



Canadian
Association
of
Lutheran
Congregations

Guidelines for Roster Parish Pastors

CALC
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CALC's MANDATE

Jesus has given the church pastors to equip God's people for works of service, so that the body of Christ may be built up (Ephesians 4:11). CALC works in partnership with our member congregations to train, equip, roster and discipline pastors. CALC assist congregations in the call, mentorship and professional development of their pastors. CALC is not an ecclesial authority that dictates how pastors are trained and called. CALC establishes voluntary guidelines and standards for the training and discipline of pastors.

MINISTRY STANDARDS

A candidate for Pastoral Ministry in a CALC congregation:

1. Meets CALC's ***scriptural and confessional qualifications*** for pastors (Schedule 1 below);
2. Possesses ***gifts, skills and aptitudes*** for ministry (Schedule 2 below);
3. Subscribes to CALC's ***statement of faith and purpose*** (Schedule 3 below);
4. Subscribes to and will abide by CALC's ***statement on Marriage and Human Sexuality*** (Schedule 4 below);
5. Will abide by CALC's statement that ***God calls men and women to the pastoral ministry*** (Schedule 5 below);
6. Has met CALC's educational standards and ***graduated from a Lutheran seminary/institute*** (Schedule 6);
7. ***Graduated from the seminary/institute of another Christian denomination and has met CALC's educational standards by additional training*** as advised by CALC.

APPLICATION

A link to an online application for designation as a Parish Pastor is found on CALC's website: www.calc.ca on the CLERGY page under the paragraph titled "Parish Pastor" and on the RESOURCES page under the heading "APPLICATIONS - CALC CLERGY."

Schedule 1

Scriptural/Confessional Qualifications for a Pastor.

In his letter to Titus (1:5-9) and to Timothy (3:1-7), St. Paul spoke of the qualifications of the elder (pastor) of the congregation.

An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer manages God's household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. (Titus 1:6-9)

If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. (1 Timothy 3:1-7)

To summarize: The pastor must be: a believer, a good spouse and the parent of good and believing children. The pastor must not be overbearing, quick-tempered, given to excesses in drinking and/or dishonest in business and personal life. The pastor should be hospitable, good, upright, self controlled and disciplined. The pastor must also have a good grasp of the scriptures and the fundamentals of faith so that, through the pastor's teaching, preaching and ministrations, the people of God are built up in their faith and those who oppose sound doctrine are soundly refuted.

Congregational Duty: The calling congregation's Congregational Council, or a Call Committee duly appointed by the calling congregation's Congregational Council, must interview and otherwise vet all candidates for call as pastor in order to discern whether a candidate meets the Scriptural qualifications set forth above. Throughout the call process, the Congregational Council, or Call Committee, may choose to seek the advice and counsel of the President of CALC and/or utilize CALC's available resources to assist them with the call process.

Expectations of the Candidate.

CALC and its congregations understand the call to the Ministry of Word and Sacrament or Pastoral Ministry to mean that:

- a. Pastors, called by God through the congregation, are accountable to the Word of God for the sake of the gospel of Jesus Christ.
- b. Pastors serve, teach and proclaim in accordance with the Holy Scriptures and the Creeds and Confessions of CALC's Statement of Faith and Statement of Purpose as set forth in Articles 3 and 5 of CALC's Constitution. Said confession of faith and statement of purpose are found in Schedule 1 attached hereto and incorporated herein by this reference.
- c. Pastors are diligent in their study of the Holy Scriptures and in their use of the means of grace. They pray for God's people, nourish them with the Word and service and at times the Holy Sacraments, and lead them by their own example in faithful service and holy living.
- d. Pastors are called by God through the congregation as an expression of the church universal, the "Una Sancta" and are not self-chosen or self-appointed and do not select a ministry context independent of the church.
- e. Pastors are called by God through the congregation for a ministry of servanthood, and not for the exercise of domination or coercive power.
- f. The Pastoral Ministry is a privilege granted by God through the call of the congregation and is not a right of the individual.
- g. Pastors voluntarily place themselves under the legitimate authority and discipline of the congregation he or she serves and CALC, and assents to the polity of this Association of congregations.
- h. Pastors are expected to adhere to CALC's policy on marriage and human sexuality. See Schedule 4 below.
- i. Pastors must possess the requisite gifts, skills and abilities in the following critically essential areas of Pastoral Ministry: preaching, teaching, worship leadership; pastoral care; evangelism and outreach; administration; morality; faith and the practice of pastoral.

All Pastors in CALC should state a clear intention to live and conduct themselves in a manner consistent with these expectations.

Congregational Duty: The calling congregation's Congregational Council, or a Call Committee duly appointed by the calling congregation's Congregational Council, must interview and otherwise vet all candidates for call as pastor in order to discern whether a candidate will minister in the congregation in accordance with the expectations set forth above. Throughout the call process, the Congregational Council, or Call Committee, may choose to seek the advice and counsel of the President of CALC and/or utilize CALC's available resources to assist them with the call process. Thereafter, the congregational council and entire congregation is called to encourage their duly called Pastor to conduct his/her pastoral ministry in accordance with these expectations. If, God forbid, the pastor's ministry falls short of these expectations, the congregational council must exhort their pastor to repent and minister in accordance with these expectations. If, following the receipt of said exhortations, the pastor's ministry continues to fall short of these expectations, the Congregational Council may take further steps, including, consultation with CALC's President and/or discipline in accordance with the governing documents of the congregation or CALC.

