



Grand Canyon Synod
Evangelical Lutheran Church in America

Part-Time Ministry Guidelines

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for their collaboration in providing templates for this document.



**GRAND CANYON SYNOD
OF THE EVANGELICAL LUTHERAN CHURCH IN AMERICA**

PART-TIME MINISTRY GUIDELINES

Statement of Purpose

This part-time ministry resource will guide conversation and negotiation of the congregation and a deacon or pastor in seeking mutually agreed ministry expectations. This resource will: (a) be useful for groups – such as congregation councils, call committees, and transition teams – that are responsible for crafting a Mission Site Profile (MSP); and (b) support pastors and deacons in their discernment of call and negotiation process with a congregation or ministry setting.¹

Statement of Use

Congregation councils, call committees, and transition teams seeking to call a part-time rostered minister are encouraged to use this resource alongside the development of the MSP as a supplement to understanding the congregation’s unique ministry setting and needs. A copy of this resource will be provided to the prospective pastor or deacon for review, discussion, and mutual agreement during the interview process. The focus here is to clarify ministry priorities and mutual responsibilities within the time constraints of part-time ministry. Additional compensation matters, such as professional expenses and other benefits, are addressed in the Grand Canyon Synod’s resource, “Benefit & Compensation Guidelines.”

See: <https://www.gcsynod.org/compensation>

SECTION ONE: Part-Time Ministry Foundations

Theological Background Statement

“The harvest is plentiful, but the laborers are few” (Matthew 9:37b).

There always is more to do in ministry than is possible to accomplish – a fact especially true in settings where deacons and pastors have calls that are less than full-time. This challenge, though, also comes with opportunity to celebrate the God-given, Spirit-led diversity of gifts extant among

¹ This document focuses on part-time ministry in congregation settings. For such ministries, the source of call normally is the congregation. Letters of call for service by pastors or deacons in specialized ministry settings originate with the Synod Council or, in a few instances, the ELCA Church Council. Formulation of terms for part-time specialized ministry normally involves the administration of that setting and the synodical bishop.

all of God's people in every congregation and ministry-setting for carrying out the work God entrusts to us. The apostle Paul underscores this reality in his first letter to the church in Corinth:

“Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone” (1 Corinthians 12:4-6).

Paul goes on to list varieties of ministries and exhorts us to honor and celebrate these different ministries manifest in the one body of Christ, the church (cf. 1 Corinthians 12:7-31). When congregations and ministry-settings are limited to calling pastors and deacons who are not full-time, this pattern provides a perfect opportunity to make the most of the Spirit's gifts of all of God's people in the local setting.

Part-time deacons and pastors are beckoned to focus on those ministry activities that are integral to their respective callings. Then the rest of God's people are invited to discern their gifts for other ministries, so that the whole body of the church can function effectively and faithfully in mission as God intends. Calling a part-time deacon or pastor, thus, becomes the opportunity to embody more fully a scriptural understanding of and vision for the church.

Moreover, circumstances that permit only part-time public ministries open the door to reflect creatively our Lutheran tradition. While the ministries of pastors and deacons are divinely mandated, Lutherans also take seriously the ministry of all the baptized. Indeed, each of us has a share in Christ's priesthood in and for the sake of the world. According to Martin Luther, we all have a God-given vocation to serve lovingly our neighbors in need in ways that are consistent with our own gifts for service. Calling a part-time pastor or deacon, which necessitates making the most of lay ministries, is, thus, faithful to the Lutheran tradition.

Finally, we in the Evangelical Lutheran Church in America celebrate interdependence in our understanding of church. Our sense of interdependence reminds us that we need each other. We are at our best with each other, and we complete each other. Calling a pastor or deacon part-time opens the door to the laity offering their gifts for ministry. This, indeed, may help us embody locally the ELCA's vision for our interdependence as church in all its expressions. Thus, your need – and opportunity – to call a part-time deacon or pastor honors the biblical, confessional, and ELCA constitutional foundations that we all embrace.

Constitutional Basis for Part-Time Ministry

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*, the *Constitution, Bylaws, and Continuing Resolutions of the Grand Canyon Synod*, and your congregation's *Constitution, Bylaws, and Continuing Resolutions* make clear that ministry is a responsibility of all the people of God. This church affirms the priesthood of all believers in

function, purpose, and structure. See the constitutional provisions in Exhibit A at the end of this resource.

