



# RSVP

## **Prayer for Church Workers**

**Oh God  
who has chosen us  
to make disciples of all nations and  
who by Baptism  
has called us to build up your church,  
we earnestly implore you to choose  
from among us, your children  
many pastors and church workers  
who will love you with their whole heart  
and will gladly spend their entire lives  
making you known and loved by all.  
In Christ's name we pray.  
Amen**

Dear Brothers and Sisters in Christ,

*The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest.*

These words were spoken by our Lord as He looked out upon the crowds and saw their spiritual needs. They are words that continue to describe our world. The harvest is indeed plentiful, but the labourers are few. It is for that reason that I want to encourage you to join with other congregations throughout the Synod in the recruitment initiative entitled *Called by His Name, Sent by His Spirit, RSVP* praying to the Lord of the harvest for labourers for His kingdom.

*Called by His Name, Sent by His Spirit* begins with an understanding that we all are *Called by His Name* for service and that each of us is *Sent by His Spirit* to carry out that calling in our various vocations. This initiative will help us grow in our understanding of that personal calling.

The program also recognizes that God gives special gifts to His church, gifts of evangelists and pastors and teachers (Ephesians 4:11). These gifts are not found outside of the community of faith. God places them within. Indeed some may be found within your own congregation. The initiative will invite you to prayerfully assist in identifying those whom you believe the Lord of the harvest may be calling to serve Him in full-time ministry. Identified, these individuals can then be nurtured and encouraged by their spiritual family as they consider their calling and vocation.

The harvest is plentiful, but the laborers are few. God is opening more and more doors for us, a whole variety of opportunities to be involved in ministry both in this country and around the world. When God provides the opportunities, you can be sure that He will also provide the people resources, pastors, teachers, Directors of Parish Services and all the other workers that He can use in full-time ministry. Together we can discover these resources, these people “gifts” and move forward as the church in mission.

Pray to the Lord of the harvest and ask His blessing upon this recruitment initiative. May we all be affirmed that we have been *Called by His Name, Sent by His Spirit* and may He bless us those who hear the call of God through His people for full-time labour in His Kingdom.

In Christ,

Ralph E. Mayan, president  
Lutheran Church-Canada

# Called by His Name; Sent by His Spirit – RSVP

In our almost ten years of autonomy, Lutheran Church–Canada has not actively recruited men and women to church work vocations through an organized campaign. Now as a Synod, we will participate in *Called by His Name; Sent by His Spirit - RSVP*. This is a straight-forward initiative that relies on the participation of pastors across Canada through your preaching and example. Before we can ever hope to attract people to the pastoral office or church work we need to show them through our life and witness the example of the joy and satisfaction of responding to the Gospel in a specific role in the church. Unless the people of God see us as happy and fulfilled then we are simply “a noisy gong or a clanging cymbal.” (1 Cor. 13: 1)

## THE INITIATIVE

*Called by His Name; Sent by His Spirit - RSVP* is a process of **Invitation, Response and Reward**. It is the invitation to consider the call of God in one’s life, the response of acting on that call, and the reward of knowing that we are acting on God’s will.

We are asking the people of God, those sitting in the congregation, the ones who know the discussions around the dinner table, the ones who know the need for church workers better than we ever will, to nominate or bring forth the names of individuals who they might feel are possible (or potential) candidates for church work vocations. It is through our preaching, prayers and sharing of our call that we can put in the high consciousness of people the need, and their responsibility for promoting and supporting pastoral and church work vocations.

## THE PROCESS

*Called by His Name; Sent by His Spirit –RSVP* contains four stages:

**PREPARATION**  
**PREACHING**  
**NOMINATION**  
**FOLLOW UP**

### STAGE ONE: Preparation

In the *Called by His Name; Sent by His Spirit RSVP* booklet we have included bulletin inserts and general intercessions for reproduction and use in the bulletins and worship. These are to help prepare the congregation. You will be asked to read a letter from President Mayan regarding church work vocations, and include in your prayers intercession for the Lord of the harvest to provide labourers.

### STAGE TWO: Preaching

Through the gifts of the Holy Spirit in our preaching we reflect in a very personal way our own call, our response and the reward of responding to God’s call. This booklet includes ideas for sermons. This is the main part of the initiative. Sunday, January 18 will highlight the fact that all work is honourable to God and is a call to serve Him in our life’s vocation. Sunday, January 25 will focus specifically on church work vocations.

### STAGE THREE: Nomination

Following the sermon on January 25 we ask the people of God to reflect and look around the parish to see whom they think may consider church work. The members of the congregation are asked to fill in a nomination form and return it to the pastor. It is a simple process. The nomination form can be distributed again on February 1 and returned that Sunday with the offering. A prayer of thanksgiving is included in the prayers.

### STAGE FOUR: Follow-up

This is the most critical of the stages. The first contact from the Pastor of those nominated can make or break the nomination. This will take place during February. In our positive response we can help that spark of potential seen by one of the parishioners, grow into a flame. Once the pastor has made contact with the individual, and they respond in a positive manner then the pastor sends an evaluation form to Synod.

## THE RESULTS

Hopefully and prayerfully Lutheran Church–Canada will benefit from *Called by His Name; Sent by His Spirit–RSVP* on many different levels. First and most important it will raise and put in the consciousness of the people of God the need to identify and encourage individuals to respond to His call to church work, either through LCC or in the local parish. Second, through the grace of God, we will have an increase in the number of men and women seriously considering the Pastoral Office, Director of Parish Services and other church work opportunities.

