

## GUIDELINES FOR CONGREGATIONAL AND PASTORAL PRACTICE

On a number of occasions there have been requests from pastors and congregations, as well as from Regional Pastors, for guidelines that might contribute to greater uniformity of practice within the congregations of Lutheran Church—Canada. The paragraphs which follow are an attempt to respond to that request. These guidelines have been shared with the CTCR and the faculties of our seminaries for advice and comments, and approved by the President’s Ministry Council.

The guidelines that are offered proceed from several essential presuppositions:

1. We accept and build on the concept of church fellowship as presented in the LCMS’ 1981 CTCR document, *“The Nature and Implications of the Concept of Fellowship.”* We, therefore, distinguish between that fellowship which all believers share on the basis of faith in Christ, and external unity in the church on the basis of agreement in doctrine and practice.
2. We share a mutual desire to be faithful to God's Word, not demanding more than it requires nor accepting less. We recognize that many specific congregational and pastoral decisions cannot always be based on precise biblical commands or prohibitions.
3. We are a Synod, a fellowship of those who have freely chosen to walk together. The guidelines, therefore, do not have the force of law, but are an appeal to the common commitment of members of the Synod. For some, following these guidelines will mean voluntary restrictions on what, in Christian liberty, they might otherwise wish to do. Others will need to respect the freedom of those who, in the exercise of Christian liberty, choose a particular course of action.
4. The objective of these guidelines is not compliance with laws, but greater uniformity in practice. So Article III of our *Synodical Constitution* states: “The Synod, under Scripture and the Lutheran Confessions, shall... encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith.” This objective does not reduce or eliminate the need for responsible pastoral care and decision-making. The supervision of the doctrine and life of the members of the Synod remains the responsibility of the appropriate Regional Pastor.

### **A. Worship Services**

1. One of the conditions of membership in LCC (congregations, pastors, and deacons) includes the “exclusive use of doctrinally pure agenda, hymn books, and catechisms in church and school” (*Synodical Constitution* V. 4). The ancient maxim, *lex ordandi, lex credendi* (“the law of prayer is the law of faith”), constituted an important principle in the early church and

continues to be so today; namely: “as we worship, so we will believe; and as we believe, so we will worship.” As such, the adopted 2005 Convention Resolution 05.2.04 commended Lutheran Service Book and its agenda for use in our churches. The Lutheran Hymnal and Lutheran Worship also have this status in LCC. Pastors, deacons, and congregations are expected to use only such “service books and hymnals which are to be accepted as official service books and hymnals of the LCC” (*Synodical Bylaw 2.085*).

2. Ordinarily, worship services in a congregation are to be led by their called pastor(s). They may be assisted by elected or appointed male elders or seminarians. In exceptional circumstances, such as pastoral vacancies in remote locations, worship services may be led by qualified and duly appointed male elders, though Holy Communion should still only be celebrated by an ordained pastor. For good order, this should be arranged in consultation with the Circuit Counsellor and the Regional Pastor. The 1996 CTCR document, “*Theses on the Role of Women in the Church*,” should be referred to in regards to the role of women in the worship services of the congregation.

## **B. Holy Communion**

1. The visible elements to be used in Holy Communion are those used by Christ; namely unleavened wheat bread and red or white grape wine. The 1999 CTCR document, “*Closed Communion in Contemporary Context*,” states the following on this matter: “Replacement with unfermented grape juice is an innovation brought in by those who object to all consumption of alcohol, or by those whose main concern is with the symbolism of the Sacrament, and for whom the nature of the elements is irrelevant... (Dispensing) with the words of institution or that substitute other elements remove the very words and elements that Christ used... Such creates uncertainty in the minds of the people of God as to whether they are truly receiving the Sacrament our Lord instituted... Even as we note the importance of using the proper elements in the Supper, we recognize that there are certain individuals who cannot receive one or the other of the elements because of allergies, or who cannot or will not take fermented wine. These cases call for special pastoral care. Options for those who cannot tolerate alcohol may include intinction or communion in one kind” (p. 21). Likewise, those who are severely intolerant of gluten may be provided with very low-gluten wheat wafers or advised to commune in one kind.
2. What is to be done with the remaining sacramental elements (*reliquae*) after the distribution? The Altar Guild Manual: Lutheran Service Book Edition offers these salutary words of advice: “If any of the Lord’s body and blood remains, they can be disposed of in a number of ways. The best way is to consume the remaining elements, since the Lord said, ‘Take and eat... Take and drink,’ and did not provide for anything that was left over. There is historic precedent for reserving the remaining elements against the next communion. The hosts can be stored in a pyx or ciborium (apart from unconsecrated hosts), the blood of the Lord in a suitable cruet or flagon (apart from unconsecrated wine). What remains in the chalice, however, should either be consumed or poured into the piscina or onto the