Prioritizing Part-Time Ministry Work – A Shared Responsibility

Congregational mission and ministry needs do not change when a pastor or deacon is called less than full-time. A shift must happen, however, in who takes responsibility for various tasks and aspects of mission and ministry. This is a conversation that must occur in an honest way during negotiating the call process. Timely revisions may be made *mutually* during the tenure of the deacon or pastor serving the congregation. This is particularly important if the pastor or deacon has been under full-time call and is shifting to a part-time basis, or is restructuring a part-time call, which need to be undertaken in consultation with the Office of the Bishop. Various missional areas will need to be identified and fulfilled by the laity rather than the deacon or pastor.

The responsibilities of a Minister of Word and Sacrament (pastor) and Minister of Word and Service (deacon) are set forth in the governing documents of the church. See the constitutional provisions included in Exhibit B at the end of this resource.

Expectations for the deacon's or pastor's role within the ministry ought to be shaped by the gifts the person brings and the percentage of time the minister will serve. Part-time hours do not provide the same opportunity for ministry responsibilities as full-time service. Therefore, a key question is how will the congregation's mission be re-shaped accordingly?

Areas commonly the responsibility of the deacon or pastor include:

- (1) Worship Planning
- (2) Preaching preparation and preaching
- (3) Confirmation planning and teaching
- (4) Hospital visitation
- (5) Visitation of homebound
- (6) Congregational meetings
- (7) Synod committee meetings
- (8) Email correspondence, Facebook evangelism, and other communication
- (9) Presiding at the Sacraments of Holy Baptism and Holy Communion (Minister of Word and Sacrament)

Further, pastors and deacons are responsible for conveying to the congregation knowledge of the wider mission of the church. Pastors in congregation settings are obligated to ensure preparation of complete parish records and the filing of the annual parochial report with the synod.

In a survey of 10 pastors in the ELCA's Southwestern Texas Synod who are involved in part-time ministry, most of the time available was used in worship preparation (preparing the worship

service and preparing a sermon); the least amount of time was available for visitation (whether being present in the community or visiting the ill and homebound). The survey also indicated that most part-time pastors worked longer hours than was agreed in the Letter of Call. While the reasons “why” longer hours were worked varied in the survey, many pastors reported that they worked longer hours because of their sense of “call” in the place of ministry. This may create a problem, however, for a future pastor or deacon called by the congregation who might not have the time available because of other commitments (secondary employment, family responsibilities, geographic considerations, and other relevant matters).

Primary expectations of the deacon and pastor must be specified in the Letter of Call. This is required by your congregation’s constitution. See the constitutional language in Exhibit C at the end of this resource.

Congregations with multiple staff may call a part-time pastor or deacon to serve in a particular ministry that by nature is limited in scope (e.g., visitation, youth, education). A congregation with a solo pastor (most common in new part-time calls) will need, however, to consider that some things will either not be done in that parish or will be done by lay staff or volunteers.

Congregations thinking of calling a part-time pastor or deacon will have to choose the focus of their leadership position, which may be:

- (1) Focus on weekly worship
- (2) Focus on adult congregational programming (Bible study, Sunday school, etc.)
- (3) Focus on youth and children’s programming (Bible study, Sunday school, confirmation, etc.)
- (4) Focus on visitation (e.g., sick and homebound members, hospital visits, new member contact)
- (5) Focus on community relations, outreach, and evangelism
- (6) Other foci

One of these areas could be chosen as the (a) *primary focus* for a part-time pastor or deacon, and (b) *one or two as secondary foci* that will receive attention if time permits after the primary focus. Secondary areas will need solid lay leadership to assist the pastor or deacon. The other areas will have to shift to lay leadership and staffing.

This *exercise on focus and priority* will be crucial for congregations preparing for a part-time call. While equipping leaders is an explicit and distinct role of all deacons and pastors, this is especially important in part-time calls, so foci are feasible for the good of the called leader as well as the mission of the congregation.

For congregations considering calling a part-time deacon or pastor, conversation defining the expectations of the deacon or pastor is crucial for the call process. Expectations and boundaries

need to be respected, the roles clearly defined, and an emergency plan – for when the deacon or pastor is not available – must be created and broadly understood. This emergency plan could include agreements with retired pastors, neighboring clergy, lay staff, or other leaders.