## CONCLUSION

Imagine if each of the 334 congregations in Lutheran Church–Canada identified **ONE** potential church worker! That would mean more than 300 men and women would be affirmed in the gifts and talents God has given them – more than 300 believers to whom God the Holy Spirit may be saying: *I want you to serve my people as a worker in Lutheran Church-Canada.*

We have taken the name ***Called by His Name; Sent by His Spirit*** and asked for a response to God’s invitation to service –***RSVP***

## Timetable

<b>December 1997</b>	<ul style="list-style-type: none"> <li>• Receive and read RSVP materials</li> </ul>	<b>1</b>
<b>January 11, 1998 The Baptism of our Lord</b>	<ul style="list-style-type: none"> <li>• Read to the congregation letter from President Mayan</li> <li>• distribute bulletin insert</li> <li>• include Prayer for church workers</li> </ul>	<b>2</b>
<b>January 18, 1998 The Confession of St. Peter</b>	<ul style="list-style-type: none"> <li>• Theme: <i>Called by His Name</i></li> <li>• Bulletin Insert: Luther on Christian vocation</li> <li>• Sermon: Serving God in our Christian Vocations</li> <li>• Litany on Christian vocation</li> <li>• Use suggested hymns</li> </ul>	<b>3</b>
<b>January 25, 1998 The Conversion of St. Paul</b>	<ul style="list-style-type: none"> <li>• Theme: <i>Sent by His Spirit</i></li> <li>• Bulletin Insert: Church work vocations</li> <li>• Sermon: Serving God in church work vocations</li> <li>• Litany for Church Work Vocations</li> <li>• distribute nomination form to congregation</li> <li>• use special Hymn of the Day</li> </ul>	<b>4</b>
<b>February 1, 1998</b>	<ul style="list-style-type: none"> <li>• distribute nomination form to congregation again</li> <li>• request forms be returned with offering</li> <li>• use theme hymn as offertory</li> <li>• include Prayer of Thanksgiving</li> <li>• throughout February conduct interviews, visit and encourage all who have been nominated</li> </ul>	<b>5</b>
<b>March 1, 1998</b>	<ul style="list-style-type: none"> <li>• return completed evaluation forms to Synod office for follow-up</li> </ul>	

**Sunday, January 11, 1998**

**1**

- Read to the congregation letter from President Mayan
  - distribute bulletin insert
- include Prayer for Church Workers

**“To be an upright pastor and preacher is a great thing, and if our Lord God himself did not bring it about, nothing would come of it.”**

**Martin Luther**

### **Letter from President Mayan**

Dear Brothers and Sisters in Christ,

*The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest.*

These words were spoken by our Lord as He looked out upon the crowds and saw their spiritual needs. They are words that continue to describe our world. The harvest is indeed plentiful, but the labourers are few. It is for that reason that I want to encourage you to join with other congregations throughout the Synod in the recruitment initiative entitled *Called by His Name, Sent by His Spirit – RSVP* praying to the Lord of the harvest for labourers for His kingdom.

*Called by His Name, Sent by His Spirit* begins with an understanding that we all are *Called by His Name* for service and that each of us is *Sent by His Spirit* to carry out that calling in our various vocations. This initiative will help us grow in our understanding of that personal calling.

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In Christ,  
Ralph E. Mayan, president  
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### **Prayer for Church Workers**

Merciful Lord, we pray that You would move the hearts of many in our day, to consider the call to become pastors, teachers, directors of parish services, and other full-time workers in your Church. Strengthen their faith. Increase their love, and hope. Inspire even the young among us to serve You with their very lives, that Your name be praised in all generations; for to You is the power and the glory forever and ever.

(or if used as a petition in the Prayer of the Church: *L: Lord, in your mercy. R: Hear our prayer*)

## Listening to God's call through His people.

**HANNAH** dedicated her child **SAMUEL** to the Lord and he became a great prophet of God. (1 Sam. 1:22b)

**PHILIP**'s four **DAUGHTERS** were among those who spread the Good News of Jesus. (Acts 21:9)

An **UNCLE** recently encouraged his **NEPHEW** to become a pastor and he is now studying for the ministry.

A **GRANDMOTHER** spoke to her **GRANDCHILDREN** and prayed faithfully for them to serve the Lord and one became a teacher and later on a missionary in His service.

What **SON, DAUGHTER, GRANDCHILD, NIECE, NEPHEW or MEMBER** of your congregation can **YOU** encourage to prayerfully consider studying to become a full-time servant of the Lord as pastor, teacher, missionary, or director of parish services?

There may be young people in your family or in your congregation who:

- display a love of the Lord
- show love toward people
- desire to serve their church
- help in Sunday school or VBS
- are active in the youth/young adult group
- are intelligent and fun-loving

Speak to them, encourage them to consider that God's will for their lives may be full-time service in His kingdom.

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**Called by His Name: Sent by His Spirit – RSVP**  
is a recruitment initiative of Lutheran Church–Canada which asks members of congregations to identify men and women whom they believe have the gifts and talents for church work vocations.

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# January 18, 1998

(The Confession of St. Peter)

## Theme: Called by His Name

2

- **Bulletin Insert: Luther on Christian vocation**
  - **Litany for Church Workers**
- **Sermon: Serving God in our Christian Vocations**
  - **Use suggested hymns**

### Hymn Suggestions for 18. January, 1998 (Confession of St. Peter)

#### *Lutheran Worship*

Opening Hymn: 72 “The Only Son from Heaven”

Hymn of the Day: 193, “By All Your Saints in Warfare” (stanzas 1, 10, 3)

Third Hymn: 371 “O God, My Faithful God”

Hymn to Depart: 380 “Forth in Your Name, O Lord, I Go”

#### **The Lutheran Hymnal**

Opening Hymn: 130 “O Jesus, King of Glory”

Second Hymn: 408 “Jesus Christ, My Pride and Glory”

Third Hymn: 395 “O God, Thou Faithful God” (stanzas 1-4)

Hymn to Depart: 400 “Take My Life and Let It Be”

### Sermon for January 18, 1998

Theme: Called by His Name

Title: Called By His Word (Matthew 16:13-19)

#### **Background**

**13. Caesarea Philippi** – About twenty miles north of the Sea of Galilee, this is the northernmost point of Jesus’ travels. It represents a geographical and thematic turning point, as it is from this time forward that Jesus begins to explain that he is a suffering and rising Messiah.

*Son of Man* – Comparison to Mark shows that Jesus refers to himself. His use of this title is a sort of veiled epiphany, as it is either (or both) a self-deprecating way to say “I” and the title of the eschatological God-man from heaven. Faith sees the latter veiled in the former.

**14. John the Baptist, Elijah, Jeremiah** – Each of these is a formidable figure in the religious expectations of the people of Jesus’ day. But each of them is less than the Messiah himself. Jesus as the fulfiller of the promise is more than any human religious notion; he is even more than the human estimation of the Messiah himself.

**15. But you** – The you (plural) is emphatic. The question of verse 13 can be answered by a sociological researcher of human religious views. The question of verse 15 evokes a confession in response.

**16. By way of answer** – The first word of verse 16 characterizes Simon’s words as a response. All of God’s prior self-revelation in the Old Testament and in the birth, baptism and ministry of Jesus up to this point is the context in which the question is posed. The response is not only to the question, but to all that God has given as the resource out of which to answer the question.