ground, since there may be crumbs or other foreign matter in it. The reserved elements may then be kept in the sacristy or placed on the altar or credence and covered with a white veil. It is un-Lutheran and irreverent to place unused elements in the trash or to pour the remainder of what is in the chalice or flagon into the common drain” (p. 89). Also of note, what is advised here concerning the chalice applies equally to consecrated wine remaining in individual cups, which is to be treated reverently as Christ’s holy blood.

3. Our CTCR document *“Closed Communion in Contemporary Context,”* also states the following concerning who is to preside at the Lord’s altar: “The celebrant is to be an ordained pastor. God has instituted the office of ministry for the sake of the administration of the sacraments, and those holding the office have been called to perform that function... Churches without a pastor or without a pastor in the vicinity may have to go without the Sacrament during the times when an ordained pastor cannot be present. Though Luther noted that in an emergency any Christian can baptize, since Baptism brings one into the church, he never conceded the possibility that a layman might celebrate the Lord’s Supper” (p. 22).
4. Our synodical position with respect to Holy Communion is one of closed communion. We believe this to be in accord with Holy Scripture, confessed in the Book of Concord, and consistent with the historical practice of the Christian church as set forth in the CTCR document, *“Closed Communion in Contemporary Context.”* This position should be reflected in bulletin paragraphs, communion cards, verbal announcements, etc. A variety of sample bulletin communion statements are available on our synod’s website. There should be no ‘open’ invitation to commune.
  - a. The ordinary recipients in a congregational celebration of Holy Communion are the confirmed/communicant members of that congregation, and such others who may be under the spiritual care of the pastor and congregation (e.g. students, long-term visitors).
  - b. Confirmed/communicant members of other LCC congregations or of church bodies in fellowship with LCC are invited to commune as guests when the pastor is satisfied as to their eligibility. This determination may be delegated to elders or others. (Note: ‘worthiness’ is a matter of faith, not outward criteria, and can therefore never adequately be determined by another.)
  - c. The precise age at which children are ready to receive the Sacrament is not prescribed by Scripture and has varied throughout church history, even within Lutheranism. When children visiting from a sister congregation desire to receive the Sacrament, if they have been catechized and admitted to the altar at their home congregation—even at a younger age than is customary at the congregation they are visiting; LCC pastors and congregations should respect the judgement of their home pastor and not deny them the Sacrament.

- d. Confirmed/communicant members of Lutheran churches not in fellowship with LCC, who are in good standing within their own congregation, may be permitted to commune as guests only “in situations of emergency and in special cases of pastoral care.” Such families should be informed, however, that their infants and very young children may not partake of Holy Communion.
  - e. Christians belonging to other denominations (or non-Christians) should not be invited to commune at the Lord’s altar. Baptized but non-communing worshipers may be invited to approach the altar for a blessing so long as their intention is made clear (e.g. through crossing their arms).
  - f. Assuming that the position of LCC has been clearly enunciated, adults who unexpectedly present themselves at the altar should not be denied Communion, especially if their identity or confession is unknown. The single exception would be if they are intentionally challenging the practice of the congregation.
  - g. In cases where visitors whose congregations are not in fellowship with LCC do commune, it is the pastor’s responsibility to ensure that, if at all possible, such visitors are subsequently contacted and given an explanation of the doctrine and practice of the Lord’s Supper to which the congregation is committed.
  - h. Congregations are encouraged to provide adequate usher and elder staffing of Communion distribution to maintain appropriate supervision alongside the Pastor’s work, avoiding practices that might lead to an ‘open’ communion approach (e.g. having individual cups available on the way up to the altar).
5. Administering the Lord’s Supper in the context of live-streamed services (where the pastor conducts the Service of the Sacrament from one location, the viewers follow the service from other locations, and all of them eating and drinking as the pastor directs) is problematic. It changes the communal meal aspect of the Lord’s Supper of our coming together to share together a common meal. It is also problematic in that the pastor cannot provide proper oversight and care to those who are eating and drinking, and he has no way of knowing what elements are actually being used and who is partaking of them. Moreover, when the actual words and actions of the pastor in consecrating the elements are separated by time, distance, or technological means from the distribution, no assurance can be given that Christ’s institution is being followed or what is actually being received. Holy Communion, therefore, should not be celebrated over video-digital means.
6. Pastors and congregations should work together to find ways to maintain responsible Communion practice within the congregation. This includes proper instruction in confirmation and Bible classes, use of confession and absolution prior to communing, “announcement/registration” for Communion, etc.