Schedule 2 Pastoral Gifts, Skills, Aptitudes and Abilities.

A pastor serving a CALC congregation should be apt and proficient in the following critically essential areas of pastoral ministry: preaching, worship leadership, teaching, pastoral care, evangelism and outreach.

Preaching: The candidate should be an apt, engaging and inspiring preacher. His/her preaching should rightly distinguish between the Law and the Gospel in the subject text and reflect the theology of the cross. His/her proclamation should reflect adequate exegetical preparation and is delivered in an appropriate and effective way.

Teaching: The candidate should be an apt, engaging and inspiring teacher. He/she should be able to conduct adult and youth Bible study and Christian education classes, Confirmation classes. His/her teaching should be undergirded by the Theology of the Cross.

It is critical that pastors have a solid biblical foundation and can apply the truth of Scripture to life in teaching and preaching. God's Word is given to us to reveal truth, and a personal commitment to the study of the Bible is crucial for the pastor. As part of the Lutheran community we want to know that our pastors understand the Reformation and Lutheran theology as expressed in the Book of Concord.

It is important for pastors to have a good grasp of these principles: The five solas of the Reformation: Christ alone, faith alone, scripture alone, grace alone and the cross alone; The proper distinction between Law and Gospel in preaching, teaching and pastoral care; and the ability to consistently address issues of faith and life without confusion or contradiction.

Worship Leadership: The candidate should be an apt, engaging and inspiring worship leader. He/she should be able to conduct contemporary Lutheran and traditional Lutheran worship services. To “conduct worship” is to organize and carry out worship (specifically to take certain roles in worship and coordinate with others to facilitate worship). He/she should be thoroughly familiar with and able to conduct services of Holy Communion, Services of the Word, a Baptismal service, Service for Affirmation of Baptism (Confirmation); Services for Individual and Corporate Confession and Absolution, Lutheran wedding services, Lutheran funeral services, and the Service of the Word for Healing. He/she should be thoroughly familiar with the Church/Liturgical Year and how to conduct services during Advent, Christmas, Epiphany, Lent, Easter, Pentecost, the Sundays After Pentecost through to Christ the King Sunday.

Pastoral Care: The candidate should be an apt and gentle shepherd of the flock God has entrusted to him/her. Shepherding involves protection, tending to needs, strengthening the weak, encouragement, feeding the flock, making provision, shielding, refreshing, restoring, leading by example to move people on in their pursuit of holiness, comforting and guiding. Shepherding involves regularly visiting shut-ins and those hospitalized. Shepherding includes preparing families for the baptism of their children, preparing adults for baptism, and preparing couples for marriage. Shepherding also includes reassuring and comforting the dying with Jesus' words of comfort as they pass from this world to the next and comforting, consoling and encouraging those left behind. Shepherding also includes building and maintaining relationships with congregants by regularly visiting congregational members.

Evangelism Outreach: The candidate should be an apt and effective evangelist and spokesperson for the Church and his/her congregation. He/she should demonstrate an ability to coordinate the efforts of the members of a congregation for evangelism and outreach into the community surrounding your congregation and beyond.

Administration: The candidate should be an apt and effective administrator which includes keeping accurate membership records including baptisms, confirmations, marriages, burials and communicants. Administration also includes encouraging and empowering, through God's Word, every Christian as a spiritual priest to work for mutual edification, each in his or her own station and in accordance with the opportunity and gifts which God has bestowed upon him or her. Administration also includes the installation of members of church council in public worship; encouraging qualified persons to prepare for the pastoral ministry and encouraging the members to be generous in support of the ministry of the host congregation and the Church.

Morality: It is essential that pastors live lives worthy of the Gospel. Congregations cannot take for granted that pastors are above reproach. The congregation should perform the necessary checks into the candidate's history. It is reasonable to ask the questions, to do the research and to be thorough in doing so. When pastors fail in morality, the damage can be severe. It is also important to acknowledge that all are sinners in need of a Savior and all are called to practice forgiveness, love and acceptance. The question is how sin will be handled. It is the responsibility of the congregation to determine if a candidate should serve in a leadership role in the congregation.

Faith. It is appropriate for a congregation to discuss faith issues with a candidate. What a candidate believes will affect the working relationship between the congregation and the candidate. Asking questions concerning a candidate's faith in Jesus Christ can be very helpful in assessing the potential of the candidate and the congregation to work together.

Practice. This area addresses practical skills. Is the pastor faithful and reliable? Does the pastor follow through on what is promised? Is the candidate adept at listening effectively, organizing groups, speaking with clarity, showing respect and demonstrating good interpersonal skills.

Preaching and teaching are very much part of the practice of pastoral ministry. Is the candidate able to communicate effectively from the pulpit and/or in the classroom? Does the candidate demonstrate an interest in improving these areas? The congregation can examine these qualities in a live situation or have the candidate send a recording of a sermon or teaching session.

Another aspect of the practice of ministry is leadership. If the congregation expects leadership, then leadership ought to be part of the discussion. Prior to the discussion, the congregation must determine the type of leader it seeks, for example: an administrator, a shepherd of souls, a facilitator who empowers others, a preacher, teacher, etc.

The candidate should be able to describe his/her work and study habits for an average day or an average week. The congregation might ask the candidate how he or she might divide time, between work and home.