Models for Part-time Ministry

One of the challenges when moving to a part-time ministry model – both for the congregation and for the part-time pastor or deacon – is to establish and maintain the schedule of the pastor or deacon. That schedule will vary widely from one part-time ministry to another ministry. Many factors will form the model in a particular ministry – such as demographics, local context, anticipated working hours per week, primary and secondary areas of focus, and whether the part-time pastor or deacon has another job.

Therefore, the following models are offered as useful tools for how to construct a part-time ministry call. *Note that this is not an exhaustive list* of ways that part-time ministry may be structured. Consider these ideas to help determine what may make the most sense in your own context.

For the purposes of these recommendations, assume, as is the case in other professional positions, that “full-time” is 40 hours per week.

- Full-time = 40 hours per week
- 3/4-time = 30 hours per week
- 1/2-time = 20 hours per week

Pastors and deacons often define their service not in hours, but in the number of days or partial days worked per week. Sunday is almost always a mandatory workday. Vacation usually is determined by Sundays: the rostered minister has some flexibility in taking other days of the week off but is expected and usually covenanted to be present 48 Sundays per year, with four Sundays off for vacation and sometimes an additional one or two for continuing education.

Any professional person who is contracting on a part-time basis must limit the scope of the work. Expectations must be reasonable. In the case of parish deacon or pastor, the deacon or pastor and the congregation must decide what responsibilities will be fulfilled by the part-time pastor or deacon and what will be covered by lay leaders.

If a part-time deacon or pastor also has another job, there must be flexibility within the congregation to work around that second job.

Within these broad parameters, congregations and pastors and deacons in part-time call processes have found several models useful. These include but are not limited to the following:

Part-Time Model 1: More Days Off Per Week

This is currently the most common part-time model. The part-time pastor or deacon working in this model should receive the full-time number of Sundays off (vacation), which is often four Sundays per year. In addition to this, a part-time deacon or pastor will have more than one day completely off, when no work is expected. At a minimum, this will mean that the congregation will need lay visitation people and some lay assistance with office tasks (e.g., phone messages, other messages), so that the deacon or pastor truly is off those days, including being free to work at another job.

- For 3/4 time, two days per week will be off (plus standard four weeks of vacation)
- For 1/2 time, three days per week will be off (plus standard four weeks of vacation)

Part-Time Model 2: More Weeks (Including Sundays) Off Per Month

This model enables a congregation to gain a true picture of what part-time ministry means for a Sunday, and many pastors and deacons who have worked part-time consider a model that includes proportionate Sundays off the only fair model for rostered ministers who are otherwise expected to do a full-time job at a lower salary.

This approach would give a part-time pastor or deacon the benefit of being able to have some full weekends with family members who follow more traditional work and school schedules. In this model, the deacon's or pastor's vacation would be proportional as well (3/4-time deacon or pastor would have three weeks, 1/2-time deacon or pastor would have two weeks).

- For 3/4 time, one week (including Sunday) per month will be off (plus three weeks of vacation)
- For 1/2 time, two weeks (including Sundays) per month will be off (plus two weeks of vacation)

Part-Time Model 3: Months Off Per Year

This model is a variation of Model 2, reflecting an adjustment that may make part-time ministry an attractive option (rather than just a lower paying option) for pastors and deacons who are parents of school-aged children or spouses of teachers or school staff. Consider either the summer months off, and/or January, for example. In this model, the pastor's or deacon's vacation would be proportional as well (3/4-time rostered ministers would have three weeks, 1/2 time deacons and pastors would have two weeks, etc.).

- For 3/4 time, three months (12 weeks, incl. Sundays) per year will be off (plus three weeks of vacation)
- For 1/2 time, six months (24 weeks, incl. Sundays) per year will be off (plus two weeks of vacation)

Part-Time Model 4: Combination Model

Some pastors and deacons have chosen a compromise model between Model 1 and Models 2 and 3 to make the part-time position workable for the small congregation and a benefit for the pastor or deacon.