### **C. Holy Baptism**

1. The sacrament of Holy Baptism, whether for an infant or an adult, should be administered according to the rite of Holy Baptism in our commonly accepted service books or agendas. It is ordinarily administered within the context of a regular congregational worship service; nevertheless, it is also in accord with good historical practice to administer Baptism apart from the chief service. Except in the case of emergency, baptism is to be administered at the font in the church building of the congregation.
2. Baptism must never be divorced from the mandate of Matthew 28:20. Thus, Christian education (“teaching them to observe all that I have commanded you”) must follow the baptism of infants and precede as well as follow the baptism of adults.
3. In their desire that parents take their parental responsibility seriously, pastors should avoid becoming legalistic in the demands they make on parents as a precondition of baptizing their children (e.g. requiring a pledge to bring them to Sunday School).
4. A pastor should not baptize a child without the consent of at least one parent or legal guardian.
5. Baptism is to be administered only “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). No other formula is to be used.
6. Except in cases of emergency, the pastor of the congregation is the one who administers Holy Baptism. Other clergy in our synodical fellowship who are relatives or special friends of the baptismal candidate should never presume the right to baptize, but should have the specific consent of the congregation and its pastor. It is the responsibility of the baptismal candidate or his/her parents to request such consent from the pastor of the congregation. Apart from emergencies, Baptism is to be administered only by an ordained pastor; not by elders, seminary students, parents, or other unauthorized people.
7. When an infant is baptized in an emergency situation, the pastor should secure the name of the person who performed the baptism as well as the names of witnesses, and ensure that the words, element, and actions used were in accord with the biblical mandate. As soon as possible, the pastor is encouraged to use in the public worship service the rite of recognition of an emergency or private baptism from our common agendas.

### **D. Weddings**

1. A wedding service, performed by a pastor, should be regarded as a worship service inasmuch as the means of grace are employed. It should normally be conducted according to the rite of Holy Matrimony in our commonly accepted service books or agendas.

2. The pastor must ensure that the legal requirements of marriage (e.g. wording of the vows, declaration of no impediment to marriage, signing of the register) are fulfilled in the service, as such regulations vary by province. The Regional Pastor will provide appropriate guidelines.
3. A wedding service should ordinarily be performed only by the pastor of the congregation in which at least one party to the marriage holds membership, or is under the spiritual care of the pastor. Prior to making a decision whether or not to officiate at the wedding of non-members, the pastor should ordinarily first consult with his elders.
4. If another pastor is involved in the service itself, this should be at the invitation of the host pastor.
5. Any other pastor(s) participating in the wedding service should belong to LCC or a church body in fellowship with LCC.
6. If other pastors not of our fellowship are to have a role in the wedding, it should be outside the parameters of the service itself (e.g. after the service, at the reception, etc.) They should not be vested.
7. As pastors not in fellowship with LCC do not participate in wedding services of our congregations, so our pastors should not participate in wedding services of congregations outside our synodical fellowship.
8. Should the couple desire the celebration of Holy Communion in connection with their wedding, such service must take place with full respect for the Synod's Communion practice and without giving offence.
9. Since marriage was instituted by God as a lifelong union of one man and one woman, no pastor will preside at a ceremony for same-sex couples.

### **E. Funerals**

1. A funeral service performed by a pastor should be regarded as a worship service inasmuch as the means of grace are employed. The appropriate place for the funeral of a Christian is in a church and not in a funeral home. In either case, it should normally be conducted according to the Funeral Service order in our commonly accepted service books or agendas.
2. In light of current trends in society, pastors ought, by way of instruction and encouragement to their congregation members, maintain the historic Christian practice of holding both a public funeral service and a rite of internment for the mortal remains at the graveside.