The council and/or call committee is heartily encouraged and admonished to look up and discuss the following Scriptural references:

Theology: Ephesians 6:10-18, Hebrews 4:12, I Peter 1:22-23, II Timothy 4:3

Morality: Romans 6, Philippians 1:27, Colossians 1:9-14, I Timothy 3:1-10, Ephesians 4:25- 27.

Faith: Romans 10:8-10 & 17, I Corinthians 13:13, II Corinthians 8:7, Colossians 1:1-6, James 2:14-17.

Practice: II Corinthians 5:18, II Timothy 4:3-5, Ephesians 4:25-27, Matthew 5:33-37, Matthew 20:25-28, Mark 6:31, Philippians 2:1-11.

Schedule 3 CALC's Confession of Faith & Statement of Purpose.

CONFESSION OF FAITH

The Bible

The Association accepts all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and joyfully submits to this as the only infallible authority in all matters of life and faith.

Faith in the Triune God

The Association is built upon faith in the ever-living Triune God, Father, Son, and Holy Spirit as revealed in the Holy Scriptures to Whom be the glory for ever and ever (see the three Ecumenical Creeds).

God the Father

Almighty God, Creator of the universe, Who formed man in His own image, Who from the beginning loved goodness and hated evil, desires that the children of His creation live in eternal fellowship with Him. We hold to the creation and fall of humanity as described in the first chapters of Genesis, not as myth, but as historic facts.

Therefore, the Creator gave His only begotten Son (John 3:16) to be the Savior of the world, that people might be set free from the bondage of sin, and become joint heirs with Jesus Christ of eternal life.

Jesus Christ, God's only Son and our Savior

At the heart and centre of this faith is confidence in Jesus Christ and love for Him, the Eternal Word of God, true God (only Son of the Father from eternity), and true man (born of the Virgin Mary), and the only Savior of the world.

The reason for our being the Canadian Association of Lutheran Congregations is to proclaim salvation solely by grace through faith alone in Jesus Christ.

Dependence upon the Holy Spirit

We also acknowledge dependence upon the Holy Spirit working solely through the Means of Grace to call unbelievers into saving faith in Jesus Christ, to empower believers to grow in faith, to bestow His gifts for the ministry of the Church locally and universally, to inspire love for one another, and to bring glory to the Father through the Lord Jesus Christ, the only Head of the Church.

Symbols: Basic and Required

As brief and true statements of the doctrines of the Word of God, this Association accepts and confesses the following Symbols, subscription to which shall be required of all its members, both congregations and individuals: The ancient Ecumenical Creeds: The Apostolic, the Nicene, and the Athanasian. The Unaltered Augsburg Confession and Luther's Small Catechism.

Book of Concord - Normative

As further elaboration of and in accordance with these Lutheran Symbols, this Association also receives the other documents in the Book of Concord of 1580: the Apology, Luther's Large Catechism, the Smalcald Articles (including the Treatise on the Power and Primacy of the Pope) and the Formula of Concord; and recognizes them as normative for its theology.

Pure Doctrine

The Association accepts without reservation these symbolic books of the Lutheran Church not insofar as but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church.

STATEMENT OF PURPOSE

Witness to the Christian Faith.

The Canadian Association of Lutheran Congregation is a fellowship of congregations to which the Gospel of reconciliation has been given. It seeks to focus and coordinate the purposes and resources of these Congregations so that the Triune God may be more fully known among all people through a faithful ministry of God's Word and the Sacraments. The Association dedicates itself to bear witness to the eternal Gospel of our Lord Jesus Christ in its fullness and purity, and to preserve and extend the unity of that faith as revealed in God's Holy Word.

Proclamation and Propagation.

Through the Means of Grace, the Association specifically purposes to proclaim and propagate this eternal Gospel to the lost and weary of this world, and to provide for daily renewal and sanctification of the members of its congregations.

Emphases

The emphases of the Association shall be evangelism, missions, prayer, the study of the Holy Scriptures, and the application of these to daily living within congregations and caring ministries.

Statement of Mission:

The mission of this Association is to:

- ❖ Assist Associate and Member Congregations and Individual members in coordinating joint efforts for the sake of Jesus Christ and His Church.
- ❖ These shall include the emphases of the Association. These may also include (but are not limited to) other areas such as: conferences and seminars; exchange visits; lay activities; distribution of Bibles and other literature; children's homes, Bible camps, Bible schools, ministries to women, men, youth, singles, families; chaplaincy work; and other caring ministries.
- ❖ Assist the congregations involved with the Association in the nurture of the children, youth, and adults in the covenant of their Baptism that they may grow in the knowledge of Jesus Christ and in their life of loving and obedient faith in Him.
- ❖ Study the problems of contemporary life and society in the light provided by the sacred Scriptures in order to bring to bear as Christian understanding of human nature, Law and Gospel, and Dr. Martin Luther's insight concerning the two kingdoms, in order to enter effectively into society and government to help in dealing justly and mercifully with such problems.
- ❖ Develop, produce, and broadcast programs to communicate the Gospel using various communication media such as radio, television, audio and video tapes, motion pictures, etc
- ❖ Establish pension, medical, and disability plans in order to provide assistance for the pastors, eligible laity, and their families
- ❖ Assist Member Congregations on the roster of this Association to:
- ❖ Establish congregations and missions throughout the world as centres for the proclamation of God's Word and proper administration of the Sacraments, Christian evangelism, ministries of outreach and mercy, and Christian fellowship and growth.
- ❖ Train and discipline an ordained ministry for the administration of the Means of Grace.
- ❖ Provide theological and parish education and ministry to those involved in higher education.
- ❖ Establish and maintain cooperative relationships and support with other denominations, groups, and independent movements, who are in doctrinal agreement, so that together we may effectively minister the Gospel of Jesus Christ to the whole world.