In this model, the deacon or pastor might take extra days or partial days off a week, and additional Sundays off, with less official vacation; or work full-time most of the year, take full four weeks of vacation, and take more Sundays off. These off-Sundays can be Sundays not crucial liturgically, but important for families (e.g., Thanksgiving, Spring Break, and some during summer vacation months). This plan may resemble one of the following scenarios:

- For 3/4 time, 1.5 days off per week, and eight Sundays off per year (plus three weeks of vacation).
- For 1/2 time, 2.5 days off per week, and sixteen Sundays off per year (plus two weeks of vacation).
- For 3/4 time, work full-time hours/days, and six Sundays off per year (plus four weeks of vacation).
- For 1/2 time, work full-time hours/days, and six Sundays off per year (plus four weeks of vacation).
- Other combinations may be formulated between a congregation and rostered minister for mutual benefit and limitation of inconvenience.

Compensatory (Comp) Time

Part-time pastors and deacons sometimes may find themselves in situations where it is necessary to work more hours than their call states. Examples include overnight events such as Confirmation Camp and certain synodical events – e.g., Synod Assembly and Theological Conference that all deacons and pastors are expected to attend – or during Holy Week or Christmas when pastors and deacons lead several worship services in a one-week timeframe. It may be mutually beneficial to offer “comp time” for these extraordinary hours. For example, provide one day of “comp time” for every day spent at Confirmation Camp. Other arrangements may be considered from year to year. (Note: *This may not be applicable to those in specialized ministry sites.*)

Continuing Education and Churchwide Events

A congregation is to offer standard amounts of time and money for continuing education. Deacons and pastors on part-time salaries have less of their own money to allocate for continuing education, but still need the same continuing education as full-time pastors and deacons. Time-off for continuing education does not count against vacation time.

Further, a congregation shall provide full allowance for synodical and churchwide events, such as Synod Assembly and Leadership Convocations. All active pastors and deacons are expected to be

present for these events. Time and money for synodical and churchwide events does not count against continuing education allowance or vacation. The congregation, pastor, or deacon are encouraged to apply for scholarships as necessary.

Administration of the Sacraments (from the ELCA’s “Use of the Means of Grace”)

As a part-time Minister of Word and Sacrament, the pastor is responsible for the full-time administration of the Sacraments for the spiritual life of the congregation. If the part-time pastor is scheduled to be away from worship, the pastor will work with the Congregation Council to find a substitute pastor from the Grand Canyon Synod’s current roster.

See: <https://www.gcsynod.org/substitute-pastor>

God gives the Word and the sacraments (Baptism and Holy Communion) to the Church and by the power of the Spirit thereby creates and sustains the Church among us. God establishes the sacraments "to awaken and confirm faith." God calls the Church to exercise care and fidelity in its use of the means of grace, so that all people may hear and believe the Gospel of Jesus Christ and be gathered into God's own mission for the life of the world.

A substitute pastor is expected to receive:

- (1) An honorarium at the Grand Canyon Synod rate (see <https://www.gcsynod.org/substitute-pastor> for the current rate)
- (2) Mileage reimbursement at the current IRS rate
- (3) Hotel room if overnight needed

Basic Principles for the Administration of the Sacraments

An ordained Minister of Word and Sacrament presides at Holy Baptism (Principle 22 in “Use of the Means of Grace,” as adopted by the 1997 Churchwide Assembly of the Evangelical Lutheran Church in America).

Application of this principle: “God is the one who acts in Baptism. The pastor, congregation, candidates, and sponsors gather around the font to administer the sacrament. The pastor presides in the midst of a participating community. Ordinarily this presider is the pastor of the congregation where the Baptism is being celebrated. The pastor acts as baptizer but does so within a congregation of the Church which actively assents and responds.”

An ordained Minister of Word and Sacrament presides at Holy Communion (Principle 40 in “Use of the Means of Grace”).

Application of this principle: “In witness that this sacrament is a celebration of the Church, serving its unity, an ordained Minister of Word and Sacrament presides in the service of Holy Communion and proclaims the Great Thanksgiving. Where it is not possible for an extended period of time to provide ordained pastoral leadership, a synod

bishop may authorize a properly trained lay person to preside for a specified period of time and in a given location only.”

Background of this principle: "In the celebration of the eucharist, Christ gathers, teaches and nourishes the church. It is Christ who invites to the meal and who presides at it. He is the shepherd who leads the people of God, the prophet who announces the Word of God, the priest who celebrates the mystery of God. In most churches, this presidency is signified by an ordained minister. The one who presides at the eucharistic celebration in the name of Christ makes clear that the rite is not the assembly's own creation or possession; the eucharist is received as a gift from Christ living in his church. The minister of the eucharist is the ambassador who represents the divine initiative and expresses the connection of the local community with other local communities in the universal Church.”