3. Cremation is to be discouraged and the reverent burial of the body encouraged, in accordance with biblical precedent and historic Christian practice (see 2011 CTCR document, "*Cremation and the Christian*"). Where a body is cremated, the remains should be buried, not scattered or stored at home.
4. When a new pastor arrives in a community it is advisable for him to meet with the funeral director(s) in his community to discuss our church's practices.
5. The ministry of the Lutheran pastor should ordinarily be limited to cases where the individual died in the confession of the Christian faith.
6. In those instances where the faith of the departed is unknown and where unique family or public considerations provide a vital opportunity for evangelical ministry, the pastor may conduct such a funeral. Prior to making a decision whether or not to officiate at the funeral of a non-member, the pastor should ordinarily first consult with his elders. Although lifestyle and piety are traditional indicators of presence of faith, it is never the pastor's role to declare a final eternal outcome of any person. Such belongs to God alone.
7. It is not in the best Christian tradition to eulogize the departed, especially if the eulogy conveys the message that the good works of the departed offer comfort in the face of death. It may be appropriate, however, for a family member or friend to say a few words by way of a personal tribute, provided this does not detract from the pastor's proclamation of the Word of God. Such personal tributes are best confined to outside the funeral service itself so that the message of our hope in Christ prevails (e.g., a luncheon following would be best, before the service begins may work providing it can done with enough understanding given that it is not part of the Funeral Service itself, etc).
8. Any other pastor(s) participating in the funeral service should be members of LCC or a church body in fellowship with LCC.

#### **F. Church Membership Terminology**

It is important to have uniformity in terminology and practice regarding church membership in the congregations of Lutheran Church—Canada. This eliminates confusion and gives a clearer understanding of the action which has taken place. The following are some commonly used terms and practices:

1. Reception into membership:
  - A. By Baptism
  - B. By Confirmation/affirmation of faith  
Those who publicly affirm their faith after receiving catechetical instruction.

- C. By profession of faith  
Those received into membership from a Lutheran congregation not in fellowship with Lutheran Church—Canada. The former congregation is generally notified of this action.
  - D. By reaffirmation of faith  
Those received into membership who were formerly members of a Lutheran congregation in fellowship with Lutheran Church—Canada. The former congregation is generally notified of this action.
  - E. By transfer  
Those received by a letter of transfer from a Lutheran congregation in fellowship with Lutheran Church—Canada. Ideally, the member(s) transferring should request the letter of transfer from their former congregation in order to provide peaceable closure. The former congregation is notified if/when those transferred are officially received into membership.
2. Termination of membership:
- A. By transfer  
Those given a letter of transfer who wish to join another Lutheran congregation in fellowship with Lutheran Church—Canada. The receiving congregation will notify the former congregation if/when those transferred are officially received into membership.
  - B. By release  
When a letter of release is given to a member who has left the Synod for a congregation not in fellowship with Lutheran Church—Canada. A letter of commendation may be included.
  - C. Whereabouts unknown  
Members whose whereabouts are unknown and cannot be established with a period of time designated by the congregation's bylaws, may be removed from the membership list of the congregation and placed in a file designated "Whereabouts Unknown."
  - D. By self-exclusion  
A member who refuses to worship and receive the sacrament over a period of time after evangelical admonishment to do so, may be notified that he/she has excluded him/herself from membership in the congregation and all the rights and privileges connected therewith.



E. By excommunication

A member who conducts his/her life in an unchristian manner (Galatians 5:19-21) and has been admonished according to Matthew 18:15-20, but refuses to amend his/her sinful life, may be removed from the membership by action of the congregation. He/she thereby is excluded from all the rights and privileges of membership in the congregation.

F. By death

### **G. Ministerial Associations**

Pastors may participate actively in local or regional ministerial associations provided that:

- 1) they are indeed associations of clergy and not councils of churches. If they are councils of churches, cooperation must be limited to external matters only (e.g., efforts to feed the hungry, assist those in the community in need, etc.);
- 2) participating clergy are able to avoid “taking part in the services and sacramental rites of heterodox congregations” or participate “in heterodox tract and missionary activities,” (Synodical Constitution V 2);
- 3) the congregations which the pastors serve do not become identified with a particular cause or position without freely choosing to do so; and
- 4) they have opportunity to testify to the truth of the Gospel and the witness of the Holy Scriptures.

### **H. Community Events of a Religious Nature**

These events may be of two kinds, although the distinctions are not absolute.