*The Messiah* – The Anointed One is the promised agent of God for the bringing of God’s salvation and the establishment of God’s kingdom. He is, as the Old Testament promised, the Son of the Living God.

**17. By way of answer** – Jesus’ words comment, in reply, on what Peter, speaking for all, has just said. But Jesus’ words are spoken to and apply first and foremost to Simon alone (“thou” and “thee” are singular in verses 17-19). Spokesman for the Twelve, he is also accorded a priority in their midst.

*My Father revealed* – To confess is to say “yea and amen” to what has been previously revealed. All that God has given in his Old Testament word and through the ministry of Jesus represents the revelatory background. The ability to confess this is a gift from God above.

**18. Thou art Peter ... upon this rock**—The “rock” on which Jesus builds his church is not the human Peter; the human Peter can be an enemy of the kingdom (see verses 22-23). Nor is it the content, simply of the statement he spoke; there is no confession without a confessor. The rock, rather, is the divinely inspired human confessor in the act of his confessing. The church is built onto when Peter (and other confessors in whom Christ lives) confess the Gospel revealed from above.

*My church* – The church, the assembly of those sheep who hear and acknowledge their Shepherd’s voice, is ever and always the Lord’s.

*The gates of Hell shall not prevail* – The visible human organizations, congregations and/or denominations may rise and fall, be constituted and be dissolved. But the enemy cannot wreak harm upon the sheep who hear their Shepherd’s voice.

**19. I give to thee the keys** – To Peter (thee, singular), in his position of priority as spokesman among the Twelve, is given the gracious gift of the Lord’s ministry of the forgiveness of sins, a gift and ministry which are ever present on earth in that assembly in which human beings confess the God-revealed truth of salvation in Christ crucified.

## Thoughts toward a sermon

### INTRODUCTION

The Church Calendar calls this day the Confession of St. Peter, and that is the usual way in which we describe the passage in our text, Matthew 16:13-19. But that title tempts us to focus on Simon Peter as the doer of something—which is not the point, at all. In fact, Jesus explains that Simon Peter is a receiver: “Blessed art thou, Simon son of John, for flesh and blood did not reveal this to thee, but rather my Father who is in the heavens.”

As is the case whenever anything important is happening in the Bible, God, not man, is “running the verbs.”

Therefore a good alternative title for this day and for this lesson would, indeed, be the first half of the theme of our synod-wide focus on vocation and recruitment to church vocations: “Called By His Word.” God, through Christ, called Simon Peter to be a Christian confessor. And God works through Christ in the same way to call each of us into the assembly of confessors, the body of Christ, his Church. Let us see how it happens that we are “Called By His Word.”

### I. GOD CALLS CHRISTIAN CONFESSORS BY SENDING JESUS IN FULFILLMENT OF HIS PROMISES

It may seem that Simon Peter is the chief actor in this account. But in reality God is on the initiative, acting in Jesus Christ.

For the question “Who do you say that I am?” is not posed in a vacuum. It is not the first thing that Jesus ever said to Simon Peter. A long history of divine revelation precedes it. Simon Peter, it is true, grew up as an uneducated fisherman, not a scribe. But he had been taught some of what the Word of God revealed and promised in the Old Testament. He was given to know of God’s promise to send a Saviour, and that that Saviour would be the Lord’s Anointed, the Son of God and the Son of David. Old Testament Scripture revealed, and he believed, that when that Anointed Saviour would come, he would give sight to the blind and hearing to the deaf; the lame would walk and the poor would have the Good News preached to them.

“Follow me!” Jesus said, one day, to Simon Peter. And as Simon Peter followed, he saw this Jesus doing all these things. Jesus healed the blind, the deaf and the lame. And he did more than that: he forgave men their sins and announced: “The reign of God has arrived! Repent and believe the Gospel.” Three times the Gospel according to St. Matthew emphasizes that Jesus went about preaching, teaching and healing. He was sent from God to bring the kingdom of God, and he was revealing himself as the Messiah, the Lord’s Anointed, the agent of the final salvation.

That salvation he accomplished. He inaugurated that kingdom and reign of God, when he died on the cross and was raised from the dead. The Jesus who did all that preaching, teaching and healing, the Jesus who called Simon Peter to follow him and who put this question to him: “Who do you say that I am?”—that Jesus is the one who also went to the cross and fulfilled there the mission on which God the Father had sent him.

All of that revelation from above which was available to Simon Peter is also set before us. God is at work, through the Bible and all the people and materials that tell the Bible’s story of his promises and their fulfillment in Jesus Christ, revealing himself so as to call us to be confessors of the truth of his revelation. Pious parents who brought you to baptism and taught you to pray—God at work to call you. Sunday School teachers with that wonderful visual aid: the flannel graph—God at work to call you. Kindly but persistent pastors who taught the catechism and gave wise counsel and guidance—God at work to call you. Egermeier’s Bible Stories and Haendel’s Messiah—all means by which the facts about God’s promised salvation fulfilled in Jesus are set before you. God is revealing the information from above, setting before your eyes the message of Jesus, preacher, teacher, healer, bringer of the kingdom through his death on the cross and resurrection from the dead.

All of that revelation from above is part of the prior context, part of the work of God to prepare for the situation in which he calls you to be a confessor.

### II. GOD CALLS CHRISTIAN CONFESSORS THROUGH A PERSON-TO-PERSON MINISTRY

Through all of this preaching of his Word, God is working, finally, to evoke from you a confession, an “amen.” To confess, in fact, means to say “yes” to something that is already out there as a given. To confess is always a response, an “amen” to the preaching the all God’s promises are fulfilled in Jesus. And so all of the preaching about Jesus and what he has done has a very personal focus: you.

When it comes to religious belief, some people try to stay detached, not personally involved. Jesus even hinted at that posture when he first asked: “Who do men say that the Son of Man is?” That question could be answered by an opinion poll, a Reginald Bibby running around asking people their religious views. But Jesus, of course, was not really interested in sociological research into human notions. He has come to heal the heart of broken human beings, to die for sinful individuals. He wants the impact of his ministry to hit home on every individual. And so he confronted Simon Peter, person to person, with the question: “Who do you say that I am?” And so he has instituted his ministry in his church in such a way that he continues to deal with each of us, also, person to person.