SECTION TWO: Worksheet for Defining Expectations

The way forward to define mutual expectations for ministry begins with a conversation with members of a Call Committee and/or Congregation Council to identify one primary and one secondary ministry foci that the congregation wishes the part-time pastor or deacon to prioritize. Listed below are examples of focus areas. Discuss and determine the two areas that need the leadership and support of the pastor or deacon, and list them in the next section.

1. Ministry Foci Workspace: Part-Time Deacon or Pastor

Focus on...

Administration and

Communication

Evangelism and Outreach

Leadership Development and

Volunteer Coordination

Preaching and Worship

Leadership

Stewardship and Financial

Management

Strategic Mission Planning

Youth and Family Ministry

Spiritual Care and Visitation

Teaching and Faith Formation

Social Ministry

Ecumenical and Interfaith

Partnerships

Public Policy and Advocacy

Part-Time Pastor's or Deacon's Primary Focus:

Part-Time Pastor's or Deacon's Secondary Focus:

2. Ministry Foci Workspace: Lay Leadership:

The pastor or deacon and congregation must mutually decide what parts of a full-time pastor's or deacon's position that the part-time pastor or deacon will not do, and over what areas the pastor or deacon will not have responsibility, but will be carried out, instead, by lay leaders. Using the list of examples of ministry foci above, list at least two and up to three ministry areas that will be fulfilled by lay leaders and the group or individuals currently responsible.

Lay-Led Ministry Area #1

Responsible Individual/Team/Committee:

Lay-Led Ministry Area # 2

Responsible Individual/Team/Committee:

Lay-Led Ministry Area #3

Responsible Individual/Team/Committee:

3. Part-time Schedule Selection Worksheet

Several models may be considered in establishing and maintaining the pastor’s or deacon’s expected schedule. In this section, Call Committees and Congregation Councils will select the model that fits their context, choose which days or months will be off, and define the number of Sundays in a month the pastor or deacon is expected to lead worship.

Model One: More Days Off in One Week

Model Two: More Weeks (Including Sundays) Off Per Month

Model Three: Months Off Per Year

Model Four: Combined Models

Selecting Days/Months Off

The pastor’s or deacon’s designated days and/or months off will be:

Sunday Morning Leadership

The pastor or deacon, except when sick, on vacation, or attending synodical or churchwide events, agrees and is expected to lead Sunday morning worship and other related activities _____ out of _____ Sundays per month.

Sunday Morning Emergency Leadership Coverage:

Name(s):

Phone Number:

Email Address:

MUTUAL EXPECTATIONS SUMMARY

In the following section, the Call Committee, Congregation Council, and Transition Team of a congregation are invited to write a paragraph integrating the ministry priorities, division of duties and responsibilities, and schedule selections into one summary statement. Here all expectations may be brought together into one place for the sake of clarity. Thereby, this step may foster trust between the pastor or deacon and congregation.

Chair of the Call Committee

Date _____

EXHIBIT A

The Ministry of the Church is the Ministry of All the Baptized

The priesthood of all believers is a principle of our church. The governing documents of our church, synod, and congregation make this clear.

The *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* provides:

7.10. MINISTRY OF THE BAPTIZED PEOPLE OF GOD

7.11. 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 ministries in the world and in this church. It is within this context of ministry that this church calls some of its baptized members for specific ministries in this church.

Further, the *Constitution, Bylaws and Continuing Resolutions of the Grand Canyon Synod* provides:

†**S6.01.** The Church is a people created by God in Christ, empowered by the Holy Spirit, called and sent to bear witness to God's creative, redeeming, and sanctifying activity in the world.

And *C4.01 of the *Model Constitution for Congregations* of the ELCA requires that your congregation's constitution contain the same language.