1. Events in which the means of grace (Word and/or sacrament) are *essential* to the event, as distinct from incidental to the event. Thus it would be difficult to conceive of a “worship service” (whatever the occasion) without the reading of Scripture and a sermon.
2. Events in which the means of grace are *incidental* to the event. Thus it would be possible to hold a musical concert or an educational event in which the Word of God may be read, but the reading of the Word is not essential to the event.

Although the use or non-use of the means of grace provides the critical point of distinction, other factors might contribute to that distinction. For example, where is the event held – in a church or at the lake-side? Who are the people that have gathered – one or more congregations, or the public at large? Who is conducting the event – only vested clergy, or non-vested clergy or

laity?

1. If the Word and/or sacrament event is to be inter-denominational, and the doctrinal position of participants will be marked by a mixture of truth and error, the Lutheran Church-Canada pastor should not participate in a formal way, i.e. he should not take a visible part in the event. The LCC congregation should not host or co-host such an event.
2. If the LCC congregation is solely responsible for the conduct of a Word and/or sacrament event, and it is conducted only by LCC pastors (or by those in fellowship with LCC), it is proper, perhaps even desirable, to invite other churches to attend.
3. If Word and/or sacrament are not essential to the event, congregations should feel free to make their decision concerning participation based on the opportunities afforded for sharing the Gospel and the sensitivities of their sister churches.
4. A congregation or pastor contemplating participation in a community event of a religious nature should seek the advice of the Regional Pastor or the Circuit Counsellor before making a decision.
5. Providing the above guidelines do not prevent participation, pastors are encouraged to take advantage of opportunities to make a public confession of the Gospel to the community.

## **I. Social Media**

Social media is a tool that, like any tool, can be used and abused. As pastors, not being ‘of’ the world means not using social media in the same way the world does. Instead, being ‘in’ the world means to use this tool to inform, connect with, and encourage your brothers and sisters in Christ, and also those outside the church—being mindful that this tool does not replace the relational, incarnational life of the church.

### 1. Basic Considerations:

- a. Vocation – In your vocation within the church there is not a ‘private’ you and a ‘public’ you. This is especially so on social media. You will be judged by outsiders (1 Timothy 3:7) by all of your behaviour—private, public, online, and in-person. Within the church, the teaching of a prophet is judged by the fruit of the prophet – both their way of life, as well as their teaching (Matthew 7:15-20). Pastoral ordination vows include adorning the office with a holy life. We do not want to give anyone a reason to stumble through our online actions (1 Corinthians 10:32-33; Romans 14:13ff). Remember, the principles of the Eighth Commandment (“explain everything in the kindest way”) always apply, especially online where your words can be seen by so many and misinterpreted because tone and body language are absent.

- b.** Presence – Social media presence is an extension of your pastoral/diaconal presence. It is a good idea to consider your personal online presence in the same way you would think about your public persona. The way you present yourself online should not conflict with or place impediments on your role as a pastor or deacon. As such, it might be wise to refrain from posting overly political content, or at least do so very judiciously. Your ability to minister to your flock should not be impaired by posting divisive content pertaining to your personal kingdom of the left-hand views and opinions.
- c.** Disembodying Effect – Social media technology disconnects your persona from your body, flattening you to two dimensional pictures and bits of data. It is not incarnational. Your body, person, and soul are not physically present in your interactions. Tone, body language, and context are lacking in social media exchanges. This can magnify the possibilities for misunderstanding. Also, the lack of a flesh and blood person physically in front of you increases the temptation to act in ways that you would not do so in person or to act anonymously.
- d.** Consider your reach within your congregation and beyond. On social media you are not speaking to an individual but, rather, to many individuals. It would be impossible, for example, to know which of these individuals is currently broken by the Law and in dire need of the comforting words of the Gospel. How do we ensure proper distinction between Law and Gospel in 280 characters or less? Where context is vitally important, how do we ensure we are posting content in a way that is not misleading or a potential stumbling block to a weaker brother or sister in Christ? These are things to be mindful of when deciding the kinds of content you will be posting as a church on your social media. Remember, you are called to shepherd the flock in which the Lord has called you, not the whole internet.
- e.** Be intentional about your social media use and why you are using it. The goal might be different depending on the platform, the kinds of posts, and even the needs of your congregation and community. Perhaps you use a private Facebook Group to share news updates and coordinate fellowship events, potlucks, Bible studies, or special services. Perhaps you share encouraging Bible verses and hymn stanzas in conjunction with the lectionary readings for that week, leading up to Sunday's Divine Service.
- f.** Privacy & Confidentiality – Ensuring the privacy and confidentiality of LCC and its members is a responsibility of all employees and members of our synodical family. Confidential, non-public information relating to LCC, parishioners in your congregation, colleagues, or other persons should never be a part of any of your social media conversations. Examples of such information include LCC's internal Board of Directors and President's Ministry Council conversations, casuistry, financial details that are not quoted from public online documents, and the like.
- g.** Journalists – Your use of social media may open the door to questions from journalists. Remember that you cannot represent LCC's position on an issue that has not been adopted in