Schedule 4

CALC's Statement on Marriage and Human Sexuality.

Policy on Marriage

In accordance with our confession of faith, we define marriage as being between one man and one woman.

Statement on Homosexuality

This Association regards homosexual desires and behaviour as sinful and contrary to God's intent for His children (Lev. 18:22; 20:13; Deut. 23:18; Rom. 1:27; 1 Cor. 6:9-11). It rejects the contention that homosexual desires, behaviour and/or lifestyle are simply another form of sexuality equally valid with the God given male female pattern. We acknowledge that each person may have a tendency or predisposition to a particular sin, or temptation to which he or she is especially prone. Being tempted is not a sin; acting on the temptation, by indulging in wrongful thoughts, words, or deeds is sinful (James 1:12-15).

We urge Pastors and Congregations to initiate Scriptural teaching: in appropriate situations so as to counter the growing social and cultural approval of homosexual attitudes and mindset. At the same time, we encourage pastors and congregations of this Association to minister redemptively with homosexual persons with whom they come in contact, realizing that each one is a person whom God loves and for whom His Son died. Also, we encourage congregations and pastors to show love and compassion to those who have facilitated, encouraged, enabled or participated in homosexual activities or in its lifestyle, and assure them of God's complete forgiveness to all who repent (2 Cor. 6:11).

Accordingly, we shall not allow the ordination or continuation in ministry of those who advocate the acceptance of homosexual desires, activities or lifestyle. Neither shall we allow the ordination or continuation in ministry as pastors of self-professing or practising homosexuals. All those who advocate such positions, or who profess or practice homosexuality, shall not be allowed to continue in this Association, until there is evidence of repentance and amendment of life.

Further Teaching

Further teaching on marriage and human sexuality may be found in our publication entitled: "Statement on Marriage and Human Sexuality – Scriptural and Confessional Authority" which can be accessed on the Resources page of CALC's Website.

Schedule 5

Women in the Pastoral Ministry

CALC congregations are free to call a man or a woman who meets the scriptural qualifications, CALC's educational qualifications and is willing to strive toward the fulfillment of CALC's expectations for pastoral ministers. An electronic copy of CALC's teaching on women in the Pastoral Ministry may be found on the RESOURCES page on CALC's website.

Schedule 6

Educational Qualifications – Graduation From a Lutheran Institution

1. Educational Qualifications.

The Apostle Paul’s exhortation to Titus and all elders on the church that came after him, was that Pastors must: (a) be able to teach (1 Timothy 3:2); and (b) hold firmly to the trustworthy message as it has been taught to them, so that he/she can encourage others by teaching sound doctrine and refuting those who oppose sound doctrine (Titus 1:9). CALC’s governing documents require that a Pastor of a CALC congregation to preach, teach and administer the Means of Grace in accordance with Scripture, the Ecumenical Creeds and the Lutheran Confession. It is therefore, incumbent upon congregations to call only candidate’s who possesses the academic training and/or professional and personal experience necessary to fulfill the terms of the call to pastoral ministry as set forth above; or is willing to engage in a course of study acceptable to CALC and the Congregation in order to attain the same.

2. Candidates Trained by a Lutheran Institution.

Master of Divinity Degree from a Lutheran Seminary.

The ideal candidate for call to the office of the Ministry of Word and Sacrament in a CALC congregation would be a graduate of a recognized college or university with a bachelors degree and has earned a Master of Divinity degree from a Lutheran seminary. The Master of Divinity degree normally requires three academic years of study, carrying a fulltime course load, while in residence at the seminary, a twelve month supervised internship in a parish setting, and a minimum of two units of supervised Clinical Pastoral Education (CPE) in a hospital/institutional setting. Candidates who have earned a Master of Divinity degree and meet the personal qualifications for a pastor may be called by a CALC congregation.

Pastoral Ministry Certificate.

The Institute of Lutheran Theology of Brookings, South Dakota, offers a Pastoral Ministry Certificate (PMC) a twelve (12) course program – plus a weekend Introductory course. Candidates who have earned a PMC and meet the personal qualifications for a pastor may be called and ordained by a CALC congregation. Information on the PMC can be found in Paragraph 3 immediately below.

Other Degrees.

CALC congregations are free to call pastors with educational qualifications other than a Pastoral Ministry Certificate from ILT or Master of Divinity degree from a Lutheran Seminary. Additional acceptable degrees from ILT include their: Associate of Arts in Ministry; Bachelor of Arts in Ministry; and Master of Ministry Degree. Other acceptable degrees conferred by another Lutheran institution include: a Bachelor of Divinity degree; Master of Religious Studies; a Bachelors degree in pastoral or religious studies. Candidates who have earned any of the degrees described above and meet the personal qualifications for a pastor and agree to the expectations for a pastor may be called by a CALC congregation.

3. Pastoral Ministry Certificate

This twelve-course program is designed to prepare leaders with no prior theological training to successfully provide pastoral leadership for a congregation. Coursework in the Pastoral Ministry Certificate Program provides a solid introduction to Biblical interpretation, Lutheran theology, church history, and ministerial practice.