Our church's governing documents also define the purpose of the congregation in our shared ministry. Your congregation is required to include the following language of the *Model Constitution for Congregations* of the ELCA:

- *C4.02.** To participate in God's mission, this congregation as a part of the Church shall:
- a. Worship God in proclamation of the Word and administration of the sacraments and through lives of prayer, praise, thanksgiving, witness, and service.
 - b. Proclaim God's saving Gospel of justification by grace for Christ's sake through faith alone, according to the apostolic witness in the Holy Scripture, preserving and transmitting the Gospel faithfully to future generations.
 - c. Carry out Christ's Great Commission by reaching out to all people to bring them to faith in Christ and by doing all ministry with a global awareness consistent with the understanding of God as Creator, Redeemer, and Sanctifier of all.
 - d. Serve in response to God's love to meet human needs, caring for the sick and the aged, advocating dignity, justice, and equity for all people, working for peace and

reconciliation among the nations, caring for the marginalized, embracing and welcoming racially and ethnically diverse populations, and standing in solidarity with the poor and oppressed and committing itself to their needs.

e. Nurture its members in the Word of God so as to grow in faith and hope and love, to see daily life as the primary setting for the exercise of their Christian calling, and to use the gifts of the Spirit for their life together and for their calling in the world.

f. Manifest the unity given to the people of God by living together in the love of Christ and by joining with other Christians in prayer and action to express and preserve the unity which the Spirit gives.

***C4.03.** To fulfill these purposes, this congregation shall:

a. Provide services of worship at which the Word of God is preached and the sacraments are administered.

b. Provide pastoral care and assist all members to participate in this ministry.

c. Challenge, equip, and support all members in carrying out their calling in their daily lives and in their congregation.

d. Teach the Word of God.

e. Witness to the reconciling Word of God in Christ, reaching out to all people.

f. Respond to human need, work for justice and peace, care for the sick and the suffering, and participate responsibly in society.

g. Motivate its members to provide financial support for this congregation's ministry and the ministry of the other expressions of the Evangelical Lutheran Church in America.

h. Foster and participate in interdependent relationships with other congregations, the synod, and the churchwide organization of the Evangelical Lutheran Church in America.

i. Foster and participate in ecumenical relationships consistent with churchwide policy.

***C4.04.** This congregation shall develop an organizational structure to be described in the bylaws. The Congregation Council shall prepare descriptions of the responsibilities of each committee, task force, or other organizational group and shall review their actions. [Such descriptions shall be contained in continuing resolutions in the section on the Congregation Committees.]

***C4.05.** This congregation shall adopt and periodically review a mission statement which will provide specific direction for its programs.

EXHIBIT B

Responsibilities of a Minister of Word and Sacrament

The *Constitution, Bylaws and Continuing Resolutions of the Evangelical Lutheran Church in America* provides a list of responsibilities of those who have been called as pastor:

7.31.02. Responsibilities. Consistent with the faith and practice of the Evangelical Lutheran Church in America,

a. Every minister of Word and Sacrament shall:

- 1) preach the Word;
- 2) administer the sacraments;
- 3) conduct public worship;
- 4) provide pastoral care;
- 5) seek out and encourage qualified persons to prepare for the ministry of the Gospel;
- 6) impart knowledge of this church and its wider ministry through available channels of effective communication;
- 7) witness to the Kingdom of God in the community, in the nation, and abroad; and
- 8) speak publicly to the world in solidarity with the poor and oppressed, advocating dignity, justice, and equity for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations.

b. Each pastor with a congregational call shall, within the congregation:

- 1) offer instruction, confirm, marry, visit the sick and distressed, and bury the dead;
- 2) relate to all schools and organizations of the congregation;
- 3) install regularly elected members of the Congregation Council;
- 4) with the council, administer discipline;
- 5) endeavor to increase the support given by the congregation to the work of the churchwide organization and the synod; and
- 6) encourage adherence to covenantal relationships with this church as expressed in the Constitutions, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America.

The *Constitution, Bylaws, and Continuing Resolutions of the Grand Canyon Synod*, at †S14.12, contains the same list of responsibilities of a minister of Word and Sacrament, as shown above. Your congregation's constitution is required to include the same language. See *C9.03, *C9.12, and *C9.13 of the *Model Constitution for Congregations of the ELCA*.

There are other expectations too. The governing documents of the ELCA's Grand Canyon Synod contain additional language about responsibilities of a minister of Word and Sacrament. The *Constitution, Bylaws, and Continuing Resolutions of the Grand Canyon Synod* requires:

S14.13. The pastor

- a. shall keep accurate parochial records of all baptisms, confirmations, marriages, burials, communicants, members received, members dismissed, or members excluded from the congregation,
- b. shall submit a summary of such statistics annually to this synod, and
- c. shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the pastor shall hold membership in one of the congregations.