Not that God comes and places before us his evidence, his arguments, expecting the right “decision” from us. If our confession were the result of a decision made by our reason, then it would be from man, “flesh and blood,” not from the Father in heaven. In the very Word of revelation itself lies the power which generates the response of confession. We are recipients. God gives us the gift of faith in Baptism, catechesis, the preaching of the Word. But precisely each of those: Baptism, catechetical instruction, the preaching and hearing of the Word, is an event of personal encounter for us. Through the Lord’s ministry in the church, the water hits our own head, the Word hits our own ear drums. We are given to, addressed, engaged.

God provides us with all of the revelation which shows us Jesus as His Anointed, the Christ, our Saviour, and then evokes from each of us the confession by encountering us with his question: “Who do you say that I am?”

Thus God runs the verbs. He evokes confession from each of us, just as from Simon Peter. And that confession is a great and grand “Yes” to all that God reveals: his might and holiness, my sin, his gift of righteousness in Christ and my life in him. By His Spirit, he calls me to confess all of His truth.

## **CONCLUSION**

Once Simon Peter became a disciple and a confessor, life began to look quite different to him. A path of discipleship opened up before him—a pilgrim path, through this world on the way to heaven. And for all those called to traverse that way, the Gospel call transforms all of life’s relationships, whether in family or in community. The Gospel pours into each relationship, each “calling”—whether as child, spouse, parent, worker or neighbour—that great triad of faith, hope, and charity. In Christ, the called confessor walks by faith, faithful in his calling. In Christ, the called confessor walks in hope, patient in struggle and suffering. In Christ, the called confessor walks in charity, as the love of God is poured into his heart and overflows from it into his relationships in family and community.

In Christ, the Word of God calls each one of you—each unique person, as the son or daughter of your parents, in all the particulars of your family and community relationships, in the relationships you have with specific persons as workers or supervisors. It makes each of your relationships into a “calling” in the Gospel, a calling in which you have the opportunity to confess your faith, express your hope, and give your love.

## Luther on Christian vocation

In the movie *Mary Poppins*, the lead character wants to encourage two undisciplined children to clean their room. Instead of commanding them to work, she invites them to think of the task as a game. With that picture in their minds, the room is soon neat.

Martin Luther recovered a key insight of Scripture concerning all the various tasks and activities that fill our lives — an insight which can help us view those tasks in a new and holy light. The word which captures this insight is *vocation*.

The word *vocation*, which comes from the Latin word for *calling*, had chiefly been used before to speak of God's call to full-time church work. In that same vein, Lutheran Church–Canada does ask people to consider whether the Lord would have them serve as a pastor or as some other minister such as teacher or parish worker.

But Luther's insight was to recognize that *all* the main tasks which fill our lives as God's people are vocations. Are you married? God has called you to serve as a faithful husband or wife. Do you have children? God has called you to nourish them. Are you a child? God has called you to the family in which you live. The same is true for work, school, neighborhood and church.

When we see these tasks as callings from God, it puts them in a different light. The joys we find in a child's first smile, or a grandparent's witty saying are but gifts which God gives us through those people he calls us to be near. On the other hand, the sorrows and problems of work, parenthood, or school are a cross he calls us to carry. Because our parish membership is a calling, we don't "shop around" when we don't like the way things are going. We stay and learn to forgive and be forgiven — to love, just as the Lord who called us there loved us first.

So when Lutheran Church–Canada invites you to consider full-time church work as a vocation, we're not saying you don't have a vocation already. All of God's people are called by their Lord to serve him in the places where he has placed them.

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## A Litany on Christian Vocation

O Lord Jesus Christ, Son of the living God, as You grant us faith at all times to trust boldly in You for our salvation, and grace always to confess and serve You in our daily vocation, hear us now in the petitions, we bring before You.

In our public duties undertaken for the well-being of all people, and as we seek justice and concord for all our fellow-citizens:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

As You call faithful men and women to many and varied offices in Your church, in the several responsibilities You have given us:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

In our schools where knowledge is increased, understanding is deepened, and skills are developed, both in our teaching and in our learning:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

Through our care of sick and dying, as we strive to alleviate all manner of suffering in mind and body:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

As we till the soil and toil to produce the various necessities of life, in our work in forest and mine and on the sea, and in our manufacture and distribution of all useful products:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

Even when we lack employment and seek new opportunities to provide for ourselves and care for others:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

In our play, and recreation, and in the enjoyment of the arts and all that is beautiful:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

These and all other requests which we have both for ourselves and for others, we make bold to bring before You in the words which You have taught us, saying:

**OUR FATHER... .**

## A Litany on Christian Vocation

O Lord Jesus Christ, Son of the living God, as You grant us faith at all times to trust boldly in You for our salvation, and grace always to confess and serve You in our daily vocation, hear us now in the petitions, we bring before You.

In our public duties undertaken for the well-being of all people, and as we seek justice and concord for all our fellow-citizens:

**MAY WE SERVE YOU AND CONFESS YOUR NAME.**

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# January 25, 1998

(The Conversion of St. Paul)

## Theme: Sent by His Spirit

- Bulletin Insert: LCC Church work vocations
- Sermon: Serving God in church work vocations
  - Litany for Church Work Vocations
- distribute nomination form to congregation
  - use special Hymn of the Day

3

## SERMON HYMN

**Our Saviour Came into This World** (Edward G. Kettner)

*Tune: O Grosser Gott ("O God of God, O Light of Light")*

*(A reflection on the theme, "Servants for Jesus' Sake." A thank-offering for the privilege of ten years of service at Concordia Lutheran Seminary. Used by permission.)*

Our Saviour came into this world and broke the curse of death and hell.  
The Sinless One took on our sin, and freed us from the devil's spell.  
Now risen and ascended high, His presence with His Church we see  
Through faithful servants whom He sends into the Holy Ministry.

His servants do not vaunt themselves, their only boast is in their Lord;  
As Christ's redeemed they stand and preach redemption to a fallen world.  
Their lips become His lips as now they speak our Saviour's word of grace.  
Forgiven, they themselves forgive by His command and in His place.

Their hands become the Saviour's hands; they do for us what He would do;  
They wash with water in His name, and by this we are born anew.  
They feed us with the Bread of Life, they give His body and His blood  
And yet it is not they, but Christ who gives us this most precious food.

