bishop to provide Word and Sacrament ministry in congregations in a location or area where ordained leadership is chronically unavailable.

# ELCA Manual of Policies and Procedures for the Management of the Roster

## Part 3: Non-roster Related Matters

(selected portions)

F. Authorization for service. When the synod has determined that a specific need exists, and with the consent of the congregation to be served, an individual may be authorized for service within the synod by the synod bishop, in consultation with the Synod Council. The bishop will authorize for this ministry only those individuals who have been well prepared and who will serve under supervision. Completion of a program of preparation does not mean that authorization for service will follow. There is no guarantee of service within the synod. When authorized, such service shall fulfill assigned responsibilities, and authorization shall be for a specific period of time not to exceed one year, unless terminated earlier....

# ELCA Manual of Policies and Procedures for the Management of the Roster

## Part 3: Non-roster Related Matters

(selected portions)

G. Letter of authorization. The bishop's authorization shall be evidenced by an appropriate letter describing the terms and conditions of the authorization. The description may limit the activities the person is authorized to perform.

H. Supervision and accountability. Accountability for synod-authorized ministry in a congregational setting is the direct responsibility of the Congregation Council. Accountability for a synod-authorized ministry in a non-congregational setting within a synod is the direct responsibility of the governing body of the entity that conducts that ministry, or if there is no such entity, the Synod Council. In all cases, a synod-authorized minister is to be under the direct supervision of a minister of Word and Sacrament appointed by the synod bishop. The supervising minister of Word and Sacrament shall report to the governing body and seek the advice and counsel of the bishop or designated synod staff in relation to the synod-authorized minister.

# Examples of synodically authorized ministries in our synod

Congregations where call processes are suspended indefinitely

- Calvary Lutheran Church, Belleville
- First Lutheran, Varna
- St. Paul and St. John, Shelbyville
- St. Luke, Irving, and Wares Grove, Hillsboro
- Zion, Farmersville
- Redeemer, Centralia



# Examples of synodically authorized ministries in our synod

Congregations where call processes are in various stages of activity

- Wartburg Parish
- Trinity, Carthage
- Our Savior, Bradley
- Trinity, Litchfield

# The interim minister and synodically authorized ministry

A rostered pastor may be serving as the interim pastor of a neighboring congregation that is receiving Word and Sacraments from someone synodically authorized. In this case, the pastor and the bishop tend to the well-functioning of the synodically authorized ministry.

A synodically authorized person may be serving as the interim minister. When this is the case, we hope that this synodically authorized minister is supported by and engaged with area pastors and the congregation's conference, as well as being engaged with synod staff.

Please avoid referring to people who are available for synodically authorized ministry as "synodically authorized ministers" or "SAMs" unless they are currently serving with synodical authorization at a particular congregation.

## Recap

Synodically Authorized Ministry has been, and is now, a gift to the Central / Southern Illinois Synod. We have faithful and competent lay people serving in Synodically Authorized Ministry, for which I am grateful to God. I envision Synodically Authorized Ministry becoming an even more integral piece of our synod's strategic planning going forward – serving Christ and Christ's Church most effectively when implemented within the framework put forward in ELCA governing documents.



## **C/SIS Interim Ministry Gathering**

The purpose of Interim Ministry is to provide appropriate and effective pastoral servant leadership from the time the current pastor leaves to the arrival of a new pastor.

Thank you for making yourself available for this important ministry in service to Christ and in love for Christ's church.

“Holy Spirit, ever working through the church's ministry; quickening, strengthening, and absolving, setting captive sinners free; Holy Spirit, ever binding age to age and soul to soul in communion never ending, you we worship and extol.”