S14.14. Whenever members of a congregation move to such a distance that regular attendance at its services becomes impractical, it shall be the duty of the pastor to commend them, upon their consent, to the pastoral care of a congregation nearer to their place of residence.

S14.15. Each minister of Word and Sacrament on the roster of this synod shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

Responsibilities of a Minister of Word and Service

The *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America* list the particular responsibilities of a deacon:

- 7.61.02. Responsibilities.** Consistent with the faith and practice of the Evangelical Lutheran Church in America, every minister of Word and Service shall:
- a. be rooted in the Word of God for proclamation and service;
 - b. advocate a prophetic diakonia that commits itself to risk-taking and innovative service on the frontiers of the Church's outreach, giving particular attention to the suffering places in God's world;
 - c. speak publicly to the world in solidarity with the poor and oppressed, advocating dignity, justice, and equity for all people, working for peace and reconciliation among the nations, caring for the marginalized, and embracing and welcoming racially and ethnically diverse populations;
 - d. equip the baptized for ministry in God's world that affirms the gifts of all people;
 - e. encourage mutual relationships that invite participation and accompaniment of others in God's mission;
 - f. practice stewardship that respects God's gift of time, talents, and resources;

- g. be grounded in a gathered community for ongoing diaconal formation;
- h. share knowledge of this church and its wider ministry of the gospel, and advocate for the work of all expressions of this church; and
- i. identify and encourage qualified persons to prepare for ministry of the gospel.

The *Constitution, Bylaws, and Continuing Resolutions of the Grand Canyon Synod*, in provision †S14.32, specifies the same list of responsibilities of a minister of Word and Service as shown above. Also, your congregation's constitution is required to include the same language. See *C9.23 and *C9.29 of the *Model Constitution for Congregations of the ELCA*.

Further, the *Constitution, Bylaws, and Continuing Resolutions of the Grand Canyon Synod* specifies that:

S14.33. The minister of Word and Service shall become a member of the congregation upon receipt and acceptance of the letter of call. In a parish of multiple congregations, the minister of Word and Service shall hold membership in one of the congregations.

S14.34. Each minister of Word and Service on the roster of this synod shall submit a report of his or her ministry to the bishop of the synod at least 90 days prior to each regular meeting of the Synod Assembly.

EXHIBIT C

Letter of Call for a Pastor

The responsibilities of pastors are established by the ELCA governing documents and by the Grand Canyon Synod. Other duties and details also must be considered in the calling a pastor. In this process, be mindful that your congregation's constitution is required to include the following language from *Model Constitution for Congregations of the ELCA*.

***C9.04.** The specific duties of the pastor, compensation, and other matters pertaining to the service of the pastor shall be included in a letter of call, which shall be attested by the bishop of the synod.

***C9.09.** When a pastor is called to serve in company with another pastor or pastors, the privileges and responsibilities of each pastor shall be specified in documents to accompany the call and to be drafted in consultation involving the pastors, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.

***C9.11.** With the approval of the bishop of the synod, this congregation may depart from *C9.25.a. and call a pastor for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the pastor and representatives of this congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of *C9.05.a.

Letter of Call for a Deacon

The responsibilities of deacons are established by ELCA governing documents and by the Grand Canyon Synod. In addition, your congregation's constitution requires the listing of a deacon's duties in the Letter of Call:

***C9.24.** The specific duties of the deacon, compensation, and other matters pertaining to the service of the deacon shall be included in a letter of call, which shall be attested by the bishop of the synod....

***C9.27.** When a deacon is called to serve in company with another rostered minister or other rostered ministers, the privileges and responsibilities of each rostered minister shall be specified in documents to accompany the call and to be drafted in consultation involving the rostered ministers, the Congregation Council, and the bishop of the synod. As occasion requires, the documents may be revised through a similar consultation.

***C9.28.** With the approval of the bishop of the synod, this congregation may depart from *C9.25.a. and call a deacon for a specific term. Details of such calls shall be in writing setting forth the purpose and conditions involved. Prior to the completion of a term, the bishop or a designated representative of the bishop shall meet with the deacon and representatives of this congregation for a review of the call. Such a call may also be terminated before its expiration in accordance with the provisions of *C9.25.a