Apostles, prophets in the past gave witness to the living Lord;  
The servants whom He sends today proclaim the same life-giving word.  
In every age He sends His word of peace into a world in pain;  
He builds His Church and grants it hope until at last He comes again.

O Father, Maker of us all, O Son, Redeemer of the world,  
O Spirit, Bringer of God's gifts through servants called to preach your word,  
We offer up our song of praise to you, O Blessed Trinity,  
Which all the ransomed number raise, now and throughout eternity.

## Sermon for January 25, 1998

### Theme: Sent by the Spirit

#### Title: Spirit Sent Partnership (Philippians 1:1-11)

Focus: When the Spirit of God sends a man into the office of public ministry, a gospel partnership with God's people is established which results in yet more sending and more partnership.

#### Background

The epistle to the Philippians has long been called the Epistle of Joy. Joy is, however, not the theme of this letter as justification is the theme of Romans. "Joy is the music that runs through this epistle, the sunshine that spreads over all of it" (*Lenski*, p. 691). Seventeen times this short epistle mentions the words joy and rejoice which express in part the joy of Paul and in part the joy he would kindle in those with whom he was in gospel partnership.

Paul and his companions had laid the foundations for the church in Philippi with the conversion of Lydia and the jailer (Acts 16). Philippi, known as "the gateway to Europe" thus became the birthplace of European Christianity. That Philippians was written from prison is quite clear. If we assume Luke mentions all of Paul's imprisonments (cf. Acts), Rome is the most probable location. In more recent times an Ephesian origin has been advanced, yet prison location makes little difference in our understanding of this remarkable epistle. A Roman origin would seem to give a date of A.D. 61-62.

The immediate purpose of the epistle was to send a message with Epaphroditus (2:25; 4:18) thanking the church for their partnership in the Gospel and their gifts to support him during his imprisonment and to address challenges they were facing as a new congregation.

Philippians is considered the most personal of Paul's writings. As compared with other epistles there is a marked absence of formal doctrine presented in a thematic format. It breathes of a strong personal attachment and joy in Gospel partnership shared between Pastor and people.

This is a **spirit-sent partnership**. The Spirit of God sent Paul to establish the new church at Philippi. The Spirit worked there through the means of grace to create a vibrant partnership in the Gospel. The Spirit working within them raised up church leaders (v. 1 overseers and deacons), compelled them to send forth Epaphroditus into a support ministry with Paul, moved them to financially undergird Paul's mission work, and enabled their own ongoing Gospel proclamation.

Here is a model for the Church today: Faithful and loving pastors nurturing a congregation with God's means of grace strengthen God's people to raise up new workers and increased support for the ongoing work of the kingdom. **Here's** a basis for real church growth!

#### Exegetical notes

1 Here is the only caption in which one and the same apposition modifies both the writers. Both are termed "slaves of Christ Jesus." Paul is not dropping his apostolic authority for the time being, he is now only not stressing it as much as the shared Gospel partnership. Paul and Timothy are *slaves* of Christ Jesus while the Philippians are

*saints* in Christ Jesus. The latter points to the blessings received, the former to the work assigned, again: partnership in the Gospel.

This is the only epistle in which Paul mentions the church leaders (*presbyteroi* and *episcopoi*) in the address. The *syn* (with) is associative: "together with," "in association with," and underscores the Gospel partnership of the people with their leaders.

5 Their *koinonia* (fellowship, participation, partnership) in the Gospel is their cooperation in the missionary work. This is a partnership that goes well beyond financial support. In fact Paul here says nothing about money. One has to wait until chapter four (4:16) for this matter. Partnership in the Gospel can be as seen as broad as Acts 2:42, the fellowship of faith in the Gospel, of confession of the Gospel, of worship and of Christian life and outreach in the grace of the Gospel. Their partnership in the Gospel can be seen as active in many ways.

6 The good work (surely including but much broader than financial support) is a good work because God had begun it, because it was *His* work, worked in them by His Spirit. It is faith and partnership in the Gospel ministry. Paul is confident in this Gospel work because He attributes it to God, not only its beginning but equally its consummation until the last great day.

7 They are Paul's *sygkoinonous* (joint-partners, joint-fellowshippers). They are in a spiritual and literal partnership with Paul in his imprisonment and his stand for the Gospel at his trial. *Apologia* (defense) is the regular term for what the defendant pleads in a court trial or before a judge (Acts 26:2). *Bebaiosis* (confirmation) refers to the factual proofs that would be convincing to the judge. Both are regular legal terms.

9 This joining of knowledge to love is truly Pauline. In Romans 14 love must use knowledge so as not to hurt the weak. *Gnosis* puffs up, *agape* builds up (I Cor.8:1). To have all *gnosis* but not love is to be nothing (I Cor.13:2). Love and knowledge are to be combined for purposes of service. The CODA of Bernard of Clairvaux (1091-1153) reads:

**There are those who seek knowledge for the sake of knowledge:**

**That is curiosity.**

**There are others who desire to know in order that they themselves be known:**

**That is vanity.**

**But there are some who seek knowledge in order to serve and edify others:**

**That is love.**

11 This knowledge based love is manifested in a life of service and outreach. It is here called "righteousness fruit" (cf. Gal.5:22) and consists of good works (Eph. 2:10) for the purpose of "God's glory and praise." Here again is

the **Gospel partnership created and sent by the Spirit** which raises up and supports leaders in the church and nurtures congregations for new life and growth.

**[NOTE: The introduction and conclusion are personal stories from the life of this sermon's writer. These stories may be adapted or substituted for as the preacher desires.]**

Spirit Sent Partnership Philippians 1:1-11

Grace be unto you and peace from God our Father and the Lord and Savior Jesus Christ.

The title of this sermon is based upon Paul's words in verse five of our text "*in view of your partnership in the gospel...*"

Partnership in the Gospel. That's what two dear parishoners and their former pastor were really talking about on the telephone. The pastor had phoned a dear couple, both now close to 70, who were leaders and supporters in the first congregation he served out of seminary. Their long and laugh-filled conversation included both an update and a walk down memory lane. They were now 20 years and 2000 miles apart. The man ended the conversation with these light-hearted and loving words: "God sent you to us pastor, we took care of you and worked together with you, and we sent you on to serve Him elsewhere. Just remember, we made you everything you are!" Those words spoken in laughter and love are filled with God's truth. The Holy Spirit working through His Church did send the pastor to these people. That same Spirit nurtured them by His means of grace and created a partnership in the Gospel. This partnership resulted in a supporting and a sending to futher fields of service. Out of this partnership has arisen other servants and pastors to establish yet more Gospel partnerships. What JOY! What an encouragement given by two saints of God that the fruits of His Spirit-sent partnership will continue until the last day!