Required Courses:

BT 221 Principles of Biblical Interpretation	PT 401 Pastoral Theology and Care
BT 311 Old Testament Theology and History (requires BT 221)	PT 411 Lutheran Worship
BT 321 New Testament Theology and History (requires BT 221)	PT 421 Proclaiming God’s Word
EPR 241 Christian Apologetics	Two of the following three course options.
HST 201 Systematic Theology	HST 301 History of the Early Christian Church
HST 321 Luther and His Catechisms	HST 302 History of the Medieval and Reformation Christian Church
HST 331 Lutheran Reformers and the Book of Concord	HST 303 History of the Post-Reformation Christian Church

Course Descriptions:

BT 221: Principles of Biblical Interpretation (3 Credits)

This course introduces and defends the Lutheran notion of the internal clarity of Scripture. Over and against much of the preceding tradition, Lutherans have claimed that no intermediary is required to interpret Scripture: Scripture interprets itself. This understanding is defended as the necessary condition of doing Lutheran theology faithfully. Various exegetical and hermeneutical methodologies are introduced and evaluated in light of theological pre-understandings.

BT 311: Old Testament Theology and History (3 Credits)

This course introduces the Old Testament, giving careful consideration to matters of interpretation and examining theologically the Torah, the Writings, and the Prophets. Old Testament stories are seen against the backdrop of God's law and Gospel. Prerequisite: BT 221.

BT 321: New Testament Theology and History (3 Credits)

This course introduces the New Testament, giving careful consideration to matters of interpretation and examining theologically the Synoptic Gospels, John, Acts, the Pauline Epistles, the Pastoral Epistles, and the Book of Revelation. Prerequisite: BT 221.

EPR 241 Christian Apologetics (3 Credits)

This course is a survey of the nature, objectives, and the importance of Christian apologetics in contemporary culture, with particular emphasis on the application of Christian education and evangelism.

HST 201: Systematic Theology I (3 Credits)

This course explores from a Trinitarian perspective the traditional topics of theology: God, creation, fall, human beings, sin, Christ, justification, atonement, regeneration, Holy Spirit, sanctification, Church, sacraments, eschatology, and vocation. It also introduces the essential distinctions necessary for conducting systematic theology.

HST 321: Luther and His Catechisms (3 Credits)

This course studies the life of Dr. Martin Luther within his historical context. His theological innovations are highlighted and related to our contemporary cultural understandings. Special attention is given to his Large Catechism and Small Catechism, documents that display clearly the depth of his thinking. Students are taught to think theologically in the way of the Lutheran Reformation. Major theological doctrines forged in the Reformation are carefully considered and applied to parish ministry today.

HST 331: Lutheran Reformers and the Book of Concord (3 Credits)

This course examines the classical theological roots of the Lutheran Reformation, its leading figures, and its key documents – especially those collected in the Book of Concord. Students are encouraged to think theologically in the way of the Lutheran Reformation. Major theological doctrines forged in the Reformation are carefully considered in light of how they apply to parish ministry today.

PT 401: Pastoral Theology and Care (3 Credits)

This course investigates the relationship between the office of pastor, the content of historical faith, and concrete issues arising within a context of pastoral counseling. Emphasis is placed upon the methodological and hermeneutical priority of the Law/Gospel approach within a context of care of souls.

PT 411: Lutheran Worship (3 Credits)

This course examines the components of Lutheran corporate worship. Students study the theological foundations of worship. Historical and contemporary issues impacting worship are investigated for the purpose of better understanding the work of God in His Word and Sacrament.

PT 421: Proclaiming God's Word (3 Credits)

The student will learn basic techniques and methods for studying Biblical passages and discerning a suitable message for preaching. In particular, the student will be taught the proper place of both Law and Gospel in Biblical preaching. Various approaches to developing and delivering a sermon will be examined. The students will write and deliver sermons as a crucial part of their development of proclaiming God's word.

HST 301 History of the Early Christian Church (3 Credits)

This course examines the development of the Christian movement from the time of the New Testament to the end of the eighth century, what is widely considered the conclusion of the age of the Church Fathers. Special attention is given to the development and repudiation of classical heresies as well as the decrees and theology of the seven ecumenical church councils. Emphasis is placed on the relevance of Church history for Christian proclamation.

HST 302 History of the Medieval and Reformation Christian Church (3 Credits)

This course examines the Christian movement through developments in both the West and the East from the beginning of the medieval era (ca. 800 A.D.) to the end of the Reformation of the Western Christian Church with the Peace of Westphalia in 1648 A.D. Special attention is given to the physical expansion of Christianity, tension and division between Eastern and Western Christianity, the Crusades, liturgical development, medieval heresies, scholasticism, and mysticism. Much focus is

placed on calls for the reform of Western Christianity and the emergence and development of Lutheranism and other Reformation traditions. Emphasis is placed on the relevance of Church history for Christian proclamation.

HST 303 History of the Post-Reformation Christian Church (3 Credits)

This course examines the Christian movement from the beginning of the modern era (ca. 1650 A.D.) to the present. Topics to be considered will be the development of Protestant scholasticism and orthodoxy, the emergence of various forms of Pietism, the age of the Enlightenment, developments in Anglicanism, Roman Catholicism and Eastern Orthodoxy, and Nordic revival movements. Immigration and developments in American Christianity will also be addressed, with a special focus on American Lutheran history. Lastly, missionary movements in the modern era and the emergence of Christianity as a world religion will be discussed. Emphasis is placed on the relevance of Church history for Christian proclamation.