convention or posted on the synod's website. It is best to refer any such inquiries to your Regional Pastor, LCC's Director of Communications, or the Synod President. Also, anything you put on social media can be called upon as evidence in a court of law.

- h.** Vocation and Stewardship – Your time devoted to social media, whether personal or that of your congregation, should never impede on your role and duties as a pastor (or a husband or father for that matter). The key to a successful social media presence is quality, consistency and brevity. If your congregation would like to have a social media presence, it may be worth appointing one or two lay members with gifts in communications or technology to manage and oversee this.
- i.** Potpourri – Think carefully before you act or react, as social baiting is a common practice that can goad people of goodwill into uncharacteristic outbursts. While your areas of expertise can be major assets online, misinformation on topics that you aren't well-versed in can lead to misunderstanding, anger, and awkward exchanges.

## 2. Do's and Don't's

**a.** Do not try to address social media issues and/or disputes yourself. If you see an issue concerning LCC unfolding online, go directly to that person using Matthew 18:15-20 as a guide. Or, if that is not an option, please contact your Regional Pastor and/or LCC's Director of Communications.

**b.** Do not malign LCC or our partners. Social media can be a wonderful way to unwind, but it is not an appropriate forum for criticizing parishioners, colleagues, members of our synodical family, or your workplace. If you have concerns relating to your work within LCC and cannot use the general guidance of Matthew 18 and address that person directly, talk to your Regional Pastor, the Synod President, the Chief Administrative Officer, or use the reconciliation process outlined in Chapter VII of the Handbook of LCC.

**c.** Endorsement of Third Parties. As a general rule, you should not use social media to endorse third parties, ministries outside our synodical family, companies, or their products. When identifying yourself as a member of LCC, avoid promoting things that may detract from our common confession of faith. This applies to social media and all public forums.

**d.** Never put anything in print that you are not willing to stand by in person. This goes for email, social media, and texting. Privacy Disclaimers in email signatures will not stop people from sharing your email.

**e.** Anonymity. As an extension of the above principle, you should not engage anonymously online. Whatever you post online can be traced back to you, and can live well beyond when you delete your comment or social media profile. Screenshots, archives, backup servers, and many

other methods exist by which your comments may live on indefinitely. If your behaviour is scandalous, whether anonymous or not, it breaks your ordination or consecration vows.

### 3. Questions for Online Usage

- a. What is social media especially good at? What is it useful for? What are its limitations? What does it distort or pervert?
- b. Are my actions and communications in person, online, or around social media leading people to more online interactions or leading people to more in-person interactions? What is the value of either?
- c. Am I feeling the need to ‘police’ or shepherd people outside of my own calling or field of service (AC XIV)? If I see theological error or lack of moral rectitude, what is the appropriate response and venue for response according to my vocations and my relationship with that person?
- d. Is social media contributing to my overall satisfaction in ministry? Or, are my interactions and things I see on social media making me angry or bitter? If so, how do I respond? Do I have the appropriate avenue to address that issue, or is it outside of my own vocational responsibilities?
- e. What are my goals, or my congregation’s goals, in using social media? What actions are consistent, and what actions are in conflict with those goals?
- f. Does my congregation have a policy regarding online interaction with youth or children?

***“Behold, how good and pleasant it is  
when brothers dwell in unity!  
It is like the precious oil on the head,  
running down on the beard,  
on the beard of Aaron,  
running down on the collar of his robes!  
It is like the dew of Hermon,  
which falls on the mountains of Zion!  
For there the Lord has commanded the blessing,  
life forevermore.” (Psalm 133)***

Council of Presidents:

(October 1992) (Revised April 1994) (Revised April 2001)

President’s Ministry Council:

(Revised April 2020) (Revised June 2023)