Our sermon text speaks of the same kind of Spirit-sent partnership. Paul speaks of a partnership with the church at Philippi. He is in prison, probably in Rome and this letter is for the believers who are the new church in Philippi of Macedonia, north of Greece. Paul lets us listen on his "phone call" with those he has served: verse three "*I thank my God in remembrance of you*", verse five "*in view of your partnership in the gospel from the first day until now*", verse seven "*it is only right for me to feel this way about you, bcause I have you in my heart, since both now in my imprisonment and in the defense and confirmation of the gospel...*"

That "first day" Paul speaks of was an amazing time. The events he alludes to here are more fully described by Luke in Acts chapter 16. The Spirit of God had sent Paul to Philippi. There Paul preached and Lydia a well-known dealer of "purple goods" and her entire household were baptized as the first converts in Europe. Philippi which was known as the gateway to Europe in fact became the Gospel gateway to Europe. Paul and Silas were thrown into prison, beaten and chained for their Gospel preaching. God sent an angel and an earthquake to free them

and, as a result, the jailer and his household were baptized. Now that's creative church growth methodology! The first church in Europe was established in Lydia's house and new pastoral overseers were raised up for local leadership and outreach.

Of all the churches he established, this church seems to be the closest to Paul's heart. This letter to the Philippians has been called the "letter of joy." In fact the words joy or rejoice are used 17 times in these four short chapters. In his opening words (v.4) he mentions praying with joy on their behalf. What is the basis of Paul's joy? It is that the same Spirit of God who sent Paul to them has created within them a Gospel partnership resulting in more sending. New church leaders are raised up and sent out with the Gospel, Epaphroditus is sent out to support Paul in prison, gifts are sent along with him to further Paul and his mission work, money is sent to Jerusalem to care for the saints there suffering due to hunger (II Cor. 8 and 9). Spirit-sent Gospel preaching produce spirit-created Gospel partnership which in turn results in more preachers sent and more partnerships established. A marvelous circle! To borrow a phrase from a Disney animation, for the growth of the church and the number of pastors and workers, this process is indeed "the circle of life." This circle continues even today as pastors and people celebrate their Spirit-sent partnership.

Return with me to Paul's prison cell. Here we find a pastor writing to the people God sent him to serve. Paul is in chains because of the Gospel. The Spirit of God moved the people to send Paul money, food and other necessities via a congregational messenger named Epaphroditus. Why? Certainly because they loved pastor Paul and because the Roman prison system was such that friends and family had to provide for the prisoner or he would be destitute. Paul himself mentions this in chapter 4:18 as he says: "*But I have received everything in full, and have an abundance. I am amply supplied, having received from Epaphroditus what you have sent...*"

Epaphroditus almost died caring for Paul. We read another portion of his letter as recorded in chapter two: "*For he was sick to the point of death, but God had mercy on him.... therefore receive him in the Lord with all joy... because he came close to death for the work of Christ...*"

(2:27-30). And in the midst of all this Paul is on trial in the Roman Emperor's court. Paul says he is engaged in the *defense* and the *confirmation* of the Gospel (1:7). Both words are legal terms taken right from the courtroom refering to giving explanations of ones cause in a hostile situation and giving factual proofs to those who opposed or doubted your testimony.

Goodness!! Prison, financial support, service to the point of death, ridicule and attack in a hostile courtroom..... why? For the sake of the Gospel. For the joyful opportunity and solemn responsibility of proclaiming the atoning death and life giving resurrection of Jesus. For the message that God indeed so loved the world that He broke into human history, into sinful, death-filled human history with forgiveness of sin and eternal life in the flesh and blood of

His only Son. For the good news that He has defeated sin, death and devil for all eternity. For the declaration of the promises of God, sealed in the blood of the Savior, which are today so very precious to sinners like you and me. All hardships are worth it.... for the sake of this Gospel. This was true for Paul. This was true for Epaphroditus and the entire church at Philippi. This is true for this congregation today, for your pastor, for each of our individual lives. We certainly do not need to pray for hardships... they will come our way as long as we are in this sinful world. But we do pray that our Gospel partnership would continue to grow in spite of hardship and that out of this partnership the Spirit of God would send both support and workers for His kingdom. God, grant us eyes to see the need and opportunity for both.

Paul prayed for such growth in Gospel partnership with the Philippians. He prays: "...that your love may abound still more and more in real knowledge and discernment..." (v.9). Imagine the scene. Paul, in chains in a Roman prison is soon to be beheaded. And we find him praying for the people in Philippi. Whew! For what does he pray? For growth in love for those within and without of the church, for a knowledge and understanding of God's Word that leads to holy living and a Gospel-example to others. To what end? "...to the glory and praise of God" (v.11). In other words, that their ongoing partnership in the Gospel would resound in glory and praise to God as more and more others hear, trust, and celebrate the good news of Jesus.

We have read only a few words of this letter from a pastor to his people. Yet, these words have resounded with the joy they shared in their Gospel partnership. God continues to bring this joy to us today. On this day our synod has asked us to especially consider the partnership between our congregations and our seminaries and the ongoing need for more pastors.

Like Paul we thank God for the Gospel partnership He has given to the many congregations and the two seminaries of our synod. This partnership is a joy to recount. Our congregations own and operate the seminaries as educational institutions serving the entire church.

The seminaries educate men for the office of the public ministry. They provide year I and II seminarians as fieldworkers for congregations near the location of the seminary. They provide year III seminarians as vicars for congregations all over Canada and in some other lands as well.

Seminary professors of course provide the classroom education but are also quite busy helping in area congregations, speaking at numerous conferences, and generally serving the church at large as needs arise. Our congregations pray for the seminaries, financially support the seminaries, provide places of ministry where fieldworkers and vicars can learn and be encouraged, and last but not least, identify, recruit and support men who have the gifts to become pastors. This is a wonderful partnership in the Gospel. Paul would have surely rejoiced again!

Pray for more pastors for our synod. Pray that God would lead each of us to identify, recruit and support men to attend seminary. **Never underestimate the influence you can have in raising up new Pastors.** Mrs. Miller's influence in a young boy's life teaches us this lesson.