Schedule 7

Educational Qualifications – Trained by Another Denomination

The Apostle Paul's exhortation to Titus and all elders on the church that came after him, was that Pastors must: (a) be able to teach (1 Timothy 3:2); and (b) hold firmly to the trustworthy message as it has been taught to them, so that he/she can encourage others by teaching sound doctrine and refuting those who oppose sound doctrine (Titus 1:9). CALC's governing documents require that a Pastor of a CALC congregation to preach, teach and administer the Means of Grace in accordance with Scripture, the Ecumenical Creeds and the Lutheran Confession. It is therefore, incumbent upon congregations to call only candidate's who possesses the academic training and/or professional and personal experience necessary to fulfill the terms of the call to pastoral ministry as set forth above; or is willing to engage in a course of study acceptable to CALC and the Congregation in order to attain the same.

Congregational Freedom.

CALC's Constitution grants our congregations great freedom and autonomy in calling a pastor. Our congregations are therefore free to call a pastor who was trained by and served in another Christian denomination. With such freedom comes great responsibility and requires the congregation to work in partnership and cooperation with CALC.

Partnership with CALC

CALC congregations covenant to partner with CALC in the training and discipline of an ordained clergy for the administration of the Means of Grace (the Word of God and the Sacraments). Pastor's trained by another denomination must in most cases receive additional training and mentorship in order to fulfill their obligations under a Letter of Call to a CALC congregation. The congregation must consult with CALC's President and Board of Elders as they negotiate the terms of call to be issued to a Pastor trained in another denomination. The President and Board of Elders are able to help congregations assess the additional education and training a candidate may need to undertake ministry in a CALC congregation, assist the congregation in mentoring and training the candidate and provide oversight.

Congregational Responsibilities:

Vetting Candidates

The calling congregation's Congregational Council, or duly appointed Call Committee, must interview and otherwise vet all candidates for call as our pastor in order to discern whether a candidate meets the scriptural, personal and educational standards together with the gifts, skills and aptitudes established by CALC for call to parish ministry in a CALC congregation.

Maintaining Scriptural/Confessional Unity

What binds CALC congregations together is our common confession of faith. We accept all the canonical books of the Old and New Testaments as a whole and in all their parts as the divinely inspired, revealed, and inerrant Word of God, and joyfully submit to this as the only infallible authority in all matters of life and faith. We accept without reservation the three ecumenical creeds and the Lutheran Confessions found in the Book of Concord, not insofar as, but because they are the presentation and explanation of the pure doctrine of the Word of God and a summary of the faith of the evangelical Lutheran Church. Congregations calling a pastor from another denomination must be satisfied that their candidate will be able to preach, teach and minister the Sacraments in accordance with CALC's confessions of faith.

Guidelines

CALC has developed guidelines to be used in assisting a candidate who was trained by and served in another denomination in the development as a Lutheran pastoral identity and serve a congregation in accordance with the Lutheran tradition. The guidelines are found below.

2. Guidelines for Educational Enrichment for Pastors Trained by Another Denomination.

CALC has developed guidelines to be used in assisting a candidate who was trained by and served in another denomination in the development as a Lutheran pastoral identity and serve a congregation in accordance with the Lutheran tradition. The guidelines address (a) **Discernment**; (b) **Educational Requirements**; (c) **Mentorship/Training**; and (d) **oversight**.

a. Discernment – Letter of Call.

The calling congregation must be satisfied the candidate has a deep desire to become a Lutheran pastor.

The calling congregation must understand that there is a difference between a candidate's desire to serve a congregation as their pastor and a candidate's desire to serve a congregation as a pastor in the Lutheran tradition. Serving a Lutheran congregation as a Lutheran pastor will require the candidate to preach, teach, commune and baptize in a way which may vary significantly from the candidate's previous training and understanding of ministry. A Lutheran pastor believes that the Word of God must be interpreted in a unique way. A Lutheran pastor's preaching is undergirded by a desire to preach our Confessional Lutheran doctrine and in so preaching to rightly discern the difference between

the Law and the Gospel in every Biblical text. The Lutheran pastor’s teaching and preaching are to be undergirded by the Theology of the Cross. The Lutheran Pastor believes, trusts, and confesses the real presence of Jesus Christ in the Sacrament of Holy Communion and administers the Sacrament of Baptism to candidates of all ages, including infants and young children. The calling congregation must therefore be satisfied that their candidate is committed to our Lutheran doctrines, confessions and understandings of the authority of Scripture and has a genuine desire to preach, teach, administer the Sacraments and provide pastoral care in accordance that commitment. The candidate must desire to adopt a Lutheran identity and desire to serve the congregation in accordance with the Lutheran tradition.

The formation of a Lutheran identity and ministry practice in accordance with the Lutheran tradition takes time and is forged through education, training and experience in a Lutheran parish. As the candidate receives instruction in Lutheran Theology and our confessional writings, and what it means to serve a congregation according to the Lutheran tradition, one of two things may happen. His/her desire to form a Lutheran identity and minister in accordance with the Lutheran tradition may blossom and grow. A desire may arise in the candidate to expand his/her understanding of the theology and ministry practices. It is also possible that following the study of Lutheran theology and ministry practices, the candidate may discern that he/she is unable to commit to ministry in accordance with the Lutheran tradition. In this case, the candidate and the congregation must seek to sever their ties in a manner which is right and proper. The possibility that the candidate may not be able to commit to engage in ministry in accordance with the Lutheran tradition must be acknowledged and addressed in the Letter of Call issued to the Pastor.

Letter of Call – Interim Ministry.

Our Association urges our congregations to initially call the candidate trained in another denomination as an Interim Pastor. Most congregational constitutions and bylaws permit the congregational council to appoint an Interim Pastor. The Interim Pastor generally can be given all the responsibilities of a regularly called pastor. The congregation would vote to give the congregational council the authority to call the candidate to an Interim Ministry for a two to three year term, in accordance with a compensation package approved by the congregation. The letter of call should provide that during the term of the call to interim ministry: (a) the candidate will study Lutheran theology and learn to minister according to the Lutheran tradition; and (b) the call can be terminated by either the candidate or the congregational council if the congregational council and/or the candidate discern that the candidate is unable to continue in ministry in accordance with the Lutheran tradition.

b. Educational Component:

The first step involves assessing the candidate’s educational background with a view towards determining the nature and extent of the additional education in Lutheran theology and ministry practice required of the candidate. The candidate’s seminary/academic transcripts are compared with the CALC’s minimum educational requirements for ordination as a Minister of Word and Sacrament as found in our Pastoral Ministry Certificate (PMC) program. The PMC candidate completes twelve courses. Upon successfully completing these courses a candidate would be able to make the representations required by CALC’ model Letter of Call. The twelve courses are:

BT 221 Principles of Biblical Interpretation	PT 401 Pastoral Theology and Care
BT 311 Old Testament Theology and History (requires BT 221)	PT 411 Lutheran Worship
BT 321 New Testament Theology and History (requires BT 221)	PT 421 Proclaiming God’s Word
EPR 241 Christian Apologetics	Two of the following three course options.
HST 201 Systematic Theology	HST 301 History of the Early Christian Church
HST 321 Luther and His Catechisms	HST 302 History of the Medieval and Reformation Christian Church
HST 331 Lutheran Reformers and the Book of Concord	HST 303 History of the Post-Reformation Christian Church

Most seminaries offer courses in preaching, church history, systematics, Old and New Testament theology, pastoral care, and Biblical interpretation. These courses would be evaluated and would in many cases satisfy CALC’s requirements. Most all evangelical seminaries do not offer courses on Lutheran preaching, Lutheran Biblical interpretation, basic Lutheran theology and Lutheran worship. Pastors who have not been trained at a Lutheran seminary or institution require additional training in the basics of Lutheran Theology in order to ensure they possess the training necessary to equip said pastors in the fulfillment of their vow to preach and teach in accordance with CALC’s Confession of Faith.

Minimum Recommended Supplemental Education

Pastors who have not been trained at a Lutheran seminary should at a very minimum take, complete and pass the following four on-line courses required by the Pastoral Certificate program offered by the Institute of Lutheran Theology (ILT) of Brookings, South Dakota, USA:

BT 221: Principles of Biblical Interpretation (3 Credits)

This course introduces and defends the Lutheran notion of the internal clarity of Scripture. Over and against much of the preceding tradition, Lutherans have claimed that no intermediary is required to interpret Scripture: Scripture interprets itself. This understanding is defended as the necessary condition of doing Lutheran theology faithfully. Various exegetical and hermeneutical methodologies are introduced and evaluated in light of theological pre-understandings.

HST 321: Luther and His Catechisms (3 Credits)

This course studies the life of Dr. Martin Luther within his historical context. His theological innovations are highlighted and related to our contemporary cultural understandings. Special attention is given to his Large Catechism and Small Catechism, documents that display clearly the depth of his thinking. Students are taught to think theologically in the way of the Lutheran Reformation. Major theological doctrines forged in the Reformation are carefully considered and applied to parish ministry today.

PT 411: Lutheran Worship (3 Credits)

This course examines the components of Lutheran corporate worship. Students study the theological foundations of worship. Historical and contemporary issues impacting worship are investigated for the purpose of better understanding the work of God in His Word and Sacrament.

PT 421: Proclaiming God's Word (3 Credits)

The student will learn basic techniques and methods for studying Biblical passages and discerning a suitable message for preaching. In particular, the student will be taught the proper place of both Law and Gospel in Biblical preaching. Various approaches to developing and delivering a sermon will be examined. The students will write and deliver sermons as a crucial part of their development of proclaiming God's word.

The Board of Elders may also suggest that the take an addition course in Lutheran Theology:

HST 331: Lutheran Reformers and the Book of Concord (3 Credits)

This course examines the classical theological roots of the Lutheran Reformation, its leading figures, and its key documents – especially those collected in the Book of Concord. Students are encouraged to think theologically in the way of the Lutheran Reformation. Major theological doctrines forged in the Reformation are carefully considered in light of how they apply to parish ministry today.

The extent of the supplemental education which must be undertaken by a candidate is determined on a case by case basis. The calling congregation is free to consider the candidate's faith journey, familial background, work experience, church membership, experience in church leadership, educational training, and pastoral experience, in determining the extent of the additional coursework the candidate is required to complete.

Timing of Educational Enrichment

Ideally the candidate would complete the required courses with ILT prior to beginning active ministry in the congregation. However, in most cases the congregation and the candidate desire to begin ministry immediately. In this case the Letter of Call should specify that that candidate take and pass at least one of the required courses in either ILT's Fall or Winter Semester which occurs immediately following the candidate commencing ministry in the calling congregation. Thereafter, the candidate shall take and pass at least a course each Fall and each Winter semester thereafter until all the required courses are taken and passed. The availability of courses in any semester may impact the ability to complete the courses according to this schedule and some adjustments may need to be made.