Mrs. Miller was a faithful Sunday and weekday school teacher. She was a bundle of energy, joy and compassion all wrapped up in a sturdy 4'10" frame. Rain or shine she was always prepared for her classes at church. She was consistently in the room well before the class was to begin and well after the class hour had passed. She did this to give extra attention, love and encouragement to students who needed the same. One boy came to her class from a non-Christian family. His family was also quite poor and therefore he never had the clothes and the candy and the possessions most of the other young people always seemed to bring to class. The boy was also at least a head shorter than all his classmates, a tough situation at his age. Yet none of this kept him away. Mrs. Miller was there and as he made a habit of coming early and staying late, she spent a lot of time giving him the love he craved. She would tell him how proud she was that he was a fast runner, a good baseball player, and an attentive student in her class. A class day did not seem to pass that Mrs. Miller did not open her purse and just happen to find some candy therein to give to him. She taught the boy the love of Jesus by word and deed. She instilled in him a love for his Lord and a desire to serve that Lord. Thirteen years passed. The boy was taller now. Mrs. Miller's hair was spotted with gray. It was the night of his ordination service, when the boy, now a man, would formally become a pastor. The pews of his home church were filled with people. The chancel was crowded with brightly vested pastors. At the end of the service when the new pastor recessed to greet all those who attended he saw her, sitting in the last pew on the right side.

She clasped and shook her hands over her head in a sign of celebration. After everyone had gone through the greeting line, Mrs. Miller approached the new young pastor. Following a hug and mutual tears of joy, she reached into her purse and presented him (me) a piece of candy. Hers was a sweet and enduring partnership in the Gospel. St. Paul would have again rejoiced!

Thank God for opportunities we all have to encourage men for the ministry. No one is ever too young to receive this encouragement. No one should ever underestimate their ability to give this encouragement. Pray that God would open our eyes to this truth. All praise, honor and glory be to God whose Spirit-sent partnership in the Gospel builds His Church for all eternity.

## LUTHERAN CHURCH-CANADA CHURCH WORK VOCATIONS

### PASTOR

A candidate for the pastoral ministry begins his journey as an active member of a Lutheran Church-Canada congregation or a partner church, showing evidence of his commitment to Christian ministry, being of good character, enjoying satisfactory health, and demonstrating pastoral suitability.

Upon completion of a three- or four- year undergraduate degree in any discipline, students apply to a seminary for their pastoral education. The four-year seminary program for Lutheran Church-Canada is offered at Concordia Lutheran Seminary, Edmonton, and Concordia Lutheran Theological Seminary, St. Catharines.

Students wishing to enrol in a seminary find it helpful to take a broad liberal arts program at the university/college level. Courses to include are English, speech, humanities, philosophy, social sciences, natural sciences, and psychology. Introductory courses in Greek and Hebrew prior to seminary are also needed.

Prepared pastors, servants called and sent by the Holy Spirit, witness to salvation by grace through faith in Christ Jesus and serve in God's world.

### DIRECTOR OF PARISH SERVICES

Serving in a team ministry with the pastor, staff, and members of a congregation, a Director of Parish Services offers skills in evangelism and outreach, parish education, hospital and elderly visitation, and youth/young adult ministry.


To become a Director of Parish Services, a student completes a Bachelor of Arts degree with a major in Religious Studies and a minor in Parish Services, together with certified practical experiences and a year of internship.

Students enrol in the Director of Parish Services program at Concordia University College of Alberta, Edmonton.

### TEACHER

Elementary and secondary school teachers are prepared for service in Lutheran Church-Canada by way of the Lutheran Teacher Colloquy program. Teachers are equipped to work in Lutheran schools where the primary goal is educating and nurturing children within the context of the Gospel of Jesus Christ.

Students enrolled in Concordia University College of Alberta with an interest in teaching in Lutheran Church-Canada consult with the Director of Church Work Programs to incorporate a sequence of courses required by the church into their undergraduate program.

  
Called by His Name: Sent by His Spirit – RSVP  
is a recruitment initiative of Lutheran Church-Canada which asks members of congregations to identify men and women whom they believe have the gifts and talents for church work vocations.

  
LUTHERAN CHURCH-CANADA  
ENGLISH LUTHERIENNE DU CANADA

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LUTHERAN CHURCH-CANADA  
ENGLISH LUTHERIENNE DU CANADA

## Litany for Church Workers

O God, the Father of all, Who is over all and through all and in all:  
**HAVE MERCY UPON US.**

O God, the Son, Who is the Saviour of Mankind, and Head of the Church:  
**HAVE MERCY UPON US.**

O God, the Holy Spirit, Who has brought us to Faith through Baptism and the Word:  
**HAVE MERCY UPON US.**

We humbly confess, O Lord, that we have not always appreciated the gifts of pastors, Christian teachers, Directors of Parish Services, and other church workers which You have given to Your church:  
**FORGIVE US, LORD.**

We humbly confess, O Lord, that we have often relied on others to identify and encourage prospective workers for Your vineyard:  
**FORGIVE US, LORD.**

We humbly confess, O Lord, that we have not looked as carefully as we could have at our own abilities to see if perhaps You might be calling us to be Your gift to Your church:  
**FORGIVE US, LORD.**

Quicken our hearts, O Lord, to remember Your great love for us and all mankind which moved You to provide salvation and peace in Your Son, Jesus Christ:  
**MOVE US BY YOUR SPIRIT, LORD.**

Open our eyes, O Lord, to the great need for workers to lead Your church in bringing this Good News to all people:  
**MOVE US BY YOUR SPIRIT, LORD.**

Broaden our vision, O Lord, to ways in which we can be used by You to help provide workers whom You would use:  
**MOVE US BY YOUR SPIRIT, LORD.**

Into Your hands, O Lord, we commend ourselves. Make us Your servants for Jesus' sake. Use us in Your service to the praise of Your holy name.  
**AMEN.**

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## Called by His Name, Sent by His Spirit – RSVP

### Qualities To Look For

To give some idea of the kind of person who might respond well to Christ's call as a professional church worker, please keep these qualities in mind:

#### 1. Intelligence and health

The Church looks for people of average to excellent intelligence and good health. One who can appreciate and communicate the Gospel of Christ. One who possesses the energy and ability to continue the mission of Jesus.

#### 2. Integrity

The Church looks for people of strong character and virtue. One who demonstrates honesty in relationships and in work. One who possesses sound moral values.

#### 3. Service

The Church looks for people who are interested in, or are already involved in service to others. One who shows an interest in people and cares about the welfare of others, especially those in need. One who can relate well to others.

#### 4. Love of Christ and the Church

The Church looks for people who are willing to express their love through prayer and service. One who demonstrates an interest in the Church and relies on God in his/her own personal life.

*After prayerful consideration, I believe that this person has the qualities needed by a future church worker. Perhaps Jesus is calling him/her to this particular path of discipleship.*

NAME: \_\_\_\_\_


*Please supply additional information if it is known*

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_ AGE: \_\_\_\_\_

YOUR NAME: \_\_\_\_\_

**PLEASE RETURN FORM TO CHURCH ON  
SUNDAY, FEBRUARY 1, 1998.**

 Called by His Name: Sent by His Spirit – RSVP is a recruitment initiative of Lutheran Church–Canada which asks members of congregations to identify men and women whom they believe have the gifts and talents for church work vocations.

 LUTHERAN CHURCH-CANADA  
ÉGLISE LUTHÉRIENNE DU CANADA

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 LUTHERAN CHURCH-CANADA  
ÉGLISE LUTHÉRIENNE DU CANADA

# February 1, 1998

- distribute nomination form to congregation again
  - request forms to be returned with offering
    - use Theme Hymn as offertory
    - include Prayer of Thanksgiving
- throughout February conduct interviews, visit and encourage all who have been nominated

## Prayer of Thanksgiving

Dear Lord, we thank You, for You continue to call faithful laborers into Your harvest. Bless all those whose names we are receiving today that they may be led to consider the call to serve You as future pastors and church workers. Grant them the wisdom to understand Your will for their lives. And, if it be Your will, lead them to respond to the call to full-time service in Your church, to the glory of Your holy name, and for the expansion of Your Kingdom; for You alone are the Lord, and with the Father and the Holy Spirit are one God, now and forever. Amen

(or if used as a petition in the Prayer of the Church: *L: Lord, in your mercy R: Hear our prayer*)

## Called and Sent

(written for the 1996 convention of Lutheran Church-Canada)  
Words and music by Ian T. Adnams

C Em/C C7 F C C/A

1 In the wat-er and the Word, the Spi-rit's voice is heard Call-ing us His own for - given  
2 In the bread and wine we share the for-givness that is there, through His sac - ri - fice up - on the

Dm G7 F G C Am Dm G6

child. Giv - ing us His name, by faith each one re - ceives the same sal - va - tion through His gift of  
cross. A - live in Him we grow so all the world may know the free sal - va - tion through His gift of

C C7 F6 G Em Am Dm G C C7

grace. Called by His Name; Sent by His Spir - it, Shar-ing the Good News joy - ful - ly.

F G Em Am Dm G C

Called by His Name; Sent by His Spir - it Shin-ing hea-ven's light for all to see.

# Called by His Name, Sent by His Spirit – RSVP

## Pastor's Interview and Evaluation Form

One of the key elements in identifying and encouraging future church workers will be the follow-up on the part of the pastor. There are two very important aspects of the pastor's follow-up: an interview with each person whose name has been suggested on the nomination forms, and the submission of those names to President Mayan for referral to the appropriate institution for future follow-up.

### Pastor's Interview

After you have received the nomination forms on Feb. 1, take a moment to give thanks to God for each name that has been submitted and ask for His guidance during your interview. The following are suggestions to help you in the interview:

**1** Phone to set up the appointment. The person may already be aware that the congregation has been asked to submit names of future church workers. Inform the person that he/she has been identified by fellow church members as a possible future church worker and that you would like to meet to discuss this with him/her.

**2** A good place to begin is with the four qualities (see nomination form) which others have seen in this individual which have led them to suggest his/her name as a future church worker. You might want to ask: "Do you see yourself in this way?" "Have you ever considered a church work career?" Are there areas here at church where you would like to become involved? (eg. teaching Sunday school, helping with VBS, Acolyte, hospital visitation, lector, altar guild, etc.)

**3** Share with the person some of your own joys in the ministry. What do you like doing in the ministry? What has been truly rewarding? How have you seen others grow in faith? When was a time when you felt you really made a difference in someone's life? Help them to see different opportunities for ministry as a pastor ... as a teacher ... as a Director of Parish Services ... as a missionary, etc.

**4** Ask for permission to share their name with Concordia University College or one of our seminaries: "I'd like to let our seminaries know that you have been identified as a possible future church worker. Is that okay with you?" (Explain that they would receive information from the seminaries or college.)

**5** Before you leave, take a moment to pray with the individual, giving thanks to God for the opportunity to discuss the work of the church with this person.

### Submission of Names

Following your interview, please fill out one *Evaluation Form* for each person you interview. (Please photocopy additional forms as needed) The evaluation forms then should be sent to President Ralph Mayan by March 1 (if possible).

It would also be appropriate to phone those who submitted names, thanking them for their participation and letting them know that you interviewed the person they suggested.

We thank you for your participation in this effort. The task of recruiting future church workers is not the task of the pastor alone, but of all God's people. It is our prayer that we can help all our people accept greater responsibility in identifying, encouraging and supporting our future professional church workers.

Sincerely,  
Rev. James Fritsche, coordinator



# Called by His Name, Sent by His Spirit – RSVP

## Interview Evaluation Form

Date of Interview: \_\_\_\_\_

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_  
\_\_\_\_\_

PHONE: \_\_\_\_\_ AGE: \_\_\_\_\_

HOME CHURCH \_\_\_\_\_

PASTOR \_\_\_\_\_

**Please return completed form to:  
President Ralph Mayan  
Lutheran Church–Canada  
3074 Portage Avenue  
Winnipeg, MB  
R3K 0Y2**

1. Is this person’s level of interest: (circle one)    Low    Medium    High

2. For which church work profession is this person most suitable?

\_\_\_\_\_  
\_\_\_\_\_

3. What impresses you about him/her?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. How do you see this person in his/her relationship...

a. to the Lord?

\_\_\_\_\_  
\_\_\_\_\_

b. to the church?

\_\_\_\_\_  
\_\_\_\_\_

5. Please include any other matters you would like to share.

\_\_\_\_\_  
\_\_\_\_\_