The congregation is generally responsible for the costs of books and tuition for the required courses as they are minimum standards established by the congregation in consultation with CALC

c. **Mentorship/Training:**

As the candidate takes and passes the required educational course, he/she will be able to apply what was learned in the parish setting. However, merely taking and passing the academic courses will not, in and of itself, provide the candidate with a Lutheran identity and/or teach him/her precisely what it means to minister in the congregation according to the Lutheran tradition.

Pastor Mentor(s)

The calling congregation, working together with the President of CALC, will strive to find a pastor mentor for the candidate. The Mentor Pastor should be an experienced CALC pastor who walks alongside the candidate through the probationary period. The mentor prays with, supports, and encourages the candidate through as much of the required educational component as is possible. The pastor mentor may also help the candidate to cope with the academic rigor

of the educational component, holding the candidate accountable to all components of the probationary period and provide a good listening ear as the candidate deals with the challenges which arise during the required education process.

Mutual Ministry Committee

The congregational council may appoint a three to five member Mutual Ministry Committee (MMC). One member of the MMC should be a member of the congregational council. The other members of the MMC should not be members of the calling congregation's council and should to greatest extent possible reflect the makeup of the calling congregation. The MMC's purpose is to provide the candidate with feedback, encouragement and guidance with respect to the candidate's worship leadership, preaching, teaching, pastoral care and other aspects of leadership in the congregation.

Worship Leadership.

One of the hallmarks of practicing ministry in accordance with the Lutheran tradition is reflected in a pastor's worship leadership. The candidate should be an apt, engaging and inspiring worship leader. He/she should be able to conduct contemporary Lutheran and traditional Lutheran worship services. To "conduct worship" is to organize and carry out worship (specifically to take certain roles in worship and coordinate with others to facilitate worship). He/she should be thoroughly familiar with and able to conduct services of Holy Communion, Services of the Word, a Baptismal service, Service for Affirmation of Baptism (Confirmation); Services for Individual and Corporate Confession and Absolution, Lutheran wedding services, Lutheran funeral services, and the Service of the Word for Healing. He/she should be thoroughly familiar with the Church/Liturgical Year and how to conduct services during Advent, Christmas, Epiphany, Lent, Easter, Pentecost, the Sundays After Pentecost through to Christ the King Sunday. The achievement of this goal will require the participation of our seminary, CALC and the congregation. The candidate will study the theology of worship when he/she completes PT 101: Lutheran Worship. The candidate will learn to apply these principles in parish life. The MMC, mentor pastor, congregational worship committees and church musicians are encouraged to work with the candidate in developing the candidate's understanding of, and ability to conduct, Lutheran worship. CALC will provide resources and links to resources relating to liturgies, the church year and the liturgical calendar.

CALC Events

The congregation should make every effort to permit the candidate's participation in CALC's annual general convention and annual pastors' study retreat. CALC and ILT Canada Society will strive together to establish and maintain an annual pastors' study retreat which will provide high quality continuing education and opportunities for professional development for the pastors, deacons, pastors-in-training and seminarians of CALC. Our Association will work diligently to retain keynote speakers for our annual general convention who will strive to enhance and enrich our Lutheran identity and equip all members in CALC our common mission to fulfill Christ's Great Commission.

Continuing Education

In CALC's standard Letter of Call, the calling congregation, urges their new pastor to participate in continuing education opportunities and promises to support him/her in that regard. By way of example, once the candidate has finished the required education, the calling congregation could authorize time for the candidate to take courses from ILT which will enrich the candidate's Lutheran identity and sense of ministry according to the Lutheran tradition. ILT offers intensive courses in its J-Term (typically January 2 to January 22). The candidate could take or audit a J-Term course. The candidate and congregation would have to negotiate the time that the candidate could devote to enrichment studies and determine how tuition and books will be paid.

d. Oversight.

CALC and our congregations are called to work together to train and discipline an ordained clergy. A pastor trained by and who has served in another denomination must receive training and achieve outcomes as set forth above. It is incumbent upon CALC to ensure that the training is completed and the goals have been achieved.

CALC BOE's Participation.

CALC's Board of Elders (BOE) or the Elders' duly appointed Pastoral Review Panel (PRP) may provide an assessment to the calling congregation as to the candidate's progress in developing a Lutheran identity and his/her practice of ministry according to the Lutheran tradition. The BOE or PRP will: (1) listen to or read the candidate's sermons from time-to-time; and (2) have conversations with the candidate (typically by SKYPE, Adobe Connect or teleconference). The first conversation will take place after the completion of the candidate's first course and will occur after the candidate's completion of every course thereafter. Either one or two members of the calling congregation (specifically appointed by the calling congregations Congregational Council) may participate in the conversation between the candidate and

the BOE or PRP. The final evaluation by the BOE or PRP may include a recommendation that the candidate receive additional education and/or supervision.

If the candidate or the congregation do not fulfill their obligations under the Letter of Call, or the BOE's or PRP's recommendations, CALC will send a letter requesting compliance. If steps are not taken to remedy the breach within 60 days of receiving notice, CALC acting through the National Council may remove the calling congregation from CALC's roster congregations and/or the pastor from CALC's roster of pastors. Said removal may be appealed to CALC in accordance with the process laid out in CALC's constitution and bylaws.